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SPOKESMAN



**ALL KINGS WILL BOW DOWN TO HIM
AND ALL NATIONS WILL SERVE HIM**

CHURCH OF THE LUTHERAN CONFESSION

Thy Will Be Done on Earth As It Is in Heaven

We come to the third request in the prayer taught us by our Savior: "Thy will be done on earth as it is in heaven." Since we have been made children of God by His grace through what our Savior has done and suffered for us, our grateful hearts now want to bring our will into complete conformity with His. God has forgiven us. We are declared blameless in His sight for Jesus' sake. There is a new man in us created by the Holy Spirit. Therefore to displease God in any way by going against His will would seem unthinkable and most ungrateful.

What God's Will Is

God's will is what God wants, and what God wants for us and of us may be expressed under three headings. First of all, God wants and desires and wills most earnestly our eternal salvation, as well as that of all other

sinners. His prophet Ezekiel, as His mouthpiece, has expressed that good and gracious will of His in these words: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezek. 33:11) Our Savior reaffirms this when He says: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him may have everlasting life." (Jn. 6:40) And Peter states it as follows: "The Lord is not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9)

When through His Word and Spirit He has led us to faith in His Savior-Son, it is, secondly, God's will that we believers no longer continue to live in sin, but in all things follow the promptings and leading of the

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new man, whom He has created in us. He would have us strive to bring every thought and desire and word and action into captivity to the obedience of Christ, so that His name may be glorified by us before our fellowmen and that from what they observe in us the unbelievers may also be led to inquire about our Savior. St. Paul expresses this feature of God's will for us in these words: "This is the will of God, even your sanctification." (1 Thess. 4:3) To the Romans the same apostle writes: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove (demonstrate) what is that good and acceptable and perfect will of God." (Rom. 12:2)

Thirdly, for us, who by faith in His Savior-Son have found in God our kind, wise, loving Father and Friend, God's will now is that we bear cheerfully and patiently whatever His wisdom may see fit to let come into our lives in the way of crosses and afflictions. In His loving care and concern for His dear children God finds it necessary to put us through a training school here on earth so that we may reach our heavenly goal in safety. In this school of crosses and afflictions we will be weaned away from this ungodly world and its attractions, will be drawn closer to our Savior, and be built up in our faith and prepared to face that final hour victoriously. Our flesh often chafes under and rebels against God's ways of dealing with us and seeks to get out from under these crosses and afflictions and to choose its own way. It is then that we need

grace and strength from on high to believe "that all things work together for good to them that love God, to them who are the called according to His purpose," (Rom. 8:28) and to say with our Savior: "O my Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." (Matthew 26:39)

The Opposition

Violently opposed to the carrying out on our part of this good and gracious will of God are the so-called "unholy three." There is, first of all, the Devil, that fallen angel, who from time immemorial has set himself up in opposition to God's will and has sought to frustrate and to bring it to naught. He does his utmost to keep us and others from believing God's Word and being saved. If he cannot succeed in that, he makes every effort to draw us back into the ranks of his followers by tempting us to doubt and unbelief and to a life of sin. If all else fails to accomplish his evil purposes, he seeks to instill in us dissatisfaction with and rebellion against God in the crosses and afflictions we are called on to bear as Christians, all to drive a wedge between us and our heavenly Father. In all his efforts against us he has also a powerful ally—the world of unbelieving men around us together with everything they have devised to appeal to "the lust of the flesh, and the lust of the eyes, and the pride of life" (First John 2:16) in us. Besides these foes coming to us from the outside there is that fifth columnist within our own members, our sinful flesh, which is always only

too ready to listen to the evil promptings of Satan and the world.

What We Pray For

In view of these enemies of our souls, who are trying their utmost to keep us from doing the will of God, and in view of our weakness to cope with them with our own powers, we are asking God, on the one hand, to hinder and to bring to naught the evil devices against us on the part of the Devil, the world, and our own flesh; and, on the other hand, to endow us with grace and strength from on high to fight the good fight of faith to a victorious finish and to do His will in all things as gladly and perfectly as the angels in heaven do

it. Finally, we ask that God would in all our crosses and afflictions enable us to bear with cheerful, humble submission to His will whatever He for our good in His love and wisdom permits to come on us. That He will not fail to hear this plea we can be certain, for He himself has taught us to pray for these things and promised to hear us.

