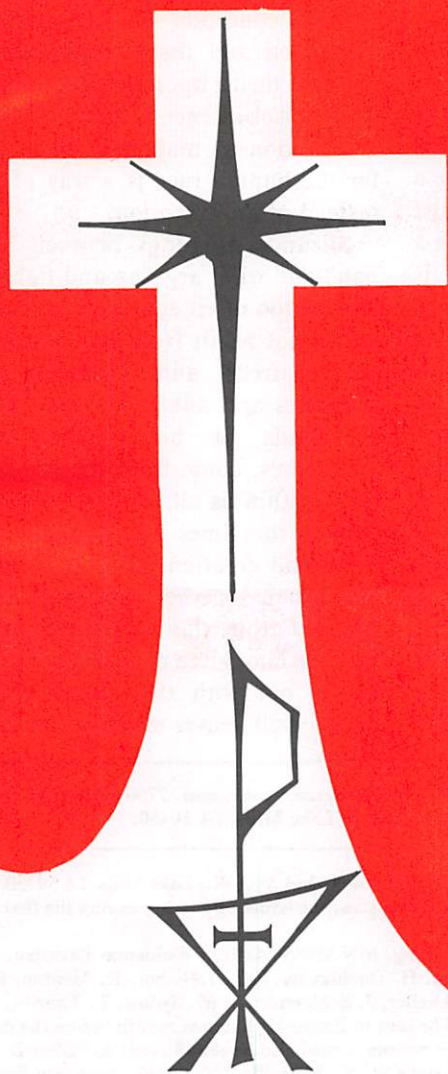


# LUTHERAN SPOKESMAN

December 1981  
Vol. 24, No. 6  
(ISSN 0024-7537)



CHRIST WAS  
BORN INTO  
THE HUMAN  
FAMILY  
SO THAT  
WE MIGHT  
BE BORN  
INTO HIS  
HEAVENLY  
FAMILY

**CHURCH OF THE LUTHERAN CONFESSION**

# THE PAIN OF BEING HUMAN

“And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” (John 1:14)

## The Dread Disease of Sin

Man is of few days and full of troubles from the beginning of his life until the very end. It is only a mother who knows what pain must be borne in order for God to create a new human life. Even though it is not remembered, of course, there is also pain and emotional trauma for the child when he is squeezed out of his mother's womb. And with some exceptions along the way, the child's life will be lived in pain, heartache, misery, and at times even despair, until at the point of death fear will grip his soul until the traumatic experience of life on this planet is ended.

Such is the way with sin. It is this dread disease of all mankind that is the culprit in all our problems of life.

We do not speak of sins in the plural, for they are merely symptoms and results of the real problem, sin in the singular, that lies so deep within us all, the condition of estrangement from God and the eternal lostness that was thrust upon the human race by the disobedience of Adam. This is a condition so malignant that pain for the human race is a way of life instead of an exception.

Misunderstandings between husband and wife, arguing and fighting that all too often end in divorce, are pains that result from the cancer of sin. Hatreds and murders and thieveries and adulteries, etc., etc., all kinds of body aches and heartaches, come from the evil that lurks within us all.

Even the times and seasons, the earth and creation, are out of joint and groan together, desiring to be released from the hellish effects of sin. It is enough to make every one of us cry out with the apostle Paul: “Who shall deliver me from the body

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: \$5.00 for one year; \$7.50 for two years; \$10.00 for three years. Group subscriptions to congregations: \$3.00.

of this death?" (Rom. 7:24)

### **The One Remedy**

As we read this, we may be wondering where we will find the Christmas story in it. The Christmas story as well as the answer to our dilemma of sin lies in this text: "And the Word was made flesh, and dwelt among us."

But let us be careful. All too often, I believe, Christmas is devoid of the Gospel simply because of the stories we connect with it. These stories range anywhere from Santa Claus to the Red-nosed Reindeer even to the "story" of the birth of the baby Jesus. Yes, sadly but truly, sometimes the birth of Jesus remains only a story, for we are content to leave the Christchild in a manger as we smile and say: "How cute and how sweet!" Even if we believe that He grew up to become a man and died on the cross, we often still have only a "story." Yes, even these things can become only a "story" to us if we do not understand and believe in our hearts that the Word of God took upon Himself human flesh and dwelt among us, literally becoming one of us, yet without sin.

