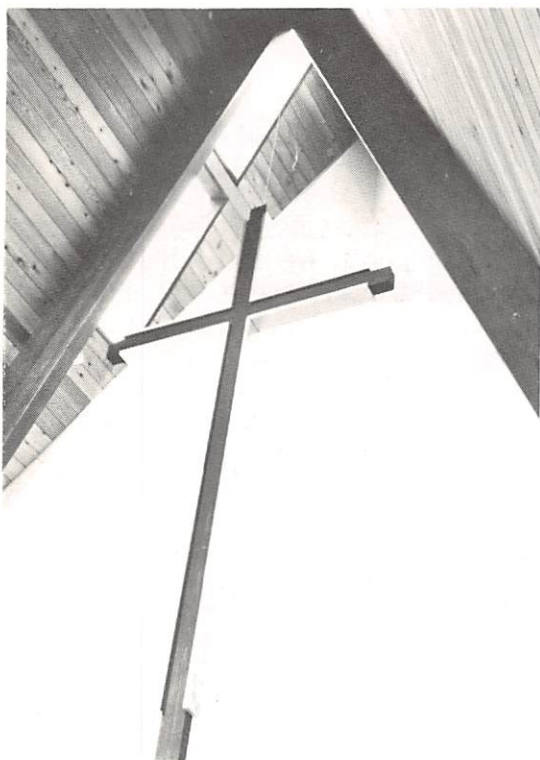


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# SPOKESMAN



"In the Cross of Christ I glory,  
Towering o'er the wrecks of time.  
All the light of sacred story  
Gathers round its head sublime."

-Lutheran Hymnal 354

FROM  
THE



EDITOR

## The Greatest Rebels

There is much concern today about the rebellion all about us, seen in protest marches, riotous demonstrations, civic disobedience. It goes farther than concern. As Christians it upsets us. It goes against our concept of godliness. And yet, we pose a question: "Who are the greatest rebels among men?" We are! Bible-bound, Jesus-believing Christians. Granted, this takes some explanation.

In the Christian vocabulary and thinking, the terms "obedience" and "discipline" are quite common. Mankind for the most part has difficulties with them. He tends to see them as something that deprives him of his liberty and thus hinders his enjoyment of life. The Christian finds them quite acceptable, not, however, in the sense of a somewhat unwelcome imposition, one of the stern, austere realities of Christian life. Quite the contrary. To him they are words of beauty. They are something that go with his faith in the forgiveness of sins in Jesus Christ, and the behavior pattern that goes with it. With all the spiritual reality of living under the grace of God a Christian is not unmindful that for a time his life in Christ must be lived in a sin-cursed world. Sin is disobedience, first to God, then to men. With it goes disorder, and disorder is its own curse. Without hesitation we set forth the somewhat paradoxical proposition, easily understood by the child of God, that as a man's self-discipline increases, so does his sense of liberty, and also his feeling of happiness. Our well-being lies under the hand of God. We are happily subservient to His will, we zealously discipline ourselves under His precepts, we are cheerfully obedient to the earthly arrangements He has established government and home, among others.

Many, the young especially, are rebelling against the Establish-

ment. It is seen in terms of an "affluent society," wholly materialistic, flesh serving, pleasure seeking. They turn away. They seek a simpler life, one with more meaning. This gives rise to the "hippy" culture. They wear their "grubbies," eat their grubby food, live their grubby existence. All that relates to affluence is rejected. This is their answer. Not a good one. Still it says something. The question is, "Were they the first to make such protest?" Did not Jesus say, "labor not for the meat which perishes." Again, "A man's life consisteth not in the abundance of the things which he possesses." And Christians have been repeating this for centuries, opposing the things of man, "love of money . . . . lust of the flesh, and lust of the eyes, and the pride of life." To a degree we sense a kinship with those who turn away from the vanity and emptiness of materialism. But we go farther, to the complete answer that lies in "Seek ye first the kingdom of God and His righteousness." In this we find that we are rebels, strong, determined, insistent rebels, not, however, against the things that be of God, but those of men.

