

November 1981
Vol. 24, No. 5
(ISSN 0024-7537)

Lutheran Spokesman

CHURCH OF THE LUTHERAN CONFESSION



1 Peter 5:7-11

Resisting the Devil

Satan is a most clever field commander, the master of the sneak attack! There are times when he misquotes the Word, as in his wilderness confrontation with Christ. There are times when he attempts to cast shadowy doubt on God's authority, as in Eden. But "we are not ignorant of his devices." (2 Cor. 2:11) We are not unaware of his scheming.

Our ancient adversary would like nothing more than to undermine the foundation of our faith BY REMOVING US FROM IT, that is, by disarming us, snatching away 'the Sword of the Spirit (God's Word) and the Shield of Faith, by which his fiery darts are drenched. BE WARNED! He waits with drooling anticipation to pounce like a ferocious lion. For good reason the Book of Revelation likens him to a beast. Such "kills" are horrifying to witness.

Our Weapon: the Word of God

Most Christians, and particularly those who can vividly recall a time when they were not Christians, have grateful understanding of what the Word of God has done for and to them. "He has given us new birth into a living hope, . . . into an inheritance that can never perish, spoil or fade, kept in heaven for you. . . . You have been born again, not of perishable seed, but of imperishable, *through the living and enduring Word of God* . . . And this is the Word that was preached to you." (1 Pet. 1: 3f., 23, 25—NIV)

How indebted we are to the Word of Jesus! Those who by the grace of God have come to see themselves as formerly "corpses" among the walking dead, without hope, without God in the world, yet now IN CHRIST are made invincibly alive through the same creative power in which "God

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., 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.

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Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Associate Business Manager: Peter Sydow. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

said, and it was so.” (Gen. 1; 2 Cor. 4:6) To such persons the Gospel is of inestimable value. And the ongoing struggle between flesh and spirit convinces us what a crucial role the Word still plays in our lives, and how precarious a thing it is to be without it.

In Matthew 4 the Lord set down this Scriptural axiom: “Man cannot live by bread alone, but only by every Word that proceeds from the mouth of God.” Therefore we should never fail to see how dependent our Christian lives are upon a steady diet of the Word; how much faith is like eating.

Those who have kept abreast of the Irish hunger strikers know what a devastating thing starvation can be. Bodies deprived of nourishment *have* to grow weak and more susceptible to diseases otherwise successfully thwarted. Soon comes mental disorientation, then deafness or blindness, then death. Starve the body and it will die.

As reluctant as we may be even to suggest it, something similar can happen to the Christian. When deprived of the nurture and nutrients of the Gospel, faith can weaken; it can grow deaf or blind to the very problem afflicting it. Yes, the flame of the Spirit can be extinguished, as surely as He can be grieved.

The Blessings of the Word

If it is dangerous to cut oneself off from the umbilical cord of the Scriptures, through which the Holy Spirit feeds the born-again people of God (first with pure milk, then with

sturdy meat), we likewise suspect that close attachment to the Word *must* yield a harvest of blessings. It does.

Can you imagine the honor of having been selected to be the human mother of Christ? Yet Jesus spoke of something even more blessed than that! “Blessed are they that hear the Word of God, and keep it.” (Lk. 11:28)

The Word of God is living and active. (Heb. 4:12) God has spoken to us by His Son. (Heb. 1:2) What has this Son said? Your sins are forgiven.

This Gospel, this Good News of Jesus, may indeed come in a still, small voice, or be preached by the most unpretentious of preachers. But when the Savior cried out, “It is finished,” the earth shook and the cemetery was pronounced vacant.

In this way Satan, the prince of this world, was judged. “The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.” “Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony.” (Rev. 12: 9-11) “Resist the devil, and he will flee from you.” (Js. 4:7) “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” (Eph. 6:11) “Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for

someone to devour. Resist him, standing firm in the faith.” (1 Peter 5:8-9—NIV)

—P. Mark Weis

OF THE HOLY SCRIPTURES

A Review of the Brief Statement of 1932

Note: For best results read the following article together with the *Brief Statement* and the Bible passages listed there. The *Brief Statement* can be ordered from the CLC Book House, Immanuel Lutheran College, Eau Claire, WI 54701.

