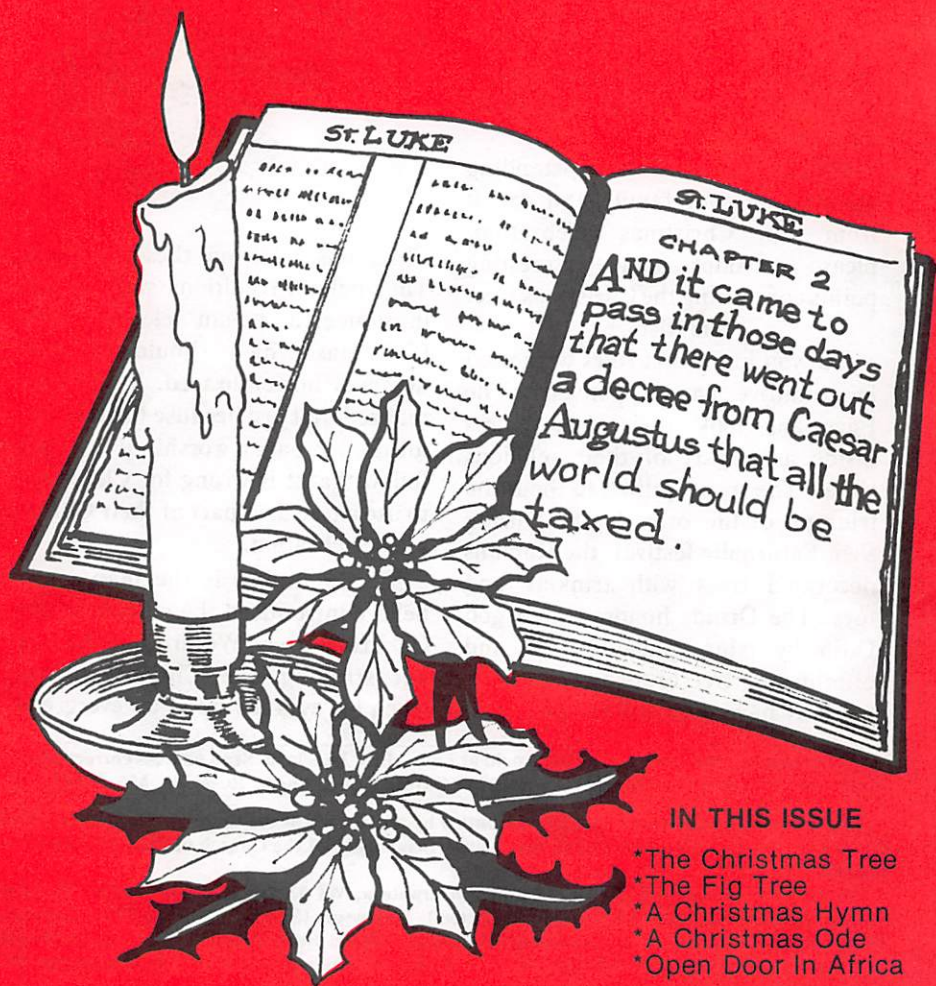


December 1986
Vol. 29, No. 6
(ISSN 0024-7537)

lutheran spokesman



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CHURCH OF THE LUTHERAN CONFESSION

Don't Forget The Christmas Tree

Are you tempted this year not to have a Christmas tree in your home? "They are too expensive," you say. "Every year we must pay such outrageous prices for a tree which stands in our living room for a month or so." You also point out, "Christmas trees are a fire hazard. Their needles mess the house. They topple over easily. They are simply not worth the trouble!"

Before you break a long-standing tradition in your family and axe it from your Christmas celebration, please consider some interesting points concerning the Christmas tree.

The History

Did you know that trees were used in primitive pagan festivals? The Egyptians took their date palms inside as a part of their religious ritual. The tree signified to them the triumph of life over death. During their Saturnalia festival, the Romans decorated trees with trinkets and toys. The Druids honored their god Odin by tying gilded apples and offerings on tree branches.

Many have objected to the use of



Christmas trees on these grounds. They believe traditions such as this introduce a pagan element into Christmas which should be condemned, not embraced. Many have realized that just because the tree was misused in pagan worship it does not follow that it is wrong for Christians to use a tree as a part of their Christmas celebration.

