

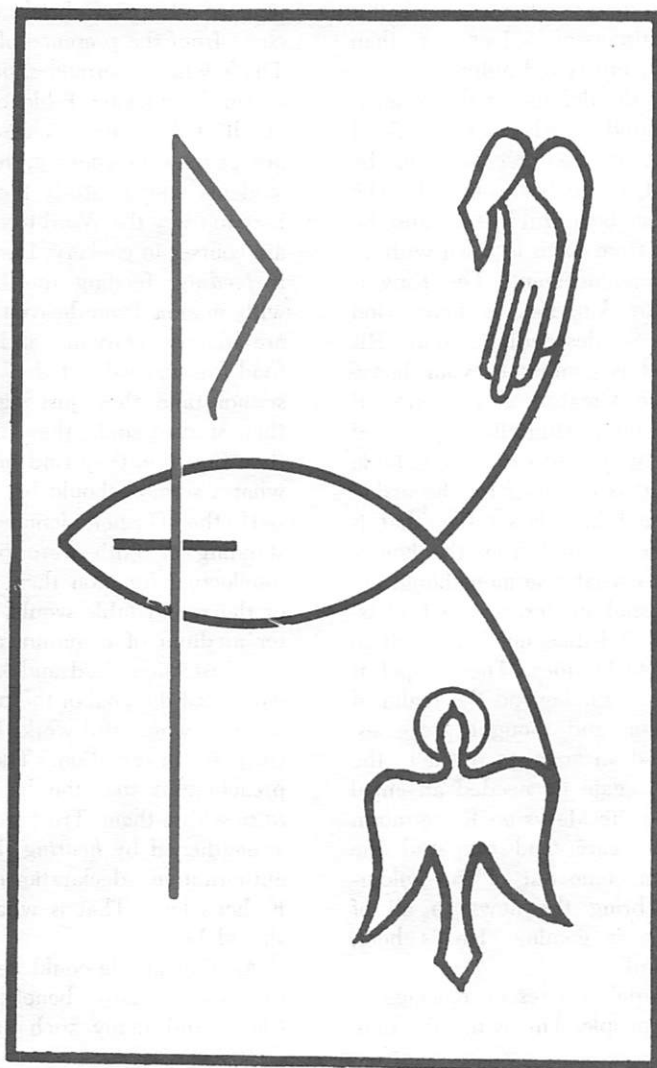
LUTHERAN

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SPOKESMAN

*J. J.
Paul W. Schaller
S. D. G.*



PREACH!

The poor old sermon has been suffering much abuse lately. Many a layman has been exclaiming that he gets more out of Bible Class than out of the sermon. Many a preacher is convinced that he can communicate better through discussion classes than through the crusty old pulpit.

I rise to the defense of the sermon.

Jesus stated clearly that the Good News was to be *preached*, to be proclaimed, to be *heralded*. The preacher has beautiful feet because he is running from town to town with an exciting announcement: The King is coming, the kingdom is here. God Almighty is descending from His throne and is coming to your house today. The Creator of heaven and earth is joining Himself to you and yours; He wishes to eat at your table today. That is not stuff for discussion around the Bible class table, that is news to be shouted from the rooftops. That's what a sermon should be.

The Gospel of Jesus is not classroom stuff and does not lend itself to classroom techniques. The Gospel is from heaven, for beyond the realm of man's reason and thought processes. God needed an angel to tell it to the shepherds; again he needed an angel to tell it to the Marys on Eastermorn. With great care God prepared the Baptizer to come out of the wilderness and bring the news to all of Jewry: He is coming, He is here, Behold Him!

The Gospel is a rescue message to drowning people. This is not the time

for debate or committee work. The drowning sinner has no need to discuss the relative merits of hemp and nylon. He needs a rope delivered to him with authority and sureness, the sureness of "I am Gabriel and I have come from the presence of the Lord." That's what a sermon should be.

Am I knocking Bible classes? Not at all. I love Bible classes for they are courses in cooking, teaching the students how to study the Word and how to carry the Word to others. They are courses in cookery. But the sermon is *feeding*, feeding the hungry soul with manna from heaven. The souls are hungry, starving, and they need food for survival lest they die. In the sermon-time they just eat, they fill their starved souls, they find comfort, they find life, they find hope. That is what a sermon should be.

