

Lutheran Spokesman

Even a child is known by his actions,
by whether his conduct is pure and right.

Do not withhold discipline from a child;
if you punish him with the rod, he will not die.

Folly is bound up in the heart of a child,
but the rod of discipline will drive it far from him.

The rod of correction imparts wisdom,
but a child left to himself disgraces his mother.

Train a child in the way he should go,
and when he is old he will not turn from it.

Do not boast about tomorrow, for you
do not know what a day may bring forth.

This will bring health to your body and
nourishment to your bones.

For they will prolong your life many years and bring you prosperity.

Be wise, my son, and bring joy to my heart; then
I can answer anyone who treats me with contempt.

Discipline your son, and he will give you peace; he will bring delight to your soul.

Humility and the fear of the Lord bring wealth and honor and life.

The righteous hate what is false,
but the wicked bring shame and disgrace.

A fool's lips bring him strife,
and his mouth invites a beating.

The sluggard buries his hand in the dish;
he will not even bring it back to his mouth!

The wages of the righteous bring them life, but the
income of the wicked brings them punishment.

Give her the reward she has earned,
and let her works bring her praise at the city gate.

Perfume and incense bring joy to the heart, and the
Pleasantness of one's friend springs from his earnest counsel.

Lazy hands make a man poor, but diligent hands bring wealth.

Do not bring hastily to court, for what will you do in the
end if your neighbor puts you to shame?

If a man pampers his servant from youth, he will bring grief.

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Passages listed on back cover

How does Your Christian Education Compare?

What's in a Name?

In our culture, names and name brands play a significant role. As consumers, more people would spend their money on Kleenex rather than on the generic box of facial tissue. Why? The name Kleenex carries with it a known level of quality for the consumer. The doughnuts you take to work in the unmarked box just won't be eaten as quickly as those which arrive in a Krispy Kreme box. Why? Doughnut lovers know that Krispy Kreme doughnuts will be fresh, hot, and will melt in your mouth.

The same could be said about educational institutions. Perhaps it is more impressive to be a graduate of Harvard Law School than it is to have a law degree from a local, lesser-known university. The applicant who has a degree

from The Eastman School of Music might get the job before someone who was educated at a smaller, lesser-known music school.

The Education of Christ

During the earthly life of our Savior Jesus, there were some who doubted the value of His education based on His schooling (or lack thereof). We hear from some of the Jews who heard Jesus teach in the temple at Jerusalem during festival time: "And the Jews marveled, saying, 'How does this Man know letters, having never studied?'" (Jn. 7:15)

Those who heard Jesus speak that day marveled that He knew so much concerning the Old Testament scriptures (letters), since He was a Galilean (probably illiterate), and since He hadn't attended THE school that they

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recognized. When it came to learning anything about theology, the only place to go was The School of the Rabbis. Jesus didn't attend this school and—after hearing what He had to say as He taught openly in the temple—they doubted that His education was good enough or that His message was true.

Your Christian Education

Our Savior responded to His critics in the temple at Jerusalem by stating that *where* He received His education wasn't the important thing, but *what* He learned and from Whom. "Jesus answered them and said, 'My doctrine is not Mine, but His who sent Me'" (Jn. 7:16).

Jesus hadn't receive His education by sitting at the feet of one of the Rabbis whom they recognized as valid. His education might be called "non traditional"—since He received His teaching from God the Father Who sent Him.

If you received your education, or at least part of it, from a lesser-known institution such as Immanuel Lutheran High School or College, chances are that it is not as worthwhile in the eyes of some as compared with a diploma or degree from a well-known school. After all, Immanuel is not even an accredited institution.

But as Jesus pointed out, the school



itself wasn't as important as the education He received. His education was from God the Father Who sent Him. The teaching that He gave to them was not His own, but from the Father in Heaven.

You can have confidence in your Christian education, even though it may not carry with it the label of a high-class or recognized school. A Christian education is based on the Word of God, and centered around Christ the Savior. A Christian education prepares you not only for this life, but for the eternal life to come, a benefit secured for us by the Master Teacher, our Lord Jesus.

Though your Christian education at a lesser-known school may not look impressive on your resume, it will give you the knowledge that you need—the knowledge of your Lord and Savior Jesus Christ.

—Pastor Mark Gurath



Stronger Than The Mountains

I just returned from a backpacking trip with our youth group in the mountains of British Columbia. What an awesome spectacle of the grandeur and beauty of God's creation!

We had quite a strenuous hike up to

a pair of lakes at about 7300 ft. These lakes were in a bowl between two mountain peaks towering over us to the northeast and southeast with a high ridge between them. To the west we could look out for sixty miles over the

mountains and hills all around.

I can't imagine a more spectacular setting to spend with our youth group meditating on the glory and power of God. What a blessing it was!