Martin Luther is the man many believe introduced the custom of the Christmas tree. We are told he was out strolling one Christmas Eve, when his eyes fell upon an evergreen

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

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

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$6.00 for one year; \$11.00 for two years; \$16.00 for three years. Subscriptions sent in bulk to congregations: \$5.00

tree with the stars blazing about it. He was so impressed by this, he cut down a nearby tree, brought it into his home, and decorated it with lighted candles. Afterwards it became a tradition in the Luther household to have a "Weihnachtenbaum" each Christmas.

The Christmas tree became a widespread custom among German Lutherans by the eighteenth century; but it wasn't until the nineteenth century that the Christmas tree became a deeply rooted custom in German society as a whole.

From Germany the use of the Christmas tree spread to England and then to the United States and around the world! It has been estimated that two-thirds of the homes in the United States have a lighted Christmas tree as a part of their holiday celebration.

A Meaningful Symbol

What has made the Christmas tree such an enduring custom, especially among Christians? In a beautiful manner it symbolizes some of the precious truths which we consider this time of year.

For example, the vast majority of trees cut down for use as Christmas trees are of the evergreen or conifer variety. Their foliage remains fresh and alive long after the foliage on other trees has fallen off and decayed. This reminds us of the eternal life we received through the Christchild born in Bethlehem. While this world slowly fades and dies, we know we will never die. As it says in Titus chapter three: "But when the kindness and love of God our Savior appeared . . . he saved

us . . . so that having been justified by his grace, we might become heirs having the hope of eternal life."

Also, the lights on our trees remind us of another truth which we celebrate during Christmas. Christ came to be the Light of the world. Isaiah 9:2 is often read in our churches this time of year: "The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned." Many a Christmas sermon is based on John 12:46: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Finally, all the beautiful ornaments we place on the tree remind us of the blessings God daily and richly pours out on us undeserving, sinful creatures. These blessings come in different shapes and sizes and are manifestations of God's abiding love for His children. Proverbs 10:6 says: "Blessings crown the head of the righteous."

The Christmas tree can be an aid to our worship and celebration during this holy season. Each time we walk into the room where our tree stands, we are reminded that this is not just a season in which we enjoy earthly pleasures, but it is especially a time when we consider the great gift of salvation which God has freely given us through the coming of our great God and Savior, Jesus Christ. So, as you do your shopping and holiday planning, don't forget the Christmas tree!

—K. Luebke

From Under The Fig Tree

About mid-November each year I used to sigh deeply, muttering to myself (and oft enough to my dear Margareta also): "It isn't even *Dooms Sunday*, and yet all the Christmas decorations already are up in the department stores"—*Dooms Sunday* being the cheerful Swedish name for the last Sunday of the church year—"I just hate it!" Yes, I belong to that stubborn, die-hard tribe of people that considers early December an excellent time for beginning Christmas preparations, and anything going on earlier an abomination. And I positively refuse to sing Christmas hymns until Christmas Eve.

Alas, let's face it: my ideas in this particular respect obviously are going the way of the dinosaur. I did not really realize the bitter truth until we came to Frankenmuth, Michigan on our very first trip to America. It was in June, and Christmas certainly was eternities away (or so I thought, being a stupid Swede). It was then that we were hit by the realities of life in the US, in the shape of Bronner's Christmas Display and *Tannenbaum* shop. Christmas galore, year-round!

Well (we told each other), this is probably something quite extreme and highly eccentric, perchance part of the Old World atmosphere the good *Franken* are trying to create in their town. Not without success, by the way, although the year-round Christmas business did seem to us

rather strong tobacco, as the Germans say. I guess we were just innocent: after a couple of more trips across the Atlantic we of course realized the year-round Christmas simply is a standard feature of American culture, and that's it.

My wife nowadays works at a fabric store, and she says she's been selling Christmas fabrics and accessories ever since in June. And hardly had I been installed as pastor of *Messiah-Milwaukee* when Santa Clauses, assorted reindeer, Season's Greetings, and plastic yuletrees began cropping up everywhere with the devastating suddenness of an invasion of locusts! "Jesus is the Reason for the Season" has a tough time to survive in the general onslaught.

I can, frankly, only pity the sales people that have to endure this literally for months and months. What is left of Christmas when Christmas is finally here? From pure exhaustion everybody probably is thankful when it's all over, at last. It is rather typical of us, isn't it? I mean, to make a burden out of joy? To manacle and handcuff ourselves observing the birthday of our Liberator?

