

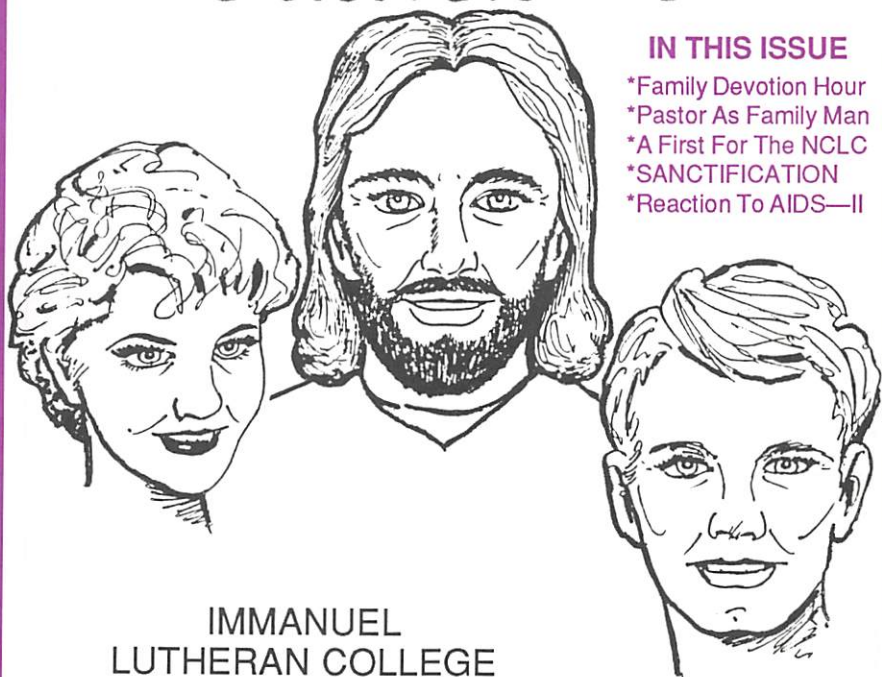
lutheran spokesman

August 1987
Vol. 30, No. 2
(ISSN 0024-7537)

Christ-Centered Education

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IMMANUEL
LUTHERAN COLLEGE

CHURCH OF THE LUTHERAN CONFESSION

(This is a sample devotion from "Family Devotion Hour—Volume II" by Prof. C. M. Gullerud. This devotional booklet, a sequel to Vol. 1, contains 100 devotions and may be procured for \$6.25 from either the bookstore at Immanuel Lutheran College or from the author at 218 Grover Road, Eau Claire, WI 54701.)



Gracious Savior, gentle Shepherd,
 Children all are dear to Thee;
 Gathered with Thine arms and carried
 In Thy bosom may they be;
 Sweetly, fondly safely tended,
 From all want and danger free.

(T.L.H. 627:1)



II Sam. 18:33. The king (David) was deeply moved and went up to the chamber over the gate, and wept. And as he went, he said thus: "O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!"

Today's Scripture reading sounds very much like the title of a magazine article which appeared some years ago. The title was this: "Give Me Back My Child." We can think of no more anguished cry of a parent than this one: "Give me back my child." This could be the cry of a parent who has lost his

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

Editor: Paul Fleischer, E. 11315 Broadway, Spokane, WA 99206; Assistant Editor: D. Lau; Artist: W. Bernthal; Staff (Also District Reporters): V. Fossum (Eastern), J. Klatt (West Central), D. Koenig, K. Luebke, K. Olmanson (Minnesota), Rollin Reim (Pacific Coast), Ronald Roehl (Wisconsin), Ross Roehl, P. Schaller, W. V. Schaller, J. Schierenbeck, C. H. A. Schmutzler, M. Sydow, P. M. Weis.

Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$6.00 for one year; \$11.00 for two years; \$16.00 for three years. Subscriptions sent in bulk to congregations: \$5.00

child by a sudden and unexpected death. It could also be the cry of a parent who has lost his child to the world and its sinful pleasures.

