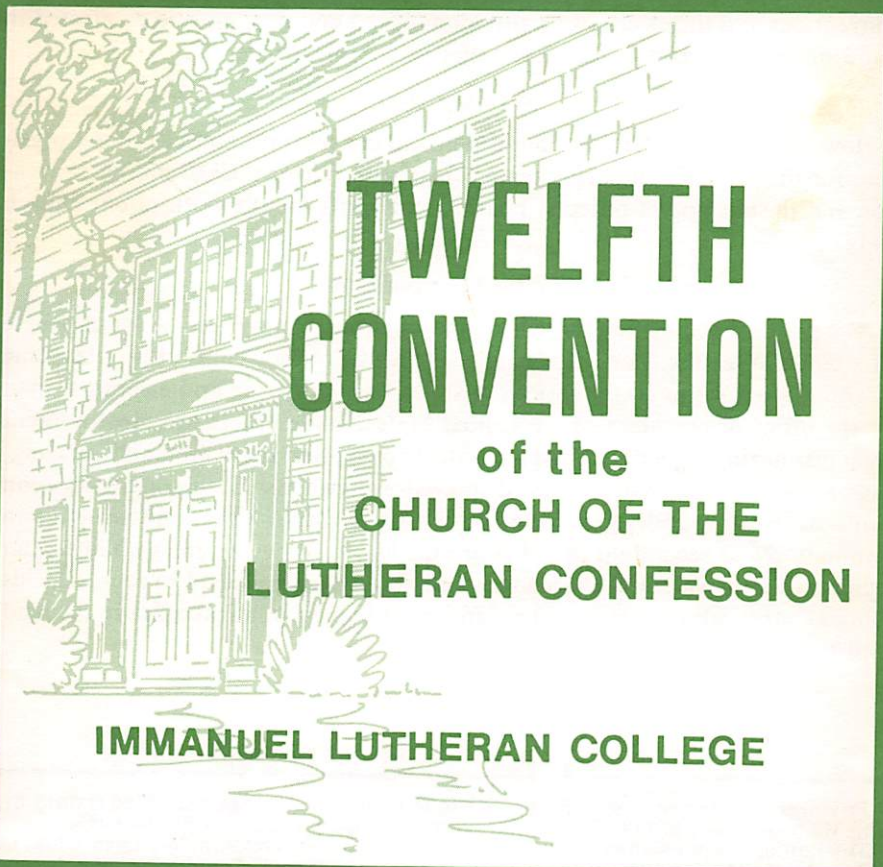


LUTHERAN

JULY, 1976
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SPOKESMAN



**I AM NOT ASHAMED OF
THE GOSPEL OF CHRIST**

CONVENTIONS AND ELECTIONS

Upon seeing the title of this article, perhaps the first reaction is: O no! Not some more about politics and electing a president! Those who feel that the daily news has already been saturated with items about the primaries, the political conventions and the electing of a president of our country, may be comforted in knowing that this is not the subject matter for this article.

A Comparison

However, we do make mention of political conventions and electing a president for the sake of comparing these things with our own CLC church convention and the electing of officers, boards, and staffs for the work of our church body.

Political Conventions

At a political convention there is a kind of circus atmosphere. A lot of people have come to see the show. It is a noisy gathering of thousands of people, some of whom are working at the serious business of nominating and electing a man for the office of president of the United States, while others are mostly intent upon just having a good time. At a political convention there are bands playing, flags are waved and banners are displayed everywhere. Each state delegation wants as much publicity as possible for its favorite. Over and over again nominating and seconding speeches are made, extolling the great abilities and virtues of the presidential contenders. Finally, a man is elected to represent his political party, who will then campaign for the highest political office in the land until the November elections.

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Twelfth Convention
Church of the Lutheran Confession
Immanuel Lutheran College, Eau Claire, Wisconsin
July 12 at 1:00 p.m. to July 16, 1976

Our Church Convention

A church convention in our CLC is not anything like a political convention. It is a sober, yet joyful gathering of pastors, professors and laymen representing all our congregations. It is a gathering of people who begin each session with instruction and comfort from God's Word and with prayerful supplication for the Lord's guidance and blessings. No bands playing, no circus atmosphere. But, there is music, the joyful strains of the pipe organ in the Field House to accompany the praises and prayers of hymn-singing. There is a Holy Communion Service, a Memorial Service in memory of departed servants of the Word. And this year, in addition, there is the joyful dedication of a new girls' dormitory on campus.

