

December 1983  
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# LUTHERAN SPOKESMAN



LIVING  
BREAD  
COME DOWN  
FROM  
HEAVEN



CHURCH OF THE LUTHERAN CONFESSION

# TRUE CHRISTMAS SPIRIT

“May the God who gives endurance and encouragement give you a *spirit of unity* among yourselves as you follow Christ Jesus.” (Romans 15:5)

What is the essence of true Christmas spirit? Some suggest that Yuletide beckons all men to love each other. Admirable. But then many profess to love hamburgers and sporting events. What is the essence of love?

Others treat Christmas spirit as if it were a seasonal change in attitude: a time to forgive, as if there were no other; a time to give—to those on the gift list; a time to remember what is otherwise forgotten: family, friends, God.

But true Christmas spirit can be measured only in terms of the spirit in which Jesus came to us at Christmas. Accordingly, such virtues as forgiveness, giving, love, acceptance, sacrifice—in their highest sense—are but meaningless generalities unless related to Him. A Christmas ornament does not shine in all its splendor until placed on the tree.

Jesus is the Vine; we are His branches. In this fifteenth chapter of his letter to the Romans the apostle Paul is suggesting that perhaps the finest Christmas card we can send to the world is within the framework of a Christian congregation. In the Christian congregation the true essence of Christmas spirit should be exemplified more than in any other place. For we are privileged to bear the esteemed title of being Christians—literally “little Christs.” Our way of life, our priorities, our ministry, our attitude towards one another, are all profoundly determined by Christ’s toward us.

## Forces Opposing True Christmas Spirit

May God “give you a spirit of unity among yourselves as you follow Christ Jesus” (Rom. 15:5). What does it mean to follow Christ? Just the

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opposite of that which the apostle describes in the sixteenth chapter. There we have "those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned" (Rom. 16:17). "Such people are not serving our Lord Christ, but their own appetites" (Rom. 16:18). They are not following Christ; they are pursuing an independent course; they are choosing another way, whether by life or lips, than Christ has given.

To follow Christ means to be unified in our efforts to walk in His steps, follow His one Word, hope for the same salvation, and await the same final deliverance. Consider the shepherds who visited the manger at Bethlehem. Did they not all receive the same message? Were they not one in their concern to follow it? Were they not all given the one way to get there? Indeed.

Yet it is hard to imagine them all reaching the manger at precisely the same time. Perhaps one ran slightly faster than the others. But all were running. In effect, then, keeping this analogy as illustration, Paul's advice to those who reach the manger first is to neither forsake nor despise those who did not. To the contrary, his advice is to help them in their endeavor to reach it. "Accept one another."

There is no particular wisdom involved in being able to itemize everything that is, or can be, wrong with a Christian congregation. Such faults are often self-evident and painfully true—as are those words of the apostle John: "If we claim to be with-

out sin, we deceive ourselves and the truth is not in us" (1 Jn. 1:8). Experience suggests that it is a rare thing if one does not sustain an injury or disappointment within the context of this relationship: hurt feelings, lack of recognition, dissatisfaction with procedure, etc. This is true of the pastorate. This is true of the membership. We are not making excuses but stating reality.

But then ours is not the only fellowship or synod to make such an admission. The glorious unity of the apostolic church (Acts 2) was plagued by charges of favoritism (Acts 6). Paul's admonition to Euodia and Syntyche (Phil. 4:2) may have been meant to rectify disunity in something analogous to our Ladies' Aid societies. There's the timely anecdote of the stranger's initial visit to a congregation, only to find the brethren involved in fist-cuffs. Inquiring into the nature of the argument, he was told: "Oh, we're fighting over the Lord's command to love each other." Does this sound far-fetched? Not too far from the twelve's heated exchange over who would be greatest in the kingdom of heaven. In the Corinthian fellowship a conflict arose involving the personalities of given pastors. It can be big things, little things, little things made big—like that Easter processional so concerned with rolling away the stone that little thought was given to the resurrection. Indeed, within the historical framework of Romans 15, the real issue was that of vegetarians as opposed to non-vegetarians.

What is the tragedy in these conflicts? Not so much the obstacles threatening to disrupt the unity of like-minded Christians—but that like-minded Christians so seldom remember the one way and means of both restoring and maintaining unity: the Savior who holds us together when our world seems ripe for falling apart.

