

Lutheran Spokesman

CHURCH OF THE LUTHERAN CONFESSION



February 1981
Vol. 23, No. 8
(ISSN 0024-7537)

THE WAY

(Reflections on This Month's Cover)

He "causeth them to wander in a wilderness where there is no way." (Job 12:24) This is an apt description of the unbeliever. The children of Israel wandered in the wilderness not finding a place where they could settle, but Christ was present in the pillar of cloud, leading and directing them in the way that led them finally to a land flowing with milk and honey.

There is "the way of life" and "the way of death." (Jer. 21:8) Jesus says: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." (Jn. 14:6) There is no other way. That is the reason He calls it a narrow way. "Narrow is the way, which leadeth unto life." (Mt. 7:14) We did not find this way that leads to life, but the Way found us, even as Christ said to His disciples:

"Ye have not chosen Me, but I have chosen you." (Jn. 15:16)

In the book of Acts we learn that the early Christians became known as people of the Way. (Acts 19:9, 23) Jesus is called THE WAY because it is by Him and Him alone that believers obtain eternal life. "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God." (1 Pet. 3:18) Jesus' holy life also sets us an example that we should "follow His steps." (1 Pet. 2:21) "I light the way, a godly life displaying." (LH #421) By the influence of the Holy Spirit believers are sanctified and made "meet to be partakers of the inheritance of the saints in light." (Col. 1:12) The Psalmist says: "Thou wilt show me the path of life." (Ps. 16:11)

Along the path of life that leads

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave. W., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

Editor: David Lau, 1534 West Ave., Red Wing, MN 55066; Artists: Waldemar Bernthal, Peter Gullerud, Randi Gullerud; Staff: F. Archer, H. Duehlmeier, M. Elbs, P. Fleischer, M. Galstad, D. Menton, Rollin Reim, R. Roehl, P. Schaller, W. V. Schaller, J. Schierenbeck, G. Sydow, M. Sydow, T. Thurow.

Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Associate Business Manager: Peter Sydow. Subscriptions: \$3.00 for one year; \$5.50 for two years; \$8.00 for three years. Group subscriptions to congregations: \$2.50.

the wandering pilgrim unto "the perfect day" (Prov. 4:18) the Lord has placed guideposts in order to make straight paths for our feet. (Heb. 12:13) One of those guideposts is Christian Giving. Giving of our material goods for THE WAY is not just a way of raising money. It is God's Way of raising men, women, and children. This is not a small matter. It is, after all, a matter of survival. A layman once complained about the pastor's endeavors to raise more money for missions. He told the pastor that in all his sermons he had always heard that the Gospel was free. "Yes," replied the pastor, "just as free as a bubbling spring of

water, but if you want it brought to your door, you have to pay for the piping!"

The legend is told, and legend it is, that after Christ gave the Great Commission, one of the disciples asked: "But what if Peter, James, and John, and Mary, and George, do not go out and preach the Gospel to all nations, do you have any other plans?" The reply came back loud and clear: "I have no other plans!"

"My sons, be not now negligent: for the Lord hath chosen you to stand before Him, to serve Him." (2 Chron. 29:11)

—Arvid G. W. Gullerud

Add Not to the Confusion

We have not too long ago completed a long season of national election campaigning and the election itself. This is nothing new in our nation's history. But this time there appeared something that was somewhat different. A strong religious element was evident. On one side, that which called itself the "moral majority" entered the political scene. There were religious groups who spoke of "the power of the Christian right." On the other side there were those who condemned the involvement of religious groups in politics and spoke of it as a violation of the principle of the separation of church and state. On the evening following the November election, three prominent senators, defeated at the polls,

appeared on television and in part blamed their defeat on the activity of religious extremists.

We Should Know Our Place

It is not our purpose to take sides on this issue as it stands before us. As a church we do not want to enter into the political arena and tell our people how they should vote. We, of all churches, should know, accept, and live up to the principle of the separation of church and state. It is perhaps safe to say that, historically speaking, it is in our country where this principle was first incorporated into the law of the land. But let us not think that it was our founding fathers who first thought of it.

