

Lutheran Spokesman

Give thanks to the Lord, for He is good.

His Love endures forever.

Give thanks to the God of gods.

His Love endures forever.

to Him who alone does great wonders,

His Love endures forever.

who by His understanding made the heavens,

His Love endures forever.

to the One who remembered us in our
low estate

His Love endures forever.

and freed us from our enemies,

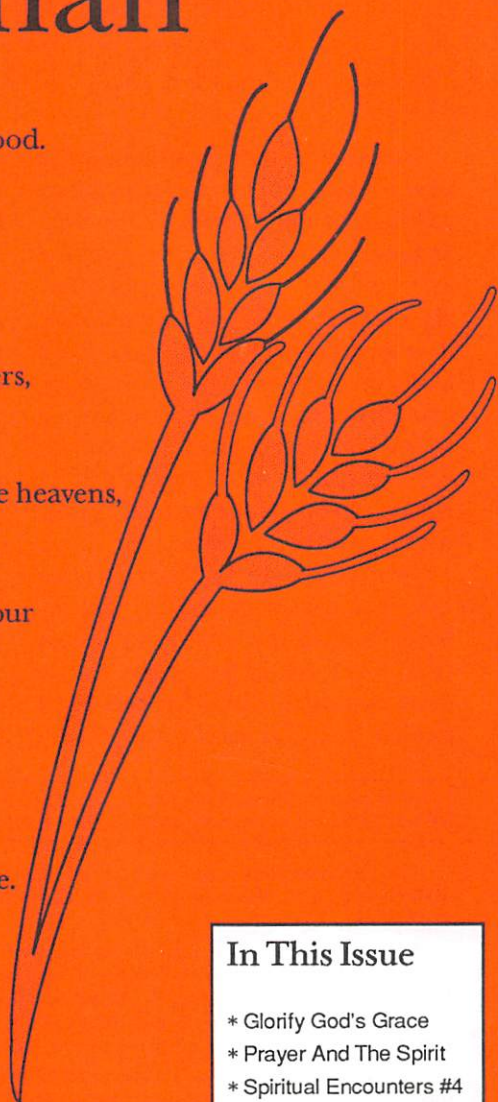
His Love endures forever.

and who gives food to every creature.

His Love endures forever.

Give thanks to the God of heaven.

various parts of Psalm 136



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Glorify His Lavish Grace



A famous concert pianist refused to play encores in his recitals. When asked about this he replied that when he heard applause at the end of a piece he regarded it as a receipt, not a bill. He expected his audiences to show their appreciation with applause. But it never occurred to him to show appreciation for his audiences by playing something extra for them. This man did not understand that a true gesture of appreciation is something freely given, not the payment of a debt.

Now we do owe God the thanks we give Him. Every good thing that we have, even our life itself, is a gift from God. It is a gift of pure grace, for He owes us nothing. "Who has ever given to God, that God should repay him?"

(Rom. 11:35) To refuse to give thanks to God is to rob Him of what is due to Him.

One of the Psalms recites God's great works of deliverance for mankind, repeating this refrain: "Oh, that men would give thanks to the LORD for His goodness, And for His wonderful works to the children of men!" (Ps. 107:8, 15, 21, 31) It is a wicked and unbelieving heart that never thanks God.

Yet God does not want our thanks to Him to be a grudging payment of a debt. He desires the joyful thanksgiving of a grateful heart. He loves a cheerful giver. He delights in the thankofferings of His children who in humility freely acknowledge their own

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.

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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

unworthiness and the greatness of His gifts.

The Spirit's Work

True thanksgiving to God is not the mere uttering of a few words or the offering of a few dollars. It is an attitude of the heart which shapes the whole of our lives. It is the work of the Holy Spirit, the fruit of the Gospel, which opens our eyes to Jesus the Savior. It tells us that He has redeemed us sinners from death and has given us life. It tells how He has taken us who were lost and condemned creatures and made of us children and heirs of God.

It is this that makes the heart sing to God. A life shaped by a thankful heart is a mighty witness of the Gospel.

Look at the apostle Paul. His whole life after his conversion was an expression of thanks to God who had rescued him from death. His work as an apostle was often exhausting and dangerous. He suffered imprisonments and beat-

ings, and experienced the terror of sea storms and shipwrecks.