There is also among men today a great protest and rebellion against pollution, the despoiling of our environment. It is related to what has just been said. We see what seeking to be affluent has done to the world in which we live. In his own terms here too the Christian has been making his protest. To him environment is the creation of God. He sees handling that creation as a matter of stewardship, a serious caretaking responsibility to, as it were, an absentee owner. He has the privilege of using, of "subduing," but not of abusing. He does not willingly waste, he does not carelessly pollute, he does not wantonly destroy. He may not have always understood what his usage of earthly materials did to his environment, that at times it was detrimental, but once it is properly proven and brought to his attention, he does not argue. He must by the very nature of his Christian being sympathize with all that goes with good stewardship and function as one responsible to God. Man is coming to a partial understanding. He never will come to a full understanding until he finds a place for God in the picture. Here, too, our rebellion goes farther.

Among all the rebellious cries among men the cry of "Repent!" is the greatest. It doesn't instigate a rebellion that throws sticks and stones, that hurts and destroys. It brings about a revolution in the heart, a turning away from sin to the forgiveness of sin in Christ, and fosters a bringing forth of fruits meet for repentance which are always for the good of man. It does not stop with half-way measures. It does not bring forth solutions which are not solutions but only various choices, some better, some worse, under sin. There is

fighting to be done, but not with dirty words and fire bombs. It starts from the base of "a quiet and peaceable life in all godliness and honesty," and goes forth fighting with "the sword of the Spirit, which is the word of God," subdued, unimpressive, but powerful, "mighty through God to the pulling down of strongholds."

G. Sydow

## How Wide Can We Open Our Mouths

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." But what about those that hate God and reject the Gospel of His grace in Jesus Christ? Do all things work together for their good, too?

The Old Testament tells the tragic story of King Saul, who repeatedly rejected God's Word. God did not work all things together for Saul's good. In fact the time came when no matter what Saul did, God worked it for good to Saul's rival David and for evil to Saul. Finally the prophet Samuel had to say to Saul: "The Lord is departed from thee, and is become thine enemy."

If we persist in deciding against God and His Word, we cannot expect God to turn that into good for us. On the contrary, God in such a case may very well just let us go on in our sins and perish eternally as a result. As the prophet Isaiah once said of Israel: "They rebelled, and vexed His Holy Spirit: Therefore God was turned to be their enemy, and He fought against them."

There can be no doubt about God's desires for all of us. God wants to pour down His blessings on our heads. He wants us to be His eternally. But if we resist His grace and rebel against Him, God can't bless us as He likes.

As we begin this new year of God's grace, 1971, let us seriously consider God's earnest warning to Israel as contained in Psalm 81: "Hear, O My people, and I will testify unto thee: O

Israel, if thou wilt hearken unto Me. There shall no strange god be in thee; neither shalt thou worship any strange god. I the Lord am thy God, which brought thee out of the land of Egypt."

### WE BELONG TO GOD

God had the right to call Israel His people because He had chosen them and redeemed them from their slavery in Egypt. He had also entered into a solemn covenant with them at Mount Sinai, declaring to them: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods."

Didn't God have every right to expect Israel to honor Him alone as their God? How could they possibly worship any strange god of the nations around them, since it was the Lord alone who had redeemed them?

What God did for Israel He has done in even greater measure for us. He has called us out of darkness into His marvelous light. He has summoned us by His Gospel from the land of bondage, away from our slavery to Satan, Sin, and Death. He has redeemed us with the blood of His Lamb. He has bought us with a price, the sufferings and death of His own beloved Son Jesus Christ, so that we belong to Him. Does He not then have the right to expect us to be His people, to worship Him alone, to flee from all idolatry, to serve Him in obedience and holiness all our days?

God in this psalm still speaks to us

today: Hear, O My people. You shall not worship any strange god. I the Lord am your God, your Redeemer, that brought you in My power and grace out of the darkness of sin's slavery and made you Mine.

