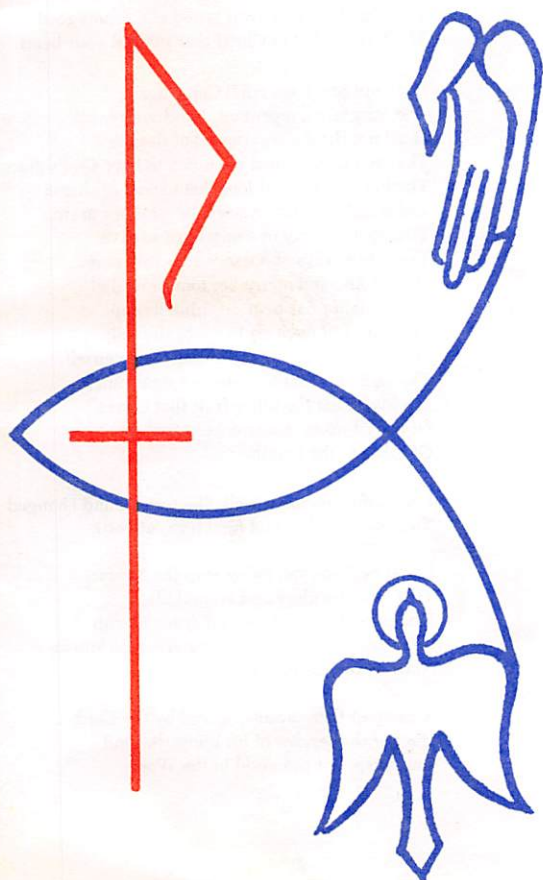


LUTHERAN SPOKESMAN

JANUARY 1970

Vol. 12, No. 7



IN THIS ISSUE —

**A LOOK BACK AT
THE SIXTIES.**

p. 4

ARISE, BE NOT AFRAID
(A Confirmation poem which fits
each Christian as we enter 1970)

p. 2

ARISE, BE NOT AFRAID

(This stirring poem was created by Pastor Martin Galstad of Florida for his confirmation class in 1969. May it call all of us forth to a resolute year of courageous confession! Ed.)

Arise today and stand before your God
And parents, friends, and fellow-Christians here
Give him your hand this day in promise sure
That you have found the precious gem of truth,
And on this day commit yourselves for life
To him who is your Savior and your God.

Your loyalty today is to your Lord,
And to his truth—not to this building made
By human hands, nor to Immanuel,
Not to this plot of ground, this Bethel blessed,
Nor to Jerusalem, or temple grand,
But to the God who lives, the scourced of life,
Your Savior and your all!

What you have learned, keep safely in your heart.
Let it not go, till God on high has blessed
You with the crown of glory given those
Who faithful are until the bitter end.

Unto the bitter end? Yes! So said God.
But with the bitter sweet: forgiveness full
For all the sin to which the flesh is heir,
And active, full of guilt and wrong itself—
Because our savior died upon the tree!
For on the path that Pilgrim walks some years
The love of Savior-God has given peace,
Deep calm of mind, and confidence so great
That quiet, rest, tranquility are yours—
The givings of his spirit.

If, prodigal, you turn and walk away,
(May God prevent!)
And show your back to God, and not your face,
So vacant is your chair in this, God's house,
While you in the far country of the world
Devour yourself and stuffed your self-respect,
Your parents' name, your church and school,
Until foul Satan's lie is exposed to shame

(Who promised pleasure, gain, and all the world)
That you lie helpless, left alone, friends gone —
Then think back to your loving Father's house,
Where in your childhood, as this very day,
This eighth of June, you tasted and found good
The love of God in Christ that swelled your heart.

Look up! See Jesus only! Come again,
Tho salty tears, repentant, blind your eyes!
Heed not the dreary counsel of despair
That you have sinned too much to have God's grace.
The Father's tears of love meet yours of shame
and mingle in that mystery, beyond our grasp,
That found a way us sinners lost to save.
The subtle ways of Satan watch still more:
"Eat, drink, and merry be; tomorrow die!
Take all life has to offer, drink its cup;
You live but once, so live it to the full;
Get everything you can — you owe yourself."
The lie is this that men die not right time,
But live to eat the bitter fruit that comes,
Of body broken, conscience seared, the taste
Of ashes in the mouth.

Lot's wife remember well. She turned, and changed
To stone, that last and fatal turn; all lost!

