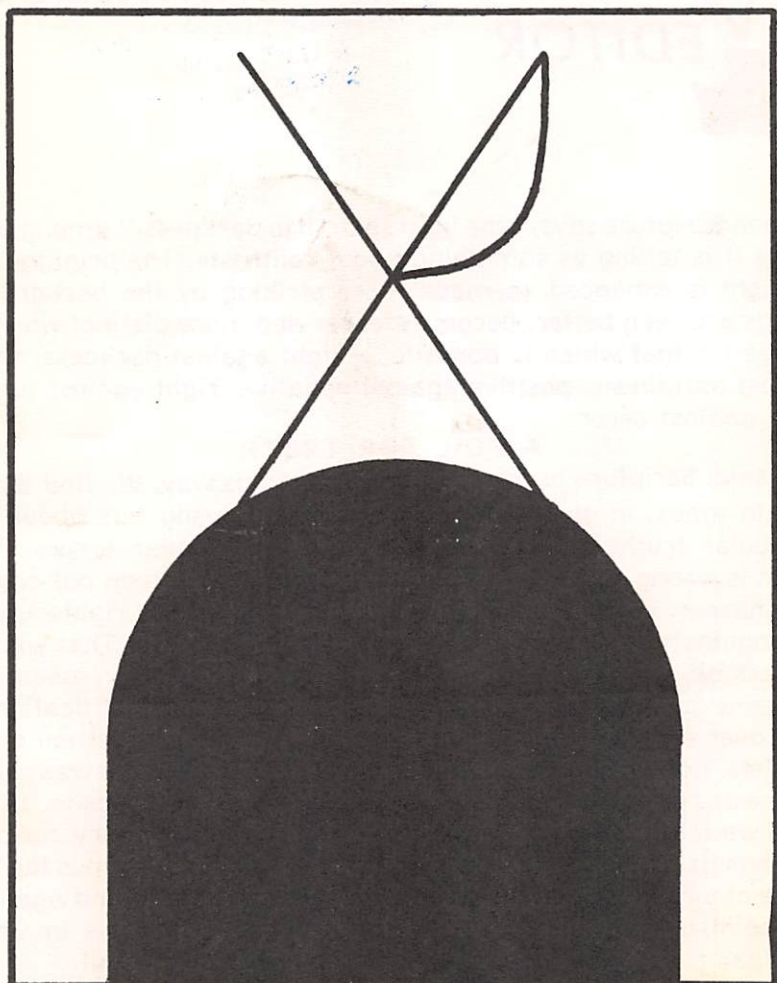


# LUTHERAN SPOKESMAN

APRIL, 1971  
VOLUME 13, NO. 10



“But now is Christ risen from the dead, and become the first fruits of them that slept.”

—I Cor. 15:20

FROM  
THE



EDITOR

## LIGHT IN DARKNESS

When Scripture says, "the light shineth in darkness," among other things it is telling us something about contrasts. The brightness of the light is enhanced, is made more striking by the background. Things are seen better, become clearer and more distinct when set up against that which is opposite — light against darkness, thesis against anti-thesis, positive against negative, right against wrong, truth against error.

### A FOIL FOR TRUTH

As said, Scripture presents things in just this way. We find that at certain times, in given ages, circumstances bring this about that particular truths have to be set against particular errors. That which is wrong serves as a foil to make the truth stand out clearer and sharper. We find Jesus in His day setting up His righteousness over against the work righteousness of the Pharisees. That was the current foil, and it is identified by name. So also Paul, on essentially the same point makes a strong contrast between justification by faith over against the insidious faith and works proposition of the Judaists. Luther had his foil in Roman Catholicism. What was said in truth was pointedly contrasted with the prevailing opposite. In our time, we might say that fellowship has become a primary concern, and thus its opposite, false fellowship or unionism, becomes the foil. Force of circumstances compel us to speak out again and again on this point, setting up what is scripturally true oneness in Christ over against a fleshly togetherness that is not oneness at all.

This is well and good, and quite necessary. But at times we feel we may have developed a fixation on this point. We may be over-speaking ourselves. Granted, the matter is ever with us, but should it become such an obsession that no matter what we are talking about



we end up inveighing against unionism. A "tunnel-vision" develops. We see nothing else. We have only one foil. We are always "taking a poke" at the same thing. Surely, this isn't all we know.