Skipping Christmas?

Well, what would happen if we Christians suddenly decided simply to skip observing Christmas as *Christmas*? If we were content to leave it be the way it has become: just another nice break in the routine of

many days—at best a pause of light and warmth in the dreariness of mid-Winter, most certainly an occasion for big business, but definitively not at all any longer connected to the Christ who lent His name to the holiday? Would there really be any difference at all for you and me? I don't think so, honestly.

What we are supposed to celebrate now is not, in itself, one of the events that changed life on this earth: the newborn Jesus actually did nothing for us. We remember Him and the day of His birth simply because the child grew up and increased in wisdom and stature, and finally emerged from anonymity and silence to reveal His true identity. And—as unique as these things were—the main emphasis of His identity was not really angels singing, shepherds adoring, wise men bringing gifts, and king Herod getting bad vibrations. No, it was suffering and cross, for your sake and for mine. Who would care for the manger after all—if it did not lead directly to the cross? What meaning has the Christmas festival anyway, if not the meaning of Good Friday and Easter? We never could cease remembering those two days—and as long as we do so we could manage very well indeed leaving Christmas to the Bronner displays and *Tannenbaum* shoppes of this world.

Perhaps we need to celebrate ourselves in mid-Winter: fine. But why kidnap Jesus and make Him the like of Santa Claus, assorted reindeer, and cuddly bears?

Sure, the original idea to celebrate Christ's birth was a beautiful one: to

make everybody conscious of the important fact that He did not come to us in a space-capsule, like Superman, but was born a real human being: flesh of our flesh, bone of our bone, blood of our blood. It is the solidarity of God, in which He makes Himself humble by making Himself one of us. *Immanuel*—God with us.

But, of course, I also know the original idea was sort of botched from the very beginning. Nobody knows the exact date when Jesus was born. The closest you can get is perhaps January or even as late as February. But the early church felt a need to out-compete a big heathen festival that used to be held in mid or late December. So it decided to celebrate the birth of Jesus on that very heathen date. Clever thought: thus the heathen event would become marked with the blessed cross.

It turned out the way it always has and always will turn out whenever Christians try to win the world by adopting its ways and features: in the long run cleverness is revealed as stupidity. The heathen ways win. Nothing illustrates it better than the birthday of our Lord, almost 2,000 years later!

So what can we do? Nothing much, I fear. We are caught in a *Maelstrom* far beyond our control. But we still do have opportunity to direct the flow of things in our homes. And I, for my part, doggedly will try to find my Savior *in spite of Christmas*. That I wish you too, from the warmth of my heart!

—Carl Heinrich A. Schmutzler

Why Have You Come?

The Schallers, 1985

1. Why have you come, O Gab - ri - el,
2. Why have you come on jour - ney drear,

Down from the throne of Light ? I come, to a maid Good
Jo - seph and Ma - ry mild ? We must en - - roll, but

News to tell. Hal - le - - lu - jah! Hal - le - - lu - jah!
God is near.

3. Why have you come, O angels bright,
Filling the skies with song?
Good News we bring of God's delight.
Hallelujah! Hallelujah!

4. Why have you come, O shepherds kind,
Filling our night with cheer?
We come our Savior now to find.
Hallelujah! Hallelujah!

5. Why have you come, O Savior dear,
Lowly in cattle stall?
To free you all from sin and fear.
Hallelujah! Hallelujah!



Editor's note: Spokesman staff member, Pastor Paul Schaller, writes words and music for a Christmas hymn each year, using it then as his family's Christmas greetings to relatives and friends. Again this year we have asked the author to share his hymn with our Spokesman friends. This 1985 hymn is described by him as "a little 'dialogue' or 'question and answer' song for children."

Making The Best Of Christmas

We are by nature creatures of habit. We have our routine ways of doing things, acquired over a period of years. We have our time-honored customs and traditions for everything from how and when we eat our meals, brush our teeth, and comb our hair to how and when we study, pray, worship—and celebrate Christmas. This conditioning of our bodies, minds, and spirits over a period of time is what we call "culture."

Our culture is "shocked" when we are suddenly exposed to a whole new way of doing things, of living—and of celebrating Christmas. "Culture Shock" will be experienced to a greater or lesser degree when for one reason or another we are brought face to face with the reality of daily life and living—and celebrating Christmas—in another nation or society on this earth.