So here is the Christmas in this article. Because of the fatal disease of sin in the human race, God Himself, in the Person of His only-begotten Son, Jesus Christ, came to us, became one of us and, although sinless, endured the physical, mental, emotional, and spiritual pain, bore the misery that is the human lot, felt the trials, afflictions, and temptations that we feel, even

much more so. Yet in the face of Satan and hell, the sin-filled world and the wicked flesh of His fellow-humans, He was perfect; He never retaliated; He always loved; He always thought and desired and said and did the will of His Heavenly Father in every situation He faced.

But we still have only a "story" if we stop there. Why? Because if we stop there we still do not know WHY He lived a life free of sin in the midst of great adversity, temptation, and pain. In order to have the Gospel, we must understand that this sinless life was lived FOR US! Yes, without that understanding we so often turn the beautiful, comforting, saving Gospel message into nothing but a story. We must see more than that. We must see that because of sin we cannot begin to do what God requires of us: that we love Him and our fellow human beings perfectly. But Jesus, in His matchless love and mercy that is so far beyond our comprehension, loved without sin in our place, and He gave that love and mercy and holiness and righteousness for us to wear.

### **The Cross**

But that is only half of it. We must go on to the cross. Since our God is also a God of justice, the sin of us all must be punished. That is why the holy Child of Christmas, our God in human flesh, grew up and became a man and endured the agony of the cross. Again, it was all FOR US, in our stead. So that we would not have to endure what we rightly deserve, the hell of our sins fell on His

righteous shoulders, while the righteousness of the perfect, eternal Son of God was cast upon us. The blessed parasol of perfection and payment was erected over the head of every human being.

But this parasol is pulled down by unbelief. Yet over and over again, in a patient and longsuffering love that sinful man cannot begin to fathom, the Holy Spirit comes through the Word of the Law to break down pride, to expose sin, and to work repentance in healthy hearts, and when His hammer has broken them in pieces, He lovingly mends them together again with the Gospel of forgiveness and peace. When the unbelief of sinful man is thus expelled by the means of grace, the umbrella of Christ's righteousness is once again erected through the gift of faith, and the rain of God's wrath is aborted.

Dear readers, this is and must always be the message of Christmas, Lent, Easter, Trinity, Advent—the entire church year. If the truths of

God's Word are ever allowed to gradually find their rest solely in the mind, we shall be content with knowing and telling a story well, and we shall find ourselves in danger of drowning in the well of legalism. By the same token, if these same truths are ever allowed to find themselves at home only in the emotions, we shall be content with hearing a story that arouses our feelings, and we shall find our souls in danger of starving at the unfilled tables of pietism and liberalism.

Cutting straight the edge of truth means to "tell it like it is," knowing nothing but Jesus Christ and Him crucified and the clear and certain meaning of that blessed Gospel message. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." This Gospel of truth is the only remedy known to man for relieving the pain of being human.

—F. Archer

## To The Child On Christmas Eve

Tonight you open your presents. Perhaps they have been lying under the Christmas tree for many days. You have been waiting. Now the day has come.

But there are two other presents under the tree also. Although they are invisible, you will not want to miss them. They are unusual but very important presents.

### The Baby Jesus

The one present is the baby Jesus. Do you know what a splendid gift you have in Jesus? God, our heavenly Father, gave Him to us as a beautiful present. He was born of Mary, born in order to die on the cross for our sins. He came gladly, in order to make of Himself a present for us

poor lost sinners.

We could not climb to heaven to get Him, and no one bought this present. He came freely.

Presents are usually given to one person. But Jesus is a present for all, for the entire world.

Sometimes we quickly grow tired of our gifts. Jesus is a present that we unwrap all our lives. We learn to appreciate Him more and more. The better we know Him and the more we use Him, the more we learn to love Him. Jesus is a gift whom we enjoy forever.

