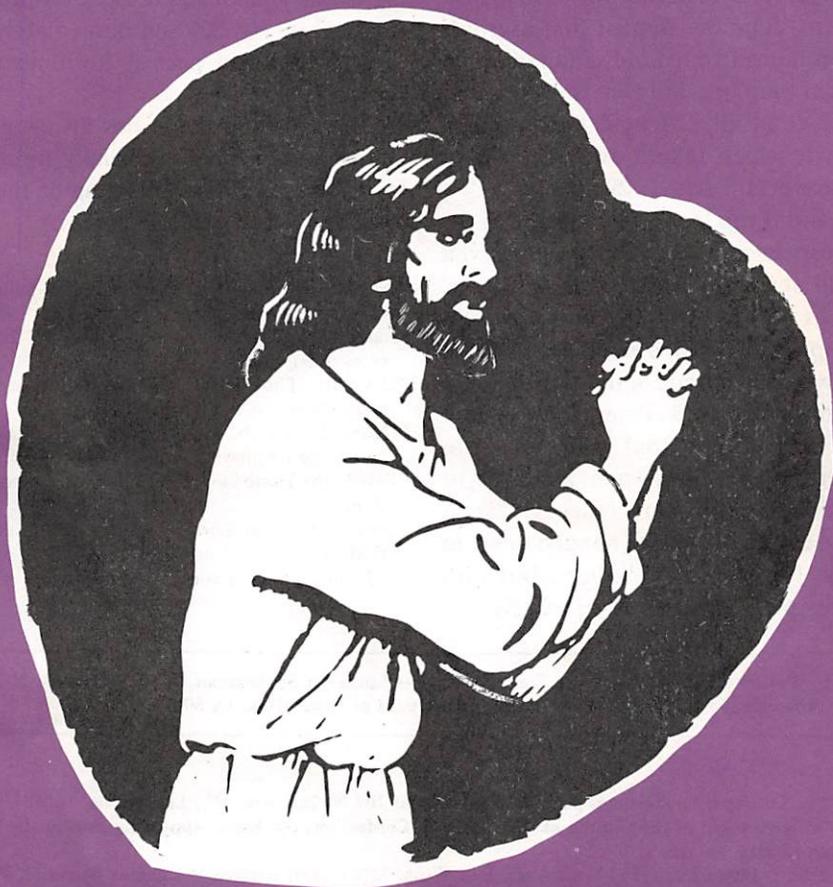


**Lutheran**

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# **SPOKESMAN**



**NOT MY WILL, OH MY FATHER,  
BUT YOUR WILL BE DONE**

**CHURCH OF THE LUTHERAN CONFESSION**

# The Names of Our Lord and Savior

## The Lamb of God

This name—the Lamb of God—is one of the most beloved and cherished names given to our Lord Jesus Christ. It was meaningful both to the Jewish people and to the early Christians. John the Baptist first ascribed this name to our Lord, and it marked Him very specially in the eyes and minds of all. "Behold the Lamb of God, which taketh away the sin of the world." (Jn. 1: 29, 36)

But if you look for this name in the Gospels outside of this passage, you will search in vain. This, however, does not mean there was little or no impact in it. This name was still so alive in the minds of the Christians in later times that Peter could write: "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a

LAMB without blemish or defect." (First Peter 1: 18-19-NIV) We also find in Acts chapter 8 that Philip heard the eunuch of Ethiopia reading Isaiah's passage on the lamb led to slaughter (Is. 53) and immediately showed him that perfect fulfillment was in Jesus.

Of course the name has also survived in our hymns, especially those for the Passion season. Some of the most well-known in our circles:

"A Lamb goes uncomplaining forth, The guilt of all men bearing."

"Lamb of God, pure and holy, Who on the cross didst suffer."

"O Christ, Thou Lamb of God, that takest away the sin of the world."

"Dear dying Lamb, Thy precious blood Shall never lose its power."

"Behold the Lamb of God! O Thou for sinners slain."

"Jesus Christ, our Lord most holy, Lamb of God so pure and lowly."

"O Lamb of God, I come, I come."

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## **Innocence**

What is the picture that comes into our minds when this name is used? There is real variety here. For Old Testament students the lamb is a symbol of meekness, lowliness, gentleness, and innocence. It is the picture of a life that did not cause harm to anyone but was often hurt by others. In fulfilling this picture Jesus said: "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls." (Mt. 11:29-NIV) The apostle Paul in his second epistle to the Corinthians mentions this: "By the meekness and gentleness of Christ, I appeal to you." (2 Cor. 10: 1-NIV) When Jesus said to the Jews toward the end of His ministry: "Can any of you prove me guilty of sin?" (Jn. 8:46-NIV) He was indicating His own purity and innocence, the innocence of the Lamb of God.