If the Gospel demanded understanding or faith were primarily an intellectual function then the podium or the round table would be the better medium of communication. True, we must *know* God and know of His works but the goal of the proclamation of these wonderful works is trust, and trust is an emotion. The result of preaching is that the hearers' hearts *burn* within them. Trust is created and strengthened by *hearing* the sure and authoritative declarations of our Father's love. That is what a sermon should be.

Another article could be written on the many, many benefits of Bible Class. And many such articles have

appeared. It is also admitted that there is some teaching from the pulpit and some preaching in Bible Class. But we wish to stress here that unique quality our Lord insisted upon when he sent the apostles out to *preach*. And let the preacher in that hour think of himself as Gabriel, as the Baptist, as Paul, as the messenger of the most high God. Then he will

proclaim, herald, preach. This is the supreme moment each week when God speaks, and the children listen. In that moment they get a glimpse again of the throne on high. This is the moment when the glory of the Lord shines round about them and dispels the darkness.

W. S.

- • • *Pastors Norbert Reim and Martin Galstad recently conducted a group through the Holy Land. The article on pages 12-14, "The Tell," is our first-fruit of this trip.*
- • • *Graduation time and decision time is coming soon. Parents and students will do well to read the feelings of our youngest pastor, thoughts he expressed as graduation approached last year. Pages 4-6.*
- • • *On page 6 Pastor Nolting brings us the second in this valuable series on the Sabbath.*
- • • *Pastor Leonard Bernthal Leads us through the book of the Prophet Hosea on pages 8-10. This article will be completed next month. Be sure to read Hosea as you read the article.*

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Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock.

Peter 5:2-3

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.

Romans 1:16

In the years I've been a student here at Immanuel, quite a few men have graduated from our Seminary. Because of the small size of our school, it has always been hard for me to see these graduates merely as so many candidates for the ministry. I knew them—and felt close to them. Close enough to wonder just how *they* felt at such a time . . . or what they *thought* as they entered the ministry.

Now, I don't know if you are at all curious as to how I feel on my seminary graduation; but I'd like to take this opportunity to tell you what sort of picture I have of myself at this crossroads in life. It's not that I'm so important that you should want to read my mind . . . but the way I feel now *will* give you some idea of the spirit the Seminary professors are 'instilling in their students.

It is also my hope that some of you may be encouraged to follow a similar path of preparation, and one day stand where I do now.

What looks back at the sem grad from a mirror? How does he see himself, this fellow with a diploma in one pocket . . . and a call in the other? Certainly not as the typical graduate pictured on greeting cards—going out to seek fame and fortune. It would be

pretty hard to view the ministry as a springboard to worldly fame, but the lure of money is not such a remote temptation. Oh, the preacher doesn't get rich . . . but there are those who suggest that the ministry is an easy way to earn a living—a soft life.

You know, no clock to punch, no foreman looking over your shoulder, no one keeping track of the hours you put in; just preach once a week, visit a few people, and collect the paychecks.

But that is *not* the outlook of the sem graduate. He doesn't accept a call to shepherd Christ's own sheep in order to make a lazy, dishonest living. Rather, I go eagerly into the work . . . with little concern for cash or the lack of it. I look forward to the long hours because the task is so vitally important. What is time or money when you're dealing with souls Jesus shed His blood to ransom?

Nor do I stand where I do by constraint. I haven't been pushed into the pulpit by my father, my professors, or my own guilty conscience. This last has been suggested: that men become pastors because they have a guilt complex. If anything, men study for the ministry because they have . . . forgiveness complex.

Yes, I go out willingly—happy that God has called me to serve Him and a portion of His flock . . . despite my own frailties . . . despite my lack of abilities.

Moreover, I have not prepared for the preaching ministry, nor accepted a call, in order that I might become a “big man” in some church . . . a little tin god—ordering people around as I please. I am not entering the ministry because I think I’m better than anyone else—or more qualified to command—or more deserving of the title “Reverend.”

No, I leave this campus praying that I may be a good example to my flock. A person who doesn’t lead by telling — but by doing. May God give me the strength so to order my life.

For I have not been called to “lord it over” a congregation, but to feed the flock of God; to tend and care for souls which are mighty important in Jesus’ eyes: people whom He has purchased and won, called and gathered.