### LIKE BABY BIRDS

Now the psalm goes on: "Open thy mouth wide, and I will fill it." If I am your God and you are My people, this is the best way to show it. Expect Me to bless you. Depend on Me to take care of you. Trust in Me to provide for you. Open your mouth wide, and I will fill it.

The little baby birds raise their little heads and open their mouths as far as they can so that their parent can drop the food in. They open their mouths wide, trusting that they will be filled. That's the way we ought to be, opening our mouths wide in faith, trusting that He who has redeemed us will also bless us. How wide can we open our mouths?

O Lord, you have called me to be Your own. You have redeemed me with Your blood. But I am so helpless in this world, so weak, so prone to sin and to fall away from You again. Lord, I am depending on You to bless me this year. Take care of me, body and soul. Keep me in the faith. O Lord, I open my mouth wide in faith. Fill it with Your blessings. Let the good things You have in mind for me rain down on me forever.

This is what it means to have a God: to have Someone to trust in and depend on in both prosperity and adversity. Faith in God's promises and blessings is the highest form of worship and obedience.

But what did Israel do? Listen to the sad story, and realize that we are no better than they. "But My people would not hearken to My voice; and Israel would none of Me."

### GETTING OUR OWN WAY

God was patient. He pardoned His

people again and again. He bore with their weaknesses. But finally when their littleness of faith hardened into rebellion and rejection, God simply let them go their own way. "So I gave them up unto their own hearts' lust: and they walked in their own counsels." He let them do what they wanted to do. He let them make their own plans apart from Him and let them accomplish what they could on their own.

Prosperity and good times are not always a sign of God's blessing. Prosperity and good times can be the worst form of God's judgment. Let's say a Christian has a great love for money and the things money can buy. God works with such a man over a long period of time. He tries to teach him that the love of money is the root of all evil, that if anyone loves the world, the love of the Father is not in him. He permits serious trouble to come to him to bring him to his senses. All to no avail.

So God finally lets him go his own way. God says to him: All right, you loved money so much. Let the money pour in. Enjoy your own heart's lust. Go ahead! Prosper! Succeed! Get rich! See where it gets you. Is there any worse judgment that can come to us than getting our own way and not even knowing what we're missing, not even knowing how miserable we really are?

A father lovingly corrects his son time and again through childhood and adolescence. But the son does nothing but resist and rebel. So finally the father says: I can't do any more. Let him go his own way. Let him satisfy his lusts. Let him have his inheritance and let him spend it as he pleases; with riotous living and harlots if he so desires. There's nothing else I can do. I ask you: Is there anything worse than being permitted to follow our own flesh?

## IN AMERICA TOO

Isn't it possible that this is what is happening in America today? God has had His Word proclaimed in this land for many years, proclaimed even in all its truth and purity in many places. But there has been resistance and rebellion down through the years. God has tried to bring us back to our senses through such things as depression and war. But in general the reaction has always been the same as Israel's: "My people would not hearken to My voice; and Israel would none of Me."

So God finally says: America, have your own way. You didn't like My true preachers. Then you can have the kind you've always wanted, the false teachers your ears have itched for. You've always resisted My true standards of morality, you've always put aside My commandments. Have your own way. Swim in the slime of sex and violence and disorder you've always wanted. I've given you up to your own hearts' lust. I wanted to be your friend, but now I've become your enemy.

No one of us is immune from such a judgment of God. We walk in danger all the way. Every one of us is in danger of rejecting God and being rejected by Him. "Let him that thinketh he standeth take heed lest he fall."

## KEEP THOSE MOUTHS OPEN

What blessings we forfeit when we lose faith in our Redeemer and walk no more in His ways! Listen to the psalmist. "Oh that My people would hearken unto Me, and Israel would walk in My ways! I would soon subdue their enemies, and turn My hand against their adversaries. The haters of

the Lord should submit themselves unto Him: but their time should endure forever. He would feed them also with the finest of the wheat: and with honey out of the rock would I satisfy thee."

This is the way God wants it. He wants to be good to us. He wants to be our Champion fighting victoriously against all our enemies. He doesn't want our time of grace to come to an end; He wants it to endure forever. He wants us to open our mouths wide so that He can feed us with what is best and satisfy our innermost needs.

