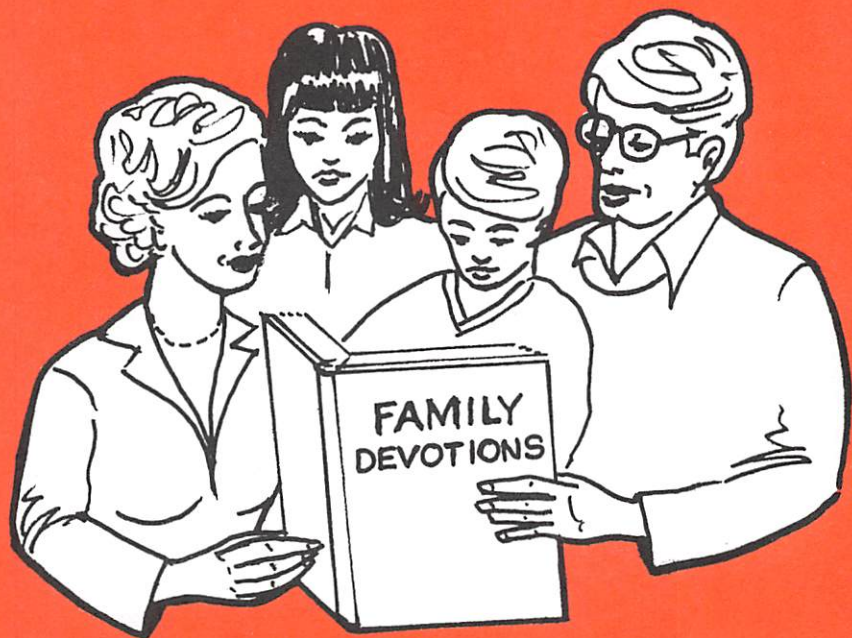


lutheran spokesman

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THE CHRISTIAN HOME

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CHURCH OF THE LUTHERAN CONFESSION

THE INVOCATION

"In the Name of the Father, and of the Son, and of the Holy Spirit."

Martin Luther once called the Lord's Prayer a great martyr because of the way it was tormented and abused by thoughtless repetition. Surely the same could also be said about many of our other worship forms.

The words quoted above stand at the head of Luther's Morning and Evening Prayers, and we often hear them at the beginning of a worship service. If, at times, we do hear and repeat these words thoughtlessly, the answer is not to eliminate them thoughtlessly, but to ponder them.

When We Gather . . .

When we gather in the name of the Triune God, we remember that He whom we worship is the One who made us and everything else in the world. He is the One who preserves the

universe and every living being. He is the Almighty One who is able to do all things, providing rain and sunshine, food and drink, and all that we need for our bodily lives. Thus we gather to worship One who is able to hear and to help.

When we gather in the name of the Triune God, we remember that we worship the One who laid aside the fullness of His glory for us. He joined the human race, and humbled Himself, even submitting to ridicule and scorn, suffering and death. All of this He did to rescue us from the anger of God and the punishment that we deserve. Thus we remember not only the might and ability of our God, but also His boundless love for us.

When we gather in the name of the Triune God, we remember how the Spirit filled the apostles, brought to their remembrance all that Jesus had taught them, and gave them boldness to proclaim it, even to us today. Because

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God the Spirit carried these men along, we know that we can trust the Word which He caused them to write. Because it was the Holy Spirit, speaking through the Word, that persuaded us to trust in the redeeming work of Jesus, we know where to turn for the strengthening of our faith. We also know whom to glorify for our faith.

The Name

The Name of God has always had great significance for His people. Before the Israelites of old entered the Promised Land, they were told that in their new country they would have one place to bring their sacrifices and worship: the dwelling place of God's Name. When Solomon built the temple in Jerusalem, he prayed that the eyes of the Lord would be open toward the place of which He had said: "My Name shall be there."

The Name was much more than a formula in those days, for the Ark of the Lord's Covenant was called by the Name of God. There the wings of the cherubim were spread over the "mercy

seat," which yearly received the sprinkling of blood for the sins of the people. The Name of God meant mercy and redemption and forgiveness.

When Luther began his prayers "In the name of the Father, and of the Son, and of the Holy Spirit," he was asking that his prayer might be granted by the God who had made him, redeemed him, brought him to faith, and continued to hold him in the palm of His hand. May His will be done in everything (*Das walte Gott*).