When officers, board members and staff members are elected at our CLC convention, there are no nominating speeches made. Nominees are chosen by ballot, or in some cases, recommended to the convention for ratification by the praesidium and visiting elders. In either case, there is no campaigning done. No one "runs" for any office in our church body. Elections at our CLC convention are carried on quietly with all the delegates asked to give prayerful and sober consideration to the matter. Those who are elected do not feel proud as though they had been exalted to some high position of honor among men. Rather, they feel the burden of responsibility which has been laid upon them, and they ask the Lord for strength and guidance to do all things to His honor and glory.

A Happy and Busy Time

All who have the privilege of taking part in our forthcoming CLC convention at Eau Claire, Wisconsin, July 12-16, 1976, should look forward to a happy occasion. There are not many of us around who are of our confession. Therefore, it is a time of joy and happiness to get together with fellow CLC members who share our convictions on the basis of God's Word. Though the work before us calls for sober consideration, yet the work the Lord has given us to do in proclaiming His Good News to sinners also brings forth feelings of excitement and joy. It cannot be otherwise since the Lord has blessed us so much and has given us so many precious opportunities to serve Him.

If we have this attitude we will not complain about the long sessions, the many hours devoted to work on committees, and little time for relaxation. Convention time is a busy time, but it is also very worthwhile. It is the Lord's work. May He bless it!

M. H. Eibs

SALT, MUSTARD, YEAST, AND LIGHT

The Christian churches of today are so constituted that while membership may be popular, personal involvement is generally very lax. People today desire to be observers, not participators.

And yet if the Gospel is truly such an important part of our lives, should it not be something we desire to share with others? After all, how many mere well-wishers can Christianity tolerate? Modern-day Christians have only one task, and it is the same as it was for the first disciples: to get out of the audience and onto the stage. Christians because of the Holy Spirit in them have a desire to make a witness, to evangelize, regardless of what people may or actually do say. Our responsibility is not to win the approbation of the world but to be faithful to the Word. Are Christians not recruits of the Savior? What sort of recruit is it that is apologetic about his faith? How worthwhile is that faith to him then?

Christians are those who, gathered in a supportive fellowship, not only live in the world but penetrate it!

Christianity is the salt of the earth.

"You are the salt of the world. If salt loses its taste, how will it be made salty again? It's no longer good for anything but to be thrown out and trampled on by people." (Mt. 5:13—An American Translation by Wm. Beck)

Christianity is a mustard seed.

"The kingdom of heaven is like a mustard seed a man took and sowed in his field. It's the smallest of all seeds, but when it has grown, it's the largest of the garden plants; it becomes a tree big enough for the birds to come and nest in its branches." (Mt. 13: 31-32—AAT)

Christianity is yeast.

"The kingdom of heaven is like yeast a woman took and mixed into a bushel of flour till it was all fermented." (Mt. 13:33—AAT)

Christianity is a light.

"You are the light of the world. A town can't be hid when it's built on a hill. And you don't light a lamp and put it under the peck measure but on the lampstand, where it gives light to everybody in the house. So let your light shine before people that they may see the good you do and praise your Father in heaven." (Mt. 5: 14-16—AAT)

Christianity is twelve men being told they will survive the Roman empire. Christianity is a fellowship penetrating the whole of society.

How unfortunate that many times it is our very churches that need penetration. There are people, both men and women, who have belonged to a church for years and yet they have seldom if ever participated in the Church's task of witnessing.

In the parable of the salt, Christ points out a valuable insight for all of us. Salt that has lost its saltiness isn't any good anymore. He doesn't say it's partly good. He says that it isn't *any* good. If Christianity is simply a reflection of worldly respectability, imposing buildings and ecclesiastical structures, then it is time for renewal.

A mild religion is not even of minimum importance. A mild reli-

gion is of utterly no value. An eroded religion has value only for Satan. A Christian fellowship should reflect the intensity, vitality, and power of Christ and His apostles. There is in the world and even in the churches an abundance of decay, but the Word, the preservative, will always remain. We can continue because we have His assurance that constantly gives us new confidence that in His service we can be more than we are.

G. Frank



WHO SHOULD MAKE A MISSION CALL?

