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Lutheran Spokesman

CHURCH OF THE LUTHERAN CONFESSION



O TRINITY, MOST BLESSED LIGHT
(Lutheran Hymnal #564)

The Names Of Our Lord And Savior

Surety

The name *Surety* is given only once to our Lord, and that by the writer to the Hebrews. In Hebrews 7:22 we read: "By so much was Jesus made a **SURETY of a better testament.**" J. B. Phillips translates this word or name as THE LIVING GUARANTEE.

This is a very interesting and a very beautiful name, but it easily slips by us, since we do not have the same customs as the ancient Orient. The writer to the Hebrews was writing to people who knew the Old Testament and therefore understood these customs.

In the Old Testament and Apocrypha

In the Old Testament the word *surety* is found a number of times. Jacob's son Judah, for example, said he would become the *surety* for his brother Benjamin. (Genesis 43:9) He

was surety to Jacob in this way that he promised to bring back his brother Benjamin when they went down to Egypt to buy food, or he would bear the blame forever. In Egypt Judah offered his own life to Joseph in place of Benjamin so that Benjamin could go home unharmed and Jacob would not die in grief.

The basic meaning of the word as used in Genesis is guarantee, security, or pledge. Judah became a sponsor who would never break his word. He made a pledge that would not be broken, but was certain to be fulfilled.

The Jewish writings known as the Apocrypha (from the days between the Old Testament and the New Testament) make several references to the concept of *surety*. In Ecclesiasticus 29: 14-18, 20 (to be distinguished from the Old Testament book of Ecclesiastes) we read:

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"A good man will be surety for his neighbor,
but a man who has lost his sense of shame
will fail him.

Do not forget all the kindness of your surety,
for he has given his life for you.

A sinner will overthrow the prosperity of his
surety,

and one who does not feel grateful will
abandon his rescuer.

Being surety has ruined many men who
were prosperous,
and has shaken them like a wave of the sea.

It has driven men of power into exile,
and they have wandered among foreign
nations. . . .

Assist your neighbor according to your
ability,
but take heed to yourself lest you fall."

From this we see that the obligation of the person who went surety for another was a very weighty thing. Many an ungrateful man has ruined the generous person who went surety for him. For this reason to have one stand surety for you was not only to be greatly privileged, but was also a great responsibility laid on the person receiving the benefit.

Second Maccabees 10:28 likewise speaks of this surety or pledge: "Just as dawn was breaking, the two armies joined in battle, the one having as *pledge* (surety) of success and victory not only their valour but their reliance upon the Lord, while the other made rage their leader in the fight."

In Secular Writings

In secular life *surety* was often used in the legal sense by men like Xenophon, Socrates, Aristotle, and Herodotus. When the state hired out public slaves to some farmer or contractor, the contractor became the guarantee (surety) for their price. In those days a woman had no legal

status and could not legally adopt a child unless her guardian stood *surety* for her. The trustee of a bank was *surety* or guarantee that the bank was solvent. He could be ruined if the bank failed. In fact, if any of these sureties referred to above failed to keep his promise, he could be ruined financially, and his good name destroyed.

In his writings Herodotus mentions an odd marriage custom of the Assyrians. On a certain day in every village the marriageable girls were brought together in one place. They were offered for sale. The very beautiful went for a high price. Later the uncomely and the ill-favored and the actually ugly girls were presented. They were offered to prospective husbands along with a sum of money taken from the proceeds of the sales of the beautiful ones. But the man who undertook to accept such a girl together with the money had to provide a guarantee (he must be a *surety*) that he would not just take the money and refuse to marry the girl. This made his whole future depend on his action. The word *surety* thus was always used to insure or guarantee that some agreement would be kept. It was similar to a person "going bail" for someone today. Interestingly enough, in any given sale the broker or middleman was also a surety and had to stand behind the sale.

