

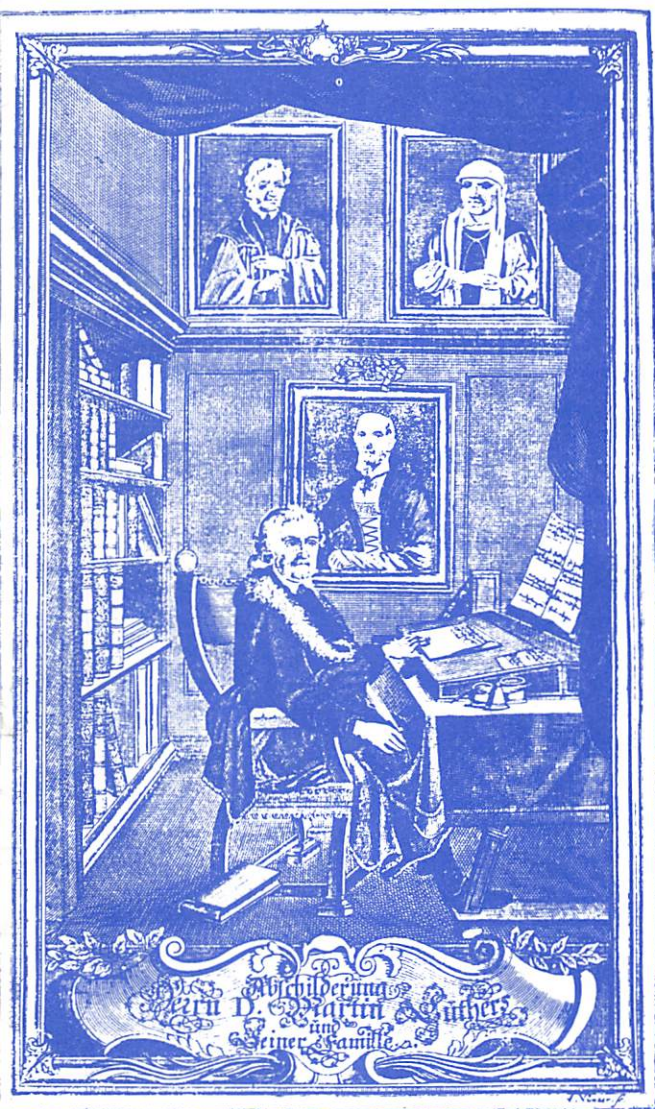
LUTHERAN

NOVEMBER 1969 Vol. 12, No. 5

# SPOKESMAN

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## "NEITHER WERE THEY THANKFUL"

Psalm 50:7-15

Outward orthodoxy is not enough. Formal correctness in worship is not enough. God wants the devotion of the heart. This is one of the main themes of the 50th Psalm.

*"Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God."* Asaph, one of the leading musicians at the time of King David, is the human author of this psalm. But it is God Himself who is rebuking His people through Asaph, His spokesman.

What are God's charges? *"I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before Me."* God says: "I don't have anything against you with respect to your outward worship of me. You have scrupulously observed my commandments concerning worship. You have kept bringing me sacrifices and burnt offerings on schedule. You have carried out my laws to the letter. I cannot reprove or rebuke you for this at all."

But something is still wrong even though God cannot criticize their outward form of worship. A wrong attitude has begun to pervade their worship. They have begun to think that God needs their sacrifices in order to remain God. In effect they have swal-

lowed a crude heathen conception of God as One who lives on and feeds on animal sacrifices.

Therefore God does have something to rebuke in their worship. Through Asaph He says: *"I will take no bullock out of thy house, nor the goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?"*

God says to Israel: "Do you really think I depend on you and your sacrifices? Do you really believe that I, God Almighty, need the flesh and blood of your bulls and goats in order to stay alive. Don't you know yet what kind of God I am? I am the creator and preserver of the entire universe. I own the world and everything in it. You are only temporary caretakers of a very small portion of my possessions that I have given you out of the goodness of my heart. So don't ever get the idea I need you. I am God without you and I can survive very well without you and your sacrifices."

Perhaps God could speak in a sim-



ilar way to many of our Lutheran congregations: "I cannot reprove you for your church attendance or your outward obedience. You have been faithful. You have established an orthodox congregation. In your constitution you subscribe to doctrinally pure confessions. You conduct an orderly worship service and sing wonderful Christian hymns. You have avoided the false teachers and the erroristic church bodies. You've contributed your fair share to the budget. You've cooperated in every synodical project. You have been very conscientious in wanting to do things right according to my instructions. I cannot rebuke you for any of this."