And now I am to serve them by presenting the proper food so that they may grow in the faith . . . and remain true until the Lord comes for them.

The shepherd’s staff—with its familiar crook, is symbolic of the pastor’s work. It is a good symbol.

God’s flock is not force-fed, but gently led and guided to the Word of Life. In that Word is milk for those young in the faith . . . and meat for the more mature.

The pastor’s job is to lay it before the flock,—to help them to search the Scriptures.

For in them they have eternal life,

and they are they which testify of The Great Shepherd of the Sheep.

Thus, as I leave this campus, I see myself as one going out with a shepherd’s staff in one hand . . . but the other hand is not empty.

For I have not been called just to feed the flock,—to strengthen and settle those in the faith. I have also been called to “devote my time, strength and ability to the advancement of the Kingdom of Christ and to the gathering in of His Harvest.” That means I will preach the Gospel of Jesus Christ to those who do not know the Good News. I go *not* as one who is timid . . . or ashamed of that message.

Although most people will have no use for it, I know that it is the Power of God—the means that the Holy Spirit uses to work faith in men’s hearts. And without faith man is blind to the forgiveness which is his through the death of God’s own Son. The Gospel is the only power that can change a stony heart into a living, pulsating organ,—full of trust and confidence in the Savior.

It is a simple message—the story of Christ’s life and death and resurrection,—but its meaning for man is astounding. It packs more power than anything on this earth. And, you know, in that passage from Romans one with which you’re so familiar:

I am not ashamed of the gospel of Christ; for it is the *power* of God unto salvation to every one that believeth;

In the Greek that word “power” is “*dynamis*.” It’s a word which was taken into English as the name of

that explosive which so long was the ultimate in power Dynamite.

The Gospel of Christ is the Dynamite of God.

It is no wonder that I am not ashamed to proclaim that message of forgiveness. It is the force of God — which blasts into oblivion the strength of Satan,

—and shatters the shackles of sin.

I go out from this campus . . .

proud to carry in one hand the staff of the shepherd, and in the other the Dynamite of God.

And now I ask—not with false piety, but sincerely—that you pray for me: that the picture I have painted of myself is accurate . . . and remains so. For there is nothing this world needs more than to feel the Dynamite of God and to be guided to the Word of Life.

Walter Schaller

SABBATH - 2

REST BECOMES UNREST

Then came the rebellion, the transgression, the fall into sin. The consequence: Disharmony replaced harmony, rest was destroyed, and UNREST prevailed:

God against man and man against God—God's curse of death falling upon man and man struggling to evade that curse. Did not Adam and Eve hide in the garden? Did not Adam blame God for his own rebellion?

Man against man—Adam blamed his wife. Cain killed his brother. No end and no limits to man's inhumanity against his fellowman. Man against society—civil disobedience, anarchy!

Man against nature—"Thorns also and thistles shall bring forth to thee . . . in the sweat of thy face shalt thou eat bread . . ." Genesis 3:18-19.

Race against race—the "second curse" at Babel. Suspicion, distrust, hatred, racism, genocide.

UNREST characterizes man—the temper tantrum of the child; the clash of the generation gap; the struggle for survival; the pursuit of ever elusive goals; the endless studying but never finding the truth; the ruthless preying upon others to satisfy passions, cravings, lusts; the ethical and unethical strivings of man to appease, bribe, compel, humor the Judge of all flesh.

God's Plan. When shall all this UNREST end? "There remaineth therefore a rest to the people of God." Hebrews 4:9. The REST at the beginning, which was destroyed by man, shall one day be fully restored by God—after the end shall have come.

After God had finished His work of creating, He rested. The seventh day was to mark the beginning of an unending era of rest for mankind, for in a world in which nature cooperated with man and man lived in harmony with all of creation and with his fellowman, even work was to be restful. That this was God's

intention we can see both from the omission of the words, "And the evening and the morning were the seventh day," and from the statement of the writer to the Hebrews that "there remaineth therefore a *rest* to the people of God." (4:9). The word used for *rest* is a form of the word "sabbath." It is used only in this place in the New Testament. It doesn't mean the "Sabbath day," but rather the "Sabbath *rest*," or the "Sabbath *observance*."