In Hebrews

In Hebrews the writer is speaking of Jesus as the Surety or Guarantee of a better covenant between God

and man. A covenant is an agreement or relationship between two parties. Thus Jesus is the Pledge or Surety that there is possible a new relationship or new covenant between God and man.

The old covenant was based on the Law. It called for the perfect keeping of the Law. Because man is sinful, he was always in default, and the relationship was broken. According to the old covenant God was thought of only as a Judge or Lawgiver, and man as lawbreaker and person on trial. Man was always on the defensive.

But now we come to the new relationship or covenant. The new covenant is the free gift of salvation worked out by the Triune God. It rests on God's love and not on Law. Now we see God as our Father who is not happy until His family of children is all gathered about Him and complete.

Anyone hearing that the free gift is given to one who neither deserved it nor had any right to it might say: "That is simply too good to be true. How can I believe such a thing as the forgiveness of sins? It can't be true." This is the natural conclusion to which we come in all honesty.

The question therefore is this: What possible guarantee can we have that this new relationship is really true? **THE SURETY OF THE NEW COVENANT IS NONE OTHER THAN GOD'S SON, JESUS CHRIST.** He came into the world, not only to tell us about this, but as the living evidence, as the demon-

stration that this is now the case.

Jesus said: "He that hath seen Me hath seen the Father." (John 14:9) Jesus is the exact demonstration of what God is like. By observing Jesus in action we see the mind of God and His attitude to man. That is why the apostle John calls Jesus the Word. In Jesus we see one who became like us and understood mankind in all its sins and yet did not deal in judgment but in love. His healing the sick, comforting the sorrowing, and being the Friend of outcasts and sinners, demonstrates God's attitude to us. His love came to wipe out sin and put God into the position of a loving Father over us.

How is it possible God could forgive us miserable sin-sick ones? It seems impossible, but there is our Guarantee, our Surety, Jesus Christ, who made the actual payment for our sins.

As we said before, the one for whom the pledge was made could ruin the Surety financially or otherwise. We cannot ruin the work of Jesus Christ as our Surety. Nevertheless, many individuals have brought our Lord to tears because they did not appreciate the love and compassion of Him as their Surety but cast it aside as worthless. Remember how He wept over Jerusalem. (Luke 19:41) How often we "let Him down" in our weakness!

We cannot ruin Christ or His work, but we can truly harm ourselves. We can force God to become only a righteous Judge who must judge us in our sinfulness according to the strict demands of His Law.

The fact that Christ is called the Surety of a better covenant gives us a wondrous picture of the new relationship we have guaranteed to us by

His Word and His loving actions. Why would anyone prefer the slavery of sin and eternal condemnation?

—*Ralph Schaller*

The Evangelical Ear

It is the lot of lay people to listen to preaching. This is in keeping with the order that has been established by our Lord. Jesus Christ "came into the world to save sinners." (1 Tim. 1:15) He effectively carried out that work as evidenced by His resurrection and ascension. On the basis of this work of redemption the world has been declared justified. But all this does us no good unless we know about it and can be brought to accept it in faith.

The Lord, for whom nothing is impossible, could have brought about the salvation of the elect in various ways. He could have spoken directly to men himself. He could have used visions and dreams. He could have assigned this task to the holy angels. But He chose another way. "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21) Men shall be saved by the preaching of other men. Hence comes the injunction to believers: "Go ye into all the world and preach the Gospel to every creature." (Mk. 16:15) And with that Gospel goes what is necessary to make it effective. Paul says of it: "It is the power of God unto salvation." (Rom. 1:16)

The Word "Gospel"

It has been the experience of this writer that to inculcate a ready definition of the term "Gospel" to youth confirmation classes is not easy. It had to be said repeatedly that the word "Gospel" was derived from two Anglo-Saxon words, "God spell," which meant a "story about God," which eventually became "good spell," which means "good message," "good news," or, as we have it in Luke 2:10, "good tidings."