But even though our congregations pass the test of formal correctness and outward orthodoxy, we may deserve as severe a rebuke from our God as Israel did. For don't we sometimes think as they did? Don't we sometimes stress our roles and the parts we play in our worship as though God could hardly get along without us? We think to ourselves: "How could God have accomplished anything without my

contributions? How could the true doctrine ever be preserved in our age if I weren't such a gifted servant of the Lord and so careful in handling His Word?"

If we think that way, we are forgetting the kind of God we worship: a God that controls the destinies of men and nations, a God that is certainly not dependent on our church body, on our congregations, or on any individual Christian among us. Did not Jesus on Palm Sunday tell His enemies that if His disciples refused to praise Him the stones would immediately cry out? God will certainly see to it that He gets the honor He has coming. He will see to it that His Gospel is proclaimed and that His will is carried out. If He's hungry, He doesn't have to tell us. He isn't dependent on us.

So God rebukes all worshipers who go through the right motions of worship and think that by so doing they are doing God a favor and helping him out. He says to them: "*Offer unto God thanksgiving.*" Here is the missing ingredient in their worship:

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Second Class Postage paid at Van Nuys, Calif. 91402. Published monthly at 14710 Blythe St. #36, Van Nuys, Calif. 91402 as an official organ of the Church of the Lutheran Confession. The issues appear about the first of each month.

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POSTMASTER: Send notice on Form 3579 to the Lutheran Spokesman, 14710 Blythe St. #36, Van Nuys, California 91402.

Material submitted for publication should be sent to the editor one month before date of publication. Church and school news items and all announcements should be sent to Pastor Rollin Reim. Subscriptions and address changes and requests for sample copies must be sent to the Business Office, 14710 Blythe St., #36, Van Nuys, California 91402. Subscriptions are \$2.25 per year paid in advance. Blanket subscriptions are \$2.00 to congregations.

the thankful heart.

*"Offer unto God thanksgiving."* True worship of God begins with an appreciation of God's grace. The worshiper in Asaph's age had God to thank for his blessed privilege of being among God's chosen people, for his having received the promises of God concerning the Messiah. He had God to thank for His marvelous acts of deliverance: the great escape from slavery in Egypt, the frequent victories over the heathen Canaanites, all the triumphs over Israel's enemies under the leadership of King David. The true worshiper of God is first of all a receiver, a receiver of God's blessings, in particular a receiver of the forgiveness of sins.

If the Israelites had had the right attitude toward their God in their worship, the thought would not have occurred to them that they were doing God a favor or that He needed their sacrifices. They would rather have been filled with this thought, that they needed God, and in thankfulness for God's filling their need they would have willingly and joyfully responded with burnt offerings and sacrifices.

Flesh of bulls in itself was never pleasing to God. It was pleasing only when it represented the thankfulness of an appreciative heart. When the smoke of the burnt offering was combined with the thankful heart of the giver, then the sacrifice was a sweet smell in the Lord's nostrils. But if the thankful heart was lacking, God could not stomach the sacrifice but had to spit it out as tasteless and foul.

Is our order of service beautiful and

edifying, our forms of worship God-pleasing, the words we use doctrinally pure? If the thankful heart is missing, our whole worship is poisoned nevertheless.

Our worship must begin with thorough heartfelt appreciation of the grace of God in Christ Jesus. He as our substitute laid down His life for us and won for us an eternal home in heaven. If our hearts respond to that Gospel, we will be offering unto God thanksgiving in our worship. We will sacrifice to him out of gratitude for what He first sacrificed for us.

When a crisis comes, we learn whether our worship has been sincere and heartfelt or not. For the worshiper who thinks God depends on him has no helper in his troubles. He sees no point in calling on God. If God needs him, how can God help him?

But the true worshiper who knows God as the independent and almighty ruler of the universe has someone to turn to in his troubles. The true worshiper who is thankful for God's blessings can also depend on God in his calamity. He will do as God instructs him in this psalm: *"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."*

Formal orthodoxy is not enough. Going through the right motions at the right time is not enough. God wants the worship of the thankful heart. God wants the worship of the dependent heart that calls to Him in the hour of need.

God does not need us. We need Him.