The name also implies dependence, for the lamb was dependent on the shepherd and often had to be carried by the shepherd. The lamb had complete trust in the shepherd. Jesus had this kind of relationship with His heavenly Father. "I and My Father are one." (Jn. 10:30) "The Son can do nothing by himself; he can do only what he sees his Father doing." (Jn. 5:19-NIV)

## **Sacrifice**

However, the picture that comes to our minds most readily is that of sacrifice. There was hardly a sacrifice in the Temple at Jerusalem that did not involve a lamb. Long before the

Temple was built, we hear Isaac asking: "But where is the lamb for a burnt offering? (Gen. 22:7) The books of Exodus, Leviticus, and Numbers are full of instructions regarding sacrifices for sin, purification rites for women, peace offerings, redemption of the firstborn, and the Nazarite vows—just to mention a few. All of these required lambs. For certain feasts seven lambs were offered. Sometimes we read the number of lambs offered on special occasions and wonder about it—thousands. (1 Chron. 29:21 for example) In Leviticus 4:32-35 we read that the one who sacrificed the lamb for a sin offering had to lay his hands on it and the blood had to be put on the horns of the altar and poured out at the bottom of the altar as "an atonement for his sin."

When we think about it, it is quite obvious that no Jew could ever hear Jesus called the Lamb of God without thinking of Him as the sacrifice or offering to God in atonement for sin. How deeply the idea of sacrifice was imbedded in their thinking is shown when Antiochus Epiphanes, the Old Testament Antichrist, stopped all the Temple sacrifices and installed a heathen idol there. As Daniel was informed in advance, "His (Antiochus') armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation." (Daniel 11:31-NIV) The year 70 A.D. was also a sad year for the Jews. They were under the siege of the Roman armies and the starving

people had no sacrificial lamb to offer.

### **Passover**

The Passover Lamb was also a picture of Christ. The apostle Paul writes of Jesus: "For Christ, our Passover Lamb, has been sacrificed." (1 Cor. 5:7—NIV) All Jews would quickly recognize this picture, for they all tried at one time or another to be present at Jerusalem for this Passover feast. All living within twenty miles of the city had to come each year.

The Passover Lamb pictured complete deliverance. The blood was shed as the lamb was killed by the priest. The meat was given to the family to roast. In Egypt that blood had been painted on the door frames and they were pardoned of sin. They had the proof of it as the angel of death passed over them that night in Egypt. When Jesus was crucified and died on the cross, this picture was fulfilled. He paid for the sin of all—He washed us from each spot and stain. He delivered us from death and the devil. The angel of death cannot but pass over forever. We are delivered from the slavery of sin.

### **Victory**

In our study of this name we cannot omit the one book that makes more use of it than any other in the New Testament—the book of Revelation. In Revelation the Lamb of God becomes a lamb of victory. In Revelation 5, 6, and 12 the Lamb retains the marks of the sacrifice for sin. But the picture is enlarged in

7:14 where we see the white-robed saints who have washed their robes and made them white in the blood of the Lamb. Thus the Lamb's purity is brought to each of us. As His saints we can now defy Satan himself. Nevertheless, the gentle kindness of the Lamb is not forgotten either, for in chapter 7 we see Him leading the saints to water and food.

In Revelation 14:4 the redeemed are called the firstfruits of God and the Lamb. The Lamb has become a master. His power is shown in the picture of the seven horns and seven eyes. You will remember that in both Old and New Testaments the horn is a symbol of power. The Lamb has great authority for He controls and holds the Book of Life. This picture was no doubt taken from the oriental kings and chiefs who had a register of their citizens living and loyal to them. The names of the citizens of the kingdom of God are registered in the Book of Life and belong to the Lamb.

Revelation also speaks of the wrath of the Lamb as a terrible thing—for those who reject Him. The Lamb has won the victory for us, and one day the wicked will be tortured in the presence of the Lamb (14:10). Those who would make war against the Lamb are utterly wiped out. He is pictured as controlling history. He alone can open the seals of the book that contains the history of the world. He is worshiped and shares the glory of God.