The three early Christian creeds (Apostolic, Nicene, Athanasian) and the Lutheran confessions of the sixteenth century contain no specific article or section confessing our faith concerning the Holy Scriptures. The reason for this omission is that in the days of the early Christian Church and in the century of the Reformation there was no major controversy concerning the inspiration of the Scriptures. All of the principal participants in the religious struggles were in agreement that the Holy Scriptures are the inspired Word of God. Martin Luther and his followers believed this, Ulrich Zwingli and John Calvin and their followers believed this, and even John Eck and the other adherents of the Roman pope believed this.

Christ and Scripture

But in our century any summary of Christian teaching must include a statement concerning the Holy Scriptures, because this area of doctrine is where the devil, the roaring lion, is now concentrating his attacks on Jesus Christ. For Satan knows that if

he can get us to question and doubt and deny the Word of God, as he did Eve in the Garden of Eden, then he is well on his way to winning a tremendous victory and devouring many souls. “Hath God said?” was the devil’s question from the beginning, and he is still asking it, especially through professors, pastors, and scholars, who are passing on their doubts and denials to the next generation.

“The Holy Scriptures . . . are the Word of God.”

But if the solid “foundation of the apostles and prophets” (Eph. 2:20) is demolished, on what shall our Christian faith depend? We are told by some that we should trust in Christ alone, not in the Holy Scriptures. But we know no other Christ than the Christ of the Gospels, the Christ of the epistles, the Christ foretold in the Old Testament! God has revealed His Son, our only Savior, to us through the Bible.

Therefore every attack on the Bible is an attack on Jesus Christ and a threat to our salvation.

Inspired and Inerrant

The *Brief Statement* of 1932 begins with three paragraphs on the Holy Scriptures. The reason for these paragraphs is obvious. Some teachers, also in the Lutheran churches, had begun to go "soft" on the doctrine of inspiration. They were still teaching inspiration as a "theological deduction" but not as a definite doctrine of God's Word. Or they were talking about a "general" inspiration of the human authors of Scripture, but not a "verbal" or word-for-word inspiration of the Scriptures. Or they were limiting the

"Verbal inspiration . . . is taught by direct statements of the Scriptures."

idea of inspiration to the religious content of Scripture. In other words, they were saying the Scripture has divine elements and human elements; it is partly God's Word and partly human words. The religious teaching which is of God, they said, is of course the truth, but the human parts, which deal with such matters as history, geography, chronology, and science, may be in error. Of course such a theory forces us into the control of the so-called experts, who alone claim to be able to separate the human elements from the divine.

But our fathers could not find any

basis in the Bible itself for such weakening of the doctrine of inspiration. Since Paul teaches that "all Scripture is given by inspiration of God" (literally: God-breathed or breathed out by God) in 2 Timothy 2:16, and Peter teaches that "holy men of God spake as they were moved by the Holy Ghost" (literally: borne along by the Holy Spirit) in 2 Peter 1:21, what else can we confess other than that the Bible in all its parts is the Word of God? Verbal or word-for-word inspiration is claimed by Paul when he says: "We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Corinthians 2:13)

Since "God cannot lie" (Titus 1:2), it is impossible for anything God says to be in error. Our Lord Jesus Himself argued with the Jews on the basis of one word from Psalm 82, and in the course of His argumentation He said: "The Scriptures cannot be broken." (John 10:35) "God will tolerate no tampering with His Word, even in seemingly insignificant details, for even the individual jot and tittle (equivalent to the dotting of the i and the crossing of the t) must be respected as a part of the divine record, Mt. 5:18." (*Concerning Church Fellowship*, p. 9) The *Brief Statement* does

"The Holy Scriptures . . . contain no errors or contradictions."

