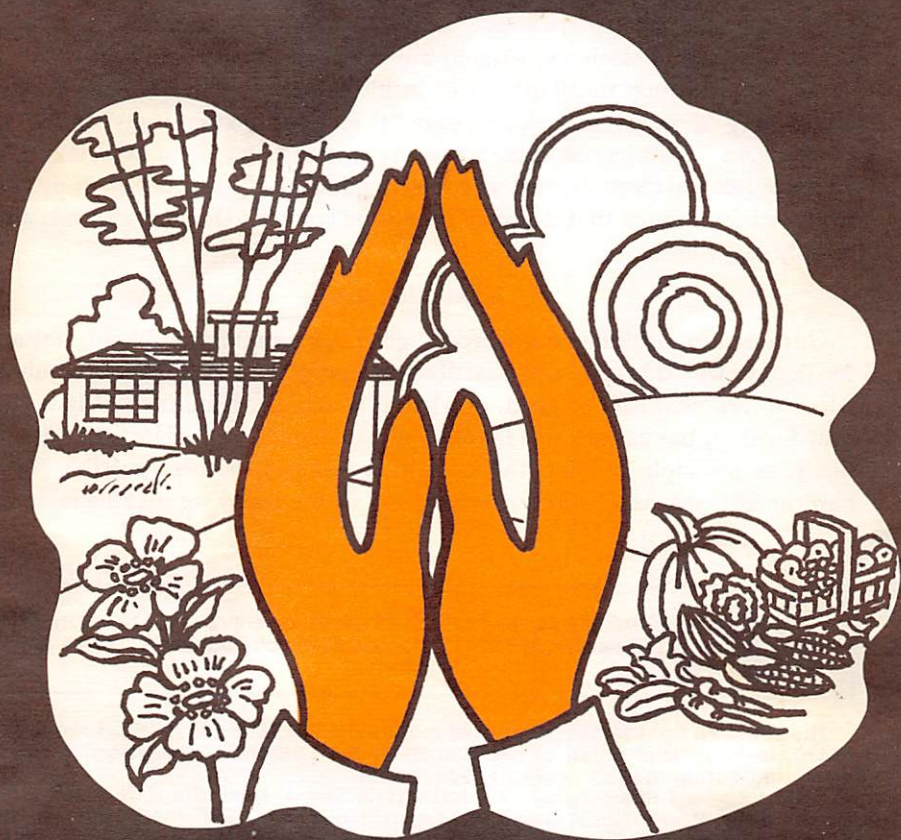


LUTHERAN

NOVEMBER 1976  
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# SPOKESMAN



We thank thee LORD

CHURCH OF THE LUTHERAN CONFESSION

# Even Under the Bad

Thanksgiving time is to be characterized by what the word itself says, the giving of thanks. For us, as Bible-bound believers, this means not to a generalized deity, an imaginary being "up there," but to the only living God, our Savior-God, whom we are privileged to approach through faith in Christ Jesus. Historically, the Thanksgiving emphasis is on earthly blessings. We enter into this gladly. We readily confess that the God who has created us also provides "all that I need to keep my body and life." "And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me."

Among the things that Luther lists in his explanation to the Fourth Petition concerning "daily bread," which we are "to receive with thanksgiving," is "good government." This has meaning for us. At most any time, and especially during this bicentennial election year, we are very mindful of government. It protrudes into our life so much that it simply cannot be ignored. Dealing with it is almost a daily experience.

## A Question Arises

Our attention is drawn to the word "good" government. Without hesitation, for that we would readily and heartily pray and give thanks. But what about it when government isn't so good, or when it is actually bad. We surely wouldn't pray for that, but can we give thanks? We as citizens of the United States most likely, in principle at least, think we have perhaps the best possible form of government, yet, as we see it exercised in our life today we may be inclined to

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become somewhat cynical. There is so much dishonesty, so much love of money, so much waste of our tax dollars, so much misleading presentation of political material, so much petty tyranny in overextended bureaucracy, that we begin to shrug our shoulders and say, "What's the use? The 'powers that be,' though they misuse and abuse their God-assigned authority, are so entrenched that little can be done to change things short of military revolution." Have we ever considered what such an attitude might do to our thanksgiving, our prayer life. Our viewpoints are always to be under scrutiny whether they be godly, "lest our prayers be hindered."