As surely as we are God's redeemed people, so surely God has many rich blessings in store for us. He's gathering food for us right now, and He can hardly wait to drop it into our mouths. But He wants us to want it. He wants us to depend on Him and pray to Him and open our mouths wide to receive His blessings. He wants us to willingly walk in His ways and joyfully serve Him. Why should this be burdensome to us, since our Lord Jesus in service to us sacrificed His life to save us?

The frightening thing is that we can resist God's grace and refuse His blessings as Israel did. We have no right to trust in the teaching of God's eternal election or that God will work all things for our good if at the same time we are turning against Him and His Word. May the Holy Spirit use this 81st Psalm to keep us on the loyal road of friendship with God, and to keep us off the way of closed mouth unbelief and disobedience that leads to God's enmity and our eternal destruction. Amen.

D. Lau



# Church News

## The Five Year Plan

A building program in the congested urban sprawl of Los Angeles County has all the features of an old fashioned suspense novel. You know that it will come out all right in the end, but first you must get through 400 pages of obstacles. Many are the moments when you wonder if there is a way.

Since patience and waiting are so much a part of the Christian life of pilgrimage and exile, this trial should not seem strange. Yet one prays for quick completion, that the Gospel might have free course in and through this badly needed place of assembly.

You have read in this column about the complicated negotiations to secure

enough open land in the chosen area. You can imagine how difficult it can be to meet the demands of rigid planning commission codes (no occupancy, for example, until 100 per cent completion). You know about the zooming cost of materials, the problems of making much do with inexperienced donated labor. You can guess how attractive a partially finished structure is to vandal types.

So it seemed good to us to offer a glimpse of what is under way. The picture was taken by Mission Board chairman Thurow during a recent visit with the congregation.

Rollin Reim



## Eyes To See



And all the time we thought there was something in the shell. The "generation gap" may be as real or imagined as any single situation in which fathers attempt to communicate with their children. The values of too many in the older group are empty and provide no dissolution of the yawning chasm.

One Francis Schaeffer recalls an incident when John Gardner, head of the Urban Coalition, spoke to a group of student leaders in Washington. His discussion involved restoring some values to our culture. When he finished, there was dead silence. Then a man from Harvard asked, "Sir, upon what base do you build your values?" Mr. Schaeffer continues, "I have never felt more sorry for anybody in my life. Gardner simply looked down and said, 'I do not know.' Here was a man crying to the young people for a return to values, but he offered nothing to build on; a man who was trying to tell his hearers not to take off for Morocco and yet gave no reason why they should not."

Our children have good cause to ask, "Why?" Theirs is a generation looking at a nation and society which they don't understand. But then, that's nothing new. Every generation asks the same questions. It is this generation which can't answer. What's wrong with burning down the library? Why not blow a mind or two with drugs if there is no explanation of the destruction caused to a creation of God? Why not freak out to escape a bit of troublesome inconvenience, or love unrequited, or problems with the books? Why not kill a few "pigs" if political tunnel-vision hates the system these police are sworn to protect?

## Vanity of Vanities

The famine of values is further described by Mr. Schaeffer, "When their children cry out, 'Yours is a plastic culture,' (the parents) are silent. We have the response so beautifully stated in the Beatles' Sergeant Pepper, 'She is leaving home — we gave her everything money could buy.' This is the only answer such parents can give."

The valueless void is to be expected. Too much building is on the worst possible ground. Jesus said, "And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matthew 7:26,27)

God fills up the emptiness with His values: the Good News about Jesus. In "casting down imaginations and every high thing that exalteth itself against the knowledge of God" we bring "into captivity every thought to the obedience of Christ." (II Corinthians 10:5) We are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Ephesians 2:20)

Thus grounded, we have a value which can answer. This is an escape from the cares and problems of this life which doesn't need any part of the drug culture. Nor will inciting to riot or violently advocating the overthrow of government give peace of soul wherewith we can face anything. "Sir, upon what base do you build your values?" It certainly isn't the memory of less hectic times, nor the words of men, the unpredictable human mind,



ever changing emotions, and such like.  
Rather

My hope is built on nothing less  
Than Jesus' blood and righteous-  
ness

I dare not trust the sweetest frame,  
But wholly lean on Jesus' name  
On Christ, the solid Rock, I stand;  
All other ground is sinking sand.