God's plan for an unending era of rest was not destroyed, but merely interrupted by sin. God's plan to establish an unending era of rest remains. We live between the era that has been destroyed and that which is to be restored. There are three well-marked eras, or eons, as the Scripture calls them, that lie between: the era before the formal giving of the Law on Mt. Sinai, the period during which God's people lived under the Law, and the current New Testament era when God's people live free from the Law.

The Era Before The Law. It would appear that after the first "sabbath" era in paradise had been destroyed by sin, children of God began to "sanctify," or "hallow" or "remember" the seventh day. This observance of the "seventh day" remembered the first Sabbath and anticipated the Sabbath rest to come. But there was no formal command of God to keep or hallow or remember the Sabbath, just as there was no formal command to bring offerings to the Lord. We read of no special ordinances or observances of the Sabbath during the antediluvian era, the period of the patriarchs, or during the long sojourn in Egypt. Yet what law did not formulate and command, tradition seems to have made common usage and molded into custom. For that the seventh day was special or holy unto the Lord seems to have been commonly known and accepted.

One of the problems that confronted the people on the way from Egypt to Mt. Sinai was a shortage of food. The people reacted to this problem by murmuring against Moses and Aaron and by wishing themselves back in Egypt where they "sat by the flesh pots, and . . . did eat bread to the full." (Ex. 16:3). The Lord responded to their murmurings not with judgment, but with mercy in the form of raining bread from heaven—manna. In connection with this blessing the Lord gave the following specific instructions:

. . . on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

The people followed the instructions. Moses continued:

This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. . . . Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. . . . See, for that the Lord hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. Exodus 16.

The giving of manna, with the above detailed instructions, occurred before the giving of the Law on Mt. Sinai, that is *before* the formal institution of the

Sabbath. Yet Moses speaks of the seventh day as “the rest of the holy sabbath unto the Lord.” He appears to be speaking of something that was both known and observed among the Children of Israel. In all the details: that no manna would be given on the seventh day, that food for the seventh day was to be gathered and prepared on the sixth day so that the people could rest on the seventh day—the specific statutes of the Sabbath Law were anticipated. At Mt. Sinai customs that had developed out of traditions became law. The observance became mandatory, and violations punishable.

Paul Nolting

HOSEA

I will Have Pity on Not Pitied

Your first reading of the prophet Hosea can be discouraging. You may feel you didn't get much out of it. For you find Hosea hinting at thoughts in the briefest way. He passes with rapid change from one figure and simile to another and moves forward in short, direct sentences. This style frequently makes his thought hard to understand. You may also find it puzzling that his book does not have the marks of a single writing — continuity and progression.

Know that the prophet is not writing about a period of Israel's history in the quiet comfort of a study. His book is a summary of his spoken word to the nation over the many years of his ministry. His words are the words of a passionate prophet speaking directly to the life-situation of a backsliding people. Deeply involved in the fate of his people he uses dramatic images to express the burning wrath of God against the wayward nation, and then to express the warmhearted love of that same LORD for His people.

His prophetic office began at a time when the nation of Israel was enjoying a position of earthly power and a rising standard of living under the rule of Jeroboam II. But prosperity confirmed the nation in self-security and sin. Apostasy was working as a cancer. Rather than praise God's grace they praised their idols for the prosperity in the land. This finally was the heart and source of Israel's life of sin. The seed of idolatry was planted already from their very beginning as an independent nation after Solomon's death. Their first king, Jeroboam, would not trust God but set about to secure a divinely given rule in his own way: “You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt” (1 Kings 12:28). Because of idolatry God already at this time threatened He would root up Israel out of the land He gave to their fathers.

During Hosea's ministry God's judgments began to break out upon the

nation of Israel. The period following Jeroboam II until Israel's destruction was a time of anarchy, of plot and counterplot, a period of intrigue and assassination. Of the six rulers who came to the throne, not one was called by God through a prophet. The ruin of the nation came about through the Assyrian kingdom which conquered the entire land and led Israel captive into Assyria. It is not known whether Hosea witnessed this tragic end. His prophetic office ended during the reign of Hezekiah, king of Judah. This dates his ministry somewhere during the years of 780 to 720 BC. Israel was conquered in 722 BC.

Repeated relentlessly throughout Hosea's book is the judgment of God against this wayward nation and the sure punishment that would come upon them. So much so that you may think this the dominant theme of his book. Yet one cannot pass over the faithful mercy of the LORD which is set side by side with threats and punishment. That incomparable love of God which will not let sinful Israel go is the dominant theme. It is such a love that grows more intense the deeper Israel falls, a pity on Not pitied.