So also the marriage of the Lamb is stressed in Revelation. His bride is the Church—the believers—the com-

munion of saints. "Blessed are those who are invited to the wedding supper of the Lamb." (Rev. 19:9-NIV)

Thus one of the greatest of the names of our Savior, the Lamb of God that takes away the sin of the world, unites Jesus' gentleness and love with His majesty, His suffering

with His glory, His humiliation with His exaltation. Our beloved Savior was at the same time both the sacrificial Lamb and the Victor over sin, Satan, death, and hell that He might lead us to heaven where He reigns as the exalted King of glory forever.

—Ralph Schaller

## Christ's Cross in Jamestown

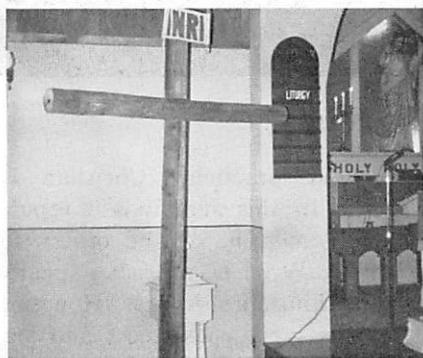
The members of Our Savior's Evangelical Lutheran Church, Jamestown, North Dakota, used a visual aid to impress on their eyes and hearts the meaning of the Lenten and Easter seasons last year. One of the members constructed a nine-foot high cross, with a five-foot crossbar, from an old telephone pole. This cross was set up in the left transept opposite the pulpit.

As one entered the church, the eyes were drawn, like a magnet, to the cross. Many of our beautiful Lenten hymns refer to the cross of Christ. These seemed to take on a deeper meaning with this visual reminder of the instrument of our

Savior's innocent suffering and death. The Lenten Scripture readings and sermons did too.

During the first five weeks of Lent the cross stood bare with only the superscription; INRI, which are the Latin initials for "Jesus of Nazareth, the King of the Jews." Contrary to the wishes of the Jews, Pontius Pilate had decreed that this superscription should be placed over the crucified Savior's head.

On Good Friday a black shroud signifying death was hung over the crossbar, and the Savior's trium-



phant victory cry in death was seen: "It is finished!"

On Easter morning the worshippers found the stone which had been rolled away from the sepulchre. It had been constructed by the young people of the church out of papier-mâché. On the rock were the words of the angel: "He is not here, He has risen!" The letters, done in gold foil, stood out plainly as the rising sun shone on them through the church windows. Easter lilies, symbolizing eternal life, were attached to the cross itself.

Such visual aids or symbols have no meaning in themselves except to the extent that they draw us closer to Him who suffered, died, and rose again for us, our Lord and Savior



Jesus Christ. Through Christ the cross, once an object of shame, has become a symbol of salvation. The preaching of the cross is the message that brings life and salvation.

—Paul Fleischer

## DOCTRINAL THEMES in the

# Book of Concord

### Sex and Marriage

We are confronted with extremes. Our current society places an unhealthy emphasis on sex, which downgrades marriage and enhances an "alternate life-style" of men and women living together without marriage, or simply using sex promiscuously much after the manner of alley

cats. The practicing Christian is shocked by this and finds it repulsive. It could hardly be otherwise when the Word he cherishes speaks of such things in this way: "How can I do this great wickedness and sin against God?" (Gen. 39:9)

But there is another emphasis

Reaction to Roman & Greek orgies?

which downgrades marriage in a different way. Roman Catholic teaching proclaims that the celibate life of priests, monks, and nuns is a higher state than marriage. Although we may not hear so much of this in our day, during the Middle Ages and at the time of the Reformation it was strongly upheld and forcefully laid upon the conscience of Christians. Our Confessions say just that. We read in the *Augsburg Confession* (Art. XXVII): **“They hear celibacy praised above measure; therefore they lead their married life with offense to their conscience.”** Consider a moment what a horrible thing the church was doing here.