How did Paul explain what moved him to go on under such conditions? "The love of Christ constrains us," he said (2 Cor. 5:14). Paul was urged on by a compulsion, but it was an inner compulsion: the love of Christ for him and all mankind. This is what led him to sacrifice everything for Christ and the Gospel and to do it with joy. Paul's whole life was an offering of thanks to God, his Savior. It was a life which glorified God for His lavish grace.

All of us are beneficiaries of God's grace in Christ. The more we know of this grace, the more our lives will be offering of thanks freely and joyfully given to God. The more we grow in understanding and appreciation of what God has done for us in Christ, the more our lives will glorify our Savior God.

—John Klatt



The Gospel, the Power of God— Studies in Romans

"In the same way, the Spirit helps us in our weakness. We do not know how we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will." (8:26-27)

PRAYER AND THE HOLY SPIRIT

Romans chapter 8 highlights the contrast and conflict between the sinful flesh and the new man created by the Spirit of God. The Spirit gives us a present hope

in the midst of the sufferings of this present day. Romans 8 goes on to show that in the here and now the child of God has the avenue of prayer. Amidst the suffering of this present age we can

pray to our heavenly Father for help and deliverance.

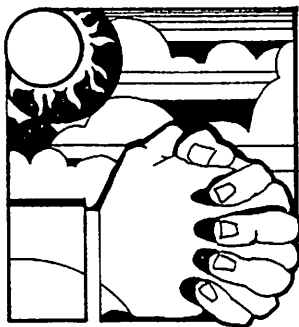
The Spirit Prays With Us

The Bible states that we do not know how we ought to pray. Because of our sinful flesh we pray in weakness. This weakness is revealed in the fact that we do not know how to pray. We constantly try to work out our own problems. It is only when we are backed into a corner that we turn to God in prayer.

Prayer is the very life breath of the Christian. And yet in our weakness prayer is often the most neglected part of our spiritual lives. Yet people neglect prayer and the reading of the Word of God. Jesus in the Garden of Gethsemane encouraged his little band of disciples: "Watch and pray that you do not enter into temptation." We do not pray as often as we ought.

But there is more to this equation. We also do not know what we ought to pray for. There are some things that God has revealed as His will. For example, God wants to forgive us our sins. So we can pray with all confidence for the forgiveness of sins. However, there are many areas of life where God has not directly revealed His will. For example, when someone is very sick, we do not know whether it is God's will to heal him or take him to Himself in heaven. Or when you are faced with the choices of marriage, job, or family, often times we need to pray: "Your will be done."

Sometimes we cannot even verbalize our feelings. Sometimes people's pain and suffering becomes so great that they cannot express it in words. All they can do is sigh and groan.



When you ask someone how he is and he groans, that conveys a depth of suffering. So also in our prayers. At times, all we can do is inwardly groan because of the pressures we feel. The sufferings of this present age produce in us spiritual groans that cannot be uttered. Paul, Luther, and many great people of faith went through these periods of inward groaning.

How can we expect God to hear and answer prayers that can't even take the substance of words? Our text assures us that the Holy Spirit prays with us. The Holy Spirit takes our prayers and translates them before God's throne. He takes our needs and requests and presents them to God according to God's will. The Holy Spirit prays according to the will of God.

Because of our flesh and human weaknesses, we don't know how we ought to pray. Thank God that the Holy Spirit intercedes for us. And the Holy Spirit intercedes for us according to the will of God. Our prayer-life often is weak and inadequate. The Holy Spirit creates a faith that prays to God with confidence in Jesus' name.

The Spirit Prays For Us

There is another side to this. The Holy Spirit intercedes for us. The Holy

Spirit goes to bat on our behalf. We are led by the Spirit as the children of God. We have received the Spirit and by Him we pray "Abba, Father." The Spirit testifies with our spirit that we are God's children. The Holy Spirit is on our side. The Holy Spirit is true God. And He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

We are not alone. We have several advocates before God. First of all, there is Jesus. "If anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (1 Jn. 2).

In addition now, we are told that the Holy Spirit pleads for us before the Father. In our weakness, God Himself is for us.