"Why, Reverend, that's what we called *you* to do!" We can never sufficiently thank God that we seldom hear these words when the subject of mission calls comes up. There was a day and a place when it almost seemed as though the minister was paid to be good, and the laymen were good for nothing. But today when our people look for mission callers they are looking at each other in the congregation, and finding that others besides the pastor are indeed qualified to make mission contacts.

But what qualities does one look for in a missionary?

Liking People

One of the first qualifications for a missionary is caring about other people, that is, caring about **THEM**. It may give *our* ego a boost to deliver a good old "sin, suffer, and repent" message at the drop of a hat, and follow it up with a "believe it or be damned," but if it is *Christ's* work we are doing, a Christlike attitude is called for. He laid down His life not to feed His own ego, but because He really cared for the people to whom He came. So should His ambassadors.

If our mission effort is like that of

shooting fish in a barrel, with the prize going to the one with the most and another prize for the biggest, then we are not ready to make a mission call. If we are out to slap a Bible verse on someone and watch them cringe, or if we are motivated only by an overwhelming sense of guilt for not having disciplined the nations, then we had better stop at the mirror as we leave our room and be our own best customer first.

Our purpose, like His, is not to dish out pious propaganda to the faceless masses, but to bring Christ the Savior to real people, yes, to persons. And the more we care about real people, the less our mission work will seem like a game with OUR name at the top of the trophy.

Other Qualities Needed

Honesty is another name for humility or modesty. When we invite all men to be as we are, it is with one provision, "except for our weaknesses and drawbacks." This honesty will take the "goodie-goodie" sound out of our witness. Our strength is Christ and we need not be ashamed to suggest that anyone would benefit from having this same strength. Thus when St. Paul was a prisoner, he could address a king: "My prayer to God is that both in a little while and in much measure you . . . become what I also am, *except for these bonds.*" (Acts 26:29 KJV II)

Tact is something that goes with liking and caring about people. It

means that we are ready to answer concerning our Christian hope, but with meekness and fear. If people are turned off to Christ that is one thing, but if it is *we* who turn them off, that is quite another. "For it is inevitable that stumbling-blocks come; but woe to that man through whom the stumbling-block comes!" (Mt. 18:7 NASB)

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heartstrings of a friend.

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?"

From "*The Fool's Prayer*"
by Edward R. Sill

"Maintain *good conduct* among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God." (1 Pet. 2:12 RSV)

Being *enthusiastic* about your work will help your message seem less like a duty which you must perform (to your listeners and to yourself). "Restore to me the joy of Thy salvation, And sustain me with a willing spirit. *Then* I will teach transgressors Thy ways, and sinners will be converted to Thee." (Ps. 51: 12-13 NASB)

Patience is a qualification for any missionary who cannot always see the immediate results of his efforts.

This patience is also seen in our Savior, who did not see the results in Jerusalem that He desired, but who continued to answer the carping objections of the ones seeking His life, and who permitted Judas to kiss Him.

Not Born, But Reborn

All of these qualities are necessary for a mission call, and come into consideration when we consider who should make a mission call. Who, indeed, has a liking for people, modesty, tact, goodness, enthusiasm, and patience? Surely there is no such creature born on the face of this earth! Or, to put it another way, there is no such thing as a born missionary!

There are only *reborn* missionaries. It is FAITH that makes the missionary. It is the firm conviction that Jesus Christ laid down His life for you *and* for everyone whom you meet that makes you a missionary. How could you not care for someone your dearest Friend laid down His life for? How could you let *your* proud self rule you when it was Jesus' offering of *His* self that makes you acceptable to God? How could you be callous and without tact when you know it grieves your best Friend's heart to have people driven away from Him (even children, Mk. 10:14)? And how could you let your conduct and life do what you would not let your words do? How could you lack enthusiasm when God the Holy Spirit has brought you to a knowledge of God's love in Jesus and the joy of your salvation, or lack

patience when by faith you know your ultimate end? ALL of the qualifications of the missionary are brought together in that one gift of God, FAITH, faith worked by the Holy Spirit through His own Word. "For all who are being led by the Spirit of God, these are sons of God." (Rom. 8:14 NASB)

We are accustomed to calling mission endeavor "the Lord's work," and that is exactly what it is! It is not man doing the Lord's work, but any work that is done is the Lord working. "And *they* went out and *preached* everywhere, while the *Lord* worked with them." (Mk. 16:20 NASB) Now since the Lord chooses to work through mankind, earthen vessels, *He begins by making the missionary.*

He Uses Our Weaknesses

Saul was not a born missionary. With all of his gifts and all of his background and all of his education, the only qualification he came within shouting distance of was zeal, and it was a "zeal without knowledge" which made him the exact opposite of a missionary.