D. LAU



## "FROM A CHRIST-LIKE VIEWPOINT"

EAU CLAIRE, WISCONSIN — "The beginning of the year at ILC was an awfully confusing thing, indeed. The classroom building hadn't been completed. Things were so bad that they had to put off the first day of school till Wednesday. We spent Tuesday morning working around the grounds shoveling and raking wherever that was needed. In fact, it was not until September 8 that we could get on regular schedule, and September 10 before those who wanted choir could have their class.

"The first official night, August 31, was a very disorganized night, and we didn't know if there were even adult supervisors around. But, as it turned out, there were."

These are impressions of the fall term beginnings at Immanuel, gleaned from a letter of Greg Kesterson to his home congregation in California.

Greg is a high school senior.

He is blind.

In any year it would be an experience in confusion for a sightless person feeling and listening his way into the complexities of a strange new campus. This year was nightmarish. Because flooring materials had been misrouted, the high school classroom building (recently named Reim Hall) was not ready. Principal Dommer had considered postponement of the opening, but this would have made a mess of student travel plans. So everyone came and made the best of it.

The new hall provides three classrooms, a large science laboratory, and

a student lounge. The lounge is being furnished with student funds, but the laboratory will be without the usual demonstration desk and student experiment tables until special gifts cover those costs. Everyone seems pleased with the way the building committee and architect managed to stretch \$200,000 to build this as well as the field house which is still under construction.

### Record Enrollment

If the 1967 convention had not acted so boldly in authorizing the buildings, and if the Christians of the CLC had not responded so generously in support, the school would be "an awfully confusing thing, indeed." And that throughout the year. The record enrollment of 135 puts every square foot to use even now. Can you imagine what it would have been with half of the men's dormitory used for classrooms? The fact that 15 women students must live off-campus for lack of room space in Ingram Hall is an encouraging sort of reminder that more construction will soon be a necessity.

As of now there are 86 students in the high school, 44 in the college division, and 5 in the theological seminary. A good part of our future leadership is there now, readying itself spiritually and intellectually for the demanding role of the Christian witness in a post-Christian age. We have much to use. God grant His Spirit for the work at hand!

### Order Out of Chaos

Our student reporter came to ILC after three years of public education on the high school level. For him the contrast was dramatic. "Just think!" he exults. "Here you can look at every subject — even history — from a Christ-like viewpoint." That is vision.

"By September 10," Greg writes, "everything was in full swing. Ever since we have had a more and more organized time of it. Everything has been going very smoothly."

"May the Lord watch over you, guide you in His ways, and keep you in the faith."  
R.A.R.

## FOR A MEANINGFUL ADVENT

By the time these words are read another church year will be nearing its end — another year of God's grace in permitting us to hear of the blessed Word who was "made flesh." The last Sunday in November ushers in the new church year, beginning with the season of Advent in which we hear of the coming of the Son of God to redeem the world from sin, as well as His coming at the end to judge the world in righteousness.

Most of us will be attending special Advent services to prepare our hearts for receiving anew the Christmas message of God's love in Christ. We will be singing special music, many of us bringing out our recordings of Advent and Christmas music.

Permit me to suggest that you make a precious investment: *A Procession with Carols on Advent Sunday*, ARGO ZRG-5240, \$5.95. This record was suggested several years ago, but I know of only two who could obtain it. Many record shops did not want to bother, or they often ran into confusion with LONDON RECORDS, who handled this import. But ARGO

now is serviced by an American company. If in doubt about your store, don't waste time. We have arranged for prompt service if you mention this column and send your check directly to: *Miss Marsha S. Slater, Record Dept.; McGraw-Hill Book Co.; Text-Film Division, 37 Pk; 330 West 42nd St.; New York 10036.*

This recording was made in the magnificent acoustics of King's College, Cambridge, England, by the King's College Choir, David Willcocks, director. Our ILC Choir is familiar with some of these arrangements. Favorite chorales and carols, interspersed with appropriate Scripture readings, are sung in stately grandeur, well befitting our King. The jacket has a floor plan of the chapel, showing just where you are sitting and exactly where the choir is standing at the time of each song. I listen to mine all year. You will find it an awe-inspiring experience, with the dignity and majesty of the simple Gospel message well nigh overwhelming you. If this is the only record you can purchase all year, do so.

C. THUROW



## YOKE IN YOUTH

It reminds one of breaking colts. The owner who didn't start early had more than a merry time. Only an expert could manage a young horse that grew up without a bridle, and even then it came close to calamity for both rider and mount.

