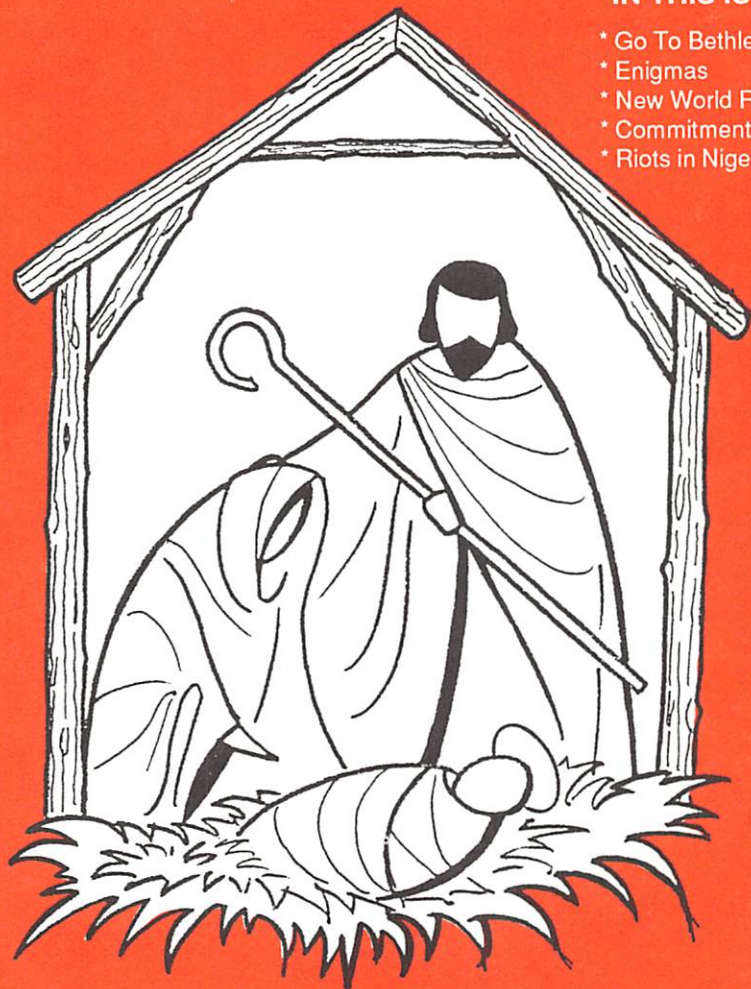


December 1987  
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# Lutheran spokesman

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**And The Word Became Flesh**

CHURCH OF THE LUTHERAN CONFESSION

*Keep*

“And so it was, when the angels had gone away from them into heaven, that the shepherds said to one another, ‘Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us’” (Luke 2:15 NKJV).

## LET US NOW GO TO BETHLEHEM

The shepherds had been to Bethlehem before—many times. But now they were in a hurry to go again. They had seen an awesome sight. They had heard a remarkable message: “To YOU is born a Savior.” And now they must go to Bethlehem—with haste!

### Let Us Go Again

We have been to Bethlehem before—on many a Christmas. But now we also are anxious to go again. We have seen no angel army chorus, but we have heard a remarkable message: “Unto US a Child is born, unto US a Son is given” (Is. 9:6).

And now we must go to Bethlehem. Could anything keep us away?

Don’t we stand and gaze at a sunset though we’ve seen one often before?

Don’t we return again and again to view the wonders of God’s creating

hand: the towering mountains, the spreading valleys, the rocky shoreline? Then let us go again to Bethlehem to see once more this wondrous happening, which is also a work of His gracious and mighty hand.

### Let Us Go Straight

As one version renders the reaction of the shepherds: “Come, we must go straight to Bethlehem and see this thing that has happened” (NEB).

Let us go straight to Bethlehem. Let us not be deterred or distracted by people who are going elsewhere for the holidays, by party-goers or those peddling their wares, or by those who don’t know where they are going.