### The Early Beginnings

This wholly unscriptural attitude toward sex and marriage had its beginning in the early centuries of the New Testament church. For reasons hard to understand, considering what Scripture says, early church fathers looked on the use of sex, even in marriage, as a weakness and indulging the flesh. We find this review of their pronouncements: “St. Jerome argued that God refrained from pronouncing a blessing on the second day of creation because the number two prefigured marriage, which Jerome was sure had sinful associations. Chrysostom said that Adam and Eve could not have had sexual relations before the fall. Origen agreed, and he inclined toward the theory that if sin had not entered the world, the human race would have been propagated by some mysterious angelic manner rather

than sexual union. Bishop Gregory of Nyssa claimed that Adam and Eve had originally been created without sexual desire, and that if the fall had not occurred the human race would have reproduced itself by some harmless mode of vegetation.” (*Christianity Today*, April 7, 1978)

With such views being expressed by leading church men it is not difficult to see how celibacy and monastic life came into existence and eventually were regarded as a higher state of life. But even more was said, and this strikes at the heart of the Gospel. In connection with monastic vows which included celibacy the *Augsburg Confession* says (Art. XXVII): **“They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God . . . Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors and such like who serve their calling in accordance with God’s commands without any man-made services.”**

### Reformation Rebuke

It is no wonder that our Lutheran confessions condemned monastic vows and the monastic life as practiced in the days of the Reformation. (A good share of the confessional writings have to do with the failure of living up to the vows. Since the celibate life was unnatural for most of mankind, sexual immorality was common among priests and monks.)

However, whatever condemnation was forthcoming, was carefully worded. To the reformers the celibate life was permissible as long as it involved an obvious and recognizable gift and was a free choice under Christian liberty. Even the monastic life as such was acceptable when used as a place of education and learning, without saving merit attached to it. So we find Luther saying in the *Smalcald Articles*: **“Chapters and cloisters, which were formerly founded with the good intention to educate learned men and chaste women, ought again to be turned to such use.”** (Part II, Art. III)

But in addition to correcting the faults and failures and errors which attended monastic life, our confessions include something on the proper, godly attitude toward sex and marriage. With the Hebrews 13:4 passage, “Marriage is honorable in all, and the bed undefiled”—as a background, the *Augsburg Confession* says: **“God has given commandment to honor marriage.”** (Art. XXVIII) In the *Large Catechism* under the Sixth Commandment Luther writes: **“Therefore God has also most richly blessed this estate above all others, and in addition has bestowed on it and wrapped up in it everything in the world, to the end that this estate might be well and richly provided for. Married life is therefore no jest or presumption; but it is an excellent thing and a matter of divine seriousness.”**

### For Our Learning

The extremes that we find in connection with this matter cause us dif-

ficulties, especially as we go about teaching our children. As they hear us denounce the current sexual excesses and high-handed disregard of marriage, the attitude could be developed that there is something degrading and filthy about the use of sex under all circumstances. And although not so threatening to us and our young, the Catholic teaching leads in the same direction. Our confessions have a worthwhile statement just on this point: **“Gen. 1:28 teaches that men were created to be fruitful, and that one sex in a proper way should desire the other. For we are speaking not of concupiscence, which is sin, but of that appetite which was to have been in nature in its integrity, which they call physical love. And this love of one sex for the other is truly a divine ordinance.”** (*Concordia Triglotta*, p. 365) This is the godly and Lutheran approach.

There is no escaping that our children are going to learn about sex. That belongs to the very nature of their existence, and there is little use in being overly hush-hush about it. The question which confronts us is how, and from what source they get their information. Shall it be from the alley, or from the social counselors of our day, or from Scripture through godly parents and pastors? We can do untold damage to the later married life of our children if we inculcate the attitude that there is something weak, degrading, and dirty about the use of sex under all circumstances. Hear the words of Luther as he speaks again in the *Large Catechism*: **“Now, I speak of this in order that the young may be so guided that they conceive a**

liking for the married estate, and know that it is a blessed estate and pleasing to God. For in this way we might in the course of time bring it about that married life be restored to honor, and that there might be less

of filthy, dissolute, disorderly doings which now run riot in the world over in open prostitution and other shameful vices arising from the disregard of married life."

—G. Sydow

## GIVE US THIS DAY OUR DAILY BREAD

As our Savior Jesus is concerned not only about the welfare of our immortal souls but about our bodily well-being as well. That is evident from His many miracles of healing, of supplying food and drink where needed, and of intervening on behalf of men where other bodily needs had arisen. We know of no instance in Scripture where He ever turned a deaf ear to appeals for help in such cases. In the prayer He himself has taught us He has included also one petition that is devoted exclusively to the needs of our bodies, the fourth: "Give us this day our daily bread." Here again every word is of special significance.