“The Holy Scriptures . . . are . . . the infallible truth, also in those parts which treat of historical, geographical, and other secular matters.”

not use the word “inerrant” to describe the Scriptures, but it is in perfect agreement with the truth expressed in that term, for it says: “The Holy Scriptures . . . contain no errors or contradictions,” not even in matters of history and geography, etc.

Lest our confession be misunderstood, we add that when we are here confessing the inspiration of the Holy Scriptures, we mean the Holy Scriptures as they were originally written by Moses, David, Isaiah, etc. in the Hebrew language, and by Luke, Peter, John, and Paul, etc. in the Greek language. Dr. Francis Pieper, the chief author of the *Brief Statement*, taught: “We have never held that the copyists of the holy writings were inspired.” (*Christian Dogmatics*, Vol. I, p. 237) And of course the translators of Holy Scripture were not inspired either. Martin Luther continued to revise his German translation as long as he lived, as he grew in his understanding of the original languages. Nevertheless, to the extent that a translation is faithful to the original wording, as preserved in the thousands of copies available to us, that translation also is the Word of God.

Two Unusual Expressions

There are two expressions used in the *Brief Statement* that perhaps need explanation in our time. The one is *analogia fidei*, translated “the rule of faith.” The other is *Ganzes der Schrift*, translated “totality of Scripture.”

“The rule of faith” or “analogy of faith” is a term that was used by some Lutheran teachers in connection with the controversy on the doctrine of election and conversion. The Synodical Conference teachers taught the doctrines of election and conversion on the basis of the Bible passages that deal with the subject, such as Ephesians 1 and 2 and Romans 8. But the other side argued that these passages could not be accepted in their plain wording but had to be interpreted according to the analogy or rule of faith. That is, they had to be made to fit in with other teachings of the Bible and could not stand as written. This procedure of theirs was based on a very doubtful interpretation of Romans 12:6, which in our English translation is rendered: “according to the proportion of faith.”

But such a principle of interpretation makes the individual Bible passage something less than God’s clear and authoritative Word. Therefore the *Brief Statement* says that the only allowable “rule of faith” must be “the clear passages of the Scriptures themselves which set forth the individual doctrines.” In other words, if we want to teach the Lord’s Supper, we must go to those Bible

“The Holy Scriptures are the sole source from which all doctrines . . . must be taken.”

passages that discuss the Lord’s Supper, accept them as they stand, and not make the mistake of trying to interpret or explain away those clear passages on the basis of other passages that do not discuss the Lord’s Supper. The doctrines of election and conversion likewise must stand as revealed in Scripture even though they cannot be made to agree logically with every other doctrine or fit into a neat system called “the rule of faith.”

In particular, the *Brief Statement* rejects the notion that the “totality of Scripture” should be the rule of faith for Bible interpretation. This was an expression used by certain German heretics, for example, Friedrich Schleiermacher (1768-1834) and Johann von Hofmann (1810-1877). In his *Christian Dogmatics* (Vol. I, p. 202) Dr. Pieper explains it this way: “We can obtain the whole body of the Christian doctrine only by taking each doctrine from those passages which treat of that specific doctrine. The ‘whole of Scripture,’ which is constructed without considering the individual passages that treat of the doctrine, is purely man’s own

product. This queer talk of the ‘whole of Scripture’ as opposed to the *sedes doctrinae* (the sections of Scripture that teach individual doctrines) was invented to block the authority of Scripture entirely, while making a pretense of strict conformity to Scripture.”

Maintaining the Doctrine

If a new confession on Holy Scriptures were drawn up today, fifty years later, no doubt other heresies would have to be exposed and other points of doctrine stressed. The Word of God remains the same, but Satan keeps on introducing new errors or old errors in new form. As Jesus withstood Satan in the wilderness with the words: “It is written,” so we today must use the sword of the Spirit, which is the Word of God, to fend off errors concerning the Word of God. Satan wants to take our sword from us and make us defenseless against all errors. But may we all pray with Martin Luther:

“Lord, keep us steadfast in
 Thy Word;
 Curb those who fain by
 craft and sword
 Would wrest the Kingdom
 from Thy Son
 And set at naught all He
 hath done.”