Let us not be side-tracked by mountains of toys, or by tons of rich foods, or by customs more pagan than Christian. Let us go straight to Bethlehem to see

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the Baby laying in a manger, to worship at His cradle.

### Let Us Go To Kneel

Let us go to Bethlehem to kneel in wonder: "See how God for us providing Gave His Son and life abiding."

To shake our heads and hearts in awe: "He who Himself all things did make, A servant's form was glad to take."

To clasp our hands in glad thanksgiving: "Let me not forget it lightly But to Thee at all times cleave."

To raise our voices in joyful praise: "To Thee, then, O Jesus, this day of Thy birth Be glory and honor through heaven and earth."

### Let Us Go To Share

"And when they had seen Him, they spread the word concerning what had been told them about this Child" (Luke 2:11 NIV). The shepherds went to Bethlehem to see the Child—and to share what they had been told about Him. "A Savior, Christ the LORD!" And surely Mary and Joseph shared from the Word they had received from the angel messengers sent to them. "He shall be great and shall be called the Son of the Highest" (Lk. 1:32). "Call His name Jesus, for He shall save His people from their sins" (Mt. 1:21).

Let us go to Bethlehem and share with each other the Word we have received from God. Let us listen intently to the children on Christmas Eve. Let us be alert to the Gospel in our Christmas customs. Let us speak to one another of what this Child has done for us; what He did so long ago to give us peace; what He did yesterday to make us sure of it.



"And all those who heard it marveled at those things which were told them by the shepherds" (Lk. 2:18). The shepherds spoke not only to Mary and Joseph and to one another. They shared the message with all they met—and probably with some whom they had to go out of their way to meet that night.

## Let Us Go Out Of Our Way

Let us go to Bethlehem—and to those who need to know what Christmas is all about; to those who need to know the Child that “was born on Christmas Day, To save us all from Satan’s power When we were gone astray.”

Come, let us go out of our way to give the Gift of gifts we have been given, even God’s own Son. Let’s tell them: “He will on you the gifts bestow Prepared by God for all below.”

Come, let us go to Bethlehem . . . and let us return glorifying and praising God for all the things which we have seen and heard, as the Lord has made them known to us.

**Come, your hearts and voices  
raising,  
Christ the Lord with gladness  
praising;  
Loudly sing His love amazing  
Worthy folk of Christendom.**

(TLH 90:1)

—W. V. Schaller



## ENIGMAS

A few years ago an Associated Press religion editor wrote a five-part Christmas series entitled “The Enigma of Human Origins.” It was an attempt to explain the supposed mystery of how this universe and everything in it—including man—came to be.

Webster defines an “enigma” as a mystery, a baffling, perplexing mystery. Bible-believing Christians are simple folk in the sense that they permit God’s divinely-inspired Word to cast light on life’s enigmas. Such “simple” people are found even in the camp of world-renowned scientists. The AP editor acknowledged that a good number of scientists solve the enigmas of their profession by opting for biblical creationism.

### No Enigma About Some Things

But it is perplexing to us that, supposedly in honor of the birth of Jesus Christ of whom it is said: “All things were made through Him, and without Him nothing was made that was made” (Jn. 1:3), the AP editor would give equal time to the subject or theory of evolution. It hardly needs saying that this casts aspersions on the reliability of the Christian’s Bible as well as on the person of Him whose birth Christians celebrate.

**. . . Spirit-wrought faith nods its confident acceptance of Gabriel's assurance to Mary: "For with God nothing will be impossible" . . . The Christmas miracle is just one of the countless times when God has shown Himself as the One who can make the impossible possible.**

---

The very first words of the Bible ("In the beginning God created the heavens and the earth") take at least a couple of things for granted: the existence of God, and His creative hand as far as human origins are concerned. Furthermore, the Holy Spirit "argues" from the standpoint of human reason when He states: "For every house is built by someone, but He who built all things is God" (Heb. 3:4). The same Spirit says: "The fool has said in his heart, 'There is no God'" (Ps. 14:1) and "The heavens declare the glory of God; and the firmament shows His handiwork" (Ps. 19:1).