In David's case, the cry came as a result of the announcement of his son's death. Twice he had asked with a quivering heart: "Is the young man safe?" A war was on and David had instructed his generals with express orders: "Deal gently for my sake with Absalom." There was much behind that request, for David knew that Absalom was a wayward son and not prepared to die. He had the natural feelings of a father, and above all he was concerned for his spiritual welfare. When his orders were not carried out and his son was killed, then it was that David cried out: "O Absalom, my son, my son Absalom! If only I had died in your place." Absalom was lost to his father in more ways than one, and the most serious of all was that he was eternally lost. David knew this and therefore he would gladly have died in his place, so that his son would have had time to repent. We can well understand the grief of his father.

"Give me back my child." The magazine article that bore this title was addressed to teachers who had failed to do their duty. What a sad thing it would be if such a request would have to be made of a teacher in our school. Surely teachers in our Christian Day Schools and Vacation Bible Schools and Sunday Schools will have the earnest resolve that this may not happen. We pray that these teachers may faithfully speak of the wonderful grace of God through the shed blood of Jesus Christ. As surely as the goodness and grace of God shines through and fills their instruction, no parent will find reason to say: "Give me back my child."

On the other side, the children are to be mindful that they take to heart the Christian instruction of Christian teachers when they lay upon their hearts the precious truths of Holy Scripture. And thus may these children be a joy to their teachers and to their parents. Then parents will say: "We are glad to send our children back to you so they may learn more of God's saving truth." God grant this for Jesus' sake. Amen.

Heavenly Father, spread out Your blessings upon father, mother, teachers, and all our children that they may all walk in Your ways and continue so to walk that none be lost but all be gathered before the throne of the Lamb and none be missing. In Jesus' name. Amen.



Christian Education

"Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. And whoever receives one little child like this in My name receives Me" (Mt. 18:4-5).

WHO IS THE GREATEST?

Many of our congregations have gone to great lengths and expended much time and effort to operate and maintain a Christian school. In these schools, as aids to the home, children are trained and educated for the God-centered, Christ-centered view of life. Providing such Christian training is absolutely the greatest thing that we adults can do for our children who are so dear to us and even more precious to our Savior.

In the Scripture text above we learn how the Lord Jesus looks upon children. The setting was the time when the Lord's disciple came to Him inquiring: "Who then is the greatest in the kingdom of heaven?" The Lord called a little child and set him in the midst of them. He told them: "Assuredly I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven." Notice how Jesus says that they could not even enter the kingdom unless they were converted and *become as little children*.

Childlike Humility

What is the quality of little children to which the Savior calls special attention? "Whoever *humbles himself* as this little child. . ." Above any other qualities which may be deemed com-

mendable in children, the Savior calls attention to their humility.

Isn't it so? There is a refreshing genuineness in little children. There is a lack of pretense in them. Little children say things and do things with an almost complete lack of self-consciousness and self-centeredness. Indeed, little children display a quality in this regard which so often does not mark older children and adults after the sinful flesh, with the accumulation of years, has had the chance to develop the fleshly inclination to pride.

In our Christian schools this simple, humble dependence upon and trust in their superiors—their Superior, God!—this lack of self-consciousness is nurtured through the teaching of God's holy Word. For the most part the very opposite is the case out in the world and yes, in the public schools. Catering to the world they (have no choice but to) serve, the public schools encourage children to look out for themselves and their own interests. Children are taught and trained, by precept and example, in ideas and values which encourage egotistical self-centeredness; they are instilled with philosophies which encourage selfish ambition and rivalry. Such an approach can't help but harm the simplicity, the tenderness, the

genuineness, the quality of humility extolled by the Savior.

Learn From Children!

As human beings pass from the stage of being little children age-wise, there is but one way to maintain the quality of childlike humility in them which Jesus says is necessary for salvation. That is, through regular contact with the Word of God!

Through the Scriptures the Spirit works to keep our children "wise unto that which is good and simple concerning evil" (Rom. 16:19). In Christian home and Christian school our children are trained and educated, by precept and example, in that which makes and keeps them wise: the Gospel of Christ. This Gospel sets continually before them the Savior as their Wisdom and their All. From learning what Jesus did for them on the cross, as well as studying the example of His holy life, children are nurtured in the quality of being and remaining heavenly-minded.