One of the passages that we thought about while we were up there was Psalm 125:2: "As the mountains surround Jerusalem, so the Lord surrounds His people from this time forth and forever." There, surrounded by solid, enduring mountains, we could really appreciate the greatness of this promise from God.

What a comfort it is to know that the Lord, who created the mountains, surrounds us wherever we are.

On one of our days we climbed to the top of the peak to the south. After that difficult climb, we could really appreciate how the mountains around Jerusalem provided a very natural protection from enemies.

Yet we remembered that those mountains were not able to protect them from the armies of

Nebuchadnezzar or from the armies of Rome. Jerusalem was destroyed twice—not because God had forsaken His people and did not keep His promise, but because the people turned away from the living God.

Anniversary

This month marks the first anniversary of the September 11th attack on America. The memory of the Trade Center towers on fire and then crashing down and the plane that tore into the Pentagon are still vivid in our minds. There is still fear of other possible attacks in the future.

But it is more important that we do not forget the lessons to be learned from those events. Those attacks did not happen because God failed to surround us with His protective hand. As with the destruction of Jerusalem, those things happened because America to a large extent has also forsaken the living God. God allows such tragedies to happen as a call to repentance—a call for the people to return to the Lord our God.

May we heed that call, and live a life of daily repentance, trusting in our Lord Jesus for forgiveness and salvation. May we also continue to proclaim that message to the world.

When we continue in the faith, trusting in Jesus for our forgiveness and salvation, then we can be sure of this promise of God: "As the mountains surround Jerusalem, so the Lord surrounds His people from this time forth and forever."

Just as the mountains surrounded our youth group and towered over us, as if looking down on us, we know that the Almighty God, who made the mountains and all things, truly does

For the mountains may depart and
the hills be removed, but my steadfast love
shall not depart from you...

-Isaiah 54:10



surround us, towers over us, and looks down upon us always, wherever we go. He has all power to protect us from all evil.

When we have the Almighty God surrounding us with His protecting hand, what is there to fear? Even if the Lord in His wisdom and grace does allow other attacks or calamities to come as a further call to repentance, we have no reason to fear. For the Lord still "surrounds His people from this time forth and forever."

The Sons of Korah confidently proclaimed, "God is our refuge and strength, a very present help in trouble.

Therefore we will not fear, even though the earth be removed and though the mountains be carried into the midst of the sea" (Ps. 46:1-2).

After spending a few days on some of those mountains, it is difficult to imagine what tremendous, catastrophic event could cause the mountains to be removed and carried into the midst of the sea. Yet even if the whole world collapse around us, we have no reason to fear, because we have One surrounding us with His protective hand who is stronger than the mountains—the Lord our God!

—Pastor David Reim



Looking Back on September 11th One Year Ago—



A Day of Tragedy or A Day of Rejoicing?

Thoughts of revenge, of the brevity of life, fear, loss, defense and security, rebuilding—all such thoughts and more come to mind as Americans look again on the images of the Twin Towers and the Pentagon shrouded in smoke and flame.

For the child of God, many more thoughts fill the mind—thoughts of God's promises of protection, God's blessings on our land, His forgiveness, eternal life, and so forth.

Concerning revenge, the LORD God says, "Vengeance is Mine, I will repay" (Rom. 12:19). We are not to seek vengeance ourselves. We trust that our government will fulfill its role to seek justice for the crimes committed as well as provide security for the American people. This is proper in

light of Scripture, which says of the government, ". . . He is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil" (Rom. 13:4).

What about forgiveness? Even now, after all the damage that was done, we as believers pray that those evildoers who seek our harm would repent of their sins, hear the gospel, and be saved. Yes, Christ died also for Osama bin Laden. (If He did not, how can I be certain Christ died for me? Or for anyone else?!) It is true: "God so loved the WORLD [that includes bin Laden; that includes you and me] that He gave His only begotten Son, that whosoever believes in Him should not perish but

have everlasting life" (Jn. 3:16).

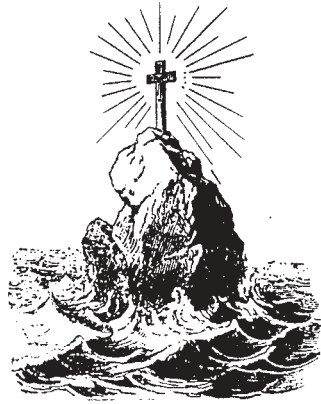
Whenever someone dies, we are reminded of the brevity of life. It is as God says, "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away . . ." (1 Pet. 1:24).