It was Jesus Christ who already in

His day said: "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." (Mt. 22:21) The apostle Paul has much the same in mind when in Romans 13 he says: "Render therefore to all their due."

The historic confessions of both the Roman Catholics and the Reformed never advocated the separation of church and state. But Luther understood it. He knew and taught that the kingdoms of this world and the kingdom of Christ are distinct and separate entities. This is our heritage. Yet Luther, because of long-standing conditions in government, was not able to put into effect the exercise of this principle.

Confusion

What bothers these days and brings us to speak on the matter is the confusion that exists, and the superficiality and short-sightedness evident on both sides. There is a lack of scope and depth. That there is controversy is easy enough to understand, but neither side should point fingers. Both sides are guilty of violating the very principle they say they want to uphold.

Before we deal with the confusion we first have to see where the separation of church and state fits into the Christian scheme of things. We are Christians, and not just in the general, nominal sense of the word. We have come to faith in Jesus Christ as our Savior from sin. That brings us to being Bible-bound believers. Faith in Christ does not remain static. It is not an abstract concept that exists in

the mind only. Faith is a living thing. Once there is faith, other things follow. Believers are "new creatures in Christ," of whom it is said: "The love of Christ constrains us." (2 Cor. 5:14) We are such that "are transformed by the renewing of our mind" and now "walk in newness of life." (Rom. 12:2; Rom. 6:4)

Heaven Is Our Home

All these things pertaining to faith are "the things that are God's" as Jesus speaks of it. They have an effect on all we think or do, including our viewpoint of life under an earthly government. It is different. Take a look at Abraham and Sarah as they are spoken of in Hebrews 11. We are told that "by faith he sojourned in the land of promise as in a strange country." "He looked for a city which had foundations, whose builder and maker is God." They "confessed that they were strangers and pilgrims on earth." "But now they desire a better country, that is, an heavenly."

In a very physical sense Abraham was a stranger in the land of promise. He was a nomad living among heathen tribes who held the land. It was not until after the Exodus that under Joshua and the judges the children of Israel possessed what was promised. However, Abraham was not just mindful of this earthly situation when he thought of himself as an alien in a foreign land. He had spiritual hopes in the Promised One. He looked for a "heavenly country." This is the underlying Christian attitude. Quite properly we sing: "I'm

but a stranger here, heaven is my home." (LH #660)

The Earthly Side

With that heavenly home on our minds we still for a time have to live on this earth and be citizens of a country. As such we are in all godliness loyal and patriotic. Love for country is not an empty expression with us. It shows itself in our obedience to the laws of the land. And this obedience is "for conscience' sake" (Rom. 13:5), a matter of serving Christ, not out of fear of the sword. Concern for country calls forth our prayers, "that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2:2)

Yet, even though all this is true, as Christians we cannot say that love and concern for the welfare of our country is the end and measure of our existence. Ultimately, nations are part of this sinful world and come under what Paul said to the Athenians: "God hath determined the times before appointed and the bounds of their habitation." (Acts 17:26) Whether our country rises or falls does not change the eternal picture. We are walking through it as strangers and pilgrims looking for a better country. Paul says in Philipians: "Our citizenship is in heaven." (Phil. 3:20—NIV) This expresses the reality of Christian existence.

Still, while in this life we have to contend with "the things that are Caesar's." Although Jesus speaks of the things of God and the things of Caesar in a side-by-side manner, they are not of equal importance. We

have these words: "Seek ye *first* the kingdom of God and His righteousness," (Mt. 6:33) and: "We ought to obey God *rather than men*," (Acts 5:29) which set "the things of God" above "the things of Caesar."

Violations of Truth

This may lead one to think that our leanings would be in the direction of the "moral majority," "the power of the Christian right." Not necessarily so! They advocate things that not only violate the separation of church and state but also Scriptural truth.

For example, prayer in the public school system as proposed by these people is hardly more than deistic, that is, worship of a vague supreme being. Certainly such prayer is unionistic, contrary to Scriptural fellowship principles. If these prayer proposals are put into law, people of our confession will have further difficulties in trying to uphold their fellowship beliefs.