### **A Second Present**

The second unusual present under the Christmas tree is hell. Hell—under the Christmas tree?!? Now that is a shocker! But it's really true.

We need to understand that this is one present which is never meant to be unwrapped. In fact it is a present just because it is so very tightly wrapped. Not with paper and string and tape and ribbons, which are easily torn away and thrown aside. Hell is bound with steel, enclosed in iron chains. For Jesus took it captive. He delivered it to us tightly tied, so that it would not become unwrapped.

So when you've unwrapped all your presents, there is still one left. How glad we are to see this package remain tightly wrapped, defeated, bound, harmless.

### **Leaving One Gift Wrapped**

Now we must understand something about these two presents: Jesus and hell. One of them must be open,

and the other one must be closed. If the first one has been opened, then the second one remains closed. If the first one remains closed, then the second one will be open.

If we see and open Jesus, then hell stays just as it is, chained and enclosed.

But if we forget . . . , if we are too busy with other things, if we never do get around to opening Jesus for ourselves, then we are getting an extra present that we didn't bargain for. Then we are opening the package which Jesus closed. We are opening hell. How much good are we doing ourselves, then, if we open all the Christmas gifts under the tree, and in the process forget to open Jesus? For without even knowing it, we are then letting hell loose on ourselves.

There is that one package which had better remain wrapped. That's why it is so important to see that other package which must be unwrapped. A big price was paid by Jesus to send hell to hell.

Do take Him, then, and unwrap Him intently and lovingly, and take Him for your very own.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10-11)

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." (I John 3:8)

"That which was from the begin-

ning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." (I John 1:1)

"For God so loved the world, that

he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

—R. E. Wehrwein

# the Brief Statement 50 years

## OF GOD

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.

Why? Why an entire paragraph in the *Brief Statement* about the doctrine of God? There is not a Lutheran Church in this country that does not officially confess the Triune God, so why bother to say it?

To understand why it was felt necessary in 1932, we need only look around us in 1981. We are surrounded by "religious" people, but the religion most popular often seems to be a so-called "universal religion." As one man put it, "I believe in all religions."

### The Influence of the Lodges

This has long been the position of Masonry and many other lodges.

"We warn against Unitarianism, which . . . is being spread particularly also through the influence of the lodges."

One of the chief spokesmen of the Masonic Lodge was Albert G. Mackey. He wrote: "If Masonry were simply a Christian institution, the Jew and Moslem, the Brahman, and the Buddhist could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altars men of all

religions may kneel; to its creed disciples of every faith may subscribe."

What is this "creed?" In a word, it is *deism*. Or, in four words: *any god will do*. Says one Masonic publication: "Masonry holds and teaches that with all and above all there is God, not essentially a Christian Triune God."

Tied in with this concept is the thought that the only difference between the various gods is that they give different laws to men. Every man, of course, may choose which laws (which god) he will follow, and they will all work. This is supposed to include the Christians' God

"The one true God is the Father and the Son and the Holy Ghost."

because "the essence of Christ's religion is found in the words, 'He went about doing good.' There is enough religion and philosophy in that phrase to save humanity. If each one lived by that rule, his belief or the language of his creed would be immaterial." (*Citrus Mason and Eastern Star*, September 1933)

In spite of these outspoken contradictions of the Bible, which teaches that no one will be justified in God's sight on the basis of his doing good, many people, in ignorance, had become involved in lodgery in the first part of this century, and so yet another confession of what the Bible teaches about God was proclaimed.

## Deism Today

In our day (as in 1932) lodges are not the only ones with *deistic* ideas. Within Christianity many "community" churches also try to be universal. "Just confess Jesus as your personal Lord and Savior and leave all minor doctrines up to the individual conscience," that is the cry. Such membership requirements are intended to be agreeable to all Christians. The fact is: these requirements could also be agreed to by those "outside the pale of the Christian Church," by work-righteous non-Christians who look on Christ as just another law-giver.

