

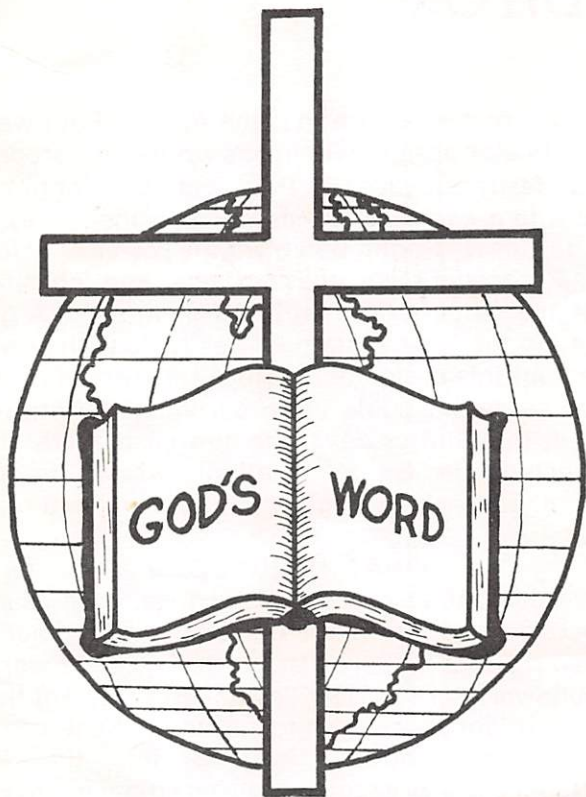
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LUTHERAN

SPOKESMAN



THE WORLD — “Go ye into all the world. . .”

THE BIBLE — “Preach the word. . .”

THE CROSS — “We preach Christ crucified. . .”

FROM
THE



EDITOR

Some Mocked:

Others Believed.

Most of us are well aware that the Apostle Paul was chosen by God for a particular assignment in His witnessing program. In Acts we read that Jesus appeared to Paul and spoke to him of the Gentiles, "unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." A great deal of what we read in the New Testament has to do with how the Apostle Paul carried out this assignment. Since this record is left for us by divine will it serves to guide us in our further fulfillment of this assignment in these latter days. We do well to study the efforts of Paul in preaching the Gospel in all the world. He serves as an example of a zealous, a highly motivated, and a successful missionary.

WHAT IS SUCCESS?

When we think of success in mission work we usually have in mind numbers being added to the Christian group. Paul's preaching accomplished this. Many were brought to faith. His work in Europe laid the groundwork for the New Testament spread of the Gospel. In view of this, it might shock a bit to say that, if one chose, he could from Scripture make quite a case for this, that Paul was a missionary failure. His preaching aroused antagonism. He was often opposed with violent words and actions. He was whipped, and imprisoned, and thrown out of town. One might conclude that Paul was very poor in analyzing his audience and saying the appropriate words that would invite attention and gain approval. Since he ran into so much trouble there must have been something wrong with him and his approach. He was a "dud" as a missionary.

How is it with this? In Acts 13, we find Paul speaking in the synagogue at Antioch of Pisidia. He is preaching to Jews. He gives

evidence that he knows their history very well. He knows, also, how the Jews in Jerusalem treated Jesus of Nazareth when He claimed to be the Messiah of God. He was well aware that as the apostles began their preaching ministry these same Jews imprisoned Peter and John and stoned Stephen. He was there and approved of it. He once hated Christ and sought to undermine and destroy the message of salvation in His Name.

BY CHOICE

In spite of this, that he knew how the Jews might react, he presented Christ in this way, "that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." We might ask: Did he have to make such a sharp contrast? Wasn't it enough to speak of Christ as the Savior from sin? Why did he have to bring up the matter of the law of Moses? That was a sensitive area with the Jews. And surely he shouldn't have set it aside so completely. Couldn't that have been done later?

Paul spoke as he did by choice. The law of Moses was imposed upon the children of Israel because they were a "stiff-necked and hard-hearted people." It was a "schoolmaster" until the time of Christ. They had directions, but like children couldn't find their way. Because of their wayward behavior they were "grounded," held in by curfews and restrictions. It was no compliment to them. But this law of Moses, which was a chastisement laid upon them, they perverted into a most cherished way of salvation. For misbehavior they were told to stand in the corner, but they made standing in the corner a means of standing before God. In so doing they were following the way of the flesh that always seeks favor with God by a pattern of behavior. Paul deliberately challenges them in that which was sensitive, lest they misunderstand. This sharp contrast between that which could be found in Christ, and not found in the law of Moses, made it quite clear that "there is none other name under heaven given among men, whereby we must be saved."