### Scripture Answers

Scripture, as usual, supplies an answer. When Paul in Romans 13 speaks of being obedient to governmental authority, he is, at his time in history, referring to the Roman government under which both he and Jesus Christ lived. He is well aware that this same government perpetrated the grossest miscarriage of justice of all time when it declared Jesus innocent and yet permitted and actually carried out his execution. And under the Roman government Paul himself was beaten and imprisoned, and later on lost his life at its hands. We might be inclined to think that if Paul had known this he would have written somewhat differently in Romans 13.

### How It Is

When Paul speaks of government as "bearing the sword" as "a revenger to execute wrath upon him that doeth evil," he is acknowledging the same thing that Christ said about the "things of Caesar," that this is the very business of government. That there are evil-doers to be reckoned with reminds us again that this is a sinful world. The essence of sin from its very beginning is disobedience and rebellion. In the face of this, to keep order in a sinful world, God has ordained government, "the powers that be."

We Christians know this and accept it because Scripture tells us it is so. Thus, in principle we must always thank God for government. That it abuses its authority (which we may well expect in a sinful world), that at times it is "poor" government, doesn't change things. No more than that the scriptural principle of wives being obedient to husbands and children to fathers is set aside just because husbands and fathers at times mishandle their authority.

Paul allows for governmental abuse in his thinking. In this same letter to the Romans, in that wonderful, powerful, comforting eighth chapter, he speaks of Christians in this way: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." When the Lord says, "I have chosen you out of the world, therefore the world hateth you," He is not excluding that it may take our life even through governmental decree. To this, in effect Paul says: "So what!" "Shall persecution or sword separate us from the love of Christ?" Never! "In all these things we are more than conquerors through him that loved us." The Christian rises above the exigencies and calamities of this life because

it is not the measure of his existence. That is why we are not thrown into a dilemma when we are called upon to give thanks for a government that isn't all it should be.

G. Sydow

## Meat and Drink Sophistry

In recent issues (e.g. Oct. 4 and 18, 1976) *Christian News* makes some editorial to-do about the Aid Association for Lutherans, entering into the "meat and drink" political arena of electioneering for directors to be chosen for the AAL Board of Directors. So reads the headlines: "Loyal Lutherans Must Regain Control of the AAL."

Quite likely it can be safely said that *Christian News* is aware that the AAL wants its fraternalism to be thought of in religious, that is, Christian, terms thus putting its activity into the area of fellowship. It is also aware that the AAL is boastingly unionistic, happily supplying funds to all shades of Lutherans, liberals included, even though false doctrine is involved. This *Christian News* has researched and documented.

### What Troubles?

But apparently, this is not what troubles. In the Oct. 4 issue, page 5, we find this paragraph: "All voting members of the AAL should insist that benevolences of the AAL should be spent on a percentage basis of the dollar volume that members of each church body has invested in the AAL. It makes no sense to have the LCA buy only 3% for example of the dollar volume of insurance but receive 25% of the benevolences, thus reaping the benefits from policies of LCMS and Wisconsin Synod members, whose church bodies may get no more benevolences than the ALC or LCA. A fair system of benevolences must be adopted by which each church body receives as many benevolences as their members hold in insurance. Board of Directors nominees who favor a fair benevolence policy should be elected."

From this we can conclude that if the AAL would disburse its funds on a strict pro-rated basis, *Christian News* would be satisfied. To reckon things in the AAL this way totally ignores that AAL insurance calls for holding a membership that makes one responsible for all it does. It is not the same as buying a policy in an "old-line" company. To be satisfied merely with an equitable distribution of funds on a pro-rated basis ignores the essence of the situation. It is hiding behind a superficial technicality which permits a continuation in a membership-fellowship relationship which is abhorrent to Scripture. What is called for is: "Avoid!" "Be not ye therefore partakers with them."