It is the power of the Spirit that makes prayer such a powerful weapon of faith. The Bible tells us that the prayer of a righteous man avails much. The power of our prayer is not in us or in our beautiful prayers. The power of prayer is found in the Holy Spirit. As we pray, our prayers are heard because

of Jesus and through the working of the Holy Spirit. We should not be so concerned about the outward form and beauty of our prayers. The Holy Spirit polishes our prayers as they proceed to the throne of God. And God answers these prayers of the Spirit.

Our faith-life, including our prayer-life, is a product of the Holy Spirit. This should encourage us at all times and in all places to pray to God. The words of our mouth and the meditation of our heart are found acceptable to God. Don't be afraid to pray. God loves to answer your prayers. As we realize that the Holy Spirit takes care of the weakness of our prayers, we will pray more.

In our families we need to pray from the heart instead of using memorized prayers. In our private hearts we need to bear our souls to God. In our congregations we need to pray for each other. As we pray, the Holy Spirit helps us in our weaknesses.

Jesus has opened the way to God. As the children of God through faith we have free access to God with all our needs. The Spirit of God lives in you. Live a life in the Spirit.

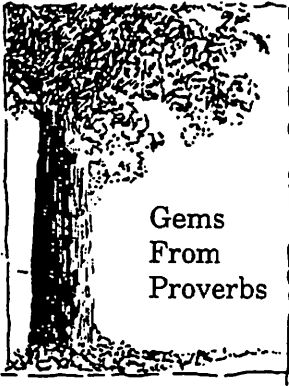
—John Schierenbeck



"Better is a little with the fear of the Lord, than great treasure with trouble. Better is a dinner of herbs where love is, than a fatted calf with hatred" (15:16-17)

Beans for Thanksgiving dinner? Most people would think beans rather poor fare for a holiday. And a fatted calf would be considered very strange. But this passage from Proverbs is not a menu.

The writer was creating a contrast. Herbs, vegetables, were not considered a full meal—certainly not a festive meal. For that purpose a calf became the featured dish of the meal. Beans, lentils, over against prime veal—that is



the contrast.

There is another contrast. It is between love and hatred. While the type of food we eat may be of great interest to us, our relationship to others is critical for our earthly happiness. When hatred is present, the most delicious meal becomes tasteless. Where love prevails, a humble meal becomes a feast indeed.

To apply the truth of the last verse, let us consider the contrasts in the preceding verse. "Better is a little with fear of the Lord, than a great treasure with trouble." The "little" pairs well with the "meal of herbs" and the "great treasure" with the "fatted calf." Most people would consider the vegetable

meal little enough compared to a meal of choice meat.

Then "the fear of the Lord" connects with "where love is" and "trouble" with "hatred." We can easily see the connection between trouble and hatred. When there is trouble among people there is usually hatred also. Where there is hatred there is bound to be trouble.

Perhaps not so obvious is the connection between "the fear of the Lord" and "love." But a little thought should lead us to the truth that our chief love is to be for God. The "fear of the Lord" is to be our highest love. From it our love should flow to our fellow men.

The ultimate trouble is eternal damnation. Where there is no fear of the Lord, there is bound to be eternal damnation. How much better the fellowship of those who fear the Lord, even with little in a material way, than unbounded luxury among the eternally doomed.

May our assembling together with fellow believers to thank our gracious God for blessings both temporal and spiritual be for us an essential part of celebrating Thanksgiving Day.

—Keith Olmanson

DAILY DEVOTIONS—BOOKLET #2

Watch For It!

A year ago the November issue contained a booklet of daily devotions for the months of December 1990–November 1991. It was a removeable supplement which, we said at the time, was an experiment. We said we would invite our readers' reactions whether or not to continue the booklet format.

We failed to do this. However, we have learned that our readers will not hesitate to express themselves if they have strong feelings on something. The lack of mail on the subject, therefore, we interpret as general approval. It has been decided to continue the "pull out" booklet of 12-month devotional readings.

... Starting next month, however! We think it best to follow the calendar year rather than, as last year, the "church year." DAILY DEVOTIONS—BOOKLET #2 will appear in our Christmas issue. It will have devotions for each month of the new year. Watch for it.