Hymnal No. 370

(Mr. Schaeffer's material is from  
an article, "The Irrationality of  
Modern Thought." Christianity  
Today, December 4, 1970.)

#### ON THE DRAWING BOARD

There's another unity movement  
underway. Its formulators "envision at  
last the one holy catholic visible church  
on earth." (Harold Lindsell in  
Christianity Today, October 9, 1970)  
This merger involves quite a group:  
African Methodist Episcopal Church,  
the African Methodist Episcopal Zion  
Church, the Christian Church  
(Disciples of Christ), the Christian  
Methodist Episcopal Church, the  
Episcopal Church, the Presbyterian  
Church in the U.S., the United Church

of Christ, the United Methodist Church,  
and the United Presbyterian Church in  
the U.S.A.

This new organization goes by the  
name Church of Christ Uniting  
(COCU). Just this year the Plan of  
Union was presented to delegates of a  
convention held in St. Louis. We plan to  
keep an eye on the development of  
COCU.

#### IT'S STILL DIRTY

The National Commission on Ob-  
scenity and Pornography has asserted:  
"empirical research . . . . has found  
no evidence to date that exposure to  
explicitly sexual materials plays a  
significant role in the causation of  
delinquent or criminal behavior among  
youth or adults." As one man writes:  
"it is denying that reading has an effect  
on the reader." God didn't rescind the  
Sixth Commandment. The slickest way  
to be overcome is to sit in the counsel of  
the ungodly, including the books and  
movies and whatever other tripe they  
produce.

Michael Sydow

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# Koinonia I

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(In the January Spokesman Pastor  
Nolting's study of the term "Sabbath"  
in a continuing series of articles was  
completed. With this issue we begin a  
study of the word "Koinonia" as  
prepared by Pastor Nolting and ap-  
pearing since last August in the Sunday  
bulletins of Holy Trinity congregation,  
West Columbia, So. Carolina)

This is the Greek word that is  
generally translated as "communion"  
or "fellowship" in the New Testament.  
The Spirit of the Lord has filled that  
word with glorious content. We would  
pursue the word through the New  
Testament in the hope of enriching  
ourselves by gaining insight into its

many facets.

#### THE ADJECTIVE, KOINOS

As an adjective the dictionary  
translates this word as "communal" or  
"common." St. Paul addressed a letter  
to Titus, whom he called "mine own son  
after the common faith." (1:4) The  
faith in Jesus Christ that was aflame in  
Paul's heart was neither distinctly nor  
exclusively his. He had shared it with  
Titus and with many others. It was the  
same faith that the Spirit of God had  
created in countless others. It was  
"common" to all believers. In this  
usage, "common" has as broad a

boundary as the word "ecumenical."

St. Jude was concerned about the false prophets creeping into the congregations. He addressed his readers as "beloved" and writes to them concerning the "common salvation." (v. 3) There is one salvation. It is common to all. All who are saved share in or participate in that one and same salvation. The word "koinos" thus presupposes more than one. It is used of something that is shared by or that is "common" to a group, however that group may be defined.

#### AT TIMES, PROFANE

When something is common to people in general in distinction from God's people, the word "koinos" takes on the meaning of "profane." It became the technical word to designate something marked by the Mosaic Law as being outside or out-of-bounds for God's people. Thus we read that when certain Pharisees and scribes from Jerusalem "saw some of his disciples eat bread with defiled (or common), that is to say, with unwashed hands, they found fault." (Mark 7:2) If a Jew went downtown and in any way came in contact with a Gentile or anything belonging to a Gentile, he became "common," or "profane," or "defiled." He had come into contact with the crowd — in this case with someone or something outside the restricted circle of God's people. He then needed to be restored to the circle of God's people and the worship ordained for them by the prescribed ceremonial washing.