### ON THE OTHER HAND

And yet, in spite of what truth there may be in over-working a subject, we have to ask, "Is enough on this being said in the right places, places where it is needed." It is our experience that serious-minded people coming to us from other church groups, concerned about the departures from Scripture in their affiliations, are often woefully lacking in understanding fellowship in scriptural terms, and as a result are without conscience on its opposite — unionism. They either never have given attention to passages which speak of separation, avoiding and withdrawing, or have never become aware of their implications. A confessional principle which includes separation is lost upon them.

In a broad and public way we see this in such a publication as "Christianity Today." Though it is primarily Calvinistic in theological approach it seeks to be a scripturally conservative magazine. And yet, though it speaks on fellowship, it does not, and apparently can not, deal with its opposite. Passages which speak of separation find little mention. A confessional principle which includes separation is not comprehended. The entire matter appears a blank page in their theological thinking.

### DO NOT LAUGH

In dealing with individuals who are weak on this point we are often inclined to be derisive, to laugh at such ignorance. After all, this isn't a hidden, an obscure matter in Scripture. But our heart should go out to them that this vital point of truth has not been brought to their attention. Our anger should settle on those who set themselves up as teachers of God's Word and fail to teach this word. We still have to find the Bible passage that tells us to be gentle with those who teach falsely, who omit a counsel of God. Sad to say, this inexcusable omission causes serious problems. At times it becomes the only barrier, the one thing that prevents confessional identification with the full truth. A failure in scriptural teaching and understanding can become deeply entrenched. May it not result in spiritual hurt!

There is sadness in this. There is also temptation. In our longing to serve these people, who to all appearances love the Scriptures and confess their Lord Jesus Christ, we may be inclined to concede too much, and make ourselves like unto them. This we dare not do. At all times the Lord commits us to His whole truth. When Jesus was confronted with those who found His words "an hard saying, who can hear it?" He did not lessen what He had to say. Without letting a

"tunnel-vision" get the best of us, we have no choice but to continue in this word also, the truth on fellowship, with all simplicity and sincerity, and await the fruits, for it "groweth we know not how."

## **LONG - WINDED**

Preachers are commonly thought of as being long-winded, and perhaps not without reason. The very nature of their work calls for talking, and they could become afflicted with the dubious virtue of making a short story long. And yet, there are times that we feel dismay when it comes to answering quickly and shortly the propositions often laid before us.

What does one do with such questions as these: "What do you think of the generation gap?" "How do you feel about women's liberation?" "Are you for the war in Vietnam?" These thoughts are thrown about in current conversation as if they are well-defined and one can come up quickly with a "yes or no" answer. It isn't quite that way. Obviously, a slowdown sets in when we probe a bit and ask, "Just what do you mean? What have you in mind?"

As a Christian one can hardly escape asking such questions even though it may prolong discussion. He is being asked to give answer to something that arises in the secular world, in the thinking of the natural mind. Right away he has problems, not necessarily in giving an answer, but in giving an answer that rightly presents the Christian viewpoint, that takes what may even be correct and true in natural thinking and puts it in its proper place under the things of God.

You see, Christianity is not just a matter of receiving through faith a justification pronounced upon all men, as if this is purely a matter of thought, an abstraction in the area of mind and intellect, which has no further effect on our being. We are told in Scripture, "If any man be in Christ he is a new creature." And this new creature "is renewed in knowledge after the image of him that created him." Thus Paul simply says, "we have the mind of Christ." To present this mind of Christ, to give the full and complete picture, applying it to the secular scene, and the questions that go with it, often takes a bit of talking, which includes the role that Christ plays in our thinking. At times we despair of being brief about this. We long for this that men would hear us out. We would wish that in this "hurry-up" age when "the world is too much with us; late and soon, getting and spending, we lay waste our powers," men would slow down a bit, endure some of that which is long-winded, and take the time to

"reason together" on the things of Christ.

G. Sydow

# THE EMMAUS SYMPHONY

Good music is not just putting together of a group of notes thoughtlessly. It flows out of the inner self of the composer and has a message. Therefore, it is with great enjoyment that we may listen to music thoughtfully composed and properly performed. For we should hear more than just a group of notes and sounds. If we but let ourselves listen we may well begin to hear the message of the composer.

Furthermore, just as a book has its chapters an extended musical work has its movements relating particular portions of the message of the composer. As we read the words of Luke 24:13-48 they seem to fall beautifully into a symphonic pattern with distinct movements as the message of the God inspired composer is set before us.

