


LUTHERAN

SEPTEMBER 1976

VOL. 19, NO. 3

# SPOKESMAN

**I**  **a**  
**L**  
**C** **Christian**  
**Education**

CHURCH OF THE LUTHERAN CONFESSION

# I BELIEVE IN THE HOLY GHOST

These words we repeat as often as we confess our Christian faith in the well-known words of the Apostles' Creed. Permit us to state here that we personally have a certain aversion for using the word Ghost in speaking of this Third Person in the Godhead. This is due to the fact that in our day this word has acquired the connotation of a being which does not actually exist except in peoples' imagination. For that reason we prefer the more dignified term Holy Spirit as being more fitting as a designation for this Third Person in the Holy Trinity. When we confess: "I believe in the Holy Spirit," we, of course, mean more than merely to acknowledge that there is such a Divine Being as the Holy Spirit. We are in effect saying: "I trust in the Holy Spirit as my God in accordance with all that the Holy Scriptures teach concerning His person and the role He plays in my salvation."

## His Person

This Third Person of the Godhead is spoken of already in the very first chapter of Holy Writ, where we read of His participation in the work of creation in the words: "And the Spirit of God moved upon the face of the waters." (Genesis 1:2b) At the creation of Adam He was present in that council of the Holy Trinity, concerning which we read: "And God said, 'Let us make man in our image, after our likeness.'" (Gen. 1:26a) In connection with God's decision to wipe out ungodly mankind through the Great Flood we hear God saying: "My Spirit shall not always strive with man, for that he also is flesh." (Gen. 6:3a) The Old Testament, as well as the New, is replete with references to this Third Person in the Holy Trinity. We shall call attention to only a few of these as they are found in Psalm 51:11; Psalm 139:7-10; Isaiah 61:1; Joel 2:28.

---

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St., No., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave. W., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

Editor: Pastor Gilbert Sydow, 22 North State Street, New Ulm, MN 56073; Church News Editor, Pastor Rollin Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: W. Bernthal, M. Eibs, D. Lau, E. Hallauer, H. Duehlmeier, R. Roehl, M. Galstad, W. V. Schaller, D. Schierenbeck, M. Sydow, H. Hasse, P. Schaller.

Material submitted for publication should be sent to Editor G. Sydow one month before the date of publication. Church and school news should be sent to the Church News editor. Announcements and other short notices should be sent directly to Editor G. Sydow.

Business Manager: Mr. Peter Sydow; Assistant Business Manager: Mr. Benno Sydow. Address: 2750 Oxford St. No., Roseville, MN 55113. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

In the New Testament the person and work of the Holy Spirit are referred to even more frequently and revealed more clearly. At the Baptism of Jesus we see the Spirit of God manifesting Himself visibly in the form of a dove and coming to rest on Jesus to indicate Him as the Anointed One of God. Jesus spoke often and at length, especially on the evening before His death, of the promised Comforter or Paraclete (other names for the Holy Spirit), whom He would shortly send to His disciples. In the formula prescribed by Jesus for performing Baptism He speaks of the Holy Spirit as a person in the Godhead coequal with the Father and Himself; and on the Day of Pentecost we see all that Joel had prophesied and Jesus had promised concerning Him coming to pass.

### **His Work**

In our day much is said and written concerning the Holy Spirit and His work, especially by such who call themselves Charismatics. During the past several years annual, nationwide conferences have gathered in Minneapolis in the month of August to call attention to the Holy Spirit and His work, as they conceive of it. According to them, the chief work of the Holy Spirit is to impart the gift of speaking in unknown heavenly tongues, the ability to perform miracles of healing on the sick and afflicted, and the ability to foretell future events. While it is true that in the days of the early Church the Holy Spirit did at certain times and on certain occasions impart these extraordinary gifts to certain

believers, we have no promise from God that these gifts would continue to be given in all ages to come.

We are of the opinion that these so-called charismatic gifts may very well be a deception and stratagem of Satan to turn men's thoughts away from the true work and gifts of the Holy Spirit and instead to focus their thinking on things earthly and external.

### **The Spirit's True and Abiding Gifts**

In his Small Catechism Martin Luther stressed the real work of the Holy Spirit: calling sinners by the Gospel, enlightening them with His gifts, sanctifying and keeping them in the true faith unto eternal life.