Blessing

On the slopes of Sinai, God gave his commandments to Israel through Moses. At that time He also gave them the promise that in all places where He caused His Name to be remembered, He would come unto them and bless them (Ex. 20:24). Today all the promises of God have been fulfilled in Christ, and when we, who have been baptized into His Name, gather in that Name, it is with confident expectation of blessing. Yes, it shall be so!

—Paul Schaller



A FATHER'S ROLE

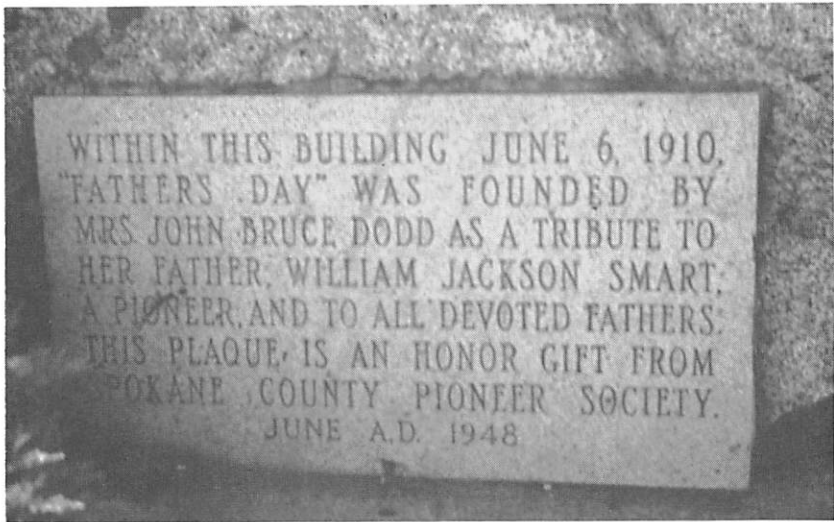
For some reason Father's Day is not as important as Mother's Day. The standard joke is that dad receives his yearly tie on Father's Day.

This lack of emphasis on Father's Day may just be an accident, or it may indicate a lack of understanding and appreciation for the role of the father in the family. Many of the TV family sitcoms portray the father as an ineffec-

tive wimp. Many fathers do not have a clear understanding of their function and responsibility.

Leadership Role

From creation on, God affirms the husband as the head of the household. "For the husband is the head of the wife, as also Christ is the head of the church; and He is the Savior of the



A plaque in Spokane, Washington claiming the origin of "Father's Day"

body" (Eph. 5:23). The husband is to provide a leadership role for the family. Many of the current family problems stem from the fact that fathers do not fulfill their responsibilities as the head of the household.

Nature abhors a vacuum. This is true within the family relationships. When fathers do not function, it causes problems within the household. Many mothers have to assume responsibilities within the family because the father does not function as he should.

Some husbands and fathers feel that simply bringing home a paycheck takes care of their responsibilities within the household. Many of today's family problems can be traced to a failure of fathers to function as God intended them to.

This problem was realized already in 1947, as we read from *The Abiding Word*: "Two agencies have been appointed by God for the work of Christian training. The first is the home, the

second is the church. It is necessary in our day to emphasize that the home stands first in this task . . . This duty of fathers needs to be stressed again and again. To point out the fact that home life in America has suffered greatly in the past several decades is not necessary, since it is generally acknowledged. 'Ye fathers!' the apostle cries out rather sharply. Fathers, notice—and mothers, the fathers' helpmates, listen—'Bring up your children in the nurture and admonition of the Lord.' Bringing up of children is part of the responsibility of parenthood."

Painter, in his book *Luther On Education*, p. 119, quotes Luther: "No one should become a father unless he is able to instruct his children in the ten commandments and in the Gospel, so that he may bring up true Christians. But many enter the state of holy matrimony who cannot say the Lord's Prayer, and knowing nothing themselves, they are utterly incompetent to

instruct their children."

A Special Responsibility

Fathers, as the head of the household, have a special responsibility in the raising of their children. And fathers have a special responsibility for the spiritual training of their children.

Paul in Ephesians 6 emphasizes the family responsibility: "Children, obey

"Many of today's family problems can be traced to a failure of fathers to function as God intended them to . . ."

your parents in the Lord for this is right." Then he gives a special word of instruction: "And you fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord." The Lord holds fathers like Eli responsible for the conduct of their children. Eli was punished because he did not restrain his sons (see I Samuel chapters 2 & 3).