## I

The symphony on the road to Emmaus opens slowly, solemnly, sadly. One can feel the weary, dejected and defeated feeling in the monotonous, lifeless beat as the two disciples plod slowly on their way to Emmaus. There are only a few interruptions of this monotonous pace by short melodic intervals which represent their conversation. But this, too, is flat and despondant for their is no joy in their hearts. Their Lord Jesus is dead! These intervals are repeated again and again, as the two disciples like shocked survivors of a sudden tragedy continue to go over and over the cruel and unbelievable details of the crucifixion.

Suddenly the whole movement changes key. A new atmosphere is created, for a stranger enters the scene

and begins to ask why they are so sad. The tempo begins to increase slightly as the two confess their faith in the Christ and their discipleship. And as they speak the melody begins to grow lighter and easy flowing. They are fond of speaking about Jesus their Lord. But there are overtones of defeat and sadness as the subject of the third day enters the conversation. "We trusted that it had been he who should have redeemed Israel" but "today is the third day since these things were done."

On the other hand there were the women's astonishing discovery of the empty tomb, the angels who reported that Jesus was alive, and that some of their companions had gone and found it as the women had said. Strains of victory are heard mixed with overtones of defeat. They want to believe but doubt will not allow their heart to rest in peace. And the first chapter or movement closes with a struggle between weakness and strength, faith and doubt.

## II

As the second movement begins the instrumental conversation changes. The strange voice is heard represented by a firm staccato. The stranger is reproving them. "Fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"

Then the musical atmosphere gradually changes as the stranger masterfully expounds the Scriptures unto them. He unfolds one truth and then another about the Messiah as the

prophets had foretold. Beauteous strains and peaceful harmony fills the air. But yet there is a certain strange, muffled undertone of doubt and uncertainty which will not leave but insists upon being heard.

### III

The third movement begins reverently as the stranger sits at supper with the two disciples and utters a prayer of blessing. Soft and quiet tones fill the air as the Son of God speaks to His heavenly Father. The bread is blessed, broken, passed.

Suddenly a flurry of exciting melodies are heaped one upon another as their eyes are opened and they discover that they have been eating with the Lord. He has arisen! He is alive! Death and the grave have been overcome!

Abruptly the third movement stops. Jesus is gone! His purpose was accomplished.

### IV

The fourth movement begins with thrilling, joyful, peaceful strains. As they review the happenings of the past few moments the tempo quickens in utter contrast to the first plodding movement. The disciples now make their way hurriedly, anxiously back to Jerusalem to tell the others.

And after a few flurried runs to express the excited reunion with the other disciples there is another abrupt stop in the music. Jesus suddenly stands in the midst of them and says, "Peace be unto you." A gentle, peaceful and sustained melody now is heard as the Savior speaks comforting words. "Why are ye

troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see."

He showed them His pierced hands and feet and ate of their food to demonstrate that He was indeed, the Christ. The gentle melody continues as He reminds them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and in the Psalms, concerning me . . . . thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

And now amidst the joyous strains of the blessed Gospel a trumpet sound is suddenly introduced as the disciples are called to action. This symphony must not be kept to themselves. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

The trumpet sound continues to increase while the entire instrumental chorus resounds with a strong confident crescendo. For thus it shall be even unto the end of the world: His disciples going forth as confident and Spirit filled witnesses with the Gospel of the crucified and resurrected Lord.

May the symphony of the resurrection of Christ be the theme song of our life until we meet Him face to face. Then shall we sing the endless symphony of praise forever. Amen

L.D. Redlin

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# KNOW THE SCRIPTURES-I

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## *"The Canon"*

Every child of God considers it a miracle of divine grace that he is

permitted to stand in the same crowd with young Timothy and hear the apostles of the Lord say to him, "Thou

hast known the Holy Scriptures, which are able to make thee wise unto salvation." Many of us recognize and appreciate the added measure of His love in permitting us to know those Scriptures "from a child," reminding us of our toddling days when we heard those first simple stories of Jesus' love at the feet of devout and devoted parents. In succeeding years, our knowledge of the Scriptures grew right along with our bodies. The spirit of God enlightened us through the patient efforts of consecrated teachers, pastors, and professors, working with the Word to make us complete, — to equip us thoroughly "unto all good works."

When we see the word "Scriptures", we think of that form of God's writings with which we are most familiar. For most of us we can assume that this will be an English translation. Not a few among us were nudged to spiritual adulthood by the German version of the Bible. Those of us who have been trained and called to "feed the church of God" in a public way will include also the Hebrew Old Testament and the Greek New Testament. The language of translation really doesn't matter so much. It is extremely important, however, that what we have and from which we derive our comfort and hope is of God, — is truly Holy Scripture. How this has been determined, how the Bible has descended to us in its present forms, what is the message of its writers, — these are some of the questions we shall endeavor to answer in the coming months.