The yoke Jeremiah mentions is a massive summarizing word for all the experience that a man must have, and he says that that one is fortunate who tasted the discipline when he was young, even as the horse. Jeremiah says it in the middle of a rhapsody on the good doings of God for His people. Lamentations 3:22-36. There he admits that the training is rough, but God's goal with it all is pure goodness.

"The steadfast love of the Lord never ceases, His mercies never come to an end; they are new every morning; great is thy faithfulness. The Lord is my Portion, says my soul, therefore will I hope in him." (The first three verses, in RSV.) What a song for the people of God, who had to be whipped by the Chaldeans in their training, as colts, and dogs, or whatever.

It is picture language for the facts of life. What life story of a man or woman have you read, that did not tell the pain with which the subject became a person? da Vinci, David, Columbus, Abraham, Washington, Paul, Rubinstein, Lincoln; through depths to the heights, every one. "Though he were a Son, yet learned he obedience by the things which he suffered" was

true also of Christ, who would not be otherwise than we are.

"Be ye not as the horse, or the mule, which have no understanding . . . I will instruct thee and teach thee in the way which thou shalt go," sings David after being at the bottom. Psalm 32. If we will be horses and mules, we must be trained as such, and we are lucky if the yoke is laid on us when we are young. God's Word says so. Experience says the same thing.

"Be ye not as the horse, or the mule." That is said because many are that way. They must be hit on the head by a timber to get their attention, as the proverbial story has it. Some will learn no other way. This includes people of much privilege and opportunity; they still will not learn any other way than by hard knocks and feeling them themselves. This is the story of Israel, as Bible students well know. Israel had the promises, the prophets, and the providing hand of God held over them. Yet they would not learn until their towns were destroyed, their people made captive, their glorious Jerusalem laid low in heaps. It is in the midst of his Lamentations on these happenings that Jeremiah spoke his benediction on him who got yoked in his youth.

This comment was made recently regarding the attitudes of those who have known no hard times, "They have no memories." They know no yoke. We remind you of the "great ones" again. Can you name many, or any, that

rose to greatness without the pain of some great yoke? If the crush of it did not come before age, then it was a tragedy; if it came in youth, it became the very ladder of success. There are persons of great faithfulness today who one time bore the yoke of great sin and repentance in their youth.

The illustrations abound: as those who produce beautiful art with brush in toes or teeth, having lost arms and hands long ago. We appeal to your knowledge of this, not researching the subject here. A whole literature is available, on the Helen Kellers and many more.

Yet there is another yoke. In spiritual matters there is the one of Christ, whose yoke is easy and whose burden is light. It is for the sinner who will learn, short of being hit on the head. That treatment, 'after all, is for those who need it; this latter yoke is for those who will learn another way.

Some are like Timothy, who learned from his mother and granny, the good kinds. His gift from those two women was in him, though it needed stirring up. It was the yoke of unfeigned faith, not a blow from the beam that sent him sprawling. It was padding, the pillowing of Truth, which made the angled burdens of experience bearable. Fortunate is that youth who is provided a yoke that will absorb the blows so he does not crack in the battle of life.

"How can I *do* this great wickedness, and sin against God?" asked Joseph, the one whose yoke was among the best inherited from the faithful Jacob. The brother had barer

shoulders. They couldn't cope with temptations, and there had to be some blows from the beam before they learned. How good to have a personally fitted, custom-tailored yoke, adjusted by a Father in Heaven, who knows how to equip us for life — but we must hold still for the fitting. Joseph held still, and he learned the Lord's way. He was padded to take the strokes that came. His yoke made his burdens possible to bear.

Parents and teachers must yoke their children for bearing the responsibilities of life, and this then must be done in youth. Their situation cries for such padding, and the wise will provide it. Responsibility must be put upon them, or how will they learn to carry it? What child will learn to run with the ball, if it is not thrown to him? The *how* may be pointed out, but the running must be by the child.

We will not repeat the need for the obvious: children's duties in the home, and their responsibility to do their part — the creative part which has been largely removed to the factory and to the processors of our many conveniences, whom we pay for making things easy. Many consider this latter an advantage, but it puts no callouses on the child's hands to buffer any blows in the future, no yoke. We sometimes make them incompetents, unable to bear what does not come easy.