Thy gracious will on earth be done
As 'tis in heaven before Thy throne;
Obedience in our weal and woe
And patience in all grief bestow.
Curb flesh and blood and every ill
That sets itself against Thy will.

(Lutheran Hymnal # 458 St. 4)

—H. C. Duehlmeier

Fishers of Men, Hunters of Souls

Fishing—

when best to go
and where best they're biting
what bait is best.

Hunting—

all different kinds of ducks
known at a distance
where they're found
what the best cover
and when best the time.

And if anyone asks you, "Why, yes, I'm a fair fisherman,"
and proudly, "I'm a good hunter. I've done ok."

But as fishers of men, now,
and hunters of souls

Do you know all the different kinds of people?
Can you recognize them at a distance?

know when best to speak
and what best to say?

The pharaoh of Egypt kind
who need hard, harsh measures
the kind that take big miracle convincing
no soft-spoken timid Timothy here.

The Lot kind
you've got to constantly watch and admonish and cajole
finally, literally, drag them out from the midst of evil.

The King David kind
who need stories about wealthy shepherds and poor squatters
you're the Nathans, the prophets
you are telling the stories to blind kings
kings because Jesus made them so
blind because their sin hides the truth from them.

The Peter kind
who need a patient, steady, guiding hand.

The work-righteous breed
who float around with their long necks and turned up noses
the ones you need to shoot down with God's wrath
and then retrieve them with the Gospel.

The worldly secure kind
whether rich or famous or what
those content in this world's life
the kind you need to flush from their cover
and then drop them with God's Law
show them that they can't hide
and then give them a Mighty, Everlasting Fortress—
God's Grace.

You are no longer children. You're old enough
to bait your own hooks
to handle a gun yourself.

You are old enough to use the double-edged sword—
God's Word
so sharp it cuts to the heart
it lays bare the soul.

The Law to cut down
The Gospel to build up
a double-barrelled shotgun, if you will.

Use it!
Fishers of men
Hunters of souls.

—John Gurgel

DOCTRINAL THEMES in the Book of Concord

State and Church (Separate, Yet Interrelated)

Dual Citizenship

Whenever we gather on a Sunday morning for public worship, we confess our sins against our God and our faith in the God of our salvation. These are personal, religious acts. But we do them in a building that is exempt from real estate taxes and that is also under the protection of the local police and fire departments, while being exempt from local taxation. The worshiper, as he bends his head in prayer and rises to hear the Word of the Lord, is both citizen of the Kingdom of God and citizen of the state.

When the pastor conducts a worship service, he functions as a minister of Christ, but when he performs a marriage, he functions as a minister of the state. When the worshiper reports for work Monday morning, the state withholds taxes from him because he is a citizen; he cheerfully and willingly submits to the government because he is a citizen of the Kingdom.

As we are spirit/flesh persons, so

we hold dual citizenship until in death we leave both the flesh and the state behind. We cannot compartmentalize our lives into state or Kingdom segments; neither should we attempt to do it with our thinking. Yet we need to distinguish clearly.

Sacred Secularity

The Reformation restored this understanding and evaluation of the Christian's daily life. Article XVI: "Of Civil Affairs" of the *Augsburg Confession* teaches "**that lawful civil ordinances are good works of God,**" whether that be serving in a civil office or in the military or just plain living together in married life. The extreme compartmentalists of that time were condemned, both the Anabaptists who "**forbid these civil offices to Christians**" and the Roman church of that day that alleged that "**evangelical perfection**" could be attained through the "**forsaking of civil offices**" rather than "**in the fear of God and in faith.**"

Four and a half centuries later we find ourselves living in a society which is waging a secular attack on the institution of marriage and the home. We find a disenchantment with politics. All governmental activity seems to be little more than "dirty politics." No doubt the ongoing exposés of incompetence, fraud, and malfeasance in public office contribute to such negative attitudes. What shall we do? Become civic drop-outs? That would be abandoning the reformation principle of "sacred secularity." We can best serve the state as preserving salt. Remember that only ten "salty" persons would have been sufficient to ward off the destruction of Sodom and Gomorrah!