Man's life fails. But the promises of our God endure, for "the word of the LORD endures forever" (1 Pet. 1:25). God promises His people, "I will never leave you or forsake you" (Heb. 13:5). Our heavenly Father is always watching over us, both in life and in death (Rom. 14:8). Of the more than two thousand people killed that September day, surely at least a few trusted in Jesus Christ for forgiveness of their sins. For those people September 11th was not a tragedy. Rather, for them it was the day that the Lord fulfilled for them what He had promised the penitent criminal on the cross, saying, "Assuredly, I say to you, today you will be with Me in Paradise" (Lk. 23:43).

Opportunities—Lost?!

We rejoice with those believers who have gone before, preceding us into eternal life. However, when we are reminded of the brevity of life and the sudden onset of death, we are also reminded of opportunities lost. How many of those who were killed on September 11th—or how many of those who die every day—trust in Jesus Christ as their Savior? We can't say any more than that the number is not very great.

It has been said that "if you did not know someone who died in the September attacks on New York and Washington, then you probably know someone who knew someone who died



on September 11th." Even then, if those events did not impact us that closely, we at least know someone who has died under other circumstances. Did that person know the Savior? If not, it is too late to hear the gospel and be saved, for the Bible says, "It is appointed for men to die once, but after this the judgment" (Heb. 9:27). On the other hand, those who did believe at the time of their death are even now numbered with the saints in heaven (Mk. 16:16).

Whether we knew them or not, there is nothing to be done for them or with them now. But we do know someone NOW who will one day die. Look around. Everywhere we look we see people who are going to die and stand before the throne of their Judge (2 Cor. 5:10). Do they have what God gives to get into heaven? It can't be done with one's own works. Sinners are saved only through faith in Jesus Christ (Eph. 2:8f). Has the gospel light shone into their hearts that God might work saving faith? As it is written, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher . . . So then faith comes

by hearing and hearing by the Word of God" (Rom. 10:14, 17).

Share the gospel. September 11th could come for any one of us—believer or unbeliever—at any day, any hour, any minute. How it comes won't matter, whether by a terrorist's bomb, a car accident, or a clogged artery. In a sense, the end result is the same. What may not be the same is the final destiny. Does that person believe in Christ? Will he or she stand before the Judgment seat clothed only in rags of sinful unrighteousness, and thus be lost forever? Or will he or she stand robed in the righteousness of Christ, thus to be welcomed into life everlasting?

You and I know that we will stand

clothed in Christ's righteousness, for "The blood of Jesus Christ [God's] Son, cleanses us from all sin" (1 Jn. 1:7). Clothed by means of that gospel, we know that we have the tools by which God would robe our neighbor as well in that righteousness, for sinners are ". . . justified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6:11); as Christ prays, "Sanctify them by Your truth; Your Word is truth" (Jn. 17:17).

Will the day that you, I, or a neighbor dies be a day of tragedy or will it be a day of rejoicing? The difference lies in the impact of the gospel.

—Pastor Joel Fleischer



LESSONS FROM THE OLD TESTAMENT

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

Jonah Chapters 1- 4

A Tale of Two Cities

There are very few people you will meet who have never heard of the Prophet Jonah. Even someone with a cursory knowledge of the Scriptures knows about the man swallowed by the whale (or great fish, as the Scriptures actually state).

Yet how many readers of this section of God's Word see the condition of this Old Testament prophet as one and the same as their own? We ask God the Holy Spirit to open our eyes with understanding to see that without Him the work of saving souls cannot go forward.

Jonah was called by God to "cry out

against" the great city of Nineveh because of the wickedness of the place. Jonah understood the message. He knew it was God who was calling him—and yet Jonah fled from the presence of the Lord. He booked passage on a ship sailing for the city of Tarshish, nearly as opposite a direction from Nineveh as one could get.

Imagine the task that was set before this man! He was asked to speak against one of the great cities of his day. Would you, for example, go to New York City to speak against its wickedness? Or since Nineveh was in a foreign land, perhaps Beijing would be

a better example? How many willing ears or hearts would you find in that great city? How many would be ready to give ear to the warnings of impending doom (except they repent!) that you would bring from Scriptures?

Thank the Lord that He does not use human reason when He sends out His servants! All He asks for is that there are ears to hear! The Lord has not sent us to one Nineveh, but to thousands of Ninevehs! "Go therefore and make disciples of all the nations . . ."

Close to Home . . .

We're in Nineveh when we run into people desperately in need of the only gospel that saves, that of Jesus Christ. Our mission prayers and offerings can break down the walls of Nineveh by bringing the sweet name of Jesus to those who have never experienced it. And how shall they believe in Him of whom they have not heard?

Our own neighborhoods are Ninevehs when we meet those who believe the name of Jesus is something only from their childhood and the Bible only stories for children and the simple-minded. Surely their wickedness has also gone up before the Lord. Such also need their sin and thus their need for a Savior pointed out to them. They also need to be shown Jesus, the Savior who took away all sin by His righteous sacrifice on Calvary.