In their roles as parents and teachers, adults must continually study what it is in little children which led the Lord to use them as an example as to what is involved when it comes to entrance into, and greatness in, His kingdom. *We need to learn from our children. We need to work to make our lives, our homes, and our Christian schools, such as give evidence of the childlike spirit Jesus praises.*

So important here is the atmosphere in our homes. Since parents are primarily responsible for bringing children up in the nurture and admonition of the Lord, they are under

heavy responsibility to foster and not harm the spirit of childlikeness commended by the Lord. Christian schools cannot, alone, overcome the spiritually-damaging worldly influence.

Something Of Heaven

Jesus added: "And whoever receives one little child like this in My name receives Me." What a beautiful picture. He that receives and treasures a little child receives Christ Himself. With every child something of heaven, something of Christ Himself, comes into the home and the family!

How different, again, the attitude instilled in the world. Rather than looking upon children as heritages of the Lord (Ps. 127:3), little children are considered hindrances to a career or in some other way considered as unwelcome burdens. But no. Children are gifts from heaven. To receive them, tend and care for them in Jesus' name, means to receive Christ Himself.

None of which is to suggest that teaching and/or parenting is easy. As a result of their sinful birth children also have sinful qualities. At times they can be very difficult. At such times let parents and teachers pray that God would help them remember the high regard that Jesus has for children and their good qualities.

May our congregations never weary of continuing to provide Christian schools as nurseries for our children. May our teachers and parents keep in mind the privilege that is theirs to teach children the Word and ways of the Lord at home and in our Christian schools.

—Paul Fleischer

THE PASTOR AS FAMILY MAN

The Bible tells us: "For we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7). Although that is true, there are two precious blessings that we pastors can take with us into heaven: a faithful and loving Christian helpmeet and the children which God has entrusted to our care. Yet, the most difficult part of ministering to the souls of men is that love and compassion which we are to give our own family.

Practicing What We Preach

In our work we spend a lot of time which is time well spent offering Christian direction to those who are planning to be married. We patiently counsel those who are struggling with personal problems; we rejoice with those who are celebrating a happy occasion; we comfort those who are in mourning. And it is this same compassionate and caring attitude that should carry over into our family life.

We practice what we preach! There must not be any double standard. How do we care for our wives! Do we together maintain a personal devotional life? Do we together mine the riches of God's Word? Is there that time when we can sit down together and listen to what each one has to say? Or is our prayer life and time together a hit-and-miss affair because "we just don't have the time?" It's so

easy to work for the Lord and yet forget about Him, personally, one on one, in daily routine with our helpmeet.

The following are comments which have been made by wives in the parsonage who have experienced frustration: "You don't know what our home is like. The kids all go in different directions. Their father is seldom home, and when he is he's either on the phone or sitting in the study. When can we find a time for our own home life?" Or this: "As a

"WE PRACTICE WHAT WE PREACH! THERE MUST NOT BE ANY DOUBLE STANDARD. HOW DO WE CARE FOR OUR WIVES? . . . OUR CHILDREN?"

pastor's wife I do most of the care and feeding. It's mostly output and little intake. I give to my husband, my kids, to my church, to my neighbors . . . until I'm drained." Or: "I feel as though our family doesn't have a pastor. . ."

Sharing Burdens

One prime need in the pastor's wife's life is a husband's respect, he taking her into his confidence. And while she is to reverence him, he is to "rise up and call her blessed" with his children and "to praise her"

(Prov. 31). And the response that often comes to this is: "He doesn't even notice what I do, let alone praise it. He just eats and sleeps here. Between our hectic paces of life there's not enough time to even talk."

But the truth is there should be. Husbands who share with their wives and value their opinions and abilities will produce a beautiful quality in their wives—self-esteem. There a true Christ-like unity and affection will continue to grow and balance will be maintained.

When we listen to our wife as she unloads her day, we are telling her in effect: "I care enough about you and your frustrations to listen and sympathize." Just a caring touch or a shoulder to share the burden. When this union is neglected our homes begin to disintegrate.