In school we teach them conformity, not responsibility, which means answering to a present need. We tell them what we want them to tell us back, not that they must figure out



what to say. We do their thinking for them. This leaves them without padding, without callouses of their own against burdens that lie ahead. For just as the Lord said that we must take his yoke upon us, so he said that we must take up our cross and learn of Him. He who does not learn to *take* up his burden, in spiritual or in material things, will never get the yoke to bear it with. When we approve our President's saying that "the essence of freedom is that each of us shares in the shaping of his own destiny," we mean it in the sense of the Jamestown colonists, not in that of the work-righteous Pharisee.

The sad fact is that he who has not learned to take up the burden of the Lord, and with it the burden of

being a free and responsible servant of Christ, will sooner or later know what it means to be hit on the head with the yoke of an oppressor and a Satan. If he is hit soon enough, in his youth, and learns the lesson from God and experience, the sooner he will learn, perhaps, that the padded collar of his Lord and his personal responsibility for his own doings is a blessing indeed — the kind Jeremiah sang of (!) in his lamentations (!). How would you better summarize what Christianity gives you, than that it gives you songs in the night, another way of saying, learning to cope? Yokes of either kind are not easy, but he who accepts them shall have both a song and success.

MARTIN GALSTAD

## A MESSAGE FOR CONCERNED MISSOURIANS

On September 22, 1969, The Lutheran Church-Missouri Synod and the American Lutheran Church declared fellowship with each other. The announcement was made at O'Hare International Airport in Chicago by President Jacob Preus of the LC-MS and by President Fredrik Schietz of the ALC. According to a joint statement this action means:

"1. Pastors in good standing in each church body may be invited to preach from the pulpit of congregations of the other church body.

"2. Congregations of church bodies

in fellowship may hold joint worship services.

"3. Members . . . shall be welcome as guests at the altar of congregations of the other church body.

"4. Members in good standing may transfer their memberships . . .

"The ALC also has declared altar and pulpit fellowship with the Lutheran Church in America. The LC-MS and the LCA are not in altar and pulpit fellowship but discussion of issues between those two churches is underway."

It is very strange that Dr. Jacob

Preus joined in this statement. Two months before he had signed a statement which said this union was contrary to God's Word.

Meanwhile, the dissenters in Missouri make talk of the 1971 convention at Milwaukee rescinding fellowship with ALC. By that time thousands in both churches will have inter-communed, exchanged pulpits, and transferred membership from one synod to the other. The marriage will hardly be annulled after all the children are born.

Our heart goes out to those in Missouri who sincerely believe that fellowship with ALC is scripturally wrong. They are in very grave danger, and I mean danger to their faith.

The danger does not come from the official Missouri Synod and its new policies. The Missouri Synod and its leaders have been exposed as false teachers. Those who know it is against Scripture to fellowship with ALC also know that all who have promoted and supported this fellowship teach contrary to the Word of Almighty God. Since the sheeps clothing is removed, the danger is gone.

The danger comes from the self-styled conservatives, or as they now prefer to call themselves, evangelicals. Since the Denver convention one after another of those who fought fellowship with ALC have been pleading and urging and beseeching "don't leave now." The false teachers who are a real danger to the souls of those who in their conscience believe this fellowship to be sinful are the writers in *Christian News* who admonish

you to stay in Missouri.

It is hard to leave a synod. We all have a strong sense of loyalty to the church body in which we were born and raised and trained. We owe such church bodies so very much. Our ties are intimate ties. When the Mt. Moriah comes that we must decide between loyalty to synod and loyalty to our Savior and His Word, the flesh puts up a ferocious battle. It is therefore especially satanic to come at that moment and encourage one to stay, when God says "leave."

And on what grounds is the appeal to stay made? We now have a conservative president in Jacob Preus. This might be valid if the president of the Missouri Synod had papal authority. He doesn't. He is the representative of the synod, and is bound by their resolutions. He must carry out their false position. O'Hare field should have made that plain.

Another argument advanced is that the conservatives are the real majority — and if we stay and work together we can get rid of the handful of liberals who have caused the trouble. This simply is not true if one is ready to look at all the facts.