The word is used in this sense in the story of Peter's vision that became his call to deal with the Gentiles. You will recall that Peter saw a huge sheet let down from heaven that contained all manner of living things. He heard a voice that commanded him, "Rise, Peter, kill and eat." (Acts 10:13) But

among the living things were some that the Law of Moses had designated as "unclean," and thus not fit for eating for God's people. Peter protested, saying, "Not so, Lord, for I have never eaten anything that is common or unclean." (10:14) Notice that "koinos" is here defined for the non-Jewish Theophilus as "unclean." That which was "common" to the Gentile world was "unclean" for God's people.

The concept of "koinos" or "common" foods had been so drilled into the Jews from youth up that it was difficult for them, after they had become Christians, to realize that these Old Testament restrictions were now past and that they could practice Christian liberty in regard to what was once considered "common." In Romans 14 Paul deals with this problem. In the 14th verse he writes, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean (common) of itself: but to him that esteemeth anything to be unclean to him it is unclean." Thus Paul asserts the New Testament principle of liberty, but at the same time demonstrates proper love toward the tender conscience of a weak Christian.

#### AT TIMES, SHARING

The idea of "sharing" with the attendant ideas of "interrelationship" and "interaction" are evident also in the use of the word "koinos" to describe love in action in the first Christian congregation. "And all that believed were together, and had all things common." (Acts 2:44) "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." (Acts 4:32) This usage leads the dictionaries to define "koinos" as "communal."

Paul Nolting

# Tomorrows Foundation

There is an interesting section of Scripture recorded in the book of Judges 2:1-13. It demonstrates that when a people attempts to build a foundation for life upon disobedience to God and His word the structure set upon that foundation cannot stand but crumbles and falls.

The people of Israel had been disobedient to the very simple and clear words of God and though they recognized this and lamented their sin they had built a foundation upon disobedience and the generation which followed forsook the Lord God.

We are building today upon the foundation of yesterday. Our children will build tomorrow upon the foundation which we have laid today. And it will not last, it will not endure unless we are building upon the Word of God.

Man may speak his philosophies about the world and its difficulties and its future but man's ideas will only endure until another man has proposed something that sounds better to the minds of men. The avalanche of solutions to the so-called problems of this generation given by the world's "great minds" are no better and just as shallow as they were in the past generations of the history of man. Morality is approached from the surface while the heart of man remains corrupted by sin and evil. And people are astounded that war, lovelessness, greed and every crime imaginable continue in this "enlightened" day and age.

The solution to man's one basic problem is before us if we will but use it. But we must swallow our pride and egoism and listen to what God has to say in His word. We must be brought to recognize that sin against God and

against our fellow man is not a way of life but rather the way of death. "For the wages of sin is death." (Rom. 6:23) And as long as this cloud of sin hangs over us our life can have no purpose worth living for. But the new day dawns when we come to see that the Son of God was made to be "sin for us . . . . that we might be made the righteousness of God in him." (II Cor. 5:21) We are born again to a new invigorating and exciting life when we see that Christ took our place and lived our life and died our death. And the wages of sin has been paid.

Now in Him our purpose for living is renewed. The purpose for which we were created comes to life as we show forth the praises of Him who hath called us out of darkness into His marvelous light. (I Peter 2:9) As it has been said so very well, "The soul of man was made, O God, by Thee. And will not rest until it rests in Thee."

These days of our children will speak tomorrow just as they did in Israel of old. What are they going to say? Each generation has its offspring. The next generation will build upon the foundation which has been laid today. And so we must ask: Has the god of materialism captured the heart of this generation? And if so, will we let the sun go down upon a generation rich in material goods but poverty stricken spiritually? We might also ask: Are we so concerned with making a name for ourselves in the eyes of the world rather than honoring the name of God that we are building ourselves a modern day Tower of Babel? And if we are, do we expect tomorrow's generation to build thereon? If we do we can expect no better evaluation of tomorrow's generation than was made of that

generation in Judges 2: "They knew not the Lord, nor yet the works which he

had done." For the foundation of tomorrow is built today!