We can well imagine the culture shock that our recently commissioned foreign missionary, Pastor Koenig with his family, is experiencing in Nigeria these (holi)days. Pastor and Mrs. Schmutzler, who recently came to America from Sweden, are experiencing some of it too. Speaking of Christmas this month in "From Under The Fig Tree" Pastor Schmutzler touches on the subject. It becomes obvious that he is not too impressed with what many people in Sweden and America have done with the Christmas celebration.

Outlaw Christmas?

We who are, and have long been, Christians conditioned to life—and Christmases—in America will hardly rise up to defend everything our nation has done to a festival supposedly honoring the birth of our Savior. The celebration of Christmas in our land literally wrecks with material excesses, and with everything a thoroughly secular society can make of it. Let's face it: the "mighty dollar" is far and away the allegiance winner in its popularity race with the Child Whom Isaiah identifies as the "Mighty God." How many people really do celebrate, in spirit and in truth, the birthday of Him Who "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich?"

What then shall concerned Christians do about it? Shall we, as some have boldly suggested in the past, "throw out the Baby with the bath water?" That danger exists if we are minded to restore the law passed by the 17th century Puritans: "Whosoever shall be found observing any such day as Christmas and the like, either by forbearing labor, feasting, or any other way . . . every such person so offending shall pay for each offense five shillings as a fine to the country."

But no, we will not advocate the banishing of Christmas. In fact, if the heirs of the Puritans, the modern "evangelicals," would succeed in electing one of their own as President, we would not jump on their bandwagon if they

pietistically resurrected the idea of outlawing the observance of Christ's birth. For one thing, in this world gone to the devil you don't, and won't, win Christ's battles or favor by, for example, legislating away the observance of His birth.

Christianize Your Christmas!

Nevertheless, since there is so much that is admittedly un-Christian about Christmas in America, what should we do? We answer: Christianize it! Make the best of it! *Not the most of it, but the best of it!* Sing your Christian Christmas hymns as though echoing the angelic choir; "go and see" and speak up about the thing that has come to pass in Bethlehem as did the shepherds; worship Him as though you yourself were one of the Wise Men from the East come to worship your King; exchange gifts (moderately and temperately) in the spirit of Him Who is Himself the best Gift of all; ponder, as did the Virgin Mary, the wonder of the Child's coming to this earth through her womb to be her Savior; be ready, then, as was Simeon to die today knowing you have seen, in the manger, the Lord's salvation; look forward, as did Anna, to enfolding the Child in your arms for an eternity!

Above all, would-be celebrants of the true meaning of Christmas, would-be observers of the miraculous birth of God become Man, let all people in our multi-faceted society know that Jesus Christ was born as *their* Savior. The Christmas angel proclaimed that the "good tidings of great joy" was intended for "all people"—regardless of nationality, tongue, race, creed, or culture!

Though he knew nothing of modern Christmas celebrations, St. Paul shows us the way: "I am made all things to all men, that I might by all means save some . . ." (I Cor. 9:22) Whether in Corinth or Rome, Ephesus or Philippi, the apostle "made the best of it"—within the bounds of the Word—by adopting, and adapting himself to, those people's cultural practices. With this in mind, we doubt that Paul would have objected to "christianizing" the ancient pagan practice of decorating trees on high festivals (see Pastor Luebke's article).

We are confident the Koenigs will thus practice their Christian faith in Nigeria. They will endeavor to be all things to all men—within the bounds of the Word—at Christmas and every other time. As for Pastor and Mrs. Schmutzler, we know what they will do. As newcomers celebrating their first Christmas here, they will make the very best of a bad situation. They will endeavor to keep their home and hearts narrow chambers for the Child born as Savior of people of every nation and culture!

And no would-be celebrants of the true meaning of the season dare do anything less!

—Paul Fleischer



I bring you good news of a great joy, for to you is born this day in the city of David a Savior.

Christmas—For Eternity

Luke Chapter Two

2:1a

““

It came to pass. . .”
So does th’ Evangelist begin to write
A story that this world cannot contain:
The Christmas story, God’s Story it is,
Through pen of chosen one, physician Luke.
From childhood on we hear it year by year,
Yet ne’er can plumb its depths nor scale its heights,
But only bow the knee, believe, and sigh!
It’s *facts* we have, yes, His-Story, no less:
The Son of God born man in Bethlehem
For you, for me, for all—believe or not!