Consider the action of fellowship with ALC. Did a few liberals push us through? Not at all. No marriage ever had a longer betrothal. The dating period started in 1935, 34 years before the marriage became legal. When it was clear by 1940 that ALC was meeting on the premise that it is neither wholesome nor possible to agree on all doctrines, Missouri continued to meet with ALC against the



loud and stern objections of two sister synods and voices within its own midst. During World War II it already changed by entering into the military chaplaincy, inter-communion agreements with ALC and LCA, joint prayer at intersynodical meetings, cooperation in externals which were not externals. From 1940 to 1950, Missouri rejected every admonition and appeal from Wisconsin and the ELS. It laughed at P. E. Kretzmann as an oddball, when he left. In 1950 it announced doctrinal agreement with the ALC, adopted the Common Confession, and sang doxologies at Milwaukee.

From 1950 to 1960 Wisconsin and the ELS increased and intensified their admonitions. Missouri showed in convention after convention that it rejected the appeals and was quite willing to sacrifice the Synodical Conference. In the next decade it practiced more and more fellowship with ALC and LCA. It formed LCUSA which united the three bodies in church work. With a slight shrug Missouri buried the Synodical Conference dissolving a marriage of over 75 years. Now it was free to make the new marriage final. The action in 1969 only made the marriage legal. The common law marriage had been in effect for 25 years. Let all who are concerned that this union is contrary to Scripture learn one thing well: It was approved step by step by the conventions of 1938, 1941, 1944, 1947, 1950, 1953, 1956, 1959, 1962, 1965, 1967, and 1969. I think that makes it official.

*Christian News* tells the liberals to be honest and get out. Since the last 12 conventions have supported the liberals and given a clear rebuff to every admonition from Wisconsin, ELS, and the conservatives in Missouri, it should be quite obvious that the conservatives are deluding themselves. It is not the liberals who are out of line. They have been supported by their synod for 35 years. The Kretzmanns (P.E.), the Burgdorfs, the Romosers and all who share their thinking have been rebuffed. When the presidents denounced *Christian News* October 3d, it did what any administration must do with efforts within an organization which undermine the policies and purposes of an organization. If a person joins a church body he agrees to submit to its discipline. The church body determines who is to be president, mission director, or editor of the church paper. These men operate with a call from God to carry out that function. When you appoint yourself editor of a paper and circularize the synod you have rejected the call God gave to the president and editor and called yourself in their place. Who called Herman Otten to teach the members of all the congregations in Missouri or its pastors? Only Herman Otten. He has a call to serve his congregation and his congregation only. His congregation cannot call him to serve people in other congregations.

When you no longer can respect the chosen officials of a church you have no choice but to get out. You have no call to stay in and hinder

the synod from doing what it believes to be right. Let every person stay within his call. A congregation has the right to protest. A pastor has the right to protest. When these protests are rejected, you do not have a

call to interfere.

But . . . there are worse things than losing a synod. You could violate your conscience. Then you can lose Christ. That is the danger.

W. S.

### STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION

(Act of October 23, 1962; Section 4369, Title 39, United States Code)

(1) Date of filing: October 1, 1969. (2) Title of Publication: THE LUTHERAN SPOKESMAN. (3) Frequency of issue: Monthly. (4) Location of known office of publication: Van Nuys, California. (5) Location of headquarters of general business offices of the publishers: 14710 Blythe St., No. 36, Van Nuys, California. (6) The names and addresses of publisher, editor, and managing editor: Publisher, editor, and managing editor: W. Schaller, Jr., 17046 Parthenia St., Northridge, California. (7) Owner: Church of the Lutheran Confession, a non-profit religious organization incorporated under the laws of the State of Minnesota. (8-9) Not applicable.

	Avg. number ea. issue Oct. 1966 - Oct. 1967	Single issue September 1967
(10) A. Total number copies printed	2400	2400
B. Paid Circulation		
(1) To term subscribers	2041	2041
(2) Other sales	none	none
C. Free Distribution	161	161
D. Total Number Distributed	2202	2202
E. Office Use, Left-over, Unaccounted	198	198
F. TOTAL	2400	2400

I certify that the statements made by me above are correct and complete.

G. Archer, Business Manager

## *Bread of Life*

### "In These Last Days God Has Spoken to Us By a Son"

In this sentence from the second verse of this letter are summed up the three great thoughts which the writer to the Hebrews wants to lay on the hearts of his readers, past and present.

A. It is founded on the Old Testament and is to a large extent a divinely inspired commentary, interpretation, and explanation of the Old Testament Scriptures. In the first verse the whole Old Testament is described as the very voice of God speaking to men. The Letter to the Hebrews

has been likened to a New Testament Christian sermon on the Old Testament in general, and the Psalms in particular.