In other words, God tells us that there is—should be—no enigma about some things! It is not only baffling, but terribly sad, that so much of mankind misses the self-evident. (See also Romans 1:20f)

Beyond the "obvious," God's Word declares that faith is the solution to the "enigma" of human origins: "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible" (Heb. 11:3).

### **Jesus—The Brightness Of God's Glory**

The aforementioned series by the AP religion editor is, of course, first-hand evidence of the road down which the evolutionary doctrine leads. When Jesus Christ is labeled "the Nazareth Man" the impression is left that He may have been but another product of evolutionary development fitting somewhere in the evolutionist's never-ending chain of Java man, Peking man, Neanderthal man, Cro-magnon man et al. Sheer blasphemy!

God's written and divinely-inspired Word makes foolish the wisdom of the world (read I Corinthians 1:18-31). That Word declares of Jesus Christ: "(He is) the brightness of (God's) glory and the express image of His person" (Heb. 1:3). That holy and written Word furthermore declares that Jesus Christ was and is the perfect embodiment and fulfillment of God's revelation: "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth . . . No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him" (Jn. 1:14, 18). "God, who at various times and in different ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son" (Heb. 1:1). See also Colossians 1:14-17 and others.

### **Enigmas And Faith**

And one more point: the Christian religion does not remove what are enigmas



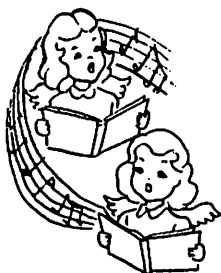
## Rise Up, O Earth, To Sing

T. S. Schaller, 1888

1. Rise up, O Earth, to sing; On this most Ho-ly Day. Your  
 2. Rise up, O Earth, re-joice! Let bells and or-gans peal! Lift

shells and hymns and car-ols bring, Let all your Trum-pets play!  
 up once more your wea-ry voice To Him who comes to heal.

3. Rise up, O Earth, to praise  
 The God who always lives,  
 Who saw the sadness of our days  
 And His own Son now gives!
4. Bow down, O Earth, to pray:  
 May God protect His Son,  
 That He may walk the narrow way  
 'Till our salvation's won.



**Editor's Note:** Again this Christmas we share with our readers a hymn composed by *Spokesman* staff member, Pastor Paul Schaller. Pastor Schaller serves CLC congregations in Clarkston, WA and Orofino, ID.

to human reason and human wisdom. Faith accepts these! Christians confess: "I believe in God the Father almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary . . ."

What? God become man by the supernatural act of a "virgin" birth? Impossible, says human reason. Yet Spirit-wrought faith nods its confident acceptance of Gabriel's assurance to Mary: "For with God nothing will be impossible" (Lk. 1:37). The Christmas miracle is just one of countless times when God has shown Himself as the One who can make the impossible possible. And so Christians confess with St. Paul: "For in Him (Christ) dwells all the fullness of the God-head bodily" (Col. 2:9).

Ah yes, enigmas! Christians love them, believe them, base their lives on them! "We speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory" (1 Cor. 2:7).

The point is: so long as one is blind to the Word, God's wisdom will continue to baffle and perplex. Therefore the earnest desire of Christian people is "to make all people see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ" (Eph. 3:9).

Christians, awake, salute the happy morn  
Whereon the Savior of the world was born.  
Rise to adore the *mystery* of love  
Which hosts of angels chanted from above.  
With them the joyful tidings first begun  
Of God Incarnate and the Virgin's Son.

