

lutheran spokesman

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**RENDER TO CAESAR
THE THINGS THAT ARE
CAESAR'S, . . .**



**. . . AND TO GOD THE
THINGS THAT ARE
GOD'S.**

CHURCH OF THE LUTHERAN CONFESSION

Do We Really Want To Stay?

As we enter the month of August, the fun and games of summer start to diminish, and we get back to the real world of work and school. Farmers gear up for the fall harvest. Children buy their school supplies and clothes for the coming year. Pastors get ready for confirmation and Bible classes. Teachers prepare their lesson plans. Moms have to start thinking of getting up early to prepare lunches. And dads worry about how they'll pay all the bills from the past months' trips.

Soon the days of summer are gone. Gone are the fishing trips and camp outs. Gone are the fireworks and picnics. Gone are the vacations to far-flung places as Disney World, Epcot Center, and Knotts' Berry Farm. We don't want summer to leave. We've had too much fun.

Too Much Fun?

It's truly wonderful that we can take time out to enjoy God's

beautiful creation during the usually bright and cheerful summer months. But can we maybe enjoy it too much? Can we maybe have too much fun? Many of us wish we could totally cast off our worries and responsibilities and have more fun than we do. But there is that ever present temptation to become too attached to the things of this world.

This is particularly true for our young people. They are at their peak physically and mentally. They have a marvelous future to look forward to. They have hopes and dreams and visions of the years to come. They don't want to think much about death and heaven—they have too much to do! But our older folks are no different. Friends and family, children and grandchildren—who wants to leave them?

Yes, when it comes time to start thinking of leaving this world, many of us would probably say: "But I don't want to leave yet!" That is

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when we need to ask ourselves other questions, such as: Is heaven something to be dreaded? Is it after all a terrible thing to sit with Jesus at the eternal, heavenly feast?

Satan's Deception!

Through the use of such things as secular literature and movies, Satan seeks to foist upon us the false idea that heaven is a dull and boring place, where all we do is sit on a cloud and strum on a harp for eternity. Such deception should not surprise us, however, since Satan is a liar and the father of lies.

We need to remember our Savior's warnings about becoming too attached to this world. We are in it, but not of it. The rich man who gloated in the material things of this world died only to find himself tortured in the fires of hell. The prosperous man who built bigger barns died, and was called a fool for having the treasure of his heart in the wrong place. Surely, none of us want to suffer similar fates!

Where Our Savior Is

"I'm but a stranger here, Heaven is my home." Home is where our

Savior is now preparing many mansions for us. Home is where the angels and saints (believers) sing to God in music too beautiful for human ears to even comprehend. Home is where we will rejoin our family and friends who have died in Christ. Home is where we will walk with resurrected bodies with our living Jesus. Home is where we will be able to touch the nail prints in our Savior's hands, and hear Him speak our names with our own ears. Home is where Jesus has opened the front door for us by His sufferings and death, and no one can close it and lock it on us.

John describes our heavenly home in these beautiful words from Revelation: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself will be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (21:3-4).

Do we really want to stay?

—Stephen Kurtzahn

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Words With Big Meanings—

REPENTANCE

This noun, together with its corresponding verb "to repent," is another of those words found in Scripture which have a big meaning. Webster's Dictionary defines repentance as "a feeling of sorrow and regret over some past action, especially over some past wrong-doing, so as to bring about a change of the mind." This is in keeping with the definition of the word

repentance in its literal Greek meaning, namely, "to have a change of mind."

Men have coined the proverb: "Marry in haste and repent at leisure," which simply means that if this important step in life is taken hastily, without due consideration, it may be followed by a lifetime of regrets and sorrow. This word is often applied also to the actions of a drunkard who has desisted from his drinking, and to a thief from his stealing, because of the evil consequences which their evil-doing have for them, or will have in the future. It was that kind of "repentance" which King Saul and Judas Iscariot showed after committing their evil deeds. They were like children who had done wrong and had been punished by their parents, and then cry because it hurts. If that is all there is to a person's repentance, it brings no benefit.

God Repenting

It almost sounds blasphemous to speak of God as repenting. Yet that is the very word Scripture uses in connection with God in speaking of the human race prior to the Great Flood. What is the meaning?