#### MANY WRITINGS

The books which comprise the Book of Books were not the first known writings in the world. Some Egyptian and Babylonian inscriptions date back a few thousand years before the birth of Christ and even before the days of Moses. Surely, they were hewn in stone,

scatched into soft clay, or inked upon whitewashed boards; they may have been crude, but they were writings. This silences those skeptics who have held that writing was unknown in the days of Moses and that, therefore, he could not have written the first five books of the Old Testament.

We can also assume that some of these ancient writings were of a religious nature; that is, they often expressed beliefs of their authors and perhaps of an entire community or nation. We know that during the period from Moses until the death of St. John, about 1600 years, many religious books were written. Which of all these writings rightfully belong to the Bible, and which do not? On what basis are some writings classed as Holy Scriptures and others not? Which are the canonical books?

The word, canon, comes from a Hebrew root meaning "reed"; it soon came to mean also a guide or rule, then a list or index. When the word is used in connection with the Bible, it means that list of books which are accepted as Holy Scripture, having divine authority, in contrast to those which are the writings of men. A book receives its authority the moment it is divinely inspired, but it becomes a part of the canon only after its general acceptance as a product of God. No man, nor council of men, can give a book this authority. It has its authority long before men accept it or are obliged to admit it.

#### THE OLD TESTAMENT

Under the guidance of the Holy Spirit, the good were eventually separated from the bad so that, by the time of Christ, the Old Testament canon had been established for all practical purposes. Officially, the Hebrew canon was not acted upon until about 90 A.D., even though Jesus and His apostles quoted from the "Scriptures" in their day as consisting of the Law of Moses,

the Prophets, and the Psalms. The Old Testament that Jesus knew is the same as the one we know today, although the order of listing and divisions of some books were different. According to tradition, the Old Testament books were collected into the canon under the supervision of the Prophet Ezra some time before 400 B.C. The original writings (autographs) of the inspired writers were destroyed at the destruction of Jerusalem (586 B. C.), but the Jews had made copies (manuscripts) of them, which they carefully preserved. Already about 285 B. C., the entire Old Testament was translated into the Greek (Septuagint Version). There is added evidence for the canonicity of our Old Testament from Josephus, a historian of the first century, and from such church fathers as Origen and Jerome of the third century.

#### SOME APOCRYPHA

Those writings which are printed in some versions of the Bible but are generally omitted from the list of accepted books, — they number about 15 — are called Apocrypha. They were rejected especially by Luther and others of the Reformation era because of the false doctrine they contained, such as, prayers for the dead, the end justifies the means, etc. Furthermore, not a single evangelist or apostle quotes directly from the Apocrypha; yet the Roman Church recognized those faulty books as inspired at the Council of Trent in 1546.

There are also in existence about nine "false writings" dating from a few centuries before to a few after Christ, books which have never been included in the canon. They are called false, it seems, because they were named after well-known Jewish men (Moses, Isaiah, Enoch) instead of their true authors. These writings, in general, encouraged the Jews to look forward to a happy

future.

#### THE NEW TESTAMENT

While the Old Testament Scriptures were written during a span of 1000 years, the evangelists and apostles did their work in the brief period of 50 years before 100 A.D. Again, under the providence of God, their writings were gradually collected to form the New Testament canon. It followed quite naturally that the early Christians would have as much respect for the inspired writings of those men whom their Lord had chosen as His personal ambassadors as they did for their oral teachings. Consequently, already 50 years after the death of the last of the apostles, their letters were being read, together with the writings of the prophets, by the Christians in their regular worship services.

By the last half of the second century, listings of New Testament books began to appear, but the content of the various listings was not always the same, occasionally because some of the books we now accept were not included and at other times because part of the list had been lost. Perhaps this explains to some extent the reason for hesitation on the part of some to accept the 27 books at first. In the third century, for example, Hebrews, James, II and III John, and Jude were questioned by some. In the next century the letters of James, II Peter, II and III John, Jude, and Revelation were still being suspected by a few, although they were accepted by the majority. Later in that century (367 A.D.), Athanasius published a list of 27 books that were accepted in his day, and these are the very ones that are recognized today.

Gradually, then, the New Testament took form. The writings having divine authority were recognized as Holy Scriptures by Christian men. It should be stated, however, that the New Testament canon of some church



bodies even today differ from that which we accept and which is included in our Bibles, notably those of the Roman and Greek Catholic, the Ethiopic, and a portion of the Syriac Church.