What about Tarshish? Jonah never made it to that city which he thought would be his refuge from the Lord. God saw to it that Jonah was discovered as the "cause" of the terrible storm on the sea. Jonah had himself thrown into the sea (possibly another attempt to escape God's plan?). Yet the Lord provided the great fish to swallow up

" . . . We're in Nineveh when we run into people desperately in need of the only gospel that saves, that of Jesus Christ. Our mission prayers and offerings can break down the walls of Nineveh by bringing the sweet name of Jesus to those who have never experienced it."

Jonah. God the Holy Spirit prompted Jonah to finally turn to the One who could solve his problems and get him back on track with God's plan.

All of this was done for the sake of advancing the gospel of Jesus Christ! Then Jonah did go and speak God's Word to Nineveh.

Have you made it to Tarshish? That city of "refuge" from God's plans isn't quite as distant as we may tend to believe. We are at that city's gates when we choose not to point out the sins of a fellow Christian with the excuse of not wanting to be judgmental. We walk the streets of Tarshish if and when we refuse to share the Life-giving message of Jesus Christ with all who need it.

Thank the Lord that the spreading of the message of sin and grace is not reliant on us, but rather the power of the Holy Spirit! The Holy Spirit has the ability to take us—weak and ineffectual "Jonahs"—and fully equip us to do His will.

Our Savior reminded his chosen disciples of this equipping just prior to His ascension—"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the

age."

When we think that the job is ours alone, the temptation arises to flee the Lord's directive to witness. May the Holy Spirit keep us mindful that it is His work, Jesus' word, and the Father's

will to spread the saving message of Jesus Christ. What a privilege it is for us to be chosen to assist our God in this awesome work!

—Teacher David W. Bernthal



Understanding Our Faith

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

The status of the church treasury—whether it is in the red or in the black—should not be the standard by which one gives. Rather the grace of God moves the Christian to give according to the measure of grace, and according to the measure with which one has been blessed.

CHRISTIAN GIVING

The principle truth of Scripture is that the sinner is saved through the atonement of the Lord Jesus Christ. We are saved by grace. Scripture tells us that the blessings of the accomplished salvation become the sinner's own through faith in Christ Jesus. The sinner is saved by grace through faith! Faith is a gift of God the Holy Ghost, who gives knowledge of Jesus' atonement and works faith to believe it through the Means of Grace—the gospel in Word and Sacrament.

Scripture could not be clearer. Works of men do not save the sinner in whole or in part! Ephesians 2:8 speaks of salvation as a gift. Romans 3:28 says, "Therefore we conclude that a man is justified by faith without the works of the Law." This was said to have been Martin Luther's favorite passage. When works are worked into the article of justification and the sinner's



salvation, violation is done to the gospel. In Romans 11 we read that "there is a remnant according to the election of grace." It then goes on, "And if by grace, then it is no longer of works; otherwise grace is no longer grace." The Lord did not provide the lumber and tell the sinner to build a ladder to heaven. The Father provided an elevator and that elevator is Christ Jesus.

Yet faith is never alone. Faith produces fruits. Faith produces good works whereby the Christian gives witness to the fact that he is saved. So we sum up by saying, "The Christian does not do good works to be saved; he does

good works because he is saved! A believer in Christ can no more be barren in his faith life, than a fruit tree can still be called a fruit tree if it never bears."

One such fruit of faith is evident in Christian giving. The gospel is free, but in this world the church depends upon the fruits of God's people to do its work, whether on the home front or on the synodical front. The church is not excused from paying its bills. Scripture further says concerning those who serve, "The laborer is worthy of his reward" (1 Timothy 5).

Giving is a fruit of faith and love: "For the love of Christ constrains us" (2 Cor. 5:14).

Giving is the privilege and responsibility of all: "Every man according as he purposes in his heart, so let him give" (1 Cor. 9:7).

Giving is *Christian* giving when it is done . . .

- 1) *Cheerfully*: "Every man, as he purposes in his heart, so let him give; not grudgingly, or of necessity, for God loves a cheerful giver" (1 Cor. 9:7).
- 2) *Willingly*: "For if there be first a willing mind, it is accepted according to what a man has and not according to what he has not" (2 Cor. 8:12).
- 3) *Regularly*: "Upon the first day of the week let everyone of you lay by him in store, as God has prospered him" (1 Cor. 16:2).
- 4) *Untiringly*: "And let us not be weary in well-doing; for in due season we shall reap, if we faint not " (Eph. 6:9).

Christian giving is giving what one can: "Every man shall give as he is

able, according to the blessing of the Lord thy God, which He has given thee" (Deut. 16:17).

Christian giving receives blessing: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye ministered to the saints, and do minister" (Heb. 6:10).