### **Bread**

To what does our Savior have reference when He here speaks of bread? Has He in mind only that loaf of wheat or whole wheat or rye or some other cereal that graces our table? By no means. Since bread in those days was the mainstay of life for most peoples and since it furnishes all the nutrients needed by the human body, Jesus uses it to cover all the things we need for our bodily life here on earth. Luther in his explana-

tion of this petition has enumerated these needs in detail. They include food, clothing, shelter, a home and family, a favorable environment, stable economic and political conditions, good health, good friends and the like. If you no longer retain them in your memory, why not consult your Catechism and memorize the list so that you may be aware of all that you are praying for, as you bring this request before your Father in heaven?

### **Why Pray for Bread?**

To our natural human way of thinking it might appear to be an unnecessary spiritual exercise to pray for our bodily needs. The fact of the matter is that our Father in heaven is so compassionate and gracious that He supplies these needs of His children even without their asking. Not only does He do this for those who have become His children by faith in His Savior-Son, but also for the unbelieving and ungodly, and even for the animal creatures. The Psalmist writes of Him: "The eyes of all wait upon Thee, and Thou givest them their meat in due season; Thou openest Thine hand and satisfiest the

desire of every living thing,” (Ps. 145:15-16). And Jesus says of Him: “He maketh His sun to rise on the evil and the good and sendeth rain on the just and the unjust.” (Matt. 5:14b)

Why then pray for these necessities of life if it isn't necessary? Jesus teaches us to do so that we may be reminded continually of the fact that these blessings come to us from the hand of God and not as the result of our own efforts alone. Nothing do we lose sight of more readily than God as the giver of our good fortune. It is for that reason that God must ever so often for our own good send us seasons of scarcity and recession so that we become mindful again of the role He plays in our abundance and prosperity. Praying for these things serves also as a continual reminder of our obligation to be thankful to the Giver for them, something which we are apt to forget all too readily, as did the nine cleansed lepers. (Luke 17:17)

### **Our Bread**

It is for two reasons that our Savior uses the plural “us” and “our” in this petition rather than the singular “me” and “my.” It is to serve, first of all, as a reminder to us to think, not only of ourselves and our own needs, but also of those of our brothers and sisters in God's family and even of those who are still outside God's family as unbelievers. As we sit down to our heavily laden tables and contemplate our abundance of all things material, how can we do otherwise than to think of the hundreds of thousands in Cambodia

and elsewhere who are perishing from malnutrition and hunger? Must not the mercy and love shown us by our Savior move us to do all we can to alleviate their needs by taking of that which God has given us and giving it to them? And if it is impossible for us to come to their rescue ourselves, the least we can do is to cry to our Father in heaven to intervene on their behalf with His almighty power.

But it is also for another reason that Jesus teaches us to use the “us” and “our” instead of “me” and “my.” In doing so He reminds us also to be desirous of that bread only which we have rightfully coming to us, which we have acquired through our own toil and labor or through other God-pleasing means. It is contrary to the will of God that His children should be slothful and want to live off the labor and sweat of others. He points that out through St. Paul, who writes: “If any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread,” (2 Thess. 3:10-12) For a child of God, able to work and to find employment, it should be unthinkable to choose to live off public welfare. All this instruction is contained in the words “us” and “our.” May we always be mindful of that as we utter this prayer.

### **This Day and Daily Bread**

In these words Jesus brings home

to us the fact that as children of God, whom the Father has made His own at such great cost to Himself, we should not dishonor Him with anxious cares and worries about our future needs, but should believe with all our hearts when we are told: "He that spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things?" (Rom 8:32) Besides this we have His faithful promise: "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." (Matt. 6:33-34) Away then with all sinful anxiety and worry concerning tomorrow's needs, knowing that, when tomorrow comes, we can again come before our Father, assured of being heard.

## Summary

See what a wealth of meaning is contained in this short request. It reminds us to keep in mind whence all our earthly blessings come and to be duly thankful to the Giver for them; to think not only of our own needs, but also of those of others, as we make our request; and finally to be content with what God in His love and wisdom sees fit to give us today and not to indulge in foolish and sinful worries about that which we may need on the morrow.

Give us this day our daily bread  
And let us all be clothed and fed.

From war and strife be our Defense,

From famine and from pestilence,

That we may live in godly peace,  
Free from all care and avarice.

*Lutheran Hymnal 458, St. 5*

—*H. C. Duehlmeier*

# Pastor Herbert Witt in Retirement

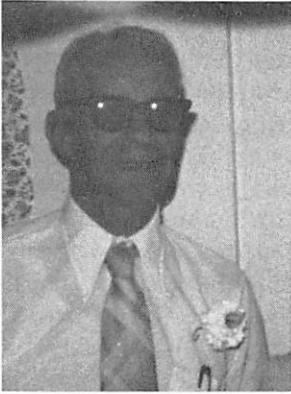
For Pastor Herbert Witt retirement was simply the next step. He had served in the public ministry for 46 years. His health prevented him from continuing any longer. When his congregation suggested a special fellowship in connection with this milestone, he quietly declined. However, during the fall of 1978 they chose to notice the services of this shepherd of Christ with a special prayer of thanksgiving to the Lord for empowering him with the Gospel of forgiveness.