## Generally Accepted

We are disappointed that other conservative Lutheran groups, who we thought should know better, are taken in by this sophistry. But where money is concerned, the flesh comes up with such things. And we not only see these more conservative Lutherans grasping onto funds supplied by the AAL, but also joining in the cutting up of the even more liberally-orientated Lutheran Brotherhood financial pie. It is highly doubtful that there will be a change in what is now seen. Church officials and pastors are well aware that making an issue of fraternal insurance as it is now carried out among Lutherans today would create too much of an upheaval in their midst. Tampering with pocketbooks has that effect. They won't make waves. The conscience is quieted with this pro-rated technicality and then these tainted funds are received with peace of mind. Need it be mentioned what serving Mammon portends for the future!

*G. Sydow*

## The Communion of Saints

In the series of articles of faith which we confess in the Third Article of the APOSTLES' CREED we include secondly "the holy Christian Church, the communion of saints." Though the words "I believe" are not restated, they are implied as applying also to "the holy Christian Church." Here, however, these implied words are to be understood in a sense different from that in which they are used in connection with the Holy Ghost, who has been mentioned previously. We do not place our trust and confidence for our salvation in the Church, as we do in the case of the Father and the Son and the Holy Spirit. We merely want to say that we are convinced on the basis of God's Word that there is an entity here on earth such as the holy Christian Church, which is also spoken of as "the communion of saints."

### A Definition of the Term

It is essential that we understand

what is meant by the term "Church." To the best of our knowledge Jesus Himself first used the word translated in our English Bibles with "Church" when He replied to Peter's well-known confession of faith with the words: "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." (Matthew 16:18) The only other occasion on which we recall Jesus using it was when He gave His instructions for reclaiming a brother living in sin and there mentioned as the third step in brotherly admonition: "If He neglect to hear them (the two or three) tell it unto the Church." (Matthew 18:18) Literally translated the word used by Jesus in the original Greek means: "the called out ones." Referred to are those whom the Holy Spirit by means of the Gospel has called out of the unbelieving mass of humanity to faith in Jesus as their heaven-sent Savior, so that they build their hopes of salvation on Him, love Him, and

gratefully strive to serve Him here on earth and hereafter in heaven.

### **The Church as God Sees It**

Since the Church consists of all those, and only those, in whom the Holy Spirit has done His regenerating work of calling, enlightening, sanctifying and keeping them with their Savior, faith in Jesus is the determining factor in who belongs to it and who does not. Faith in Jesus, however, is a matter of the heart visible only to God, who is the infallible discerner of the thoughts and intents of the hearts of men. For us therefore the holy Christian Church is an invisible entity. But since God has promised us: "So shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," (Isaiah 55:11); and Jesus assures us: "The gates of hell shall not prevail against it," (Matthew 16:18b) we can confidently confess: "I believe in the holy Christian Church, the communion of saints," certain that through the Gospel the Holy Spirit will to the end of time create and preserve a group of people here on earth that is made up of all those who truly build their hopes of salvation on the Lord and Savior Jesus Christ.

### **The Church as Men See It**

At the same time, however, we also speak of something visible as being the Christian Church. In so

doing we are referring to all those who with their lips confess Jesus, who appear to love Him, who unite with others to worship Him and who call themselves followers of His. Jesus Himself warns us through the parables of the tares among the wheat and of the draw-net and in the well-known words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," (Matthew 7:21) that not every one who professes faith in Him is sincere, that among those who confess Him hypocrites or pretenders may also be found. We must therefore never equate the holy Christian Church with the whole number of those who profess faith in Jesus. Of this, however, we may be certain that wherever the Gospel is proclaimed and heard and read and the Sacraments are used as Jesus has given them, there the Holy Spirit is at work and true believers will be present, though they are known only to God. There the holy Christian Church will be present.