Christian giving is not giving to the church or for this or that. Christian giving is giving to the Lord for the work to which He has assigned us—the proclamation of the gospel.

Begging is considered unseemly. Why must the church be a beggar? Promotions, schemes, professional advertising campaigns, bazaars, high pressure efforts to fill the church coffers are equally unseemly: "God loves a cheerful giver" (2 Cor. 9:7).

One obvious and practical principle of Christian giving lies in every member of a Christian congregation participating according to one's personal blessing and ability. Another lies in remembering the Lord's work so that one gives off the top rather than giving the leftovers.

They who give the Lord what is left seldom have enough for anything. They who give the Lord the firstfruits find that they never lack!



During Convention, teachers Michael Wheaton and Quinn Sprengeler do business with Bookhouse clerk Jessica Lau

Studies In Philippians

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

Chapter 2:12-18

Time to ‘Work Out’

"Bodily exercise profits a little . . ." Paul once remarked to Timothy (1 Tim. 4:8). Apparently people today have seized upon that advice as if it were the gospel of eternal life, youth, health, and happiness all wrapped up into one. Think of the youth athletic programs available, the health clubs springing up, the athletic equipment and sports industry, all suggesting to our people that it's time to go 'work out.'

Of course, as is often the case, people stop listening when they've heard what they want to hear—instead of what's really being said. Paul was telling Timothy that, important as bodily exercise is (no dispute there), exercise in "godliness" is the more important thing. It is our 'godliness' or sanctification that is really due for a 'work out.'

And so Paul comes with that same sort of advice to his beloved friends in Philippi.

But he puts that advice in such strong terms that our "salvation-by-faith-alone" tuned ears cringe a little to hear him say it: "Work out your own salvation with fear and trembling."

Work out? He can't really mean that, can he? That sounds like we need to actually be doing something for our salvation. Didn't Christ do it all?

Well yes, He did—but as usual we stopped listening when our flesh heard what it wanted to. Actually, Paul goes on to assure us that, even in our "working out," "it is God who works in you both to will and to do for His good pleasure." This passage has nothing to say about *being saved* (justification before God); it has everything to say about our life *as the saved* (sanctification by God). It is as God's children that we realize how necessary it is to "work out" with our spiritual muscles and tone up our all-too-flabby spiritual mind (the "mind of Christ" 2:5).

Taking Responsibility

Work Out: "with fear and trembling." Paul is painfully aware that he cannot come and visit these dear friends, and he fears that they may become prey to Satan's attempts to bring them to shame. He reminds them that each one of them needs to take responsibility for his own spiritual well-being. They will not arrive in heaven on Paul's coattails, nor can any one of them assume he is safe merely by virtue of his connection to an apostle, a congregation, or believing parents.

So then, let no one take the gift lightly, but recognize the awesome

grace and love shown in Christ, who humbled Himself to redeem them, and then was exalted above us all, and is our gracious Lord. The faithful servant works with "fear and trembling"—not just when the boss is around, but when he is absent too.

We are urged to approach our Christian activities just as soberly and diligently, whether our spiritual mentors and fellow believers are close by or far away.

Work out: "God works in us." It should be noted that the apostle does not imply that somehow man will gain God's favor or secure his place in heaven by his own efforts. Paul does emphasize the dynamic of true faith: "Faith alone saves, but saving faith is never alone." He who truly has faith will seek to please God; will resist sin; will delight in what is good.

This willing is evidence of God's activity. And he who, by such a will, actually overcomes sin and does what is right, does this by God's spiritual power—"faith, working through love" (Gal. 5:6).

The point here is that the God who does this work is the God who began this work of salvation, and He has every intention of finishing it. It is His "good pleasure" to save us in spite of our unworthiness.

In this we can be glad, and joyfully

exercise our hearts with glad songs of praise and deeds of love.

Work Out: as single-minded "children of God." Tender and warm as Paul's feelings are toward the Philippians, take note of his repeated admonitions to be "of one mind." To some degree their unity was a concern to him. So he reminds them to think and purpose together as "children of God without fault in the midst of a crooked and perverse generation."

In this dark world they should exercise their ability to "shine as lights in the world" just as their Savior is the "Light of the World."

Saved By Faith Alone

Work Out: to strengthen their hold on "the Word of Life." We are saved by faith—faith in a body of information known as the gospel. It is the message of God's Son becoming our Savior, and if we cling to the message as our hope and peace, we, in fact, cling to the living Jesus Christ. But one who claims to believe, yet has little interest in renouncing sin or in serving the Living God, has only the barest grasp on this Word and is in danger of falling away. If, on the other hand, we "hear these sayings of [Christ] and do them," we build on a rock where our house will stand firm against every storm (Mt. 7:25).



