

Lutheran Spokesman

*"For the Lord Himself
will descend
from heaven
with a shout,
with the voice
of an archangel,
and with the
trumpet of God..."*

1 Thessalonians 4:16

THE DAY THE LORD RETURNED...

...occurred about fifteen years ago.

Well, not really. But I surely thought He had. It was a nice spring day in South Dakota. I was at my desk; my neighbor was fiddling away on the gauges of his underground propane tank. The birds were singing, young couples were getting married; all seemed like a normal day.

Suddenly the air was rent by the loudest, ear-splittingest whistle I've ever heard—so piercing and shrieking I could not determine its origin even after I stepped outside.

My immediate thought was...the Lord has returned! I went to the door and scanned the heavens for legions of His angels, but there were none.

Nor was I being snatched into the air with other believers. Momentarily taken aback, I ran through the promised course of events in my mind. And then it hit me. It isn't a whistle, dummy, that will announce the Lord's return, but a trumpet!

As it turned out, the neighbor had

fiddled too much with his gas tank, loosening up something not meant to be loosened. The whistle blast was caused by many gallons of liquid fuel turning to gas as it shrieked through the opening into a visible twenty-foot column of vapor.

A trumpet, not a whistle! In fact, we might venture to say that the trumpet is God's favorite instrument. God blew it at Mt. Sinai, when He gave the written Law. He further instructed that the trumpet was to be used among His Old Testament people to signal their assemblage, to announce their advance on the march, and to sound the alarm during times of war. So trumpets were blown, and the walls of Jericho came crashing down. Gideon and his 300 warriors blew their trumpets, and 'the Sword of the Lord' was with them in a great victory. Nehemiah built and defended the walls of Jerusalem with the trumpeter always at his side.

But a trumpet also played its part during days of gladness: on feast days

Postmaster: Periodicals postage paid at Roseville, MN 55113 and at additional offices. 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 (CLC). Website address: www.CLCLutheran.org

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

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. E-Mail to BennoSydow@yahoo.com. Individual subscriptions {foreign—U.S. currency only}: \$13.00 {\$17.00} for one year; \$24.00 {\$32.00} for two years; \$35.00 {\$47.00} for three years. Subscriptions sent in bulk to congregations: \$11.00.

Spokesman Internet access: <http://www.lutheranspokesman.org>

Printed in U.S.A.

and new moons, over burnt and peace offerings. Especially did the trumpet sound throughout the land on the Day of Atonement during the great Year of Jubilee. Thus did the Lord announce freedom, a new beginning, and forgiveness of sins for the people through the sacrifices which pointed ahead to His own atoning Lamb—Jesus the Christ!

An often-warned-of Day!

We might even wonder whether there was not an angelic trumpeter blowing antiphonal praise in accompaniment to the heavenly choir over the fields of Bethlehem. Zechariah mentions the Lord God blowing the trumpet when the ‘King’ entered Jerusalem on Palm Sunday, bringing salvation and freedom to His people through His passion and death.

Hence, even as Israel shouted while the Lord ascended to Zion amid the sounding trumpet (Ps. 47), so today God’s people ought to celebrate Christ’s ascension and the spread of His gospel among all nations.

But will the trumpet blow again? Indeed, and in such a manner that God has saved the best for last. Then will happen what I so mistakenly thought was happening fifteen years ago. The victorious Redeemer-King will return.

He “will descend with a shout, with the voice of an archangel, and with the trumpet of God” (1 Thess. 4:16).

For the unbelieving wicked, this day of resurrection will be a terrible day, an often-warned-of day; for proudly ignoring and rejecting the love and gospel invitation of the Man of suffering and glory, they will be justly consigned to everlasting punishment.

Those asleep in Christ will also hear. The trumpet will sound, and the walls of corruption and mortality will come crashing down forever. The faithful will be raised, their bodies changed like unto the Lord’s glorious body, perhaps even with voices resembling the voice of Him which is as of a trumpet (Rev. 1:10). Then the saints who are alive will be caught up in the air with them.

The last trumpet will be the sound of resurrection victory, a call to assemble for judgment, a call to greet our Savior-King, and an invitation to the heavenly feast and eternal happiness. Oh, blessed trumpet! Oh, how glorious our Lord!

And *that* is how it will be...on the Day the Lord returns!

—Pastor David Fuerstenau
Ketchikan, Alaska

So Many Blessings!

We have so many blessings for which we to be thankful!

As we gather for our Thanksgiving meals, we will give thanks for the food that is literally piled up on our tables. We will give thanks for all of the things that we have been given, “...clothing and shoes, food and drink, house and

home, wife and children, land, cattle, and all goods, and all that I need to keep my body and life.”

Yet there is so much more to Thanksgiving than what can be seen or eaten! Even as the LORD provides blessings for our bodies, He blesses the bodies and souls of His children with

His protection, as He “...guards and protects me from all evil.” He promises His children that “No evil shall befall you, nor shall any plague come near your dwelling; for He shall give His angels charge over you, to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone” (Ps. 91:10f). He sends His angels to watch over us and protect us, He turns evil to work for our good, and He strengthens us through the troubles He permits to come into our lives.

Why does He do all of this? He does this, “purely out of fatherly divine goodness and mercy, without any merit or worthiness in me.” For He is “the Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth...” (Ex. 34:6-7).

Perhaps nothing demonstrates this better than the fact that the LORD God provides His blessings even to all the wicked. They too are included in the “eyes of all” who wait upon the LORD, to whom He “gives them their meat in due season.” Our heavenly Father literally showers believer and unbeliever alike with blessings, “for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust” (Mt. 5:45).

Even more importantly—and even more instructive—is that God the Father sent His Son to save all people, believers and unbelievers alike, so that our salvation was not accomplished “in view of faith” (that is, because God foresaw that we would believe).

Rather, “God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom. 5:8)—that is, for all humans, for “Christ Himself is the satisfactory payment for



our sins, and not for ours only but also for the whole world” (1 Jn. 2:2).

God is our Heavenly Father!

The bottom line: We owe our lives to God! Our Father in heaven does all of this for us out of grace, His undeserved love. And what does He demand in return? What payment is required? None! It is the free gift of salvation through Jesus Christ. We know that our Lord provides for us, and we trust that He will continue to do so according to His promises.

We know that our Lord guards and protects us from all evil, and we trust that He will continue to do so, for He is our heavenly Father. We know that our heavenly Father offered His Son to be our Savior from sin. We trust in Him who has saved us.