### **Divisions or Denominations**

Among the visible confessors of the Savior we also find some who confess themselves to all of Jesus' teachings and endeavor to follow them in their daily living and church practice and others who depart from them in various points of doctrine and practice. It is as the result of this that the Church, as men see it, is divided into numerous denominations and sects, each of which differs

from all others in some respect in its teachings and beliefs. These divisions result when men are not willing to consent "to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," (1 Timothy 6:3) but place their own human reason above what God has said and pervert His Word to suit their own tastes. While the Holy Spirit may create and preserve saving faith in individuals under such circumstances, provided that the great central truths of the Gospel are still taught in such a group, Christians place their souls in grave jeopardy by affiliating with or remaining in such a visible erring group. They are subjecting their souls to adulterated spiritual food, which can only harm their spiritual life. By their presence there they are at the same time disobeying God, who commands them to avoid all such who are dishonoring Him by perverting His Word and falsifying it.

### **The Application of These Truths**

Since it is only sincere and genuine faith in Jesus as one's personal Savior which makes one a member of the invisible holy Christian Church, the communion of saints, our first and foremost concern must be to examine our own hearts whether or not we build our hopes of salvation alone on Jesus and what He has done and suffered for us, as St. Paul instructs us to do when he writes: "Examine yourselves whether ye be in the faith; prove your own selves." (2 Corinthians 13:5) An excellent

means for doing this is to be found in Luther's Christian Questions appended to his Catechism. Blessed are we if the answers found there are the sincere conviction of our hearts. Then God regards us as members of the holy Christian Church, in which alone there is salvation. If not, we need to take warning and to be aroused to the seriousness of our situation, to repent and to flee into the saving arms of Jesus while the day of grace still continues for us.

Assured by such an examination of our hearts that we are included in the number of those belonging to this invisible holy Christian Church, our next concern should be that we are affiliated with or seek affiliation with a visible church-body and congregation which still faithfully confesses and teaches and follows in its practice the full Truth of God's Word, lest we dishonor our God and Savior by aiding and abetting error and endanger our own souls by exposing them to adulterated spiritual food. This we should take into consideration especially when we plan to take up a new place of residence, making sure in advance that there is a congregation of the pure Word within reach.

Having affiliated with a congregation of that kind, it follows then that we will make faithful use of all the opportunities it provides for our growth in grace and in the knowledge of our Lord and Savior Jesus Christ, support it with our gifts according to our ability, work for it, and promote its welfare with our prayers.

*H. C. Duehlmeier*

# Pray . . . And Then What?

*"So Peter was kept in the prison, but prayer for him was being made fervently by the church of God."* Acts 12:5.

Everybody likes a surprise, right? Well, not quite. And especially when they pray, some Christians are not ready for surprises. They expect only a reasonable amount of support in answer to their prayers. They expect, for example, their mission efforts to proceed at a reasonable pace, and so they pray merely that the wheels may continue to grind, that things may plod along. They must, after all, be "realistic."

Such "realism," of course, easily forgets that every single sinner drawn to the cross of Christ is a mighty work of an almighty God. And the cross itself is not God's "reasonable service" for mankind, as though it should be expected that He would punish the whole world in the person of His beloved Son. No, this is a marvelous work that even the angels delight to look into!

Some people, though, look for power when they pray. They think of prayer as the tap on a source of unlimited power, a great supernatural resource. It is true that God's power is unlimited, but to view prayer like a cable which channels that power to our own purposes can be a way of limiting that unlimited power—as though man supplies the brains and God supplies the muscle.

Needless to say, these kinds of worshipers are not looking for surprises, and so they may actually miss God's answer! For that is exactly what God's answer may be, a surprise. It surely was in Acts 12.

## Surprise, Surprise!

You can scarcely find a person in the twelfth chapter of Acts who was expecting the Lord to handle things the way He did. Herod was surprised. He thought that he was making normal progress when he put James to death with a sword and then proceeded to throw Peter into the prison with guards around the clock. But by the end of the chapter Peter was out of prison, the guards were dead, and so was Herod, eaten by worms. Unexpected indeed!