Luther said that the father was the pastor of his family, responsible for the spiritual development of his children. In fact the *Small Catechism* was written so that fathers might better instruct their children in the basic teachings of the Bible.

Fathers need to take an active role in the spiritual bringing up of their chil-

dren. They should, first of all, instruct their children by their example. Christian fathers by the exercise of their faith are a daily example to their children.

Family Devotions

Fathers should take the lead in family devotions and prayer. Fathers should bring their children to Sunday School and church. Fathers should love their wives. In these ways fathers will bring up their children in the training and admonition of the Lord. They should also be careful to be consistent in their discipline of their children lest they unduly provoke children to wrath.

It is time for fathers to realize that they cannot "cop out" by leaving the raising of the children to the state, to the church, or even to the mothers. The primary responsibility is theirs! Many of the family problems being experienced today can be traced to the fact that fathers do not take an active role in the family and the spiritual raising of the children.

Our families will be blessed by fathers who function as spiritual heads of their families. We need to reemphasize the role and importance of Christian fathers in the raising of children. We need fathers who will bring up their children "in the Lord."

Let us truly appreciate our fathers and their importance.

—John Schierenbeck

CHILDREN? SHOULD WE?

Mother's Day. Father's Day. A natural time for people to think of mothering and fathering.

"Wouldn't it be lovely to be celebrated, one day, as a cherished parent?"

For more profound reasons than that, of course, the desire for parenting has kept the earth replenished over the centuries. Abraham voiced the anguish of many when he said to the LORD:

"What wilt thou give me, seeing I go childless?" (Gen. 15:2) Granted, that man had special reason for dismay. He had been chosen as progenitor of the world's Savior. Apart from that, however, his feeling of emptiness can be appreciated by almost everyone.

When Jesus spoke of a people who would say: "Blessed are the barren" (Lk. 23:29), it was a way to show how horrible it would be when judgment would come upon a people who had rejected their Messiah. In times of persecution and plague a childless person is spared the added anguish of seeing her children in pain. That seems to be the concern behind the advice of Paul to the Corinthians: "Are you unmarried? Do not look for a wife. . . . Those who marry will face many troubles in this life, and I want to spare you this" (I Cor. 7:27f). A blessing might become a burden in abnormal times of trouble.

In Normal Times

Since we live in relatively peaceful times, you might expect that parenting would be more popular. Apparently it is not so, at least in America. A Martha Smilgis writes: "In the 1950's only 9% of women of childbearing age had no children; now 25% of college-educated working women between 35 and 45 are childless. If their younger sisters, now between 25 and 35, also decide not to give birth, the childless rate is likely to remain unusually high."

Why?

Most researchers assume that it is a matter of economics. Daniel Yankelovich says: "In the 1950's a single breadwinner could support a family of five. Now it takes two breadwinners to sup-

port a family of four."

Support? More likely the problem is the *level* of support deemed necessary for our well-being. A caseworker told one of our pastors that a color TV is—in welfare categories—regarded as a *necessity*. Somewhat more than the "food and raiment" with which the Bible urges contentment! It is easy to make the case that our nation's love of pleasure and material things has pumped up the "cost of living" to a point where would-be parents might simply sigh and say: "We can't afford children."

To be sure, there *is* a problem. Even if people agree to accept bare essentials. The price for food, housing, health care, and education is awesome. When someone calculates what it is likely to cost to rear a child to the age of 18 years, the response might well be: "No way!"

Courage

Christian couples, however, have resources which the world does not know. Because of them, they may well have confidence for parenting, challenging though it is.

The first resource: The Bible truth that the empowering Word of God, "be

". . . we should really have a Children's Day. A time for parents to rehearse the forms God's blessings took in each of their children. . . ."

fruitful and multiply," given to Adam, and again to Noah, and yet again to Jacob (Gen. 1:28, 9:1, 35:11) was offered as a *blessing*. Not a command.

Not a burden forced on unwilling shoulders. But a *blessing* to be received in judicious faith.

The beclouded natural mind will have trouble seeing the *benefits* that children of a God-fearing family bring to parents. Preoccupied with costs and material concerns as people tend to be, these good things may go unrecognized. But they are there. Faith knows that they are there!