To the average individual in the first century perhaps nothing seemed more ludicrous or impossible than the attempt to unite Jew and Gentile in one fellowship. To the Gentile the Jewish race was aloof, exclusive, isolationist—giving an unparalleled allegiance to a written code, one temple, one city, one God, all bound up inextricably in one land. To the Jews the Gentiles were little more than an irreligious brood of heathen philosophers and ideals—yes, even beyond the scope of God's saving activity. The "wall of partition," as the letter to Ephesus describes it, was eagerly built, mortared, and maintained by willing hands on both sides.

Many of the New Testament letters indicate that these drastic differences continued to cause problems even when Jew and Gentile joined the same Christian congregation. Rome was no exception. There the Jewish Christians found it difficult to accept the Gentiles as equals. The Gentiles found it difficult to accept the Jews because of their immaturity in the Gospel. How did the apostle Paul resolve the conflict? By bringing the Jews to a fuller knowledge of the truth, the Gentiles to a

better knowledge of Christian love. In both instances, a learning process was involved. Should it not be so with us?

### **Christmas Spirit Is Christ's Spirit**

As Romans 15:5 says so well, Christian unity is possible only insofar as we follow Christ—continually growing in Him, growing to be more like Him. Outside of Christ, what is there for us to work with? Paul enumerated for the Galatians what there is for us to work with in ourselves: "hatred, discord, envy, jealousy, selfish ambition, fits of rage, factions" (Gal. 5:20)—hardly the proper equipment for "peace on earth, good will toward men."

When Jesus instructed His followers to be service-minded, He told them: "I have set you an example that you should do as I have done for you" (Jn. 13:15). When the apostle John urged his readers to cultivate a selflessness in their mutual relationships, he told them: "Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers" (1 Jn. 3:16). In his letter to the Romans the apostle Paul spoke of mission activity, indebtedness to love, harmonious congregational life. What is the motivation for each of these? "I am not ashamed of the Gospel, for it is the power of God unto salvation" (Rom. 1:16). "I urge you, brothers, in view of God's mercy" (Rom. 12:1). "Accept one another, as Christ accepted you" (Rom. 15:7).

Did Jesus refuse the company of shepherds because they smelled like

sheep? No. Did He send the poor widow and her beggarly pennies away from the temple—waiting for a more sizable offering? No. Did He tell those simple Galilean fishermen to return when they were better educated? No. Jesus healed the two blind men on His way through Jericho; He did not stop to drop a few cents in their tin cups. Jesus sought out the Bethesda cripple and healed him; He did not advise him of the possibility of disability benefits.

Jesus welcomed a prostitute, looked compassionately on one who denied Him, greeted as friend the one who betrayed Him, forgave the world that crucified Him. True Christmas spirit begins where pursuit of self ends. Having been to the manger, may we never leave it. "Oh, come, let us adore HIM!"

—*M. Weis*

Note: Most Bible quotations are from the New International Version.

# 500<sup>th</sup> Anniversary of Martin Luther's Birth



## A Christmas Visit To The Luthers

Going somewhere for Christmas? How about dropping in on the Luthers in Wittenberg? Come along, there's always room for a few more at the good doctor's.

Darkness is falling and snowflakes too as we crunch through the snow on College Street and turn to cross the large tree-dotted lawn in front of the Luther house. Dried and brown, the remains of summertime flower beds stick up through the snow.

After passing through the gate in a brick wall which encloses more garden space, we pause to look up at the imposing three-story stone building. A fifty-foot tower divides its 156-foot length into two wings. Doctor Luther's study is up there. The windows to the left are dark and vacant looking. Those are the lecture rooms that Luther uses as professor of theology on the universities faculty. But to our right the second story

windows shine and the sound of singing drifts to our ears. That's where Martin and his family actually live.

### Luther's Home

If this large and towering building looks more like a dormitory than a house . . . well, it should. It was home to forty monks of the Augustinian order when Luther first came to live here in 1508. Seventeen years later only Luther and the prior remained—the Reformation had emptied the monastery. On June 13, 1525, Martin married Katherine von Bora and Elector John made a wedding present of the Black Cloister to the newlyweds. This was one wedding present Luther in his generosity couldn't give to some needy student or passing beggar.