#### MORE APOCRYPHA

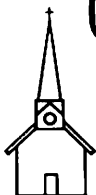
At least 15 books or writings of that period were not accepted by the early church as having divine authority. Essentially, although some of these presumed to be of historical value, they are legends and fanciful tales about such things as the childhood of Jesus, His resurrection, His mother, and the like. A few, such as the Shepherd of Hermas and the Epistle of Barnabas, were considered to be of some value; but these were never above suspicion and, even though men may have read

them they were seldom regarded as having divine authority.

#### ONE SCRIPTURE

A few tests of the contents of a given religious writing help to determine whether or not it is Holy Scripture or non-scripture. Do Jesus or the apostles refer to some part of it? Does it point to Jesus as the Christ, the Messiah, the Savior of all men, the Sum and Substance of every man's faith and hope? Does it agree with the whole of the Scriptures? There are more. One of the stronger evidences of the canonicity of the 66 books of the Bible is the fact that they are there, that Christians use them, treasure them, and accept them as the supreme authority for faith and life.

E. Hallauer



## Church News

### A PLACE OF BEAUTY IN THE CHICAGO AREA

About twenty miles west of the Chicago Loop Immanuel congregation has finally found a home.

This is the story as told by Pastor David Schierenbeck in his annual report of what must have been for them a very special Year of Grace.

"Ever since the birth of our congregation several years ago, members of Immanuel had dreamed of and waited for the day when the Lord would grant them their own "church home." Our little flock had been worshiping in various rented locations, the latest of which — the LaGrange YMCA — had served us well for some time, but promised little hope of future growth and stability.

"Earlier in the year, permission had been received to begin investigating possible church sites. Even the most optimistic among us, however, well realized that skyrocketing suburban property and construction costs would make it virtually impossible to buy land and build a chapel and parsonage. After a great deal of investigation and research the Lord led us to a site west of suburban Addison which seemed ideally suited to our purposes. It was an A-frame, churchly appearing home with a 45x24 addition containing an oversized garage, a workshop, a beauty shop and lab facilities . . . . The property was purchased on June 20. Some would call the entire story a

'lucky coincidence,' a 'stroke of fortune;' We prefer to call it what it is — the guiding hand of God.

"Following a day of moving the pastor and several weeks of getting settled, work was begun on August 2 as remodeling plans were decided on. The garage area would be converted into a chapel seating around 70; the workshop would become a Sunday School and storage room, and the beauty shop with very little effort emerged as an ideal office and church entry. There followed a period of thirteen weeks of remodeling during which many hours of labor were joyfully donated together with the many gifts — all of which helped us keep remodeling expenses at about \$2,200.00.

"On September 27, the first service was held in the partially completed chapel. On November 15 the chapel and parsonage were dedicated. Two former shepherds of Immanuel — Professor John Lau of Immanuel College and Pastor B.J. Naumann of Milwaukee — reminded us of the glory of God's House — the haven where the guiding Pillar of Fire of God's Word will comfort and cheer dying sinners with the Good News of life eternal in Christ. 154 people attended the two services, taxing our facilities to their capacity. Many visitors from sister congregations in Wisconsin and Michigan joined us on this day of joy."

#### NO LONGER NOMADS

"It is certainly true that there are many material blessings which accompany a 'church home.' No longer will we have to worry about renting a place of worship, about whether or not we will have to move on again in a couple weeks, about being greeted on Sunday morning by the sight of dirty dishes and Saturday left-overs, about being disturbed by the loud voices and conversations going on out in the hall. This infant period of our history is past,

and with it has gone many things which were good — a spirit of unity which brings Christians closer in difficult circumstances, a dedication and determination to make a go of it against overwhelming human odds. Those were days that will be remembered — but they are past, and we look forward with great anticipation for the work the Lord has laid before us in our new church home. Certainly there are in our new situation many material benefits never before experienced by us. We now have physical roots, a permanent base of operation, a place from which we can invite lost souls to receive the Gospel. No longer will we be looked upon as wandering nomads, as a possible "fly by night" group that is here today and gone tomorrow."

#### AND NOW . . .

This well written report of Pastor Schierenbeck makes it evident that a major hindrance to a fruitful Gospel ministry has been removed. The modest investment of \$42,000 took care of that, together with all the manual labor.

Another obstacle remains, however — smack in the way of a full realization of opportunity. Like his namesake, Pastor David is a man of great good spirit and prowess; but his talent for Gospel ministering is partly unused. He still must work at other things for family support. Yet there is promise of change in this also. The CLC Mission Board is working toward the point where enough subsidy can be granted to provide a full-time worker in this field. As other subsidized churches progress in reducing their requests, the resources for this will begin to appear.