In God's gracious scheme of things, parenting was never meant to be a matter of dreary duty. Rather a joyful expectation of good things from the hands of a loving Creator.

Besides these annual special days for parents, and now also for grandparents, we should really have a *Children's Day*. A time for parents to rehearse the forms God's blessings took in each of their children. What stories we could tell!

The second resource: The Bible truth that parents are not alone in the love and care of their children. After all—and most significantly—they are also, in Christ, *children of God*. He has appointed angels as "ministering spirits sent to serve those who will inherit eternal salvation" (Heb. 1:14). Truly, they are *wards of heaven*.

Would-be parents cannot foresee how they might provide for all their children's future needs. Fortunately their God does. Could the heavenly Father forsake His elect children? *His* hand is not shortened.

Providence At Work

It is a wonderful thing to observe God's providence at work. Years ago a young family of six made a long move from a secure situation to a strange

urban center. In his pocket the father had a call to ministry and very little else. "Folly," some said. Assured support was limited to what a doughty nucleus of five families could provide, plus a meager subsidy from the mission board. Not enough by any standard. Beyond this, however, there was always someone on hand to fill the gap between what was there and what was needed. A grandparent. A friend with no children of her own. A solicitous church member who took the youngsters home after services and brought them back freshly clothed in new outfits. The unrecognized friend who managed to slip a twenty into the father's pocket on a Sunday morning. The bank president who counted out fifty dollars in exchange for a thirty dollar check. The spouse who kept finding gainful employment which did not interfere with her careful nurture of the children. The church body which provided superb Christian education at Eau Claire so cheaply that "you could hardly afford to keep them home."

Examples. Just examples of others the Lord may use to share the cost and care.

Many a Christian parent will echo the assertion of King David: "I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread" (Ps. 37:25).

Take courage, Christians! When you aspire to parenthood you can depend on it. Others will be there to share the burden . . . and the blessings!

—Rollin A. Reim

About Day Care Centers

(Editor's Note: Spokesman staff member, Pastor David Lau of Messiah Church, Eau Claire, WI had the following thoughts on day care centers in the Messiah bulletin. We feel the thoughts are worth considering by all of us in our day of increasing use of these centers, also by our Christian people.)

"Whoever causes one of these little ones who believe in Me to stumble (and thus to lose their faith), it would be better for him if a millstone were hung around his neck, and he were thrown into the sea" (Mk. 9:42).

Examining Priorities

We hear so much nowadays about day care centers and how they need to be provided so that mothers and fathers can concentrate on their careers. It often appears as though these little ones are not important enough for their own parents to spend time with them and train them and teach them. Do we realize that these little ones are given to us by God as our responsibility, and that we certainly ought to make their Christian training the highest priority?

It makes a difference who trains our children and how they are trained. Whatever we do or fail to do that will result in this that they lose their child-like faith or fall away from the Lord Jesus, is a most serious sin, making that sinner worthy of being thrown into the sea and drowned. These little believers are important, so important that our Lord Jesus died for them. He wants them in His eternal kingdom. Nothing is more important than doing little things for little people, so that they might be saved.

It is written: "If anyone does not

provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever" (1 Tim. 5:8). Providing for one's own includes providing clothing, food, shelter, and other things that cost money. Therefore there are cases where it is necessary for financial reasons to leave the children at day care centers or their equivalent. This is true especially in the case of single-parent families or in cases of sickness or hardship of one kind or another.

Choose Carefully

It is certainly not a sin for parents in certain situations to make use of day care centers, especially when there are no grandparents or other relatives and friends to provide help in caring for the children. In such cases the parents or parent will want to look for day care centers that will provide a good influence for their children and will not hurt their Christian faith and growth.

Many of our own members are involved in such day care center work, and certainly they are doing something that is vitally important. We trust that our own members who are in this work will not do anything to cause little ones to stumble in their faith or lose Jesus Christ.

It is unfortunate that sometimes churches themselves pay their workers

Gifts From God



In most cases the persons best fitted to take care of the little ones are the parents themselves. They certainly should love their own children and in their love should want to do what is best for them in every way. Little children should learn from their parents that they are gifts from God, and that their parents love them and want them to spend time with them to teach them the ways of the Lord. The children should not learn from their parents that they are unloved burdens, to be gotten out of sight and out of mind as much as possible so as not to interfere with their parents' lives and careers and pleasures.

such low wages that the spouse of the church worker is forced to find outside employment in order to pay the bills. Many of these spouses would much rather stay home and take care of their children, but their financial condition almost forces them to work outside the home. We need to examine whether the wages our church body pays its workers are so low that spouses cannot stay home and take care of their little children.