Christ beckons you today atop the Mount:
That way lies glory and eternal life,
Perpetual then, no time and space to stop
From knowing then as we ourselves are known
Now, by omniscient God.

A banquet there awaits, served by the Lord,
Himself the servant of his saints, beyond
Our grasp, but promised in the Word.

Look up! See Jesus only, high enthroned!
 When kingdoms of this world have then become
 The kingdoms of our Lord and of his Christ!
 We are his kings and priests, elect by him
 To place us as in first divine intent.
 We were Creation's glory, by his hand —
 Redeemed, restored, forgiven by the Christ
 We greet today upon the mountain top
 Of all your hopes, as this important day
 You pledge allegiance, full and free, to Him!

The glory of the Lord, in splendor bright,
 Bedazzled Peter, James, and John, and all
 who saw him on the holy mount, and swayed
 Them to desire that they should build and stay.

It grieves a soul to wait, to school itself
 In strife and pain, and then to persevere
 That it may gain the hope for which it strives;
 The goal, eternal life.
 When storms grow fierce, affliction rears its head,
 Friends do betray, and war steals off our sons,
 A trusted one turns foul, and troubles swarm —
 The curse may causeless come, or so we think,
 And we are pressed beyond our wits to know
 The answer to eternal Why?
 At times with pious Job, in rectitude,
 The stroke may puzzling be: Oh, why, God, smite?
 The answer will well up: The hand of love!
ARISE, BE NOT AFRAID! For JESUS ONLY is
 The express image of the God of love.
 You know him from his Word, and yet much more.
 Transfigured there he stands, on mountain top,
 This day you pledge allegiance unto him.
 A secret you have learned, with Spirit's help;
 That none can know but those who come and say,
 Forgive, for I have sinned.

Now go, and sin no more, his message is,
 And let your heart be charged with holy power
 To serve me as you meet me, in my own,
 In those who do my name confess, believe,
 Now you be Christ to every soul you meet,
 Reflect my wish, my will, my heart's intent,
 That they hear and believe.
 That I am such, you see as you look up.

And when I come to judge, the sentence is
 That all, long hid, shall plainly public be;
 The secret brought to sight, the darkness visible,
 And every longing soul rewarded then
 That often hid, in quiet, trusting heart,
 For fear of scoff and scorn.
 There is a secret of the Lord with them
 That fear him quietly and wait the day
 They shall be justified: I prove them right!

God bless you as you go! Today your friends
 And fellow-faithful gathered round to pray
 The Spirit's strength upon your tender souls
 As parents, pastor, church of God — we all
 Commend you to the God of grace and power
 To keep you all your days.

The Spirit send a quickness to your soul
 To grasp the strength God offers you and yours
 In Sacrament, salvation's final seal,
 That you were saved, when on the cruel cross,
 The body and the blood of Christ was shed
 To make you free. That Lord is here today.
 In Word and Sacrament. Amen.

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 ap-
 pear about the first of each month.
 Editor W. Schaller, Jr.

17046 Parthenia St., Northridge, Calif. 91324
 Church News Editor Rollin Reim
 994 Emerald Hill Rd., Redwood City, Calif. 94061
 Associate Editor N. Reim
 20120 24th Ave. W., Lynnwood, Wash. 98036
 Contributors: O. J. Eckert, M. Galstad, C. Kuhne,
 D. Lau, J. Lau, B. Neumann, P. Nolting, E. Reim,
 C. Thurow.

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 sub-
 scriptions are \$2.00 to congregations.



from the
EDITOR

OUT OF THE SIXTIES . . .

INTO THE SEVENTIES

The end of a decade asks us to take a step backward and try to see what has been happening and in what direction we are headed. The sixties are hardly encouraging. They have been called the violent sixties, the sizzling sixties, and worse. Possibly they should be called "The Impatient Sixties."

It was not a new thing that ethnic groups wanted an improvement of their lot. But in the sixties they demanded everything, and they insisted it be now. Gradualism became an evil word. The ghetto dweller wanted everything the suburbanite had, and if he could not have it now, then burn, baby, burn. The college student wanted changes in the educational system. Again, that is not new, but in itself is the refreshing questioning of youth. In the sixties, it was different: the changes must be made by 2:00 p.m. Tuesday or there would be serious reprisals; the university would be shut down. The citizens who were

against the war in Vietnam wanted a withdrawal and they demanded that it take place at once.