The word "evangel" or "evangelical" is derived from the original Greek word for the same thing, the "good message." When we speak of ourselves as the "evangelical" Lutheran church we simply mean that we are a church which functions in keeping with the Gospel.

The substance of that "good message" lies in what the angel said to the shepherds in Luke 2:11: "For unto you is born this day in the city of David a Savior, which is Christ the Lord." Paul explains this in 2 Corinthians 5:19,21: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. . . . He hath made Him (Christ), who knew no sin, to be

sin for us, that we might be made the righteousness of God in Him.”

The Assignment

We have been assigned to preach this Gospel in all the world. This is our primary and basic presentation. But we do not want to make the mistake of thinking that the Gospel is all that is to be presented. This is the underlying premise of the so-called liberals in the churches. They cry “legalism” when they see a disciplined doctrine and practice imposed and insisted on. What happens when one becomes indifferent and careless about supposed peripheral teachings and behavior (and this is of the devil’s devising) is that eventually the Gospel itself is lost. When a church body no longer actively abides by a Scripturally disciplined doctrine and practice, it ceases to be a confessional church. It becomes a community church where anything goes. Examine the history.

The Gospel is a distinctive message, but it cannot be set apart in the sense that the rest of Scripture is to be ignored or treated casually. Our assignment includes this also: “. . . teaching them to observe all things whatsoever I have commanded you.” (Mt. 28:20) Only on this basis was the apostle Paul able to say: “I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.” (Acts 20: 26-27)

So it is that both Jesus and the apostle Paul have much to say about behavior in their discourses and letters. This is presented not just with

the thought that this is something we would like to have you do, but rather something that is to be considered in the context of fellowship. When it comes to overt sin Paul repeatedly says such things as: “Have no fellowship with the unfruitful works of darkness,” (Eph. 5:11) and: “Neither be partakers of other men’s sins.” (1 Tim. 5:22) In I Corinthians 5, II Thessalonians 3, and in II John we find the separation principle applied to unrepented fornication, laziness, and support of error.

The Constraint

There hardly can be debate about the fact that Scripture calls for a certain behavior. It is not legalism to say so. Legalism comes about when behavior is presented as a way or as an aid to salvation, or when behavior is advocated without the Gospel motivation. Paul says in connection with how we live that “the love of Christ constraineth us.” (2 Cor. 5: 14) That is, it pushes us, urges us on. Where there is faith in Christ there is a divine compulsion to live as Paul says in Romans 12:1: presenting the body as “a living sacrifice, holy, acceptable unto God.” When it comes to that which is forbidden, there arise the words which reveal an attitude of awe: “How can I do this great wickedness and sin against God?” (Gen. 39:9)

This is not strange, unevangelical language. Scripture says: “If any man be in Christ, he is a new creature.” (2 Cor. 5:17) Out of that come the words: “Walk in the Spirit” and “walk in love,” (Gal. 5:16; Eph. 5:2)

followed by directions for behavior.

As We Listen

As we listen to preaching, there is an obvious clue as to whether it is evangelical. All preaching should be Christ-centered, Gospel-oriented. This Gospel should be plainly spoken, not just implied or assumed. This is true whether we are dealing with the great central teachings of redemption/justification, advocating Biblical behavior, or relating Biblical history. In order to be "preaching the Gospel" we do not have to limit ourselves always to a thorough-going presentation of God's work in Christ, but we do have to say enough to show that this is the basis and motivation for whatever else is said. Invariably, every text has a place where this can be done without dragging it in by the hair.

When this writer was in his first years in the public ministry he was called on to preach at a pastoral conference. The conference at that time had the very worthwhile practice of appointing a critic to evaluate the

sermon the next day. The one comment that stood out and is remembered of that critique was this: "You preached the Word of God, but you didn't preach the Gospel." The man was right. There was dismay at first, but then came the realization that this was one of the best things that could ever have been said to a servant of the Word, especially a young pastor.