**Convention Floor
Committee #7,
Finances, pondering**

Work Out—with a mind to glorify God in the end. Paul often borrowed sports analogies to illustrate the dynamic nature of the Christian hope—"run the race," "reaching for the prize." He realizes that our race, from start to finish, is God's gift to us. But the stakes are very high. He has labored hard to bring the Word to others, so that they, by their salvation, will also glorify God.

And God is glorified if and when we finish the race as believers, confessing Jesus to the end. There is a shared understanding between the Philippians and Paul that at any time he may be executed for his testimony of Christ. As a "drink offering" was poured out into the ground before an altar—where it could no longer be of any use to man, but only to the honor

of God—so Paul saw the day coming where his labors would cease, and his blood would be shed for the witness of Christ.

But the apostle reflected on this with no fear or sorrow, only conviction and hope ("I know whom I have believed, and I am persuaded that He is able to keep what I have committed to Him until that Day." 2 Tim. 1:12).

If Paul's labors end in such a way, or if some among the Philippians must also face such an end—this is no tragedy and failure. It is the goal of one's spiritual 'work out' that one should be faithful and ready to so finish his course.

Confident of our own salvation in Christ, may we 'work out' on the heavenly course that lies before us.

—Pastor Peter Reim

An "Old West" Cheyenne, Wyoming Welcome



April 14th installation of Redeemer Lutheran's Pastor Paul Fleischer; Pastors Peter Reim and James Sandeen with Michael Sprengeler and Victor Tiefel



Black-hatted ("bad guys") Councilmen Gerald Rutz, Mark Sprengeler, Ben Carstensen, Bob Ruegge, with white-hatted "good guy"



"Bad guy" preachers too?!



Don't forget a white hat for Mrs. Fleischer!

DAY OF INFAMY-DAY OF HOPE

In the annals of the history of our world and nation are days which are said to go down in infamy—days which are remembered as days of disgrace and dishonor due to some extreme evil or great wickedness.

In our nation's history such days would include days when our nation's presidents were assassinated (Abraham Lincoln, April 15, 1865; William McKinley, September 6, 1901; John F. Kennedy, November 22, 1963) or when acts of extreme (great loss of life) terrorism took place. President Franklin Delano Roosevelt proclaimed December 7, 1941 a day of infamy because of the attack on Pearl Harbor, because that attack precipitated war with Japan in World War II.

Faith-questions

September 11, 2001 will be etched in history as a day of infamy. On the Sunday after September 11 I was among the clergy faced with bringing a special message to stunned Christian citizens. What Scripture text should one choose for the message (the e-mail site for CLC clergy had an exchange of suggestions, including Luke 13:1-5, Proverbs 14:34, Proverbs 18:10, various Psalms [27, 28, 33, 35], Romans 8:31-39, 1 Timothy 2:2-4, and others)?

I chose Psalm 27 as sermon text. I

began by talking about days of infamy on our secular calendars. I added: "Together with these horrible events come all sorts of questions. You have heard people ask them, and perhaps been tempted to ask them yourself—questions such as 'Where was God last Tuesday?' and 'If God is a loving God, how could He let such things happen?'" Psalm 27, I told my flock, gives good direction for answers to such oh-so-natural questions.

In my sermon I pointed out that the much beleaguered and besieged King David wrote this psalm. David had found deliverance in his God, the God of his fathers, Abraham, Isaac, and Jacob. David knew that as the Lord had delivered Moses and the Israelites from Pharaoh and his army, bringing His people safely into the Promised Land, the same Lord would be with him as well.

In the face of his own doubts and misgivings—for surely David's life reveals he was so human!—and in the face of the taunts of skeptics and unbelievers, David gave expression, I said, to his confidence of faith: "The LORD is my light and my salvation—whom shall I fear? The LORD is the stronghold of my life—of whom shall I be afraid? When evil men advance against me to devour my flesh, when my enemies and my foes attack me, they will stumble and fall. . . ."

Note, I pointed out, the faith-questions similar to those of St. Paul in his



triumph song: "What then shall we say in response to this? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? . . . For I am convinced that neither death nor life . . . will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:31ff).

"Out Of The Heart . . . "

I went on in my sermon to speak along the following lines.

As Bible-believing Christians we know that while God is indeed the God of love, He is also a just and righteous God who must and does punish sin and unbelief.

I reminded that God had forewarned our first parents Adam and Eve, whom He had created holy, that if they disobeyed Him they would surely die. It was, I suggested, the first great day of infamy when in the Garden of Eden our first parents chose to disobey God, thus plunging the whole world into sin and death, both temporal and eternal. Adam and Eve—I reminded the hearers—soon had concrete evidence of the effects of sin when their first son murdered their second son.