L.D. Redlin

$$2 + 2 = 4$$

This is the time of the year for annual meetings, when among other things congregations review the past year's finances, evaluate the future financial picture, and on the basis of the pros and cons, the income and the out-go, usually set up a budget. This is done also by a synod at convention time. Only too often, in spite of conservative estimates, the things that in all honesty are thought to be needed exceed to a marked degree the anticipated revenues, the payments and contributions that can be expected. Now what? Shall the budget be cut, or shall things be left as they are, unbalanced with expenditures out-of-line with a reasonable expectation in offerings. The latter procedure is often encouraged with the plea, "Trust in the Lord. He will provide. He will make things come out somehow or other even though we can't see how with our limited vision."

Strange as it may sound, we wish to take issue with this way of thinking and doing. Not that there is any question about the providential care of the Lord, that "in Him, we live and move, and have our being," and that "except the Lord build the house, they labor in vain that build it." Rather, we would point out that an irrational shift in thinking is involved. Sentimental enthusiasm, a sneaking bit of pietistic fanaticism takes over where it shouldn't. At times, vague generalizations about "trusting the Lord" need to be examined.

### OUR EARTHBOUND STEWARDSHIP

There is no question among us that the Lord has committed us to a sober stewardship of our earthly possessions. In this stewardship we are expected to "be content with such things as ye have." That calls for living within our means, a reasoned balancing out of spending with income. For many this means, a great deal of making do and doing without, even when it comes to legitimate needs. This doesn't hurt us in the least, but it does call for a certain kind of attitude and thinking. We never forget the statement of an aged, pension-

supported miner's widow who was given a used fur coat by a banker's wife. "It was such a fine coat it would have been sinful for me even to think about having one." Such simple but deep wisdom in an unexpected place startles one and brings pause for reflection.

It is doubtful that any of us quarrel with this "living within our means" matter. Why is it then that, as we go along in this ordinary functioning of stewardship, when we come to the end of what we can balance out with our human reckoning we suddenly turn mystical and say, "Trust the Lord. Go ahead, spend beyond what you think is reasonable. The Lord will provide." Right away it must be said, this entire matter from the beginning, including the human figuring, is a matter of trusting the Lord. What is more, if we choose to follow this unwarranted line of thinking, why be a piker at it. If this is the way trust is to be used, why not show great trust. Instead of a few hundred or thousand of dollars, why not expect the Lord to provide millions. Obviously, this is reducing the matter to an absurdity. Indeed, but where does the absurdity begin?

We come back to this that our stewardship is always a matter of figuring in simple, earth-bound arithmetic, which goes  $2 + 2 = 4$ . Granted, the Lord works with His own higher mathematics. He can make  $2 + 2 = 100$ , or He can make  $2 + 2 = 0$ . He not only can, but He does, and we experience this. Yet, when our figuring comes up again we are still committed to  $2 + 2 = 4$ .

#### HOW ABOUT THE MIRACULOUS?

One might ask, "Aren't you forgetting something? How about the manna in the wilderness, the raven who fed Elijah, and the barrel of meal and the cruse of oil that never were empty." Scripture reveals a beyond normal, a miraculous providing by the Lord. What is more, most of us have experienced something in our own lives which seems to parallel this. Perhaps we have a striking example. I have mine and it is quite dramatic. It has to do with a need for buying certain foods, no money available, an adamant attitude about charging groceries, tears in the kitchen; a knock on the door, a handshake, a ten dollar bill pressed into the hand by a farmer who had a little bit too much to drink. "The Lord moves in mysterious ways His wonders to perform," even by the hand of a drunk.