We hear fine, researched dissertations on Biblical subject matter, interesting accounts of Biblical history, penetrating evaluations of Biblical behavior, but only too often with no Gospel, no Christ. Not too long ago a lay person made this remark about a sermon: "It could have been preached in a Jewish synagogue." This is a sad commentary on preaching, especially among those who call themselves "evangelical."

As hearers, let us listen for the Gospel sound. Only when we hear it is the preacher the divine messenger he is supposed to be.

—G. Sydow

THE DATE OF EXODUS

An Associated Press news release earlier this spring said: "A new interpretation of historical documents by a professor at John Hopkins University puts the Exodus of the Israelites from Egypt about 200 years earlier than previously was assumed." The professor is quoted as saying that documents he had studied

for about 20 years provided the first "solid historical evidence for fixing the date of Exodus." According to this professor a "new estimate" for the date of Exodus is 1477 B.C. (Before Christ)

This caused us to do some investigating. We found that the early date of 1477 B.C. for the Exodus is noth-

ing new at all, at least as far as Bible-believing scholars are concerned. Those who accept the chronological scheme of the Bible, while not agreeing on an exact date, are unanimous in holding to an early dating for the Exodus—sometime in the 15th or 16th centuries B.C. On the other hand, critical liberal scholars choose a later date for the Exodus—sometime in the 12th or 13th centuries B.C.

Bible Chronology a Highly Profitable Study

A study of Bible chronology can be a highly profitable study. It will be discovered that “the Bible contains within itself, not merely a vast amount of chronological *material*, but also a *complete chronological scheme*.” (Philip Mauro, *The Wonders of Bible Chronology*, p. 1) The casual reader of the Scriptures becomes aware of this when he runs across the lengthy genealogical tables found in certain chapters of the Bible. In addition, if he has a discerning eye, the Bible reader will notice references to the “time element” sprinkled here and there throughout the text of Scripture.

The fact that the Bible as the inerrant Word of God contains these many references to the chronology of its events is in keeping with our God’s being a God of order. It might further be noted that the purpose of the orderliness of the historical events in Scripture is ultimately to lead us to a deeper and fuller knowledge of our Lord and Savior Jesus Christ. Mauro remarks: “It is as if

the Author of the Holy Scriptures would have us take notice of the fact that, in the long process of the unfolding of years and centuries and eras of time, there is *only one line* of succession of persons and events which is of importance in His eyes, and that is the line which was to lead to the coming into the world of the Divine Redeemer.” (p. 9 of the above-named book)

The Significance of the Exodus Event

The Exodus was that event when God through His servant Moses led His people Israel out of the bondage of Egypt. So important was the Exodus for Israel that they were to consider the month in which it took place as the first month of their year.

In addition, consider the significant events, rich in spiritual lessons, which took place within the brief time of about 9½ months after the Exodus: Moses was given the Law on Mt. Sinai (Exodus 19); the people made the golden calf (Ex. 31); Moses broke the tables of stone in righteous anger (Ex. 32); the tribe of Levi executed judgment on Israel for which it later obtained, as a reward, the priesthood (Ex. 32); Moses spent a second 40-day period on Mt. Sinai receiving the second tables of stone (Ex. 34); and the Tabernacle was built (Ex. 35-40).

Consequently, the Exodus event became a pivotal chronological date for the divinely inspired writers of Holy Scripture. For example, the building of Solomon’s Temple is dated as follows: “And it came to pass in the four hundred and eighti-

eth year after the children of Israel were come out of the land of Egypt . . . that he (Solomon) began to build the house of the Lord.” (I Kings 6:1) In Exodus 12:40f. we read the Exodus occurred 430 years after the children of Israel had arrived in Egypt. Paul in Acts 13: 17ff. speaks of God’s bringing the people out of Egypt, of their 40-year wilderness wanderings, of the division of the land, and of the period of the judges, and how all this covered “about the space of 450 years.”