And we trust that, even as the LORD God has provided for our bodily welfare, He will continue to provide for our greatest need—the forgiveness of sins. We are convinced that He will continue to work and strengthen our faith and keep us unto eternal life in heaven, as the Apostle Paul confesses: “I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that

Day” (2 Tim. 1:12).

Daily “...consider what great things [the LORD] has done for you...” (1 Sam. 12:24) and for all people. Give thanks to God, knowing and trusting that “He who did not spare His own Son, but delivered Him up for us all...” shall also freely give us all things (Rom. 8:32).

As a part of His creation, “...it is our duty to thank and praise, serve and obey Him.” As His children, it is our privilege to thank and praise Him, for

we know that it is from Him and Him alone that our blessings of body and of soul have come.

It is our privilege to do the will of our heavenly Father, knowing that His Son, our Savior, obeyed His Father, even to the point of the death on the cross, that we might be acceptable to God—indeed, that we might be made “...the righteousness of God in Him” (2 Cor. 5:21).

—Pastor Joel Fleischer
Marquette, Michigan



Thanksgiving—More than a Holiday

We always look forward to Thanksgiving Day. It's a great holiday for family and friends, feasts and fun, or just a relaxing day off from work. We enjoy those things, but those things don't necessarily make us thankful.

For the child of God, Thanksgiving is an attitude of the heart, not a holiday; it is a fruit of faith, not a day on the calendar.

It is ironic that some of the greatest evidences of God's abundant, earthly blessings are the very things that often lead one to be less thankful. Consider the following examples:

Ease — Especially in our urban society, getting the food that goes on the table has never been easier. We don't have to do any of the work of growing or producing it. We just go to the grocery store to buy any kind of food we desire. We don't even have to labor to prepare it. Just nuke it for a few seconds, and it's ready to eat.

When it is so easy to get daily bread, it becomes easy to forget how dependent we are on God. We can forget that if God did not bless the farms and crops of our land, there would not

be the food in the grocery stores. We can forget that if God did not bless us with the means, we could not even go down to the grocery store to buy food.

Abundance — There is such abundance of everything in our country. We go into grocery stores and find large piles of produce and shelf after shelf of food. More types of food are available than ever before in the history of the world. There are so many gadgets and gizmos to buy that people have a problem finding places to put them all.

We easily take for granted and no longer really appreciate our abundance. We assume there will always be plenty to supply all our needs, and so we may not be particularly thankful for it.

Technology — Modern technology is truly amazing. When I was in grade school, the only computers were room-sized monsters that were used by NASA and large companies. Today

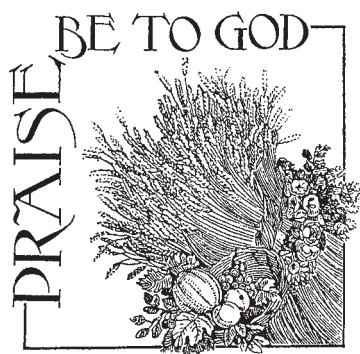
there is more computing power in a lap-top than in the outmoded room-sized super computer. I bought my first computer just eighteen years ago with its tiny seven-inch screen. There is 800,000 times more memory space on a little jump drive than I had on the hard drive of my first computer.

That is just in the field of computers. Man has made so many advances in so many areas, it is truly astounding.

Does that advancement give us the feeling that man can do almost anything? That if we really put our mind to it, we can solve every problem that comes up? This breeds a sense of self-sufficiency which makes thankfulness decline.

One of our most basic needs of life is food. In many ages and places in the world, people have spent the majority of their time and effort gathering, growing, or hunting food. What a blessing that we can simply go to the store and buy any type of food we want, allowing time for so many other things.

Let us continue to thank God for our daily bread; even though it is so easy to get, it still comes from Him. How thankful we should be that we don't have to go hungry. Many of us have never



known any lack—what a blessing!

Technology and all the modern advancements are great gifts. All wisdom and ability comes from God. Man would not have discovered or invented anything had it not been granted from God. When we enjoy all the modern conveniences, let us stop to give thanks to the Lord for making it all possible.

Above all, we thank and praise God for His grace and mercy in Christ Jesus our Lord. Without His grace and salvation, none of these earthly blessings would have any lasting meaning or joy.

Let us remember the goodness of the Lord so that our celebration flows from a heart of genuine thankfulness, and not just from the love of a holiday.

—Pastor David Reim
Vernon, British Columbia, Canada



The Bible—The Book of Books

Each year it has become customary in some churches both in our country and abroad to observe what is known as “Bible Sunday.”

This annual observance has been fostered by various Bible societies which are committed to distributing Bibles in the many different nations of the world and to getting people to read

it. One Bible society began to promote the annual observance of Bible Sunday back in 1904.

Looking over the special observances of the Church Year in our circles, a “Bible Sunday” is not listed. While such a Sunday has not been a part of our religious tradition, any time efforts are made to get the Bible into

the hands of more people of the world and to encourage the reading of it, this is truly a worthy cause. The effort is consistent with Jesus' great commission to His Church of spreading the gospel message of salvation throughout the world.

In these latter times when gross spiritual darkness and confusion are so pervasive, not only is it needful to get Bibles into the hands of the people, but in various cases it also helps those who already have the Bible to know that the Bible is the Book of books.

One example of this need can be seen in the promotion of a Bible Sunday by one national society. This society mentioned other religions such as the Sikhs, the Moslems, and the Jews, all of whom have their sacred books. Then it went on to say, "Christians, just like other believers, have their scriptures."

In this age of false ecumenism, it is becoming increasingly common to hear religious leaders from "Christian" churches make the faulty claim that other sacred books are just as valid as the Bible, and that the paths of salvation laid out in them are alternate routes to heaven.

These hirelings (John 10:12,13) who do not have the best interest of their sheep at heart are blind to the exclusive nature of Christianity's path of salvation. The Bible is very clear about this exclusivity. In the Bible Jesus is found declaring about Himself, "I am the way, the truth, and the life. No one comes to the Father except through Me" (Jn. 14:6). Being filled with the Holy Spirit, the apostle Peter testified concerning Jesus, "Nor is there salvation in any other, for there is no other name under heaven given

among men by which we must be saved" (Acts 4:12).

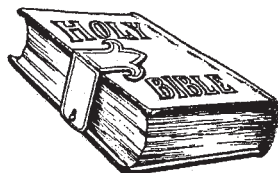
A Unique Message!