His work in the public ministry was over, but his work for the Lord continues. In his retirement Pastor

Witt is using his knowledge of the German language to make some of the fine material of our spiritual forefathers available in English. Redeemer congregation of Cheyenne purchased a typewriter, so that his wife could more easily transcribe the fruit of his translation efforts.

## Depression Days

When Pastor Witt graduated from Wisconsin Lutheran Seminary in 1932, the country was in the throes of the Depression. Few vacancies were available. Finally in the fall of that year he was called by the Mission Board of the Nebraska district to a



**Pastor Herbert Witt**

mission in Mullen, Nebraska. Two years later he accepted a call to open a mission in Lamar, Colorado. Times were tough, and money was scarce. Pastor Witt recalls living in an 8' x 9' room, which served as his office and bedroom. He couldn't afford to heat the entire parsonage. Once in awhile he ate breakfast food three times a day, served with warm water instead of milk. The rent for the parsonage was \$17.50. The Mission Board allowed only \$17.00. The additional \$.50 was deducted from his salary. Pastor Witt recalls times when the dust storms clouded the sky for two weeks at a shot. The Lord blessed His servant's efforts to the extent that Mt. Olive Lutheran congregation of Lamar was able to build a church and become self-supporting in a relatively short time.

In 1955 Pastor Witt was called to Zion congregation of Valentine, Nebraska. While in Valentine, he and a number of families from the

congregation were led in obedience to God's Word to leave the Wisconsin Ev. Lutheran Synod, so that they would no longer be associated with, and partaker of, the unionistic stance of former brethren. That was January 8, 1961. That same year Grace Lutheran Church of Valentine was started. During the fourteen years he served in Valentine, Pastor Witt also was the shepherd for Immanuel Lutheran Church of Thedford, Nebraska. In 1969 he accepted the call of Redeemer Lutheran Church, Cheyenne, retiring from the public ministry ten years later.

### **A Gospel Steward**

When I asked Pastor Witt how he would characterize any particular gifts in the ministry, he answered, "None." What he does remember and loves to talk about is a heritage from his father, Pastor John Witt: a tremendous concern for the Gospel. To be a faithful steward of this "mystery" of God characterized his ministry and still controls his life.

Pastor Witt and his wife Alice (nee Found), whom he married in 1949, are now living with their daughter Carol on the "Prairie" a few miles northeast of Cheyenne. In addition to his translating work, he comes to Redeemer Lutheran School a couple times a week to teach German to the upper grade students. Each fall he and his wife fly to Vermont to visit their daughter Marilyn, her husband, and two grandchildren. The oldest of their three children, Robert, lives with his wife in nearby Ft. Collins, Colorado.

For Pastor Witt, the pre-eminence of the Gospel will not allow him to make any personal claims. He relishes the privilege of increasing Christ. He is another who lines up with the apostle Paul: "For though I

preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!" (1 Corinthians 9:16—*The New King James Bible*)

—M. Sydow

## VIEWING SOME BIBLE OVERVIEWS—I

"Aren't you being a little negative?"

Such was the substance of a comment which came partly in response to a critical evaluation of the Bethel (Bible Study) Series in our Bible Class at St. John's of Okabena. The evaluation had been undertaken in the genuine belief that we must know the nature of the enemy in order to be able to recognize and combat it should the time come when it rears its ugly head in our midst. Material in a previous *Lutheran Spokesman* (July, 1976) was employed in our investigation: evidence of the historical-critical method, consistent burial of the Gospel in the Old Testament, a false stress on some vague "destiny" of the Jewish nation, and even a work-righteous strain.

### No Miracles

But that was scarcely the half of it, as careful and thorough digging in a previously neglected direction soon showed. The Series is satanic, not only for what it has, but equally or even more so for what it does *not* have. Absorbed by what it has, one may overlook what it does not have.

IT VIRTUALLY OMITTS THE MIRACLES. Make a list of the primary Old Testament stories which are so familiar to all of us: the Flood, the ten plagues, the Exodus, the crossing of the Red Sea, the crossing of the Jordan, the fall of Jericho. They are scarcely to be found.