As far as we New Testament Christians are concerned, the Exodus symbolizes also our deliverance from bondage to Satan and sin. As the Israelites looked back to the great salvation which the Lord accomplished for them in Egypt through Moses, the plagues, and the Exodus, so Christians look back to what God did in Christ, our Passover Lamb, in reconciling the world to Himself.

Why an Early Date for Exodus?

We have pointed out that Bible-believing scholars generally hold to an early date for the Exodus. Bishop James Ussher, a 17th century English preacher, gives the date as 1491 B.C. (Some editions of the King James Version print the dates of Ussher’s chronology in the center margin.) In his above-mentioned book Philip Mauro gives the date of 1533 B.C. Dr. John C. Whitcomb, a professor of Old Testament history, who has published some widely used “Bible Charts” showing the chronology of the entire Old Testament period, gives the date of the Exodus as 1445

B.C. The “Contemporary Bible-Study Guides” by Darrel Kautz suggest the date of 1447 B.C. Notice how all of these dates are in the 15th and 16th centuries before Christ.

We cannot go into lengthy detail here as to the complete chronological scheme in the Bible which supports this early dating. Suffice it to say that there is ample proof both from the Bible itself and from secular sources as well to support these earlier dates for the Exodus. Briefly we might point out that the time when Solomon ended his 40-year reign is generally held to be in the early 900’s B.C. (Edwin R. Thiele in *The Mysterious Numbers of the Hebrew Kings* gives the year 931 B.C.) Since the Temple was built in the fourth year of Solomon’s reign, which in turn was 480 years after the Exodus (I Kgs. 6:1), we come up with the mid-1400’s B.C. as the date for the Exodus. (If we follow Thiele’s date of 931 B.C. for the end of Solomon’s 40-year reign, the Exodus must have occurred in 1445 B.C.)

Critical liberal scholars object to this early dating of the Exodus. They argue for a later date, sometime in the 12th/ or 13th centuries. These scholars base their conclusions, not on the Bible, but on secular sources of history which are highly suspect. It is argued, for example, that the city of Raamses (Ex. 1:11) could only have been built (because of the name similarity) during the reign of the Egyptian Pharaoh Rameses II, who lived and ruled in the early 13th and later 12th centuries before Christ. But is that necessarily so?

Actually this later dating of the Exodus, which is found in many Bible reference books, calls the reliability and authority of the Bible into question. Setting such a late date for the Exodus would not leave room for all the events which the Bible says took place from the birth of Moses through the reign of Solomon, including the entire time of Moses, the time of Joshua's leadership, and the lengthy period of the Judges of Israel.

We are always happy when secular historical documents and archaeological evidence is uncovered in support of the Bible, as does this latest discovery of the Johns Hopkins University professor pertaining to the

date of Exodus. However, we need not and do not depend on historical evidence for verifying the truthfulness of Holy Scripture. The Bible can and does stand on its own feet, for it is the divinely inspired, inerrant Word of God. (II Timothy 3:16; II Peter 1:21) "Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, *also in those parts which treat of historical, geographical, and other secular matters, John 10:35.*" (*Brief Statement of 1932*)

—Paul G. Fleischer

The 1981 Missouri Synod Convention

On July 5, 1981, the 54th convention of the Lutheran Church-Missouri Synod (LCMS), meeting in St. Louis, Missouri, made two important decisions, according to a report issued by the news bureau of the Lutheran Council in the USA. Dr. Ralph A. Bohlmann, president of Concordia Seminary in St. Louis since 1975, was elected to the presidency of the synod, replacing Dr. J. A. O. Preus. At the same time the convention voted to terminate fellowship relations with the American Lutheran Church (ALC) by a vote of 590-494. Twelve years ago the LCMS, meeting in Denver, Colorado, elected Dr. J. A. O. Preus as president and declared fellowship with the ALC by a vote of 522-438.