## Our Gracious Triune God

What the Scriptures teach about God's person and essence is not hard to state. Three distinct persons (Father, Son, Holy Spirit) are all identified as God. There is only one God. The problems come when we try to run this through our computers and add it up.

God does not tell us about His person and essence simply to humble us with a mathematical problem that we cannot solve. Nor does God simply teach us of His three-oneness to give us a faith-exercise. God reveals the news that He is Father, Son, and Holy Spirit because it has to do with how He has saved us from sin, death, and hell.

## God the Father

*God is the Father* of the Lord Jesus, and sent Him to live our life and to die our death. Because we are connected with Jesus, buried with

**“The Triune God is the God who is gracious to man.”**

Him by Baptism into His death, God is our Father, too. If it were just by creating man that the “fatherhood of God” is established, then He would be the same kind of father to the sticks and stones . . . and sparrows.

Jesus, however, was speaking of a different kind of fatherhood when He said, “Are not two sparrows sold for a penny? Yet not one of *them* will fall to the ground apart from the will of *your* Father.” (Matthew 10:29)

### **God the Son**

*God is the Son*, the only Son, Jesus Christ, who came to earth, who was born at Bethlehem, to take man’s place. He gave His life for all.

Suppose a doctor told a father and mother that their son would die unless they moved to another climate. This might mean selling their home, or their business, but how many *things* is a human life worth? Many a parent would answer rightly that any number of things that man has created would be given up for the life of their son. Even so, the fact that Jesus is God the Son

**“Each person possesses the one divine essence entire.”**

means that His life (the Creator’s life) was more than enough to account for any number of creatures scrambling around on the face of this earth. *He* could die for the sins of the whole world—and He did!

### **God the Holy Spirit**

*God is the Holy Spirit*, who convinces men by His Word that Jesus Christ has indeed made them dear children of God by His doing and dying. The more He convinces us that this is who we are, the more we begin to live like it, and this is sanctification. Without the Spirit’s convincing, we would throw Christ’s work in the trash—and that would be fatal.

This is why the doctrine of the Trinity is so crucial. Without the Father we are orphans and there is no one to send the Son. Without the Son we are on our own, having no hope and without God in the world. Without the Spirit we would *think* we were on our own and spurn the work that God has done for us. We cannot do without any of the Three. None of them is “optional.” And this

**“All teachers and communions that deny the doctrine of the Holy Trinity are outside the pale of the Christian Church.”**

is the one and only God. “For all the gods of the nations are idols, but the LORD made the heavens.” (Ps. 96:5) “All teachers and communions that deny the doctrine of the Holy Trinity are outside the pale of the Christian Church.”

Thank God that He has revealed this much about Himself, for this shows us our salvation, our life.

—Paul Schaller



# EVANGELISM — Where?

“Go and make disciples of all nations.” (Mt. 28:19—NIV) “Go ye into all the world, and preach the Gospel to every creature.” (Mk. 16:15) “Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” (Lk. 24:47) “And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8)

All of these words are from the lips of our Lord and Savior Jesus Christ. They were spoken toward the close of His earthly ministry. Before He ascended to His glory, our Lord wanted to make clear what He expected of His followers. The substance of each of these commands of our Lord is that His believers are to be engaged in *evangelism*.

To evangelize means to preach the Gospel, to preach the glad tidings or good news of the Savior. The Lord's gracious good will is that, as long as they are living here below, His believers carry the good news of salvation out into the world.

How are we fulfilling this divinely given mission? God willing, we intend to undertake a series of articles treating the Where, Why, What, When, Who, and How of evangelism. We harbor no illusions that these articles will exhaust the subject matter. Our prayer is simply that God the Holy Spirit, who alone can, will use these articles to inspire

us all to be better witnesses to Him who so loved us that He gave Himself for us, to Him who so graced us as to enlist us unworthy sinners into His service.