It is true that one can unearth on page 85 of the *New Testament* section a quotation of vv. 29-34a of Heb. 11. But what about the Old Testament survey? Shall we quote a sample? "Israel pushed across the river (Joshua 3:1-17) into Palestine. A memorial was erected (Josh. 4:19-24). The whole nation was circumcised (Josh. 5:2-9). The passover was celebrated (Josh. 5:10-12), and a crushing blow was leveled against the fortress city of Jericho (Josh. 6:1-27)," (p. 68). Need we comment?

"Aren't you being a little negative?" No. But the question cannot be dismissed that cavalierly. For it no doubt sprang in part from a healthy thirst, the same thirst that is one factor in the great popularity of the Bethel Series: the thirst for an overview of the Bible. Overview? . . . An inadequate word for an elusive

and complex thing, a tantalizing and teasing objective. A concept which plunges us into the deep waters of educational theory. Is there such a thing? How is it attained? Is it easily attained? Can one work for it directly, or is it only a by-product of piece-by-piece study?

One needs to exercise caution. The human mind is always looking for short-cuts. How nice it would be if some comments about the Bible as a "whole" could place within our grasp that elusive "overview" without diligent application to a thorough study of all the individual parts. There is even the danger that in the name of the overview, the individual passages are subtly robbed of their power and status. The church history is there to alert us to this pitfall. As always, our guard must be up, and most of all against pride, which ever seeks fresh breeding grounds and new areas of development.

### **A Need for Understanding**

But the point remains that we can

surely recognize something essentially healthy at work when individuals feel a distinct need for the overall picture. The last thing we want to rebuke is a sincere longing to have a thorough and accurate overall grasp of the contents of Holy Scripture, a grasp not only of its doctrinal content but also of its sweeping historical panorama and of the distribution and development of its key themes. Indeed, what a blessing it would be if more people could be brought to a clear sense of how poverty-stricken their understanding of Scripture is, and to a Spirit-sustained determination to do something about it.

In principle, then, a survey course such as the Bethel Series, apart from the deplorable direction which that particular effort takes, represents an attempt to meet a longing which we all feel quite close to our hearts. The question therefore lingers in people's minds: couldn't something "positive" be done in this direction, something which glorifies Christ? Perhaps the subject deserves further thought.

—*R.E. Wehrwein*

## **Daily Devotions**

### **THE ACTS OF THE ASCENDED KING and OF HIS KINGDOM-RULE**

(See the January issue for introductory comments)

<b>April</b>	<b>Acts</b>	
1	22:30-23:11	Let us also "take courage," our King is with us.
2	23:12-22	We don't know the name of Paul's nephew—but the King he served does!
3	23:23-35	Once more our King uses Roman troops to serve His purposes.
4	24:1-16	Let us also confess our King before men.
5	24:17-27	Who was king in Felix' heart? Did "later" become "too late"?
6	25:1-12	Paul did not fear Caesar, for his King was greater.
7	25:13-22	Rulers consult, but only our King controls the future of those who serve Him.

8	25:23-26:11	King Agrippa was the great-grandson of the King Herod who tried to murder our King at Bethlehem.
9	26:12-32	Let us also clearly speak of what our King has done for us.
10	27:1-12	The King's people never sail alone.
11	27:13-26	How could a storm possibly keep our King from keeping His Word (23:11)?
12	27:27-44	Let us not hesitate to thank our King in front of others.
13	28:1-10	Not a murderer. Not a god. He's one of the King's men.
14	28:11-16	Let us also encourage one another in the King's service.
15	28:17-31	"Boldly he preached the kingdom of God."

Paul's letter to the Ephesians describes

**THE BLESSED UNITY OF THOSE WHOSE HEARTS ARE RULED BY  
CHRIST THE KING**

April	Ephesians	
16	1:1-14	In Christ we are blessed, chosen, adopted, accepted, redeemed, and forgiven. In Him a glorious inheritance is ours.
17	1:15-23	Thank God that Christ your King rules all for your sake.
18	2:1-10	The King's People: The Masterpiece of God's Grace.
19	2:11-22	Now . . . let us live like the people we are, <b>ONE IN CHRIST.</b>
20	3:1-13	<i>One in Christ</i> we approach God with freedom and confidence.
21	3:14-21	Let us so pray for those who are one with us in Christ.
22	4:1-16	What gifts the King gives to prepare His people for serving Him!
23	4:17-24	You are the King's own people; live like it.
24	4:25-5:2	Your King died for you; live to Him.
25	5:3-21	The King's people never lack for things to sing about!
26	5:22-33	Living for our King begins at home.
27	6:1-4	The King gives His authority to parents for the blessing of His youngest subjects.
28	6:5-9	In every task of life let us first serve our King.
29	6:10-18	The soldiers of the cross are equipped by the King Himself.
30	6:19-24	Pray for the King's ambassadors to you.