What a difference Katie has made here! The place was getting run-down, but as we go in the front door and up the circular stairs to the second floor, you'll notice that all is scrubbed, plastered, or whitewashed now. I wonder how even with servants Katie finds the time to look after this monstrous house. She's one busy lady—what with the gardens here and the farm just outside of town. You knew, didn't you, that she grows apples, grapes, pears, and peaches; has had a fish pond dug and stocked; raises hens, ducks, and pigs; and brews beer? I don't think she learned all that in the 14 years she spent at the nunnery in Nimb-schen—before she escaped to Wittenberg with eight others in a wagon-load of empty herring barrels in 1523.

Did you notice the carving on the door where we came in? Katie had Martin order it—as a gift from her. On one side is Luther's seal, and on the other his likeness and from Isaiah: "You shall find strength in quietness and hope."

### Luther's Household

As we come into the second floor living room Luther himself smiles and waves us welcome from where he sits by a large table, playing his lute for the singing children and guests.

There are always students staying here, along with visitors from all over Europe—that's besides the six or seven orphaned nieces and nephews the Luthers are now raising. Martin and Katie have had six of their own, too. Their second, Elizabeth, died just short of her first birthday, but the other five are here. Hans is the teenager—over by the Christmas tree—singing with 12-year-old Magdalene. She's a cute girl, isn't she? Martin Jr. and Paul are the grade school boys in front of them. Just listen to them sing! Their dad must have sounded like that when he was a youngster. Little Margaret, she's only five or six, is standing over by Kate's Aunt Lena, who lives here with the Luthers. Margaret was only a few weeks old the Christmas when her papa rocked the cradle and wrote for his children that song about the angel's message to the shepherds, "From heaven above to earth I come."

As we hang our coats on a wall peg let's take a look around this room where Luther and his family and

friends so often gather. It's here that Doctor Luther plays with his children, gathers them around to sing and to listen to God's Word, to recite their catechism and say their prayers. The walls are frescoed and divided into panels. Two "bull's-eye" windows of leaded glass circles overlook the courtyard. Potted plants decorate the sills. Plates and books stand on a high shelf behind the huge tile stove, which like the Luthers radiates warmth and welcome to visitors like ourselves.

### Luther's Christmas

Appropriate to the season is that picture of Mary and the Christ Child that hangs on one wall. And, of course, the Christmas tree. Did you notice the real candles—and fruits and nuts on it? I've heard that Luther was the first in this area to cut and decorate a fir tree for Christmas. Whether that's true or not, he surely makes of Christmas a happy home celebration. You can just see the love sparkle in his eyes as he tells his children that their heavenly Father loves them even more than he does—loves them so much that He made a gift to them of His own dear Son.

"Look upon the Baby Jesus. He has come, not to frighten us, but to comfort and strengthen us with His love. See how God invites you. He places before you a Babe. Who could be frightened by a baby? Come to

Him. See the goodness of God. Trust Him. In this child is salvation."

Look, here comes one of the students from the university—dressed up like an angel. It's one of Luther's ideas for bringing Christmas to life for his children. Listen. The "angel" is singing of good news "from heaven above." Now the children and everyone else are singing in response to what they've heard:

"Now let us all with gladsome cheer

Go with the shepherds and draw near

To see the precious Gift of God,  
Who hath His own dear Son bestowed.

Come, let's sing along on these last familiar verses.

"Ah, dearest Jesus, holy Child,  
Make Thee a bed, soft, undefiled,

Within my heart, that it may be  
A quiet chamber kept for Thee.

My heart for very joy doth leap,  
My lips no more can silence keep;  
I, too, must sing with joyful tongue

That sweetest ancient cradle-song:

Glory to God in highest heaven,  
Who unto us His Son hath given!  
While angels sing with pious mirth

A glad new year to all the earth."

—W. V. Schaller

## Family Life Under Christ—VI

In thousands of songs, movies, plays, and books the theme is *love*. It

is the subject of serious academic inquiry. It is also an idea explored by young people, especially those who are about to be married. It is an emotion expressed by children as they hug their parents. It is even used by some to deceive for sinful objectives.

I wonder sometimes if *love* isn't the greatest excuse ever discovered for getting married. One of my concerns in pre-marital counseling is a discussion of this word. I suspect that many who say, "I love you," differ in what they are communicating. In America we use the word in a variety of words to cover the range of physical, emotional, and intellectual possibilities. The Greek language had at least three, and some suggest five, words which expressed different shades of meaning within the entire idea of *love*.