Another example. In the aforementioned television broadcast one of the leaders of the "moral majority," a Reformed preacher, said quite openly that it is our God-given duty to support Israel. Right away we know why he said that. It was because of his millennial beliefs. In all theories of millennialism the Jews, the land of Palestine, and the city of Jerusalem figure strongly. Here we have a political matter, a governmental action advocated on the basis of a faulty religious belief. Obviously a gross violation of the separation of church and state. What is left unsaid in our

national life is just how much the millennialistic notions held by some of our religious lawmakers affect our dealings with Israel.

Those objecting to religious groups involving themselves in politics may have a point, but as politicians and lawmakers their hands are not clean either. Putting "under God" in the pledge of allegiance was a mixing of church and state. As it stands, it is deistic and idolatrous by Biblical standards.

The chaplaincy program in the armed forces is sponsored by the government. We certainly are not opposed to serving our people when they are in the military, but that service should not be supported and controlled by the government.

Religious Morality

Superficiality in thinking is revealed when we hear voices that say religious morality should not be imposed by law on others. Societies, nations, governments function on the basis of natural law, which Scripture acknowledges. Paul writes in Romans: "When the Gentiles (in this instance meaning unbelievers) which have not the law, do *by nature* the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts." (Rom. 2:14-15)

All statutes and legal codes that exist and have ever existed have this root. We Christians, of course, operate with the written law as laid down in Scripture. It is not difficult to trace all the laws of our land to five

of the Ten Commandments, the fourth through the eighth, as we Lutherans number them. No matter what men say, all law has a moral, even a Scriptural moral background.

The inconsistency of political thinking on this point is no better seen than in the abortion matter. When we object to killing the unborn, they say: "Don't impose your religious morality on us." But when a human being goes through the process called birth, then killing becomes by law murder. Is this not a moral precept?

The Christian Position

Without question there is confusion about the separation of church and state in our country. What is the practicing Christian to do? How is he to vote when no one up for election espouses Scriptural principles and morality on every issue? On some things human judgment suffices. On other things God has something to say. We have to vote our conscience the best we can.

But let us clearly understand one thing. In this very passage in Matthew where Jesus sets up the principle of the separation of church and state, He frees the believer from responsibility for the ungodly acts of government. At the time Jesus spoke these words the Roman government was in itself idolatrous, not only fostering the worship of pagan deities, but also the worship of the emperor himself. Yet, Jesus says, pay your taxes, "give unto Caesar the things that are Caesar's." We are not thereby involving ourselves in "partaking

of the other men's evil deeds," as we would in other instances of giving support.

How well Luther understood the earthly lot of believers is indicated in his hymn, "A Mighty Fortress Is Our God." (LH #262) We like to sing that hymn lustily. We should also sing it with depth and understanding.

When it says: "And take they our life, goods, fame, child and wife," we could add "land and nation." "Let these all be gone, they yet have nothing won. The kingdom ours remaineth." We are citizens of heaven! Remember!

—G. Sydow

THE GENTLE SAVIOR

"He (the Lord God) shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall *gently* lead those that are with young." (Isalah 40:11)

One of the most difficult things for people to understand is how God can both condemn and save; how He can punish sin even unto death, and then on the other hand how He can mercifully pardon and forgive. In short, how can God be both a God of wrath and love? Most people want to see only a God of love for this gives them license to continue in their sins and disobedience to the Word of God. But the God of Scripture is a God of both wrath and mercy. Seeing this blessed truth will lead us to a right understanding of the nature of the true God and, furthermore, will assure us that we are worshiping the God of heaven instead of some mind-made idol that is simply the figment of man's imagination.

The True God is Holy and Just

In Deuteronomy 18:18-19 we read: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that

I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." These last words are the words of a just and holy God, and they are the words of wrath. Here we have One who loves all the children of men, indeed; One who has had mercy and has shed forgiveness and love on the whole world, to be sure, but, nevertheless, a God who requires holiness, perfection, and justice; One who judges fairly and impartially.