Behind impatience stands arrogance, an arrogance that will not discuss or debate the issue, for it knows it is right. An arrogance that does not only question the establishment, the old standards, the old customs, the old beliefs, but is so sure of itself that it will destroy with violence and force if it cannot get its way. If not with force and violence, then with other reprisals which compel the authority to change.

This impatient arrogance reaches to all groups, not only the youth. Everywhere women are demanding equality, welfare recipients want bonus checks, and the Roman bishops demand changes in the Catholic church.

Confrontations on every stage bring a variety of results. In many cases the authority has caved in rather than face the consequences of the reprisals. The determined conservative has often

solidified and hardened his position. Out of fear that his world is crumbling he will not even listen to the questioning and resists all change. He reasons: give an inch and they will take fifty miles. When the rebel becomes frustrated he may reject society completely, take to drugs, stop bathing, and grow a beard. If one is very sick, he may absorb the spirit of arrogant impatience and take things entirely into his capable hands: this one assassinates presidents and senators or kills policemen.

The impatient arrogance is laid to a generation gap. This may be partially true, for there is indeed a gap. Post World War II youth has grown up in a fantastic period, marked by unbelievable technological change, by constant tension between East and West, by population growth crowding the cities and polluting our air and water. Has not television been the real difference in this generation? Is TV not the factor which makes the gap so great? This generation of young people has literally seen everything, has been involved in Vietnam, has shared in the Chicago street scenes, the Watts riots, and even watched a Ruby shoot an Osborne. They have viewed this earth from the moon. The over-thirty people have not stood between the youth and the times. We have not imparted this vast knowledge with our interpretation and evaluation. They have seen it directly and made judgments. The impatient youngster of the thirties who went off to the city and came back with sophisticated knowledge was the exception. He felt the gap when he returned to the farm. We have to admit this whole genera-

tion has been to the city, to the world, and outside the world. They have seen all — from total war to total nudity.

To blame the troubles on TV would be to oversimplify. Many other chicks were coming home to roost in the sixties. They all contribute to the chaos facing us in 1970. We can only mention a few. The pragmatic materialism of James assaulted the country in the first decades of the 20th. The Utopian dreams had a setback in the Depression and World Wars. The country turned back to Billy Grahamism for a brief flirtation in the fifties. In the sixties the second wave of materialistic philosophy swept the land, much weakened by now, and sought to destroy all the absolutes of the past: God, Christ, Bible, Judeo-Christian morality, marriage, and our Anglo-Saxon heritage of parliamentary law. The Freudians and the behavior scientists in general followed a similar pattern and came out insisting on their solutions to the moral and spiritual problems of man.

Educator, sociologist, politician, psychologist were not satisfied to make contributions to man's knowledge and understanding. They were determined on changing society, re-creating society, solving society's ills. The arrogant conceit prevailed that if we could reach the moon we could also solve the moral and spiritual ills of man: bring an end to war, to poverty, to crime. No matter how fast the crime rate went up the intellectual man of the sixties never caught on that there is no relationship between reaching the moon and bringing peace on earth.

Reaching the moon is pure technology, man dealing with matter. That has never been man's problem. He had dominion over matter. He always made progress, and it cannot be otherwise. But building a space ship does not help the engineer solve his marital problems or make him a better father. Man is the prince of technology, but only the Babe of Bethlehem is the Prince of Peace. The wickedness increases in direct proportion to man's ignoring and insulting the Prince of Peace. The wiser man becomes in technology the more he despises the Baby born of a Virgin. He builds a ladder to the moon, and has no eye for the ladder placed by God from His throne to the sinner sleeping on the rocks.

The feminist movement also zenithed in the sixties and added to the woes. Surely the mealy-mushy sentimental nonsense against law and order, police, war must in part be laid to the take-over by mama. This country of the sixties had an orgy of weeping each time a prisoner reached death row. We are supposed to believe that if we are sweet and nice to all nations nobody will fight anymore, nobody will wage war on us. How come there is an almost total breakdown of authority? Where does authority begin? "And she shall be subject to her husband." That's where it starts. And where the wife is not subject to the husband, that is also the end of authority. The child recognizes no authority in a father who is obedient to his wife. Mothers wonder why children reject their authority when they have systematically taught their children not to respect authority. I

fear we have not seen the end of the feminist movement.