Scripture pictures human beings in their natural, sin-ruined state as being spiritually blind, dead, and enemies of God. That is why the Good News of their redemption from sin, death, and the devil is foolishness to them. They are like dead batteries in which there is no life, no light, and no power to come to God but only hostility toward the true God and the Savior sent by Him. As a generator, connected by cables to a dead battery, can put new life and light and power into a dead battery, so the Holy Spirit, contacting spiritually dead souls through the Gospel in Word and Sacraments, is able to put new spiritual life and light and power into them. Thus through the Good News of what their Savior has done for them and through Holy Baptism He invites and draws men to their Savior. He overcomes their opposition and hostility toward God. He enlightens

them so that they recognize their desperate need of a Savior and discover in Jesus the righteousness and salvation they need. And He gives them the grace to put their wholehearted trust in Him.

Through the Gospel message of God's grace in Jesus He creates in them a new and grateful heart. They then hate sin and want to please their Savior and do His will in all things. Through that same message of the Gospel and through the Sacrament of their Savior's own body and blood He sustains and confirms and builds up and preserves them in this faith to a blessed, Christian death. That is the invisible but true work of the Holy Spirit which, according to Scripture, He carries on in the hearts of men. This is not accompanied by the spectacular signs and wonders claimed for themselves by the Charismatics. However, it is in agreement with Jesus' own description of the Holy Spirit's activity and work in His words to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." (John 3:8)

This is the gracious work the Holy Spirit has begun and continues to perform in all of us who build our faith and hope of salvation on Jesus and what He has done and suffered for us. This is what we mean when we confess: "I believe in the Holy Ghost."

Instead of wishing and longing for those spectacular but deceptive gifts of the Spirit claimed for themselves

by the Charismatics of our day, God would have us desire and seek those invisible and genuine gifts promised by Him. Jesus invites and urges us to do this and gives us His unequivocal promise that this prayer will most surely be heard and answered. He tells His disciples: "If ye then, being evil, know how to give good gifts unto your children; how much more shall not your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13) Addressing this petition to God, we need to remember, however, that God does not impart the Holy Spirit and His gifts without means, as some mistakenly think He does. The Holy Spirit is given only through the Means of Grace—the Gospel in Word and Sacraments. It therefore behooves us to read and to meditate on the Word privately for ourselves, to hear it proclaimed to us regularly in our services of worship, and to avail ourselves frequently of the Lord's Supper, calling to mind also our Baptism daily and what God has done for us in Holy Baptism.

Then we will discover that our prayer for the Holy Spirit and His gifts is truly being answered by our growth in grace and faith and godly living. In grateful recognition of the Holy Spirit and the important role He plays in our salvation may we always keep these truths in mind when in our Sunday worship we sing: "Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

*H. C. Duehlmeier*

# THE TEACHINGS OF JEHOVAH'S WITNESSES

## II

The *heathen* character of the teaching of Jehovah's Witnesses, as outlined in the June 1976 *Lutheran Spokesman*, may come as a surprise to some of our readers. The question may well be asked: How can persons who seem to have such great respect for the Bible go so wrong in their teachings concerning Jesus Christ?

The books of Jehovah's Witnesses are loaded with Bible quotations. The inspiration and authority of the Bible are seemingly accepted. For example, their 1946 publication, "Let God Be True" (abbreviated here LGBT), says of the Bible on page 42: "Its sixty-six books have a common origin, being inspired by God." Their 1968 publication, "The Truth That Leads to Eternal Life" (abbreviated here TLEL), says on page 125: "Another mark of true religion and of those who practice it is *respect for God's Word*," which is identified as the Bible.

Then TLEL goes on to criticize, just as we do, those who refer to parts of the Bible as "myths," those who favor the theory of evolution, and those who condone sexual relations outside of marriage. A member of our congregations, reading only such isolated pages in JW literature, might well be moved to say: These

people speak our language. They can't be so far off after all. Can these people who accept the inspiration of the Bible and condemn evolution and sexual immorality be so bad?

### Wolves in Sheep's Clothing

But this is all part of the "sheep's clothing" of these "ravens wolves" (Mt. 7:15), "and no marvel; for Satan himself is transformed into an angel of light." (2 Cor. 11:14) The doctrine of the inspiration of the Bible is not in itself the touchstone of genuine Christian teaching. Almost every sect claims that the Bible is inspired, and yet teaches contrary to it.