Some of our members who work in day care centers have told me that some of the children they care for are not there because they have to be there. In many cases either father or mother could easily provide more direct care for their own children, but they prefer not to for mostly selfish reasons. When making money, developing a career, living in luxury, or driving an expensive car is given priority over training and teaching one's own children, it seems to me that a serious mistake is being made, and future generations will pay for it.

Sometimes decisions in these matters are very difficult to make. It is written: The older women should "admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed" (Titus 2:4-5). Also it is written: "I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully" (I Tim. 5:14). Being a homemaker or managing a house is an honorable calling.

Let all the parents among us examine the priorities in their lives to make sure that giving their children the right kind of Christian training is right at the top of their list.

In summary, Jesus wants us to realize that the care and training of little ones is a very important task. May God help us do this work in the best way possible.

—D. Lau

THE ESSENCE AND POWER OF THE LORD'S SUPPER

The Sacrament of the Altar is "the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself, for us Christians to eat and to drink." In this way Martin Luther summarized what we learn from Scripture concerning the Lord's Supper.

Instituted By Christ

Four inspired writers, Matthew, Mark, Luke and the apostle Paul, each write of the institution of the sacrament. While each account has words and phrases not mentioned by the others, they are in complete agreement on the basic facts. There should be no uncertainty about what the Lord's Supper is and why the Lord gave it to His Church.

Jesus instituted the sacrament at the Passover meal just hours before His death. He used what was at hand during the Passover meal. There was bread. Wheat? Barley? Rye? We don't know and it makes no difference. And there was wine. It was referred to as "the cup" and "the fruit of the vine."

Those somewhat vague terms do not leave us guessing. The Jews customarily used grape wine for the Passover meal. And that is what Jesus used. Whether it was red or white makes no difference. If other elements are used, it is no longer the sacrament that Jesus instituted.



Used With God's Word

In the sacrament these elements are used in connection with God's Word. These words are spoken over the elements before they are given to the communicants.

"Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He broke it and gave it to His disciples, saying, 'Take, eat; this is My body, which is given for you. Do this in remembrance of Me.' In the same way also He took the cup after supper, gave thanks and gave it to them, saying, 'Drink from it, all of you; this cup is the New Covenant in My blood, which is shed for you for the remission of sins. Do this, as often as you drink it, in remembrance of Me.'"

These are the words of institution. They are a summary of the Scripture accounts where Jesus' words are

quoted. We learn from them that Jesus gave the disciples bread and wine. Yet He told them that they were receiving His body and blood.

They actually received all four things: bread, wine, body, and blood. That is why the apostle Paul can say later: "Whoever eats this bread and drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord" (I Cor. 11:27). The bread and wine do not merely represent the body and blood of Jesus. Nor are the bread and wine changed into the body and blood of Jesus. Scripture does not permit us to hold such incorrect ideas.

A Mystery

Human reason protests and demands to know how this can be. How can a person eat and drink what obviously are bread and wine, and yet receive also the true body and blood of Jesus? We must accept the mystery in faith. The Lord has spoken and we are to believe it. The hymnwriter states it well:

Search not how this takes place,
This wondrous mystery;
God can accomplish vastly more
Than seemeth plain to thee.

(TLH 310:4)

Jesus gave the elements to the disciples for them to eat and to drink. They were not meant to be kept and worshipped. They were not meant to be offered over and over again as an unbloody sacrifice for sins. "Take, eat." "Drink." That is the will of the Savior.

Saying the words of institution makes no change in the bread and wine. It merely sets them apart for use in the sacrament. But the use of these words does have an effect upon the eating and

drinking of the bread and wine. That eating and drinking then becomes a sacrament, a means by which God's grace is bestowed upon the individual.

Forgiveness "For You"

Luther carefully points out that it is the words, "Given and shed for you for the remission of sins," which place the forgiveness of sins in the sacrament. And through the God-given gift of faith in those words the communicant receives that forgiveness.

