


Lutheran spokesman

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IN THE
BEGINNING
GOD
CREATED
THE HEAVENS
AND
THE EARTH

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CHURCH OF THE LUTHERAN CONFESSION

"By faith we understand that the worlds were framed by the word of God . . ." (Hebrews 11:3)

DEAD TREES TALK



FREE! "World's Largest Petrified Wood Park." "See the Million-Year-Old Park." So tourists in the Lemmon, South Dakota area are invited to view a massive collection of petrified wood pieces, some of which are molded into steeples and pyramids ranging from eight to thirty-two feet in height. A fairyland castle composed of 300 tons of petrified wood and fossils sends picturesque spires into the sky. In the circular museum building which is constructed of petrified logs, grass, and wood chunks, brochures and hosts alike matter-of-

factly refer to the age of these petrified remains as being millions of years old.

Reminders of Judgment

Once again the theory of evolution insists on offering the "only" explanation for a phenomenon in nature—and obscures for many the clear message of God, messages carved in the earth's crust by His own hand.

As nearly as scientists can tell, petrified wood was formed when dead trees (usually pines) were trapped in layers of sand, silt, or volcanic ash. Underground water carrying silica and other minerals then seeped into the empty cells of the decaying wood until the whole structure was mimicked in solid stone.

When we hear of massive collections of trees (40 square miles of them in northern Arizona) swept together with the bones of prehistoric animals and buried beneath tons of sand and silt, we ought to think *not* of millions

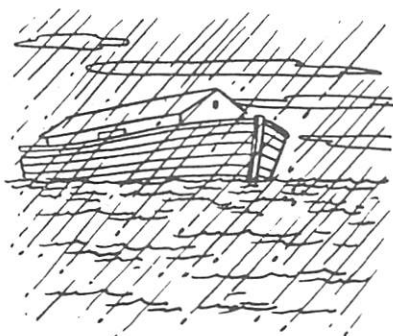
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of years but of millions of gallons. Water! THE FLOOD! When we hear of forests buried in volcanic ash we ought to remember that thousands of volcanoes erupted all over the globe as the waters above and the waters below deluged our planet in the days of Noah.

In other words, petrified wood, fossils, and forests are not evidence of evolution, but they are grim reminders of the judgment which sin brings with it. "The wages of sin is death" (Rom. 6:23). These "stone-

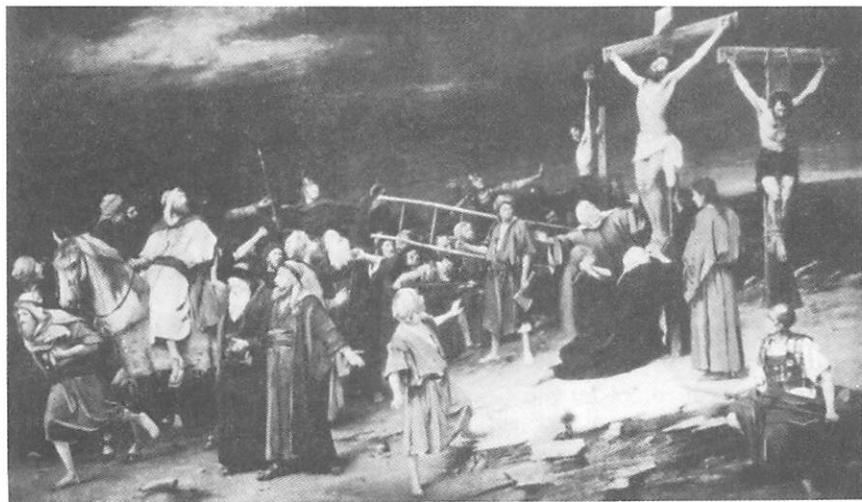
dead" trees speak to us of the death-dealing waters of the Flood—God's judgment on a world gone hopelessly, sin-fully wrong. It's a hard message, harder than the petrified forms that speak of it. But in our present-day sin-filled society it's a word that needs to be heard. And these trees, though dead, still speak. They say: "Sin may be the way of many, but it is still the way of death. Death forever."