Does it seem harsh and unreasonable that God demands that His Law be kept? Indeed, what if He did not? What if He were like some old grandfather who merely winked at sin? Then He would be guilty of approving of sin, even of causing it, since He is sovereign of all. A God who is not just and holy is not a God at all. If we take away the Ten Commandments we have no God at all. Let the unbelievers yell. Let the infidels

scream and mock as they will. The Law of God was not destroyed by the Lord Christ; it was rather fulfilled.

What would it mean if the Law were taken away? It would mean that the curb which restrains evil in society had been removed. It would mean that the mirror to lead man to recognize his sin and to repentance had been done away with. It would mean that the standard for Christian living had been cast down. It would mean that God had been pulled down from His throne. To take away the Law of God is to take away God Himself, and then to construct a false God to worship and to serve. God *does* require a payment for evil. God *is* holy and just! Unbelief *will* be punished and condemned, for "the wages of sin is death." (Romans 6:23) Let none of us be fooled about this, but let us all remember above all that the God who punishes sin and evil is the same God who also shows love and mercy. We learn this truth concerning our God, not from the Law, but from the Gospel, which reveals unto us the gentle Savior.

The Gentle Savior

Of this Savior Isaiah wrote: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall *gently* lead those that are with young." "Can this be the same God?" the unbelievers wonder. We answer them by asking another question: Is it possible for an earthly parent to show both wrath and love simultaneously? Of course it is. Earthly fathers, mothers, and teach-

ers regularly discipline their children according to the Word of God, but that very act of discipline is itself an act of love.

It is the same, even more so, for the heavenly Father and His dear children. Our God does not contradict Himself by punishing and then binding up; by wounding and then healing. In fact, it is His very nature to do so. It is His great love for us that causes Him to do so. God's love is the one great characteristic that He has. John writes: "God is love." And indeed He is, above all other things!

Mankind was lost in sin and eternal condemnation, so lost that he could not begin to pull himself out, for man is unable to perfectly fulfill the Ten Commandments which require perfect love of God and neighbor. And since the wages of sin is death, it was all so hopeless until . . . until God in His wondrous grace and mercy sent Christ to do for sinful mankind what he could not do for himself. By living a life completely free of sin and in accordance with the Law the blessed Savior satisfied God's requirements of holiness and perfection for us. And by suffering for us even unto a cruel, agonizing death, our Christ satisfied God's demands that justice be upheld, that is, that sin be punished. Our Savior did all for us that God required us to do in order to be saved, that which because of our sin was impossible for us to do. That is why Jesus said: "I have not come to destroy the Law, but to fulfill it." And now we can clearly see how wrath and love, jus-

tice and mercy go hand in hand. If God relaxed His concern for justice against sin we could never know Him in His mercy and love. In fact, the cross of Christ would have no meaning whatsoever.

Because of the intercession of Christ Jesus, God now appears to us, His dear children, not as a Judge to be feared, but as a gentle, loving, forgiving Savior. His resurrection from the dead tells us that God has forgiven our sins, that we no longer have anything to fear; that we are dear children of God with a loving heavenly Father and, therefore, heirs of heaven. This is the blessed and glorious message of Advent, Christmas, Lent, Easter, of all time!

Who needs to be afraid of God now? Only the unbelievers and the wicked, who because of their unbelief have placed themselves outside of the protecting care of the righteousness of Christ. But all who by His grace trust in Christ, all who by faith dwell in the garments of our Savior's holiness and righteousness, need not fear. For how can God's dear chil-

dren be afraid of Him who loves them so? He feeds His flock with His precious Word of forgiveness. His Word brings sweet peace to our hearts. There is nowhere for fear to dwell. He gathers all His sheep and lambs into His arms where the storms of life can never harm us. He carries us safely in His bosom where we are protected by His personal care both now and throughout eternity. He gently leads those with young, all parents, all children, all His people, regardless of age, by His Word to the streams of the rivers of living waters.

God is both a God of wrath and a God of love. However, if we are outside of Christ, we can never know Him as the God of love, for God in wrath will condemn us because of our sins. But if we are in Christ, we shall not know Him as the God of wrath. The grace, mercy, and love of God will take us to our home in heaven. May God cause us to continually repent of our sins and believe in Christ, our only hope of life everlasting. Amen.