In Genesis 6:6 we read: "And it repented the Lord that he had made man on the earth, and it grieved him at heart." Scripture contains other passages of a similar nature. This certainly cannot mean that God was sorry for some evil He had done, for God is holy and perfect and cannot and does not commit sin. No, in this and similar passages which speak of God as repenting, it means that it

grieved God at heart, as we read in the latter part of this passage. In passages of this kind God is spoken of in human terms. *A change of mind on God's part is referred to in view of changed circumstances.*

Another case of this kind on God's part is referred to in Jonah 3:10. We hear the people of Nineveh saying: "Who can tell if God will turn and repent, and turn away from His fierce anger that we perish not. And God saw their works that they turned from their evil way, and God repented of the evil He had said He would do unto them; and He did it not." An instance of similar nature is found in I Samuel 15:29: "And also the Strength of Israel will not lie nor repent; for He is not a man, that He should repent." A change of mind on God's part is referred to in view of changed circumstances which have come about.

Repentance Unto Salvation

As far as man, the sinner, is concerned "repentance unto salvation" is the sense in which this word is most frequently used in Scripture. In some instances it refers to only one thing: sorrow and grief over sin with terror over the consequences God has threatened. In other instances repentance includes also turning to God for the forgiveness which He offers penitent sinners in the Savior. A case of that kind we find in 2 Peter 2:9: "The Lord is not willing that any should perish but that all should come to repentance."

“... GOD-PLEASING REPENTANCE CONSISTS NOT ONLY OF RECOGNITION AND SORROW OVER OUR SINS, BUT AT THE SAME TIME IN FAITH LAYING HOLD OF GOD'S FORGIVENESS . . .”

In still other instances we find the word referring only to sorrow and regrets over past sins which then is followed by expressions which assure the penitent of God's forgiveness. Thus we find Jesus, before His ascension, instructing His disciples: "That repentance and remission of sins should be preached in His name among all nations" (Lk. 24:47).

In Matthew 3:2 we hear John the Baptist preaching: "Repent ye; for the Kingdom of heaven is at hand." In Mark 1:15 we hear the Baptist again quoted as saying: "Repent ye and believe the Gospel." In Acts 2:38 we hear Peter in his great Pentecost sermon exhorting those who realized their sins and were sorry for them and longed for God's forgiveness: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." From such passages we learn that God-pleasing repentance consists not only of recognition and sorrow over our sins, but at the same time in faith laying hold of God's forgiveness which He offers in His Word and Sacraments.

Fruits Of Repentance

True repentance is always followed by fruits thereof. John the Baptist exhorted the self-righteous Pharisees and Sadducees: "Bring forth therefore fruits meet for (worthy of) repentance" (Mt. 3:8). A truly

penitent sinner will be moved by the Holy Spirit to do battle against the sins that beset him.

When penitent sinners came to Jesus and were forgiven by Him, He again and again sent them away with the words: "But go and sin no more." That a forgiven sinner will want to show his appreciation for God's forgiveness is seen from the example of Saul of Tarsus who, after his repentance and conversion, said: "Lord, what wilt thou have me to do?" He then spent the rest of his life in the service of His Savior.

Of himself and by his own powers no sinner can bring about such a change of heart and attitude over against his sins and then turn to God for forgiveness. He may indeed be frightened and terrified over his sins and by the consequences they will have for him. By sheer will-power he may outwardly desist from them. But he cannot of himself and with his own powers put his trust in his Savior and then walk in a new life. "No man



can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3). True and saving repentance only the Holy Spirit can work in a sinner through God's Word and the Sacraments. Jeremiah 31:18 says: "Turn thou me, and I shall be turned."

A Daily Experience

The child of God, who by faith has found Jesus as the forgiver of his sins, will each day at its close call to mind his sinfulness by nature and the sins of which he has again

become guilty and repent of them. Daily then he will turn to his Savior for forgiveness and will resolve, with the help of the Holy Spirit, to take up anew the battle against the sins that beset him. In such daily repentance may all of us be found at all times.

**I smite upon my troubled breast,
With deep and conscious guilt
oppress;
Christ and His cross my only plea—
O God, be merciful to me!**

(TLH 323:2)

—H. C. Duehlmeier

**Graduation At ILC
May 24, 1986**



All the seats and bleachers were filled to capacity as the solemn procession began to enter the Field House of Immanuel Lutheran College, Eau Claire, WI at 10:00 in the morning on May 24. Many friends and relatives were on hand to witness the annual commencement ceremonies in which graduates from the four-year pre-theological and education courses, the two-year general education program, and the high school department received their diplomas.