## Where? Into all the World

It is clear from the above words of our Lord that the Gospel of the Savior is to be proclaimed worldwide, universally, without restrictions as to race or place. All the world is a mission field for our Lord's Gospel. The reason for this is that only this Gospel can save poor sinners, for Jesus says: “I am the way, the truth, and the life; no man cometh unto the Father but by Me.” (Jn. 14:6)

Furthermore, just after giving His commission according to Mark's Gospel, Jesus added: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mk. 16:16) How urgent it is therefore for us to obey the command: “Go ye into all the world, and preach the Gospel to every creature.” (Mk. 16:15)

We in the CLC should ever be alert to doors the Lord might open to us anywhere in the world for proclaiming His saving Gospel. Yes, we should pray that He might open such doors for us on other continents, as He has in the past in countries like Japan and Nigeria. Because of limitations in the areas of manpower and financial resources, we know we cannot reach everybody. But we

must be ready and willing to do everything we possibly can to carry the Gospel to the shores of other lands.

If we are to do this, we must, among other things, guard against narrow-minded provincialism. We dare not excuse a half-hearted Gospel outreach by appealing to the fact that we are seeking to maintain a confessionally sound church in our own little corner of the world. In fact, with our rich heritage as a church of the pure Word and doctrine, we in the CLC ought to feel an even greater responsibility to share what God has so graciously entrusted to us.

### **Where? Beginning at Jerusalem**

At the same time, let us be reminded of the need for evangelism in our own country, in our own cities and backyards. According to Luke, Jesus instructed His disciples to preach His name among all nations "beginning at Jerusalem." On the Mount of Ascension the Lord told His disciples to witness unto Him "in Jerusalem and in all Judea" as well as in Samaria and unto the farthest reaches of the earth.

Does it seem strange to us that the Lord would say this? He no doubt feared that, in their holy zeal to evangelize, His disciples would be tempted to neglect the spiritual needs of their own people and countrymen. Are we tempted likewise? Is not our country saturated with religion? Are not our American cities filled with churches? Do not the radio and television evangelists

reach many others? Why, then, should we be concerned about evangelizing here?

Let us bear in mind that Judea, too, was filled with synagogues. Jerusalem, too, had its soap-box preachers, the Pharisees, on almost every street corner. (Cf. Mt. 6:5) Yet the Lord mentioned precisely Judea and Jerusalem as places His disciples should not neglect in their evangelism activity. The reason for this is that "religion" itself cannot, will not, save souls. The only thing which saves lost and condemned creatures is Spirit-wrought faith in the Lord Jesus and His Gospel.

With all the religion in the United States, we need to realize the spiritual bankruptcy of many of our own countrymen. According to a recent article, the number of unchurched in our country is an astounding 156,000,000. In line with this, a spokesman for the Lutheran World Federation said recently: "Millions of men and women in North America and Europe are as ignorant of Jesus Christ as the so-called pagans in other parts of the world. Millions of people are simply modern, learned, sophisticated pagans—to put it bluntly."

Such bluntness is sometimes needed to shock us into reality. When we speak of paganism, our thoughts generally turn to the grossly idolatrous peoples in the jungles of Africa and Asia. Now surely these need to be reached with the Gospel of Christ. Nevertheless, in the sight of God all those without saving faith in Christ are outside the kingdom of

God regardless of how polished and refined, learned and sophisticated, modern and advanced they appear to be.

Ancient Greece was the center of wisdom and learning in its day. Yet the apostle Paul made clear their need for the "foolishness" of the preaching of Christ crucified. (Cf. I Corinthians 1:21ff.) Let there be no mistake about it: our modern, industrialized, sophisticated society is composed of people who are as spiritually blind and dead by nature as are the indigent people in uncivilized nations. For this reason the unceasing proclamation and advancement of the Gospel of Christ is needed "at home" as much as "abroad." With the apostle Paul we know we are debtors "both to the Greeks (sophisticated pagans) and to the barbarians (the less sophisticated)." (Rom. 1:14)

### **Where? In Our Home Congregations**

We need to suggest a place even closer to home, in our home congregations. The Evangelism Bookshop of the Wisconsin Synod has published a tract entitled "Strengthen Thy Brethren." It points

out well that the words of the Lord Jesus to Peter ("When thou art converted, strengthen thy brethren" in Luke 22:32) are intended for all of us. The following remark from the tract should touch a nerve: "All of us know that we have the weak and straying in our congregations, but we are not all and not always willing and prepared to strengthen our fellow Christians who are becoming spiritually weak or have already become 'fringe' members."