B. It is centered in Christ. Christ, the Son of God, dominates the whole letter, and colors every part of the whole. The second verse again places Christ, the Son of God, at the beginning of history as the One through whom God created the world. And He stands also at the end of all history as the divinely appointed heir and judge of all. His highpriestly min-



istry marks Him as both full partaker of the fulness of the Godhead, or Godness, and as completely one with man.

C. Finally, the message of Hebrews is marked by the awareness that all days since God spoke in His Son are the last days (again v. 2). It is the beginning of the end; the new world of God has become a reality in the midst of the old. What in times past, the former ages, had been presented in imperfect and partial form, is now in these last days the present blessing whose full realization awaits only the Judgment Day. This "last days" character of Jesus' work and God's salvation history gives the whole letter its final, urgent, and eternally significant importance. Eternal issues are being decided now, in faith or in unbelief, and all men are confronted in these last days with God's eternal either-or.

The letter is most likely addressed to Jewish Christians in danger of relapsing into Judaism. The letter is from beginning to end one great and grand and emphatic declaration and explanation of the superiority of the New Testament revelation over that of the Old Testament. It is highly unlikely that any writer would use this approach to Gentiles. These were probably Jewish Christians living in Rome and perhaps one of the house churches which Paul refers to in his Letter to the Romans.

These Christians had in the past given evidence of their love and courage not only by enduring persecution but also in helping others to do the same.

But their courage seems to have been failing them in the long-drawn, unending struggle against sin. The letter-sermon is then a "word of exhortation," an appeal to "hold fast the confession without wavering."

The author is a pastor and leader like those whom he describes (13:17). And he has the deep and heartfelt love and spiritual pastoral concern for his people and their souls. Instruction alternates regularly with admonition, warning, and appeal. The simple statements of the surpassing significance of Christ, the Son of God, as God's last word to man are always followed by the imperatives which call on men to heed that word.

On the basis of all that has been said of the literary style and excellence and the deep pastoral concern and spirit-filled content, the most intelligent guess is that the letter was written by Apollos. It was definitely *not* Paul, since the author counts himself and his readers among those who received the word of salvation second hand from those who had heard and learned it directly from Jesus (2:3).

But the words of Origen, who leaned toward the authorship by Paul, are true: "Who wrote the epistle, God only knows certainly." More important than his name is the kind of man the author was. He was an earnest teacher, pastor, and leader of the church who was deeply aware of his responsibility to use all his God-given gifts of learning and Spirit to restore to health and strength the weak and faltering church.

### The Letter to the Hebrews

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- Nov. 6 – 1:5-14 A divinely inspired commentary on the Psalms 290,1-4
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- Nov. 11 – 4:1-7 And do not harden your hearts *today* 444,4
- Nov. 12 – 4:8-16 Therefore let us strive mightily and earnestly . . . 221,1
- Nov. 13 – 5:1-10 Though He was a Son, He learned obedience 221,2
- Nov. 14 – 5:11-14 This is milk, not solid food – Mature! 221,3
- Nov. 15 – 6:1-8 An eternal urgency to God’s either-or! 221,4
- Nov. 16 – 6:9-12 You once loved much; do not be sluggish 221,5
- Nov. 17 – 6:13-20 For God, who is Truth, swore by Himself 221,6
- Nov. 18 – 7:1-10 King of Righteousness and Peace, the Son of God without beginning or end; See how great He is! 220,1
- Nov. 19 – 7:11-19 A Priest forever after the order of Melchizedek! 220,2
- Nov. 20 – 7:20-28 This Priest lives forever to make intercession 220,3
- Nov. 21 – 8:1-7 He mediates a much more excellent covenant 220,4
- Nov. 22 – 8:8-13 Another Word out of the past for eternity 219,1-2
- Nov. 23 – 9:1-10 Into the Holy of Holies only the High Priest, and only once a year 219,3-4
- Nov. 24 – 9:11-14 But Christ entered once for all, by His own blood 219,5-6
- Nov. 25 – 9:15-22 Without shedding of blood is no forgiveness 156,1
- Nov. 26 – 9:23-28 At the end of the age Christ put away sin *by* Himself 156,2-3
- Nov. 27 – 10:1-10 Not by sacrifices but by doing the Will of God 156,4-5
- Nov. 28 – 10:11-18 Then He sat down at the right hand of god 218,1-2
- Nov. 29 – 10:19-25 Therefore let us come boldly to the throne of God 218,3-4
- Nov. 30 – 10:26-39 If we sin deliberately—How unthinkable and dreadful 218,5-6
- Dec. 1 – 11:1-31 BY FAITH – What a power of God 427,1-3
- Dec. 2 – 11:32-40 Faith rests on promises, not on experiencing 427,4-7
- Dec. 3 – 12:1-11 Look to Jesus, the Pioneer and Perfecter of faith 463,1-4
- Dec. 4 – 12:12-24 Stop shaking at the knees 463,5-8
- Dec. 5 – 12:25-29 For our God is a consuming fire! 358,1-2
- Dec. 6 – 13:1-17 The “word of exhortation” from a leader and pastor 358,3-4
- Dec. 7 – 13:18-25 I appeal to you, bear with my “word of exhortation” 358,5-6