On the preceding day, May 23, various awards and recognitions for athletic and extracurricular achievement had been handed out to the deserving recipients in the Class Day exercises. Sir Louis the Lancer, the

"silent knight" who serves as ILC's mascot, had made his annual appearance, and, after silently watching the proceedings, had had his page read his "Manumission," in which students and faculty are dismissed for the summer. These Class Day observances are always occasions for fun and light entertainment by various groups and include speeches by student representatives of athletic and extracurricular activities and by a guest speaker.

Now, however, on graduation morning, all was earnest and serious, as the faculty and graduates proceeded down the aisle while the congregation sang: "I build on this foundation, That Jesus and His blood Alone are my salvation, The



Professor Roland A. Gurgel entered the holy ministry in April, 1945, when he was installed as assistant pastor at First Lutheran Church of LaCrosse, Wisconsin. That same year he was united in marriage with Lois Bauer. After serving several congregations in Wisconsin and Minnesota, Professor Gurgel withdrew from his affiliation with the WELS and became a charter member of the Church of the Lutheran Confession. After being secularly employed in Arizona for a time, he accepted the call as pastor of Redeemer Congregation of Cheyenne, Wyoming. Professor Gurgel was called to Immanuel Lutheran College and was installed as professor in September, 1964. He has served here as Dean of the College Department and as President, in addition to his duties as instructor and advisor of various organizations.

We ask the Lord to grant Professor Gurgel a retirement that is filled in richest measure with a faith in that Peace of God given in Christ Jesus, our Lord.

true, eternal good." (TLH 528) Following an antiphonal reading and the anthem, "Be Thou Faithful," sung by the ILC Tour Choir, President Gordon Radtke addressed the congregation on the topic, "Let there be light!" based on Genesis 1:3.

Professor C. Kuehne, on behalf of the college department, distributed diplomas as follows: Bachelor of Arts, Steven Sippert, Lakeville, MN (Summa cum Laude); Bachelor of Science in Education, Shawn Falkenberg, Ripon, WI; Gloria Reim, Phoenix, AZ (Magna cum

Laude); Collette Sieg, Coloma, MI (Summa cum Laude); Associate of Arts, Lisa Bernthal, Racine, WI; Stephen Kuehne, Eau Claire, WI (Honors).

Following the anthem, "Lord Jesus Christ, With Us Abide," sung by the college graduates and the ILC Chorus, Professor D. Carstensen distributed diplomas to the high school graduates: Michael Abel, Lakeland, FL; Scott Albrecht, Eau Claire, WI; Margaret Bester, Inver Grove Heights, MN; Sara Brandle, Saginaw, MI; John Cole, Saginaw, MI; Wayne Eichstadt, Albert Lea, MN; Cherie Garrett, Dowagiac, MI; Paula Gurath, Fond du Lac, WI; Mark Hammond, Blaine, MN; Scott Hetke, Elk Mound, WI; Jeffery Kennedy, Coloma, MI; Mark Kuehne, Eau Claire, WI; David Lang, Jamestown, ND; Kristin Mantei, Mt. Lake Terrace, WA; Philip McConnell, Ketchikan, AK; Mark Mueller, Fond du Lac, WI; Justin Nissen, Hancock, MN; Todd Ohlmann, Valentine, NE; John Radichel, Eau Claire, WI; Andrew Schaller, Marquette, MI; Michael Schierenbeck, West Columbia, SC; Christine Sydow, Markesan, WI;

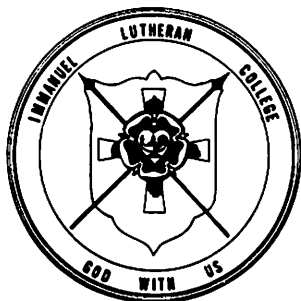
Lori Valburg, White River, SD; Jay Westfield, Eau Claire, WI; and Trisha Wischnefski, Fond du Lac, WI.

After the high school graduates sang their class hymn, "Jesus, Lead Thou On," Pastor Michael Sydow, Chairman of the ILC Board of Regents, briefly addressed Professor Roland A. Gurgel upon his retirement from the faculty of Immanuel Lutheran College. Pastor Sydow spoke of Prof. Gurgel as a prophet of the Lord whose words and works are judged on the basis of their faithfulness to the Word of God. Many hearts responded to the touching words of gratitude and farewell uttered in Prof. Gurgel's reply.