—F. Archer

What Do Mahayana Buddhists Believe?

With the beginning of religious movements come the teachings of those who disagree. The Buddhists were not spared. Shortly after the death of Siddhartha Gautama, the founder of Buddhism (died 480 B.C.), some started to vary his teachings to fit their own ideas. The people promoting this new movement

called themselves *Mahayana*—the "Great Way." They referred to the original followers of the Buddha as *Hinayana*—the "Small Way," although these disciples referred to themselves as *Theravada*—emphasizing the "Teaching of Old." The teachings of the Mahayana Buddhists, however, became more influ-

ential in the first three centuries after Christ. They had their greatest impact in the Far East in the Buddhism of China, Japan, and various parts of Southeast Asia—all this after A.D. 500.

Still Buddhists

The Mahayana Buddhists retained the fundamental ideas of the Buddha as expressed by radical impermanency, suffering, and the NO SELF doctrines. *Radical impermanency* stated that everything is indeed impermanent and in a state of change. For a person to be enlightened, he/she must genuinely experience this change in all things. The Buddha had taught that *suffering* was universal, resulting from desire, an attachment to what is worldly. Again, for enlightenment to take place, the aspiring buddha had to learn how to control desire in order for there to be a cessation of suffering. Finally, the central teaching of the Buddha involved the *no self* doctrine. He said that people are tricked into thinking that there is a "self" by the way they spoke. Grammar requires that there be a subject who acts. Buddha denied the "self," suggesting that human beings are composed of Five Heaps: Body, Thinking, Perceiving, Wishing, Feeling. He conceived of thinkings without a thinker.

Although Mahayana Buddhists retained these basic ideas, they applied them, and practiced their religion, in a different way.

Bodhisattva

The Mahayana Buddhists were

critical of the way the Hinayana perceived their duty. The main behavior of the Hinayana was to seek liberation for one's self (called *Arhat*). The duty of the Mahayana was to seek liberation for everyone else. Any one could be a buddha. Those who determined to seek liberation—buddhahood—are called *bodhisattva* ("future buddha"). The Mahayana said he would postpone his own liberation (entering nirvana—actually the cessation of the cycle of reincarnations) to assist in the liberation of others. He would do what he could to relieve the suffering of others, so that they could be future buddhas. COMPASSION was the operative principle in their expression of Buddhism. A Mahayana Buddhist could even use this principle to justify adultery, saying he was relieving the lustful pain (suffering) of another.

The Buddha did not consider himself as an object of worship, nor would he permit his disciples to speculate about their future. Such questions were essentially selfish, and according to him there is "no self." The Mahayana Buddhists, however, said that Buddha was an eternal being embodied in the historical Buddha. They even allowed that there were many buddhas, all of whom were eternal beings. The Mahayana emphasized faith and devotion in Buddha Amitabha—Infinite Light." In Hinduism and Buddhism the concept of nirvana involves the cessation of the cycle of reincarnations. For the Mahayana, nirvana is the "cessation of all discriminations and dualisms and the

realization that undifferentiated emptiness is the sole absolute truth.” (K. Che’en, quoted by W. Kaufman in *Religion in Four Dimensions*) After wading through that, we still end up with “nothing.”

The Teachings of Nagarjuna

About 150 years into the Christian era a man named Nagarjuna sought to give Mahayana respectability by articulating its fundamental doctrines. He expressed the Buddha’s concept of NO SELF with the idea of SUNYA—“Void, emptiness.” All the world is an empty void. Nothing exists of itself, only in relation to something else. Milk has “no self.” It exists only in relation to its container. Its temperature is determined from its environment; its color only in relation to other things white.

We use in our so-called Arabic numbers (they’re actually Hindu) an extension of Nagajuna’s SUNYA: the digit “0”—Zero. “0” by itself is nothing. Place it after the number one, and it expresses a value relative to one in the number “10.” If the zero is placed after the digits “1” and “3” (130) it expresses something different from placing it between the two digits (103).