We are reminded of Martin Luther's forceful words concerning the Jews of his time, who seemingly had such a high regard for God's Word in the Old Testament. Luther said: "Whoever does not have . . . this Man properly and truly who is called Jesus Christ, God's Son, whom we Christians proclaim, must keep his hands off the Bible—that I advise. . . . The more he studies, the blinder and more stupid will he grow, be he Jew, Tartar, Turk, Christian, or whatever he wants to call himself." (*Luther's Works*, Vol. 15, p. 268) On the other hand, "to

him who has the Son Scripture is an open book; and the stronger his faith in Christ becomes, the more brightly will the light of Scripture shine for him." (*Luther's Works*, Vol. 15, p. 339)

We simply cannot accept as a Bible teacher anyone who rejects the deity of Christ, whether he be a Jehovah's Witness, Jew, Unitarian, or so-called Lutheran. No spiritual wisdom can be expected from such sources, regardless of how many Bible passages are quoted and how many fine-sounding arguments are used.

#### **Errors on Atonement and Resurrection**

Since Jehovah's Witnesses are wrong on Jesus Christ, they can't understand the Bible. They make their attempts to explain such concepts as atonement and resurrection, and become more and more confused and confusing.

With regard to atonement and resurrection, for example, they teach: "Jesus' perfect human life, with all its rights and prospects, was laid down in death, but not for sin and in punishment. It was not taken back by Jesus at his resurrection, for he was raised a divine spirit creature." (LGBT, p. 116)

What an abundance of errors in just these two sentences! Error 1: Jesus died as a human being, but not as God. Error 2: Jesus did not die for sin. Error 3: Jesus was not punished for sin in His death. Error 4: Jesus did not regain His human life at His

resurrection. Error 5: Jesus was raised again as a spirit creature.

The Bible that Jehovah's Witnesses say they respect testifies everywhere against these errors, but they cannot understand these Scriptures. Romans 8:3—"God sending **His own Son** in the likeness of sinful flesh, and for sin, **condemned sin** in the flesh." The first three errors are here refuted.

With regard to Jesus' bodily resurrection He Himself said (John 2:19): "Destroy **this temple**, and in three days I will raise it up." "He spake of the temple of **His body**." (Jn. 2:21) He specifically told His disciples after His resurrection that He was not a spirit creature. "A spirit hath not flesh and bones, as ye see Me have." (Lk. 24:39) Thus the last two errors are refuted.

The Bible teaches plainly that "One died for **all**" and that "God was in Christ, reconciling the **world** unto Himself, not imputing their trespasses unto them." (2 Cor. 5:14, 19)

But Jehovah's Witnesses restrict this universal atonement by speaking of "the ransom which God provided through Jesus Christ for men who love God and have faith in him." (LGBT, p. 112) They explain the "all" in First Timothy 2:6 ("He gave Himself a ransom for all") as meaning "all who enter into the covenant with God through Jesus as Mediator." (LGBT, p. 120) Of course, the JW denial of Jesus' deity makes all this talk of His ransom worthless in any case, for it is only the blood of *God's Son* (1 Jn. 1:7) that cleanses us from all sin.

## Can Jehovah's Witnesses Be Saved?

It is God Himself who declares the JW faith vain and worthless. For His apostle says: "If Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15:17)

The Jehovah's Witnesses indeed say: "The resurrection of Jesus is no illusion or imagined thing . . . Paul recalls for us the witnesses who saw Jesus after he was raised from the dead." (LGBT, p. 274) But, according to JW teaching, the Jesus they saw was not the Son of God in human flesh, true God and true man, but "an invisible spirit crea-

ture" in a "materialized body." "He was not given human life again." (LGBT, p. 138; TLEL, p. 52)

We are led then to this terrible but true conclusion: If Jehovah's Witnesses truly believe in their hearts their own teaching, which denies Jesus' *bodily* resurrection from the dead, they cannot be saved. Their faith is vain; they are yet in their sins. We must agree with the conclusion of F. W. Thomas, who says in his book *Masters of Deception* (p. 77): "The soul-destroying heresies of this accursed cult will damn them to hell."