One type of love was expressed by the Greeks as erotic—extremely passionate, highly physical love. Another is philial love—affection, liking, usually an emotional type of love. This love included the attraction of children to parents. It is also the love between good friends. And a third type of love is *agape*—the higher, spiritual love characterized by an act of intellect and will which regards situations for what they are and reacts in a beneficial way. The New Testament uses these last two to talk about love. Their shades of meaning appear side by side in the discussion between Jesus and Peter after the resurrection. Jesus asked,

"Simon, son of Jonah, do you love (*agape*) Me more than these?" Peter responds, "Yes Lord, You know that I like (love—*phileo*) you very much" (John 21:15).

### Agape-love

The model for the highest, best love of all is God Himself, who "so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16). When God loves, He looks to an apparently hopeless situation caused by human sinfulness, and He does something good and beneficial about it. He views those who don't like Him, don't care about what He says, don't do what He wants, and hate Him, and gives them a Savior to suffer the punishment for all their misdeeds. Then God through His Spirit now teaches us to like (and love) the gift of forgiveness of sins, spiritual life, and eternal blessedness secured by His Savior-Son.

Agape-love is characterized by giving, service, and self-sacrifice. "In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another" (1 John 4:9-11).

Jesus Himself is the model of self-sacrificial love, as He tells His disciples, "This is My command-



ment, that you love one another as I have loved you. Greater love has no one than this, than to lay down his life for his friends" (John 15:12, 13).

Jesus is also the example displayed by the apostle Paul when giving advice for Christian husbands, "Husbands, love your wives, just as Christ also loved the church and gave Himself for it . . ." (Ephesians 5:25). This type of love is willing to sacrifice life itself for the benefit of the marriage.

Agape-love is described in detail by the apostle Paul in a letter to the Corinthian Christians. His concern is developing a proper attitude in a congregation which had problems with cliques, animosities, ignorance, and disorderly worship. These descriptions, however, apply universally in our Christian pilgrimage, including relationships in families. "Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails" (1 Corinthians 13:4-8).

### **Love/Trust**

When agape-love exists in any relationship, trust is also there. One of the first signs of a rift in a marriage is very often suspicion. Suspicion is an erosion or loss of trust. One of the features of a

marriage commitment is that spouses trust one another to be faithful in their respective duties as husband and wife.

Agape-love doesn't make demands on others. Nor is this love developed from, or dependent on, the behavior of others. Agape-love flows as a gift of the Spirit. Christians bring this love to a marriage, rather than try to gain this love from it.

There are some whose misguided concept of love places conditions on their attitudes and behavior. They in effect say, "I'll love you if you're good." But then this is only love of good behavior and not love of a person. Bringing genuine agape-love to a marriage is a tremendous advantage in a relationship. Then a husband and wife can deal properly with the known and assumed weaknesses of their spouse. Eliminated are complaining, high decibel "discussions," name-calling, pouting (the old silent treatment used as a weapon), and other great shames and vices.

A Christian filled with the fruit of the Spirit (one of which is love, Galatians 5:22) has an advantage over those whose concept of love does not include the self-sacrificial model of the Savior. Marital love unites all the best features of agape-love, philial-love, and, yes, even erotic love (marrieds only on this third one), so that a husband and wife experience the highest and closest form of human relationship.

(Scriptures quoted from NKJV)

—M. Sydow

## “A CHAIN REACTION”

“Almost all children have enjoyed playing with dominoes. You can set them on end, in a row, and when you tip the first one, all the others will fall down according to the figure or pattern you have made. Christian education is something like that . . .”

Those words paraphrase the opening thoughts which guest speaker, Pastor Leland Grams, Ipswich-Faulkton, S.D., addressed to the assembled worshippers at Our Savior's in Jamestown, ND, on the occasion of the dedication of their new Christian Day School. Indeed, the term “domino theory” can and

does have more than the negative political implications it has in connection with our nation's foreign policy.

“Christian Education—A Chain Reaction” was the sermon theme. The holy words which served as basis are found in Psalm 78:1-7: “. . . (God) commanded our fathers, that they should make (His Words) known to their children, that the generation to come might know them . . . who should arise and declare them to their children, that they might set their hope in God . . .”