The words "for you" are especially important. They bring the sacrament to the individual in a very personal way. Christ's body was given and His blood was shed for all, but "you" is definitely included. "You" are to believe that "you" have remission of sins through the very body and blood you receive in, with, and under the bread and wine in the sacrament.

Receiving that body and blood is something which we are to do often. Since we all sin much, we all need frequent assurance that those sins, too, were included when Jesus said, "Given and shed for you for the remission of sins."

"Take, eat." "Drink." "Believe."

—Keith Olmanson



THE SIGNIFICANCE OF THIRTY YEARS

The Lutheran Spokesman has, by God's grace, reached an age which, judging from scriptural testimony, is quite significant. To reach thirty years suggests one has "come of age" in service to the King.

Joseph and David

Genesis 41 says that "Joseph was thirty years old" when Pharaoh set him over the land of Egypt. Second Samuel, chapter 5 records that "David was thirty years old when he began to reign." After thirty years of "proving," God has special plans for His servants.

Thirty-year-old "King" Joseph, second in command under Pharaoh, would be permitted to serve God's people in the midst of an idolatrous, ungodly Egyptian nation. Having endured a stormy and eventful past, and by grace having passed [through] some severe trials and tribulations, Joseph would now be granted the privilege of serving God's people—including his own family—from a position of leadership. Because of the school of affliction [through] which Joseph had passed, he would be permitted to reveal to his brothers the effects of God's grace on a penitent sinner's life. God's grace showered upon Joseph would have the effect, years later, of his weeping tears of forgiveness and reconciliation with his brethren.

Similarly, King David. He too would come to the point where penitential tears would tell the story of his life under the God of all grace. The first thirty years had been difficult and challenging ones for the shepherd lad. Then, as God's hand-picked king, David endured—and passed—such trials as fighting the Philistine giant and overcoming the insane jealousy of his predecessor. David "came to power" at age thirty. Unlike Joseph, he served specifically God's people. He reigned in God's city, Jerusalem, where he was determined to build the Lord a House. Then—shame! The king would bring disgrace upon his God and His people with a terrible scandal—only to be reclaimed by God's prophet who called the king to tears of repentance and newly-found peace with his God.

For Joseph and David the first 30 years were significant, crucially important. The Father in heaven had tested and prepared them for their future missions in service to God and His people. They were sinners. They were far from perfect. But with all their faults God had used them, and would continue to use them, to accomplish His plans.

The Spokesman

Having reached the age of thirty, dare we say that the *Lutheran Spokesman* has "just begun" its ministry? We give thanks for God's leadership in the past. He now calls us to further ministry. As He called the 30-year-old Joseph, so He calls us to be His faithful witness in the midst of an ungodly, idolatrous nation. As He called

the 30-year-old David, so He calls us to be a faithful leader of God's people.

The *Spokesman* is not perfect. Its editor and staff are sinners. But for all its faults it has, by God's grace, survived to do His work. Together with its parent body the *Spokesman* has survived many attempts over the years on the part of the arch enemy of God and man to abort the cause which gave it birth. Together with its parent body, this child has survived—always by God's grace and sometimes with real tears—the creeping liberalism which has diluted the scriptural witness of many other church periodicals.

Jesus

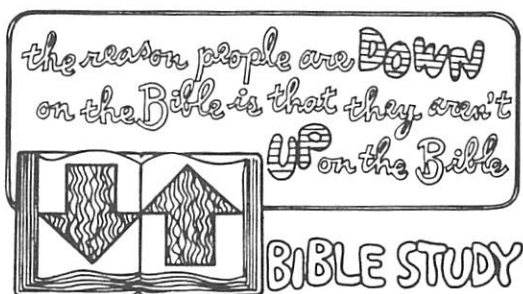
What is the significance of thirty years? Behold! That age was considered significant enough to be mentioned in the sacred record as the beginning of the public ministry of the Man among men, the God-Man Savior of the world, Jesus Christ, the King of kings: "Now Jesus himself was about thirty years old when he began his ministry . . ." (Lk. 3:23).

This Man had humbled Himself to be born in a cow stall of a virgin. He had "grown in favor with God and man" having perfectly obeyed His parents and His Father in heaven. He was now—at age thirty—ready to turn the world upside down with His teaching and preaching which was "with authority and not as the scribes." By His innocent doing and dying, His resurrection from the dead and ascension to the right hand of the Father, He completed perfectly the divine mission He had undertaken and for which He had come. We sinners have been redeemed, justified, saved!