The soldiers were surprised. When daylight came after the angel had led Peter out of their prison "there was no small disturbance among the soldiers as to what could have become of Peter." (v. 18)

The Jewish people were surprised. They were the ones who were behind it all. When Herod had seen how pleased they were with the execution of James, this was what had encouraged him to become so bold as to throw Peter in prison. And when Peter was delivered from the prison in the middle of the night, he exclaimed, "The Lord has sent forth His angel and rescued me from the



hand of Herod and from all that the Jewish people were expecting.”

### **Even the Faithful**

But what about the believers? They had followed Jesus and seen Him do all things well. They had seen Him heal the sick, raise the dead, and do many wonderful things. Certainly they knew that no prison could hold the Apostle Peter if the Lord did not want to permit it. The faithful could very well have anticipated something like Peter's release.

No one of the disciples was closer to Jesus than Peter, James, and John, and yet even Peter was surprised by the way His Lord handled things. When the angel came to Him in prison and told him to get up and get dressed, he did it, but he thought that he was dreaming. It wasn't until the angel had led him out through the first and second gate, through the great iron gate into the city, down one street, and had departed from him—it wasn't until then that Peter came to himself and realized that it had all really happened.

And the assembly of believers in the house of Mary, the mother of John Mark? Rhoda, the young lady keeping the door was very much surprised. She was so excited that she forgot to open the door for Peter. She left him standing out there knocking while she went in to tell the others who was at the door. (vv. 13, 14)

In the house of Mary was the group of believers, which may well have included Barnabas and Saul (v.

25). They had been praying for Peter, and they had been praying fervently. Surely they had been praying in faith, and yet when Rhoda came to tell them who was at the door, they wouldn't believe her. And when they finally went to the door, they stood there amazed. (vv. 15, 16)

Why were they so surprised? Weren't they praying that Peter would be released? Perhaps, but apparently not in that way. It appears that although they prayed, and prayed fervently, for Peter, they did not dictate Peter's release to God. They left things in the hands of the Lord who had taken care of things so well in that surprising weekend of His crucifixion. They left things in the hands of the Lord who had turned Stephen's death into a mighty spreading of the Gospel throughout the land. Perhaps they did not yet know what God was accomplishing when He permitted the death of James, but they wanted nothing but the best, and that is the Lord's gracious will, to be done. Perhaps the assembly was praying that the Lord would strengthen Peter's faith, so that, even if he were faced with death, there would be no repeat of that scene in the High Priest's courtyard (Mk. 14:66-72). Perhaps they were simply praying "O Lord, look down from heaven, behold and let Thy pity waken." (LH 260)

Whatever it was that they prayed in the house of Mary, they did not demand the answer they got, for they stood there babbling in amazement when the answer came (v. 17a).

## Pray—and Be Amazed

And so may we learn from the Spirit's Word to leave the answer to the Lord and stand amazed before it. He is both the brains and the muscle. He who did the impossible when He punished the human race without touching a hair on our heads, He who did the impossible when He

turned our heart of stone into a living heart of faith by the Gospel Word, He will continue to do "exceeding abundantly beyond all that we ask or think." (Eph. 3:20)

"Our help is in the name of the LORD who made heaven and earth."

So pray . . . and be amazed!

*Paul W. Schaller*

## Ark Fever

*"And God said unto Noah . . . 'The end of all flesh is come before Me, for the earth is filled with violence through them . . . Make thee an ark of gopher wood' . . . And Noah went in and his son, and his wife, and his son's wives with him . . . The fountains of the deep were broken up and the windows of heaven opened. And rain was upon the earth 40 days and 40 nights . . . And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.*

*"And God remembered Noah . . . And the waters returned from off the earth continually . . . And the ark rested . . . upon the mountains of Ararat."*  
(Excerpts from Gen. 6-8)

To the believing child of God the story of the Flood is one of the most familiar and dramatic accounts in all of Scripture. In a powerful way it conveys unforgettable portraits of the sin, wrath, justice, and mercy of

our God. For the unbelieving skeptic, however, the Flood is merely another mythical illusion interwoven into the great illusion called Christianity. Together with the Creation account, it has received the brunt of Bible criticism. So mind-boggling a miracle it is, even to the skeptic, that to accept it as historical would be a clear acknowledgment of the might and glory of the Creator.