The Tree Of Calvary

That's all these dead forms can say. We, God's living creatures, must add the other word, the Word of Life.

God, Who through the laws of nature and the course of history turned living trees into dead stones, can turn the stony hearts of men and women, dead in sin, into living hearts that trust in Jesus Christ, the Savior from sin.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).



The Creation/Evolution Debate

The creation/evolution debate is heating up in Minnesota. The question is whether or not the creation truth should be allowed to be taught in the public schools. If it were not for constitutional questions we obviously would say, "Yes!"

But then maybe we wouldn't. Not because we don't want creation taught, but because the Lord tells us that we are to sit at the feet of those who teach not only part, but all, of His Word faithfully.

To have religion in the public schools begs the question: "Who shall teach it? Shall it be from a Lutheran perspective, or from a Reformed or Roman Catholic point of view? Why not Universalist or Jewish points of view?"

You see, it is not a foregone conclusion that teaching creation or any other Bible doctrine in the public schools would be spiritually healthy! Or even right.

This leads us to draw a strong conclusion: Be thankful for our Christian Day Schools, and for our Immanuel Lutheran High School and College. If at all possible, our children deserve the opportunity to be in our Christian schools where God's Word is taught and where the Word undergirds our teaching and discipline. These schools deserve our support in prayer as well as our financial support.

At the very least, parents must take active interest in what their children are learning in public school. (We hope Christian Day School parents do the same.) Our children need to be in regular contact with the Word in Sunday School, home, and in church no matter what school they are in, and particularly if they are in the public schools.

—D. Fleischer

Christ is the Stone the builders rejected Whom God has made the chief Cornerstone. And the Building founded on Him is not a museum in a far-off corner somewhere, but the world-wide living Church of the living Lord—a spiritual temple into which every believer is built as a living stone. (Cf. I Peter 2:4-7)

So, while it is true that nature does not directly proclaim the Good News of salvation in Jesus Christ, the record written into its history is from the same hand that gave us the Scriptures. Therefore we should not be

surprised when the two speak together with amazing force and clarity. Both the petrified tree and the tree on Calvary say: "God changes things!"

May we each live in the Gospel's glorious working out of this truth. Not relics and fossils of an ancient faith, but living evidence that Jesus Christ is alive and loving and powerful. Not silent stones, but living witnesses speaking the life-changing Word of our life-giving Lord.

—W. V. Schaller

. . . AND WAS MADE MAN

"Thank you much, pastor, for the sermon," the nice lady said. "But how *could* you say the shepherds smelled of sheep?"

"Why," I countered, "what would shepherds smell of, if not of sheep?" The nice old lady was not at all impressed: "Certainly not these holy men!"

I was a young pastor then, and it was Christmas day, and I felt that nice old lady might be entitled to her opinion. So I left the matter at that.

Now I am an older pastor; many Christmases have come and gone, and I am not so sure I did feel right that day long ago. What had provoked this mild protest in connection with the customary shaking of hands after the service was a byline in that Christmas sermon. I mentioned the shepherds might have felt a bit embarrassed that blessed night, barging in on the holy family as they were, coming directly from the fields, in great hurry, unshaven, and carrying with them the rather strong smell of their flock.

Indeed, what would shepherds smell of, if not of sheep? It seems plain and simple. And yet the reaction of that nice old lady actually is not an entirely uncommon one. I have met it, *e.g.* when people are confronted with the fact that Mary was a teenage mother, a scared thirteen- or fourteen-year-old girl, still a long way from the mature motherly type preferred by pious imagination. Could it *really* be true? Or when I pointed out that in Jewish lore and im-

agination shepherds play the same role as cowboys in America lore and imagination. Yes, we actually could speak of shepboys and cowherds—dare one *really* say such a thing?