God does not look for strengths among the heathen and then convert them for His purposes. He *gives His* strength to His little flock, and uses their weaknesses to accomplish His purposes.

When Moses had the vigor of a young warrior and great excellency of speech, God did not choose him to lead His people from bondage. But when his youth was gone forever and his tongue was thick from disuse,

then God came to him in the burning bush to send him back to Egypt to lead God's people to the promised land. Nor was this commission "in spite of" Moses' obvious weaknesses, but God used Moses' weaknesses as an opportunity to give him Joshua and Aaron to stand at his side, when forty years earlier Moses might have been alone leading a rebellious and stiff-necked people.

So our personality weaknesses need not hinder us if God uses our weaknesses. His strength is complete even when coupled with our weakness. (2 Cor. 12:9)

So, for example, if we are very quiet persons by nature, God can use that to make us good listeners, so that when we do speak, we bring just the right Word of God to touch our neighbor's need. And if we have the weakness of talking most of the time (pastors?), God can still guide our words that His Word may reach its goal in the midst of our enthusiasm.

Sometimes God removes our weaknesses for His work, but more often He uses them. After all, even our strengths are weakness to Him, "because the foolishness of God is wiser than men, and the weakness of God is stronger than men." (1 Cor. 1:25 KJV II)

Thus it is that missionaries are made by the Holy Spirit. And who receives this Holy Spirit? "Everyone that asks receives. And he that seeks finds. And to him that knocks, it will be opened. And which of you who is

a father, if the son shall ask a loaf will he give him a rock? And if he asks for a fish, will he give him a snake instead? Or if he asks for an egg, will he give him a scorpion? If then you who are evil know how to give good gifts to your children, how much more your Father in heaven will give the Holy Spirit to those who ask Him!" (Lk. 11:10-13 KJV II)

No Age Limits

You do not have to be a confirmed communicant before you can make a mission call. No doubt you can all think of examples such as the little girl from the neighborhood who was bringing her friend to Sunday School.

"Have you ever been to a church before?" the pastor had occasion to ask the new girl.

"No."

"I have," the neighborhood girl turned enthusiastically to her friend. "I've been to lots of churches, but this is the best church of them all!"

Nor is there any top age limit. God alone knows how many elderly shut-ins there are who fervently pray for their church, for the mission effort, even for a good attendance every Sunday at the church where they would so much like to be, but cannot. A person may be blind and deaf and trembling with palsy and still pray "that the Word of the Lord may have free course and be glorified." Such prayer avails much!

This, too, is mission work.

P. Schaller

THE BETHEL BIBLE STUDY PROGRAM

About 15 years ago a pastor of the American Lutheran Church, Harley Swiggum, became the man in charge of parish education in a huge congregation in Madison, Wisconsin. Dissatisfied with existing materials, he began working out his own course of Bible study. Soon he devoted himself full-time to developing these materials.

The purpose of his course, which is known as the Bethel Bible Study Program, is to give an *overview* of the Bible, and it does cover the entire Bible. Not an in-depth study, it attempts above all to acquaint the student with the interrelationship of events and ideas in the Bible. In all, there are 40 lessons, 20 on the Old Testament and 20 on the New Testament. Some lessons deal with just a chapter or two, some deal with several books and include dozens of chapters. An important and attractive feature of the program is the set of pictures which comes with it, one picture for each lesson. These pictures are designed, by their symbolism, to embody the chief points in each lesson.

Pastor Swiggum is now active, full-time, in conducting two-week clinics for the training of pastors in the use of the course. It is regarded

as necessary that every pastor who uses the course be led through it completely by Pastor Swiggum, in order to get a full and accurate idea of what he has in mind. Although many denominations are represented, including Roman Catholics and Methodists, a little over half the enrollment is usually Lutheran, whether from the LCA, the ALC, or Missouri Synod. The total cost for the clinic and the materials is \$1,000.

Lay Participation

Once the pastor has gone through the course, he takes the material back to his congregation, selecting teachers whom he now takes through the entire course. For these teachers there is considerable homework. According to the plan, this stage takes about two years, with weekly 2½ hour meetings through most of the year. Once the teachers have been instructed, classes are recruited from members of the congregation, and teachers are assigned to teach them the course. The length of the classes, however, is now reduced to about 1½ hours.