This redeeming love is set against the direful background of Israel's sin and the wrath the nation's sin called down upon itself. Under the incisive figure of prostitution the LORD convicts Israel of her fundamental sin, the sin of idolatry. And He did not let this judgment be merely spoken but He confirmed and kept proclaiming it in a living symbol. The very marital life of the prophet himself was set as a sign and a continuing proclamation

to the nation: "Go, take to yourself a wife of harlotry and have children of harlotry, for the land commits great harlotry by forsaking the LORD." (1:2)

Use of the figure of whoredom and adultery for the sin of idolatry is at once clearcut and also underscores the ugliness of that sin. For from the first it was the compassionate grace of the LORD that made Israel His own. It was I, He declares, who taught Ephraim to walk, I took them up into my arms, I led them with cords of compassion, with the bands of love (11:1-4). This tender and loyal love of God toward Israel is set in the relationship of husband and wife. The people are called upon to plead with the nation "that she put away her harlotry from her face, and her adultery from between her breasts" (2:2). It is the anguished cry of a faithful, devout husband heartbroken that his wife should give her body into the arms of other lovers. How ugly and detestable the faithless wife behaved herself when she said, "I will go after my lovers" (2:5), and forgot her LORD. She loved Baal and not God, her husband.

It is this figure that Hosea uses throughout his ministry to keep emphasizing, more than other prophets, the one condemning sin of Israel, her idolatry — a spiritual prostitution. From this sin he traces the ignorance, the wicked deeds, and rebellion that will result for a people who forsake the LORD to cherish harlotry. "There is no faithfulness or kindness and no knowledge of God in the land" (4:1). Faithfulness and kindness, the foremost of godly virtues, have their roots

in the knowledge of God. Thus Hosea means more with knowledge than merely an acquaintance with the nature and will of God, or knowing right propositions about Him. It rather is a knowledge that lays hold of man at the center of his being, that sets him in right relationship to his God, that sets him free to be merciful as God is merciful. Idolatry then, which takes away knowledge, is a perversion of a man's entire inner being and his life. Hosea speaks of it as a demonic spirit which controls man: "For the spirit of harlotry is within them, and they know not the LORD" (5:4). Without the love and kindness of the LORD controlling the inner spirit of man, there is "swearing, lying, killing, stealing, and committing adultery; they break all bounds and murder follows murder." (4:2; cf 6:9; 7:1; 12:7f; et al).

A people so blessed with the revelation of the true God fell to such woe-ful blindness that they "inquire of a thing of wood, . . . for a spirit of harlotry has led them astray, and they have left their God to play the harlot" (4:12). They became "detestable like the thing they loved" (9:10). It led them into the shameless fertility rites, the cultus of Baal worship, of the surrounding pagan nations. Daughters played the harlot, brides committed adultery, men went aside with harlots and sacrificed with cult prostitutes (4:13f). "A people without understanding shall come to ruin."

Although the name of the LORD was outwardly confessed, yet in their heart Israel made the LORD into a Baal so that they could call Him "My Baal" (2:16). Although the legal sacrifices

were kept and the feast days observed, yet "I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings" (6:6). So dull of ears and heart are they that were the LORD to write for them His laws by ten thousands, "they would be regarded as a strange thing" (8:12). There can be no other end for a nation that the LORD brought from Egypt by a prophet, and whom He preserved by a prophet, and who now will not hear a prophet, than that Ephraim's LORD "will leave his blood-guilt upon him" (12:13f). Samaria shall bear her guilt because she has rebelled against her God (13:16).

Already from the very beginning of Hosea's ministry the LORD made Israel's doom certain. Again it was made known not only by a spoken word, but by a living symbol. For the prophet was not only to take a wife of harlotry but to also have "children of harlotry" (1:2). The names of the children became a continual proclamation of Israel's impending destruction (1:4,6,8). There is no help for the nation of Israel, "for you are not my people and I am not your God." (1:8).

Desolation in the land and wandering in exile is repeated throughout Hosea's book under varied figures and similies. In the figure of a husband outraged at the love affairs of his wife, Israel's Husband threatens to strip her naked, to uncover her lewdness in the sight of her lovers. No one shall rescue her out of His hand. Her land will be laid waste and lie desolate (2:3-12).