There seems to be an element in our pious feelings that tries to elevate the persons and the events of Scripture above our own level. Indeed, to make them "holier than thou" by transferring them from our sordid reality into a special world where shepherds actually have nothing to do with sheep; where mothers are at least 20 years of age; and where the Master could walk all day long on dusty country roads without ever getting dirty feet or sweat-stained clothes. Sort of a religious Hollywood world, you know, of the kind where the heroes always look spic-and-span regardless of what catastrophes they have survived: she with perfect make-up combatting aliens, he clean-shaven after trekking seven days through the wilderness. A beautiful, aseptic, make-believe world: similar to ours indeed, but pasteurized. Life as in a story-book: not reality, but flight from reality.

This is, however, not only daydreaming, romanticizing, improving reality. In the case of Scripture it also means putting high on a pedestal something we honor—and by thus honoring, pushing it away from ourselves, relegating it to a realm different from the one that you and I share.

You make distant and irrelevant what you thus elevate. It might be

wonderful, but what has it got to do with the likes of us? It means, in fact, turning the Word of God into just another story. It means robbing the Word of something essential, viz. its emphasis that Jesus and the people round Him were real, true humans, exactly the way you and I are. That they are part of the *real* world, not story but history, not part of cunningly devised fables but part of the drama of life. Ours is not a *Once Upon A Time* book; ours is a *In Those Days A Decree Went Out From Caesar Augustus* book.

And according to it shepherds do smell of sheep; Mary was indeed a teenage mother; and the Lord was really, truly, and fully human, with dust on His feet and sweat-stains on

His clothes and a terrible gash in His side. Not a super-man, not an almost-man, not a make-believe man, not a sanitized man, but *true man*. He is, in fact, what you and I were intended to be before our image was distorted into evil caricature by sin.

Yes, this is the great truth: that the Creator stooped deeply and made Himself into man; into one of us; became part of sordid life in the fellowship of love. We confess it every Sunday, a bit too routinely perhaps. It is a confession that has to be defended against all evil *and* all well-meant attempts to improve upon Scripture.

So, my friend, that nice old lady wasn't that nice after all . . . let's keep an eye on her!

—Carl Heinrich A. Schmutzler



Thank You, Lord . . .

THE BIRTH OF THE U.S. CONSTITUTION—II.

Most readers of this article are associated with a local congregation in some way or another. We know how important a constitution is to the operation of our assemblies. Although a congregation can certainly spread the Gospel without one, a constitution allows us to follow the biblical injunction: "But everything should be done in a fitting and orderly way" (I Cor. 14:40).

Whereas a constitution is helpful but not necessary for the functioning of a Christian congregation (for ex-

ample, the apostolic church), it is mandatory in the case of a country or state. Without a constitution or structured body of laws there would soon be widespread anarchy.

During the decade or so after the Revolutionary War the 13 original states had no real centralized, federal government as we do today. They tried to function together under the Articles of Confederation which were drafted in 1781. It quickly became apparent that these articles were inadequate in helping to govern an emerg-

ing nation which already contained people with a wide variety of political, economic, and religious inclinations.

A Miracle!

Thus, it was out of deep concern for the present and future well-being of the country that 53 delegates met in Philadelphia, Pennsylvania for a Constitutional Convention from May 25 to September 17, 1787. The fact that these 53 delegates were able to meet, debate, and then forge a document capable of giving guidance to our ever-growing and changing nation for the last 200 years has been deemed a miracle by many observers.

There were numerous initial roadblocks. Several respected statesmen refused to even attend, including Thomas Jefferson, Patrick Henry, and John Adams. Jefferson branded the convention an "assembly of demigogs." And there were many interest groups with conflicting goals represented at the convention—large states vs. smaller ones; proponents of a strong national government vs. champions of strong state governments and a less powerful national government; northern interests vs. southern interests; small business men vs. powerful bankers; and many more.

Despite manifold obstacles and heated debates, consensus was achieved. On the final day of the Constitutional Convention Benjamin Franklin wrote that the Constitution had been approved "by unanimous consent of the states present." After the signing the delegates voted to send it to Congress and recommended it



also be sent to each state for their approval.