Righteousness

The *Augsburg Confession* recognizes two kinds of righteousness, Christian and civil. Both are the concern of the church; one is the concern of the state; neither may be mixed or confused. The church proclaims righteousness by grace through faith in Christ Jesus (Article IV). That righteousness has no legal standing in the state's court of law. Yet it is the righteousness without which the sinner cannot stand in the court of God.

The church also teaches civic righteousness, a life structured outwardly according to the moral law, which the state enlarges and applies to every facet of the citizen's life. This righteousness has no standing before the judgment seat of God but is the righteousness without which the citizen cannot live as a law-abiding citizen.

The righteousness of faith has as its goal spiritual and eternal blessings; civil righteousness material and temporal blessings. The two are separate, dare not be confused, and do not interfere with each other.

Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace. (*Concordia Triglotta*, p. 85)

Danger to the Gospel

The church is under command to teach citizenship as a part of sanctification. The church is likewise to teach the second table of the law which in society becomes the goal of equal justice for all. But what happens when the church becomes absorbed and obsessed with political and social issues and gains a taste for political power? The Middle Ages was such a time when the church became overly involved in the affairs of the state. Those were the times when popes claimed the divine right to rule the kingdoms of this world. What happened in the church at that time?

From this persuasion horrible darkness has been brought into the Church, and after that also great commotions have arisen in Europe. For the ministry of the Gospel was neglected, the knowledge of faith and the spiritual kingdom became extinct, Christian righteousness was supposed to be that external government which the Pope had established. (*C. T.*, p. 513)

We have an example of such a "commotion" in Iran today where religious leaders have usurped political authority and are trying to set up an Islamic Republic. In our own country we find a new dimension in politics as the 1980 election campaign gains momentum. It is that of "Preachers in Politics." (*U.S. News & World Report*, Sept. 24, 1979) Concurrently we find a decline in the

teaching functions of the church, a losing of the righteousness of faith and so a return to paganism, an unholy reliance on numbers which makes for strange bedfellows, and an emphasis on fund-raising capabilities rather than on the Sword of the Spirit. Let it not be said among us that the only lesson learned from history is that no lesson is learned.

—Paul F. Nolting

The 1979 CLC Teachers' Conference

For those of us who live away from the beautiful fall sight of trees in flaming color, the drive approaching Coloma, Michigan, was not too long nor too tiresome—and certainly not for any of the members of the CLC Teachers' Conference who gathered at Faith Lutheran Church and School to share in fellowship with each other and the members of Faith and Redeemer of Sister Lakes. Those who made it safely through Chicago and the "Paw Paw" maze in the Coloma area were on hand for visits with host families already Tuesday evening, October 16; others made the trek in time for the opening service held Wednesday morning.

Pastor Sandeen reminded the teachers on the basis of First Corinthians 3:5-9a that we are servants of the Lord, fellow-workers in His field. It is God who causes the growth; it is to God that we dedicate our labors; it is God who will ultimately reward the faithful servants.

Banners in the hallway, one for each of the schools, pointed out the

classroom where sessions would be held. The fruits of someone's labors decorated the tables; baskets full of all varieties of apples which, we were assured, were not *only* for decoration.

New Teachers

President Robert Rehm opened the meeting with introductions of the new Conference members. Barbara Mueller, the most recent graduate of Immanuel Lutheran College, has since Teachers' Conference received and accepted a call to teach the third and fourth grades at Faith in Coloma. Ross Roehl is a 1979 graduate teaching upper grades in West Columbia, SC (Holy Trinity). Other recent graduates are Lynette Hulke, serving as primary teacher at Luther Memorial, Fond du Lac, WI; Karl Olmanson, teaching at St. Luke's, Lemmon, SD; and Julie Schaller, primary teacher at Our Savior's, Jamestown, ND. Beth Hamilton of West Columbia and David Gullerud, whom the Lord called from a public

school position to serve as principal and upper-grade teacher at Faith, Markesan, WI, were also introduced as new members.

Professor C. Kuehne conducted the Conference devotions. He based his discussions on the Large and Small Catechisms, very appropriately in the 450th anniversary year of their printing; but he fitted them to the topic and tone of the teachers' discussion at the time. We listened as we were exhorted to "immerse ourselves in the Word;" to "test out the will of God;" to trust completely in God alone; to order our lives according to the Word as we stand in awe of it; to focus solidly on Christ and away from ourselves; and to "thank the Lord; for His mercy endureth forever."