(TLH #84)

—Paul Fleischer



# THE NEW WORLD RELIGION, AND HOW TO SURVIVE IT

(Part I)

It is kind of a dizzying thought, is it not, that this century soon will be done and over with? Just another dozen years and many of us will have to learn to write 20\_\_, instead of the familiar 19\_\_; and certainly at first it will sound strange indeed saying of oneself: "I was born in the last century." I guess it will make you feel ancient, very ancient.

At this point in time, now, it is thus possible to look back onto the 20th century as something well-nigh finished, almost rounded off. We begin to be able to see the broad lines of development, to discern those events that truly changed the course of what is our own history, to sort out of the massive flow of things that happened the decisive moments, the truly important persons, the trends that really are typical for "our" 100 years.

## Our Shrinking World

I dare say one such typical trait is *the unification of the world*, and rapidly increasing closeness of continents and countries, of people and races, of cultures and politics. Yes, in our time the world has become a rather small one, one that you actually can watch from above (almost God-like) in a space-shuttle, one that used to be immensely vast but now appears quite handy.

We have world wars, world trade, truly worldwide communications, a common world culture put as a layer on top of the old separate cultures. In Beijing, China you drink *Pepsi*, and in Mil-

waukee, Wisconsin *Hacker-Pschorr* from Munich, Germany. The traditional "genuinely Swedish Christmas ornaments" are *made in Taiwan*. The latest feminine folly from Paris, France is at home on the Red Square in Moscow as well, and on the freeways of California you see more Japanese and Korean cars than American-made ones. You could buy *Time* magazine at newsstands anywhere in at least the Free World. The US Marines in their latest model helmets of unmistakably German model look a bit embarrassingly like SS troops, and the Pope is as often airborne as he sits in the Vatican. In Afghanistan people of a primitive tribal society shoot down the latest Soviet jets with American *Stinger* missiles. In Wisconsin we are concerned about ozone "holes" over the Antarctic, and New Zealand is a good place to spend one's vacation, I am told. A flu from Siberia makes people sneeze in Cleveland, Ohio. The daily bread of the people in Leningrad is imported from the plains of Montana. Finally, the threat of global nuclear warfare makes friends out of enemies.

We certainly should not underestimate world connections and world communications during previous centuries, or indeed even thousands of years. Today, however, this is done on a scale and with an intensity previously totally unimaginable. Really new is the common consciousness that we are living in one small world together, sharing its resources, mutually depend-



ing on one another.

### Modern Ecumenical Movement

Not surprisingly, this results in a new togetherness also in matters of human thought, ideas, spirituality, faith. World wars, world trade, world finances, world travel are reflected in the emergence of new world religions, of faiths that try to cater to the new experience of global togetherness, of world unity, of the desire to find spiritual expression for the unity that mankind experiences. I could here mention the Moonies, New Age, the many cults and sects with their roots in oriental philosophy. But what I want to direct your attention to is the modern ecumenical movement.

*Oikoumene* is Greek for "the inhabited world," i.e. wherever people live, worldwide. It began as a movement among Christian churches to bring about cooperation on a worldwide scale, not at least under the impact of the horrors of WWI. And today we clearly see it emerge as a new world religion in which Christian and non-Christian ideas are joined, mixed, and blended into what actually is a new faith—one that tries to give a little to everyone, that provides a frame for spirituality, an opportunity to exercise a faith of some kind and feel good about it, and not at least: to feel good about oneself.

Including everyone, excluding no one, it is a religion with just one doctrine: right is whatever you accept. It speaks of "God" without meaning anyone in particular because it actually does not believe in any real particular "God." It cleverly uses the familiar

good old terms, such as "Jesus," "forgiveness," "Gospel," when it deems it fit to connect to vague childhood memories or cherished traditions.

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**"... (The New World Religion) is a religion with just one doctrine: right is whatever you accept. It speaks of 'God' without meaning anyone in particular because it actually does not believe in any real particular 'God.'"**

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Typical for its language is indeed the term "tradition" which is used instead of "faith" in the new world religion. The old church buildings are used: same old walls, same old pews, same ancient ornaments—but what is said and done inside is entirely new. It shamelessly rewrites ancient Holy Writ whenever deemed necessary, and is always ready to make itself conform to the latest trends and ideas, whenever and wherever they may occur. Thus it is truly flexible. Behold, a religion fit for our shrunk world!