There is a common refrain in all the sacred books of non-Christian religions, whether it is the Veda of Hinduism, the Koran of Islam, or the Tripitaka of Buddhism. That refrain is that salvation can be merited through human works.

The following are just two examples. In Surah 28:67 of the Koran it is said, "But any that (in this life) had repented, believed, and worked righteousness, will have hope to be among those who achieve salvation." In the Tripitaka of Buddhism it is stated that the way of salvation or deliverance from the cycle of suffering is achieved by following these eight noble paths: "right belief, right aspirations, right speech, right conduct, right means of subsistence, right effort, right mindedness, right meditation."

According to the just demands of His law, the holy God requires us to be absolutely righteous (Mt. 5:48); since we all have miserably failed to accomplish this (Rom. 3:10-12), no amount of right thinking, right speech, and

A Word of Truth



*Sanctify them by Your Truth.
Your Word is Truth.*

John 17:17

right conduct can make us righteous and eternally saved (Rom. 3:19,20).

As we read through the Bible, the common refrain found throughout is that Jesus alone is our Savior from sin, eternal death, and the devil, and that He alone is our righteousness before God (Rom. 3:21-25a).

In the Bible the apostle Peter testifies that Old Testament prophets wrote of this salvation through the promised Christ: “To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins” (Acts 10:43). Also the evangelist John wrote concerning his Gospel

record—yea, of all Holy Scripture—“These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (Jn. 20:31).

The Bible is the Book of books because it is the only sacred book that contains God’s revelation of His plan for the eternal salvation of sinners through our Savior Jesus Christ.

Get the Bible into the hands of the people and spread the word of its unique message of salvation through Jesus Christ!

—Pastor Mark Gullerud
Eau Claire, Wisconsin



Studies in First Timothy—

“This is a faithful saying: If a man desires the position of a bishop, he desires a good work...” (1 Tim. 3:1)

Chapter 3: 1-7

You Desire This???

“If a man desires the position of an overseer,* he desires a good work.”

By these words St. Paul was clearly encouraging Timothy to value the public ministry for himself and to promote it in Ephesus. In our day the ministry can appear unattractive to the public—even to other Christians—if the focus

is on the modest pay, the long hours, the prospect of being pilloried for preaching Biblical doctrine in a post-Christian society, the challenge of careful study of the Bible, and the need to apply it to one’s hearers in class, congregation, or casual conversation.

The prospect might sell better if it is pointed out what the public ministry really involves—the “I get paid for this?” joy of participating full-time in the Great Commission, the opportunity to speak confidently of divine truths otherwise unknown to mankind, the daily privilege of studying Holy Scripture (often in the original lan-

*The Greek word here, *episkopos*, literally means “overseer.” In this context it refers to one who serves in the ministry of the Word, a shepherd of believers. Sometimes translated “bishop” and the origin of the word Episcopal, there is none of the hierarchical notion that a “bishop” is somehow higher in rank than other servants of the church. His office is “to shepherd the church of God, which He purchased with His own blood” (Acts 20:28).

guage), with the goal of laying it on the hearts of people in every walk of life, under every condition.

Featured on these pages a few months ago was a talk given to young people—a chapel talk which took the rather contrarian view that “you should not enter the public preaching or teaching ministry if you cannot handle...the joy of sprinkling water on a baby’s head and uttering the words, ‘I baptize you in the name of the Father and of the Son and of the Holy Spirit....’ You should not become a teacher, if you cannot handle the wonder that you see in a child’s eyes as you tell her about the love that Jesus has for her...” You get the idea (for more, see August 2008 *Lutheran Spokesman*).

At any rate, Paul is correct when he asserts that those who desire the position of an overseer desire a good work—good, that is, in the eyes of the Lord who seeks willing candidates for the public ministry for the edifying of His Church (Eph. 4:8ff).

The minister of the Word does a good and useful work among people who benefit from his service as spiritual doctor, advocate, educator, rescue worker, counselor, and so forth. The labors of a shepherd are good and wholesome training for one’s own discipline and growth in the faith of our Lord Jesus Christ.

You desire this? Good!

But remember that Satan desires you!

Peter vowed to stand up for Jesus and defend Him to the death, but Jesus responded with a chilling “Satan has asked for you, that He may sift you as wheat” (Lk. 22:31).

In advising Timothy, Paul has no illusions about the devil allowing the

Lord to send laborers into the harvest without some kind of fight. And often the fight is a shrewdly personal attack. He notes the danger that the inexperienced shepherd might be tempted to abuse his position as pastor by exalting himself over the people or by exceeding his role as instructor in God’s Word. “Not a novice, lest, being puffed up with pride....”

The temptation might arise to become discontent at the material hardships of the work or to use the office as a means of material gain (note Paul’s stern warning to Timothy later in this epistle about the love of money, 6:9ff).

Furthermore, Paul knows that the public’s view of Christianity can be deeply colored by their impression of the preacher, and that Satan often plots to bring shame on the minister in order to bring the Church, the ministry, and the gospel itself into disrepute.

“An overseer *then*...” Yes, the public ministry is a thing to be desired—and must never be brought into dishonor. So there are qualities that must be sought and found in the gospel minister. It is his faith that draws him to this work; now, through his faith, a sanctified lifestyle must present some safeguards.

What follows are qualities that every Christian should strive for, but in them the minister of the Word should be “blameless”—above reproach from people who might seek ways to accuse him of unrighteousness.

The first qualification listed, “husband of one wife,” has been the subject of a lot of debate. Literally, it is either “a one-woman man” or possibly “a one-wife husband.” The phrase might intend to prohibit polygamy or to bar a divorced man from the ministry; but I suspect that the apostle is simply say-

ing that a shepherd can not be a womanizer, which can prove disastrous in the ministry.

An overseer's temperament comes into play because he deals so much with people at their most vulnerable level. Therefore he should be "temperate," not temperamental; carry himself well among people, with good sense ("sober-minded") and kindness ("hospitable"). He should be "apt to teach"—alert to doing what it takes to communicate the Word to the heart and mind of others.

There are prohibitions—an affinity for alcohol, belligerence, or greediness cannot be tolerated.