“It came to pass” not “once upon a time”—
The latter being Bible doubters way
To demythologize away the Word.
The former, in God’s Word, is ground of faith.

“. . . In those days” so His-Story begs us on;
The time was full which ancient prophets tell:
Isaiah gave the sign: of virgin born;
And names: the Wonderful, the Counsellor,
The Everlasting Father, Prince of Peace,
Immanuel, Jesse’s Stem, the Righteous Branch;
For place of birth read *Micah* chapter five;
In Pentateuch doth *Moses* write of One
Who’d crush the foe of man, the prince of hell:
The Woman’s Seed He’s called, and Abr’am’s too,
The Prophet, Shiloh, out of Judah’s tribe—
And more. See Prophets’ books. But now. . .

2:1b

Now watch God act! His providence doth guide
Our individual lives, but more—the world!
The vast machinery of Rome must act
To place this Birth where God would have it be!
(God’s hands are never tied, but man’s obey.)
World empires only puppets are for Him:
Decree goes forth that all should be enrolled.
We wonder, Roman senate, did you know?
And you, Oh Caesar, mighty one, did you?
You lift the curtain, set the stage
For birth of Christ, incarnate God, the Word,
At time, and place, inspired prophets said!

- 2:2 Phenomenal! A miracle! Just think:
 This was the first—the very first, we're told—
 Enrollment, world-wide, ever taxed on men.
 Quirinius (true name), of Syria governor,
 Ruled tax affairs in nearby Palestine.
 (See history books, and archeology:
 The facts Luke tells are indisputable!)
- 2:3 Each person's name and standing, property,
 (So Jewish system said) must be renewed
 In family seat. So all did go with haste—
 Each one to his paternal town. God's plan!
- 2:4 "And Joseph also went from Galilee,
 From Nazareth,
 To Judah,
 To David's city,
 Bethlehem by name,
 Because he was of David's house and stem."
 The words we know so well, but note the *facts*:
 From David's line both Joseph, Mary, came.
 As prophesied so must it be, and was,
 That Jesus—*CHRIST*—from Jesse's root would come,
 Through Joseph legally, through Mary physically.
 No room is left for doubt—Messiah He!

- 2:5 **T**he Virgin Birth! Long seven centuries past
 Isaiah had these words put in his mouth:
 "The Lord Himself a sign to you shall give,
 Behold a virgin shall conceive and bear. . ."
 Both Luke, and Matthew too, relate of how
 The pregnancy, divinely wrought, took place.
 Espoused they were, betrothed, no more, no less.
 Yet she with Child of Holy Ghost was found!
 The angel verified to her, in doubt:
 "The pow'r of the High'st shall overshadow thee;
 That holy thing which shall be born of thee
 The Son of God shall be!" Fie, unbelief!
 And so it was! We marvel, just believe!
 The virgin, 'ere she knew a man, would bear
 A Son, Immanuel, our God with us!

Oh mortal man, in sin conceived, mark well:
 Your strength in life, your hope for Life, is based
 Upon the *fact* of Jesus virgin-born.
 Deny, since reason laughs, this holy truth?



Is anything with God impossible?
“Conceived of Holy Ghost” saith Christian Creed—
Oh, leave it there for faith’s strong hand to grasp.
True Man, yet very God, the Father’s Son!
Let skeptics scoff and infidels deride;
Let modernists and liberals try to make
Of Christ a man of human parentage.
These dare to doubt the Truth of Mighty God.
They put the question Satan did inspire,
“Yea, hath God said?” or Pilate’s paraphrase,
“Ah, what is Truth?”—They play with death!

2:6-7 “And so it was that while they were there”—
The day had come, the Birth was imminent.
“And she brought forth her firstborn son” and God’s!
The Rose of Sharon, Jesse’s Branch, the Vine,
The Woman’s Seed, the serpent’s Conqueror,
Eternal God, **THE LORD OUR RIGHTEOUSNESS!**
A leanto, manger, ox and ass and straw
Were birthplace, trappings, God did choose for Him.
Augustus, senators, and Herod too—
You lounge in jeweled palaces as He,
The King of kings, is born in humble stall—
And know it not! God’s way astounds!

2:8-9 Behold the scene: how quickly now it shifts
To lowly shepherds watching flocks by night.
An angel of the Lord in glory came
And they were sore afraid. Lo, God doth choose
The kind of men—the poor, despised, and weak—
To whom He would announce the tidings glad.