(Lutheran Hymnal #261:1)

—D. Lau

The Proposed Lutheran Merger

It seems likely that in the next few years a new large Lutheran church body will be organized in our country. If everything develops according to plan,

this new body will be a merger of the Lutheran Church in America (LCA), the American Lutheran Church (ALC), and the Association of Evangelical Lutheran Churches (AELC). The News Bureau of the Lutheran Council in the USA (LCUSA) reports that recent polls taken at various conventions of these three bodies indicate that 77% favor the new merger, whereas only 12% are opposed to it. Such a merger will unite in one church body about five and a half million Lutherans.

If these many Lutherans were truly Lutheran in their teachings and practices, we could rejoice with them in this newly proposed outward union. But the fact is that toleration of false teaching and even promotion of false teaching is a way of life among these Lutherans. In fact it is questionable whether we who want to follow the Lutheran Confessions ought to even advertise ourselves as "Lutherans" today, for most people's ideas of Lutheranism come from their association with these five and a half million. We have no desire to be a part of this merger, for their Lutheranism and our Lutheranism are worlds apart.

They claim to believe in Jesus as Savior, but they do not teach what He says about the Bible, about creation, about church fellowship. Many of them are happy to worship together with the churches of the Antichrist, the Roman pope. Some of them open the Lord's Table to those who deny the real presence of Christ's body and blood. Their chief desire seems to be to get all the churches working together, and the worst of all sinners in their judgment are those like us who still talk about false teaching and unionism and oppose Lutheran union without confessional unity under Christ according to the Scriptures.

Losing the Doctrine of Justification

We do not deny that Jesus still has His sheep among these millions. We hope there are many of them. But it is becoming increasingly obvious that the false teachings tolerated by these Lutherans are more and more affecting their teaching of justification by faith in Christ without the deeds of the Law.

Professor Siegbert Becker of the Wisconsin Evangelical Lutheran Synod, reviewing a commentary on Paul's letter to the Romans published by Augsburg Publishing House (affiliated with the ALC), declares it to be "a commentary on the bankruptcy of Lutheran theology." In this commentary justification is not defined according to Scriptures as God's declaration of forgiveness to the whole world through Christ's redemption, but as "oneness with Christ" or "conformity to Christ," and this leads Professor Becker to say: "We can understand why it can be said that Lutherans and Roman Catholics no longer need to quarrel about this doctrine. There is no Lutheran doctrine left to be defended." (*Wisconsin Lutheran Quarterly*, April 1981, p. 148)

The Lutherans involved in the new merger are already holding unity talks

with the Episcopalians, the Methodists, the Orthodox, and Roman Catholics. If mergers with these non-Lutheran bodies can be accomplished, perhaps these millions of Lutherans will give up the name "Lutheran" altogether. Then perhaps the name "Lutheran" can mean something once again, referring to those only who are truly concerned about retaining the Christian truth as confessed by Martin Luther and the Lutheran Confessions and avoiding all errors.

—D. Lau

Twenty Years of Grace in Valentine

Grace Lutheran Church of Valentine, Nebraska, observed its twentieth anniversary as a congregation on Pentecost Sunday, June 7, 1981. As a special thankoffering to the Lord in appreciation of His grace and blessing over the years, a narthex and portico were added to the church,

and the front exterior of the church and narthex was faced with brick. This beautiful new addition was dedicated to the service of the Lord on the anniversary day.