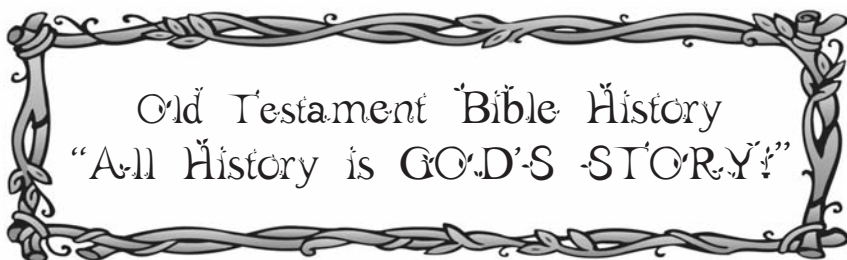
The overseer must "rule his own house well," meaning, he is attentive to the spiritual training and discipline of his family since, using Paul's logic, "if a man does not know how to rule his

own house, how will he take care of the church of God?"

He should be a seasoned believer, not a neophyte (the literal Greek term), so that he has learned to be alert to Satan's attacks and how to combat them. (Here, the "Chief Shepherd" [1 Pet. 5:4] set an example of silencing the attacks of the Adversary by employing the Word).

The gospel ministry is a richly meaningful calling—a good work. May those who desire this attend to their own spiritual qualifications. May the Lord supply the pulpits of His church with faithful servants. And may the Spirit cause their ministries to prosper in the things that will matter for eternity.

—Pastor Peter Reim
Loveland, Colorado



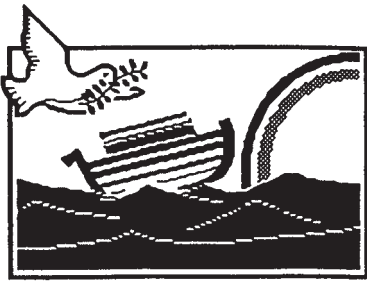
No. 6 in Series: Genesis 6-9

The Flood of Noah

The apostle Peter predicted: "Scoffers will come in the last days" who will deny any thought of the world's end or of final judgment (2 Pet. 3:3-4). He asserted that such people will "willfully forget" that God created the world and then caused it to perish—"being flooded with water" (2 Pet. 3:5-6).

The flood of Noah was a world-wide judgment of God upon mankind's sin. The Bible record describing it was to serve as a warning against further rebellion.

References to a world-wide flood are found within the literatures of almost every culture. The biblical account of



the flood is still well-known, even if it is not always believed. Let us review the Bible account and learn from God's instruction.

Punishment

The Bible reveals that after the fall into sin, the vast majority of mankind rebelled against God. Unbelievers intermarried with believers, resulting in a rebellion by virtually everyone. Violence, murder, and corruption ran rampant. "The LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually" (Gen. 6:5). God decided to punish mankind by drowning land-based air-breathers through a flood.

Noah, however, and his family remained faithful to the LORD. The LORD decided that He would preserve this one man and his family, establishing His covenant with them, so that He might fulfill His promise of a Savior through them. He told Noah to build an immense ark to preserve himself, his family, and two of every kind of birds, land-based air-breathing animals, and creeping things.

Patience

The Bible reveals the extreme patience of God. While the wickedness of mankind surely warranted immediate judgment, God delayed that judgment for 120 years (Gen. 6:3).

During that time Noah and his sons built the ark, but they also preached—by word and action prophesying of coming judgment and offering their listeners an opportunity to repent and be saved.

Power

The power of God soon became evident. It rained forty days and forty nights.

But that only began the destructive forces God unleashed upon this world. The physical evidence on the Earth's surface today testifies that in addition to rain "the fountains of the great deep were opened up" (Gen. 7:11). The biblical account explains that "the waters prevailed and greatly increased on the earth," covering even the mountains. Volcanic activity, earthquakes, and the shifting of the Earth's crust all contributed to the devastation of the pre-flood world.

For 150 days the waters surged back and forth, removing all traces of mankind's rebellion (cf. Gen. 8:3). Only then did the waters recede and reveal a new and very different world.

Providence

"Then God remembered Noah, and every living thing...with him in the ark" (Gen. 8:1).

"...Noah...and his family remained faithful to the LORD. The LORD decided that He would preserve this one man and his family, establishing His covenant with them, so that He might fulfill His promise of a Savior through them."

God had shut His chosen survivors up in the ark. They remained safe as the ark floated on the deadly flood waters. They endured the stormy weather and then waited for months—perhaps wondering whether God had forgotten them.

But in His providence God remembered them! The ark came to rest on “the mountains of Ararat” (Gen. 8:4). The waters receded, revealing first an inhospitable landscape but ultimately giving evidence of a world that would sustain life.

Noah and his family waited, continuing to care for the animals, until God Himself commanded them: “Go out of the ark, you and your wife, and your sons, and your sons’ wives with you” (Gen. 8:15).

After one year and ten days, how wonderful it must have been to release the animals into a new world which they were now to replenish and inhabit.

Promises

Noah and his family immediately held a worship service. They “took of every clean animal and of every clean bird, and offered burnt offerings” to

the LORD (Gen. 8:20).

The LORD smelled the soothing aroma,” but noted starkly that “the imagination of man’s heart is evil from his youth” (Gen. 8:21). Even so, God promised never again to destroy the entire Earth with water. He promised that “while the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease” (Gen. 8:22).

To affirm His sincere intent, God placed the rainbow in the sky, informing Noah and his family that whenever a rainbow would appear in the sky, He would remember His covenant to them.

The great flood of Noah described in Genesis is not a myth as many suppose, but rather the narrative of a true historical event—a judgment of God upon sin, which still stands as a warning against man’s rebellious heart today.

The great flood is a testimony to the punishment, patience, power, providence, and promises of our Savior God!

—Pastor Paul Nolting
Mankato, Minnesota



Seventh in a series (of eight) on the life of
Samson

There, but for the grace of God, go I

Please read Judges 16.

If history repeats itself in the lives of nations and civilizations, it certainly does so with individuals. A child of

God dare not get so sidetracked from his calling in God’s kingdom that he sleeps with the enemy. So it was with Samson.

Perhaps the most well-known of his escapades was his dalliance with Delilah. She is not described as a prostitute (that was a different one of Samson's valley girls), but she did entice Samson to her bed for money.

We are told that he loved this female from the valley of Sorek, and it was a misplaced love not only because she was not a child of God but because she contracted with the Philistines to discover the secret of his strength—so they had a chance to defeat him, of course—and they made the price right, too: a king's ransom.