Much of the impatient arrogance of the sixties could be foretold. The permissiveness of 40 years ago had to finally work itself out in our present rebellion among all Spock's babies.

Impatience also was evident in the churches. The Ecumenical roosters are also returning. It started in 1910 and the first generation of ecumenicals were as a rule a patient lot. But the conservative swing of the fifties frightened them. The second generation lost all patience with objections, with appeals to an inspired Word, to an authority higher than man. We saw that clearly in the Lutheran churches where the mergers and associations were powered through by impatient liberal leaders.

And so we enter the seventies, and I fear, the chaotic seventies. With a breakdown of authority on every hand, with a loss of absolutes in morality, in the Word, in Christ, the socialistic pressures of the past century seem ready now to destroy the entire fabric of our society and life.

We tremble not, we fear no ill. We have again been with the Christchild. He lies there so helpless in the wicked world of Herod and Augustus. And yet He is so strong, so mighty, so Wonderful. With Him may we find strength to avoid the impatience and the arrogance. The world still lies in wickedness, and it will not get better. But we can wait . . . wait on the Lord.

" . . . and give thee peace."

W. S.

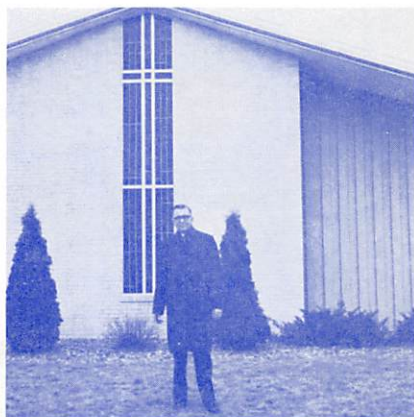
MESSIAH INSTALLS

NEW PASTOR

EAU CLAIRE, WISCONSIN — November 2, 1969, was a day of special joy for the members of Messiah Lutheran congregation. The occasion was the installation of the Rev. Lester H. Schierenbeck as the pastor of that church.

For almost a year the members had raised hearts in prayer to the chief Shepherd and Bishop of their souls, asking a replacement for the Rev. Arvid Gullerud, who had accepted a call to Houston, Texas. During this time they had been served very ably by Professor Roland Gurgel of Immanuel College as interim pastor, who was assisted by other members of the faculty. So, in a spirit of good cooperation, the ministry of the Word continued without interruption, though the burdens were carried by all with effort. The patience of these people was sorely tried. Yet they learned once again that the Lord provides according to His promises—in His time.

Pastor Schierenbeck is the first full-time pastor of this congregation, which also embraces the college community. When the Immanuel campus was moved to the Ingram estate, Messiah church was a young mission church recently orphaned for confessional reasons. Now the congregation has increased in strength to the point where it maintains a day school of eight grades and commits itself to a full-time pastoral ministry. As part of



**Pastor Schierenbeck and
Messiah Church**

this commitment they are constructing a parsonage near the church on the fast-growing northside of Eau Claire.

Pastor Schierenbeck is well known throughout the CLC for his faithful service as chairman of trustees, a position which he will continue to fill with warm evangelical zeal. Most of his previous ministry was in the pastorate of St. Paul Lutheran Church of Austin, Minnesota. Living with him and Mrs. Schierenbeck is a daughter, Mary Beth. The rest of the family has "entered" the CLC ministry: John as pastor in Spokane, Washington, David as pastor in the Chicago area, and Barbara as the wife of Pastor John Pfeiffer in Valentine, Nebraska.

With this evidence of family joy in the Gospel ministry we may be sure that the new parsonage at Eau Claire will radiate the kind of spirit which will also reach with great good into the halls of Immanuel. For it is at Messiah that our students worship when in residence on the campus.

ROLLIN A. REIM



Gethsemane Lutheran Church, Saginaw, Michigan

SAGINAW CELEBRATES ITS TENTH

Gethsemane Ev. Lutheran Church of Saginaw, Michigan observed the tenth anniversary of its founding on Sunday, November 2, 1969, in two services, the first at 10 A.M. and the second at 5 P.M. In the first service the pastor by request of the congregation preached the same Reformation Day sermon he preached ten years ago on November 1, 1959, at the Marr Theater following which the congregation was organized. The text was Rom. 3:28. Rev. K. Brandle was guest speaker at the second service.