Standing in the emergency room of the hospital with one of their children, a pastor's wife was once heard to say to her pastor-husband: "You comfort others when they are here, why don't you comfort me?" It's true, our pastoral care and concern must not be something that we turn off as we walk through the door of the parsonage, but it is something which must extend to those closest to us which the Lord has given us.

Another concern that has been voiced by pastors' wives is: "I'm the last one to know anything at church." To this we would respond: there are times when out of consideration for our wives in not burdening them with the personal problems of others as well as guarding the trust and well-being of those we counsel that we

keep matters confidential. Yet, there is a time when her insight and advice is valuable to us in our ministering to others. This also means time alone, together.

Children In The Parsonage

This also brings us to the subject of children. Biblical priorities place them in order after God and husband and wife. Raising children in the parsonage is a unique experience and one that can be very frustrating. What can we do to keep the proper balance here?

The most important thing is to love our children and to show them the Savior's redeeming love. Showing love isn't always easy. It's easy to hug and kiss the tiny baby, but when they grow older it's at times more difficult. As the teen years come along, it's even harder to give those hugs and kisses. Yet, there are the times that they are needed the most. They need that love and affection.

They need our undivided time, attention, and companionship. However, we find ourselves gobbling down our meals without knowing what we eat; we rush here and there without catching up to ourselves; we get so involved in our pastoral work and so much time is demanded by others that there is little left for our family. We at times even reason to ourselves: "Oh, the Lord will help them overlook my neglect."

How many times have your children come to you and asked: "Dad, could you play catch with us?" Or: "Dad will you let us sit on your lap and will you read to us?" And we have

responded: "No, not now, I have to get my work done." Or: "No, I have to visit with someone or I have a meeting." Or we pass it off by saying: "later"—while in the meantime the

"IF THERE IS A CONSISTENCY IN OUR PASTORAL CARE TO THE SOULS OF MEN REDEEMED BY CHRIST IT WILL MANIFEST ITSELF IN OUR FAMILY RELATIONSHIPS."

years pass us by and our children then quit asking. *"If anyone doesn't know how to manage his own family, how can he take care of God's church?" (1 Tim. 3:5)*

If there is a consistency in our pastoral care to the souls of men redeemed by Christ it will manifest itself in our family relationship. We will strive to spend time with our family, choice time, which is not preoccupied with other thoughts. Our children need to know that we are concerned about them. We must learn to be able to say "no" to others at times and "yes" to our children, letting them know that even though we are very busy with the Lord's work that they fit into the picture too and are very precious and important to us.

Our children need to know that we love and accept them; that they are special creations of God; that each is different in a special way; and that we don't compare one child with another and don't expect perfection from them because they live in the

"glass house." Above all, we will pray with and for our children. The Lord urges: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mk. 10:14).

The Place Of Prayer

Talking to God in prayer is a golden experience that will never be forgotten. It teaches trust, love, respect, and dependence upon the Lord for all the future years.

*God made us a family;
We need one another;
We love one another;
We forgive one another.*

*We work together.
We play together.
We worship together.*

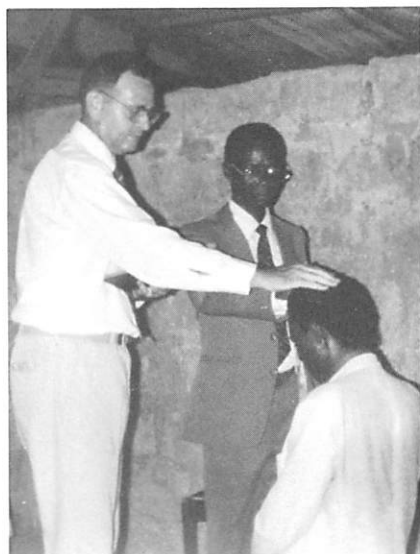
*Together we use God's Word;
Together we grow in Christ;
Together we love all men;
Together we serve our God;
Together we hope for heaven.
These are our hopes and ideals.
Help us to attain them, O God,
Through Jesus Christ, our Lord.*

The proper balance, then, between shepherding and family responsibility is basically a consistency in exercising a sanctified Christian life in all that we do. There is no magical formula. It is something which must be nurtured and nourished upon God's guidance and direction through prayer and the Word, resting upon His strength and abiding love in our daily living as we minister to the precious souls of men.