ILC Graduation Day 1986 came to a fitting end with the singing of the Alma Mater:

**Nestled in the quiet beauty
Of the tall green pines,
God has set our Alma Mater
Guiding hearts and minds.
Built on Jesus' words of promise—
O Lord, bless her well—
Thus may e'er our Alma Mater
Be Immanuel!**

—John Lau



“For here we have no continuing city, but we seek one to come” (Hebrews 13:14).

Education For Eternity

Another school year is about to begin. By the grace of God a number of our congregations will be privileged once again to offer and open a Christian Day School. They maintain these schools, often at great expense of money and time, even though the public schools offer a “free” education. Why do they do this? Because they firmly believe that they owe their children what cannot be gained from the public schools, that is, an education that lasts for eternity.

Think of it! What public schools offer is an education that can do no more than prepare children for this passing life. Surely, there is need for such preparation. For children to grow up and “get ahead” in life, for them to be able to read and write, add and subtract, and so on so that they can function in the routine work-a-day world, there is need to study the secular subjects. So also our Christian schools prepare children for life here and now with secular subjects.

However, when the allotted time of grace is up, what will a purely secular education have profited? St. Paul writes: “Whether there is knowledge, it will vanish away” (I Cor. 13:8). Solomon spoke of the passing nature of all things worldly, including its wisdom and knowledge, in these words: “Vanity of vanities, says the Preacher; Vanity of vanities, all is vanity. What profit has a man from all his labor in which he toils under the sun?” (Eccl. 1:2f)

On the other hand, Solomon is also the one who says: “The fear of the Lord is the beginning of wisdom” (Prov. 1:7). Our Lord and Savior Jesus Christ teaches that “Heaven and earth will pass away, but my words will by no means pass away” (Mt. 24:32). The trite phrase “nothing is forever” is not true. God’s Word is forever, as is God Himself. Jesus, our Savior, is forever (“the same yesterday, today, and forever”—Heb. 13:8). In Jesus “are hidden all the treasures of wisdom and knowledge” (Col. 2:3). This eternal Word and Wisdom is the blessing offered in our Christian schools!

Narrow-minded?

The approach to life inculcated in secular schools is more narrow-minded than that in our Christian schools. Really?! How can that be? Aren’t we Christians the ones often accused of being “narrow-minded”? When we say that the public schools are narrow-minded, we refer to their concern only for educating children for this life here and now.

By contrast, children in our Christian schools are prepared for the life that is forever, life in heaven. In our Christian schools they learn that all men are sinful and come short of the glory of God; that all men are justified (saved) freely by His grace through the redemption that is in Christ Jesus; that this

message of salvation from sin, death, and the devil is found only in Holy Scripture—the only source of Truth; that our life here on earth is only a journey to our life in heaven; that on our way to heaven we should strive after heavenly treasures and not earthly gain; that, the Holy Spirit empowering them, all we do will be for the glory of God and not for the praise of men; that whatever we are, or hope to be, we owe to Him Who is our Maker, Redeemer, and Comforter.

A Better Country

Yes, our life here on earth is only a journey to our life in heaven. This approach toward life is the one maintained by the biblical heroes of faith. Hebrews chapter 11 recounts how man like Abel, Enoch, Noah, and Abraham, and women like Sarah desired “a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them” (v. 16). These men and women of faith traveled through this life as through a strange country, looking for “the city which has foundations, whose builder and maker is God” (Heb. 11:10).

Think of Joseph and also of Moses. While they spent many years in the nation of Egypt, surrounded by all the riches and pleasures which this life could afford, yet they never forsook the Lord or the training they had received in their youth. On his part, Moses was “learned in all the wisdom of the Egyptians” (Acts 7:22). Yet he had learned to keep a proper approach toward life, “choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he looked to the reward” (Heb. 11:25f).

Isn't this what we want for our children, as well as for ourselves? Though we know that they must live in the world, we want them to be so broad-minded and far-sighted that they continually remember that “here we (Christians) have no continuing city, but we seek one to come.” We want to impart to them, in our Christian homes and schools, an EDUCATION FOR ETERNITY.

“The soul of education is education of the soul.” The public schools often have bigger and better facilities to offer students than do our Christian schools. Yet in our Christian schools children learn to build their lives upon something and Somebody which will never pass away—the Word of God and the eternal Savior of their souls. The Word of God teaches how Jesus lived a perfect life, and then suffered, died, and rose again for us sinners that He might obtain eternal salvation for us. In that Word He teaches how, by faith, we shall inherit the mansions He has prepared for us in heaven. The heavenly city, the new Jerusalem, is the continuing—eternal—city which, by faith, we seek and toward which, by faith, we are traveling.