### Battleground

For this reason, the Flood account has become a battleground—believer trying to convince skeptic, skeptic trying to convince believer. Unfortunately, many believers forget what Jesus said in the Parable of the Rich Man and Poor Lazarus about the sufficiency of the Word: "They have Moses and the prophets; let them hear them . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:29-31)

The Word is sufficient. We do not require empirical proof for what we believe, nor is any historical, scientific, or archeological evidence sup-

porting Scripture going to work the miracle of conversion. Only the Holy Spirit working through the means of grace can accomplish that.

Still, perspective is needed. While we recognize the danger of using scientific evidence as props for our faith, still it would be foolish to completely ignore such evidence when it arises.

### **Genesis Supported**

Several books published in recent years as well as a recent movie (In Search of Noah's Ark) have done much to rekindle interest in both the Universal Deluge and the divinely-designed vessel that survived it. A careful scrutiny of ancient historical records of major world civilizations indicates varying accounts of a universal flood. Their common denominators? Mankind is destroyed and the human seed preserved by divine provision of an ark in which a divinely favored family is rescued. And yet, in spite of this evidence which even the rankest skeptic cannot deny, our own history books either ignore or lightly pass over as theoretical the probability of the Flood. Apparently, too much is at stake for the evolutionist.

For many years now the battleground of the Flood account has centered on a rugged and imposing chain of mountains in Eastern Turkey called Ararat. Many believe that here, some 15,000 ft. up on Greater Ararat, may well rest the remains of Noah's Ark. John Warwick Montgomery, former Lutheran pastor and now seminary professor, has written a book summarizing his own

extensive research into various ark sightings, as well as his own expedition to Ararat. His conclusion:

"The answer may come as a surprise. There is a tremendous amount of solid evidence that on the mountain the Turks call Agri Dagh—the Mountain of Agony—a substantial vestige of Ark of Noah—if not the Ark's massive hull itself—remains to this very day, frozen in the glacial ice, but occasionally attaining the surface when the ice cap recedes under the blazing sun."

### **Evidence**

The evidence seems substantial. A number of well-documented sightings in ancient and modern times (August is the only month when melting ice makes ark visibility possible), wood brought back from several expeditions (tests show it to be hand-tooled, peculiar to Noah's area, and between 4000 and 5000 years old), and satellite tests (remote sensing) which identify a substance foreign to the mountain in the vicinity of the ark sightings.

Still, some doubts arise. In the end, all hinges on the credibility of the eyewitnesses. Photos supposedly taken are no longer extant. Adverse weather and climbing conditions coupled with the ark's burial under a wall of ice make ark sightings few and far between. Soviet-Turkish tensions and the strategic military location of these border mountains create even more problems.

## Conclusions

1. Is the very ark in which Noah and his family survived the Deluge up there on this mountain? It would seem so. The evidence seems stronger than for many Holy Land traditions and sites.

2. Will it ever be proven? Those most deeply involved in this research feel confident that it will—in God's own time.

3. Does it really matter? In one sense, No—for Biblical scoffers would still not be convinced and believers don't require such Thomas-like proof for the Word of God. In another sense, Yes. It would certainly be the greatest archeological discovery of modern times and would serve as a visible reminder of Jesus' prophecy in Matthew 24:37-39:

"But as the days of Noah were,

so shall also the coming of the Son of Man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until that day that Noah entered into the ark. And knew not until the Flood came, and took them all away; So shall also the coming of the Son of Man be."

It happened once with water. It will happen again with fire. In both instances only those who have found grace in the sight of the Lord will survive and LIVE. Jesus Christ alone can rescue us from the judgment and condemnation of sin, death, and hell—flood-wise or fire-wise. This we *know* from Scripture and this is the best medicine for a nagging case of Ark Fever.