D. Lau

---

## INSTANT ITEMS

\*A candidate for the presidency was criticized for seeming to lack depth because his answers to questions were like recitations from a catechism. Now, a catechism is the recital of something learned, often over a long period of study and trouble on the part of him who has memorized it, not to mention the labor of him who wrote it. If the candidate seemed shallow for reciting his beliefs, would his critics be ready to listen to the long process by which he had arrived at them? We doubt it. Likewise a witnessing Lutheran is sure to seem shallow if he merely gives a catechism sort of answer to a question about what he believes. He may even seem haughty. To avoid the stigma of that, he would

need perhaps countless hours to lay the background for his answer. Witnessing can be a long-time matter. Who has found a better way?

\*On entry into Canaan, Israel's people were promptly to give their firstfruits (Deuteronomy 26:1-4). First they were required to recite the reasons (verses 5-10). We say *recite*, because in so important a matter Moses would not trust their subjective reasons and opinions; he would have them recall the whole process by which they were brought there, the *facts* of their situation. They were also ordered to inscribe the recorded law of Moses (perhaps chapters 12-26 in Deuteronomy) on the plastered walls of a monument. To all this was added the audio-visual aid

of the law's echoed blessings and curses between Gerizim and Ebal, of which we read in Deuteronomy 27. Then, every seven years the whole law was to be read before all assembled Israel, men, women, children, aliens and all. Thus the people were to be *informed*, in the true sense of having their character *formed*. Later, of the king that they would one day choose, God ordered: "He shall write him a copy of this law in a book, and it shall be with him, and he shall read therein all the days of his life" (Deuteronomy 17:14-20). Just a catechism of the great Ten would not do; he was to know the whole story and keep reviewing it. He was not to be a shallow man, a mere catechism-quoter, but a man of depth.

\*The fate of these early written "words of life" is interesting to follow. Joshua built an altar, wrote the words, and read them all to the people. Joshua 8:30-35. Nehemiah 8 is the only other record we have of such faithfulness. But did Israel hold their first king, Saul, to his written home-work? How different history might have been had Saul been held to his Bible study instead of his depending on an emotion-maker with his harp and song (though he sang the sacred Psalms!) to charm away the evil spirit! What happened to the Book that was to be read by Israel's priests and kings? Here is what apparently happened: some seven centuries after Moses a copy of his "Required Reading" was discovered when king Josiah's men were taking inventory of the silver in a temple-storeroom to pay the carpenters and the masons who were repairing the

building! Read all about it in II Kings, chapters 22 and 23. It is quite a story. One could argue with force that the Old Testament is equally lost to Christendom today. The very churches seem to have gone along with the nation of Israel in this matter.

\*There are shockers in the Bible. It takes a strong stomach to digest Deuteronomy 28, and more so to read Josephus, who tells in detail that the worst of it did come to pass when Israel fulfilled that prophecy forty years after Christ was crucified. Consider also God's threat to Adam for disobedience in Eden, God's requirement of death to false prophets and disobedient sons in Israel, and the rewards promised to the faithful and chastisements upon the disobedient. It takes determination to read such statements and boldness to understand.

\*One wonders why the very scribes, careful copiers of the Word and its teachers, became lying scribes, as the Beck translation correctly puts Jeremiah 8:8, "Surely the scholars with lying pens have made it a lie." They falsified the Word. (Having the word was not in itself keeping the Word. Synods have gone wrong while the pure Word was being preached.) When the scribes taught and interpreted the law, it seems that the whole Scripture became "law" in their hands. The scribes became hopelessly prejudiced against Jesus Christ, and to a large extent they were responsible for His death. So one finally wonders whether it wasn't the Gospel that was too bold for them to believe! We



begin to understand why St. Paul said that Isaiah was "very bold" to say that the Gentiles would believe. The scribes, in general, were not brave enough to believe what they copied and taught.

\*"You Were There" was among the best in early television because of what it did for the viewer. We often think of the Scripture record as doing something similar for those who read it. This was promised the disciples in Jesus' word about the Spirit's "bringing all things to your remembrance." Just as "The Adams Chronicles" now are among the best of Bicentennial restorations of the

past, so the Bible does something more than bring us a lesson in history: it has a way of being more than a record—"it is your life," said Moses. If something is our life, why are we so ready to let it lie unused?