Surely the Lord had also these weak and straying members in mind when He told His disciples to evangelize "in Jerusalem" even as they laid their plans to venture out into the uttermost parts of the earth. We need to regularly hear the Word and partake of the Sacrament in order to strengthen ourselves in our holy Christian faith. Then we shall be better equipped to strengthen our fellow-members in the faith. Then we and they together shall be more zealous and prepared to do our share in carrying out our privileged calling to be witnesses unto Christ in all the world.

—*Paul Fleischer*

## **Bethel Evangelical Lutheran School**

Spring, Texas—It might be said that the seeds of Bethel School were sown over ten years ago. Shortly after Bethel became a mission congregation of the CLC, the members received permission from the CLC

Board of Missions to operate a kindergarten, since the public school systems did not provide it. Permission was granted on the condition that the school be supported entirely by the members of Bethel, with no

increase in subsidy. Mrs. Lois Utz was the first and only teacher.

Shortly after the opening of Bethel kindergarten, the public schools began to offer kindergarten. This caused a severe reduction in enrollment and the eventual closing of the school. But the seeds had been sown.

In 1975, the Lord began to shower a tremendous blessing on Bethel, the likes of which are seldom seen in our congregations. A land speculator offered to buy Bethel's several acres of land for two dollars per square foot, a very attractive price for land in the area. (Several years earlier, the CLC investment in Spring had been paid off with the sale of a portion of the land.) With the proceeds of this sale, Bethel built a new church and parsonage on donated land along Spring Cypress Road in rural Spring. The new church building included a spacious education wing.

During the next several years, the subject of a Christian Day School was discussed, but a change in pastors caused a postponement of the discussion. In the fall of 1980, Bethel's Board of Education was directed by the voters to "pursue the opening of a Christian Day School in the fall of 1981." The board prepared a questionnaire which was distributed to every communicant member. The results were enlightening, showing a 90% support for the idea of a Christian Day School at Bethel and a like willingness to support it in any way possible. This spirit overshadowed the concern of some, also expressed on the questionnaire, that Bethel would not be

able to support a school spiritually or financially.

The deciding vote was set for the quarterly meeting on April 12, 1981. The motion to open a school was almost lost because of the absence of a detailed estimate of start-up expenses. But the Lord had His plans. The Board of Education asked that the meeting be recessed for two weeks so that such an estimate could be prepared. On April 26, the voters agreed to open a Christian Day School in the fall. The meeting was again recessed to give the voters a chance to catch their breath. For it seems that even when we have asked the Lord many times for a special blessing, we are sometimes surprised to see that He has granted it.

On May 3, the voters elected to call Mr. Dan Gurgel, who was teaching at Grace Lutheran School, Valentine, Nebraska. Bethel was prepared for the prospect of many calls and a long wait; teachers were in short supply. But again the Lord answered our prayers almost immediately, for during a church council meeting the following Sunday, Mr. Gurgel phoned to inform us of his decision to accept our call.

The next two months were busy, taken up primarily in providing housing for the teacher. Mr. Gurgel arrived at the beginning of July and began making preparations for classes, which began with fourteen students in eight grades on August 31, 1981.

"Bless the Lord, O my soul; and all

that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.”

—Gene Rutz

## Dedication in Ipswich

On June 21st of this year, members and friends of Zion Lutheran Church, Ipswich, South Dakota, gathered to dedicate their new worship facility to the glory of God and the service of Gospel ministry. Pastor Roland Gurgel brought God's Word to the worshipers, reminding them of truths expressed by Solomon many centuries ago when he spoke at the dedication of the Temple. The congregation's pastor, Leland Grams, read the rite of dedication. In an afternoon service he rededicated the pulpit, altar, communion-ware, and baptismal font to the service of our Savior-God. These furnishings came from the building which was replaced with their new one.