You have to keep this all in mind in order to understand what is going on all around us. When, for example, the Pope came to America, he in fact came as an ambassador out of the Christian past, trying to stop a development that already thoroughly has destroyed Roman Catholicism in the US exactly the way it destroyed US Protestantism in the 30 years between 1930 and 1960. In the same way it will destroy us if we are not conscious of what is going on and ready to fight for the truth.

*(to be continued)*

—Carl Heinrich A. Schmutzler

# COMMITMENT

Definition: "the act of committing, pledging, obligating, or engaging oneself . . ." The opposite: "not obligated by any pledge to hold to certain beliefs, loyalties, or any course of action."

## In The Home

A "live-in relationship" or "playing house" together—besides being contrary to God's will for marriage, is a living lie. For the fact is that no matter how committed individuals might feel,

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**" . . . new resolve is called for to commit ourselves daily to our spouse, to the children of our house, and above all to the Lord God . . . "**

---

there is not the pledge or obligation to remain together "until death do us part." Such arrangements can be broken as quickly as they are made.

Scripture says that the man is to leave father and mother and "cleave" to his wife. The relationship is mutual. And since one of the purposes of marriage is to bear and rear children, how committed a couple is to one another, and to the marriage, will have a tremendous impact on the children born to that marriage.

Raising children in itself also involves commitment. In the Christian context that involves commitment on the part of a couple to raise up the offspring "in the nurture and admonition of the Lord."

If bringing up children was easy in any generation, it is not so today. The influence of a godless generation, and of a nation in moral decline, is having a

telling impact on parents, many of whom see their children as an inconvenience; and on children, who see their parents and superiors as such as must be tolerated.

Parenting dare not be a part-time job—not if we love our children, who are not ours, but GOD'S! By word and example new resolve is called for to commit ourselves daily to our spouse, to the children of our house, and above all to the Lord God who has redeemed us and by whose name we are called.

## To The Faith

Furthermore, we need to daily renew our commitment to the faith handed down to us from God through our fathers. There are, in fact, many

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**" . . . if confessional Lutheranism is to survive . . . then it behooves those who are members of confessional Lutheran churches to exercise their faith. . . "**

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committed people in the Christian Church, but there is also evidence of many whose commitment, or lack thereof, is dictated by the circumstance of the moment.

If confessional Lutheranism is to survive—with God nothing shall be impossible—than it behooves those who are members of confessional Lutheran churches to exercise their faith, practice what they believe, and gladly and regularly hear and learn the Word of God.

We must all become "engaged" in the kingdom work. Membership in the

Christian family, or in a church, for convenience sake simply will not do the job. And most certainly, how committed the fathers and mothers are will influence how committed the children are after them. It is an unmistakable fact of life, that if many people were as committed to their job as they are to their Lord, they would be unemployed with no prospect for employment.

A congregation of committed people will then be a committed congregation. Our primary commitment is "to be a Christian church which strives to proclaim the saving Gospel of Jesus Christ as revealed in the Bible, by which alone man can know the true God and the way to eternal life." As such we are committed to the Scriptures as the inerrant and true Word of God, received through God through the inspiration of the Holy Ghost. We are committed to the Lutheran Confessions which set forth the Word of God for our edification and growth in faith.

### To Education

Concerned parents have a renewed interest in education of their children. They want quality education. That is an admirable desire. It makes no difference whether the child is in a public school or a Christian school.

But it seems ironic that many times parents who want quality education for their children do not get involved in the educational process, except maybe to complain. They have the strange notion that education is the school's business, and they had better do it well. Indeed it is, and they should.