SEVENTH LUTHERAN FREE CONFERENCE

Will there be another Lutheran Free Conference? That was the question considered by the arrangements committee in three lengthy meetings before and during the sixth meeting of the LFC at Davenport, Iowa, July 29-31, 1969. In connection with that question two other questions were weighed. The first and more important was a program if another conference was decided on, and the second when it should be held.

Since none of these questions could be resolved at the conference the whole matter was placed in the hands of the arrangements committee. Because of the various angles to be considered the arrangements committee could not complete its work at its November 17, 1969, meeting, and so another meeting was held on December 1, 1969. The result was that agreement on a program for the next meeting was arrived at and that this meeting should, if possible, be held in 1970.

In past conferences areas in which conservative Lutherans would hardly disagree were mostly treated. This well served to reveal mutual understanding in evaluating the liberalism of our day which has invaded not only the church at large but also Lutheran bodies. It was felt that the conference had served its purpose in this. But discontinuing the conference at this point would leave its ultimate objective unsettled. It is to obtain full unity in the understanding of the Lutheran

Confessions and in their application in practical church life, and agreement on the necessity of doctrinal unity as a prerequisite for joint worship and church work. This objective has not been attained in the understanding of the doctrine of the Church and the Ministry where considerable but not complete agreement was found. Other points of difference in doctrine and practice existing in the various Lutheran bodies would also need to be treated in line with this ultimate objective of the Conference.

The program of this year faces this objective in considering the way to Lutheran Unity in a series of essays centering on Article VII of the Augsburg Confession. Essayists and panelists have been procured for a Seventh Lutheran Free Conference to be held July 14-16, 1970, at Rockford, Ill. Two LC men will be serving, one as essayist and another as panelist.

May the truth be spoken in love in the rapidly changing scene in American Lutheranism and in the confusion resulting from it! And may it be spoken in the hope and with the prayer that on this scene the LFC will be an influence to strengthen sound, scriptural, confessional Lutheranism which will dare to take its position by separating from those on the way of compromise and liberalism in any of the truths revealed in God's inerrant Word!

OTTO J. ECKERT

THE TELL

A tell is what the prophets call heaps, remains of cities destroyed and without inhabitant: "Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." Indeed, the top of Moriah is as barren as is the high part of a mountain above the tree-line. The "mountain" of the great Temple, Moriah, bears witness to Jeremiah's "root out and pull down, destroy and throw down."

Egypt and Palestine are one vast tell, as are wide areas that once were the site of impressive cultures and civilizations, places like Mesopotamia, and like Africa bordering on the Mediterranean. The four of us from churches of the CLC who toured in the fall of 1969 saw mainly the Egypt which was a furnace to the chosen people of God, and the Palestine that was its promise. We have been asked to write our impressions; the summary of one's feeling is that the areas are today one vast tell.

So high is the heap of ruins from the destructions, that sojourners like us, who had rooms for nearly a week on the brink of the Kidron, walked almost twenty feet above the paths that Jesus and the disciples trod. Jerusalem is said to have been completely destroyed five times during its history, the completest having been that of 70 A. D. under the Romans. We descended much more than twenty feet to see the waters of Bethesda, and likewise to walk in the waters of Siloam, where the blind man was healed (John 9). The Pave-

ment where Pilate gave sentence on our Lord is likewise down, below a big church built over the place, obviously the level occupied by the Romans of that time. The Roman road, clearly in view, makes one shudder to think of the power that flowed over it.

So thoroughly was the Temple with the buildings around it destroyed that a text in archaeology states that "only two stones known today can be related to the temple structure built by Herod. Both contain inscriptions forbidding the entry of Gentiles into the inner court of the temple upon pain of death, and they must have been set in the walls of the inner court near the entrances. No archaeological evidence of the temple building itself is known." Students of the ruins believe, however, that the three or four tiers of stone at the bottom of the present wall date from that of Herod's wall-rebuilding.

Excavations are in progress. A Reuters dispatch from Jerusalem dated January 16, 1970, reported the finding of a building near the temple-site "full of ashes, soot, charred beams and stones burned red and black by fire, . . . the first tangible evidence of the burning of the second temple and Jerusalem in the year 70 A. D. — a fact previously known only from the works of contemporary historians (Josephus)." We saw this digging, which is aimed at finding things from David's time, only some 300 feet from the Temple Mount, now crowned by the Al Aqsa Mosque and the Dome of the Rock.