The whole program is designed to engage lay people in personal Bible study. The course is popular, gener-

ates much enthusiasm, and apparently brings about some good results.

But, is it true to the Word?

In its favor, it may be said that the objective of engaging people in Bible study, especially of the kind that gives a broad acquaintance with the entire Bible, is certainly praiseworthy. This type of material may indeed fill a real need. If properly handled, the use of well-trained lay people to do some teaching may also be regarded as a good point. We ought to have people other than the pastor knowledgeable enough to teach a Bible class. When a congregation or a synod leaves theology to its pastors or professors, it is in a bad way.

Not Doctrinally Sound

Admittedly, material does not have to be perfect in order to be usable. Given material may be questionable or weak in a few points and yet be basically sound. Errors here and there can be pointed out. But an examination of the Bethel material reveals that it is very far from being basically sound.

We do not have to go far into the actual material to get a full taste of its "liberalism." Here is the second paragraph: "How did God create the earth? Shall we press the Scriptures for an answer to that question? No! The message of the Bible is religious in thrust, not scientific. If we attempt to make a science log-book out of a message which is fundamentally religious in emphasis, we commit error. Such error is a part of

the historical record." With these weasel words and half-truths, the door is left open for evolution.

The concept of the image of God is given fuzzy treatment. The treatment of the fall into sin, which is fundamental in any study which pretends to be Biblical, is very weak. The emphasis is on disharmony, rather than sin, and the concepts of total depravity and of original sin, inherited at conception, are conspicuous by their absence. An example of a subtle question is this: "Was Adam an individual in historical antiquity or does Adam imply corporate humanity?" This plants doubt about whether Adam really existed.

The first promise of a Savior (Genesis 3:15—the Seed of the woman) is treated briefly, but without any reference to the name of Jesus. In fact, the fundamental Old Testament theme of forgiveness and salvation through the coming Christ is practically ignored through most of the Old Testament lessons. There are pages upon pages which contain only isolated, incidental references to Jesus.

The glorious promise to Abraham of his descendant, the future Savior, is grossly distorted. One encounters repeated, vague, high-sounding terminology about the "destiny" of Abraham and of the chosen people, and of how they were to "be a blessing." But it is empty, for it is not explained in the Scriptural sense. Rather, overtones of merely human potential are noticeable. At times it

is implied that because of their own qualities, Abraham, Isaac, and Jacob, and others were chosen by God as leaders. This is a subtle way of promoting work-righteousness.

A Perversion of Law and Gospel

The place of the Law in Israel's history is distorted. It is implied that Israel was to be a blessing through her possession of the Law, while again no mention is made of the coming Savior. Law and Gospel are grossly perverted on page 51, where it is first of all stated that the Law which God gave to Israel was not perfect, and then it is stated that "the full revelation of the perfect law awaited Christ's coming." Right here the Bethel series shamelessly turns the Gospel into Law, making Christ a new Lawgiver who teaches us how to live. Once again, there is no mention of the Gospel.

God gives us some beautiful prophecies in Isaiah concerning Jesus as the "suffering Servant." We immediately think of Isaiah 53. The Messianic significance of these prophecies is slyly placed in doubt by this question: "In your opinion does the servant refer to an individual; to the Hebrew nation as a whole; to the faithful remnant; or to all three?"

One way modern liberals have of blaspheming the Word of God is to treat numerous books of the Old Testament as if they were a hodge-podge put together by a compiler from scattered writings of various

authors. Thus, the five books of Moses are traced back to various sources, and liberals argue learnedly about how many sources there were, and which part comes from which source. At the same time a much later date of writing is assigned to them than is indicated in the Bible.

In the prophets, such as Isaiah, this approach would remove the miraculous element of divine prophecy, since they change the date of writing from *before* the things prophesied to *after* the things prophesied. According to the Scriptures (John 12: 38-41) *one man* wrote Isaiah, and he wrote it *before* the Babylonian Exile. But in the Bethel series we find this: "If we recognize Deutero-Isaiah as exilic and post-exilic . . ." ("Deutero" means "Second.")

Without any effort to be over-critical, the following judgments ought to be made: The material is deeply infected with liberalism, with unbiblical thinking, with antibiblical thinking. It is difficult to see how any knowledgeable Lutheran, devoted to the Word and alert to the Devil's present-day tricks to corrupt that Word, can go through this material without being deeply distressed, and without recognizing its potential to undermine simple, God-pleasing faith in Christ and in His Word. Perhaps the best use of the material is to demonstrate by it how false teachers undermine the Scriptures.