The congregation has a large turnover. You would think that Chicago had invented the idea of a "mobile society." Yet there is a stable base of committed Christians who travel up to 50 miles to worship. Mr. Emil Ruch and the

Maurice Tretbar family remain of the original nucleus.

The present membership is guided by Mr. Merrill Wuerch as chairman, Mr.



Immanuel Lutheran Church

Gene Georges as secretary, and Mr. Sterling Johnson as treasurer.

—Rollin A. Reim



Pastor D. Schierenbeck Family

## KOINONIA III

The Noun, Koinonos (continued): A koinonos may be a business partner or one who belongs to a group that has common characteristics. Jesus condemned the scribes and Pharisees as children of former generations who had killed the prophets — even though they disclaimed any spiritual relationship with them. They said they were not koinonoi (partakers) with the prophet murderers of the past. Paul states, as a self-evident fact, that people who participate in the pagan sacrificial feast make themselves koinonoi (partakes) of that pagan altar. So a koinonos may be a business partner, but more often in New Testament usage he is a spiritual partner, one sharing common beliefs, hopes, fears, and so on.

known as his second letter to the Corinthians Paul wrote of all the tribulations which he had experienced because his life's work was identified with Jesus Christ. But those sufferings

were dwarfed by the consolation that abounded in Christ. From his personal experience of both tribulation and consolation in Christ, Paul reaches out to the Corinthians. He draws them into that same circle. He wrote, "And our hope of you is steadfast, knowing, that as partakers (koinonoi) of the sufferings, so shall ye be also of the consolation (1:7)." The Corinthians too had experienced tribulation for Christ's sake. That made them eligible, so to speak, for the more abundant consolation which was available unto tribulation-sufferers in Christ Jesus. Here a koinonos is one who shares in both common tribulations and a common comfort.

Paul used the word, koinonos, in his letter to Philemon. You will recall that Paul wrote that brief letter in behalf of a run-away slave, Onesimus. Onesimus was the property of Philemon, but he had run away and had sought to lose himself in the big city of Rome. But

there he became a different kind of a slave that set him free in a way that he had never experienced before. Onesimus became a Christian. In that same moment he entered into a spiritual relationship with Paul and his master, Philemon, who was also a Christian. Paul sent Onesimus back to Philemon — not only as his slave but as his brother in Christ. Paul pleaded that Philemon receive his run-away slave in peace. Then he added a strong personal note: "If thou count me therefore a partner (koinonos), receive him as myself (v. 17)." Paul identified himself both with Philemon and also with Onesimus. They were bound together by a common spiritual tie — their faith in Jesus Christ. The word that the Spirit of God used to designate one so bound was koinonos.

The writer to the Hebrews used koinonoi as the word to express the thought that the Hebrews had been "companions" of those who had suffered tribulations for Christ's sake. In part they had been the victims of such persecution; in part they were in the same group with those who had been victimized by the persecution. (Heb. 10:33)

In his first epistle Peter used the word koinonos in connection with the sufferings that result from witnessing for Christ's sake, but pointed it in a different direction. He wrote (5:1), "The elders which are among you I

exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker (koinonos) of the glory that shall be revealed." In the preceding chapter Peter wrote of the sufferings for Christ's sake which fall to any faithful witness of the Lord. But those sufferings fade away when compared to the glory that lies ahead. All faithful witnesses of the Lord have been comforted in their sufferings for Christ by the assurance that just as they were koinonoi of His sufferings, so they shall be and are koinonoi of His glory.

In the opening verse of his second epistle Peter wrote of the fact that our Lord Jesus has given us "all things that pertain unto life and godliness." The result of receiving these spiritual blessings is that we have been made "partakers — Koinonoi — of the divine nature. (1:4)." The restoration of the image of God has been begun. Something new has been added to the Christian — new life, the man of faith, the indwelling Christ, being made a temple of the Holy Ghost. Here Peter calls it being made koinonoi — partakers of the divine nature. This is spiritual association, spiritual fellowship, spiritual identification of the highest order — an association, fellowship, identification with God Himself. The word chosen by the Spirit of God to name it is koinonos.

—P. Nolting

## THE TWO ADAMS

In the great chapter on the resurrection (I Corinthians 15) the Apostle Paul speaks of two men representing the entire human race. In verse 47 he calls them "the first man

and the second man." In verse 45 he calls both of them by the same name when he speaks of "the first Adam and the second Adam."