Nagarjuna went so far as to reject every set of propositions that were alternatives. He took no positions himself and sought to lead others to the realization that whatever position they may happen to take is impossible. The mind is placed at an impasse—there is no way to go. Nagarjuna ended up with the idea that the cycle of reincarnations is nir-

vana, since suffering is an illusion (sunya). However, suffering is assumed to be real, so that the bodhisattva (future buddha) could be compassionate and relieve what others think is real suffering. Thus he promoted the unity of all things and did not notice their distinctions. Obliteration of distinctions leads to the realization of SUNYA and the realization that suffering never really existed in the first place.

Hopeless

It is difficult for those in a Western culture to even begin to grasp an explanation of the universe which essentially denies the reality of things and events. We do recognize interrelationships; but how can anything relate to what isn’t real in the first place?

Mahayana is, as could be predicted, a “teaching of man”—a lie substituted where the truth of God is not present (cf. Romans 1:25). There is no mention of eternal pardon through Christ’s atoning death. Nothing even close. The Mahayana worship of Buddha amounts to idolatry—a reverence for someone not god. Furthermore, the solution to suffering does not lie in rejecting that it is real. Compassion that does not flow from faith in Christ and conform to the will of God is not God-pleasing. A future which rests solely on the realization of emptiness and non-reality is most hopeless. One would even wonder why anyone would want it.

—M. Sydow

Viewing Some Bible Overviews - IV

“And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel.” (Gen. 3:15) Let us explore further the great reach of this remarkable Bible overview. Please open your Bibles to I Samuel 28. The first seven verses supply the particular material for our meditation. Here we find another fascinating phase of the continuing conflict outlined in Eden, the conflict which would eventuate in the incarnation. “For this purpose the Son of God was manifested, that He might destroy the works of the devil.” (I John 3:8)

First Samuel 28:7

“Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.” HOW IS IT THAT SAUL WAS LEANING ON A WITCH?

Who would have expected that it would ever come to anything like this? Saul was the choice both of God and of the people of Israel for their first king. Such was his humility that he hid among the baggage when he was proclaimed king. Such was his zeal that he quickly and energetically roused the nation to a decisive expedition against Nahash and the Ammonites. He even drove out of the land those who dealt in the occult.

But it is not long before we are appalled to find this man entangling himself in a terrible web of disobedi-

ence and self-deception. He failed to wait for Samuel at Gilgal. He failed utterly to destroy Amalek and insisted on making excuses for his sin. At that key point where so much spiritual action centers, full confession of sin, he took the wrong turn, the turn into error and deceit. It was a turn in the direction of the devil, for the devil “is a liar, and the father of it.” (John 8:44) Needless to say, covering one’s own sin means that one is not letting Christ cover it. Thereafter Saul could no longer see straight. He remained hot on the trail of David, the faithful champion of Israel. And he insisted that David was out to get *him*! Do read all of I Samuel to get the full picture.

In I Samuel 28:7, then, we are nearing the climax in a gruesome and devilish line of development. Saul is persecuting himself. He had let the demons of pride, self-deception, jealousy, and hatred set up their thrones in his heart. Such a heart is unable to generate any true prayer. Now he is desperate. He resolves to consult a witch for help. So this is the end of the trail. There is no question about where we are. We are in the camp of the devil. For witches are agents of the devil. Let us say it: Saul is part of the seed of the serpent in Genesis 3:15. That is why we find him leaning on a witch.

First Samuel 28:1

“And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and

thy men." HOW IS IT THAT ACHISH WAS LEANING ON A FUGITIVE?

It is a strange thing indeed that is before us. Achish is the king of the Philistines. He is mustering the army to launch an assault upon the children of Israel. And he is begging David to go with him and assist him. That's right: the same David who had killed the Philistine champion, Goliath; the same David who was praised far above Saul by the women of Israel for his exploits against the Philistines.

But that is not all. It is also the same David who is an exile from his own land. A list of his successive stopping points includes: Ramah, Nob, the cave Adullam, Mizpeh of Moab, the forest of Hareth, Keilah, the Wilderness of Ziph . . . The poor man was definitely on the run. He easily ranked first on the king's "most wanted" list. He did not feel safe anywhere. Anywhere, that is, except in the camp of Achish, his enemy! Here he is, making ready to march to war with the Philistines. Irony is too weak a word for such an upside-down situation. Considered a rebel among his own people, he is considered an ally amongst his enemies. And Achish is found leaning on this fugitive. How? Why?