R. Wehrwein

CHURCH NEWS

TEXAS CONFAB

An annual event, it is hoped. The first "confab" took place in Texas on May 2. The 65 participants gathered in centrally located Victoria. They came from Reformation of Austin, Bethel of Houston, and Zion of Corpus Christi. The three churches form a triangle in Central and Southeast Texas. Since they are an average of 200 miles distant from one another, the opportunity for fellowship activity is pretty limited. Yet the yearning for such contact between like-minded Christians is there, and ways are found to transcend the distance and the inconvenience. The same desire for fellowship had previously led to the development of a summer youth camp known as "Camp Little Longhorn." If you know Texas you know why it is called that.

Udos Missing

The only disappointment in the whole affair was the fact that Mr. Patrick Udo, the Nigerian student at the CLC Seminary, and his wife Bertha could not be present as planned. But they will be invited for a Texas visit at another time. Thanks

to the industriousness of CLC Secretary Nolting, we were favored with a rough draft copy of the Convention Prospectus. Time was spent in a cursory review of that material. There was also some occasion for the friendly kind of visiting, some volleyball competition, and a few other activities. Everyone seemed to be in favor of a repeat affair next year.

What transpired on May 2 in Texas might not seem newsworthy to CLC congregations in the high density areas of the midwest. For the CLC Christians in Texas, however, it was definitely a "happening." Even though it is not uncommon for congregation members out here to make a 200 mile round trip for a worship service, the distance does not allow for much such fellowship. There is, obviously, a strong bond, and a strong desire to intensify it. "It is good and pleasant for brethren to dwell together in unity" and in the bond of peace. May the God of grace preserve the fellowship we have with Him, and in Him, and with one another!

D. Fleischer

"GRADUATION 1976"

May 21 was a beautiful day in Eau Claire, Wisconsin, as 38 young men and women received diplomas and the congratulations of a large audience of relatives and friends from far and near.

Pastor Paul Nolting in his address encouraged these graduates to **spea**k because the Holy Spirit had given them the precious gift of **faith**. "**We believe, and therefore speak.**" (2 Corinthians 4:13) As David confessed his Lord as he went down to fight with Goliath, as the three Jewish teenagers (Shadrach, Meshach, and Abednego) confessed their Lord before mighty Nebuchadnezzar, as old Polycarp of Smyrna confessed Christ and died as a martyr, as Martin Luther confessed the Gospel of Christ because his conscience was bound by God's Word, so our graduates and all of us believers are enabled by the Holy Spirit to confess Christ in our ministry and in our lives.

There were 26 graduates from the high school department, representing such far-off states as Georgia, California, Arizona, Washington, and Texas as well as the Midwest.

Jan Lee of Mankato, Minnesota graduated from the two-year general college course. Four young men completed the three-year pre-theological course: Terrel Kesterson of Sunnyvale, California; Stephen Kurtzahn of Kenyon, Minnesota; Paul Nolting, Jr. of West Columbia, South Carolina; and Glenn Oster of Buchanan, North Dakota.

Teachers and Pastors: Gifts of Our Ascended Lord

Four young women completed the three-year education course: Sara Fiegel of Markesan, Wisconsin; Susan Lueck of Okabena, Minnesota; Grace Meyer of Caledonia, Minnesota; and Christianne Mueller of Houston, Texas.

Three seminary graduates were presented to the Church as eligible for calls into the pastoral ministry: Mark Bernthal of Eau Claire, Wisconsin; Paul Gurgel of Eau Claire; and Douglas Libby of Marquette, Michigan.

On the previous day the Call Committee on Graduates, asking for the Holy Spirit's guidance, made the following assignments. The call of Immanuel Lutheran Church of Winter Haven, Florida was given to Paul Gurgel. Luther Memorial School of Fond du Lac, Wisconsin will become Sara Fiegel's place of service, and Grace Meyer will teach in Redeemer Lutheran School of Cheyenne, Wyoming.

A few weeks after graduation Douglas Libby received the call as pastor of Immanuel Lutheran Church of Addison, Illinois. We trust that our ascended Lord, who has given these gifts to His Church, will soon indicate to us on earth the specific spot He has selected for the remaining graduates to begin their ministries.