Now comes the unbelievable part: Delilah even blurted out the Philistine strategy. "So Delilah said to Samson, 'Please tell me where your great strength lies, and with what you may be bound to afflict you.'" Possibly Samson thought it would be fun to be tied up by his girl friend (a kinky sex game, perhaps); he knew he could burst free if she tied him up.

So she did. And he did.

Once they did it with new bow-strings, once with new rope cordage, and once with his shaggy mane woven into the batten of her lap-loom.

A man with any sense at all would have figured it out by now that she was bad news. But being in love does strange things to a fellow's good sense; indeed, Satan was making capital of Samson's two weaknesses: self-confidence and lust. So while he thought he was in control, in reality he was being controlled by emotions he let get out of hand.

And so it was that the slut controlled him. She whimpered, "How can you say, 'I love you' when your heart is not with me? You mocked me these three times and have not told me where

your great strength lies." And it came to pass, when she pestered him daily with her words and pressed him, so that his soul was vexed to death, that he told her all his heart" (Judg. 16:15-17). He was so infatuated that he stayed there instead of getting away. He let himself get pestered into nervous collapse.

WHY?

Here we must pause to enquire WHY it made him so nervous; why was it so stressful to tell her how come he was "the incredible hulk"? Though he may have had a suspicion she would betray him with that knowledge, he was unable to break loose from her allurements. OR, he was ashamed to admit he was a man of God, a called servant of Jehovah, here playing sex games with a hooker! Here was God's superman in bed with a slut who had no morals about sex and who certainly had no respect for Samson's religion.

NOW (at this stage of the game) should he tell her that he was a servant of Jehovah, a special man in God's plans for His holy work on Earth? Clergymen have been caught where Samson was caught, doing things they knew were shameful but too weakened by lust to break loose. Careers have been ruined, marriages befouled, and souls lost by that strategy of Satan.

So we can imagine he was feeling guilty for lying with this degenerate female; instead of being a light for her soul, he had joined her in the darkness. A child of God who willfully gets into degenerate company is guilty of a lot before God, and living like that will certainly be stressful as conscience accuses while pride and lust find excuses.

None of us has to look very deep into his/her own life to know how it works, for your life (or mine) is different from Samson's only in degree; we are but variations on the theme. Samson's pride over his physique and muscles made it easy to get a girl friend for sex, and that was used by Satan to make him a slave to lust, by which he lost his connection to God.

So he lost God's protection, he lost his family, he lost all decency in his morals, he lost his eyesight, he lost his freedom, and finally he lost his life.

He had so much to lose, as does every child of God; he had many wonderful endowments of body and soul, but he threw them all away down the sewer of self-indulgence and lust. He had become a slave of sin long before he was blinded and caged by the Philistines.

Now, why does God spend so much time telling us where Samson went wrong?

It is his personal life that God is interested in portraying to us—how Samson coped with the daily and regular stresses of human life; how he handled temptations when he was in love, for example. God is interested in our private lives, too, for the battlefield is in here (the heart), the borderland where we daily struggle against our particular weaknesses—whether of lust or coveting, pride or selfishness, conceit or cold-heartedness.

God help us to be more watchful in our lives for our souls' welfare than Samson was in his. Blessed are they that hear the Word of God and treasure it! Amen.

—Paul R. Koch

(first used as a chapel talk at ILC, Eau Claire, Wis.)



A New Series: Portraits of Christ

Each of the four Gospels of the New Testament Holy Scriptures, as it relates the life and ministry of our Savior, has its unique characteristics.

Our congregation recently spent a two-year weekly Bible Study on the Gospel of Matthew. It was noted that Matthew wrote his Gospel primarily for the Jews, showing that Jesus of Nazareth was the Fulfiller of Old Testament prophecies concerning the Messiah. A phrase like "All this was done that it might be fulfilled..." appears more frequently in Matthew's Gospel than in the other three. Matthew stresses Jesus as King of kings and Lord of lords.

Mark's Gospel is often called the

Gospel to the Romans. It has very few references to the Old Testament (not attempting to prove by the Old Testament that Jesus was the true Messiah). Mark passes over the childhood of Jesus, and instead leads his readers quickly into the Savior's public ministry. Mark is intent on portraying Jesus as the almighty Son of God. A listing of the Savior's miracles will reveal that Mark's shorter Gospel has comparatively more miracles than the other three.

It's interesting to note that Luke, the writer of the third Gospel, was also the writer of the Book of the Acts of the Apostles. Luke, a physician, was with St. Paul on his second missionary jour-



Matthew



Mark



Luke



John

ney, leading him to stress the universal nature of Jesus' kingdom. As his beautiful "Luke 2 Christmas story" stresses, the Lord Jesus, as the "Son of Man," is the World-Savior. Luke's Gospel contains many of the parables of Jesus.

The three Gospels mentioned are often called the "Synoptic" Gospels, because—though as indicated each has its unique characteristics—they do present the same general view of the life, death, resurrection, and teaching of our Lord.

That brings us to John's Gospel, the fourth. As the disciple "whom Jesus loved" (Jn. 21:20), John wasn't as interested in the historical events and deeds of the life of Christ as he was with the teachings of the Savior. And if Luke stresses the humanity of Christ, John stresses His deity, His God-head. John—who also wrote the three epistles that bear his name as well as the book of Revelation—says clearly that he wrote his Gospel so that people "may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name (20:31).

In his Gospel John wants to offer a simple and clear statement of salvation (almost every Christian knows for memory the "gospel in a nutshell" [3:16]). To accomplish his holy ends, John presents various "portraits" of Jesus, as well as many discourses of the Savior. To John Jesus was and is "the Word made flesh." This Gospel contains many of Jesus' "I am..." statements, such as: "I am the bread of life," "I am the Light of the world," "I am the

Good Shepherd," "I am the Vine," and "I am the Way, the Truth, and the Life...."

In this issue a new series begins in which our writers will expand on "Portraits of Christ" in the Gospel of John. May we be encouraged to turn often to this Gospel to read the wonderful word-pictures the Spirit uses to portray our "Beautiful Savior."