The U.S. Constitution ushered in a form of democratic government which has been both lauded and imitated by numerous countries since 1787. An innovation set forth by this document was a federal government with three branches—legislative, executive, and judicial. This provided a system of checks and balances which has, over the years, guarded us from the possibility of having one branch of government overstep its bounds and gain too much power.

The First Amendment

The Constitution originally had no Bill of Rights. When Congress first convened there were 145 proposed amendments which it had to consider. Out of this number only 12 were finally accepted. These were then sent to the states for ratification, but only ten were finally accepted. These final ten ratified amendments constituted the Bill of Rights which went into effect on December 15, 1791.

Of all the amendments the first has probably had the most profound effect on the religious life of our country. It guarantees freedom of speech, freedom of the press, the right to assemble and to petition. It also grants complete religious freedom to all citizens, and calls for separation of church and state.

What a blessing the first amendment has been to the Christian churches of our land! We have enjoyed the freedom to preach the Gospel of salvation through Jesus' blood without governmental hindrance. We have enjoyed the privilege of operating Christian schools, colleges, and seminaries in which God's Word is honored. We are free from worry over whether a

new government official or president will be opposed to Christianity or orthodox Lutheranism and try to persecute us or close the doors to our churches and schools. Our freedom to assemble and hear the Word of God is guaranteed as long as the Constitution is upheld and honored in our land.

The bicentennial celebration of the U.S. Constitution gives us another opportunity to ponder anew the rich blessings bestowed upon us by our Lord. May He continue to grant us grace to appreciate the social and religious liberties we enjoy as citizens of the United States of America.

—Kurt Luebke



Words With Big Meanings—

LOVE

Now here's a word with a potential for gross misunderstanding. It is used in so many ways by so many people. A young couple express their commitment to a life-long union by saying they love one another. A child smothers his mom or dad with a big thank you and a hearty, "I love you." Some speak the words of love to achieve purely sexual objectives.

One can "fall in love," "be in love," believe in "love at first sight," "lose love," and "make love." It's a word that can emphasize the physical or emotional. One theater director has actors trying out for parts in a drama repeatedly read the line, "I love you." He'll ask them first to express desperation, and then perhaps fear, then anger, affection, exclusiveness, or

a variety of other attitudes through these words.

The ancient Greeks were one or two up on us Americans. They had a number of words to express more exactly what they meant when they talked about love. They could emphasize the physical with EROS (which is the root for our "erotic"). If they wanted to talk about emotional

AGAPE—SPIRITUAL LOVE—IS AT ITS BEST WHEN THE SITUATION IS AT ITS WORST . . . JESUS DEMONSTRATED. . . THIS LOVE OF GOD AND SET IT AS A PATTERN FOR OUR LOVE.

love and affection, they would use PHILEO (as in Philadelphia—brotherly love).

And they had a word to wed the thoughts of love with the intellect and will: AGAPE (pronounced ah-gah-pay). The Greeks themselves were not big on the use of this word. They'd use one of the others more often. Our living God took this word and showed us by example the real meaning of LOVE.

Spiritual Love

Agape—spiritual love—is at its best when the situation is at its worst. "For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Rom. 5:7-8).

Jesus demonstrated the essential, self-sacrificial quality of this love of God and set it as a pattern for our love. "Husbands, love your wives, just as Christ also loved the church and gave Himself for it" (Eph. 5:25). "This is the commandment that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends" (Jn. 15:12-13).

The love of God is universal, encompassing all mankind with impartiality. "For God so loved the world that He gave His only begotten Son,

that whoever believes in Him should not perish but have everlasting life" (Jn. 3:16).

The love of God is indispensable. "Though I speak with the tongues of men and of angels, but have not love, I have become as a sounding brass or a clanging cymbal. . . . And now abide faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:1, 3). Or as one paraphrased: "Though I am the best silver-tongued orator or the most eloquent of Sunday School teachers or an influential congregational leader and have not love, I just as well bang pots and pans together. Though I have extraordinary gifts in music and art, and though I know my specialty and people from all over admire my expertise, if I have not love—I am nothing. If I am the best father or mother, willing to sacrifice my own personal desires for my children, but do not have love—it profits me nothing. . ."