Presentation of Papers

David Gullerud presented the first paper offered for discussion, entitled "Humanism in Public Education Today." Mr. Gullerud spoke from personal experience as well as research, pointing out the dangers of man-worshiping humanism and of teaching values to children without any basis for those values. Christian education is a counteracting approach in which we teachers are involved; but the responsibility for recognizing and combating humanism lies as much with parents as with teachers. Discussion centered around involving parents in our Christian education programs and also turned to concern over humanism infiltrating our schools via non-member children or teacher attendance of secular colleges. We ask the Lord's

help in fulfilling the high calling of feeding His lambs.

On Wednesday afternoon, Pastor Sandeen led a panel in a discussion (continued from the 1978 Conference) about "Women in the Church." The panel used an interesting "polling" method to initiate discussion of the various topics. The paper served to review for many of us the freedoms and limitations on women's service in the Church, outlined by Scripture, as it concentrated on cases of casuistry.

The first of two papers presented on Thursday was entitled: "Influencing Our Children to Continue Their Christian Education." Gerhard Mueller reminded us that three things are necessary in our efforts: an early approach, a consistent (continuing) approach, and an emphasis with both children and parents. Elaborating on a prepared brief outline, he pointed out practical approaches which we may use: Youth Camps, Visitors' Day, ILC publications in visible places, home visitations, and preserving the bond between students at home and those at ILC.

Leif Olmanson directed a study of "Teaching Catechism" in his paper written in question-and-answer form. Our purposes in teaching children catechism are to fit them for eternal life and to prepare them for lives of personal faith as members of congregations. Mr. Olmanson discussed what should be taught, the materials we use, and various methods which can be used in teaching catechism.

Prof. Kuehne's paper, "How to Consider a Call," reviewed for us

many of the areas which are covered in his Practical Theology class at ILC. Directing his approach toward calls to Christian day school teachers, Prof. Kuehne led us into discussion of the definition of a divine call, steps in considering a call, reaching a decision, and proper procedure. While the doctrine of the call itself is based on Scripture, the procedure followed in considering a call is based on principles of Christian love and may vary within these bounds.

Henry Hasse presented, "A Study Inspired by the Beatitudes." He directed our attention to man's failure to keep his promises, and God's love in keeping His. God further exhorts us to joy in persecution, to fight the good fight, to look forward to our heavenly reward.

The final paper, presented on Friday afternoon, discussed "Standardized Testing: Pros and Cons." Jan Hallauer referred the teachers to a number of examples and studies of tests, concluding with us that where standardized tests are used, we must be careful about how the results are interpreted, viewed, and used.

Field Trip

Each year the hosting congregation arranges a field trip for the teachers. In the Fruit Belt area where Coloma is located, we visited an apple press, a seasonal operation which requires only a few workers to sort, grind, and press the apples and bottle the juice. Also located near Coloma and Sister Lakes are the Bronte Vineyards. The teachers learned about the wine-making process, viewed aging vats almost a

century old, and sampled the various wines made at the winery.

Business

Gerhardt Mueller announced that the Board of Education has reviewed and collected materials which could be useful to congregations who are considering starting Christian day schools. Though all statements are not necessarily endorsed by the Board, useful portions are available in a folder which can be studied by contacting Mr. Mueller or a Board of Education member.

The teachers elected new officers for the 1980-1981 Conferences: Dan Gurgel will serve as President, and Grace Meyer as Secretary-Treasurer. The program committee members for the 1980 Conference to be held at ILC are Robert Rehm, Prof. C. Kuehne, and Miriam Duehlmeier.

Conference Service

Pastor Paul Tiefel from Redeemer Church in Sister Lakes was the Conference service speaker for the Thursday evening service. He chose as his text Ecclesiastes 12:12-14. The conclusion to everything is summed up here: "Fear God and treasure His Word." Pastor Tiefel warned us to beware of much book-learning, which is only exhausting and can camouflage the true conclusion. He reminded us that only the Bible has universal application, and that we need Christ's Word and righteousness to temper our every action, which will ultimately be judged by God. This involves study and application of the Word.

The service featured the children

of Faith and Redeemer congregations singing "God Bless Our School," and the teachers singing the Doxology, "Saints of God."