—Editor

Chapter By Chapter "Portraits of Christ" in John's Gospel:

- Ch. 1 The Son of God
- Ch. 2 The Son of Man
- Ch. 3 The Divine Teacher
- Ch. 4 The Soul-Winner
- Ch. 5 The Great Physician
- Ch. 6 The Bread of Life
- Ch. 7 The Water of Life
- Ch. 8 The Defender of the Weak
- Ch. 9 The Light of the World
- Ch. 10 The Good Shepherd
- Ch. 11 The Prince of Life
- Ch. 12 The King
- Ch. 13 The Servant
- Ch. 14 The Consoler
- Ch. 15 The True Vine
- Ch. 16 The Giver of the Holy Spirit
- Ch. 17 The Great Intercessor
- Ch. 18 The Model Sufferer
- Ch. 19 The Uplifted Savior
- Ch. 20 The Conqueror of Death
- Ch. 21 The Restorer of the Penitent



PORTRAITS OF CHRIST

#1 in series — The WORD of GOD

Have you ever had a family portrait taken? We did a short time ago. The portrait hangs in the hallway with others taken at different intervals in time.

Portraits show us as we were and as we are. When compared to others, they show us how we changed.

The Gospel of John offers us a number of portraits of the Lord Jesus, snapshots of His person. These portraits do not change with time. Their purpose is to show us the Savior that our faith in Him might be strengthened.

What do we see when we look at these portraits painted by the Spirit of God and given to John to brush onto the canvas?

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made” (vv. 1-3).

I’ve not been to a lot of art galleries, but I think that if this portrait were displayed, the title would read: The WORD of God. Instead of picturing a Bible, there’d be a picture of the second person of the Holy Trinity, who is One with the Father and the Spirit.

Jesus the Christ is not just a man, but the Eternal God, the WORD who was present in the beginning, is present today, and will be to the end and beyond. We see from this portrait that Jesus is the Eternal Son “by whom all things were made,” as we confess in



the Nicene Creed.

In this chapter, the Spirit of God paints more than one portrait of Christ. “He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him” (vv. 10-11).

The title of this second portrait would be: Unrecognized and unknown. The canvas would be such that most would walk by without noticing. Those who stopped to look at this portrait would be left with a feeling of deep sadness. It relates to us that Christ came to his own—He was born to Jews and lived among Jews—and yet to many of them He remained unrecognized and unknown. It wasn’t that they didn’t know who Jesus of Nazareth was (...just the son of Mary and Joseph, they would say—cf. Mark 6:3). Rather, it was this that they didn’t believe Him to be the Christ.

Our Only Savior

When we look at Jesus, God helps us to see Him for who He is, not for whom others want Him to be. By God’s grace we look upon this portrait

and thank God for the faith He has granted us to confess: “You are the Christ, the Son of the Living God!”

Blessed with such faith, we join in adoration of our Savior: “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (vv. 12-13).

For those who by nature are hell-bound sinners, there is one portrait we dare not miss: “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” (v. 14). The title of this portrait would be the words of 2 Corinthians 4:6: “For it is the God who

commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

In this portrait we see God take on human flesh and blood. He is pictured in the manger, on the mount of transfiguration, on the cross, and outside the empty tomb. He is the one and only Son, the apple of His Father’s eye, and our one Savior.

When troubled by Satan or stumbling in our faith, we need only look upon these portraits painted in the first chapter of John’s Gospel and see that all is well.

—Pastor Andrew Schaller
Watertown, South Dakota



The Word From Immanuel

*Chapel Talks to the student body of Immanuel
Lutheran College, Eau Claire, Wisconsin
To our young readers - This is for you!*

THE GIFTS OF IMMANUEL

[August 25, 2008, Chapel Address]

“But to each one of us grace was given according to the measure of Christ’s gift. Therefore He says: ‘When He ascended on high, He led captivity captive, And gave gifts to men.’ (Now this, ‘He ascended’ — what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ” (Ephesians 4:7-12).

Students, parents, teachers, staff, and friends of ILC: grace be unto you and peace from God our Father and our Lord Jesus Christ.

God willing, before this year is over there will be a new building on our cam-

pus. It will take many different people with many different talents to complete the project. From the architect who first designed the building, to the landscaper who puts the last bush into place, each one of these people will contribute to the

building in accordance with the gifts which God has given to him. We don't expect the architect to do the landscaping nor the landscaper to draw up the building plans.

We thank our Lord that He has spread these gifts around and has made them available to us. We pray that He will bless this building project and bless the education that takes place there.

The education that takes place is another kind of building project—a spiritual one. It also requires many different people with differing gifts—spiritual gifts. As we are set to begin a new school year, we are going to take a look at THE GIFTS OF IMMANUEL. We will consider their source, their nature, and their purpose.

The source of these gifts is Christ Himself. He is the One who gave gifts to men; to each one of us grace has been given according to the measure of Christ's gift.

However, Jesus could not do this unless He first prepared us to receive such gifts. So the apostle Paul writes that He who ascended on high and poured out these gifts first descended into the lower parts of the earth. He descended from the glories of heaven, not out of curiosity like some mythological quasi-deity who wants to find out what human beings are like.

The Son of the only true God actually became human. This He did so that, as a man, He could accomplish the righteousness that we have failed to accomplish. This He did so that He could bear the penalty for all our unrighteousness. Jesus descended in order to save us from a well-deserved, everlasting punishment.

So our Savior prepared us to be fit-

ting vessels for His gifts of grace. Without this preparation, we would be unfit. We would misuse His gifts for sinful purposes. But now we are cleansed with His blood and covered with His righteousness. We are prepared.

He who descended is also the One who “ascended far above all the heavens, that He might fill all things.” This too was necessary. Once He was confined in time and space, unable to extend His reach over all the Earth. But now He is beyond these limitations. He is fully glorified and fills all things in heaven and on Earth.

It is this glorified Savior, this omnipresent God, who now pours gifts into the vessels that He has prepared. Some of the gifts are mentioned here: apostles, prophets, evangelists, pastors and teachers. Other gifts are mentioned elsewhere. In Romans 12 Paul mentions prophecy, ministry, exhortation, giving, leadership, and showing mercy. And there are many more.

Why is it that our Savior-God is so involved with us? Why does He bother to be all over the Earth bestowing gifts on His people? Paul tells us: “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.” This is the purpose of Christ's gift-giving.

“For the Work of Ministry”

He wants to equip all His people “for the work of ministry,” that is, for the work of service. He gives each of us what we need to serve Him and His Church. The end purpose of this is, of course, the salvation of lost souls. Christ gives gifts to His people so that they serve Him in saving the lost. In many different ways we serve for this

“...Many students have passed through the doors of ILC. They have taken advantage of the gifts that God has given and they now serve Christ in His Church. Some serve as laymen, some as pastors, and some as teachers.”

purpose.