*D. Schierenbeck*

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## Announcements

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### Installation

As authorized by President E. Albrecht, I installed Mr. Robert Rehm on Aug. 15, 1976, as teacher of Grace Lutheran School, Valentine, Nebraska.

*David P. Baker, pastor*

### New Services

Our CLC people are to be made aware of services now to be held in the Jacksonville,

Florida area. The place of worship will be at the home of Mr. T. T. Gamble, 8771 Pinon Drive, Jacksonville, FL 32205. Phone: (904) 786-3296. Names of people who may be living in that area should be sent to Pastor P. Gurgel, 3015 Ave. K NW, Winter Haven, FL 33880. Phone: (813) 299-4084.

Immanuel congregation of Winter Haven and its pastor are interested in serving with a personal ministry any of our CLC people who "winter" in Florida,

no matter where they are. Those who are anywhere in the state are asked to send their names and addresses to Pastor Gurgel.

### The CLC Book House

The *CLC Book House* is now in operation at its new location at Immanuel Lutheran College, Grover Road, Eau Claire, WI 54701. Phone (715) 834-9972. CLC

members are encouraged to make use of their Book House. A fairly good supply of Bibles, hymnals, prayer books, and other miscellaneous religious items are on hand. As your needs and wishes are made known, the Book House will expand accordingly. Suggestions are welcome. We can get most anything that is wanted and will try to stock such things as are generally used in the CLC.

*Lowell R. Moen, Manager*

## DAILY DEVOTIONS

A review of the books of the New Testament by meditating upon one reading from each book—a reading which reflects the theme of that entire book.

- December
- 1 MATTHEW Jesus Christ, The Promised Messiah Ch. 21
  - 2 MARK Jesus Christ, The Servant of the LORD 10:32-52
  - 3 LUKE Jesus Christ, The Redeemer of the World Ch. 7
  - 4 JOHN Jesus Christ, The Son of God 1:1-14; 20:19-31
  - 5 ACTS Jesus Christ, The Living Lord, Builds His Church 8:26-9:22
  - 6 ROMANS Jesus Christ, Our Righteousness 3:10-28
  - 7 I CORINTHIANS Jesus Christ, Lord of Our Lives Ch. 6
  - 8 II CORINTHIANS Jesus Christ, Our Comfort and Our Strength 1:1-14; 12:7-10
  - 9 GALATIANS Jesus Christ, Our Liberty 5:1-16
  - 10 EPHESIANS Jesus Christ, Our Head 4:1-16
  - 11 PHILIPPIANS Jesus Christ, Our Joy 1:1-11; 4:4-14
  - 12 COLOSSIANS Jesus Christ, Our All in All Ch. 1
  - 13 I THESSALONIANS Jesus Christ, The Coming One 4:13-5:11
  - 14 II THESSALONIANS Jesus Christ, His Second Coming Comforts and Motivates Us Ch. 1
  - 15 I TIMOTHY Behavior depends upon belief. 3:14-4:13
  - 16 II TIMOTHY Faith Triumphant 1:1-11; 4:5-9
  - 17 TITUS Christians need to hear sound doctrine from sound leaders 1:1-2:1
  - 18 PHILEMON In Christ we are brothers.
  - 19 HEBREWS The Supremacy of Jesus Christ Ch. 4
  - 20 JAMES Live your faith! 1:21-2:26
  - 21 I PETER Encouragement in Time of Trial 1:1-9; 4:12-19
  - 22 II PETER Grow in Christ! 1:1-11
  - 23 Matthew 1:18-25 IMMANUEL!
  - 24 Luke 2:1-14 For you!
  - 25 Luke 2:15-22 News is for sharing.
  - 26 I JOHN The Love of God in Christ 4:7-21
  - 27 II JOHN Beware of False Teachers!
  - 28 III JOHN Walk in the truth.
  - 29 JUDE Content Earnestly for the Faith!
  - 30 REVELATION The Ultimate Triumph of Christ our King 19:1-16
  - 31 Hebrews 13:1-8 Think on these things, and look (and pray) ahead.