This new building is, indeed, a “do it yourself” project. The members drew up the plans. They erected the building and did most of the work except for the wiring, plumbing, wall furnishing and carpet laying. They worked very often in the evening after a long day at their own jobs. The ladies of the congregation supplied countless cups of coffee and lunches for the hard-working volunteers.

Plans for the building were in the minds of Zion's members for quite a number of years. Finally in 1978 they broke ground on property on the north side of Ipswich and began construction. There were no fancy fund-raising schemes employed. The offerings for construction came in in a steady flow. No loans were ever



The New Zion Lutheran Church in Ipswich



Interior of New Church in Ipswich

taken out for any part of the building. Pastor Grams reports that the sale of their old church for \$6200.00 came at a time when a special need required more funds to finish up their new facility. The cash invested in the building is slightly less than \$60,000.00. It is valued at approximately \$125,000.00. The building was first used for worship in December of 1980. The dedication was delayed until the summer so that some finishing touches could be added and the weather improved.

The building will seat 125 comfortably, and the educational area

can be opened to accommodate many more. The congregation's plan included adequate room for various classes in the fellowship area.

Pastor Grams writes, "We refrain from mentioning any name of those who so generously gave and worked for its completion, lest someone be inadvertently overlooked. The building was not built for the honor and glory of ourselves, but for the honor and glory of Him 'that loved us, and washed us from our sins in His own blood, and made us kings and priests unto God and His Father.' "

—M. Sydow

#### A Clarification

Several sentences in "Walking on Water" in the August 1981 *Lutheran Spokesman* (p. 12, second column, lines 8-17) have been understood by some readers as implying that our Lord Jesus at the present time is not almighty and not omnipresent. The author of the article as well as the editor, who made some unfortunate changes in the original manuscript at this point, had no intention of denying the power and omnipresence of our ascended Savior, the God-man Jesus Christ. Jesus did miracles when He lived on earth, and He can and may still do miracles today, although He chooses most often not to do them. Jesus dwells in our hearts through faith, as Paul teaches in Eph. 3:17, and He also fills all things, as is taught by the apostle in Eph. 4:10. "Now not only as God, but also as man, He knows all things, can do all things, is present with all creatures, and has under His feet and in His hands everything that is in heaven and on earth and under the earth. . . . And this His power, He, being present, can exercise everywhere, and to Him everything is possible and everything is known." (*The Formula of Concord*, Epitome, Article VIII)

—D. Lau

## To All Graduates of Immanuel Lutheran College from the Alumni Association

First of all I wish to heartily thank all those who immediately supported the "computer project" with both their time and money. The response was very encouraging! Although the contributions have now tapered off, we were able in the first three months of the project to pay off all but \$500.00 of the original debt of \$1714.00. The Alumni Association is now asking for one final push to pay off the remainder of the debt.

Interest in the computer among students is also very encouraging. A computer club was initiated at the beginning of the school year and currently the club's members are being trained in BASIC on both the "Apple II" and on the school's other computer (TRS-80). Originally a total of around fifty students signed up for the club. The computer is so popular that the school itself is now contemplating buying a third computer for its own use. Congratulations! Your computer project has opened up a whole new field of learning for students at ILC.

I also ask that those who were asked to set up local meetings please do so as soon as possible. And please send me the results of your meetings. This program, too, is very important to ILC, and I have heard from only a few of our congregations. If you cannot find time, please enlist some help.

Anyone who did not receive a letter please notify me as soon as possible, and include a current address. Send all contributions and other correspondence to: Michael Roehl, 515 Ingram Drive West, Eau Claire, WI 54701.

Once again thank you!

In Christ,  
Michael Roehl  
Alumni Association Chairman

### Necessary Price Increases

We regret that because of sharply rising costs we have found it necessary to make the following changes. The price of group subscriptions to congregations has been increased from \$2.50 per year to \$3.00 per year. The price of individual subscriptions has been increased from \$3.00 to \$5.00 for one year, from \$5.50 to \$7.50 for two years, and from \$8.00 to \$10.00 for three years.