2:10-12 “Fear not!” cried angel (Gabriel some say).
“Great joy I bring to you and people all
For unto you—to you—to you—**TO YOU**
Is born this day in David’s Bethlehem
A Savior, which is Jesus Christ, the Lord!”

This is the Gospel—antidote to fear,
To sadness, dark despair, the fruits of sin.
Regardless how acclaimed, no potions, words
Of worldly-wise practitioners avail
To calm the fearful, sin-sick souls of men.
So help your friends, your neighbors, all alike
To read the sign to us and shepherds giv’n:
The Babe in manger low, and swaddling clothes
Is Jesus—Savior; Christ—Anointed One.

2:13-14

The Babe so great, surroundings humble poor,
But then the vast angelic host appears!
Yea, heav'n itself doth ope' its very gates
To praise our God in joyful song and say:
"To God in heaven high all glory be,
To men on earth both His good will and *peace*."

It's peace for you, for me, for one and all,
This Bethl'em Babe affords our weary heart
When *there* is found for Him a dwelling-place;
When not to law, or works, or self we look
But unto Him for full salvation—free!
This peace He won as sinless Substitute;
See, world, the God-Man Who your place did take
Was nailed to cursed tree on Golgotha.
For sinners all He won the victory;
With bruised heel He crushed the serpent's head.
Thus trace His life from manger to the cross,
From Bethlehem to Calvary, the tomb,
Descent to hell, and risen, to reclaim
The glory that was His from all eternity!
The Word made flesh is full of grace and truth!

2:15-16

Of shepherds, more the blessed story tells:
"Oh, let us now go see this thing revealed,
Which God Himself, our Lord, did bring to pass."
Miss not the hurry in the anxious voice
Nor in the feet (lo, action follows words!).
With haste they came to find the holy three,
The foster-father, virgin-mother, and
The Christchild lying there, as angel said,
In cattle-shed! Behold, from *there* He reigns!

2:17

As Peter, John would say (the fourth of Acts):
"What we have seen and heard we can't but speak."
So having seen, they witnessed far abroad
The saying which was told about the Child:
"The Hope of Isr'el, David's Son, has come!"
With such a message, who can silence keep?

2:18-19

While some believed—the Spirit's work—not all
Did hide in heart and soul the tidings glad
As Mary did. In pond'ring mind and heart
She kept (that's "guarded") all the holy truths
Of God, her Savior, now in human form.

Like her, so let us pray:

Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart that it may be
A quiet chamber kept for Thee.



2:20

With childlike lips and faith we learned it well:
While glorifying, praising God for all,
The shepherds now returned that Christmas night
To home, and flock, to common trade and life,
Content, forgiv'n, at peace with God and men;
A joy unspeakable and life anew
Was theirs, is ours, in Mary's Son and God's!

So let our hearts be joyful too and sing
Of facts of His-Story recorded here.
They stand from year to year as ages roll,
Proclaiming birth of Prince of Peace to all
Until we join th' angelic host above
With saints in Church triumphant round the throne
Of Christ, Redeemer, Lord, yea, King of kings.
Ah, *there* is *CHRISTMAS—FOR ETERNITY!*

God bless us, everyone. Amen.

—Paul Fleischer



"I bring you good tidings of great joy, which shall be to all people . . ."

An Open Door In Africa

All of us live in this world as strangers and pilgrims. We don't know where life will take us or into what strange places the Lord may lead us.

This is especially true of the man of God who accepts a call into the ministry. The Lord may call him—and his family—anywhere, for there is no place so remote that it is beyond the scope of the great commission; there is no people so isolated that they are not in need of the Gospel.

Pastor David Koenig found himself called to a place far away from home and strange to him and his family. He was called first to India. When the visa for that assignment was not granted by the Indian government, the CLC Board of Missions enlarged the scope of Pastor Koenig's call to include any foreign field. Soon after, the door was opened for him to go to Nigeria.