Do we ask (I asked): Where was God THAT horrible day? "Well" (I answered), "He was right there, wasn't He, warning Cain of what could and would—and did—happen if he did not control his jealous anger?!" The fact that Cain committed his evil deed was not God's fault, I pointed out in my sermon, but it was the unchecked, perverted will of Cain's sinful human heart which led to his murderous deed. Ever since (I went on to say), so goes the history of men and nations, multiplied

a million and billion times over.

In the gospel Jesus taught: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Mt. 15:19). So long as the hearts of men are in an unconverted condition, those men remain hostile to and enemies of God. That's why, I pointed out, we should not be surprised that the seeds of sin in the human heart can and do erupt into the grossest crimes. In fact—I reminded us all—we must confess that these seeds of evil can erupt within each of us at times because of the sinful nature.

Hopeless?

I continued my sermon by saying that the situation seemed absolutely hopeless for mankind. But, I said, God Himself knew this—which is why He entered into the picture. He, in love, promised to send His Son into the world to save sinners. Jesus came—and we all know what He did! Jesus lived a holy life and died an innocent death on the cross for sinners!

But what a day of infamy, disgrace, and dishonor THAT was—the day that Jesus Christ was crucified at the hands of wicked men! And where was the loving God of heaven on THAT day? He was right there, wasn't He, pouring out His just and righteous wrath for sin on His only-begotten well-beloved Son—and all for the purpose that whoever believes in Him should not perish, but have complete forgiveness of all sins and everlasting life alone by His grace!

Thus—this pastor told his troubled flock—the biggest day of infamy the world has ever known became at the same time a day of salvation for sin-

ners all! Hallelujah!

After the sermon on this first post-9/11 Sunday, shepherd and sheep prayed and sang hymns of gospel hope and comfort the same as always.

Dear reader, when the earth begins to quake and shake beneath your feet, remember the assurances of Psalm 27. Remember also such words as Paul's to the trembling jailer: "Believe on the Lord Jesus Christ, and you will be

saved, you and your household" (Acts 16:31).

Thus you may throw into the teeth of doubt the faith-questions mentioned above, and this one too: "What shall separate us from the love of Christ? . . ." And you can give the confident answer of faith: "Nothing in all the world! Hallelujah!"

—Pastor Paul Fleischer



WE DECLARE FELLOWSHIP WITH THE LCEA (2002 Convention Resolution)*



Work among the Masai in the Great Rift Valley

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, running down on the beard, the beard of Aaron, running down on the end of his garments. It is like the dew of Hermon, descending upon the mountains of Zion; for there the LORD commanded the blessing—life forevermore. — Psalm 133

"Good and pleasant"

Sometimes we may feel that 'sepa-

ration' is our teaching on fellowship—while it is, in fact, a subpoint under the broad and positive Scripture teaching on religious fellowship (koinonia). Separation occurs when there no longer exists the unity in the Word upon which fellowship was based.

Due to such apostasy and proliferation of false teaching in our day and age, it is especially good and pleasant to see that a state of fellowship exists between us and the Lutheran Church of East Africa. CLC representatives meet-

ing in convention rejoiced to make the declaration.

Brothers "dwell in unity"

Though the Atlantic Ocean and the girth of the continent of Africa separate us geographically from those of the Lutheran Church of East Africa (LCEA) in Tanzania and Kenya along the coast of East Africa, we are brothers in our united stand upon the Scriptures. Particularly through face-to-face doctrinal discussions, it has been found that both church bodies are agreed in Scripture and in their desire to uphold the true teachings as well as to spread them.

The people of the LCEA have gone through a separation from the large and old Evangelical Lutheran Church of Tanzania, even as many of our people had gone through withdrawal and formation of our church body some forty-two years ago. While the LCEA is of recent vintage, what they believe and teach is as old as the Bible.

"Like the dew . . . which falls"

The first contact came from the LCEA in a letter to President John Pfeiffer of Immanuel Lutheran College, dated April 4, 2001. Less than one month later a meeting was held in Nairobi between Pastor Angowi (the head of the LCEA) and three of his pastors with our missionary.

Like the dew of heaven which falls, this also was a work of God, which came about—and could not have been planned better—by us. Our God does all things well and far better than we could. The LCEA, a work of God beginning in 1999, now numbers 987 souls with 14 stations in Tanzania and one in Kenya.

"The blessing—life forevermore"

The people of the LCEA not only gather about the Word in their established congregations, but they are seeking to expand. Besides new preaching stations in their heavily Lutheran area, they have a mission station (started nine months ago) in the Great Rift Valley among the Masai tribe. Only ten percent of the Masai own Christ as Savior. Knowing God would have all men to be saved, the LCEA seeks to bring THE blessing to the cattlemen of the Rift.