—Robert List



Ordination of Patrick Udo



Pastor David Koenig and Pastor Essien ordaining Patrick Udo.



Patrick Udo and daughter Nsikan on Patrick's Ordination Day.

After many long years (*) the ordination of Patrick Udo has taken place at Nya II, Cross River State, Nigeria.

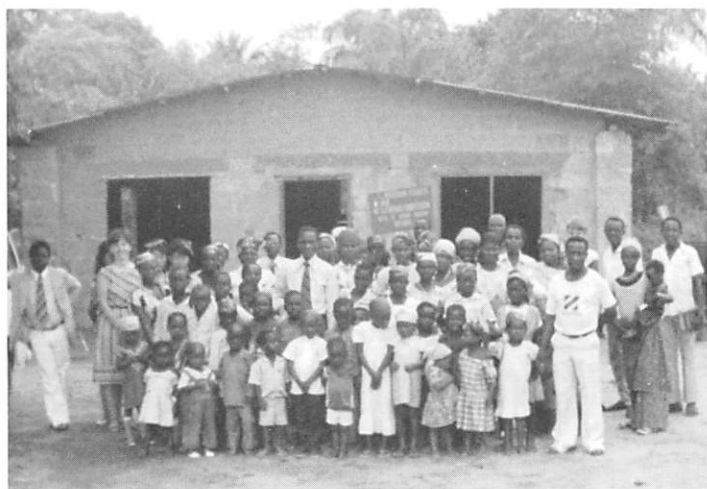
The long years were attended with many difficulties. By God's grace and mercy doctrinal agreement was reached with Patrick Udo last autumn

in a series of discussions with him by our missionary in Nigeria. The NCLC Board then set the date of the ordination as Easter 1987.

Our missionary, Pastor Koenig, preached on the resurrection of Jesus which dispels sorrow, guilt, doubt, and fear. He assured the new pastor that

*Patrick Udo was in attendance at Immanuel Lutheran College, Eau Claire, WI from January 13-May 23, 1975. He attended Immanuel Lutheran Seminary from August 1975 through May 1978. He then attended the University of Wisconsin-Eau Claire receiving a BS degree in Special Education in December 1981 and a MSE (Master of Special Education) degree in December of 1982.

The
Band
that
played
at the
Ordination
Party



The
Nya II
Church

the resurrection of Christ meant victory in earthly ministry of His servants. After faithful service here the preacher encouraged him to look to

joyful eternal service at the throne in heaven.

One hundred and forty attended the Resurrection/Ordination service.

At least one representative of each of the nine congregations of the Efa District were present. Nearly all of the Bible Institute students took time from their Easter break to see this first for the NCLC.

As authorized by President E. E. Essien, Pastor Koenig ordained Patrick Udo, assisted by Pres. Essien. A gift was gathered from the congregational representatives and presented to Pastor Udo after the serv-

ice during the celebration of the ordination. After the nearly two-hour service all retired to the house of a brother of Pastor Udo for a celebration of the ordination.

Praise to the Lord for granting another servant to His church. There is much to do before the night comes. May our loving, living Lord preserve Pastor Patrick Udo faithful to his ordination vows.

—Pastor David Koenig



Words With Big Meanings—

SANCTIFICATION

Are you a "saint"—a holy person before the holy God? You are if you have been sanctified. Sanctification is the act by which the Holy Spirit makes saints (holy people) out of sinners. It is a separating of the sinner from sin's power and punishment for the purpose of making him God's own, in life first and then also in death and eternity.

In life *first*? That's right! Saints are not created posthumously by the favorable pronouncement of the church upon the "righteous life" of the deceased. Saints are created when sinners *living in* this world are no longer "of this world" (Jn. 15:19), because the Holy Spirit has called them out of the darkness of sin and unbelief by the power of Christ's Gospel of forgiveness.