Love tells of the realities of God and the potentialities for mankind. "In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another" (I Jn. 4:9-11).

—M. Sydow

"Holier Than Thou"

The topic came up again. It's not as if this were the first time, nor would it be the last. The purpose for having a couple over that evening was to enjoy a nice meal, and catch up on old times.

The discussion turned to a "religious" issue. The guests, who did not share their hosts' confession, had heard that someone was not admitted to Holy Communion in their host's church. Somewhat indignantly they commented on how everybody should be able to come to the sacrament if they wanted to. Then they posed the challenging question: "Do you think you're holier than everyone else?"

(Pause. . .)

Now what does one do—or say? Or maybe first—how should one even think about such a question?

Saying someone has a holier-than-thou attitude is rarely, if ever, intended to be a compliment. Such an accusation flows easily from the lips of those who don't understand the nature of a confession of faith. People just don't seem to like discrimination of any kind, especially when distinctions are based upon what people say they believe. After all, isn't everyone entitled to their own opinion in America? It isn't right to think one is better than someone else, is it? And that's what it looks like you're doing when some are permitted to communion and others aren't.

How should we react? Some might answer: "You're right, we

are." But that kind of response is surely going to be misunderstood. Surely, one could make a technical defense of holier-than-thou. There are those who by faith accept the verdict of INNOCENT — SINLESS — HOLY pronounced by the Father on the basis of Christ's death. That makes them "holier" than those who haven't or won't.

The Bible says: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him . . ." (Eph. 1:3-4) The apostle picks up this theme when he talks to husbands and shows them the superiority of Christ's self-sacrificing love: "Husbands, love your wives, just as Christ also loved the church and gave Himself for it, . . . that it should be holy and without blemish" (Eph. 5:25, 27).

But I don't start out telling someone: "I'm holier than you." Bad move! My interest is that he/she become a proud possessor of the same holiness which the Holy Spirit creates through faith. To achieve that purpose, then, I preach the Gospel about Jesus Christ. I don't tell them how great I am. Just how great Jesus is!

Differences

There are other reactions to the charge of superior holiness. Some are caught unprepared, since they don't want to leave the impression that

they are more spiritual than other people. Some hang their head in shame because their church's confession is interpreted as a holier-than-thou attitude—and they partly believe it. Still others just sit there and "take it," because they don't know what to say.

Our *raison d'ete* (reason for existence) as a people of God is not to compare the relative strengths of one another's holiness. Obviously! So why let people accuse us of doing that? We are in the business of telling people about Christ and the meaning of His death on the cross for the forgiveness of sins. That's our mission. That's what we would care to communicate even when some throw their holier-than-thou challenges.

We have also learned the importance of not tampering with God's Word. Not adding to it. Not subtracting from it. Not changing its meaning to conform to contemporary standards for human relationships. Not compromising its message for earthly expedients. Not backing down from a confession because it might make us unpopular.

There's a reason for our taking the confessional positions we do. It's like Luther said: "My conscience is taken captive by the Word of God. It is neither safe nor right to act against conscience." That has nothing to do with how popular we think a doctrine might be, or how others might accept us when we confess the pre-eminence of Christ and His Word.

We do not need to accept the accusation of being holier-than-thou. It generally conveys concepts which we do not wish to perpetuate in the context in which they are used. But we may have the opportunity to tell the reason why we confess what we do; why we control participation in the sacrament; why we do not join certain organizations; why we encourage our people to avoid a certain kind of insurance; why we don't have women in the public pastoral ministry; why we are careful with whom we pray; and at the top of the list, why we exist as a people of God—"to proclaim the praises of Him who called you out of darkness into His marvelous light" (I Pet. 2:9).

—Name Withheld By Request



Here And There In The News . . .