But no school, however good it is, and no teacher however good and committed and caring can educate the child

if the parents do not care, do not get involved. This is not to suggest that parents should do the teachers' work. However, by word and example the parents should support the efforts the teachers are making to educate. Education of children calls for commitment from all, *beginning* in the home.

### Parental Example

In the Christian context, concern for parental involvement runs the gamut from worship in church, attendance in Sunday School, regular attendance in the Day School, and faithful presence in the instructional classes. Obviously, attendance and presence in itself is not the goal. Learning and growing in wisdom is. The latter is the purpose of education.

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**"... if parents are not faithful in their commitments, then why should children be? Children do learn from example, for better or for worse . . ."**

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If the parents do not set the example of faithful attendance in church, and do not insist on it for their children—if parents are not faithful in their commitments, then why should children be? Children do learn from example, for better or for worse.

On the other hand, if the example of the parents is that they regularly make learning and growing in the Word of God a priority in their life, then it will likely not even be necessary to insist on attendance for their children. The children will "grow" into it. Whether quality education or steadfast growth in faith is our concern, saying it won't accomplish it. With commitment and good example, there is a chance!

Let us not contribute to a cheated generation—in education and/or in matters of faith. God help us to be steadfast in our commitment, to renew it daily, and if we have been living a life of ease and lack of commitment, forgive us and work a change in our life.

“TRUST IN THE LORD AND DO GOOD; DWELL IN THE LAND,

AND PRACTICE FAITHFULNESS. DELIGHT YOURSELF ALSO IN THE LORD, AND HE SHALL GIVE YOU THE DESIRES OF YOUR HEART. COMMIT YOUR WAY TO THE LORD, TRUST ALSO IN HIM, AND HE SHALL BRING IT TO PASS” (Psalm 37:3-5a).

—Daniel Fleischer



*Report From Our Missionary In Nigeria—*

## “The World Is Very Evil . . .”

Islam in general does not have a good reputation among Americans. Every night on the news we hear about the Ayatollah’s mines laid in international waters. That demented colonel in Libya periodically exhibits his dementia with some tirade. And who of us can soon forget our brave Marines in Lebanon who were sitting ducks for that explosive-laden fanatic who was set for self-destruction. “Ah!” but some may say, “these are only Muslims acting in the political arena.”

But can’t you tell a tree by its fruit?

### Martyrs

On March 6th a converted Muslim was preaching to a group gathered at a teachers’ college in Kafanchan, Kaduna State, Nigeria. Besides the many Christians in the audience, there were also Muslims, some inclined to listen favorably to this Muslim-turned-Christian. A melee broke out when Muslims not favorably disposed to listen to the message of the Gospel stormed the speaker’s platform. With this initial spark a conflagration was ig-

nited which resulted in 25 deaths, 152 churches and four mosques burned, and millions of dollars of property destroyed, nearly all that of Christians.

A news service reported: “As riots were controlled in Kafanchan, mobs of local residents in Zaria, Kaduna, Funtua, Kankia, and Katsina burned churches, homes, businesses, cars, and occasionally people who got in the way. The Christian community in Zaria was especially devastated. Only two of its 74 churches survived. Homes where Christians were known to meet were burned. At roadblocks, failure to declare Mohammed as the only prophet brought beating and sometimes death. Christians who refused to burn their Bibles were beaten. Again, some were killed.”

Northern Nigeria, the scene of this riot, pillage, and murder is heavily Muslim. The area where it began has a stable Christian community. What was the answer of the Christians to this? Of the four mosques burned, one reportedly was set on fire by Muslims. The Christians did not go on a rampage

of revenge. The ratio of 152 Christian churches as opposed to three mosques burned is testimony of the Christians' restraint.

Why restraint? For fear of Muslim reprisal? Or for the love of Christ? As for the destruction, less was destroyed than the Muslims think. One Christian who lives in the midst of the carnage said, "Our God is not a God of structure. We have Him in our hearts; so the structures may be destroyed, but He is not."