But really, was this a miracle in the manna-providing sense of the word? Under the curse of sin by the Lord's own decree His providential care goes like this. We are to work, He blesses our labors, we then have the wherewithal for ourselves and others. This has become the natural, the normal way of life. We never question that the Lord miraculously provided the manna and the meal and the oil, and that He can do it again, but have we in our lives experienced

an instance where He has by-passed the normal, the arrangement that He has made, work and its attendant blessing? The ten dollars of the farmer was mysterious and miraculous only in that the limitations of the human mind prevented it from being expected. The farmer had worked, he raised and sold his product, he was blessed with goods, he decided to give some of it to someone else. All within the order that the Lord has established for this life. Even so, whether the Lord does the miraculous with natural or supernatural means to provide special bounty, it is something that is entirely in His hands, and does not take from us the responsibility of our earth-bound stewardship.

So it is in our individual, our congregational, our synodical life. We must reckon with the limitation of  $2 + 2 = 4$ . What the Lord chooses to do with that is His business. That we have experienced wonders at His hand in just his way there is no question.

G. Sydow

**CALL FOR CANDIDATES FOR A NEW  
PROFESSORSHIP AT IMMANUEL LUTHERAN COLLEGE**

The Board of Regents requests the members of the Church of the Lutheran Confession to nominate candidates qualified to teach in the field of science. This man need not be theologically trained. Letters of nomination should include a listing of the candidate's qualifications. All communications concerning this matter should be in the hands of the undersigned by March 1st.

Secretary of the Board of Regents

Marlin Beekman  
3708 Halsey  
Eau Claire, Wisconsin 54701

**CHURCH OF THE LUTHERAN CONFESSION**

**TREASURER'S REPORT**

July 1, 1970 to January 1, 1971

**B . . U . . D . . G . . E . . T . . A . . R . . Y**

RECEIPTS:	DECEMBER	TO DATE
Offerings	\$ 10,398.12	\$ 63,365.27
Memorials	3.00	612.00
Insurance Refund	—	126.00
ILC Revenue, Board & Room	1,579.00	28,350.00
ILC Revenue, Tuition	443.00	12,863.00
ILC Revenue, Other	25.00	426.00
TOTAL RECEIPTS	\$ 12,448.12	\$105,751.27
<b>DISBURSEMENTS:</b>		
General Administration	\$ 42.20	\$ 1,180.40
Retirement Fund	200.00	1,200.00
Emergency Support	475.00	2,375.00
Capital Investments	870.00	5,751.48
Home Missions & Administration	5,283.93	34,224.48
Japan Mission	575.00	3,450.00
ILC, Educational Budget	2,474.51	26,776.50
ILC, Auxiliary Services Budget	2,734.85	18,412.89
ILC, Insurance	—	1,851.00
TOTAL DISBURSEMENTS	\$ 12,655.49	\$ 95,221.75
CASH BALANCE, January 1, 1971	\$ (-207.37)	\$ 10,529.52

**10TH ANNIVERSARY THANKOFFERING**

Offerings	\$ 5,632.10	\$199,279.20
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Respectfully Submitted, Lowell R. Moen, Treasurer

**COMPERATIVE FIGURES**

	DECEMBER	SIX MONTHS
Budgetary Offerings Needed	\$ 11,250.00	\$ 67,500.00
Budgetary Offerings Received	\$ 10,398.12	\$ 63,365.27
DEFICIT	\$ 851.88	\$ 4,134.73
Budgetary Offerings, 1969-1970	\$ 15,282.63	\$ 65,476.03
Decrease, 1970-1971	\$ 4,884.51	\$ 2,111.76

Board of Trustees,  
L.W Schierenbeck, Chairman

**MINNESOTA PASTORAL CONFERENCE.**

Feb. 14, beginning with the evening meal, and Feb. 15, all day. Berea Lutheran Church, St. Paul. Program: Formula of Concord, Art. II, M. Eibs; Epistle of Jude (continuation) v. 9ff, H. C. Duehlmeier; Hebrew Exegesis (continuation) Micah 6, 8ff, C. Kuehne; Treasures of the New

Testament, G. Becker; Homiletical Study, Romans 10, 1-9, C. Thurow; "Acknowledging Christians" (continuation) R. Reim; The Christian and Smoking in the Light of Recent Medical Reports, round-table discussion. Announce to the host pastor, Paul Larsen.  
E. Hallauer, Secretary

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