Most of the LCEA congregations are in the vicinity of Mt. Kilimanjaro, the tallest mountain in Africa. We desire to have a part in reaching out with the LCEA and to assist in training the ten men now waiting to begin study to be pastors and heralds of Christ in valley and mountain.

Pray for our brethren in East Africa and for our Board of Missions and its subcommittees, as together we begin working with our new brethren. As the



Building that we hope to buy for use in three-year seminary program

people look up at Mt. Kilimanjaro, may it be a reminder of Mt. Zion, the towering Church of Christ—and of the One who rules in grace from its summit!

Indeed how good and pleasant!
—*Missionary David Koenig*

* At the June 2002 Synod Convention, fellowship was declared with two overseas church bodies, the LCEA and the ELCC. The report on the ELCC (Congo) will appear in next month's issue.

Floor Committees - 2002 Convention



Committee 1 — President's Message



Committee 2 — Organizations



Committee 3 — Immanuel College



Committee 4 — Missions



Committee 6 — Membership



Committee 7 — Finances



Committee 8 — Doctrine



Committee 9 — Expansion

Announcing A Foreign Mission Helper Trip Summer of 2003

Have you ever wondered about how you could become more involved in the Mission Work of your Church Body? Then read on.

The CLC Mission Helper Committee is in the initial stages of planning another Group Mission Trip for the summer of 2003. The destination has yet to be determined, but the work was determined by our Savior when He told us to go into all the world and preach the gospel. Listed are just a few ways you can be involved with this effort:

- 1. Begin planning, praying, and saving so you can travel to one of our foreign mission fields to help share the Good News of Christ crucified.*
- 2. Contact a Mission Helper Committee member to offer your financial support.*
- 3. Pray for the Mission Helper Committee as we begin planning.*

There are a few things you need to consider if you are thinking about volunteering for this trip. What follows is a short list that could be helpful in your consideration:

- 1. The length of the trip will be three to four weeks.*
- 2. The approximate cost is \$2500.00. This includes round trip airfare, other expenses such as motels, transportation, vaccinations, passports, visas etc.*
- 3. You must be at least 18 years of age.*
- 4. You will be asked to submit an application to the Committee accompanied by a letter of recommendation from your pastor.*
- 5. The Committee will attempt to find work that is specific to your area of talent and interest in one or more areas of service such as:*

Teaching English and Bible stories to orphanage children.

Teaching Seminary level classes

Preaching and teaching

Exploratory work

Hands-on construction and painting



For more information contact:

Mr. Peter Evensen (314) 629-5248

Pastor Todd Ohlmann (636) 225-3458

Professor Jeff Schierenbeck (715) 839-8938



Announcements

South Eastern Pastoral Conference

Dates: October 15-17, 2002

Where: Faith Lutheran Church, St. Louis County, Mo.

Agenda:

- * New Testament Exegesis, Colossians 1:24ff
— Pastor Thomas Schuetze
- * Old Testament Exegesis, (essayist's choice)
— Pastor Karl Stewart
- * Isagogical Study (essayist's choice)
— Pastor John Schierenbeck
- * Ancient Doctrinal Error (essayist's choice)
— Pastor John Johannes
- * The Religion of Islam
— Pastor Daniel Fleischer
- * "The Great Awakening" — History and Influence on Religion in America
— Pastor John Klatt
- * Using the Bible to Develop Practical Steps for Overcoming Sinful Habits
— Pastor Paul Larsen

Chaplain: Pastor Todd Ohlmann

Communion Service Speaker: Pastor Vance Fossum

—*Pastor Todd Ohlmann,*
Secretary

Address Change

As of August 31, 2002, the new address for Pastor Koenig is:

P.O. Box 628382

Middleton, WI 53562

E-mail: davekoenig@worldshare.net

Pastor Koenig writes: "The e-mail address will reach us in Nigeria also."



Conference Visitors: R. List, M. Roehl, M. Eichstadt, J. Klatt, D. Schierenbeck;
Prasidium: D. Fleischer, J. Schierenbeck



Floor Committee 5 — Elections caught at a downtime



Two members of the Publishing Division: John Abbott, Pastor J. Fleischer

"Inspiration from a search driver" — *Passages listed in order of appearance on the cover — COVER BY M. SCHASER*

1. Proverbs 20:11 2. Proverbs 23:13 3. Proverbs 22:15 4. Proverbs 29:15 5. Proverbs 22:6 6. Proverbs 27:1 7. Proverbs 3:8 8. Proverbs 3:2 9. Proverbs 27:10 11. Proverbs 29:17 11. Proverbs 22:4 12. Proverbs 13:5 13. Proverbs 18:6 14. Proverbs 19:24 15. Proverbs 10:16 16. Proverbs 31:31 17. Proverbs 26:15 18. Proverbs 27:9 19. Proverbs 10:4 20. Proverbs 25:8 21. Proverbs 29:21