"Arise, arise, good Christian, Let right to wrong succeed . . ."

#### A Vital Message

Why should we report this to you from Nigeria? The NCLC was not affected by the destruction (except to call forth prayer), since we are located in the far south of Nigeria, the Christian south. Are we asking you to send relief to the devastated area? No. Are we asking you to join in exerting some influence through governmental channels to warn the present military government of Nigeria that this is far from civilized behavior and should be prevented? No.

We are simply asking you to do what you have been doing—supporting the work of our church body here with your words, your prayers, and your offerings. We discussed the "violence up north" in our Bible Institute after it happened. Our discussion did not center on how dreadful it was and how the federal government should make restitution. Our discussion was on how clearly they need the Gospel in the Muslim north.

How long before our tiny church body can send a man or men to them?

We must have the boldness of the first apostles. How vital to bring the message of the Master, echoed time and again through the Word: "Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,' says the Lord. 'Therefore if your enemy hungers, feed him; If he thirsts, give him a drink; For in so doing you will heap coals of fire on his head.' Do not be overcome by evil, but overcome evil with good" (Rom. 12:17-21).

#### A Unique Message

Islam has never ceased to be what it was from its inception—a brutal, violent religion. It keeps its adherents through threat and fear. It is not above gaining converts by means of intimidation.

Likewise, Christianity has never ceased to be what it was on Pentecost (Praise God for that!). Our converts are made by the power of the Spirit working through the Good News of Christ's death to atone for our sins and His resurrection to assure us of our glory. The followers of Jesus are kept in His love.

Let us pray that we may yet have a part in reaching Muslims here in Nigeria with the love of Christ. "God is love, and he who abides in love abides in God, and God in him. Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casts out fear" (1 Jn. 4:16-18).

To thieves, arsonists, and even mur-

derers we say, "Christ loved you and died for you." As we work together to reach out with this unique message . . .

Exult, O dust and ashes,  
The Lord shall be thy part;  
His only, His forever,  
Thou shalt be and thou art.

(TLH #605)

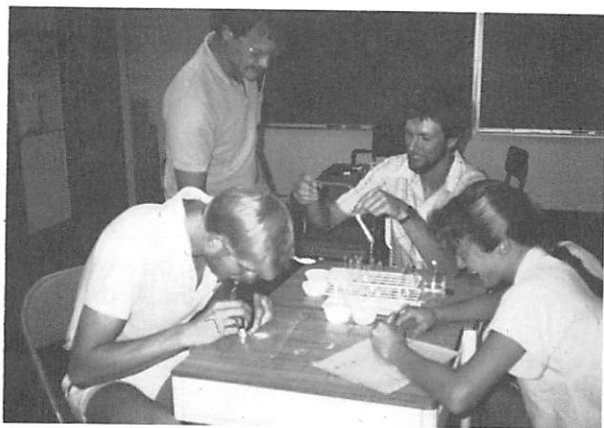
—D. Koenig



## Hands-on Science Experiments at the August Teachers' Conference in Spokane



Beth Nolting (standing) demonstrating for (l-r): Gloria Reim, Karl Olmanson, Collette Sieg, Kathy Markus.



(l-r): Dave Bernthal, Jim Lau, Mark Kranz, Marie Olmanson

# DAILY DEVOTIONS FOR JANUARY 1988



We ended the year of 1987 with psalms of praise. Let us begin the year of 1988 with psalms that assure us of God's powerful protecting hands: Psalms 90, 91, 121, 92, and 124.

On January 6 the festival of Epiphany is celebrated. Gentile wise men came to worship the King of the Jews, that King foretold in Psalms 72 and 89.

When Jesus was twelve years old, He understood that He was the Son of God, the promised Messiah, bringing the salvation described in Psalms 2, 24, 96, 97, 98, and 36.