Because, although 3,000 or more years have elapsed, we are still standing in the midst of Genesis 3:15. David is of the seed of the woman. He is in the camp of those whom the Triune God has kept hostile to the devil. One could make a long list of points in which he provides such a

stark contrast to Saul. He refused to kill Saul when urged by his men to do so, contented himself with cutting off part of his garment, and still got in trouble with his conscience (his "heart smote him," I Sam. 24:5). He spoke in Psalm 32 of the man "in whose spirit there is no guile," no dishonest sweeping of sin under the rug. David is a child of God through the merits of the promised Savior. That is why, ultimately, he is safe no matter where he is, even in the camp of Achish. No witch is in sight. The host of heaven is at his side, captained by the Angel of the Lord.

And the Outcome?

There are no real surprises. It is according to Genesis 3:15. Saul was wounded in battle and then committed suicide, thus sealing his eternal union with the devil. David's fortunes seemed to take a very evil turn for a moment, but he went on to become king in Saul's place. The anointed king, his life forfeit for so long, is redeemed from all his enemies (cf. II Sam. 4:9, I Kings 1:29), and finally exalted from the humiliation of exile and persecution to kingship over God's people. The parallels with the life of Christ, who, though bruised in death, finally and forever crushed the head of the devil, abound. The two periods of David's life are types of the humiliation and exaltation of our divine King. To David, furthermore, the glorious promise was given that the Savior would be descended from him.

Our pulse quickens, as the heightened spiritual meaning of God's

works in the time of David begins to dawn on us. The grandeur and beauty and unity of Jehovah's plan of salvation overwhelms our grateful and receptive hearts, as we trace the threads both backward to the Garden of Eden and forward to the tomb vacated by the victorious God-Man.

The Head that once was crowned with thorns Is crowned with glory now; A royal diadem adorns The mighty Victor's brow [LH #219:1].

—R. E. Wehrwein

BURNING MORTGAGES AT CAMBRIDGE

Once again in the Thanksgiving season of 1980 the voices of the members of Faith Lutheran Church in Cambridge, Wisconsin, were raised in united praise to the Almighty for His gracious blessings. But in 1980 they found a special cause for thanksgiving as they recalled the Thanksgiving Day of 1960, when they celebrated their first worship service as a new congregation. They also gave thanks for God's continued blessings which enabled them on November 30, 1980, to burn the mortgages on both church and parsonage.

There were 42 men, women, and children present for that first service on Nov. 24, 1960. The place of worship was a basement. On Nov. 29, 1960, Adalbert F. W. Geiger was called as the first pastor of the small group.

In 1961 a parsonage was purchased at 305 E. Main in Cambridge, and four years later the present church site was purchased. On the nearly four acres of property was a small brick building, which had been a

drive-in restaurant. With remodeling this became an adequate chapel. Almost all of the work was done by members.

After Pastor Geiger accepted a call to Lemmon, South Dakota, the hand of God directed John Johannes of Lamar, Colorado, to accept the care of the flock in Cambridge. During his years of service a new mission congregation, Peace Thru Christ



Former Pastor John Johannes

Lutheran Church, was established in Madison, Wisconsin.

In 1978 Pastor Johannes moved to Fond du Lac, Wisconsin, and John Ude, a graduate of Immanuel Lutheran Seminary in Eau Claire, was called to replace him. The older members can testify to the many changes that have taken place through the years. But, thanks be to God, the proclamation of the Bible in all its truth and purity continues.

Pastor John Johannes addressed the congregation on this special occasion with the words of Joshua: "Be strong and of a good courage." May God graciously bless the efforts of Faith congregation, so that the redeemed of God, both there and elsewhere, may learn to know the Lord Jesus as their Savior and to follow Him through this life to the life to come.

—John Ude

Installation

With the authorization of the synodical president, Pastor E. Albrecht, Pastor David Baker was installed in the New Mexico parish at Grace Lutheran Church, McIntosh, in a morning service on Dec. 14th.