It is because of this—what Jesus has done for us—that the 30-year-old *Lutheran Spokesman* can look ahead with confidence. We desire to be faithful witnesses to what Jesus began to do and to teach when He began His public ministry. We go forward in the knowledge of His grace and forgiveness which attend those who minister in His Name and for His cause.

Jesus' earthly ministry was carried on in the midst of an idolatrous nation and in the midst of an apostate visible church. The *Lutheran Spokesman* has been called to carry on a ministry for Christ in a similar setting. And so we pray: Lord, let our little magazine be *Christ's* spokesman! To that end may it be a bold and courageous *Lutheran* spokesman to the honor and glory of Your Name! Amen.

—Paul Fleischer



Daily Devotions for August 1988

The Israelites were saved from their slavery in Egypt through the mighty acts of the Lord God, the Creator of heaven and earth. Yet after this deliverance the Lord did not lead them at once to the land He had promised to give to their fathers. On the contrary, the Lord led them into the wilderness of the Sinai peninsula, where they had to depend on Him for their daily provisions of food and water.

Finally they came to Mt. Sinai, where the Lord God Himself spoke the words of the Ten Commandments and frightened them all, even Moses. For it is written in Hebrews 12:21 that Moses said at that time: "I am exceedingly afraid and trembling." The Law of God is indeed a "ministry of condemnation" (2 Corinthians 3:9), revealing our sins to us as well as cursing us for our disobedience. Almost at once the Israelites broke the very first of the Ten Commandments by worshipping a golden calf and calling that calf their Lord and God.

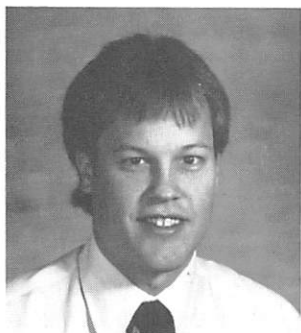
But clearly the Lord revealed also His Gospel at Mt. Sinai, forgiving the sins of Israel at Moses' intercession. In this way Moses was a picture of "the Mediator of the new covenant" (Hebrews 9:15), our Lord Jesus Christ. To Him all the rituals of tabernacle worship pointed. "For the law was given through Moses, but grace and truth came through Jesus Christ" (John 1:17).

Day	Reading	Theme	Hymn
1	Exodus 15:22-27	The Lord provided good water at Marah and Elim.	422 (3-4)
2	Exodus 16:1-12	The Lord provided bread from heaven and quails.	54 (1-2)
3	Exodus 16:13-31	Manna means: What is it?	659
4	Exodus 16:32-17:7	The Lord provided water from the rock.	422 (1-2)
5	Exodus 17:8-16	Joshua fought, Moses prayed, Aaron and Hur gave support.	496
6	Exodus 18:1-12	Jethro was impressed with the Lord's deliverance of His people.	27
7	Exodus 18:13-27	Moses had a heavy task, but he did not have to do it all by himself	540
8	Exodus 19:1-13	The Lord chose Israel to be His special people.	461
9	Exodus 19:14-25	The Lord made known His glory by thunder, fire, earthquake.	17
10	Exodus 20:1-17	The Lord Himself spoke the words of the Ten Commandments.	287
11	Exodus 20:18-26	God's law shows us our sin; in Christ is deliverance.	288
12	Exodus 23:10-19	The Lord commanded Sabbath and feast days, now fulfilled in Christ.	18
13	Exodus 23:20-33	The Lord will tolerate no idols; He alone is God.	40
14	Exodus 24:1-8	The Israelites said they would be obedient, but . . .	289
15	Exodus 24:9-18	What a blessing it is to eat and drink with God!	20
16	Exodus 25:10-22	The ark of the covenant had a mercy seat.	456
17	Exodus 29:35-46	All the animal offerings pointed ahead to Jesus the Lamb of God.	165
18	Exodus 30:22-38	It is a privilege to serve the Lord as His ministers.	483
19	Exodus 31:1-18	The Ten Commandments were written with God's own hand.	295
20	Exodus 32:1-10	The Lord God is not a golden calf.	19 (5-6)
21	Exodus 32:11-24	So great a sin followed such a great revelation.	579
22	Exodus 32:25-35	The sons of Levi stood up for the Lord.	451
23	Exodus 33:1-11	We, too, have reason to mourn because of our sins.	326
24	Exodus 33:12-23	We need the Lord Himself to be our Guide.	410
25	Exodus 34:1-23	The Lord's name is merciful and gracious, and jealous!	580
26	Exodus 34:27-35	God's glory was reflected on Moses' face.	41
27	Exodus 35:1-19	The Lord wants offerings from willing hearts.	438
28	Exodus 35:20-29	What great things can be done when God's people are willing!	494
29	Exodus 35:30-36:7	"More than enough" was brought in for the Lord's work.	498
30	Exodus 40:1-38	The glory of the Lord filled the tabernacle.	633
31	Hebrews 9:1-15	Jesus, our High Priest, is the fulfillment of all the rituals.	220