ADVERSE REACTION

There was adverse reaction in Antioch. We read that the Jews "stirred up" the people and "raised persecution" against Paul, and "expelled" him from their city. Failure again? Not so! The assignment is to "bear witness," to deliver the message. This was done. The rest is out of our hands. The work of the Holy Spirit is described as a "wind blowing where it listeth." Men plant, men water, but God giveth the increase. Our evaluation of what is failure in our mission would have less heartache and disappointment if we kept clearly in mind just how much we are expected to do.

Even in Antioch the Word accomplished "that whereunto it was sent." "Many" we are told desired to hear the Word and "as many as were ordained to eternal life believed." The elect are being gathered, the Church is being built, and the gates of hell cannot stop it.

THE OFFENSE OF THE CROSS STANDS

In his letters Paul speaks often of "offense." In most everything he was very mindful of not causing offense. Wherever he was, among Jews, among Gentiles, he was flexible. He adapted himself to their ways and customs, their likes and dislikes. But when it came to preaching Christ crucified — if that offended, it had to stand. He understood about this "offense of the cross." He knows that it followed out of what Jesus said, "because you love me the world will hate you." Sinful man hates to be told he cannot save himself. But to avoid the "offense of the cross" means not preaching the Gospel, and then no one is saved. Preaching Christ is an either-or proposition. It puts at naught all opposition. Whether this constitutes a "hard saying," and some mock and turn away, is not our concern. The Lord says to a Christian, "You're my messenger boy. Deliver the message. I am the Savior."

-G. Sydow

"And Stealing Will Continue Stealing"

Gambling! It seems a good time to bring the subject up — not only because of practices that are common in many of our communities, but also because of several facts brought forward in a recent issue of the U.S. News and World Report (May 24, 1971, pages 37-39).

A GROWING TREND

The article in U.S. News points out that at present three states are administering state-wide lotteries. It says that "One sweepstakes official expects that the number of lottery States will rise to 10 within the next two years. Some foresee the day when almost every state will operate a lottery and compete with each other for the bets of

all Americans as well as foreigners."

We are told that there is "rising pressure" also for states to run other types of gambling. The article lists the following as examples: off-track betting (which in New York City showed a 1 million dollar "handle" for the May 1 Kentucky Derby), legalized betting at horse and dog races within the states, pari-mutuel cockfighting, games of chance such as bingo and lotto, jai-alai betting, state-run sports pools, and state-run gambling casinos offering such games as roulette and blackjack.

A CHANGE IN THINKING

The article indicates that behind this trend lies a change in thinking among

many Americans: "These developments indicate a changing attitude toward gambling. . . Lottery directors say that criticism from the clergy and others about the immorality of gambling has mostly subsided."

WHY PEOPLE LIKE GAMBLING

The appeals of gambling are as old as sin itself, among them being the fleshly desire to get something for nothing and the covetous hope to get rich quick. The U.S. News says as much when it states: "As prizes get richer and drawings more numerous, lotteries are also attracting a growing number of Americans who welcome a possible short cut to Easy Street — with no worries about brushes with the law."

HOW PEOPLE JUSTIFY GAMBLING

The last part of the above quotation indicates how more and more people are justifying gambling. Various forms of gambling have been legalized by certain states, and people are inclined to regard "being legal" as equivalent to "being right." If the state legalizes gambling, they are then inclined to regard such gambling as being morally acceptable.

Luther indicates in a sermon on the Seventh Commandment ("Thou shalt not steal") another reason why so few people regard gambling as stealing. He says concerning the gambler who has won something: "Yet he is not held to make restitution, because in the eyes of men he is not robbing and is not, against the will of its owner, taking property that does not belong to him." Thus people have narrowed down the Seventh Commandment to so great an extent, that "stealing" for them includes only the direct taking of another person's property against his will.

WHAT THE BIBLE SAYS

We realize that few people any longer regard the Bible as a binding authority in matters of faith and life. The Ten Commandments have become in the thinking of most people an outworn code of morality which is no longer valid for our "progressive" and "enlightened" America.

But the will of God cannot be set aside so easily. Christ says: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:18) We are reminded of what the poet Lowell says:

In vain we call old notions fudge
And bend our conscience to our
dealing.