The CLC teachers returned from the conference refreshed and renewed by the presentations and dis-

cussions of sessions, but also—and perhaps this most of all—by the fellowship of fellow Christians and of those engaged in the same very important work of feeding the lambs of the Lord.

—Grace Meyer, Reporter

Instant Items

• One Sunday there sat in the assembly a well-worn and retired servant of many parishes who responded with glee to the "news" that the congregation is a collection of sinners. This reminded us of what a much-read recent writer said on the same subject: "We must not be surprised if we find among Christians some people who are still nasty (not a reference, we take it, to their being morally filthy, though perhaps questionably so, mainly socially unacceptable to "nice" people). There is even, when you come to think of it, a reason why nasty people might be expected to turn to Christ in greater numbers than the nice ones. That is what people objected to about Christ during His life on earth. He seemed to attract 'such awful people.' That is what people still object to, and always will." Who were more awful than Israel in Isaiah 1, or the Gentiles in Romans 1? Yet the Servant who came at Christmas was not discouraged, says Isaiah, until He put His righteousness upon them. The more we think about that, the nicer we should become, fine-tuned by the work of the Spirit.

• In a recent discussion several observed that the parables of Jesus foretell the vast expansion of the kingdom throughout the world; that the stone which smashed the image in Daniel 2 "became a great mountain and filled the whole earth," and that there are many such Bible expressions as "of the increase of his government and peace there shall be no end," "thou shalt break forth on the right hand and on the left," "thy seed shall inherit the Gentiles," "nations that knew thee not shall run unto thee," and "lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues . . . before the Lamb!" Remember these promises of church expansion from God as we consider the following.

• The Lord promised His Son, "Rule thou in the midst of thine enemies." History bears more witness to this as happening than we may realize. At the church council of Nicea in 325 Arius denied the deity of Christ; and Arianism has rightly been called as much a philosophy as a religion, so great was its error. But the first mis-

sionary to the Goths (a Germanic tribe in Europe) was Ulfilas, an Arian, who turned away from the Nicene Creed. Yet, in 1925, this could be written of him and Arianism in a memorial volume to that council which established orthodoxy: "No false system ever struck more directly at the life of Christianity than Arianism. Yet after all it held aloft the Lord's example as the Son of Man, and never wavered in its worship of Him as the Son of God. On its own principles, this was absolutely heathen creature-worship. Yet the work of Ulfilas is an abiding witness that faith is able to assimilate the strangest errors; and the conversion of the northern nations remains as evidence that Christianity can be a power of life even in its degraded forms." There is hope that many believe better than their teachers teach. In the face of much ignorance of the truth (not of conscious rejection of it!), faith can survive and save. In Acts 19, St. Paul found some twelve disciples in Ephesus who believed, but when he asked them about the Holy Spirit, "They said unto him, we have not so much as heard whether there be any Holy Ghost." So believers can be better than they are, to speak a paradox. In the churches there are some fortunate inconsistencies.

• "Faith is able to assimilate the strangest errors," we just read. We take that in the sense that one who trusts for salvation the righteousness that God has put upon him in Christ may nevertheless unwittingly get some things wrong. But he is a saved

believer for all that, like that dozen of disciples in Ephesus. His trust in Christ for salvation can absorb numerous things falsely taught by his church, as a healthy body can absorb millions of microbes daily that "on their own principles" would kill it. Who of us has not met a stranger who in the course of conversation impressed us as a sincere Scripture-speaking Christian, whose spirit was such that between the two of us we felt that "deep calleth unto deep"? Only later did we discover that he had infections that would not abide clear truths of Scripture. The letters that St. Paul at a later time wrote to the churches he had founded bear ample evidence, enough at times to make him distressed. But he began those letters by saying the very best he could of them, that they were "sanctified in Christ Jesus, called to be saints." Then he had to correct them in many things, yes, also doctrines, that he expected their faith in Christ to be able to "absorb," not in the sense of remain host to but to correct.

• There is hope, and there is historical evidence of it as a fact, that the words of Truth surviving in the liturgies of apostate churches have saved many souls contrary to the devil-doctrines of their very pastors. We were impressed with the observation of a revered teacher that perhaps there will be souls in eternal life who heard the Gospel Promise only once in their lives. We think of the thief on Calvary, and we wonder how many may have later been in his situation. How powerful the Word is to

save! "We learn only a part of anything and prophesy only a part" (1 Cor. 13:9; Beck).