The date was a brisk but sunny September 18, 1983. Our Savior's



Our Savior's New School



**Opening the Door**

congregation had planned a nicely-coordinated Mission Festival-Dedication Sunday. In the 10:30 a.m. Mission Festival service Pastor Grams encouraged the Jamestown Christians to "Accept an Invitation to Go Fishing—from Jesus." (See Luke 5:1-11) At 2:00 p.m., after a noon fellowship meal, the congregation gathered in front of the new school across the street from the church. A choir number served as the "Call to Worship" for the Door-opening ceremony. Preceded by the officiating pastors, church council, and building committee, the congregation then filed in for the balance of the worship hour in their new school. The 20' by 30' Activity Room was filled to capacity.

### **Starting in the Basement**

The history of Our Savior's Lutheran School testified to the "Chain Reaction" of a Christian congregation's educational program for its children. Back in 1947 it was largely another generation which, in the fear of God, started the school. Without interruption, for 35 years, classes were conducted in the church basement which had been adapted for the purpose. When the decision was made, in 1981, to construct a new school building on what had long been a playground area for the children, among the voting assembly were one-time students of the school. Thus the new generation revealed its sacred intention to continue the

blessings of a thoroughly Christian education for the children yet to be born.

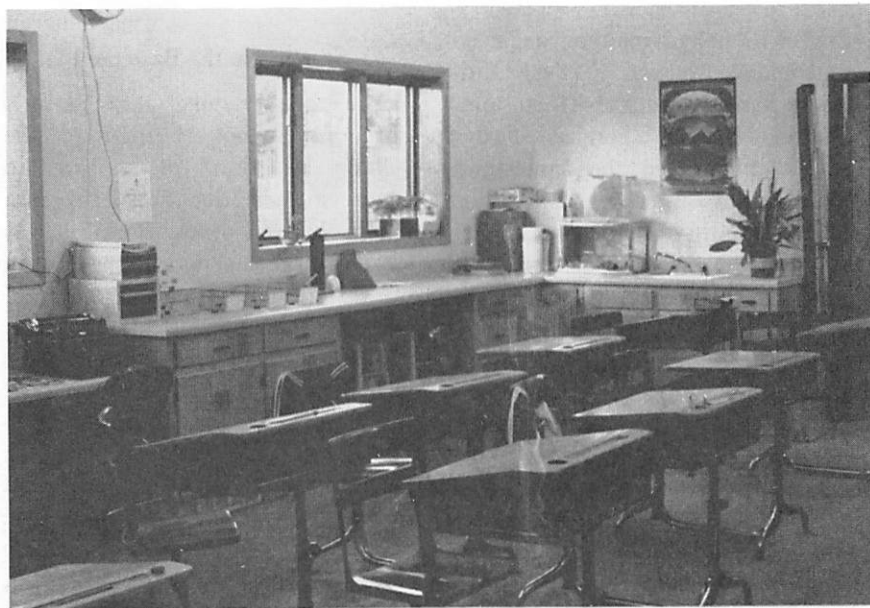
A ground-breaking ceremony was held on May 10, 1981. By congregational direction, the Building Committee went to work immediately. A 40' by 80' steel building, sand-colored, was to be constructed with no basement. There would be two large classrooms in addition to the activity room, office and storage rooms, bath, furnace, and cloak rooms. Space limitations, an obvious drawback before, would be no more.

The concrete slab and other necessary foundational skeleton work was completed under professional contract by the end of the summer of 1981. Work on the superstructure

occupied the "spare time" of many volunteers throughout 1982. (A fellow Christian, Jackson Mayhew of our sister church in Valentine, NE, donated a full week of his talents at building). Finishing touches, hired and volunteered, were accomplished this past spring and summer. The first classes were conducted in the new school on Wednesday, August 31, 1983.

### God Gave and Gives

Our Savior's congregation is fully aware of its indebtedness to the gracious God of heaven for their new school building. It was the Lord's hand which provided a gift of \$52,000.00 to the congregation



Classroom Above the Ground

through the sale of a previously donated piece of property. The estimated final cost of the building (the installation of some duct work and lighting fixtures remains, as well as solving a ceiling "moisture barrier" problem and some landscaping) will be in the \$75,000-\$80,000 range. Generous offerings to the congregation's Building Fund have been, and God-willing will be, given to supply the remaining funds.

The present enrollment of Our Savior's Lutheran School numbers

eleven children in six grades. Theodore Thurow is the school's principal and instructor. Since only one of the two large classrooms is needed this year, the other is being rented out to a community Day Care Center.