Ruins and remains of former civilizations and their temples, generally in honor of some Baal, and the remnants of palaces and defenses built by one or another king of Israel confront the traveler as he looks at Shechem, some forty miles north of Jerusalem, and Samaria, another ten miles north. One feels guilty that he cannot better visualize Abraham and his entourage, Jacob at Bethel, and Joseph going north to Dothan to see how the brothers were doing, or the armies of Joshua, of Joab and Abner, but chiefly that Teacher and his Twelve!

One must consult texts in archaeology for the details; the experience of seeing these places makes it hard to put such books down. Items: Omri of Israel built his palace on a hill and called it Samaria; his son Ahab decorated the furnishings with ivory, much of which has been found in recent years. The past speaks out from the ruins. Or from the tells. One city was built upon another, in the cycle of destroy, build, and destroy again, often with finality. No tell is more interesting than Megiddo, nor more involved in the history of nations.

Megiddo is today a mound, a hill overlooking the plain of Esdraelon, which is sometimes called the valley of Jezreel, and in Revelation is named Armageddon. Mount Carmel is in view to the west, on the Mediterranean. One sees also Nazareth, Mount Gilboa of Saul's death, Mount Tabor, and other sacred places.

The first historical reference to Megiddo is in an inscription on the walls of a corridor of the temple of Amun at Luxor and Karnak near the ancient city of Thebes on the banks

of the Nile, Thebes being the ancient No mentioned in the prophet Nahum. These we visited, nearly 500 miles up the Nile from Cairo. A pharaoh won a battle against Canaanite rulers in 1468 B. C., and in his records of it he mentioned the fortified town of Megiddo. Some letters were found in Egypt that were sent to the pharaoh Amenhotep IV asking for men to help hold Megiddo against certain enemies. Later, Joshua defeated the king of Megiddo, and the area was given to the tribe of Manasseh, but Manasseh was unable to hold it. Near by, the Canaanite commander Sisera was defeated by Israel under Deborah when her soldiers lured Sisera's chariots into the mud-flats of the brook Kishon, "the waters of Megiddo." Solomon rebuilt Megiddo and made it one of his chariot cities, as did Ahab. We saw the excavated hitching-posts and water-tanks for the horses. And here the godly king Josiah was killed in battle with the pharaoh Necho from Egypt. One marvels as events come alive those moments he is there; he doesn't want to talk, just think, and think fast.

Because it was the ancient battlefield of conquering Egyptians, Canaanites, Israelites, Philistines, Assyrians, Persians, Greeks, of Saladin defeating Richard the Lion-Hearted, of Allenby in World War I, the plain of Esdraelon with Megiddo as sentinel gave its name to the final battle of the Lord against all enemies of the Truth in the Armageddon of Rev. 16:16. Fortress, warfare, destruction — it all became a gigantic tell, and we stood upon it and wondered at the hand of God in history. Some hundred years ago an

archaeologist stood on a hill in Jezreel and wrote in his diary, "I wonder where Megiddo could have been." He was standing on it. As one stands there today he sees the jig-saw puzzles of history fit into their proper places, ample reward for the trouble of going there.

In Galilee, at the Lake, one sees again the evidence that speaks a definite language. The thirteen-miles-long sea lies at your feet and you see it all, like a rug lying on the floor, blue and peaceful beyond what one could ever imagine. Tiberias is the main town there today, fresh and busy, though it was built by Herod about 20 years B. C., named after the Roman emperor. There is no record of Jesus ever visiting it, but many visitors to its healthful hot springs may have gone north around the lake a few miles to the Healer at Capernaum.

It is worthy of note that Tiberias was not included in the denunciation against the favored towns at the north end of the sea: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! . . . And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

There is no town there today, and no sign of profitable occupation, only a few trees near the ruins of an old synagogue and a quiet Franciscan monastery. Below the ruins of a second century synagogue lie the ruins

of the synagogue in which Jesus taught. The place is less than a tell, just a ruin, and the message comes through that God is not mocked.