• Over-emphasis leads straight to heresy, to the thought that anything one believes is all right so long as it is held sincerely, or to outright agnosticism (knowing nothing for certain) and atheism. Harking back to Nicea in 325, the Festschrift author added: "We do not coin technical terms for the love of it, turning theology into technology. . . . Some term was needed to warn off believers from the perilous path." That was done. "In the writings of Athanasius the primary interest is certainly religious. Even Gibbon lays aside, as someone has said, his solemn sneer, to do honor to the memory of this champ-

ion of the faith. . . . It has been suggested that he left the people out of account, that his appeal is always to theologians and the professionally religious. But a very different impression may be derived from the references to the faith and hope of all Christian people in his Festal Letters." Doctrine and life were in balance. They are the bi-cycle of the Christian's vehicle. Thinking of the congregation as *only* saints or as *only* sinners—you say it. The theologians at Nicea, whom some today may ridicule as only theological technologists, be it remembered, went home to their parishes to continue their work as pastors. Their abiding work was *religious*.

—M. Galstad

"Writing to Silence"

Periodically, usually at Easter or Christmas time, the TV networks have a Biblical religious movie included in their programming. In this land of religious liberty we cannot deny this to them. But as Christians we should understand that these presentations are a very poor place to learn either Biblical history or truth. Religious movies taken from the Bible are nothing new. Some of us are old enough to remember the highly acclaimed "King of Kings" of about 50 years ago.

No Gospel

In all these decades of religious movies, even though there might have been some semblance of Scriptural accuracy in the historical events depicted, in none of them was there ever a clearcut presentation of the Gospel that Jesus Christ came into the world to save sinners. Invariably, Moses and Jesus are both set before us as lawgivers, as good men who advocated worthwhile moral precepts for mankind. With that, either expressed or implied, comes the implication that following these precepts is the way to please God and inherit whatever He has to offer. We can't escape the conclusion that all that can be gained from the secularly produced religious movies is historical inaccuracy and a work-righteousness which leads to eternal damnation.

More of the Same

This Christmas season was no different. In December one of the networks came up with a religious offering entitled, "Mary and Joseph: A Story of Love." The title alone makes it suspect. Without hesitation or guilt it is openly admitted that the bulk of the presentation is pure fabrication. If we are to believe the reviews of the story line followed in the movie and we see no reason not to, there is little in the account that has Scriptural foundation. The network, in defense of itself, has called on a theological professor, one R. Gilbert from Princeton Seminary, to justify the embellishments. He comes up with this explanation: "The question is not 'Did it happen?' but 'Could it reasonably and contextually have happened?'" He says: "There is much in 'Mary and Joseph' that is invented. But there is nothing that could not have happened."

This supposedly is a scholarly procedure called "writing to silence." In connection with Biblical truth it is dynamite. Where Scripture is silent one is now free to present speculations, fabrications, and unwarranted assumptions. The "imagination of a man's heart" can run wild. And that is not an innocent thing. Misinformation can mislead and deceive, and produce spiritual harm. It simply is true that the vast majority of mankind is not scholarly. Research is not a common activity. All too often what is presented as history by the entertainment world is accepted with little question. It is not critically evaluated. One has to be somewhat of a Biblical scholar to detect the error and falsehood included in religious movies.

A Warning to Us

But there is more to be considered here, especially for those who preach and teach, the public servants of the Word. At times, even orthodox theologians are inclined to "flesh out" accounts where Scripture has nothing to say. We have to be wary of proceeding with these words: "It appears reasonable to assume. . . ."

In the world of logic there is indeed such a thing as an "argument from silence." It is not an illegitimate but a weak form of argumentation. For the most part, especially when dealing with Scripture, it is a highly questionable procedure.

As far as Biblical history is concerned, it is best to let an account stand as it is, without embellishments. In another context Luther once spoke words to this effect: "What the Bible does not reveal to me, I am happy not to know." That has application here. There is no urgent need that we speculate beyond what is told us. Because of what is set before us by the world about us, it is essential that we know our Bible well, both historically and doctrinally. Then, and only then, can we handle the lying embellishments poured out all around us.