NORMAN F. HARMS



**CHURCH OF THE LUTHERAN CONFESSION  
TREASURER'S REPORT**

July 1, 1969 to October 1, 1969

	<i>September</i>	<i>To Date</i>
<b>RECEIPTS:</b>		
Offerings .....	\$ 8,052.01	\$23,083.22
Memorials .....	2.00	108.00
Revenues, Board & Room .....	16,749.00	17,960.00
Revenues, Tuition .....	7,876.00	8,163.00
Revenues, Other College .....	285.00	285.00
	\$32,964.01	\$49,599.22
<b>DISBURSEMENTS:</b>		
General Administration .....	\$ 728.33	\$ 926.33
Insurance .....		164.00
Capital Investments .....	870.00	3,141.48
Japan Mission .....	575.00	1,725.00
Home Missions & Administration .....	5,153.93	16,496.47
ILC—Educational Budget .....	4,662.50	12,383.31
ILC—Auxiliary Services Budget .....	3,620.41	4,673.51
ILC—Disposal System .....	9,330.00	9,330.00
	\$24,940.17	\$48,840.10
Cash Balance .....	\$ 8,023.84	\$ 759.12
Cash Deficit July 1, 1969 .....		(\$ 4,007.15)
Cash Deficit October 1, 1969 .....		( \$3,248.03)

Respectfully submitted,

Lowell R. Moen, Treasurer  
1309 7th Avenue N.W.  
Austin, Minnesota 55912

10th Anniversary Thankoffering

<i>September</i>	<i>To Date</i>
\$9,500.00	\$98,527.17

COMPARATIVE FIGURES

	<i>September</i>	<i>3 Months</i>
Budgetary Offerings Needed .....	\$11,288.50	\$33,865.50
Budgetary Offerings Received .....	\$ 8,052.01	\$23,083.22
	\$ 3,236.49	\$10,782.28
	o o o o	
Budgetary Offerings '68-'69 .....	\$ 4,359.08	\$20,578.54
Increase, '69-'70 .....	\$ 3,692.93	\$ 2,504.68

Ruth Schaller  
304 N. Broad Street  
Marikato, Minn. 56001

### **MINNESOTA DELEGATE CONFERENCE**

Faith Lutheran of Sanborn, Minnesota. October 19, 1969 at 3:00 p.m. Developing Personal Mission Ability — A Panel Discussion with the following: The Rev. Lester Schierenbeck, The Rev. Carl Thurow and Mr. Herbert Geiger. Other business as required. Please announce to the host pastor.

Robert Rehm, Secretary.

### **SERVICES IN ABERDEEN**

Please note that the worship services conducted by the Rev. Walter Schaller in Aberdeen are at 11:00 a.m. This is to correct a typographical error in a previous Spokesman notice.

### **NEW ADDRESS**

Paul C. Albrecht  
221 Stribling Dr.  
Auburndale, Florida 33823

### **MINNESOTA DISTRICT PASTORAL CONFERENCE**

November 9-10, 1969, at Faith of Nicollet, Minnesota, beginning with Communion at 5:00 p.m. Sunday.

Sermon for Criticism—M. Eibs.

Group discussion of the doctrine of original sin as presented in the Formula of Concord—E. Hallauer, leader.

A Study of the New Testament word, Koinonia—L. Schierenbeck.

The full implication of those passages of Scripture which regulate our conduct toward the disorderly?—C. Thurow.

The Scriptural meaning of the words: heart, mind, and soul—G. Barthels.

Another look at the New Testament Greek to uncover its treasures—G. Becker.

E. Hallauer, Secy. pro tem