The Differences

The LCMS listed the following unresolved differences with the ALC:

1. An understanding of the inspiration, inerrancy, and authority of Holy Scripture;
2. The meaning of subscription to the Lutheran Confessions;
3. The nature and basis of fellowship;
4. The ordination of women to the pastoral office;

5. Membership in ecumenical organizations;
6. Varying practices regarding lodges and similar organizations.

On the basis of the public statements of both church bodies we must say that the LCMS position on all of these differences is closer to Scripture and the Lutheran Confessions than the position of the ALC.

The continuing problem in the LCMS, however, is lack of unity. The ALC seems to be more united in its opposition to God's truth on these issues than the LCMS in its stand for God's truth. The LCMS has become like a government with a two-party system instead of a unified church body standing squarely on Scripture and the Confessions.

The Need for Doctrinal Unity

We know that the struggle for doctrinal unity even in a small church body like ours is not easy. In a church body like the LCMS it must seem like an impossible dream. But God's Word does not change. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (First Cor. 1:10)

Most present-day leaders of the LCMS do not seem particularly concerned that their church body is divided on doctrinal issues. They apparently expect the two-party system to continue indefinitely. The conservative party no doubt feels safe because it is in the majority at present.

But we believe the teaching of former LCMS president, Dr. Francis Pieper, based on First Cor. 1:10, provides a necessary corrective to current LCMS practice. "The characteristic mark of an orthodox (true-teaching) fellowship is that everywhere in it the pure doctrine alone not only has official standing but also actually is in effect and prevails. . . . If we would define an orthodox fellowship differently, if we would say: It does not depend on what is actually being preached but alone on what the officially accepted doctrine is; if we supposed that it would be enough if perhaps the majority of pastors taught the true doctrine: in that case we would have already surrendered the difference between the orthodox church and a unionistic fellowship. . . . If anyone shows us that even only *one* pastor preached false doctrine, or that even only *one* periodical is in the service of false doctrine, and we did not remove this false doctrine, we thereby would have ceased to be an orthodox synod, and we would have become a unionistic fellowship."

—D. Lau

Note: The above statements of Dr. Pieper are found as a supplement on pp. 55-56 of a recently reprinted essay entitled "The Difference Between Orthodox and Heterodox Churches" by Dr. Pieper. This essay with supplement is available from St. Paul's Lutheran Church, 308 North Ackerman Street, Coos Bay, OR 97420.

WALKING ON WATER

(Read Matthew 14:22-33)

More jokes and jesting are leveled at this portion of the written Word by the world than any other Scripture in the New Testament, I suppose. "Indeed," many reason, "how can anyone be so stupid as to believe that water can be walked on?" With such scorn they miss the life-giving message of these verses of the Word of God.

As we read this text, we become aware, first of all, that

Both Jesus and Peter Walked on Water

Jesus walked on the sea all the way from the other side of it where He had been up in a mountain praying. As the disciples saw Jesus approaching and heard His word of assurance, Peter asked the Lord to allow him to walk on the water too. Jesus said, "Come," and Peter started out on the sea to meet the Lord.

"And He (Jesus) said, 'Come.' And when Peter was come down out of the ship, he walked on the water, to go to Jesus."

Here in all its wonder is an unheard of miracle of our Lord Jesus that overcame the laws of nature in an astounding fashion. Our Lord walked on the sea, and more than that, He gave a sinful human being the ability to walk on it also. It surely proves that He was and is Lord of Lords, being in complete control of His own creation.

But we desire to consider in particular how Peter walked on water for a brief moment, and how we through faith can do it also. Yes, if our faith were strong enough, we could literally walk on water as did Peter, or even remove a mountain to another place. And if the Lord Jesus were present here on earth as He was then, He could indeed give us this very gift.