### THE FIRST ADAM SLIPPED

The first Adam slipped. He could

have and should have continued in the holy state in which he was created. He was endowed with all the necessary ability to remain in harmony with his Maker. There was no reason whatever why he could not have stood the test as the good angels did when the rebel angels were cast out of heaven, (II Pet. 2:4) Like the good angels he could have been forever confirmed in his state of holiness. But Adam chose to sin and brought the curse upon the earth and condemnation, misery, and death upon himself and all men. Of the earth and earthy like their forefather they die and sink into the dust from whence they are taken. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) In their natural state their souls cannot enter the new heaven and earth when they will be called forth from their graves on the last day. Instead they shall be cast body and soul into the lake of fire which is the second death, an endless living death. (Rev. 20:14)

So the first Adam has left every last one of his descendants in bad shape without God and without hope in this world or in that world to come. We should know this first Adam for what he is and for what he has done and see ourselves in him. **THAT MEANS TO KNOW OURSELVES AS LOST AND CONDEMNED SINNERS BY NATURE.** "There is no difference: for all have sinned and come short of the glory of God." (Rom. 3:23)

#### **THE SECOND ADAM STANDS THE TEST**

Knowing this we should know Him who comes to the rescue. Paul calls Him "the last Adam" and "the second man." He is a man in every respect. He has bones and flesh and a soul like ours that could be tempted. Like the first Adam, the second Adam was placed into this world holy, without spot and

blemish. Like the first Adam, this last Adam was put to the test. But the test was ten thousand times ten thousand times more severe. The first Adam faced the temptation as a grown-up. The second Adam grew up in a world of sinners and was assailed from the manger to the cross not only by Satan but also by multitudes of wicked men. They mocked and jeered Him, buffeted Him with fists, spit in His face, crowned His head with thorns, and drove nails through His hands and feet. They killed Him. His soul left His body. He died like any other man. But right down to that very death He lived in perfect obedience to the heavenly Father's will. He stood the test. He stepped in to substitute where the first Adam failed. He did this as his descendant by blood through the Virgin Mary and as our full flesh and blood brother through descent from our common ancestor, Adam.

#### **MORE THAN ADAM**

Here is Adam and yet more than Adam. Paul says I Cor. 15:47: "The first man is of the earth earthy: the second man is the Lord from heaven." The first Adam's life began when God breathed the breath of life into his body formed of the dust and he became a living soul. The second Adam's life was without beginning; for he was the eternal Lord from heaven. By His eternal will and power and that of His Father and the Spirit, with whom He is one in the Godhead, His human body and soul were conceived in the Virgin Mary. This was not for the purpose of His own life and existence **BUT SOLELY FOR THE PURPOSE OF PERFORMING THE MIRACLE OF THE AGES BY PAYING THE DEBT OF OUR SIN AND REMOVING ITS PENALTY FOR US.**

#### **RESURRECTION GLORY**

Having done this "He was declared to be the Son of God with power, according to the Spirit of holiness, by the



resurrection from the dead." His power rings out in I Corinthians 15. It rings out from the Gospels, through the Acts and the Epistles and the Revelations, like the sound of many mighty rushing waters. He has power to forgive; for He is the Captain of our salvation made perfect through suffering. We need not fear death for we are redeemed, restored, forgiven through His precious blood, and our souls shall live with Him in heaven. He has power to transform our natural, earthly bodies on the day of resurrection for "He shall change our vile body that it may be fashioned like unto His glorious body." (Phil. 3:21)

"As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49) We will be way ahead of Adam who didn't see God in his untransformed body. We'll see Him face to face. (I Cor. 13:12) "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (I John 3:2)

Glorified, I shall anew  
With this flesh then be enshrouded;  
In this body I shall view  
God, my Lord, with eyes unclouded;  
In this flesh I then shall see  
Jesus Christ eternally.

Otto J. Eckert.

## Announcements

### SUMMER SEMINAR AT ILC

#### FOR PASTORS AND TEACHERS

Dates: July 5 through 9, 1971.

Courses of study:

Pastors: Exegesis of portions of Isaiah — 5 periods — (Prof. G. Radtke).

Studies in the Life and Works of Luther — 5 periods — (Pastor O. Eckert).

Teachers: Modern Math — A Second Look — 2 periods — (Prof. R. Roehl).

Art Masterpieces — 3 periods — (Prof. P. Koch).

The Negro in American History — 3 periods — (Mrs. Adelgunde Schaller).