God bless teachers and students in our Christian schools! May we all give unselfishly of our prayers, talents, and gifts so that our Christian schools will continue to exist as agencies which assist Christian parents in educating their children for eternity!

Let Your Light Shine—

Be Doers Of The Word, And Not Hearers Only

#5 Radio Evangelism

Is it only by having a man on the scene that we may do overseas evangelistic work? With less than sixty pastors in our small synod we can readily understand the limitations of desired outreach. But we live in an advanced technological age. In our country the television is commonplace. This advancement in the media allows for widespread educational and evangelical opportunities.

Whereas in our economically advantaged society it is the television, in the Third World it is the radio which offers the church the relatively inexpensive method of outreach. Most important of all, the radio is to be found in even the poorest of surroundings. This yields a vast coverage area which even a large number of missionaries could not reach.

An Ambitious Goal

In our world today there are three major and many minor broadcasters of the radio beam who seek to spread the Word of Christ to those in darkness and the shadow of death. The outreach of the three major broadcasters is extensive indeed. The radio beams of the *Far East Broadcasting Company* cover areas where two-thirds of the world's people live. *World Radio Missionary Fellowship*



has radio programs heard on 80% of the world's land mass. *Trans World Radio* broadcasts to areas of the world inhabited by 80% of the earth's population. These three broadcasters have set a goal to provide Gospel broadcasts for all people in a language they can understand during the next fifteen years.

An ambitious goal? "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Mt. 24:14). Isn't it our goal also to have the Gospel preached in all the world? The reports from these broadcasters indicate that a very effective tool of preaching the Gospel into all the world is the radio.

While in the USA the same tool would seemingly yield a small harvest, the result in the Third World is phenomenal. The following is a report on success through the radio in Red China.

"Chinese authorities are no longer jamming the radio signals of the 'Back to God Hour' of the Christian Reformed Church in North America," broadcast minister Isaac Jen said on his return from a visit to China. He said that the government is less critical of outside religious broadcasting and that Christians in China today are experiencing increased freedom.

The Far East Broadcasting Company, which broadcasts 40 hours per day of programs in four major Chinese dialects, has also reported vastly increased response from listeners since 1979 when the US and China reestablished diplomatic relations.

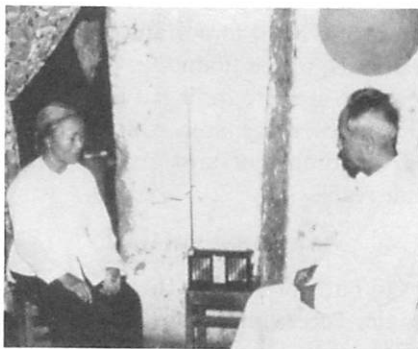
"From 1949 through 1978 only a few letters per year were received from listeners," said Dave Brand, communications/development coordinator of Far East Broadcasting Associates of Canada. He said that in 1979 the staff in Hong Kong was overwhelmed with more than 10,000 letters. The numbers of letters received continued at that level until 1985 when about 5,000 letters were received. "Now that government restrictions have tightened again (at least until very recently)," he said, "only a couple of thousand letters per year are reaching our FEBC offices. About half of all letters received are from non-Christians." (Missionary News Service)

Missionary radio is making an impact in Russia as well. Remarkably, there are 39,750 "isolated radio churches" in Russia, according to the "World Christian Encyclo-

pedia," edited by David Barrett. Some 80 percent of newly-baptized believers in Russia say their first serious thought about God occurred while they were listening to a Gospel broadcast, according to the Slavic Gospel Association, the largest producer of Russian-language Christian broadcasting. Even in such a closed society as Soviet Russia the radio makes the Gospel accessible to the common person.

Getting The Picture

The evidence mounts that this is a viable tool of outreach with the Gospel. We in the CLC who are so short of man-power, but not of zeal to spread the Good News of sin forgiven in the Savior's sacrifice should look with prayer to such modern tools which God has given us to be used for His glory.



Just get the picture. In some unreached village an older couple sits beside their radio, their only contact with the modern world. And in their own, their native, language they hear of the mighty works of God.