But all this means we have a gap to fill. To that end you will find a page of devotions listed in this issue for the month of December 1991. (It was adapted from a past issue—Nov. 1980, P. W. Schaller, compiler.)

—The Editor

Spiritual Encounters (#4 in Series) John 8:3-12, Acts 16:23-34

Witnessing to. . .

The Shocked

—The Woman In John 8:3-12—

We can imagine the woman's feelings as her accusers have her red-handed. Stoning was the proper judgment at the time for adultery. And not only does she face that, but before the judgment is to be carried out, a public spectacle is to be made of her. It would have to be a very hardened individual who would not cringe before all this. Judgment is about to fall.

Our Lord knew well the hypocrisy that drove the Pharisees to drag this "sinner" before Him. A lesson must be taught them. And with that lesson for them comes the woman's release. Can you imagine the gradually lifting gloom for her as one by one her accusers went away, from the eldest on down? What relief! Yet she knew well how she deserved judgment.

But she was to have another chance. When she says: "No one, Lord" it is hard not to see more in that "Lord" than mere respect for a good teacher. Our Lord speaks the Gospel: "Neither do I condemn you." Then He reminds her of the obedience of faith: "Go, and do not sin again." Our Lord of course could read hearts and knew her repentance. We are not privy to the feelings of another's heart and must go by what is said.

There is no question that a judgment or disaster of some kind makes a person reassess his life and doings. Many years ago after a flood in Rapid City, S.D. it was noted through the city that church attendance had increased notably. People were shocked out of their

sinful complacency. Upon reflection of how people died and property was destroyed in the flood, there were those who sought a change in their lives, and thus the increased church attendance.

In our encountering people in this situation we do not let them think that they escaped because of their uprightness or innocence (remember, we are considering unbelievers), or because of any good in them. The woman was "caught" in adultery. She knew her guilt. So we want our prospect to grasp the fact of his unworthiness. Then we want to point out the mercy of God which caused Him to spare such an one. The woman was guilty but she was delivered from the judgment.

Out thrust, as is ever the case, is to proclaim the undeserved love and unmerited favor of our God. With an individual who is in the mood of the sinful woman, the law has evidently done its job. Therefore our speaking the law is less. We want to communicate what our Lord said: "I am the light of the world, he who follows me will not walk in darkness, but will have the light of life" (v. 12).

—The Jailer In Acts 16:23-34—

This is an example of one who is shocked by a demonstration of love, but not in connection with a falling judgment. One could say that the jailer escaped the judgment that would have fallen on him over escaped prisoners. The main point we would consider, however, is that Paul and Silas stayed in the cell—an unheard of action by

those who had been incarcerated.

It was not the case that Paul didn't escape because his wounds kept him incapacitated. Nor was it uppermost in Paul's mind that he would stay so that the next day the city authorities might exonerate him—or the cause of Christ—from any shame and disgrace. Certainly that thought was there. And yet, uppermost in Paul's mind had to be his concern for the jailer who undoubtedly would face execution for losing prisoners.

“And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, ‘Do yourself no harm, for we are all here.’ ” The jailer had done evil to Paul. He had treated Paul with no concern at all. Now Paul had a great concern for the jailer. Paul returns good for evil.

“Bless those who persecute you...Repay no one evil for evil... ‘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. 12:14-21). We find similar words in the Lord's Sermon on the

Mount. See also Peter's words in I Peter 3:9.

This is Gospel, pure and simple. It is love which the wicked world cannot understand. When this love is demonstrated to the individual he may well come “trembling with fear”—shocked into a sense of his own wickedness and unworthiness.

The jailer inquired: “What must I do to be saved?” Paul then spoke the Gospel command: “Believe in the Lord Jesus, and you will be saved. . .” That night the Gospel which had been demonstrated in the act of love was later verbalized. Paul and Silas went to the jailer's house and baptized the whole family.

This is one of those encounters we yearn for. But notice that the shock that woke the jailer up from his sleep of spiritual death was the act of love. It just can't be overemphasized that words so often are not enough. Our words also can easily be contradicted by our actions.

The love of our Savior from the cross—forgiving His very executioners and a criminal, none of whom deserved it—must permeate our soul as we seek to announce His forgiveness.