—G. Sydow, vacancy pastor

New Worship Location

St. Peter's Lutheran congregation of Rochester, Minnesota, is now worshipping every Sunday at 10:15 a.m. at the Howard Johnson Motor Lodge, 435 16th Ave. NW, right off Highway #52 at the Fifth Street exit. Sunday School and Bible Class are held at 9:15 a.m.

—Glenn Oster

Used Hymnals Wanted

Twenty-four copies of the Lutheran Hymnal are needed. Contact Living Word Lutheran Church, 1440 Whitmire Circle, Hendersonville, NC 28739.

—Steve Kurtzahn

Address Correction

Paul F. Nolting
816 W. North Loop, Apt. 111
Austin, TX 78756
(515) 451-0806

Daily Devotions

March	Scripture	Theme	Hymn (Lutheran Hymnal)
		THE SPIRIT	
1	1 John 4:1-6	Recognition is Important	231:1-2
2	Acts 1:1-5	Waiting Precedes Working	47:1-2
3	Acts 1:6-11	Power, Not to Rule, But to Witness	506:6
4	Acts 1:12-14	(Ash Wednesday) Prayer as Preparation	493:1,4
5	Psalm 51:10-17	Then will I teach . . .	225
6	Isaiah 42:1-9	A Declaration of New Things	508
7	Joel 2:28-32	Spiritual Awakening	224
8	Acts 2:5-16	Amazing Fulfillment	504

Pacific Coast Pastoral Conference

This conference will meet at St. John's Lutheran Church, Clarkston, Washington, from February 17-19, 1981. The opening session is scheduled for 10:00 a.m.

The program:

- Depression—R. A. Reim
 The 70 Week Prophecy—R. E. Schaller
 Exegesis of First Peter 5:5 ff.—D. Libby
 Exegesis of Psalm 39—N. H. Reim
 Book Review: *Competent to Counsel*, by Jay Adams—P. W. Schaller
 The Relationship Between Justification by Faith and the Doctrine of Church Fellowship—B. J. Naumann
 Appreciating the Unity of the Spirit We Enjoy in the CLC—M. J. Witt
 Luther on Free Will—L. G. Bernthal
 The preacher: M. J. Witt (L. G. Bernthal, alternate)
 The chaplain: G. Kesterson (P. W. Schaller, alternate)
 —Paul W. Schaller, secretary

412 9699 2 1486
 ST. JOHNS LUTH CHURCH
 C/O PASTOR
 1040 11TH ST
 CLARKSTON WA 99403

9	Acts 2:22-36	The Saving Gospel	207
10	Acts 2:37-42	Receiving the Spirit	428
11	Acts 2:43-47	Living Together in the Spirit	464
12	1 Corinthians 12:4-11	Inspired by the Spirit	233
THE SPIRIT'S WORD			
13	John 17:11-19	A Word for the World	284
14	1 Cor. 1:20-25	Our Weakness, God's Strength	381
15	Acts 3:1-10	A Helping Hand	545:3
16	Acts 3:11-16	A Strong Name	401
17	Acts 3:17-26	A Spirit of Repentance	319:1-2
18	1 Peter 4:7-11	Strength in Perilous Times	319:3
19	Isaiah 40:27-31	Power for the Powerless	40:2-3
THE SPIRIT'S FRUIT			
20	Psalms 118:14-24	A Song of Victory	217
21	Jonah 2:2-9	Deliverance Belongs to God	210
22	Luke 24:36-49	Prepare for the Risen Christ	204
23	Romans 8:9-17	Living in Christ's Spirit	236
24	Acts 4:5-12	Acting in Christ's Name	116
25	Acts 4:13-22	Inevitable Witnesses	339
26	Acts 4:23-31	A Community Prayer for Courage	499:3-5
27	1 Cor. 12:12-31	One Body, Many Members	471:6
28	Romans 15:1-6	Living in Harmony	235:3,7
29	John 17:20-26	United by Love	478
30	Acts 4:32-37	Enabled by Grace	458:6
31	Acts 5:1-11	To Tell the Truth	226:1-3

—P. Schaller