Gethsemane was organized on Thursday, November 5, 1959. Until November 23, 1961 the Marr Theater remained its place of worship. From November 26, 1961, until January 21, 1962, the congregation worshipped at

the Saginaw Savings and Loan and on January 28, 1962, it entered the present church before the exterior was finished. When finished it was dedicated on May 20, 1962. Gethsemane was incorporated March 28, 1960, purchased its building site October 5, 1961, and broke ground for the church on October 15, 1961. It dedicated its new organ May 22, 1966, and its parsonage May 22, 1967. It numbered 37 souls at the time of its organization and today has 249. There were 177 in attendance in the morning service and 119 in the vesper service. Dinner was attended by 152 and 115 were at the luncheon after the 5 P.M. service. The Lord has blessed us far beyond what we expected on November 5, 1959. We must say with Jacob: "Lord, I am not worthy of all the mercies and of all the truth which Thou hast showed unto Thy servant." Gen. 32:10.

OTTO J. ECKERT

AND THE WORD OF

THE LORD GREW

Jesus' apostle Peter wrote: *Grow* in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18)

Jesus' apostle Paul wrote: "And the Lord make you to *increase and abound* in love one toward another, and toward all men." (1 Thessalonians 3:12)

Paul again: "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would *abound more and more.*" (1 Thessalonians 4:1)

Jesus Himself said: "Every branch in Me that beareth not fruit My Father taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth *more fruit.*" (John 15:2)

Peter again: "As newborn babes, desire the sincere (pure) milk of the Word, that ye may *grow* thereby." (1 Peter 2:2)

From these few quotations we can easily see that as Christians we dare not go backwards or even stand still in our Christians knowledge, in our faith, or in the fruits of faith. We must be *growing* and *increasing* and *abounding*. Otherwise our Christianity will soon disappear.

How can we grow? We can pray for one another, as Paul did for the Christians in Colosse: "We do not cease to pray for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing* in the knowledge of God." (Colossians 1: 9-10)

We can pray for our own spiritual growth, as the disciples prayed to the Lord: "*Increase* our faith." (Luke 17:5)

How can we grow? A baby grows by drinking milk. Christians grow by drinking the pure milk of God's Word. And when we are ready for it, God's Word also offers meat that we might become strong. By chewing on this meat, by inwardly digesting it, we grow in grace, in knowledge, in faith, and in love.

How can we grow? We grow by exercise. We grow by practicing what we are taught from God's Word, even when it is hard to do. We grow through experience, through suffering, through trials, through the Father's purging of us, Christ's branches. We must flex our spiritual muscles if we want to become strong. Paul wrote to Timothy: "Exercise thyself unto godliness. For *bodily* exercise profiteth

little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:8)

As the Church of the Lutheran Confession begins a new calendar year, it certainly is fitting to reflect on the growth of our church body, the growth of our congregations, the growth of our pastors and teachers and elders, the growth of our adults, young people, and children. We're not speaking of external growth or growth in numbers, but inward spiritual growth.

Did we grow in 1969? Did we grow in our knowledge of the Bible? Did we gain new spiritual insight during the past year? Did we acquire some new help in overcoming temptation through our study of the Scriptures? Did we make some progress in the battle against our pet sins? Are we better acquainted with our Bibles now than when we were confirmed, or have we been slipping and sliding and losing interest in the things of God?

Certainly it is not right to honor the Holy Scriptures as an inspired book without studying its contents and practicing its precepts. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Timothy 3:16)

Surely all of our congregations offer many opportunities for the study of God's Word. There are Sunday morning worship services, Bible Study groups for the various age levels, ladies' meetings, congregational meetings, Sunday School, Saturday School,

Christian Day School, Vacation Bible School.

Besides these opportunities for public Bible study we can all read our Bibles at home. We can study our catechisms. We can sing hymns. We can conduct our own family devotions with the help of guides such as "The Bread of Life" offered in the *Spokesman*. We can pray.

But the question is this: How well did we make use of these opportunities in the past year? Have we not despised God's Word by our frequent non-participation in church meetings, by our failure to conduct regular family devotions, by our lack of interest in studying our gracious God's message to us poor sinners, by our absence of zeal in the production of the fruits of faith?

How thankful we should be if the Holy Spirit has worked a little faith in our hearts through His Word, so that we know Jesus Christ as our only Savior from sin! But how then can we resist the Holy Spirit's efforts through this same Word to make us *grow up* into Christ our Head in all things?