Poetry of Robert Frost — 2 periods — (Prof. J. Lau).

#### JOINT STUDIES FOR PASTORS AND TEACHERS:

"Leading Ideas" in Isaiah — 5 periods — (Pastor Clifford Kuehne).

Book Reviews — 5 periods — (Prof. C. M. Gullerud and Pastor L. Schierenbeck)

Interested pastors, teachers and others are asked to correspond with the Seminar Committee, Immanuel Lutheran College, West Grover Road, Eau Claire, Wis. 54701.

### CORRECTION

The time of Sunday service during the summer, June through August, for Holy Cross Lutheran Church, Phoenix, Arizona, as listed in the 1971 CLC Directory is no longer correct. It will be 9:30 A.M. instead of 8:30 A.M. as listed. Sunday School will be at 8:30 A.M.

Paul Fleischer, Pastor

### NAMES REQUESTED

Under the auspices of the Mission Board Pastor H.E. Rutz of Clarkston, Wash., is conducting services in Emmett, Idaho. Pastor Rutz would like to be notified of anyone in the Emmett-Boise, Idaho, area who might be interested in this activity.

Pastor H.E. Rutz  
1040 11th St.

Clarkstone, Wash. 99403

**CHURCH OF THE LUTHERAN CONFESSION**  
**TREASURER'S REPORT**  
**July 1, 1971 to March 1, 1971**

<b>RECEIPTS:</b>	<b>FEBRUARY</b>	<b>TO DATE</b>
Offerings	\$ 8,940.46	\$ 83,705.74
Memorials	52.00	687.00
Insurance Refund	—	126.00
ILC Revenue, Board & Room	6,273.00	44,599.00
ILC Revenue, Tuition	3,903.00	21,851.00
ILC Revenue, Other	20.00	520.00
<b>TOTAL RECEIPTS</b>	<b>\$19,188.46</b>	<b>\$151,488.74</b>
<b>DISBURSEMENTS:</b>		
General Administration	\$ 385.34	\$ 1,619.89
Retirement Fund	200.00	1,600.00
Emergency Support	—	2,375.00
Capital Investments	870.00	8,022.96
Home Missions & Administration	5,139.96	44,516.00
Japan Mission	575.00	4,600.00
ILC, Educational Budget	5,709.77	41,089.59
ILC, Auxiliary Services Budget	4,555.96	28,007.51
ILC, Insurance	—	1,851.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$17,436.03</b>	<b>\$133,681.95</b>
<b>CASH BALANCE, March 1, 1971</b>	<b>\$ 1,752.43</b>	<b>\$ 17,806.79</b>

**10th ANNIVERSARY      THANKOFFERING**

Offerings	\$ 2,938.35	\$209,621.56
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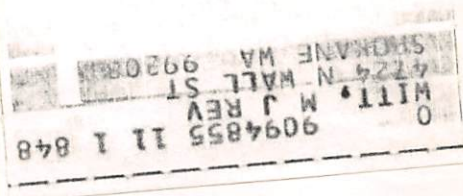
Respectfully Submitted, Lowell R. Moen, Treasurer

**COMPARATIVE FIGURES**

	<b>FEBRUARY</b>	<b>8 MONTHS</b>
Budgetary Offerings Needed	\$11,250.00	\$90,000.00
Budgetary Offerings Received	\$ 8,940.00	\$83,705.74
Budgetary Offerings, 1969-1970	\$ 7,602.91	\$86,990.51
Increase, 1970-1971	\$ 1,337.55	
Decrease, 1970-1971		\$ 3,284.77

Board of Trustees,  
L. W. Schierenbeck, Chairman

GETHSEMANE LUTHERAN CHURCH  
E. 11315 BROADWAY  
SPOKANE, WA. 99206



The Lutheran Spokesman. Published monthly at 22 No. State St., New Ulm, Minn., 56073, as an official organ of the Church of the Lutheran Confession, the issues appearing near the first of each month. Editor: G. Sydow, 22 No. State St., New Ulm, Minn. 56073; Church News Editor: R. Reim, 994 Emerald Hill Road, Redwood City, Calif. 94061; Associate Editor, N. Reim; Contributors: O.J. Eckert, M. Galstad, C. Kuehne, D. Lau, D. Redlin, C. Thurow.

Second Class Postage paid at New Ulm, Minn. 56073. Postmaster: Send notice on

Form 3579 to the Lutheran Spokesman, 22 No. State St., New Ulm, Minn., 56073.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news items should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: P. Sydow, 22 No. State St., New Ulm, Minn. 56073. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.