\*Overheard: "I am what I say I am," said a kindergarten child in reaction to a taunt, "I am Jesus' little lamb." In response to the worn but polite "How are you?" a mature Christian answered, "I am better than I am." These are worth a good day's thinking out there on the job. Try them.

*M. Galstad*

### **Wisconsin Pastoral Conference**

God willing, the fall conference will meet October 5-7, 1976 at Immanuel Lutheran Church, 20W451 Army Trail Road, Addison, Illinois. Sessions will begin on October 5 at 1:30 p.m.

- Program: 1) In the Ministry of the Keys, Are We Bound by the Action of God, Or Is He Bound by Our Action? Exegesis of Jn. 20:23ff; Mt. 16:19; Mt. 18:15ff.—J. Johannes
- 2) Eastern Religions—The Trend Toward Mysticism in Our Day—T. Barthels
- 3) Psalm 119—G. Radtke
- 4) Exegesis of Hebrews
- 5) Does a False Teacher Have a Call from the Lord?—W. Schuetze
- 6) Statement of Differences Between the CLC and Other Lutheran Church Bodies—E. Rutz
- 7) Communion Service Speaker—T. Barthels (E. Albrecht)

Please announce or excuse to the host pastor:

Douglas Libby  
20W451 Army Trail Road  
Addison, IL 60101

*John Johannes*

# FOR CHRISTIAN DAY SCHOOLS

President Egbert Albrecht reported at the July CLC Convention that new Christian day schools are being opened this fall in Gethsemane Lutheran of Spokane, Washington; Grace Lutheran of Valentine, Nebraska; and Grace Lutheran of Fridley, Minnesota. The number of Christian day schools in the CLC is now sixteen. This is more than double the number of Christian day schools that were operating when the CLC began its existence in 1960. We are thankful to our Lord not only that these schools are operating, but especially also that He has supplied every one of them with teachers.

What is a Christian day school? Is it to be defined as a school in which a course in Christian teaching is added to the other subjects generally taught in public schools? Even that kind of a school would in most cases be an improvement over the educational system that prevails in our congregations.

## **Christ Preeminent in All Things**

But a Christian day school is or at least ought to be much more than a school in which Christian teaching is added to the other subjects. The apostle Paul writes to the Colossian Christians concerning Christ Jesus: "All things were created by Him, and for Him: and He is before all

things, and by Him all things consist. And He is the Head of the body, the Church: He is the Beginning, the Firstborn from the dead; **that in all things He might have the preeminence.**" (Col. 1:16-18)

If Christ is the Creator of all things, and all things are held together by Him, it is clear that He must be Number One not only in the specifically religious courses that deal with His redemption of the world, but also in history, science, mathematics, art, literature, and music. Thus a Christian day school ought to be a school in which Christ has the preeminence in all the subjects taught, in the methods of teaching, in the discipline, and, in short, "all things."

## **Humanism in the Public Schools**

The public schools in our land, on the other hand, are guided for the most part by humanistic philosophy, for John Dewey, the father of progressive education in this country, was a humanist. Humanism makes *man* the measure of all things. Every subject is studied from man's point of view, to the practical exclusion of God and His Christ.

One specific area in which this humanistic philosophy has been prominent is the public school's teaching of the origin of earth and

man. Many science textbooks and science teachers not only teach that there is a theory of evolution but are persuasive in trying to prove its scientific validity, thus undermining the Bible's teaching of a six-day creation by the Almighty God.

As early as 1940 George McReady Price wrote that "these clumsy guesses (with respect to man's origin) . . . are now being forced by every conceivable unfair means upon our innocent and unprotected children, both in the schools and in all the museums of the land . . . Every time our children visit any of the big public museums they are sure to be confronted with the rankest evolutionary propaganda, complete frauds in the name of science, which are almost certain to make infidels of them unless this propaganda is carefully counteracted by home teaching, which may often be a difficult thing to do . . . I believe it is high time for Christian parents to withdraw their children from the anti-Christian influences of the public schools, and organize Christian schools of their own where godly teachers can be employed to teach truth instead of nonsense to the children. We may have to keep on being taxed against our will to support the godless schools that we forsake; but we can at least have the satisfaction of knowing that we are doing what we can to protect our children in their formative years from the pagan environment in which we are all compelled to live." (from the *Sunday School Times* of June 1, 1940)