Martin Luther puts it this way in his Large Catechism: "God will punish all who despise His Word and refuse to hear and learn it, especially at the times appointed. . . . God's commandment is also violated by those . . . who listen to God's Word as they would to any other entertainment, who only from force of habit go to hear preaching and depart again with as little knowledge of the Word at the end of the year as at the beginning. . . . We permit ourselves to be preach-

ed to and admonished but we listen without serious concern. . . . We must be concerned not only about hearing the Word but also about learning and retaining it. . . . Those conceited fellows should be chastised who, after hearing a sermon or two, become sick and tired of it and feel that they know it all and need no more instruction."

"Therefore you must continually keep God's Word in your heart, on your lips, and in your ears. For where the heart stands idle and the Word is not heard, the devil breaks in and does his damage before we realize it. On the other hand, when we seriously ponder the Word, hear it, and put it to use, such is its power that it never departs without fruit. It always awakens new understanding, new pleasure and a new spirit of devotion, and it constantly cleanses the heart and its meditations. For these words are not idle or dead, but effective and living."

To this we can add the similar testimony of Professor August Pieper: "Too many are content with that which they have already learned to know. And that spells the death of knowledge. Here there can be no enough, no standstill. Standstill is retrogression. The professor, pastor, teacher, or Christian, who does not daily grow in the knowledge of salvation, naturally and necessarily withers and wilts."

What does he propose as the remedy for this spiritual indifference? He says: "You still have one or two matches in your pocket, which a

patient and faithful God has preserved intact for you. Man, why don't you light one of them? One of these matches is prayer. . . . The other is the new life in the revealed Word."

"Here is the secret of success. This Word is spirit and life, sheer divine power, divine fire. This Word must restore the world, the Church, our ministry, if only it lives in it, that is, in faith and prayer thinks it through, meditates on it, studies it. No one can sit in a hot oven without being warmed. No one can live in the Word, in the Gospel, without being illuminated by its light, being warmed by its glow, being set on fire by its fire, being strengthened by its power, and being spiritualized by its spirit, unless, of course, a person is entirely unfit for faith, obdurate, ossified, or mummified."

"Unless we . . . study the Scripture for our own edification and spiritual strengthening, . . . the Church will die in our hands, and God will remove His Word from us and give it to others, who will use it better than we did. . . . We must study the Scriptures for our own soul's salvation. . . . Only thus can we receive a new spirit and renew our flagging strength, pour new life and new power into our teaching and preaching, and create new spiritual life in our hearers" *

May our dear Lord in His mercy and patience make 1970 a year of giant strides in spiritual growth for all of us. Amen.

D. LAU

*The English translation of August Pieper's words of 1919 is from the Wisconsin Lutheran Quarterly of April 1965.

"PRAY ye . . . that HE would send . . ."

Breathes there a pastor with zeal so dead,
 Who never to his flock has said,
 "Urge your children to become pastors and teachers!"?

And surely this zeal is commendable. Certainly those who have been blessed with the gifts needed for service in the Lord's harvest fields ought to be encouraged to seriously consider entering into this most important work. The fields are indeed white unto the harvest and the laborers are few.

It is possible, however, and easy, for this zeal to become misdirected and exaggerated, to the point of trying to urge into this work someone who does not have the talents or someone who, though he may have the talents, does not have the desire to enter the field. To talk someone into the preaching or teaching ministry against his will whose God-given talents or inclinations lie in other directions, be it farming, forestry, flying, business, nursing, bookkeeping, or whatever, will, in this writer's opinion, do more harm than good in the church.

Yes, it is too bad when there is a shortage of pastors and teachers. But what could be greater tragedy in the church than a supply of pastors and teachers whose hearts are not in their work? Can a Christian congregation be inflicted with a greater disaster than a pastor who has no love for his work? How can he preach with conviction? How can he be concerned for his flock? How can he diligently seek the lost? How can a teacher whose heart and soul is not in his work give his best to his pupils?

We can indeed encourage and inspire. But our manner of training and leading—not driving and forcing—our children, our manner of life and speech, our worship life and our attitude toward the word, our whole conduct and bearing and demeanor, not affected or pretended, but the unconscious shining of that light which the result of a total surrender to God and an abiding in the Vine, will do more to inspire qualified young people to enter the field than all the urging and pushing.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest." Exactly. Let us do more fervent praying, and let us leave the Lord do the convincing and sending. Let us not usurp the Lord's prerogative. Let us not try to press into the Lord's service someone whom the Lord himself has not given the firm conviction to do so. The Kingdom is His, not ours.