Christ refers to His Church as His “body” of which He is the Head. So He says, “for the edifying of the body of Christ.” Edifying: building up. Christ gives all the gifts that are needed to build up His body, “until we all come to the unity of the faith and of the knowledge of the Son of God, to a complete man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the building up of itself in love” (Eph. 4:13ff).

Yes, it is a building project, and the project continues to this very day. Here at Immanuel Christ has been and continues to be pouring out gifts upon His people, so that the body of Christ continues to grow and be strengthened in faith and love. For this reason, ILC is a multi-gifted school. Christ has given gifts to the faculty, to the staff, and to the students.

Some gifts are more evident than others. In this building, can you see what is inside the walls or the ceiling? Yet, what is there helps to make the building complete.

As you look around at the different people who serve on this campus, you may or may not be able to see what their gifts are. But you can be confident that all God’s people on this campus have gifts. Likewise, you can be confident that God is using all of these gifts to equip you students for the work of service, for the building up of the body of Christ.

Sometimes God gives gifts that are dormant for a while. Others are ready for use right away. However, all gifts need to be developed. Throughout our lifetime, we are developing—or I should say, God is developing—these gifts. So today in this gathering, there are gifts which are lying dormant, waiting to be awakened and put to use by the Lord. There are gifts in infant stages, already available for use but needing more development. There are gifts that are fully developed and are now being put to good use.

Students: some of your gifts are obvious; others have yet to be awakened and developed. But each of you has God-given gifts...talents to be used in the work of service for the edifying of the Church. In order for this to happen, it is your responsibility to make the most use of the gifts that God has placed among the faculty members...gifts that have developed and matured.

I know that each of you will probably have a favorite teacher. However, if you really want to grow and develop your God-given talents, you need to realize that every teacher has been sent

here by God. And He has a good reason for each choice. The gifts that each teacher has will be used by God to help in the process of equipping you for the work of service for the building up of the body of Christ.

It is easy to focus on the weaknesses and failures of others and, believe me, there is a lot to focus on among the faculty, staff, and students. What is harder is to focus on the benefits that can be gained by making use of all God's servants. But if we do that, God will make sure that we gain the blessings He intended when He sent these servants to ILC.

Many students have passed through the doors of ILC. They have taken advantage of the gifts that God has given and they now serve Christ in His Church. Some serve as laymen, some as pastors, and some as teachers.

One day you too will complete your education here. Then you will use the

gifts that God has given you for the work of service for the building up of the body of Christ. Whatever your gifts are, when they are developed and you are committed to serve the Lord, then He will use you, and you will be a blessing.

Two building projects are about to begin. One consists of wood and plastic and metal and paper; it will serve us temporarily. The other is made of bodies and souls which are tied by faith to Jesus Christ; this one will serve us eternally.

We pray that God will enhance the talents of those who are engaged in both projects. But we ask His special blessing upon those who will be using their gifts for the building up of the body of Christ. When God blesses them, He blesses all who make up this school, which we call by the name of our Lord: Immanuel.

—Prof. John Pfeiffer



GROUNDBREAKING

On August 25, in connection with the Opening Service of the academic year at Immanuel Lutheran College (ILC) in Eau Claire, Wisconsin, we were privileged to take another step forward toward the construction of the new ILC

Academic Center.

Pastor Theodore Barthels represented the Board of Regents in the Groundbreaking Ceremony at the site planned for the new building, assisted by John Pfeiffer, President of ILC—and



Preparing for the Groundbreaking Ceremony: Jamey Bowe (project architect), Bldg. Com. Members Pastor Michael Roehl, Dean Marzofka, ILC Regent Pastor Theodore Barthels, ILC Pres. Prof. John Pfeiffer, Grounds keeper Luther Sieg, ILC Regent David Aymond.
Turning the sod: Pastor Barthels, Pres. Pfeiffer.

From a Pastor's Desk...

ELECTION DAY!

How privileged we are to live in a country where we are free—free to worship as we please, and also to vote.

You have heard it said before that as Christians we are citizens of two kingdoms, an earthly one and a heavenly one. Our citizenship in the Kingdom of Christ and God—"the holy Christian Church, the communion of saints"—overrides everything. Yet we should not take for granted the fact that we live in a country, a "democracy," which allows and depends upon its citizens to exercise their individual rights by voting 1) for public officials and 2) on certain issues which affect us as Christian citizens living within an earthly kingdom.

When we think about it, voting would be part of our "rendering to Caesar what is Caesar's," would it not, Christian friends? In short, it is our "civic duty" as well as our "right" to vote.

And then it goes without saying that one will want to vote knowledgeably. Candidates, after all, are seeking to be elected to positions where they will affect the issues. This behooves us to study to know and understand 1) the issues, and 2) the position of the respective candidates on those issues.

No small number of issues—particularly those in the area of the moral and ethical—are ones for which we as Bible-believers/confessors will find guidance in and from the Word of God. This is true, for example, with regard to such burning societal issues of our day as abortion and homosexuality (same sex marriage). We will want to select candidates who are—as much as can be discovered, at least—in line with the biblical stance (when it speaks to those issues).

It has well been said that Christians are the best citizens any nation can have. This is so because Christians for the most part are law-abiding. First, they respect government, "rendering to Caesar" the divine authority which the Scriptures ascribe it (cf. Romans 13); also, Christians are continually in prayer "for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and reverence" (1 Timothy 2:1-2). But to that end, besides praying, will we not want to vote, seeking to elect to office those who claim they will promote civic decency and moral uprightness within the nation?

As citizens of Christ's Church and Kingdom through faith in Him, we have no illusions that this world can ever be changed from its fallen state. Yet we can and should have a conscience about using our voting privilege to affect—in a peaceful manner—the moral stance which our society/nation adopts on a given issue or issues.

—From the bulletin of Redeemer Lutheran Church, Cheyenne, Wyoming; Paul Fleischer is pastor.

with a sprinkling of other planning, publicity, and architectural persons facing the assembly of students, faculty, staff, parents, and visitors.

In his address (based on Ephesians 4:7-12) to the assembly in the ILC Field House, Pres. Pfeiffer integrated three building projects—the Lord’s spiritual project with His people, the educational work beginning in the classrooms of ILC, and the building project of the new Academic Center. As Pastor Barthels

reminded us, “Things have come together for this day—by God’s great grace and blessing. Bless the Lord, and forget not all His benefits!”