## The Separation of Science from Religion

The conflict between the Church's teaching of creation and the public school's teaching of evolution may lead to a separation in the child's thinking between scientific truth and religious truth. Christ Jesus is put into that compartment in our brain labeled religion, to be taken out again only on Sundays or on special religious occasions. The rest of our lives we then live as we have practiced it in the public schools, as though there were no Jesus Christ. Thus we honor Jesus as our religious Teacher and our Lord in Church matters but pay no attention to Him in doing our daily work or enjoying our recreation. For this is how we have been trained. We talk about Christ in Sunday School and in church. But outside of church we are back in the atmosphere of our public school training, and the name of Christ can no longer be mentioned nor come into consideration.

This seems to be why people who claim to be Christians accept the Bible as their *religious* book, but in matters of science and nature and history they follow the opinions of the so-called experts. The implication is that Jesus was a religious teacher only, and that He of course knows nothing about science or history or physics.

But away with such compartmentalizing! "All things" were created by Christ and for Christ. "By Him all things consist." He understands such things as electricity and

atomic power, and much more that we do not even begin to understand. All knowledge, whether it is scientific, historical, mathematical, or cultural, should be examined and taught in such a way that Christ has the preeminence that He deserves.

**The Basic Deficiency of Public Schools**

Therefore the basic Christian objection to public schools is that their over-all atmosphere cannot be Christ-centered. In a public school situation Christ simply cannot have the preeminence He ought to have. In fact, we ourselves would have to object vigorously if any public school administrator or teacher attempted to provide a Christ-centered education in a public school. The teaching of Christianity is not something to be forced on the general public at taxpayers' expense. And of course our children like their parents ought to "avoid" (Rom. 16:17), that is, have no prayer fellowship with those who follow any teaching not taught by Christ. In a normal public school

situation there will be numerous followers of unscriptural teaching. For all of these reasons, besides the fact that the first amendment to the United States Constitution forbids it, the public school can never be an institution in which Christ has preeminence.

But our Christian day schools can strive to be such Christ-centered schools, and in this country at the present time we are at liberty to organize such schools. Let us then continue to pray for them, support them, and use them. It will not be easy. Satan knows the good that can be accomplished by Christ-centered schools, and he will do all in his power to counteract their influence and undermine their operation. But we trust that Christ, the Head of the Church, for whom He laid down His life, will continue to guide Christians to establish Christian day schools or provide their equivalent in home instruction, so that God may be glorified and the name of Christ exalted *in all things*.

*D. Lau*



**Installation**

With the authorization of President E. Albrecht, I installed Theodore C. Thurow as principal and upper grade teacher and Miss Christianne Mueller as lower grade teacher in Our Savior's Lutheran School on August 1, 1976.

*Paul G. Fleischer, Pastor*

**Installation**

With the authorization of Pres. E. Albrecht the undersigned on the ninth Sunday after Trinity, August 15, 1976, installed Miss Carol Heisel as the first teacher of the newly established Grace Lutheran School of Fridley, Minnesota.

*H. C. Duehlmeier*

# Treasurer's Report

RECEIPTS:	JULY	TO DATE
Offerings	\$13,873.26	
TOTAL RECEIPTS	\$13,873.26	
DISBURSEMENTS:		
Retirement Benefits	\$ 1,368.00	
Capital Investments	2,204.27	
General Administration	382.15	
Missions and Administration	6,568.00	
Immanuel Lutheran College	7,130.00	
TOTAL DISBURSEMENTS	\$17,652.42	
CASH DEFICIT FOR PERIOD	(— 3,779.16)	
CASH BALANCE JULY 1, 1976	30,189.95	
CASH BALANCE, AUGUST 1, 1976		\$ 26,410.79

---

ILC EXPANSION FUND RECEIPTS	\$ 3,886.72	\$216,898.19
-----------------------------	-------------	--------------

A FEW BRIEF COMMENTS. The Trustees' Chairman submitted the above report with the right word: "meager." For the month we spent about \$4,000 more than we took in. (We took in \$4,000 more last year in July.) And we're already about \$7,000 behind in what the Convention budgeted for this past month.

The Immanuel Lutheran College Expansion Fund is up to almost \$217,000. We need about another \$6,000 to cover outstanding bills. Surely this is a gift of God, that the new building will be virtually paid for by the time the doors are opened for the coming Fall term.