Professor Roland Gurgel, president of Immanuel Lutheran College in Eau Claire, Wisconsin, brought



New Addition to Grace Church

the morning message based on 2 Samuel 7:1-14. "He shall build an house for My name." Pastor David Baker, former pastor of Grace congregation, delivered an anniversary message in the afternoon service based on the Pentecost story in Acts 2. Many visitors from neighboring CLC churches were present.

God's grace and blessing is surely evident in the history of Grace congregation, which was enabled by the Lord to open a Christian Day School in 1976. Teachers serving in the school have been Robert Rehm and Daniel Gurgel. Pastors serving the congregation have been Herbert Witt (1961-1969), John Pfeiffer (1969-1974), David Baker (1974-1980), and

Wayne Mielke, installed on May 3, 1981.

"Grace Evangelical Lutheran Church has experienced twenty years of grace. No member earned or deserved that grace, though all have shared it and gratefully accept this opportunity to celebrate the joys of these 20 years of grace God has given us. . . . While we thank Him for the gift of His Son and thereby Eternal Life, we likewise continue praying for a strengthening of our faith. We keep remembering the Blessed Promise: 'Be thou faithful unto death, and I will give thee a crown of life.'" (from the anniversary pamphlet)

—Wayne Mielke

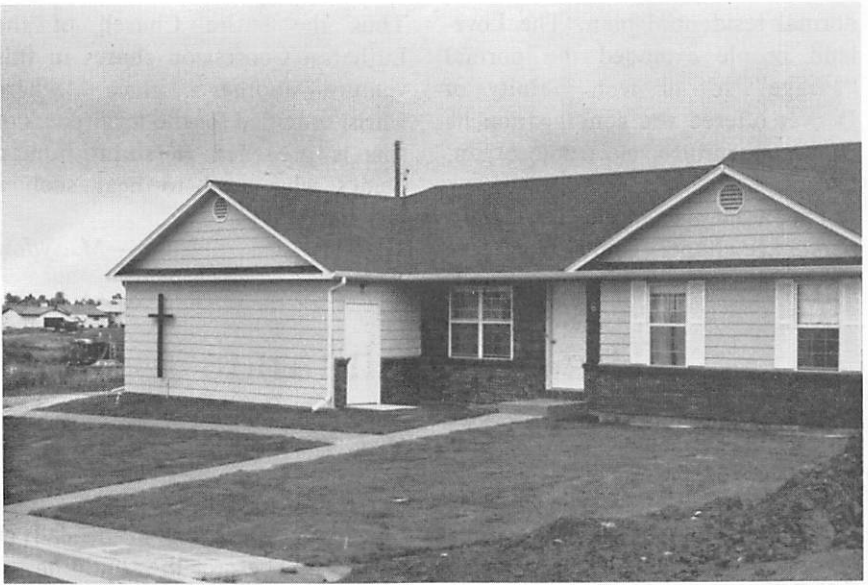
God's Love in Loveland

On July 26th of this year worshippers from Trinity of Denver and Redeemer of Cheyenne joined with the members of Prince of Peace, Loveland, Colorado, to dedicate their new worship facility to the glory of God and the preaching of the Gospel of Christ. Pastors Daniel Fleischer, the chairman of the CLC Board of Trustees, and Michael Sydow, who served the Loveland group when it began, brought the word from our living God concerning the thanksgiving of the moment for God's grace and the proper use for such a building.