We sat facing backward at the rear of a launch as we sailed away over the favored lake, and the sight of one-time Bethsaida and Capernaum was almost overwhelming, the places of the parables by the sea the very summary of desolation. Nor did it help much to see Mount Hermon in the distance, the hillside of the Sermon on the Mount, the place of the Feeding of the Five Thousand, and the "city set on an hill," Safed, the highest and most northern of all. "It shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." Deuteronomy 8:19.

The Moslems reinterpreted Jesus, took away his deity, reducing him to a mere teacher and a prophet. The result is Mohammedanism today and a Jewry that is largely atheistic.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." Psalm 137:5-6. On this we spoke to our tour-passengers as the sun was lowering over the ruins of Caesarea one Sunday evening, a somber setting in the Roman theater a stone's throw from St. Paul's prison for three years. Our listeners responded with "A Mighty Fortress is Our God." That never sounded better, spine-tingling that it was, in a land where the Sun seems to have set.

MARTIN GALSTAD

July 1, 1969 to February 1, 1970

RECEIPTS:	January	To Date
Offerings	\$ 13,911.57	\$ 79,387.60
Memorials	20.00	178.00
ILC Revenues, Board & Room	8,018.00	33,020.00
ILC Revenues, Tuition	3,754.00	15,260.00
ILC Revenues, Other	5.00	375.00
TOTAL RECEIPTS	\$ 25,708.57	\$ 128,220.60

DISBURSEMENTS:

General Administration	\$ 33.40	\$ 2,001.95
Insurance		2,270.00
Emergency Support		680.00
Capital Investments	1,401.48	7,152.96
Home Missions & Administrations	4,773.87	36,639.39
Japan Mission	575.00	4,025.00
Missions, Extra Budgetary		800.00
ILC—Educational Budget	4,632.16	32,026.44
ILC—Auxiliary Services Budget	3,373.78	21,107.55
ILC—Extra Budgetary		9,330.00
TOTAL DISBURSEMENTS	\$ 14,789.69	\$ 116,033.29
CASH BALANCE	\$ 10,918.88	\$ 12,187.31
CASH DEFICIT, July 1, 1969		(-4,007.15)
CASH BALANCE, February 1, 1970		\$ 8,180.16
10th Anniversary Thankoffering		
	\$ 9,477.78	\$ 136,691.63

Respectfully Submitted,

LOWELL R. MOEN, *Treasurer*

COMPARATIVE FIGURES

	December	7 Months
Budgetary Offerings Needed	\$ 11,288.50	\$ 79,019.50
Budgetary Offerings Received	\$ 13,911.57	\$ 79,387.60
Surplus	\$ 2,623.07	\$ 268.10
Budgetary Offerings, '68-'69	\$ 16,177.34	\$ 71,697.65
Increase, '69-'70		\$ 7,689.95
Decrease, '69-'70	\$ 2,265.77	\$ 7,689.95

L. W. SCHIERENBECK, *Chairman*
Board of Trustees

Ruth Schaller
304 N. Broad Street
Mankato, Minn. 56001

GENERAL PASTORAL CONFERENCE

March 31 at 10:00 A.M. to April 2
Immanuel Lutheran College, Eau Claire,
Wisconsin

Agenda

Exegesis of I Timothy 4—David Lau
A Study of the Validity of Baptism when
Performed by the Sects—Jonathan Schaller

Restoring the Joy of Our Salvation
through Our Conferences and Conven-
tions—Norman Harms

In What Respect Does a Christian Need
the Law?—Arthur Schulz

On What Basis may we regard people
as Christians?—N. Reim
Preacher: George Tiefel (Victor Tiefel,
Alternate)

Note

The dormitories will be open for lodging.
Each one is responsible for his own
meals. Those traveling in cars are asked
to bring their own bedding.

Paul Nolting, *Secretary*

ANNOUNCEMENT

The Co-ordinating Council meets at
Immanuel Lutheran College Tuesday,
April 7, at 10:00 a.m. through April 8.
Any matter to be considered by a board
or committee must be in the hands of
the proper chairman no later than March
29. The Committee on Calls will meet
at ILC in the afternoon or evening of
April 8.

Robert A. Reim, *President*

CLC CONVENTION

July 7 at 10:00 A.M. to July 11 at Im-
manuel Lutheran College, Eau Claire,
Wisconsin.

Paul Nolting, *Secretary*