NIHILISM

One of the magazines that crosses our desk contained a report entitled: "Students Don't Believe in Nothin' No More." Quoting a University of Chicago professor on social thought, the report says: "Students in our best universities do not believe in anything, and those universities are doing nothing about it, nor can they. . . . An easy-going American kind of nihilism has descended upon us, a nihilism without the terror of the abyss. The great questions—God, freedom, and immortality . . . hardly touch the young. And the universities, which should en-

courage the quest for the clarification of such questions, are the very source of the doctrine which makes the quest appear futile."

Webster's dictionary defines "nihilism" as "the denial of the existence of any basis for knowledge or truth." Think of it. As the professor suggests, our secular universities to whom the public looks for the inculcating of knowledge are leading the way in denying there is any basis for it. But that, in turn, is not surprising, is it? Not when God's Word which is truth (Jn. 17:17) and He Who is the Truth (Jn. 14:6) are denied and/or ignored in public schools on all levels. There is really nothing left to believe but nothin'.

Add, then, the "philosophy" of nihilism to its cousins humanism, materialism, hedonism, narcissism, and the rest. These are all big words describing what in the final analysis the Bible calls "profane and vain babblings and contradictions of what is falsely called knowledge" (I Tim. 6:20). These *ism's* only lead men to further ungodliness and destruction. Those who are controlled by these philosophies may spout their human wisdom and even have a "form of godliness," but the sad truth is that they are "ever learning and never able to come to the knowledge of the truth" (2 Tim. 3:5ff). The worst calamity of all is that students who sit at the feet of such teachers are in constant danger of being blinded to the truths of God by their blind leaders (cf. Mt. 15:14).

Lord, preserve unto us our Christian schools! Yea, as we pray in the *Agenda* prayer: "Make us, especially in these latter days, truly grateful for these gifts of Thine unspeakable mercy; and, lest we through indifference lose this precious heritage to our and our children's spiritual harm, grant us willing hearts and ready hands to support and maintain them. Hear us for the sake of Him Who said: Feed My lambs! Amen."

—Paul Fleischer



PREACHING GOD'S WORD IN NIGERIA

Easter
Sunday
Choir
at
Nya II
Church





Pastor Udo (second from left) and some of the Bible Institute students.



Pastor and Mrs. Koenig, Pastor and Mrs. Essien

DAILY DEVOTIONS FOR OCTOBER 1987

Once more we turn to the three prophets God sent to His people at the time of the Babylonian Captivity (605-535 B.C.)

- 1) Jeremiah, who remained with the poor souls in Jerusalem;
- 2) Ezekiel, who spoke God's Word to the Jewish captives at the Chebar River;
- 3) Daniel, who rose to prominence under Nebuchadnezzar and retained his influence at the Babylonian and Persian courts for many long years.

Jeremiah painfully observed the hardened impenitence of the remaining Jews in Jerusalem. They fled to Egypt, contrary to the word of Jeremiah received from the Lord, and there they renounced the Lord God of Israel and turned to the worship of the pagan goddess of love, "the queen of heaven."

Ezekiel's word from God was also treated with disdain. The Jewish captives heard what he said, but they did not obey him. Yet Ezekiel prophesied the glorious days of the coming Son of David, the Messiah, the Shepherd of Israel.

Daniel was given the special privilege of seeing the coming days of the Messiah by means of mysterious visions. After four worldly kingdoms had appeared on the scene (Babylonia, Persia, Greece, Rome) "one like the Son of Man" would be given an everlasting dominion. This coming King of God would be opposed by the little horn with the "mouth speaking pompous words." In other words, Christ would be opposed by Antichrist.

Daniel witnessed in person the downfall of the first of these four kingdoms and the rise of the second. In vision he saw the contest between the second kingdom and the third kingdom. But above all he saw by God's special grace the coming of Jesus, the Messiah, "to make reconciliation for iniquity, to bring in everlasting righteousness." Jerusalem would be rebuilt and then destroyed all over again, but there is "everlasting righteousness" in Jesus Christ.