—W. V. Schaller

**Directory Correction**

Thom, Michael (507) 354-4534

**Exploratory Services in Bismarck**

Our Savior's Lutheran Church of Jamestown, ND has asked its pastor to conduct exploratory services in Bismarck during the Lenten and Easter season. The Ramada Inn is serving as temporary location for these services. Please forward the names of any interested persons in the Bismarck-Mandan area of North Dakota to Rev. Paul G. Fleischer, 424 Fifth Avenue S.E., Jamestown, ND 58401.

—Paul G. Fleischer

**Call for Nominations**

Since the term of office of R. Gurgel as president of Immanuel Lutheran College expires on June 30, 1980, a call for nominations of candidates is herewith addressed to the constituency of the Church of the Lutheran Confession. All professors, pastors, male teachers, and voting members of congregations of the CLC are entitled to nominate a candidate or candidates to this office. Nominations are to be in the hands of the undersigned no later than May 1, 1980.

—Paul Larsen, Sec. of Bd. of Regents  
9308 Rich Valley Blvd.  
Inver Grove Heights, MN 55075

**On the 400th Anniversary of the  
Book of Concord  
A 10 Lesson VBS Series  
STAND UP FOR JESUS!**

“Whosoever shall confess me before men,  
him will I also confess  
before my Father, which is in heaven.”

Matt. 10:32

A VBS Course which shows how God has led Christians in times past to confess their faith in Jesus the Savior—and introduces children to the Lutheran Confessions, through which Christians today also say:

“We believe, teach and confess . . . ”

1. The true God is the Triune God. (Augustine, Apostles' Creed)
2. Jesus is true God. (Athanasius, Nicene Creed)
3. Jesus is the Savior. (Boniface, Athanasian Creed)
4. God forgives sin for Jesus' sake. (95 Theses, Smalcald Art)
5. God's Word is our only sure Guide. (Luther at Worms, Sm. Catech.)
6. God's people hear and learn His Word. (Luther at Wartburg, Lg. Catechism)
7. God gives His people strength to stand up for Jesus. (Aug. Conf.)
8. God answers prayer. (Luther prays for Melancthon, Apology)
9. God gives peace through His Word. (Andreae, Formula of Concord)
10. Jesus is our Lord. (Chemnitz, FoC, God's Word *our* great heritage)

Student manuals and Teachers' guides will be available on 4 levels: K-1, 2-3, 4-5, 6-8. There will also be a guide for those adapting the Level I material for use with 3 yr. olds (Nursery). While designed as a 10-day series, selected lessons could be used as a 5-day course (Lessons 4-8, e.g.). Sunday Schools and Day Schools may also wish to utilize this material in this 400th Anniversary year of the Book of Concord. Materials will be ready for shipment at the end of May. Pre-publication orders are welcomed.

A list of suggested “background readings” for teachers is available now. For this list, exact prices, orders, a sample-pac (\$1, prepaid.), or more information, contact:

Pastor David Schierenbeck  
3460 Crestmont Dr.  
Saginaw, MI 48603

**Send Change of Address to:**  
**THE LUTHERAN SPOKESMAN**  
2750 OXFORD ST. N.  
ROSEVILLE, MN 55113

Please include an old address label to expedite processing.

**Coordinating Council**

The Coordinating Council of the Church of the Lutheran Confession will meet in the Symposium Room of the Midway Motor Lodge at Eau Claire, Wisconsin, April 16 and 17. The first session will begin Wednesday morning at 8:00 a.m.

—Egbert Albrecht, *President*

**Catfish Lake  
CLC  
Summer Youth Camp  
August 17-23**

At Camp Sullivan on the sandy shores of Catfish Lake, 2 mi. E. of Eagle River, WI or 30 SW of Stambaugh, MI. For CLC youth entering grades 5-12. Christian fun and fellowship. Family camping available. For a detailed brochure, registration forms, and/or information regarding staff openings, write:

William Dorow  
740 Willow Rd.  
Marquette, MI 49855

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