When the Spirit causes a poor sinner to hear and believe that since the whole world has been reconciled to God, also all *his* sins are forgiven on account of the life, sufferings, and death of that other Man, the very Son of God, that sinner has been separated from the world and has be-

come a saint—a holy one before His Savior God! So the apostle Paul could write: "to the church of God which is at Corinth, to those who are *sanctified* in Christ Jesus, *called saints* . . ." (I Cor. 1:2).

A Work Of Spiritual Renewal

Sanctification in its widest sense is an on-going process which includes the entire work of the Holy Spirit from the creation of faith in Christ to the good works which proceed from faith, to the final perseverance and the complete renewal of God's saints in the resurrection when they shall be totally separated and dedicated unto God forever.

But the New Testament also speaks

"When the Spirit causes a poor sinner to hear and believe . . . that sinner has been separated from the world and has become a saint—a holy one before his Savior-God!"

of sanctification in a narrow sense, referring to the spiritual renewal of the Christian or the good works which give evidence of that renewal. For instance: "This is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, . . . that no one should take advantage of and defraud his brother . . . For God did not call us to uncleanness, but in holiness (sanctification)" (I Thess. 4:3-7).

God "wills" the sanctification of His believing children. His gracious will has already counted them "holy" because of the righteousness *outside* of themselves—the righteousness of Christ which is theirs by faith (Rom. 3:21-22). But God also wills that His children be holy *within* themselves—that in their hearts and lives they turn from sin and obey His commandments, performing works of faith's love, for they are called "in connection with holiness" (I Thess. 4:7).

Therefore that faith which the Spirit creates does not only lay hold of Christ's righteousness *for* salvation. It is also "living, busy, and active" (Luther) to *do* righteous works *because of* salvation. Having been "made clean" because of the Gospel-word, Christ's disciples "will bear much fruit" (John 15). "Having been set free from sin" by faith in the Gospel, the Roman Christians "became *slaves of righteousness*" (Rom. 6:18).

Because of this sanctifying, renewing work of the Holy Spirit, Jesus says to those who once were all darkness: "Let your light so shine before men that they may see *your good works* and glorify your Father in heaven" (Mt. 5:16).

A Work Not Yet Completed

But what is wrong with you and me, dear Christian reader? We hear the mercy-message of the cross and we do believe. We strive and pray each day that by works of love toward God and our neighbor we may serve Him Who has *so* loved us. Yet we daily sin much! With Paul we agree: "the good that I would, I do not; but the evil which I would not, that I do" (Rom. 7:19).

The problem with us is as Paul goes on to explain: our sinful flesh still clings to us and does daily battle with the new man of faith. Because of such opposition, our sanctification or renewal in this life will always be incomplete and imperfect. Even all our righteous works will be like "filthy rags" (Is. 64:6) because of the taint of sin.

But we are not to despair of, neglect, or abandon our striving after holiness. It is the will of our God Who has "created us in Christ Jesus *for good works*, which God prepared beforehand that we should walk in them" (Eph. 2:10). Furthermore, let us "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holi-

ness in the fear of God" (2 Cor. 7:1) because of the gracious promises of our heavenly Father. For even as we "press toward" that eternal prize for which Christ has "laid hold" of us (Phil. 3:12-14), repenting daily of our wretchedness and receiving new grace to carry on, we are assured that the day will come when we shall be delivered from this body of sin and

death through Jesus Christ our Lord! (Rom. 7:24-25).

"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ" (1 Thess. 5:23).

—V. Fossum



Continued from last issue. . .

Reacting to AIDS Victims

9. God acts mercifully when He rules over things in such a way that a beginner in bad behavior is caught and corrected at the very beginning of his bad behavior, before his bad behavior becomes his way of life. God has acted mercifully in sending AIDS as a penalty for homosexual behavior at this time in history when so many people are beginning to think that homosexuality is an acceptable alternate lifestyle. The sending of AIDS is God's call to repentance that needs to be heeded now while God is still being merciful.