—Benno Sydow

### Ordination

On August 2, 1981, authorized by President Egbert Albrecht, I ordained Terrel Kesterson into the holy ministry and installed him as shepherd of Redeemer Lutheran congregation, Bowdle, South Dakota.

—Leland Grams

## BIBLE READINGS FOR JANUARY

As we begin a new calendar year, let us turn to the Bible book of beginnings . . .

January Scripture	Theme	Hymn
1 Genesis 1:1-2:3	The Beginning of the Universe	508:1
2 Genesis 2:4-25	The Beginning of Marriage and the Home	624:4
3 Genesis 3:1-7	The Beginning of Sin	369:1,5
4 Genesis 3:8-24	The Beginning of the Preaching of the Gospel	91:1,8
5 Genesis 4:1-16	The Beginning of Sacrifices . . . and Murder	158:4
6 Genesis 4:17-24	The Beginnings of Cities, Music, Poetry	343:6
7 Genesis 6:1-12	The Corruption of the First World	369:2-4
8 Genesis 6:13-22	The First Divine World-Judgement Revealed	608:1-2
9 Genesis 7:1-23	The First Salvation by Water (The 2nd: II Peter 3:20-21)	373:1
10 Genesis 7:24-8:22	The Beginning of the Seasons	570:1,8
11 Genesis 9:1-17	The Beginning of the Multi-hued Sign of God's Grace	26:4
12 Genesis 9:18-29	Probably not the first case of drunkenness, certainly not the last; but surely a warning.	386:5
13 Genesis 11:1-9	The Beginning of the Languages of the World	361:1,2,5

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**A Correction**

The official minutes of the 1981 CLC Pastoral Conference reveal that one sentence in the report of the conference, as printed in the September 1981 *Lutheran Spokesman* (p. 11), is in error. The conference did not agree to forward the statement on polygamy to the next CLC Convention. Instead, it was "resolved that the 1982 convention be informed that a study on the question: 'Under what circumstances may we infer that a certain behavior is sinful?' is to be made and that the 1984 convention hear the report of that study and then decide if the 1978 resolutions on Marriage and Polygamy are to be reconsidered or not."

—D. Lau

14	Genesis 12:1-9	The Beginning of God's Chosen People of the Old Testament.	586:4
15	Genesis 12:10-20	Abram's faith was sadly lacking on this trip.	396:1,3
16	Genesis 13:1-8	Abram's faith leaves no room for malice or greed.	458:5
17	Genesis 14:1-16	Faith is not a dull, witless, inactive thing.	453:2
18	Genesis 14:17-24	Melchizedek—The First Type (picture) of Christ (Hebrews 7)	220:1,4
19	Genesis 15:1-21	The promises of God: antidote to fear, the food of faith, the source of righteousness.	535:1-2
20	Genesis 16:1-16	The Beginning of the Arab Nations	331:7-8
21	Genesis 17:1-27	The Beginning of the Covenant Sign of Circumcision	115:5
22	Genesis 18:1-15	The First Appearance of God in Human Form	26:1,4
23	Genesis 18:16-33	The Prayer of the Believing Heart—Humbly Bold.	459:1-2
24	Genesis 19:1-29	The First Angel Rescue Mission	256
25	Genesis 20:1-18	Again!? But what about you?	396:1-3
26	Genesis 21:1-8	God makes His people laugh.	228:1,5
27	Genesis 21:9-21	Separations between people don't shorten God's hand.	437:1-2
28	Genesis 22:1-18	The LORD will provide; the Sacrifice of His Son is our guarantee.	142:2-3
29	Genesis 23:1-20	The First Land Abraham Owned	381:3
30	Genesis 24:1-32	Let's be willing to recognize God's working in our daily lives.	540:1
31	Genesis 24:33-67	Let's be willing to confess God's working in our daily lives.	425:1

—W. V. Schaller