Under the providence of Almighty God the Jamestown congregation looks joyfully to the future. It trusts that the graduates from its new school will be links in the chain of Christian education from one generation to the next.

—Paul G. Fleischer

## Pastor Herbert T. E. Witt (1906 — 1983)

Now there's another member of the "hosts arrayed in white" singing in eternal praise the most meaningful Hallelujah Chorus of all. On October 6, 1983, our heavenly Father determined that it was time for His servant Herbert Witt to leave the valley of tears and join the congregation of the glorified saints. He died in Randolph, Vermont, following a short hospitalization.

Tucked among the countless notes and clippings which filled his desk and caused his books to bulge was an 8½" x 5½" card with a Bible text written on it and a few outline thoughts. Pastor Witt knew that he would eventually die. Using a text from 1 Corinthians 15:35-44, he also left word from God's Word which asserted that his death (and the death of all those in Christ) is necessary. "... what you sow is not



Pastor Herbert Witt

made alive unless it dies." The worshippers at Pastor Witt's funeral were reminded of the precious reality of forgiveness of sins in Jesus Christ which makes the death of saints precious. This death was indeed a

prelude to glory. The resurrection of Jesus assures it!

Herbert Timothy Ernst Witt was born to Pastor John Witt and his wife Bertha (nee Riehl) on June 1, 1906. He was reborn into fellowship with the Triune God through the Sacrament of Baptism two days later. In June of 1919 he repeated the baptismal vow on his own in the rite of confirmation.

Pastor Witt attended high school at Dr. Martin Luther College, New Ulm, Minnesota. On June 13, 1929, he was graduated from Northwestern College, Watertown, Wisconsin. He received his pastoral training at the Wisconsin Lutheran Seminary of Thiensville, Wisconsin, graduating on June 9, 1932.

After his ordination on August 21, 1932, he served the Lord preaching the Gospel of salvation for the forgiveness of sins in the following parishes:

The Mullen, Nebraska, mission field from 1932 to 1934.

Mt. Olive Lutheran Church of Lamar, Colorado, from 1934 to 1955, a congregation which he founded. During these 21 years he also conducted services in Eads, Caddoa, and Las Animas, Colorado.

In 1955 Pastor Witt accepted the call of Zion Lutheran of Valentine, Nebraska. In 1961 together with a number of families he left the Wisconsin Synod out of obedience to God's Word for conscience' sake and founded Grace Lutheran Church, Valentine, Nebraska, a congregation which he served until 1968. During these years he also served

Immanuel congregation of Thedford, Nebraska.

In 1968 Pastor Witt accepted the divine call of Redeemer Lutheran Church, Cheyenne, Wyoming, and served His Savior in this ministry until his retirement on June 18, 1978. His years in the public ministry numbered 46.

Pastor Witt is survived by his wife Alice (nee Found) whom he married July 9, 1949; three children: Carol Witt of Cheyenne, Wyoming, Robert Witt of Ft. Collins, Colorado, and Marilyn Hunt of Stockbridge, Vermont; three grandchildren: Rhonda Hunt, Christine Hunt, and Morgan Witt; two brothers: Mr. Max Witt of Winthrop, Minnesota, and Pastor Maynard Witt of Spokane, Washington; two sisters: Irmintrude Witt of Spokane, Washington, and Ada Sabrowsky of Wauwatosa, Wisconsin, and a host of other relatives and friends.

Pastor Witt claimed no special privilege for himself and when asked about special gifts for the ministry responded: "None." His single concern was for the Gospel preached correctly for the salvation of immortal souls. We who must live on and fight in the church militant can notice how the Lord used this man in His kingdom to feed the lambs and sheep of His flock. It is required that stewards of the mysteries of God be found faithful (cf. 1 Corinthians 4:1, 2). Nothing to add but, "Amen."

The Lord gave, the Lord has taken away. Blessed be the name of the Lord.

—M. Sydow

# Daily Devotions for January 1984

## THE CHRISTIAN: GOD'S TREE

He is like a tree planted by streams of water,  
which yields its fruit in season  
and whose leaf does not wither.