D. Lau

- 536 BC 7th month, altar rebuilt, sacrifice offered.
- 535 BC Work on the temple begun, and stopped.
- 520 BC Work on the Temple renewed under Haggai, Zechariah.
- 516 BC Temple completed.
- 478 BC Esther becomes Queen of Persia.
- 457 BC Ezra leads second group from Babylon to Jerusalem.
- 444 BC Nehemiah rebuilds the Wall around Jerusalem.
- 432 BC Nehemiah returns again from Babylon. Malachi.

- August 23 Ezra 1 God's purposes may seem delayed, but they are never abandoned.
- 24 Ezra 3 There is no greater need in the life of God's people than to hear and learn His Word.
- 25 Ezra 4:1-5:1 To work together for the Lord, people must be one in the Lord.

HAGGAI AND ZECHARIAH

The first step, after returning from Captivity, in the restoration of the Jews' national life in their homeland, was the rebuilding of the Temple. However, after the altar and the foundation were rebuilt, the work came to a halt . . . for 16 years. Then God raised up two prophets to encourage the returned exiles to continue reconstructing the Temple of the Lord. The people needed to be rebuked, because they had become more interested in their own homes than in the Lord's house. Haggai, an older prophet, spoke to the Jews in a plain, blunt and earnest fashion about this . . . and work on the temple was resumed. The people also needed a new spirit of enthusiastic zeal, for the opposition of their neighbors to the North, the Samaritans, and the inferior glory of the reconstructed Temple had disheartened them. Zechariah, a young priest, began to preach two months after Haggai had. He not only warned the children of Israel not to follow the unfaithful ways of their fathers, but also pictured God's love and care for His people. With vivid pictures and visions he instilled zeal and enthusiasm in the hearts of the Jews by lifting their eyes from their sad, inglorious present to the glorious future of the Savior's coming. Zechariah speaks more of the promised Messiah than any other Old Testament prophet except Isaiah. (cp Mt. 21:5; 26:15; 27:9 etc.) He points to both Christ's Cross and to His Crown, giving details of His Humiliation and His Exaltation.

Haggai's recorded ministry continued four months, Zechariah's three years. In four years the temple was completed.

- August 26 Haggai 1 Indifference toward the Lord's work is an abomination.
- 27 Ezra 5 The Lord still guides all things for the sake of His Church.
- 28 Ezra 6:1-12 Through Daniel Darius learned of the true God, the Lord of Heaven.
- 29 Haggai 2:1-9 Is this Second Temple inferior? Remember the Messiah, the Desire of Nations, is coming.
- 30 Zechariah 1:1-16 Turn to the Lord in true repentance . . .
- 31 Haggai 2:10-23 . . . and beware of that false righteousness which neglects God's will.

W. V. Schaller

Announcements

Dedication Service

The new girls' dormitory, now named "South Hall," will be dedicated at a special service during the 1976 CLC Convention in July. The speaker: Pastor M. J. Witt. The service time: Thursday, July 15, at 7:30 p.m.

Change of Address

Pastor James E. Sandeen
6764 Paw Paw Ave.
Coloma, MI 49038

139.018 • 9699
SCHALLER, PAUL REV MRS
20864 HAVILAND AVE
HAYWARD CA
94541

CLC FINANCES AS OF JUNE 1, 1976

with one month left in the fiscal year

1. During May we spent \$8,675 more than we took in. (Receipts—\$11,218.22; Disbursements—\$19,892.86)
2. We have, nevertheless, a cash balance of 24½ thousand. Are we therefore in good shape financially? We are surely solvent, but when the Lord gives us the go-ahead in our foreign mission endeavor, that cash balance will be used up quickly.
3. The Immanuel Lutheran College Expansion Fund is up to \$206,815. We need \$17,000 between now and July 15th in order to dedicate the new girls' dormitory debt-free.
4. We are \$37,000 behind in what we PLANNED to take in for the past eleven months. We collected \$118,000 more for the ILC Expansion Fund this year over last year. We are about \$9,000 ahead of last year in both receipts and disbursements.
5. The above is an interpretive report based on facts submitted by Trustees' Treasurer, Lowell R. Moen. Let us encourage one another NOW, for Jesus' sake,—and by our own examples first—to work hard at bringing up our mission offerings so that His work is not to be otherwise severely limited both here and abroad.

*Bertram J. Naumann, Chairman
Board of Trustees*