Lester Wehrwein

Bread of Life

"I Chose You and Appointed You" The Letters and Revelation of John

FIRST JOHN

- Jan. 9 – 1:1-4 Fellowship in God makes fellowship with men 286,1-3
- Jan. 10 – 1:5-2:6 Fellowship with God means walking in the Light 286,4-5
- Jan. 11 – 2:7-14 Fellowship means keeping the commandment of Love
285-1-3
- Jan. 12 – 2:15-17 Walking in the Light means loving the Father 285-4-6
- Jan. 13 – 2:18-29 Walking in the Light means holding to Christ 292,1
- Jan. 14 – 3:1-10 True righteousness means hating the devil 292,2
- Jan. 15 – 3:11-24 You cannot separate believing from loving 292,3
- Jan. 16 – 4:1-6 To believe is to accept the Word of God made flesh
292,4
- Jan. 17 – 4:7-21 True love and true faith restated 292,5
- Jan. 18 – 5:1-12 Again the test of true faith, righteousness & love
292,6
- Jan. 19 – 5:13-21 Confidence in every aspect and walk of life 292,7

SECOND JOHN

- Jan. 20 – 1-13 "The elect lady", a congregation of believers 292,8

THIRD JOHN

- Jan. 21 – 1-15 Apostolic authority and missionary zeal 292,9

THE REVELATION OF JESUS CHRIST TO JOHN

Revelation is, in form, a letter addressed to seven churches in the Roman province of Asia, complete with greeting and closing benediction (1:4; 22:21). It is addressed to churches being troubled by false teachers (2:6,14,15), slandered and harassed by Jews (2:9; 3:9), and undergoing a persecution (1:9) which has already cost the lives of some faithful witnesses (2:13; 6:9,10), but has not yet reached its height (6:11).

This background is absolutely vital and necessary if one is to appreciate and understand the Revelation as God intended, and if one is not to misuse it to feed his fevered dreams or claim

to be able with certainty to interpret its every symbolism. The book was never intended for these purposes. It is a thoroughly practical book, designed to be read in the worship services of the churches (1:3).

The Revelation holds before the persecuted "little flock" of that time and of all ages the greatness and the certainty of their hope in Christ, and assures them of their final victory in Him over all the powers of evil let loose upon the world in these last days.

The cult of emperor worship was growing stronger. And the victorious

Christ stepped in one last time, this time by visions to the exiled John on the island of Patmos (1:9), to make it unmistakably plain to the churches why the Christian has to refuse even to offer the pinch of salt on the altars of all human authority when it runs counter to the Christ. Even though such refusal meant death, these visions wrote out in letters of gold and fire the promise that such dying is not defeat but triumph, a triumph shared with the Lamb that was slain, with Him who is King of kings and Lord of lords, whose people go His way through death to victory and royal reign.

The Revelation is the cry of victory raised for the cause of Christ when the cause of the Christ seems doomed. (What was this pitifully weak assembly of nobodies to oppose the

might of Rome?) It takes the beatitude of the Christ to the persecuted ones completely seriously and exults triumphantly in the midst of the most bloody history: "Rejoice and be glad, for your reward is great in heaven!"

And so it has happened again and again in the history of the church that when all secular securities are swept away and all human guarantees of triumph lost, men turn to this book. They turn to it and see with clear vision the eternal victory of our Lord and His Anointed over the might of Satan. They turn to it and find cause for singing just when it looks like there is no cause for songs of praise. And while we sing, we respond to His promise, "Surely I am coming soon", with the prayer, "Amen. Come, Lord Jesus!"