At the age of 30 Jesus performed His first miracle: changing the water into wine. Thus His glory as the Son of God became known on earth. Jesus did what only God can do: healing diseases, calming storms, delivering His people in all their troubles. Since Jesus was God on earth, the psalms that speak of God's mighty deeds speak also of Jesus' miracles, for example, Psalms 8, 144, 135, 107, and 103.

Jesus marveled at the faith of the Gentile centurion, who trusted that Jesus could heal his servant by a mere word. Psalms 11, 7, 25, 26, 31, and 71 encourage us to trust in our Lord as did that centurion. For they who trust in the Lord shall never be put to shame.

Date	Reading	Theme	Hymn
1	Psalms 90	"From everlasting Thou art God."	123
2	Psalms 91	"God His own is shielding."	122
3	Psalms 121	"The Lord shall preserve your going out and your coming in."	45
4	Psalms 92	"We are guarded by our God."	119
5	Psalms 124	"Our help is in the name of the Lord."	514
6	Matthew 2:1-12	"They presented gifts to Him."	127
7	Psalms 72	"Gold will be given to Him."	130
8	Psalms 89:1-18	"I will build up Your throne to all generations."	131
9	Psalms 89: 19-37	"David's seed shall endure forever."	132
10	Luke 2:41-52	The Son is in the Father's house.	133
11	Psalms 2	"You are My Son," says the Almighty.	101
12	Psalms 24	"The Savior of the world is here."	73
13	Psalms 96	"Declare His glory among the nations."	126
14	Psalms 97	"The Lord reigns; let the earth rejoice."	129
15	Psalms 98	"The Lord has made known His salvation."	87
16	Psalms 36	"In Your light we see light."	106
17	John 2:1-12	"God in man made manifest."	134
18	Psalms 8	He has dominion over all creation.	657
19	Psalms 144	He uses His power to deliver His people.	38
20	Psalms 135	The Lord does whatever He pleases.	19
21	Psalms 107: 1-22	"He fills the hungry soul."	34
22	Psalms 107: 23-43	"He calms the storm."	649
23	Psalms 103	"He heals all your diseases."	27
24	Matthew 8:1-13	The Gentile centurion had more faith than any Israelite.	415
25	Psalms 11	"Trusting only in Thy merit."	4
26	Psalms 7	"In God, my faithful God, I trust."	526
27	Psalms 25	"Lead me by Thine own hand."	532
28	Psalms 26	"Thy strong arm will guide us."	568
29	Psalms 31	"In Thee I place my trust."	435
30	Psalms 71	"In Thee, Lord, have I put my trust."	524
31	Matthew 20:1-16	"The last will be first, and the first last."	373

—D. Lau

### Corrections

#### *It's Millennium*

The "word with a big meaning" in the November issue was misspelled. The correct spelling is MILLENNIUM.

On page 15 of the same issue "Son of righteousness" should read "*Sun* of righteousness."

### Class Reunion

A class reunion is being planned for ILC graduates of the years 1977, 1978, and 1979. It will be in Eau Claire on June 18, 1988. Current addresses for some class members are missing. If you have not yet received your letter, please contact Sarah (Krengel) Kelly, 1420 Kerman Ct., Eau Claire, WI 54703. Thank you.

### CLC Certification

Karl Olmanson, presently teaching at Gethsemane Lutheran School, Spokane, Washington has completed the certification requirements established by the CLC (1978 Convention Proceedings, p. 85; 1984 Proceedings, p. 29-30) and has received CLC certification.

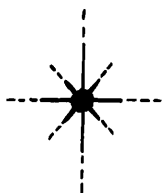
—Daniel Fleischer, President

### Appointment

Robert Reim has been appointed to fill the unexpired term of Pastor Arvid Gullerud on the Standing Constitution Committee.

—Daniel Fleischer, President

A BLESSED CHRISTMAS TO ALL  
from the Lutheran Spokesman



Unto  
us a  
Child  
is born...