—D. Lau

"HOW BEAUTIFUL ARE THE FEET . . ."

We continue this profile of some of the "beautiful feet" in the CLC teaching ministry with a look at Mr. James Lau and Mrs. Helen Friedrichs.



James D. Lau

James Lau was born on August 6, 1961 to Pastor and Mrs. David Lau in Milwaukee, Wisconsin. Jim attended public grade school, high school at Immanuel Lutheran High School, and was trained as a teacher at Immanuel Lutheran College. He finished his schooling with two years at the University of Wisconsin-Eau Claire.

After his years at ILC, Jim says: "I feel that ILC trained me well for teaching." He also feels that he lacked confidence upon his graduation from ILC. The additional two years of schooling and practice teaching at UW-EC made Jim feel "well prepared" and "fired up to get started." Regarding his two years at UW-EC, Jim had this comment: "After teaching in public schools for awhile, it certainly is *refreshing* to be able to show your students a Christian environment and be able to have God's

Word as a base of all learning!!"

Grace Lutheran School of Fridley, Minnesota is where Jim began teaching in the fall of 1986 and where he continues to teach about 20 children in the upper grades. He enjoys teaching at Grace as "everyone is very supportive of the school." He also enjoys the larger size of the classes at Grace which enables him to "plan and do so many more things" than with a smaller group.

Jim's favorite areas of teaching are history and the sciences. "History can really be a very interesting and exciting class if taught with zest."

When asked what he hopes to accomplish as a teacher in a CLC school, Jim responded with the following: "ENTHUSIASM AND DISCIPLINE." I feel a teacher plays a *major* role in how his students view life, school, and learning. Thus it is so very important that a teacher teaches with great life and energy and that everything being taught is exciting and vital. If you're fired up, the children will be too!"

Mrs. Helen Friedrichs

Helen Friedrichs is the wife of Erwin Friedrichs of Mankato, Minnesota. She has five children and five grandchildren, one of which she is teaching at Immanuel Lutheran School in Mankato.



Helen received her teacher training at Dr. Martin Luther College and Mankato State University. She began teaching at Immanuel in 1947 and has spent 21 years since then teaching children in kindergarten up to fourth grade.

During those 21 years of teaching Mrs. Friedrichs has been guided by the Word of the Lord. This is easy to say of a person but not always so easy to prove. Yet, with Mrs. Friedrichs, it is very obvious from whom she receives her guidance. When asked for some insights, thoughts, observations, or suggestions which she could offer after her years of teaching, Helen chose rather some words of her Lord to share with us. These words are spoken from a teacher and they serve to comfort other teachers in their labors; but these words also offer guidelines for all Christians.

John 15:16-17—"You did not choose me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name, He may give you. These things I command you, that you love one another."

Second Corinthians 4:7-10—"We have this treasure in earthen vessels, that the excellence of the power may be

of God and not of us. We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed—always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body."

Psalms 145:1-4—"I will extol You, my God, O King; and I will bless Your name forever and ever. Every day I will bless you, and I will Praise Your name forever and ever. Great is the Lord and greatly to be praised; and His greatness is unsearchable. One generation shall praise Your works to another, and shall declare Your mighty acts."

Any teacher, yea, any Christian would do well to bear these thoughts foremost in their minds. The command, comfort, and praise set forth in these three passages will bear all of us up in times of despair. Thank you, Mrs. Friedrichs. Thank You, Lord, for these truly educational insights!

—Ross Roehl