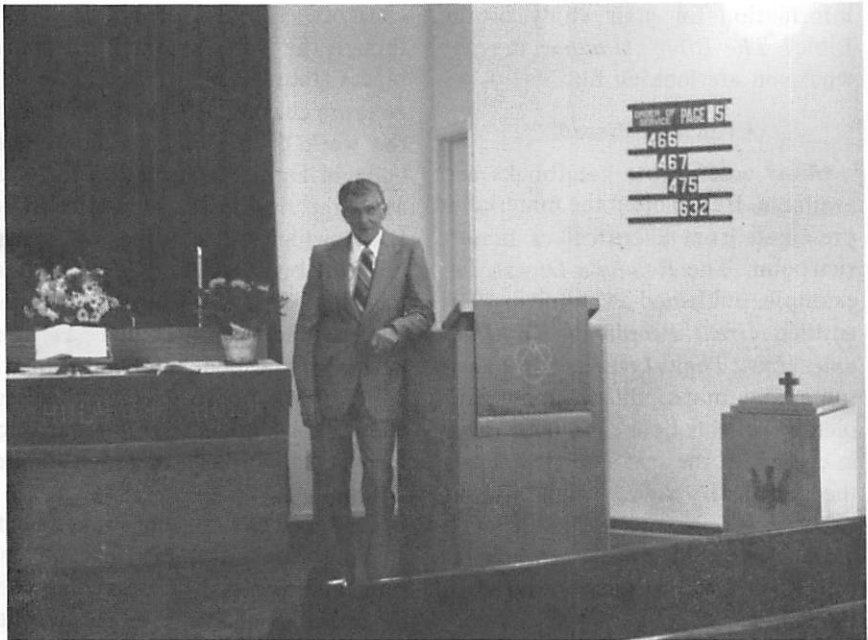
Pastor Robert Reim is presently serving Prince of Peace congregation. He moved to Loveland from the

Denver area after Trinity congregation decided to discontinue regular worship services. Until the new building was completed, the Loveland people had been worshipping in multi-purpose rooms of elementary schools. Now they have a very suitable chapel from which to carry on their various ministries.

The facility is located on the north side of Loveland in a developing section of that city. Area planners feel that eventually the land between Loveland and Fort Collins (7 miles north) will be completely developed. The building itself includes a three-bedroom home with a full basement. The chapel is what would have been the garage in a



Prince of Peace Church and Parsonage



Pastor Robert Reim in the Chapel Interior

normal residential plan. The Loveland people extended the normal "garage" to 40 feet. Trinity of Denver offered the congregation its chancel furniture, electronic organ, and pews.

The money to build Loveland's parsonage-chapel came from the CLC Mission Extension Fund.

Thus the entire Church of the Lutheran Confession shares in this venture—another place where Christ crucified for the forgiveness of sins is preached to sinful human beings who need to hear such a message.

—M. Sydow

The Bible Almanac

The Bible Almanac, edited by J. I. Packer, Merrill C. Tenney, and William White, Jr., Thomas Nelson Publishers, Nashville, Tennessee; 1980, 765 pages; \$14.95 hardcover.

Are you looking for a worthwhile gift for your pastor, day school teacher, or Sunday School teacher? Are you searching for a book that will provide helpful background information for your study of the Bible? *The Bible Almanac* may be what you are looking for.

Critical or Biased?

Many other Bible handbooks are available. But so often the material is presented from a critical or biased viewpoint. The *Reader's Digest*, for example, published a volume in 1974 entitled *Great People of the Bible and How They Lived*. There are some fine maps, illustrations, and pictures in this book, many of them in color. But the text so often follows the "critical" view, which is, in effect, "unbelieving" with respect to various facts of history and geography and science clearly stated in the Bible.

For example, the date of the Exodus is declared to be the

thirteenth century B.C. instead of 480 years before the building of Solomon's Temple (1 Kgs. 6:1), as the Bible teaches. Isaiah is given credit for only the first thirty-nine chapters of his prophecy, even though the New Testament in many places (John 12: 38-41, for example) refers to chapters 40-66 as also being the work of the same Isaiah. The book of Daniel is supposed to have appeared first in the second century B.C., which is hundreds of years after the book of Daniel itself claims that he lived. Yet our Lord Jesus Himself accepted Daniel as the author of the book of Daniel. (Mt. 24:15) Thus these critical theories end up in unbelief with regard to Jesus' own words as recorded in the Gospels.

This critical viewpoint makes such a book unacceptable except as reference material for someone who by training is able to separate the wheat from the chaff.