But Jesus has ascended to His Father in heaven. He still dwells in our hearts through faith, however, and He has given us the Holy Spirit to lead us in our walk on earth, the Christian life.

This heavenly walk on earth that is guided by the Spirit of God can be a successful walk if we walk as Peter walked for a brief moment to the Lord. If we focus our eyes on the object of our faith, Jesus Christ, who loved us with so great a love that He came and lived and died and arose again so that our sin-debt has been canceled, we can walk the heavenly walk. Robed in the righteousness of Christ and His holiness, we are able to walk to Him for protection in time of all our troubles, trials, and afflictions. We are also able to live a life that reflects the forgiveness of our sins in His precious blood and that gives glory to His holy name.

But even though our Savior never forsakes us, because of our own sinful flesh we do not long walk the

heavenly walk. Rather, we like Peter
“Become Afraid and Begin to Sink”

“But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, ‘Lord, save me.’”

Here we see ourselves, in our own weakness, as we engage in the Christian walk. We get along very well until we look down at the trials, troubles, and tribulations all around us, and then we almost go under. We become afraid and sometimes our fear literally paralyzes us. If we in faith keep our eyes focused on Christ instead of on ourselves and our own troubles, we do all right. But when we see the wind boisterous, it is all over.

The Christian or heavenly walk is different from an earthly walk. When we go for a walk outdoors we naturally look down in order to see if our feet are walking over sticks, stones, etc., to keep us from tripping and falling. But it is just the opposite in the heavenly walk, for in that holy walk our eyes must never look down. Rather, our eyes must be glued to the Giver of every good and perfect gift, Jesus our Savior.

We read in Hebrews 12: 1-2: **“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus* the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and**

is set down at the right hand of the throne of God.” We must stay attuned to His Word through church attendance, Bible reading and study, and prayer, in order that our eyes may be focused on Him in faith so that our feet may walk aright.

Yet our flesh is so weak that we will fall from time to time. And when we begin to go under, may God give us the grace to call for help like Peter. He cried in his distress, **“Lord, save me!”**

Then Jesus Delivered Him

“And immediately Jesus stretched forth His hand, and caught him, and said unto him, ‘O thou of little faith, wherefore didst thou doubt?’”

The same hand that would be outstretched on a tree caught and saved Peter. The same arms that were lifted up and nailed to the cross are the arms that enfold you and me in all the problems and trials of our lives. As those hands bled and as the holy body of our Lord died on the cross, it looked like defeat for Jesus and for us. To the world it looked as if Satan and all the legions of hell were victorious over God and His Son. But not so, for our God works victory in the throes of defeat.

That is why we can be certain of His presence in our lives. He is the ever-present Light shining out of darkness to guide us safely through this evil world. He is the Almighty One who changes our natural weakness into spiritual strength by the power of His Word. He is the One

who out of earthly sorrow brings joy to our hearts. What looks to the world like punishment from His hand is but loving discipline to His dear children by their Savior who loves them so. Oh, the wonder of it all! When our Lord Jesus seems to be farthest from us, He is actually the nearest to us!

Yes, in all the problems of life, His hand is ever ready to deliver us. The cause of most of our problems is exactly what the Lord told Peter: "O thou of little faith, wherefore didst thou doubt?" If our faith were but perfect, we could walk the Christian walk without stumbling and falling. But because of sin and the resulting weakness of our flesh we are not yet perfect (far from it), and until we reach heaven, we must look to Him who alone is perfect for us. We must

look to Him and only to Him who loved us with so great a love that He came down from heaven to become one of us, in order that He might perfectly forgive our sins by His sinless life on our behalf and by His holy and innocent sufferings and death in our stead.

Now He has given us the gift of faith and the Holy Spirit. He has justified us and He sanctifies us daily through His holy and precious Word. And every day He gives us the blessed invitation to come to Him in faith, and then He empowers us to walk to Him and with Him in all the trials and troubles of our lives. In this sense we who bear the name of Christ can also "walk on water" as did Peter our brother who has gone before us.