"I gave you cleanness of teeth . . . and lack of bread. . . . Yet you have not returned to Me. . . . I also withheld rain from you. . . . Yet you have not returned to Me. . . . I sent among you a plague. . . . Your young men I killed. . . . Yet you have not returned to Me. . . . I overthrew some of you, as God overthrew Sodom and Gomorrah. . . . Yet you have not returned to Me. . . . Therefore . . . prepare to meet your God, O Israel" (Amos 4:6-12).

"Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it" (Jonah 3:10).

10. Those who do not repent when God calls them to repentance through AIDS can expect a worse judgment from God in the future: perhaps total indifference on God's part to their continued sinning on earth and, in the end, most surely, eternal destruction. Let us not forget that those who are not practicing homosexuals are also being called to repentance by the disease of AIDS.

"Those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? I tell you, no; but unless you repent you will all likewise perish" (Lk. 13:4-5).

"I was envious of the boastful, when I saw the prosperity of the wicked. . .

Behold, these are the ungodly, who are always at ease. . . . Surely I have cleansed my heart in vain. . . . Surely You cast them down to destruction. Oh, how they are brought to desolation, as in a moment!" (Ps. 73:3-19).

"The wicked plots against the just, and gnashes at him with his teeth. The Lord laughs at him, for He sees that his day is coming. . . . I have seen the wicked in great power, and spreading himself like a native green tree. Yet he passed away, and behold, he was no more" (Ps. 37:12-36).

11. Observe the resistance to God's call to repentance as shown in this quotation from a practicing homosexual: "In 1981 we drew back and became more sexually conservative because of the fear of the AIDS epidemic. Now we have decided that certain death is preferable to dull sex lives" (quoted in *LCCF Newsletter*, March-April 1987).

"Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge" (Heb. 13:4).

12. Also observe the resistance to God's call to repentance as shown in the attempts made by "Christian" homosexuals to reinterpret Scripture in such a way as to make homosexuality a harmless option that is just as pleasing to God as heterosexuality.

"Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Woe to those who are wise in their own eyes, and prudent in their own sight!" (Is. 5:20-21).

13. One such reinterpretation of Scripture is to say that God created certain human beings as being homosexual in nature, and therefore it would be against nature for such homosexuals to act as heterosexuals. But since the Bible calls homosexuality a sin, it is clear that God cannot be made responsible for it.

"Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed" (Jms. 1:13-14).

"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications" (Mk. 7:21).

14. Another reinterpretation of Scripture is to say that the sin of Sodom was not homosexual practice but inhospitality. But the Bible itself clearly explains what the sin was.

"They called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may know them.' So Lot . . . said, 'Please, my brethren, do not do so wickedly! See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men'" (Gen. 19:5-8).

"Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire" (Jude 7).

—D. Lau

DAILY DEVOTIONS FOR SEPTEMBER 1987



Our readings for the month of September are taken chiefly from the prophecies of Jeremiah and Ezekiel. These two prophets lived at the same time, but in different places. Ezekiel was with the Jews who had been carried off into captivity by King Nebuchadnezzar of Babylon. Jeremiah remained with the Jews in Jerusalem who were threatened and besieged by Nebuchadnezzar's armies in those last years before the long-foretold destruction of Jerusalem and its temple.

The king of Judah during the last six years of the kingdom (591-586 B.C.) was Zedekiah, the last ruling earthly king of the house of David. The Lord told both Ezekiel and Jeremiah that Zedekiah would in no way escape from the Babylonians. God's judgment was already decreed: Jerusalem was doomed. There was nothing Zedekiah could do about it but accept it. Zedekiah, however, tried to run away. He was caught, and the last thing he saw before his eyes were put out was the death of his sons.

In those dismal days, Jeremiah and Ezekiel transmitted God's words of comfort and reassurance to the stricken nation. Consider, for example, Ezekiel's words in Chapter 21. "Take off the crown (from Zedekiah). . . . Exalt the lowly, and abase the exalted. . . . It shall be no longer until He (the Messiah) comes whose right it is, and I will give it to him." Or Jeremiah's more familiar words in Chapter 31: "I will make a new covenant. . . . I will forgive their iniquity, and their sin I will remember no more." How can this be? "I will cause to grow up to David a Branch of righteousness. . . . In those days Judah will be saved" (Jeremiah 33:15-16). As always, the chief subject matter of Old Testament prophecy is Jesus Christ.