—D. Koenig



THE MIDDLE EAST —Part V

At the time of this writing Saddam Hussein is resisting the inspection of his nuclear and biological arms capabilities by the United Nations' inspection teams, and President Bush is striving to assemble an Arab-Jewish peace conference. But an event has occurred thousands of miles away from the Middle East which calls into question the endtime series of events as programmed by dispensational and millennialistic students of prophecy.

On the basis of Ezekiel 38-39 we are confidently assured that Russia will invade Israel in the endtime. (See the outline on page 147 of John F. Walwood's "Armageddon, Oil and the Middle East Crisis.") But the USSR has self-destructed as a world power. International communism as a viable ideology has heard its deathknell. Iraq and Syria have lost their military and political backer. Israel and Russia are normalizing relations. The threat of the Russian Bear is waning. The anticipated endtime invasion of Israel by Russia has had to be put on hold.

The "Seventy Sevens"

What is allegedly to follow this invasion of Israel by Russia? The Russian armies are to be supernaturally destroyed. Simultaneously another alleged fulfillment of prophecy is to occur in Europe—the rise of the endtime antichrist out of the ashes of the old Roman Empire, now revived in the form of the Common Market nations. This world dictator is to appear as the peacemaker in the Middle East. He is to make a covenant with the Jews, granting them permission to rebuild their temple, but then is to turn against them by unleashing a reign of terror known as the great tribulation.

Whence all this fantasy? The Book of Daniel is a prime source, especially

the prophecy of the "Seventy Sevens," recorded in Daniel 9:24-27. But read the entire chapter! That prophecy was the Lord's answer to Daniel's prayer for the Lord to fulfill the prophecy of Jeremiah that after seventy years of captivity the Lord God would bring His people back to their homeland. (Jer. 25:11-12; 29:10) It was brought by special delivery to Daniel by the angel Gabriel.

Gabriel placed before Daniel's mind a period of seventy sevens, usually translated weeks and then interpreted as years—490 of them. But Gabriel left the expression hazy. He did, however, express in very colorful language what the Lord God would accomplish during those seventy sevens. He would for once and all time solve the problem of sin, as He had promised when he first made the covenant with Abraham. The problem would be solved negatively by shutting up, sealing up, and covering up sin. Then positively by establishing an everlasting righteousness, by sealing up and so fulfilling all prophecy, and by anointing the "Most Holy"—Jesus who would personally effect the resolution of the problem of sin (v. 24).

Then Gabriel divided the seventy sevens into three unequal groups, revealing what work the Lord would perform in each time era. During the first

seven sevens the Lord would fulfill His promise to bring His people back from captivity (v. 25). The books of Ezra and Nehemiah are the divine commentary. Then would follow a longer period of sixty-two sevens which would come to a conclusion with the appearance of "Messiah the Prince."

Gabriel revealed nothing that would transpire during that period of time. The vision recorded in chapters 10-12 fills in the details. After the sixty-two sevens there remain the final seven. Two events shall occur—the cutting off or death of the Messiah and—what must have been dreadful for Daniel to hear—the once-again destruction of Jerusalem.

Fantasy Exposed

At this point dispensational fantasy becomes exposed, for they are forced to discard their "literal" interpretation of prophecy by inserting a gap between the 69th and 70th seven—a gap that is now some 2000 years long! This is the "leap frog" method of interpretation that leaps over past fulfillment and then luxuriates in unbounded fantasy.

Two things were to happen during the final seven. First the cutting off of the Messiah. That was fulfilled on the first Good Friday! Then Jerusalem was once again to be destroyed? By whom

this time? By "the people of the prince who is to come." "The people of the prince" are the Roman armies under Titus. Who is "the prince who is to come"? That is Jesus the Messiah who used Titus and his Roman armies to fulfill His threatening prophecy made to the Jewish Sanhedrin that they would see Him coming on the clouds of heaven (Mt. 26:64).

At this point the dispensationalists drag in their favorite bogeyman, the endtime antichrist who allegedly makes a covenant with the Jews which he subsequently breaks. One word reveals that all this is fantasy! The technical term for making a covenant in Hebrew is "cutting" a covenant (See Genesis 15). The word used by Gabriel means to "confirm" an already existing covenant—the well-known covenant made with Abraham, which goes all the way back to the Garden of Eden.