*W. V. Schaller*

\*\*Suggestions and comments which you feel may be helpful to the compiler of Daily Devotions are encouraged. Send them to: Pastor Walter Schaller, 326 W. Terrace, Marquette, Michigan 49855

## INSTANT ITEMS

• One can no more know something by another man's understanding than he can see by another man's eyes, is the way one writer summarized something for himself. Just as the question is important, "Whom do men say that I the Son of man am?" so it is more necessary to ask, "But whom say ye that I am?" Seek not so much to get men to say what you say, but get them to speak for themselves, out of conviction. When they come to say what you say, that can remain your secret and unspoken satisfaction.

• It has been well argued that individual personality originated with the Trinity. The Three are separate persons, different while the same. One can almost overhear their conversations when They held council before issuing the communique of Genesis 1:26, "Let us make man in our image, after our likeness." No two persons ever appeared identical in consequence of that statement. Strictly speaking, no two persons in the world should ever have the same name. But just as Jesus will have a new name that no one but himself yet knows (Rev. 19:12), so each believer shall have on the white stone that shows his acquittal his new name (Rev. 2:17). How good to escape the old name we carried in this world, and to get the new name that befits our new personality after our new character has been fixed and confirmed for eternity! How originating are those creating Persons!

• The above should make us vibrate. We like to think that every time the Word is proclaimed publicly a new stimulus is given to the motions of spiritual new life within us. Thus it will happen so surely as something "new and old" is brought out to us from the "treasure" (larder, pantry, refrigerator) that we have (Matthew 13:52). An English divine (as they called their proclaimers in earlier days) said that the Word is never spoken in the congregation without something great happening—the Word, not something *about* the Word. Seldom have we been pushed to so much thinking about this as by one man's recent question, "Is our church a vibrant church?" We could only answer that some places things are alive and resounding, but sometimes one hardly feels a stir.

• The exchange of thoughts (discovered truths and insights) is one of the top delights of Bible readers: the excitement of a Baptist friend who now knows who is the Antichrist, the papacy, wondering if we Lutherans teach that; the understanding that Revelation is not so much prophecy as support for overcomers to remain faithful to the end of history; that Paul is concerned with redemption which makes access possible (Romans 5:2) whereas Hebrews is concerned with the access which has been made possible by redemption; that a person suffering depression can get help from the experiences of Jeremiah.

*M. Galstad*

# Treasurer's Report

July 1—October 1, 1976

RECEIPTS:	SEPTEMBER	TO DATE
Offerings	\$19,603.40	\$ 43,375.85
Memorials	5.00	340.00
Mission Refund from Expl. Work	231.90	231.90
<b>TOTAL RECEIPTS</b>	<u>\$19,840.30</u>	<u>\$ 43,947.75</u>

DISBURSEMENTS:		
Retirement Benefits	1,368.00	4,104.00
Emergency Support	387.53	387.53
Capital Investments	1,672.79	5,549.85
General Administration	636.47	1,456.78
Missions and Administration	7,465.37	21,148.27
Immanuel Lutheran College	7,124.00	21,384.00
<b>TOTAL DISBURSEMENTS</b>	<u>\$18,654.16</u>	<u>\$ 54,030.43</u>

CASH DIFFERENCE FOR PERIOD	+ 1,186.14 (—	10,082.68)
CASH BALANCE, JULY 1, 1976		\$ 30,189.95
CASH BALANCE, OCTOBER 1, 1976		\$ 20,107.27

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I.L.C. EXPANSION FUND RECEIPTS	\$ 2,973.35	\$221,237.17
		About \$2,000 left

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## COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$20,994.00	\$ 62,982.00
BUDGET OFFERINGS RECEIVED	19,840.30	43,947.75
DEFICIT FOR PERIOD	(—\$ 1,153.70)	(—\$ 19,034.25)

\* \* \* \* \*

BUDGET OFFERINGS, 1975-1976	\$14,918.91	\$ 41,535.68
INCREASE, 1976-1977	4,921.39	2,412.07

Respectfully Submitted,  
 Lowell R. Moen, Trustee's Treasurer  
 B. J. Naumann, Chairman

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