Date	Reading	Theme	Hymn
Nebuchadnezzar, King of Babylon (605-562 B.C.)			
1	Jeremiah 40:1-12	Jeremiah remains in Jerusalem with the very poor Jews.	534
2	Jeremiah 40:13-41:7	Their puppet king Gedaliah is assassinated by Ishmael.	580 (1-4)
3	Jeremiah 41:8-18	There is civil war between Ishmael and Johanan.	263
4	Jeremiah 42:1-22	The Lord through Jeremiah tells the remaining Jews to stay in Jerusalem.	18
5	Jeremiah 43:1-13	The Jews disobey God and move to Egypt.	265
6	Jeremiah 44:1-19	In Egypt they renounce God and worship the "queen of heaven."	264 (1-3)
7	Jeremiah 44:20-30	Jeremiah pronounces God's judgment on these hardened idolaters.	264 (4-6)
8	Ezekiel 33:21-29	Ezekiel in captivity hears about the destruction of Jerusalem.	610
9	Ezekiel 33:30-33	Ezekiel's message is <i>heard</i> but not <i>obeyed</i> .	16
10	Ezekiel 34:1-10	The Lord rebukes the shepherds who feed themselves instead of the sheep.	580 (5-7)
11	Ezekiel 34:11-25	Ezekiel foretells the coming of a Good Shepherd: Jesus.	648
12	Ezekiel 37:1-14	The Lord God will revive the "dry bones" of Israel.	382
13	Ezekiel 37:15-28	All of God's people will be united under one King.	224
14	Psalm 77	In days of judgment God's people ask searching questions.	583
15	Psalm 80	In days of judgment God's people pray for revival and restoration.	225
16	Psalm 74	In days of judgment it seems God has forgotten His promises.	268
17	Psalm 79	In days of judgment God's people are scorned and derided.	258

18	Psalm 137	The captives in Babylon know that Babylon also will be judged.	462
19	Daniel 4:1-18	Nebuchadnezzar of Babylon has another strange dream.	446
20	Daniel 4:19-37	Because of his pride Nebuchadnezzar is afflicted with years of insanity.	520 (6-8)
		Evilmerodach, King of Babylon (562-560) B.C.	
21	2 Kings 25:27-30	The new king of Babylon befriends the captive king of Judah.	520 (9-10)
	Jeremiah 52:31-34		
		Nabonidus and Belshazzar, Rulers of Babylon (556-539 B.C.)	
22	Daniel 7:1-14	Daniel sees a vision of four kingdoms and the kingdom of God.	339
23	Daniel 7:15-28	Daniel learns about the fourth kingdom (Rome) and the little horn (Antichrist).	261
24	Daniel 8:1-14	Daniel sees a furious struggle between a ram and a male goat.	530
25	Daniel 8:15-27	The angel Gabriel explains the vision: Persia vs. Greece, and later a bad king, Antiochus Epiphanes (175-163 B.C.)	514
26	Daniel 5:1-12	The handwriting on the wall appears at Belshazzar's feast.	290
27	Daniel 5:13-30	Daniel explains the words, and they come to pass at once.	520 (1-5)
		Cyrus the Great and Darius the Mede (539 B.C. and following)	
28	Daniel 5:31-6:17	Daniel is thrown into the den of lions for praying to God.	269
29	Daniel 6:18-28	The Lord rescues His faithful servant Daniel.	267
30	Daniel 9:1-19	Daniel pleads with God to end the captivity as He promised.	537
31	Daniel 9:20-27	Gabriel foretells the coming of Messiah within seventy sevens.	262

—D. Lau



Minnesota Delegate Conference

When: September 27, 3:00 p.m.