It is being said that reduced offerings reflect somewhat the recent drought in our country's Midwestern and West-central farming communities. If that is indeed so, it is up to the rest of us, not so affected, to redouble our efforts to see that the work of the Lord across the country and abroad does not suffer.

Surely the above information requires each of us to take our personal part of it before the throne of grace in fervent prayer for immediate improvement. May each of us resolve, by and because of the grace of God in Christ: "My offerings must improve." The need is great!

Respectfully submitted,  
 Lowell R. Moen, Trustees' Treasurer  
 Bertram J. Naumann, Chairman



## DAILY DEVOTIONS

### NEHEMIAH, GOVERNOR OF JUDAH

One hundred years after the first Jews returned from Babylon to their homeland, the walls of Jerusalem still lay in disrepair. At the same time, despite fourteen years of religious reform under Ezra, the morals of the returned captives were also in need of repair. This news reached the ears of those in the court of Artaxerxes, (the step-son of Esther and) the King of Persia, and saddened the heart of one of the king's high-ranking officers. This man was a Jew named Nehemiah—a trusted advisor of the Persian monarch, who bore the title of Royal Cupbearer. When he heard of the state of affairs in Jerusalem and Judea, Nehemiah applied for a leave of absence from King Artaxerxes, in order to return to the land of his fathers. His request was granted, and for fourteen years Nehemiah held the reins of government in Jerusalem. The most important happenings during those years are recorded in the Book of Nehemiah.

October	1 Nehemiah 1	The redeemed pray for strength to serve their redeemer.
	2 Nehemiah 2	The seats of the scornful never lack for holders.
	3 Nehemiah 3:1-19	There is a place and a work for every believer in the service of the Lord.
	4 Nehemiah 4	Discouraged? Turn your attention from your own failings and trust in God's power.
	5 Nehemiah 5:1-13	Greed takes advantage of others. Love serves.
	6 Nehemiah 5:14-19	The power of example is beyond calculation.
	7 Nehemiah 6:1-9	Do you feel threatened? Pray!
	8 Nehemiah 6:10-19	Beware . . . of false teachers . . . deceitful words.
	9 Nehemiah 8:1-8	Read the Word with prayer. Accept the Word with sincerity.
	10 Nehemiah 8:9-18	There is joy where God dwells in men's hearts.
	11 Nehemiah 9:1-15	A Prayer of Praise . . .
	12 Nehemiah 9:16-28	. . . and of Penitence.
	13 Nehemiah 10:28-39	Let us also pledge ourselves to the work of the Lord.
	14 Nehemiah 12:27-31, 43-47	Praise the Lord with lips and hands.
	15 Nehemiah 13:1-14	Joyful worship is a continuing need and privilege.
	16 Nehemiah 13:15-31	"Be ye not unequally yoked together with unbelievers."

### MALACHI THE PROPHET

In Nehemiah's time the Jews, home from Babylon for 100 years, had been cured (by the Captivity) of idolatry. However, while the people did not give their hearts to false gods, neither did they give their hearts to the true God, to the sincere worship of His Name, and to living to His honor. Temple services were neglected. The priests became lax and degenerate. Cheap and inferior sacrifices were offered. Tithes were neglected. Intermarriage with the heathen was practiced. All of these things led the faithful few, who were discouraged by their own weakness, to be disheartened still more.

To speak to both the degenerate and the discouraged God raised up the prophet Malachi. He joined Ezra the Priest and Nehemiah the Governor in their work of reformation—rebuking the sins of the backsliders and encouraging the spiritually downtrodden with the promise of the Messiah. Since Malachi was the last of the Old Testament prophets, it is fitting that his book should stand at the close of the Old Testament—and that its last words should point ahead to the Savior's herald and forerunner, John the Baptist.

- |                      |   |
|----------------------|---|
| October 17 Malachi 1 | How do <i>you</i> respond to God's love?                    |
| 18 Malachi 2:1-9     | Woe to those who lead others to hold God in contempt!       |
| 19 Malachi 2:10-17   | Remember who you are!                                       |
| 20 Malachi 3:1-12    | The hypocrite shall be judged, the true believer preserved. |
| 21 Malachi 3:13-18   | "They that feared the Lord spoke often one to another."     |
| 22 Malachi 4:1-6     | The Sun of Righteousness. Elijah His Forerunner.            |

**A BRIEF REVIEW OF THE OLD TESTAMENT:  
THE HISTORICAL BOOKS**

If you have been using the readings suggested under Daily Devotions for the past 33 months, then you have now meditated upon all 66 books of the Bible—most of them in their entirety. Though we considered the New Testament first, within both the New and Old Testaments we studied the books of the Bible in the sequence in which they were written (and not the order in which they have been arranged in our Bible).