Dear Father, enhance the talents of faculty and students; edify Your children so that we gain the blessings You intend for us; and continue to prosper Your building projects among us! We ask this in the holy name of Your Son, our Savior, Jesus. Amen!

—Paul R. Koch, reporter (and photographer)



Fifty Years of Faith

1954 ~ 2004

Foundations of Faith

Growing in Faith

Blessings of Faith

Going Forward in Faith

Editor’s note:

With our CLC looking ahead to the observance of its 50th anniversary in 2010, the *Lutheran Spokesman* has invited synod congregations who have or are observing their own anniversaries to submit a brief history. This is the first of what we expect will be a series of many in the coming months and years. (This one comes to us a bit belatedly.)

Pastor Ohlmann appended this note to the article: “If our history is correct, Faith in St. Louis, while not being one of the founding congregations of the CLC, has the distinction of being the first independent congregation to request membership in the newly formed CLC.”

To God alone the glory!

This Banner was used by Faith congregation during its Anniversary celebration

On July 28, 1954, a small group of Christians numbering twenty-five souls formed a new independent Lutheran congregation called the The Orthodox Lutheran Church of St. Louis, Mo. The congregation retained this name until November 7, 1968, when it became Faith Lutheran Church of St. Louis County.

Although the size of the congregation was small, fruits of faith were apparent. Fifteen men signed their names on the charter voters’ list of the congregation. During these early days Lord’s day worship services were held in the rented facilities of the American Legion Hall in Maplewood, Mo. Until a full time pastor could be called, the group of like-minded Christians was



Former Faith pastors Sydow, Fossum, Gullerud, Barthels, current Pastor Ohlmann with their wives (2004)

led in worship by Mr. Herman Strumpler. The worshipers joined in songs of praise accompanied by the organ playing of Mr. Otto Reimnitz.

On November 14, 1954 Pastor Julius Erhart was installed as the first full-time shepherd. Pastor Erhart was initially paid \$240 a month.

In the summer of 1955 the congregation purchased a church building in Webster Groves, Mo. for \$18,000. This was a stone structure formerly owned by a Pentecostal church. The building was to serve as parsonage and house of worship.

Even before the formal organization of the congregation, its founding members sought out other Lutheran congregations for the sake of fellowship and joint church work. The forebears of the congregation remained in the Orthodox Lutheran Conference (OLC) until 1954, at which time they felt conscience bound to sever fellowship ties

with that conference because of “anti-Scriptural doctrines and practices.” In 1956 the congregation entered into fellowship with the Wisconsin Synod.

By 1959, the congregation learned of a number of like-minded congregations who had left their respective church bodies of the LC-MS, WELS, and ELS for doctrinal reasons. In 1959 the congregation resolved to make application to a newly forming synod called the Church of the Lutheran Confession (CLC). Records show that The Orthodox Lutheran Church of Webster Groves was one of the first to make formal application to the CLC. At this time the membership numbered fifty-two, with seventeen voters.

In 1965 Pastor Erhart accepted another call. Professor Roland Gurgel of Immanuel Lutheran College served as vacancy pastor until Pastor Louis Bernthal became the pastor in October, 1965.

In August, 1968, the congregation sold its property in Webster Groves. In November the congregation changed its name to Faith Lutheran Church of St. Louis County, Mo. In 1969 the congregation began to receive mission subsidy in the amount of \$150 a month from the CLC. In hopes of building a house of worship, the congregation resolved to purchase a 2.09 acre parcel of land on Big Bend Road in West St. Louis



Members of Faith, St. Louis, in front of their church on 50th Anniversary day

County. Pastor Harms offered to seek part or full time secular employment.

In February, 1971, Pastor Harms resigned his call. He served as vacancy pastor until Pastor Michael Sydow accepted the call in August of that year. During the next couple of years the congregation constructed a church/parsonage combination on the land they had purchased. Once again Faith congregation realized the blessing of a Christian fellowship in the CLC, as it received a loan from the CLC's Church Extension Fund. The first service was conducted in the new house of worship on October 1, 1972.

Faith Lutheran Church has continued to worship in this facility to the present. Over the past forty-six years Faith congregation has been served by nine pastors: Julius Erhart (1954-1965); Roland Gurgel (1965); Louis Bernthal (1965-1969); Norman Harms (1969-1971); Michael Sydow (1971-1978); Vance Fossum (1978-1989); Mark Gullerud (1989-1995); Jerome Barthels (1996-1998); Todd Ohlmann (1998-present).

Announcements

Another E. Schaller Volume!

Volume VI of E. Schaller's *Selected Sermons* has been published and is being made available to our readership.

These forty-six sermons have been assembled to follow the calendar year beginning with the Sunday after Christmas and proceeding through Lent and the Trinity season of the Church Year. The closing triad of sermons concentrates on the three congregations addressed in Revelation 2 and 3.

This volume appears in time to order as Christmas gifts. The cost is \$8.00 per copy, plus postage.

Order from Paul R. Koch, 3425 Morgan Avenue, Eau Claire, WI, 54701-7023; Phone 715-835-5083; email: parekoak@aol.com

"Poems of Prayer & Praise"

This book is also in time for Christmas. Our readers may recall that the *Lutheran Spokesman* has, on occasion, printed some of the devotional-type poems by L. Dale Redlin. In his retirement Pastor Redlin has brought together an 125-page, 7x10 booklet of his original poetry.

CLC teacher Craig Owings writes in the book's Foreword: "Here you will find poetic devotions from the heart of a shepherd, written for the flock of the Good Shepherd. These are Christian poems—they reflect a Biblical worldview, and they express the love of God for us in His Son, Jesus Christ. They comfort the afflicted, and they also afflict the comfortable. Most of all, they focus the attention of the reader on the Savior Jesus Christ and on His gracious love, His redeeming life, and His sacrificial death for us. This is not 'modern' poetry; it is timeless poetry."

The cost is \$10.00 plus postage. Order from: L. Dale Redlin, 225 Crystal Circle, Mankato, MN 56001; e-mail: hope-dale@juno.com



Ingram Renovation Clarification

A member of the ILC Building Committee was concerned that some of our readers might have been troubled when reading that the renovation of Ingram Hall at ILC was "almost \$700,000" (October issue, p. 22). While the quote was accurate at the time referring to what the Building Committee projected initially, the cost was revised several times; the final cost came in at \$375,000. — Editor

Send Change of Address to :

Lutheran Spokesman
2750 North Oxford Street
Roseville, MN 55113