Missionary D. Koenig [center] with Pastors Klatt and Fuerstenau

On September 7, 1986, a group of Christians gathered at St. Luke's, Lemmon, SD, to send the congregation's former pastor off to his new field of labor with prayer and the laying on of hands. The service recalled the manner in which Paul and Barnabas were sent out by the congregation of Antioch (Acts 13:3). In the sermon, based on Joshua 1:1-9, Pastors David Fuerstenau (Ipswich-Faulkton, SD) and John Klatt (Hecla, SD) reminded the new missionary that a man of God goes forth by God's command and with God's blessing. In the rite of commissioning, Pastor Koenig formally and publicly accepted his new duties and solemnly promised to fulfill them by the grace that God supplies.

After much work organizing and packing, the missionary and his family left the United States for Nigeria on September 23. There he will be assisting in the training of pastors for the Nigerian Church of the Lutheran Confession.

A call from the Holy Spirit can take a Christian far from home, but finally his calling is never away from home. The Spirit never leads anywhere but toward the "upward call of God in Christ Jesus" (Phil. 3:14). May that same Spirit graciously attend and bless the work Pastor Koenig, with his family, is undertaking in God's behalf and ours!

—John Klatt

Daily Devotions For January 1987

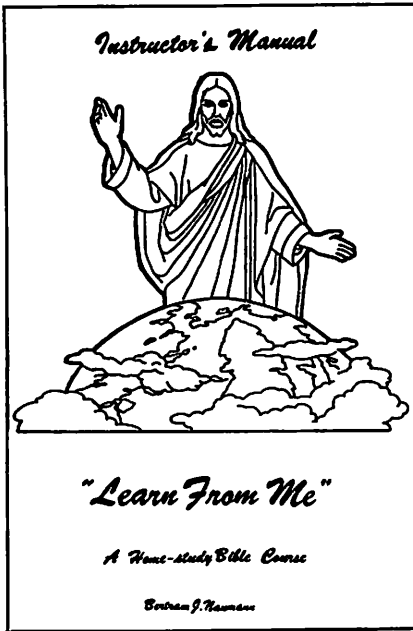
The second Gospel does not indicate who its human author is. But the ancient Christian writers are unanimous in ascribing it to Mark, who was associated with both the apostles Peter and Paul in the early Christian Church. Mark's home was Jerusalem, for that is where his mother Mary lived. The missionary Barnabas was Mark's close relative.

Internal evidence suggests that Mark intended his Gospel for Gentile readers rather than Jewish readers. The emphasis throughout is on the works and deeds of Jesus rather than on His words. Most of the accounts contained in Mark's Gospel are found also either in Matthew's Gospel or in Luke's Gospel. But Mark's Gospel provides additional details that were most likely relayed to Mark by Peter, who was, of course, an eyewitness of almost all the events in Jesus' ministry.

Not many years ago a British actor went from place to place reciting on stage nothing more nor less than the plain text of Mark's Gospel in its entirety according to the King James Version. Reports indicate that this presentation was popular and effective.

But for us Christians the Gospel of Mark is more than a literary masterpiece. It is an authentic record of Jesus' mighty deeds as our Savior and Lord, inspired by the Holy Spirit Himself. As we begin this new year of our Lord 1987, let us read and meditate on what Mark calls "the beginning of the gospel of Jesus Christ, the Son of God" (Mk. 1:1).

Date	Scripture	Theme	Hymn
1	Mark 1:1-8	The beginning of the year—"the beginning of the gospel	121
2	Mark 1:9-13	Jesus—the Spirit resting on Him, Satan tempting Him	413
3	Mark 1:14-20	Jesus calls on us to follow Him.	270
4	Mark 1:21-28	Even unclean spirits obey Him.	134 (1-3)
5	Mark 1:29-34	He healed all their diseases.	557
6	Mark 1:35-45	They came to Jesus from every direction.	501
7	Mark 2:1-12	"Your sins are forgiven you."	321
8	Mark 2:13-17	Jesus eats and drinks with sinners.	324
9	Mark 2:18-22	The new wine needs new wineskins.	99
10	Mark 2:23-28	Not a Sabbath breaker, but the Lord of the Sabbath!	359
11	Mark 3:1-6	It is lawful to do good on the Sabbath.	11
12	Mark 3:7-12	Great multitudes crowded around Him.	126
13	Mark 3:13-19	Jesus appointed twelve apostles.	513
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Upon completion of a colloquy on October 21, 1986, in the presence of the Board of Doctrine of the Church of the Lutheran Confession, Pastor David Sweet, formerly of the Wisconsin Evangelical Lutheran Synod, is declared eligible for call into the ministry of the Church of the Lutheran Confession.

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