—D. Koenig



A Church For "Practically Nothing"

That's how a visiting pastor reported the dedication of the St. Stephen church property at Mountain View, California. "Practically nothing" is a slight exaggeration, of course. Some \$250,000 has been invested in this project. Yet even that amount is "practically nothing" compared with the value of this facility in the sight of a congregation that has been pitching tents for twenty years.

At last the congregation can identify itself with a certain locale, securing a fine base from which to reach out in gospel ministry in a right neighborly fashion. And what a property it is! Bracketed by freeway off and on ramps, the land is gateway to a developing planned community of 10,000 residents, right in the heart of Silicon Valley. Since members live in widely scattered parts of the Peninsula it is especially useful that three major freeway systems converge at this point.

There, on surplus right-of-way purchased at auction several years ago, a building of some 5,500 square feet now stands. It contains a handsome sanctuary for 110, a large fellowship hall, an office complex, kitchen and space for an education section suitable for up to twenty full-time pupils. There is nothing pretentious about the structure, but it is attractive enough to qualify for the 1986 Mountain View Mayor's Award recognizing "outstanding projects and programs which enhance and enrich our community."

The Rainbow Run

How this came about is an amazing story of the Lord's providence. Although the congregation has invested heavily of its own skills, labor, and financial resources, it was outside help that insured the venture's success. The sort of thing you can't plan or program. Like manna in the wilderness.

It all started when the church secretary learned that a developer was about to demolish a building so that he could begin construction of an office condo. The building he needed to be rid of was first erected as a mortuary, with a fine chapel a part of it. In a quick meeting the congregation decided to do him the favor, although there was no solution at the time to the problem of storage until reconstruction could be affected on the church site. Then a quiet voice in the meeting offered, "We can put it on our land." "Our land" turned out to be the corporation yard of GTE-Sylvania a few blocks from the property. It just "happened" that the division president is a congregation member. Within weeks our building began its six-month occupation of a secured area, fenced and surrounded by a fleet of army half tracks.

What a strange procession made its way down Cuesta Avenue on the three-mile journey. A twenty-foot-high thing, cut into three ungainly sections, in a November drizzle. "Mortuary Takes on New Life?" the newspaper asked. But the Lord arranged a heartening token.

It was a rainbow run.

The Man In Charge

Who could supervise and implement this complex job of reconstruction and remodelling? There "happened" to be a contractor in Valentine, Nebraska, whose great joy is the constructing of CLC churches. In February, 1985 Jack Mayhew brought his family and set to work. He negotiated the contracts,

did much skilled work himself, and with great good spirit supervised the large amount of volunteer labor. How many builders would do that? His zeal for the work of the gospel infused the whole endeavor with a special ingredient that elevated even the most dreary chores.

Financing

Jesus once got temple-tax money from a fish (Matthew 17). St. Stephen church soon found that it too would need unusual sources for construction money. Conventional lenders had no interest in making equity loans to a church. At a critical point in construction the CLC trustees arranged a short-term secured loan from reserve MEF funds. Within eight weeks this was repaid and other expenses covered by personal loans, mainly from the congregation members. Large amounts, however, also came from friends of the CLC, including a sister congregation in Texas. What a heartwarming expression of fraternal support! From fish in the sea, so to speak.

Neighbors came by to help. One man picked up a shovel and simply dug in. A woman from a nearby mobile home park sent a check "to hire some help, since my back won't



let me.” Both are now congregation members. A highly regarded interior designer took the project to heart and donated thousands of dollars worth of draperies, light fixtures, and the like—along with her professional advice. A CLC pastor in Florida designed a stained glass chancel window and constructed it with the help of a Minnesota teacher and a local member who had developed her skill on the library

windows of ILC.

The list goes on. Many hands joining to place a useful thing in the service of Christ. The story seems worth the space to tell, that others might be encouraged to undertake such ventures in faith beyond vision.

Dedication services were held in February. President Dan Fleischer brought the greetings of the CLC and gave us good direction.

—Rollin A. Reim



Daily Devotions For September 1986

DATE SCRIPTURE

JOHN CHAPTER FIVE

1 John 5:1-16

Jesus heals a man paralyzed thirty-eight years. Jesus is not only concerned about bodily healing, of course, and even as He ministers to this man’s physical need He works that faith which results in a healthy relationship with God. He not only repairs, He redeems. “Sin no more” is therefore not an impossible command, but a word of warning and a call to “Follow me”—to live a life centered on Jesus and His forgiveness, rather than one revolving about self and sin. We here see faith created and developed, and our first series of devotions this month follows.