That covenant Jesus confirmed during the middle of the seventieth seven for the benefit of many, both Jews and Gentiles, by His one sacrifice. (The Book of Hebrews is the divine commentary.) The prophecy concludes with the most forceful reassertion that the temple, and so also Jerusalem and the nation, will be destroyed again. It happened in A.D. 70.

—Paul F. Nolting



“LOVE IS KIND”

(I Corinthians 13:4)

On one hand the critics of family and of schools decry the passivity of the current generation of children. The “nation of spectators” they say. On the other there seems to be a creeping aura of aggression and domination, left unchecked by whatever passes for current moral policy in our day. Everyone seems to be yelling—parents at children, bosses at employees, players and fans at officials, spouses at one another. And it often is profane and vulgar. When the verbal appears ineffective, the next step is abuse of the physical variety. Where do nice guys really finish?

The apostle Paul added KINDNESS to his list of solutions for the troubled congregation in Corinth. In contrast to the apparent self-interest and confusion present among the members he offered the gentleness, generosity, and sympathy of God as a resource to solve their problems.

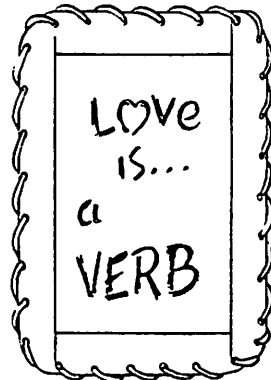
Kindness means to show oneself as mild and pleasant. It is descriptive of the love of God who did not vent His anger against mankind who deserved it, but against Christ who, in His own person, did not. “The Lord laid on Him the iniquity of us all” (Isa. 53:6).

Witness Paul’s comfort to Titus: “But when the kindness and the love of God our Savior toward man appeared...according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit” (3:4-5). And notice the power:

“Or do you show contempt for the riches of his kindness, tolerance, and patience, not realizing that God’s kindness should lead you to repentance?” (Rom. 2:4 NIV) Kindness is another one of those fruits of the Spirit mentioned in Galatians 5 and implored by Paul in Ephesians 4:32: “Be kind to one another...”

The quality of kindness is taught by the Spirit, an oft difficult lesson to be learned when children break things or forget their duties, when we’re running late or have headaches, when other people’s faults and shortcomings seem unbearable, when those administering the affairs of the church appear to be doing things all backwards, when spouses are particularly insensitive... -- “Be kind to one another...”

—M. Sydow



The poem on the next page was written by the pastor of Immanuel Church, Mankato, Minn. and submitted by a member of the church. It fits nicely with Pastor Sydow’s series on I Cor. 13.

LOVE

It's slow to anger, slow to punish,
Long-suffering, patient, kind;
It does not enviously stifle
Nor dominate the mind.

But love permits to be one's self;
And helps us realize
Conceit and pride and boastfulness
Can stand not in love's eyes.

Love does not treat the other rude,
But shows forth deep concern—
That thoughtless actions,
unkind words
Can cause the heart to burn.

Love guards against provoking one
With words that irritate;
But rather reaches out in love
To our God-given mate.

And love insists not on its rights,
Not having one's own way;
But rather casts aside one's pride
With nothing more to say.

Now *faith* rejoices in the truth;
And where the truth prevails
You'll bear up under anything
And all things that assail.

The light of *hope* fades not away
While trusting in your Lord.
He'll bear you up in every trial
Through His most precious Word.

But *love* which comes through Jesus
Christ
Must first and foremost be;
For it will last throughout our lives
And through eternity.
(Based on I Cor. 13)

—L.D. Redlin



Pastors of the West Central Conference, At St. Luke's, Lemmon, SD, on September 19, 1991:
(l-r) N. Greve, L. Bade, M. Thom, J. Johannes, W. V. Schaller, P. Krause, P. Naumann, S.
Sippert, M. Sprengeler, T. Schuetze, W. Fanning.