Now, let us take 66 days and review for ourselves the books of the Bible by meditating upon one reading from each book—a reading which reflects the theme of that entire book.

- October 23 GENESIS, Book of Origins—Introductory History of Israel 12:1-8  
 24 EXODUS, Book of Redemption—Delivery of Israel 14:10-31  
 25 LEVITICUS, Book of Worship—Priesthood of Israel 16  
 26 NUMBERS, Book of Service—Wanderings of Israel to Canaan 14:1-35  
 27 DEUTERONOMY, Book of Law—Repetition and Explanation of Law Given to Israel  
 5:1-21 and 6:1-9  
 28 JOSHUA, Book of Conquest—God is Faithful Chapter 1  
 29 JUDGES, Book of Deliverance—Apostacy, Punishment, Repentance, Deliverance  
 6:1-16 and 7:16-25  
 30 RUTH, Great Grandmother of David, The Beginning of the Messianic Family  
 Ch. 1 & 4  
 31 I SAMUEL: Samuel the Faithful, Saul the Self-willed, David the Chosen  
 15:1-23 & 16:1-13

*W. V. Schaller*

\*\*\*\*\*

**Minnesota Pastoral Conference**

The Minnesota Pastoral Conference will meet at Mt. Olive Lutheran Church, 615 Rossman Avenue, Detroit Lakes, Minn., October 24-25, beginning with an evening meal at 5:30 on Oct. 24, and followed by an evening session.

Agenda: Is Betrothal as Found in Matthew 1 to Be Equated with Our Current Concept of Engagement? K. Olmanson;  
 The Implication of All That Is Included in the Marriage Vow to Possible Subsequent Separation, R. Mackensen;  
 Review of the Pamphlet "Is the Bible Inerrant?", D. Lau  
 Study of the Majoristic Controversy, P. Larsen;  
 Continuation of Exegesis of First John, 3:13 ff.,  
 R. Wehrwein.

Please announce to the host pastor, Pastor C. Hanson.

*R. Wehrwein, Secretary*

### Change of Address

Mr. Robert J. Rehm  
810 West Third Street  
Valentine, Nebraska 69201  
Telephone: 402-376-2208

### Change of Address

Pastor Mark Bernthal  
2511 Somona Parkway  
Eau Claire, Wisconsin 54701

### Change of Address

Pastor James E. Sandeen  
6764 Paw Paw Ave.  
Coloma, Michigan 49038  
Telephone: 616-468-4368

### Installation

As authorized by President E. Albrecht, I installed John Klatt as pastor of Mt. Zion Evangelical Lutheran Church of Greater Detroit on July 25, 1976.

*D. Schierenbeck*

### Ordination

With the authorization of President Egbert Albrecht and with the assistance of Pastor John Pfeiffer, I ordained and installed Douglas Libby as pastor of Immanuel Lutheran congregation of Addison, Illinois on July 4, 1976.

*James E. Sandeen*

### West Central Pastoral Conference

September 21-23, Tuesday 9:00 a.m. CDT to Thursday noon, at St. Paul's Lutheran Church, White River, SD.

Agenda: The devil and his powers, R. Schaller; Practical ways in which a congregation may fulfill the Great Commission, D. Koenig; Exegesis of Micah 7:1-8, V. Fossum; Exegesis of Philippians 3:7-14, V. Tiefel; The pastor's responsibility as counselor, L. Grams; Book review, N. Greve. Conference service speaker, H. Witt; Chaplain, M. Gullerud.

*W. Mielke, Secretary*

### University Students

Please send names of students from CLC congregations attending the University of Wisconsin—Madison to Pastor John H. Johannes, Box 53, Cambridge, WI 53523. Peace Thru Christ Lutheran Church, Middleton, serving the greater Madison area, conducts services at 11:00 a.m. at 6300 University Ave. every Sunday.