Just as dangerous, however, is a

book such as *Unger's Bible Handbook*, published by Moody Press in 1966. There are some fine features in this book, such as archaeological illustrations of Bible events, lists of Bible translations, outlines of church history, etc. On the points mentioned above, the date of the Exodus, the unity of Isaiah, and the book of Daniel, *Unger's Bible Handbook* takes the "believing" position and refutes the "critical" position.

Yet Unger's book is dangerous because the whole Bible is interpreted from the biased viewpoint of dispensationalism. Not only are books such as Daniel and Revelation interpreted from the futurist viewpoint, but one psalm after another is described as picturing the millennium (for example, Psalms 65, 85, 92, 93, 104, 145). Bible passages are manipulated to teach such things as the rapture, the great tribulation, the conversion of the Jews, the millennium, and all such dispensationalist dreams. (Cf. M. Sydow's helpful summary of dispensationalist interpretation in the March 1979 *Lutheran Spokesman*.)

Avoiding These Dangers

We believe that *The Bible Almanac*, the subject of this review, has successfully avoided the dangers of liberal criticism and dispensationalism. Nor do there appear to be any traces of the leanings of the new charismatic theology. Holy Scripture is presented in this almanac as "the written Word of God." (p. 11) It is intended to glorify Christ, who loved us and gave Himself for us. (p.

11) Genesis is presented as history, Adam and Eve as historical persons, and the promise of a Redeemer in Genesis 3:15 as being the central theme of the Old Testament. (pp. 26-27) On matters of history, geography, and science the Bible is preferred to all other sources. Difficulties in understanding certain parts of the Bible are honestly faced. Some are answered; others are left as open questions.

What does this almanac contain? Besides an outline of the books of the Bible, and an alphabetic listing of all the people and places of the Bible with brief summaries, the book contains chapters on various Bible topics, such as Bible History, Agriculture, Government, Marriage and Divorce, Music, the Apostles. For the most part the information is presented in a simple and interesting way. If unusual or technical expressions are used, they are explained. The book is intended primarily for the general reader, that is, for church members who want to expand their horizons for a better understanding of these ancient writings we call the Bible. Illustrations, pictures, charts, and maps abound.

I found particularly fascinating the chapter on text and translations. Over 200 English translations are listed in the order of their publication. Evaluations of the most familiar of these translations are made. For example: the *Living Bible* is "criticized for its free handling of many passages." *Today's English Version* "departs radically from the precise meaning of the Hebrew and

Greek at many points." The *Phillips* translation "takes such liberties with the New Testament text."

The New American Standard Bible and the New International Version, on the other hand, are given favorable ratings, and we are introduced to the New King James Bible, of which only the New Testament is available at this time.

Not Perfectly Sound

The Bible Almanac is written from the viewpoint of conservative Calvinism, and this presents some dangers. In the few places where the Lord's Supper is mentioned, the real presence of Christ's body and blood in the sacrament is denied. Jesus Christ is presented in some places very beautifully and clearly as the Savior of all mankind, but other sentences may be interpreted as

implying a limited redemption. As we would expect, the distinctions between Law and Gospel are not clearly presented. An earnest attempt is made to understand Paul's teaching in Galatians and Romans, but certain phrases in the book indicate confusion and misunderstanding, for example, the statement that "Jesus was somewhat more amiable toward the Law" than the apostle Paul (p. 396) and the statement that "the Gentile congregations were free from most of the Law." (p. 395)

All in all, however, we believe *The Bible Almanac* is a useful book, and not priced too high. It can be read from cover to cover with interest, as this reviewer did, or used as a reference tool.

—D. Lau

Counting Our Blessings

With the help of Martin Luther we have compiled a little list of blessings. "O give thanks unto the LORD."