Whatever he does prospers. Psalm 1:3

### PLANTED BY GOD

#### January Scripture

- 1 Matthew 15:1-13
- 2 John 3:1-8
- 3 II Corinthians 5:17-21
  
- 4 Isaiah 61:1-3
- 5 Galatians 3:23-29
- 6 Ephesians 2:1-10
- 7 Philippians 2:12-16
- 8 I Peter 1:3-8

#### Theme

All depends on our being planted by God.  
To be planted by God is to be born of the Spirit.  
By creating in us faith in the crucified Christ, God creates us  
new within.  
When the Gospel is preached, God is planting.  
In the Sacrament of Baptism the Lord is planting.  
From first to last the Christian's spiritual life is God's doing.  
God is at work within those whom He has made His children.  
What God has planted He nourishes and keeps until the  
harvest.

### ROOTED IN GOD

- 9 Jeremiah 17:5-8
- 10 Ephesians 3:14-21
- 11 Ephesians 1:3-12
- 12 Romans 14:5-19
- 13 Romans 8:31-39
- 14 Colossians 3:12-17
- 15 I Corinthians 11:23-27
- 16 Romans 5:1-5

To endure and grow the Christian must be firmly rooted in  
Christ.  
To be rooted in Christ is to be grounded in His love.  
To be rooted in Christ means being rooted in the Gospel of  
His forgiveness.  
Show your roots. Accept others in Christ as you have been  
accepted for His sake.  
To be rooted in the Gospel of Christ gives us confidence about  
our future.  
We Christians are to teach and encourage one another in God's  
Word that we may be rooted in the Gospel.  
In Holy Communion Christ personally and intimately strength-  
ens our roots in Him.  
Rooted in God's grace we are able to persevere and grow in  
trial and adversity.

### GROWING IN CHRIST

- 17 Ephesians 4:4-16
- 18 Philippians 1:2-11
- 19 I Thessalonians 4:1-12
- 20 I Peter 1:22-2:3
- 21 I Thessalonians 1:1-10
- 22 James 1:17-25
- 23 Matthew 25:14-30

See all that God has done that we may grow up in and like  
Christ.  
"That your love may abound more and more, with knowledge  
and all discernment,"—that's spiritual growth.  
The Christian is always grateful for what God has made him in  
Christ, yet always wants to grow more and more.  
Crave the Word so that you may grow.  
Fellow Christians help one another to grow in Christ.  
Growing in Christ means putting His Word into practice.  
The more we grow in Christ, the more we will use all He has  
entrusted to us in His service.

### Notice of Nominations

The following individual has been nominated for the office of ILC President, for the term July 1, 1984, to June 30, 1986:

Prof. Gordon Radtke

The following individuals have been nominated to fill the existing vacancy on the faculty of Immanuel Lutheran College:

Teacher Dean Carstensen  
Pastor Gregory Kesterson  
Pastor John Klatt  
Teacher Gerhardt Mueller  
Pastor John Reim  
Pastor Paul Schaller  
Teacher Gene Schreyer

Pastors, male teachers, and voting members of congregations of the Church of the Lutheran Confession are invited to comment on any or all of the above nominations. Letters of comment are to be in the hands of the undersigned no later than January 6, 1984.

—*Paul F. Larsen, Secretary*  
11006 Stonewall Blvd.  
Corpus Christi, TX 78410

### Winter Preaching Station

Members of CLC congregations who are spending the winter months in South Texas are invited to worship at divine services held at Mission, Texas. For further information regarding service times please contact the Rev. Paul Larsen of Corpus Christi, Texas, or call (512) 581-1503 at Mission, Texas.

—*Paul F. Larsen*

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### BEARING THE FRUIT OF THE SPIRIT

- |    |                   |  |
|----|-------------------|--|
| 24 | Matthew 7:15-20   | The kind of fruit shows the kind of person.  |
| 25 | Galatians 5:19-25 | The Holy Spirit produces fruit in the Christian's life.                              |
| 26 | Colossians 1:9-14 | Every good work of the Christian is fruit borne to God.                              |
| 27 | John 15:1-8       | The fruit of the Christian is the result of his union with Jesus.                    |
| 28 | Mark 4:1-20       | To bear fruit in our lives, Jesus' Word must work in our hearts.                     |
| 29 | Luke 12:13-21     | Fruit bearing is nothing other than the believer's stewardship of life.              |
| 30 | Titus 2:11-14     | The fruit of good works is the result of the Gospel working a response in our lives. |
| 31 | Mark 4:26-32      | Gospel-fruit in our lives will mean spreading Gospel-seed everywhere we can.         |