Jan. 22 – 1:1-8	Greetings from Him who was, and is, and is to come 469,1
Jan. 23 – 1:9-20	One like a Son of Man, a truly comforting sight 469,2
Jan. 24 – 2:1-7	To the church which had lost its first love 469,3
Jan. 25 – 2:8-11	To the church suffering at the hands of the Jews 469,4
Jan. 26 – 2:12-17	To the church infected by false teaching 479,1
Jan. 27 – 2:18-29	To the church of the weeds among the wheat 479,2
Jan. 28 – 3:1-6	To the church on the point of dying 479,3
Jan. 29 – 3:7-13	To the church with the open mission door 479,4
Jan. 30 – 3:14-22	To the church of lukewarmness 474,1-3
Jan. 31 – 4:1-11	A truly imposing sight to all the persecuted ones 343,1-3
Feb. 1 – 5:1-5	The Lion of the tribe of Judah opens the seals 343,4-5
Feb. 2 – 5:6-14	"Lift up the voice and strike the string" 343,6-7
Feb. 3 – 6:1-17	Six of the seven seals signal great warfare 371,1-2
Feb. 4 – 7:1-8	Only those faithful to the Lord (Jehovah) and His Christ 371,3-4
Feb. 5 – 7:9-17	Only those and all those who have washed their robes in the blood of the Lamb 371,5-7

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

July 1, 1969 to December 1, 1969

	<i>November</i>	<i>To Date</i>
RECEIPTS:		
Offerings	\$ 9,181.10	\$ 50,193.40
Memorials	— — —	158.00
Revenues, Board & Room	512.00	23,539.00
Revenues, Tuition	399.00	10,618.00
Revenues, Other College	35.00	350.00
	\$10,127.10	\$ 84,858.40
DISBURSEMENTS:		
General Administration	\$ 40.29	\$ 1,844.69
Insurance	2,056.00	2,220.00
Emergency Support	340.00	340.00
Capital Investments	870.00	4,881.48
Home Missions & Administration	4,324.33	26,101.12
Japan Mission	575.00	22,108.50
ILC Educational Budget	5,280.79	22,108.50
ILC Auxiliary Services Budget	3,950.10	13,722.47
ILC Extra-budgetary	— — —	9,330.00
	\$17,436.51	\$ 83,423.26
Cash Deficit (—) or Balance	(\$ 7,309.41)	\$ 1,435.14
Cash Deficit, July 1, 1969		(—\$ 4,007.15)
Cash Deficit, December 1, 1969.....		(—\$ 2,572.01)
<i>10th Anniversary Thankoffering</i>	\$ 5,999.26	\$116,788.33

Respectfully Submitted
Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	November	5 Months
Budgetary Offerings Needed	\$11,228.50	\$ 56,442.50
Budgetary Offerings Received	9,181.10	50,193.40
Deficit	\$ 2,107.40	6,249.10
Budgetary Offerings, '68-'69	\$12,689.77	\$ 49,512.39
Decrease, '69-'70		
Increase, '69-'70	3,508.67	\$ 681.01

L. W. Schierenbeck, Chairman
Board of Trustees

CALL FOR NOMINATIONS

Nominations for the president of Immanuel Lutheran College for the period July 1, 1970, to July 1, 1972, are requested from the constituency of the CLC. Please have these in the hands of the secretary of the Board of Regents by March 1, 1970.

Marlin L. Beekman, *Secretary*
3708 Halsey
Eau Claire, Wisconsin 54701

A CORRECTION

We regret the mixed up type in the article "Missouri's New Worship," in the December 1969 issue. The text will read correctly if you move the first 11 lines in column one of page 6 to the beginning of column 1 on page 5.

Ed.

WISCONSIN PASTORAL CONFERENCE

February 1-3, 1970, beginning 7:00 p.m.
at the Sem House
Immanuel Lutheran College, Eau Claire,
Wisconsin.

Agenda

Exegesis of Prov. 1:4ff—G. Radtke
Exegesis of Heb. 5:1ff—E. Schaller

Isagogical Study of a Minor Prophet—

A. Schulz

Timely Sermon Study—E. Rutz

Brief Review of Homiletical Principles,
C. M. Gullerud

Does Scripture Rule out the Possibility of
Future Revelation?—R. Roehl

Reports (ILC, Doctrine, Trustees,
Visitor)

Communion Service speaker: D.

Schierenbeck (C. M. Gullerud, Alt.)

James Sandeen, *Sec'y.*

1970 CLC DIRECTORY

The 1970 edition of the CLC Directory is now at the printers and may be ordered. Complete listings of churches and schools of the CLC with schedules of services. Names and addresses of pastors, teachers, officers and committee members.

In quantities, the cost is 25c per copy plus 50c handling for each order. Advance payment appreciated. Single copies may be secured through congregations of the CLC or by sending \$1.00 to

The CLC Book House
Box 145

New Ulm, Minnesota 56073

Rolling A. Reim,
Directory Editor