Where: Sleepy Eye, MN

Topics: Adapting to the Changing Roles of our Congregation—Pastor Geo. A. Barthels
Recreational Gambling—Pastor Rick R. Grams

—David W. Bernthal, Secretary

Class Reunion

1972, 1973, and 1974 high school graduates of Immanuel, Eau Claire: there will be a 15-year class reunion next year, June 1988, in Fond du Lac, WI. More information will be in the mail. If anyone has any questions, comments, or ideas, please contact Barb (Roehl) Haensgen or Karen (Hallauer) Johannes, c/o Pastor John H. Johannes, 197 E. Pioneer Rd., Fond du Lac, WI 54935.

Southern Area Pastoral Conference

Time: September 29-October 1, 1987

Place: Gift of God Lutheran Church, Washington, D.C.

Agenda: Isagogical/Exegetical Study of Jonah—M. Thom

Do We Owe the State Obedience in its Teacher/School Certification Requirements?—M. Roehl

Steps to Restore a Lost or Wandering Sheep—R. Mackensen

Exegetical Study of I Thessalonians 1—J. Schierenbeck

A Simplification of the CLC's Pamphlet "Of Church and Ministry"—R. Schaller

Conference Preacher: V. Fossum
Conference Chaplain: J. Reim

—V. Fossum, Secretary

West-Central Pastoral Conference

Dates: September 22-24, 1987 beginning at 10:00 a.m. on Tuesday through 12 noon on Thursday

Place: Redeemer Evangelical Lutheran Church, Cheyenne, WY

Agenda: Old Testament Exegesis: Proverb 3:1-8—Paul Naumann

New Testament Exegesis: Ephesians 1:3-14—Peter Reim

Old Testament Isagogics: Esther—Wayne Mielke

Book Review: *Say It With Love* by Howard Hendricks—Walter Schaller

Book Review: Revelation—*The Distant Triumph Song* by Siegbert W. Becker—Roland H. Gurgel

Hamartology, with Special Reference to the Ecclesiastical and Biblical Classification of Sins—David Fuerstenau

A Critique of the Hermeneutics of Contemporary Evangelicals—David Reim

A Study of Restoring Enthusiasm to a Dead Congregation—Paul Gurgel

The Talmud: An Examination—Mike Eichstadt

A Doctrinal Controversy of the Reformation Period: Free Will—John Klatt

Evangelical Stewardship—The Challenge and Joy of it; Passing it on to God's People—Terrel Kesterson

The Old Testament "Angel of the Lord"—Paul F. Nolting

Conference Speaker: Peter Reim

Conference Chaplain: Jim Albrecht

—D. Fuerstenau, Secretary

CLC Diaspora

The ladies of Berea Lutheran Church, Inver Grove Heights, MN are compiling an updated list of CLC Diaspora. Please send all names, addresses, and phone numbers of those living away from their home church. Include what spiritual services they are now receiving (MBM, VCM, tapes from home congregation, etc.) as well as whether they are permanent or temporary.

Change of Address

Rev. Arvid G. W. Gullerud
6565 McCallum, Apt. #231
Dallas, TX 75248

COORDINATING COUNCIL

The Coordinating Council of the Church of the Lutheran Confession will meet on October 21-22 at Immanuel Lutheran College. The first session will meet in Ingram Hall at 8:30 a.m.

—Daniel Fleischer, President

Wisconsin Pastoral Conference

Place: Immanuel Lutheran College, Eau Claire, WI

Dates: September 29-30, beginning at 8:30 a.m. Tuesday

Agenda: N. T. Exegesis, Hebrews 13:17-25—David Sweet

Is Sexual Intercourse by Engaged Persons to be Considered

Fornication?—Paul D. Nolting

Old Testament Exegesis—David Lau

A Discussion of Scripture's Guidance Concerning the Use of Artificial Means of Human Fertilization—Carl Thurow

Methods in Counselling—Mark Bernthal

The Nature of the New Heaven and the New Earth (2 Peter 3:13, Rev. 21:1)—John Lau

Book Review—James Sandeen

Homiletical Study—L. W. Schierenbeck

Conference Speaker: Paul Koch (C.H.A. Schmutzler, Alternate)

Chaplain: John Ude

—Mark Gullerud, Secretary