—F. Archer

Change of Address

Pastor John Johannes
197 E. Pioneer Rd.
Fond du Lac, WI 54935

Notice of Request for Candidates

The Board of Regents of Immanuel Lutheran College has requested nominations to fill the vacancy on the faculty. The individual to be called should be theologically trained, and will be working primarily in the teaching area of history. High School administrative abilities are also desirable.

The president of the Church of the Lutheran Confession has sent this request to all member congregations. All pastors, professors, male teachers, and voting members of member congregations of the CLC were entitled to nominate a candidate or candidates within twenty days from the date of the sending of the request. The deadline for nominations was July 31.

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

Minnesota Christian Education Institute
Host Congregation: Faith Lutheran Church,
Nicollet

Date: September 27, 1981

Time: 3:00 p.m.

Topics:

How can we increase our enthusiasm for spreading the Gospel both among ourselves and out into our local areas?

—Robert Timm and Allen Jensen

Teaching the Gospel through an understanding of the liturgy—Walter Priebe
Please announce to the host pastor, Keith Olmanson.

—Ken Schmitt, secretary

BIBLE READINGS FOR SEPTEMBER

Sept.	Scripture	Theme	Hymn
ABUNDANCE			
1	Psalm 36:5-9	Abundant Joys	340
2	John 10:7-11	Abundant Life	631
3	2 Corinthians 9:8-11	Abundant Graces	436
4	Romans 5:18-20	Abundant Grace	377:1-2,9-10
5	Ephesians 3:14-21	Abundant Power	339
6	Philippians 4:10-20	Abundant Supplies	572
7	2 Peter 1:3-11	Abundant Entrance	613
ANGELS: THE HEAVENLY ARMY			
8	Genesis 19:12-16	Showing God's Mercy	257
9	Exodus 14:19-22	Standing Between	565
10	Psalm 91:9-16	Keeping God's Own	547
11	Daniel 6:19-23	Stopping the Mouths	256
12	Acts 12:6-11	Opening Doors	255
13	Hebrews 1:3-14	The Son Superior	254
14	Job 38:4-7	Rejoicing in God's Work	35
15	1 Peter 1:3-12	Delighting in Our Salvation	352
BATTLES OF LIFE			
16	Judges 7:1-21	The LORD with Gideon	263
17	1 Samuel 14:4-15	The LORD with Jonathan	528:1-4
18	1 Samuel 17:45-50	The LORD with David	267
19	2 Kings 6:15-23	The LORD with Elisha	269
20	2 Chronicles 20:12-24	The LORD with Jehoshaphat	522
21	Romans 7:21-25	An Inward Battle	447
22	2 Corinthians 10:1-5	Spiritual Weapons	264
23	Ephesians 6:10-18	Invisible Foes	450
24	1 Timothy 1:15-20	Young Soldiers Enlisted	629
25	1 Timothy 6:11-16	A Fight of Faith	396
26	2 Timothy 2:1-7	Demands Entire Consecration	400
27	Romans 13:8-14	Armor of Light	398
28	Revelation 12:10-12	By Blood and the Word	262
THE VICTORY			
29	John 16:25-33	Overcome the World	413
30	Romans 8:31-39	More than Conquerors	506

—P. Schaller

Installation

With authorization from CLC President, Pastor E. Albrecht, on Sunday, June 14, in two services, Pastor Glenn Oster was installed by the undersigned at Mt. Olive congregation, Detroit Lakes, and St. Paul congregation, Ponsford, Minnesota.

—G. Sydow

Change of Address

Pastor John Johannes
197 E. Pioneer Rd.
Fond du Lac, WI 54935

Send Change of Address to:

**THE LUTHERAN SPOKESMAN
2750 OXFORD ST. N.
ROSEVILLE, MN 55113**

Please include an old address label to expedite processing.

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