Daily Devotions for December 1991

Date	Scripture	Prayer	Hymn
1	I Timothy 2:1-7	Lord, Help me greet You as My Ransom this Advent.	55:1
2	Ephesians 3:14-21	Help us to see the riches of Your love.	55:2
3	Mark 11:7-10	Help us to rejoice in You at Your coming.	55:3
4	Psalm 89:1-4	Thank You for making Your throne, Sceptre, crown, firm through all generations.	55:4
5	Jeremiah 29:4-14	Help us to see that Your plans deliver and save, give hope and a future.	62:1
6	Isaiah 11:1-9	Thank You, Lord, for keeping Your promises.	62:2
7	Luke 1:68-79	Thank You for coming Savior, our Rescuer.	62:3
8	Isaiah 22:22, Matthew 16:13-20	<i>(This week practice making your own one-sentence prayers)</i>	62:4
9	Micah 5:2-5a		647:1
10	Job 38:4-7		647:2
11	John 1:10-13		647:3
12	Galatians 2:19-20		647:4
13	Psalm 95		102:1
14	Matthew 1:18-25		102:2
15	Luke 2:8-14	We praise You, Lord, that You would even send angels to lowly shepherds...and to us.	102:3
16	Colossians 2:9-12	Grant us faith to trust a Godhead incarnate, a Deity in a human body!	102:4
17	Psalm 98	Give us hearts and voices that shout for joy before You, the King.	87:1
18	Isaiah 55:12-13	Thank You, Lord, for giving us the whole creation to help us sing our joy.	87:2
19	Genesis 3:16-19	Give us joy in our daily tasks, and hardships.	87:3
20	John 1:14-18	Give us eyes to see Your glory, Lord, that we may know Your grace and love Your Truth.	87:4
21	Luke 2:15-20	May we not just wonder at, but ponder, the Savior's birth.	94:1
22	I Timothy 3:16	<i>(This week make your own one-sentence prayers)</i>	94:2
23	Malachi 4:2		94:3
24	Haggai 2:6-9		94:4
25	Luke 2:1-7		646
26	Philippians 2:5-11		78:1
27	Isaiah 9:6-7		78:2
28	Isaiah 40:9-11		97:1
29	Isaiah 53:10-12	We praise You, Lord, serving our sentence here, dying our death and giving us Your life.	97:2
30	2 Corinthians 8:9-12	Grant us Your grace, Lord, the grace of a generous heart.	97:3
31	Isaiah 43:1-7	We cross the threshold, Lord, in the strength, comfort, and courage of Your Name. Amen.	97:4

(See note, page 6)

Seminary Graduate Paul Krause—

Endings And Beginnings

Summer 1991 has been a season of endings and beginnings for Paul Krause. On May 25th he completed 20 years of Christian training, when he graduated from Immanuel Lutheran Seminary in Eau Claire, Wisconsin.

"I never saw myself as being anything other than a pastor," he comments. "Already as a young boy I remember my parents wanting me to become a pastor. As it worked out, through God's guidance and gifts, that is what I became."

Paul's Christian training began in Fond du Lac, Wis. where he lived on a farm with his parents Gordon and Rhoda Krause, and his brother Harry and sister Jeanette. "I will always be grateful for the tremendous stress my parents put on Christian education. I never had to attend a public school." He attended Luther Memorial for grade school and then attended high school, college, and seminary at Immanuel.

June saw another ending and beginning as he married Collette Sieg, his girlfriend since 1985 and fiancée since 1987, on June 22nd. Collette also had the benefit of a complete Christian education, first under her parents, teacher Alvin and Lavonne Sieg, and then at Immanuel High School and College. She graduated in 1986 as a teacher candidate. The new Mrs. Sieg served one year at Bethel in Spring, Texas and then spent the next four years teaching alongside her father at Faith in Coloma, Michigan.