Date	Reading	Theme	Hymn
591 B.C.			
1	Ezekiel 11:10-25	Good news! The remnant of Judah will <i>not</i> be entirely destroyed.	231
2	Ezekiel 12:1-16	Yet King Zedekiah will not escape from the Babylonians	610
3	Ezekiel 13:1-16	The false prophets foretell peace for Judah, but this is <i>not God's</i> word.	265
4	Ezekiel 14:12-23	Not even Noah, Daniel, or Job can deliver Judah from God's judgments.	612
5	Ezekiel 16:46-63	Judah is worse than her sisters Samaria and Sodom.	326
6	Ezekiel 18:20-32	God does not delight in punishing the wicked, but in blessing the penitent.	331
590 B.C.			
7	Ezekiel 21:1-13	Babylon is God's word to bring to an end the kingdom of Judah.	582
8	Ezekiel 21:18-27	The crown will be taken from King Zedekiah and reserved for the future Messiah.	511
9	Ezekiel 22:1-31	The Lord enumerates the sins of Judah that cry out for judgment.	583
588 B.C.			
10	Ezekiel 24:15-27	Ezekiel's wife dies, and he is forbidden to show grief.	601 (1-5)
11	2 Kings 25:1-2; Jeremiah 21:1-14	Jeremiah tells King Zedekiah that Jerusalem will be destroyed.	607 (1-6)
12	Jeremiah 34:1-7	Again Jeremiah tells King Zedekiah: Jerusalem will be destroyed.	604
587 B.C.			
13	Jeremiah 34:8-22	King Zedekiah frees the slaves and then enslaves them again.	416
14	Jeremiah 37:1-10	Jeremiah to Zedekiah: Don't trust in Egypt for help.	269
15	Ezekiel 29:1-16	Egypt also will be punished. Don't trust in Egypt.	317

Nominations

The following have been nominated to fill the Immanuel Lutheran College faculty vacancy which will exist upon the retirement of Professor Robert Dommer in June, 1988:

- Pastor John Klatt
- Pastor John Reim
- Pastor Paul Schaller

All pastors, male teachers, and voting members of the congregations of the Church of the Lutheran Confession are encouraged to send their comments regarding these nominees to the undersigned no later than August 31, 1987.

Vance Fossum, Secretary
 1183 Big Bend Rd.
 Ballwin, MO 63021



16	Jeremiah 37:11-21	Jeremiah is arrested as a traitor and imprisoned.	445
17	Jeremiah 30:1-24	The Lord promises restoration to Judah, not "a complete end."	519
18	Jeremiah 31:1-22	Mourning will be turned into joy on the day of the Lord's mercy.	530
19	Jeremiah 31:23-40	The Lord will make a <i>new covenant</i> : forgiveness of sins.	289
20	Hebrews 8:7-13; Hebrews 10:11-18	This promise is fulfilled for us in Jesus Christ.	220
21	Jeremiah 32:1-15	Jeremiah buys his cousin's field as an act of faith in God's promise.	381
22	Jeremiah 32:16-25	Jeremiah asks God why he should buy this field at this time.	39
23	Jeremiah 32:26-44	The Lord renews His promise: After calamity will come good.	435
24	Jeremiah 33:1-26	The promise of the Messiah to David can never be broken.	297
25	Jeremiah 38:1-13	Jeremiah is lowered into a muddy cistern and rescued by Ebed-Melech.	534
26	Jeremiah 38:14-28	Jeremiah's secret message to King Zedekiah is unheeded.	529
586 B.C.			
27	2 Kings 25:1-21	What had been so long foretold finally happened.	278
28	Jeremiah 39:11-18	The lives of Jeremiah and Ebed-Melech are preserved.	427
29	Lamentations 1:1-11	Judah is punished because of its sins.	268
30	Lamentations 1:12-22	God also punished Jesus when He bore the people's sins.	153

—D. Lau