—G. Sydow

Daily Devotions

MATTHEW—THE GOSPEL OF THE KINGDOM

(See last month's introductory comments)

February

THE PROPITIATION OF THE KING

1	24:36-51	The King's Return Will Be Sudden
2	25:1-30	The King's Subjects Should Be Ready, Faithful in Service
3	25:31-46	The King's Judgment
4	26:1-30	The King's Passover
5	26:31-56	The King's Prayer and Arrest
6	26:57-75	The King Condemned
7	27:1-31	The King and the Roman Governor
8	27:32-66	The Crucifixion of the King
9	28:1-15	The King's Conquest
10	28:16-20	The King's Commission

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

The Kingdom of God is the rule of God in the hearts, minds, and lives of human beings. This kingdom-rule of God was established by the living, dying, and rising of Jesus Christ. The King Himself has paid the price that men and women might come under His gracious, loving rule. The Prince of Life has defeated the Prince of Death in pitched battle that those enslaved by the fear of death might be freed to serve their new King in righteousness, innocence, and blessedness forever.

Through the proclamation of the King's victory—the preaching of Christ crucified—the blessed rule of the Savior is established and continued in the hearts of His people. So human beings everywhere are rescued from the dominion of darkness and brought into the Kingdom of the beloved Son, in whom we have redemption, the forgiveness of sins.

The rule of Christ the King in the hearts and lives of men began in a small way in a small country in a corner of the Mediterranean world—and spread to the ends of the earth. (Remember the parable of the mustard seed which the King Himself told in Matthew 13:31-32.) And what does the King use to accomplish the spread of His Kingdom-rule? He uses ordinary men whom He equips with extraordinary power—the power of the Spirit. He sends them out with an uncommonly simple story; a story which is more than a message—for the Gospel of Christ is the power of God unto salvation to everyone that believes.

The early history of the spread of the rule of Christ through the spreading of the news of His redeeming work—that is the story of the Book of Acts.

February Acts

11	1:1-11	The King instructs His emissaries. He will return.
12	1:12-26	The King's men wait.
13	2:1-13	The King provides His men with power and an "introductory special."
14	2:14-41	The King's Rule is spread through the message of the King's great acts.
15	2:42-3:10	The King's Rule in His people's hearts is clearly seen in His people's lives.
16	3:11-26	The King's men proclaim the King's power and grace.
17	4:1-22	The King's Name must be spoken—for only under His Rule is eternal Salvation.
18	4:32-37	The King's people are in constant contact with their King—and in Him are one.
19	5:1-16	"The Lord knoweth them that are His."

Lutheran Spokesman Index

Retired pastor Clarence Hanson has prepared an index of the first twenty volumes of the *Lutheran Spokesman*. We are now in the process of printing this index. We shall distribute this index free of charge to all the pastors and teachers of the Church of the Lutheran Confession. Any other subscriber who desires a free copy should send his request to Editor D. Lau, 1534 West Avenue, Red Wing, MN 55066.

Extra copies of past issues of the *Lutheran Spokesman* are being stored at the same address and are available to anyone at a cost of 50¢ per copy. However, we are lacking the following issues and will give \$2.00 per copy to anyone who can supply the following:

Vol. I, #1 (June 1958), #2 (August 1958), #3, #5, #6;

Vol. II, #5.

—D. Lau

Mission Presentation

A new 45 minute slide-cassette presentation of our U.S. mission program is available for use in our congregations. Several sets are available. To reserve your date contact:

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John Klatt
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20	5:17-42	Even suffering disgrace is an honor in the service of the King.
21	6:1-7	With the authority of their King His people deal with their problems.
22	6:8-15	The King's men will be opposed by the friends of His old evil Foe.
23	7:1-53	The King's rule has always been rejected by many.
24	7:54-60	The King's men meet death in the same way as their King did.
25	8:1-25	The King's men are bound to be opposed by the servants of the Prince of this World.
26	9:26-40	The Rule of our King is not confined to one nation or race—it's world-wide
27	9:1-19	The King conscripts a soldier of the cross—by the power of His resurrection
28	9:20-31	The new man speaks the same message: "Jesus is the Messiah-King."
29	9:32-43	The Lord of the Church is the Lord of life and health.

—W. V. Schalle

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