1. God above all things
2. His name
3. Preaching and His Word
4. Our parents and superiors
5. Body, spouse, money, goods, property, business
6. God has made me. He still preserves me.
7. Jesus Christ is my Lord who has redeemed me.
8. The Holy Ghost
9. The whole Christian Church on earth
10. He daily and richly forgives all sins.
11. We may pray to Him with all boldness and confidence.
12. The Word of God in its truth and purity
13. Everything that we need for our bodily welfare
14. Baptism, a gracious water of life and a washing of regeneration
15. Faith which trusts the Word of God

16. The new man in us
17. The ministry of the keys
18. Absolution, or forgiveness, from the minister as from God Himself
19. The true body and blood of our Lord Jesus Christ, under the bread and wine
20. Life and salvation

We thank Thee, Lord God, Heavenly Father, through Jesus Christ, our Lord, for all Thy benefits, who livest and reignest for ever and ever. Amen.

—D. Lau

Daily Devotions

"COME. YOUR HEARTS AND VOICES RAISING"

Let us raise our voices in songs of expectation and gladness as we journey through Advent on our way to Bethlehem's manger. Even if you don't usually make the singing of hymns a part of your devotions, try doing it this month. Whether a Christian considers himself a good singer or not, at Christmas he sings. Each of us has favorite songs and carols—many of which we know by heart and love to sing over and over. There seems to be no end of beautiful Christmas hymns which proclaim the true glory of this joyous season. This is reflected in the fact that in the suggestions below there are few repeats. However, you will want to sing your favorites on many a day.

SCRIPTURE READING

CHRISTMAS HYMN

CLOSING PRAYER

"Since first the world was made,
so many hearts have watched and prayed.
The Patriarchs' and Prophets' throng
for Him have hoped and waited long."

December	1	Genesis 3:9-15	91:5-9 (7-8)	73:5
	2	Genesis 22:15-18	91:1-4	65:6
	3	Genesis 49:10	55	106:7
	4	Numbers 24:17	90 (5)	55:4
	5	II Samuel 7:12-17	59 (1, 5, 6)	82:3
	6	Isaiah 7:14	62 (1)	647:4
	7	Isaiah 9:1-7	106	645:5
	8	Isaiah 11:1-10	645	82:3
	9	Isaiah 61:1-3	66	65:6
	10	Jeremiah 23:5-6	77:1-2, 13-14	55:2
	11	Ezekiel 34:20-24	109	89:5
	12	Haggai 2:7	136 (3-4)	94:4
	13	Micah 5:2	647	69:6
	14	Malachi 4:1-6	94 (3)	88:4

"Repent, the kingdom draweth nigh.
The herald of the Lord doth cry."

December	15	Isaiah 40:1-8	61	75:4
	16	Luke 1:5-25	61 (2-4)	106:7
	17	Luke 1:57-66	71	94:4
	18	Luke 1:67-79	88	75:4

Send Change of Address to:

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Please include an old address label to expedite processing.

Installation .

On August 16, 1981, I installed Mrs. Perry Dauer as kindergarten teacher in Immanuel Lutheran Grade School and Mr. Daniel Ohlmann as teacher in Immanuel Lutheran High School.

—L. D. Redlin

Notice

Holy Trinity Congregation and its pastor, Leonard Bernthal, of Missoula, Montana, have withdrawn from membership in the Church of the Lutheran Confession.

—Egbert Albrecht, President

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19	John 1:6-8, 15-18	63	88:4
20	Psalm 24	73 (1, 4, 5)	55:4

"Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee."

December 21	Luke 1:26-38	76	85:13
22	Luke 1:39-56	105	55:2
23	Matthew 1:18-25	95	86:5-6
24	Luke 2:1-14	85:1-5, 14, 15 & 646	85:13
25	Luke 2:15-20	102	89:5
26	John 1:1-5, 14	80 or 98	645:5
27	Psalm 98	87	90:8
28	Galatians 4:1-7	99	647:4
29	Philippians 2:6-7 2 Corinthians 8:9	85:8-13	69:6
30	Romans 5:1-11	94 (1-4)	90:8
31	Titus 2:11-14	97	96:4

—W. V. Schaller