THE FIRST STEPS OF FAITH (v. 1-16)

“Wouldst thou be made whole?”

2 Luke 18:1-8
3 Luke 9:18-26
4 Psalm 51
5 IIThessalonians 2:13-17

Jesus used questions to awaken desire for God’s blessings.
Jesus used questions to bring faith to light.
Good desires are awakened in us by the Spirit of God.
The Father gives us good hope through the Spirit’s working in Christ.

“Arise”

6 Luke 19:1-10
7 Acts 9:1-22

Faith results in resolution . . .
and in immediate action.

“Take up thy bed”

8 Romans 13:8-14
9 Hebrews 13:5-16

Faith makes no provision for a return to the old way of living.
Faith goes boldly into the future, confident in Christ.

“Walk”

10 Acts 16:11-15
11 Colossians 3:1-17
12 Romans 6:1-14

Faith does not “Wait ’til later” to live the new life in Christ.
Faith’s walk is in both words and actions.
Christ gives us the power to walk in Him.

“Sin no more”

13 I Corinthians 10:1-13
14 Acts 21:1-14
15 Romans 7:14-25

God’s people need to be warned, for sin’s seductive power is great.
The believer finds safety in yielding his will to Christ’s.
Loyalty to Christ will mean hatred for sin, especially one’s own sin.

Pastor P. W. Schaller
 1119 14th Street
 Clarkston, WA 99403

50th Anniversary

Mt. Olive Lutheran Church of Lamar, CO is celebrating their 50th Anniversary on Sept. 7, 1986 at 10:00 a.m. Pastor Carl Thurow, one of their former pastors, will be guest speaker. We ask everyone to join us in our celebration either with your presence or in your thoughts and prayers of thanksgiving.

—Pastor David Reim

Change Of Address

Pastor James Albrecht
 1917 Fifth Street
 Rapid City, SD 57701

Mr. & Mrs. J. Weber
 3140 4th Street
 Lewiston, ID 83501

NOTICE

ALL CONTRIBUTED ARTICLES AND CORRESPONDENCE PERTAINING TO THE *LUTHERAN SPOKESMAN* SHOULD BE SENT TO THE EDITOR'S NEW ADDRESS AS GIVEN IN THE MASTHEAD ON THE BOTTOM OF PAGE 2. THANK YOU.

JESUS CLEARLY CLAIMS DIVINE SONSHIP (v. 17-29)

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|----|------------------------|---|
| 16 | John 5:17-29 | Jesus' relation to the Father is absolutely unique. |
| 17 | I John 5:13-21 | The son of God is true God, equal with the Father. |
| 18 | Mark 14:53-62 | Jesus' enemies clearly understood the implications of Jesus' claims, but understanding is not believing. |
| 19 | I John 1:1-7 | "The Son gives life" (John 5:24-25)—spiritual life. |
| 20 | I John 3:11-24 | "Whoever hears my word and believes . . . has crossed from death to life." |
| 21 | John 10:22-30 | "My sheep . . . follow me. I give them eternal life." |
| 22 | I Corinthians 15:50-57 | "The hour is coming when . . . we will be changed." (John 5:28-29) |
| 23 | Acts 17:16-31 | The Son of Man is the "man appointed" Judge of all. (John 5:22) |
| 24 | Matthew 25:31-46 | "My judgment is just." (John 5:26-29) |
| 25 | John 5:17-29 | Consider again Jesus' claims—and believe. He is God the Son, Source of spiritual life and everlasting life, the Judge of all mankind. |

THE FATHER TESTIFIES CONCERNING HIS SON
 (v. 30-47)

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|----|-----------------------|---|
| 26 | John 5:30-47 | "Testimony weightier than that of John . . . the Father who sent me." |
| 27 | John 10:27-38 | The Father testifies in the Son's work. (eg. Jesus' miracles) |
| 28 | Hebrews 1:1-9 | The Father testifies in the Old Testament Scriptures. |
| 29 | Luke 16:19-31 | Unbelief comes not from lack of evidence. (John 5:41-44) |
| 30 | John 1:43-51 (v. 45!) | The key to the Scriptures is their testimony concerning Christ. (John 5:39) |

Hymns suggested for use with this month's Devotions:

John 5	1-16: 396, 398, 401	Sept 1-15
	17-29: 347, 352, 361	16-25
	30-47: 284, 408	26-30