Paul says, "We wanted to wait to get married until we were both graduated so we could dedicate ourselves to



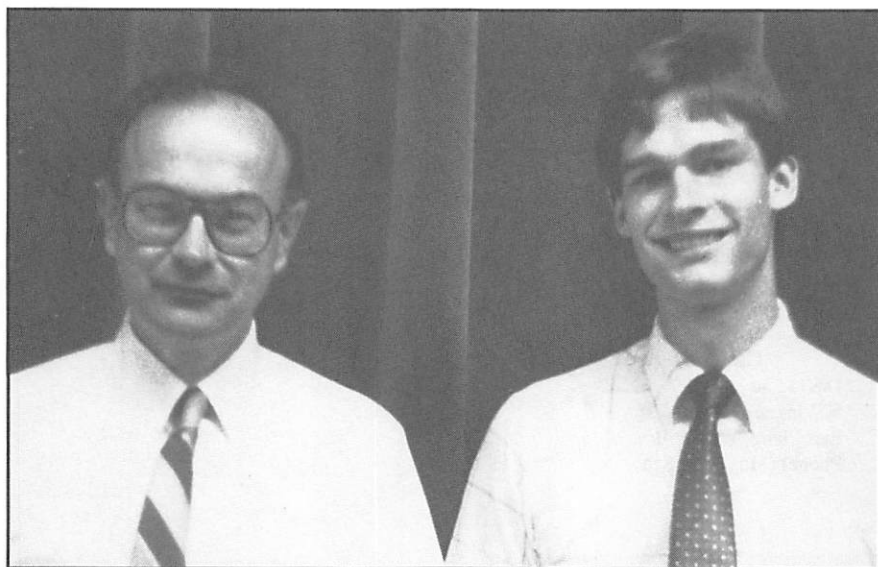
studying. The wait wasn't always that easy, but the Lord saw us through."

July saw one more change. Through the CLC Call Committee Paul received and accepted the call extended to him in April from Prince of Peace in Hecla, S.D. The new couple moved to their new home on July 12, and on the 14th Pastor Leland Grams installed Paul as pastor.

"Looking back it is so easy and reassuring to see how God's guiding hand has brought me to where I am now. What a comfort to know that as I began my ministry among my new 'family,' that God will continue to be by my side and with my mouth!"

Help me henceforth, O God of grace,
Help me on each occasion,
Help me in each and ev'ry place,
Help me through Jesus' Passion;
Help me in life and death, O God,
Help me through Jesus' dying blood;
Help me as Thou hast helped me! Amen.

(Adapted from information sent by Pastor Krause.)



Prof. David Lau, Prof. Jeffrey Schierenbeck

Two New Faces On The ILC Faculty

The 1991-1992 school year at Immanuel Lutheran College found many new faces on campus. Besides the new students there were also two new faculty members, David Lau and Jeffrey Schierenbeck, who were called to replace two retirees.

Assuming the position in the area of theology and religion vacated by Prof. L. W. Schierenbeck is David Lau. Prof. Lau, who is a brother of ILC President John Lau, is a graduate of Northwestern College, Watertown, Wis. He completed his theological preparation at Wisconsin Lutheran Seminary. He has served congregations of the CLC in the Milwaukee area; Bowdle, SD; Okabena and Red Wing, MN; and at Messiah in Eau Claire. He has served the CLC as past editor and present assistant editor of the *Lutheran Spokesman*.

Assuming the faculty position in the areas of science and mathematics,

which became vacant when Prof. James Pelzl retired, is Jeffrey Schierenbeck. Prof. Schierenbeck graduated from the high school department of ILC in 1985. In December 1989 he received a B.S. degree in civil engineering from the University of South Carolina, graduating near the head of his class. Until he accepted the call to ILC he was employed by a firm in West Columbia, SC as a consulting engineer.

The two new professors were installed as part of the Opening Service at the school on August 26. The chairman of the Board of Regents, Pastor Michael Sydow, performed the rite of installation. Prof. John Lau addressed the assembly on the basis of I John 3:18, using as theme: "Loving the Savior in Deed and in Truth."

May the Lord bless the work of the two new professors at our beloved school!

Installations

By authorization of President Fleischer, I installed David Bernthal as teacher of the upper grades at Faith Lutheran School, Coloma, Michigan on August 28th.

— *James Sandeen*

As authorized by President Daniel Fleischer, I installed Paul Tiefel, Junior, as pastor of Messiah Lutheran Church of Eau Claire, Wisconsin, on August 11, 1991.

— *David Lau*

Change of Address

David Lau
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ILC Faculty Appointments: P. Nolting, Dean of Students; J. Lau, President; G. Radtke, Dean of Seminary; C. Kuehne, Academic Dean; R. Roehl, Registrar.