The Ten Commandments will not
budge,
And stealing will continue
stealing.

What does the Bible say on this subject? Consider Ephesians 4:28: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Stealing includes, therefore, also such things as these: 1) seeking the property of another person without working for it, and 2) not giving of our own property to those who are in need. Have generations of Christians been wrong, then, in regarding gambling as a form of stealing? For it aims at getting another person's money without earning it, and it seeks to take away from our neighbor rather than giving to him in his need.

Again Scripture says: "Nobody should look for his own good, but

everybody for the good of the other person." (I Cor. 10:24, Beck translation) Gambling turns this completely around, for in gambling a person does seek his own and not his neighbor's good!

On the basis of such Scripture passages as the above, we have learned to confess in the explanation to the Seventh Commandment: "We should fear and love God that we may not take our neighbor's money or goods. . . , but help him to improve and protect his property and business." How, then, can gambling be pleasing to God, when it seeks to take our neighbors' money, and does not help him protect his property? The fact that our neighbor, by joining in the gambling, risks the loss of his property does not give us the right to take it. Christian love should prompt us rather to discourage him from such gambling, for in that way we can help him to protect his property.

A QUOTATION

That we should find it necessary to speak on the subject of gambling is nothing new. Luther, for example, once preached: "The question is put whether gamblers are thieves and should be held to restore what they have won. That gamblers commit the sins of greed and covetousness (at least those who play for gain) and, therefore, are thieves before God and lust after that which belongs to another, is very clear. For no one gambles with another in order to give him what is his (for he could do that without gambling), not in order to lose what is his, and not in order to seek the gain of the other man as though it were his own. This is why gambling is always contrary to love and is motivated by greed, because a man seeks, to the harm of another, what does not belong to him."

THE CHRISTIAN'S POSITION

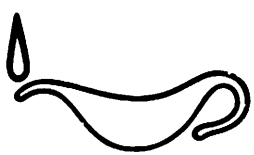
Even if all fifty states should legalize gambling, God's Law on stealing will continue to stand. And a true believer will strive to heed His heavenly Father's will — out of love to Christ, who "though He was rich, yet for your sakes He became poor, that he through His poverty might be rich." 2 Cor. 8:9. Christ has fulfilled the Seventh Commandment perfectly for us by seeking, not His own interests, but our highest good — our eternal salvation! Will not this grace of Christ prompt the believer to seek, not his own selfish interests, but rather his neighbor's good?

A sensitive Christian will therefore avoid gambling — whether it be the "smaller" forms like penny ante or bingo, or the kinds with larger stakes. He will remember the exhortation of the holy writer: "Don't live like this world, but let yourselves be transformed by a renewing of your minds so you can test and be sure what God wants, what is good and pleasing and perfect." (Rom. 12:2, Beck)

The Law of God is good and wise
And sets His will before our eyes,
Shows us the way of
righteousness,
And dooms to death when we
transgress.

To those who help in Christ have
found
And would in works of love
abound
It shows what deeds are His
delight
And should be done as good and
right.

(Lutheran Hymnal, 295:1, 3)



Eyes To See

MORE REVOLUTION. This time the revolutionaries don't carry weapons. Their trip to reality is not on drugs. They accost people on the streets and make a blessed nuisance of themselves. They go by various names. One of the most common is "Jesus-people."

We are reminded of Newton's observation: for every action there is an opposite and equal reaction. We don't know much about the opposite and equal part; but there has definitely been a reaction against some of the less desirable revolutionaries of our day. These young, long hair and all, have taken to the streets with a different message. Now there is, as Time magazine names it, the Jesus Revolution.

To be sure there are those whose use of the divine Son's name is nothing more than another slogan for this year's big movement. You see, many like to join causes, no matter the cause. No doubt, some of them have been attracted by the word "peace" (Jesus did use it), which they use to justify more political action to end the war in Vietnam. And among the Jesus-people are those who are attempting to force their church bodies to different channels of action in the social sphere.

The Time reporter made abundant reference to the name Jesus; he reported on where and what type of people. His lack of reference to the "why" of Jesus is certainly no indication that there are not genuine Spirit-movements among those of them who hear and read the Gospel of the forgiveness of sins in Christ.

Things are different among them.

They carry their message to the people on the street, stopping them to speak of Jesus. They carry Bibles with them at all times, refering to them as do the Red Guard of China to the Sayings of Mao Tse Tung. They also spend a lot of time studying, reading, discussing, even arguing what the Bible says.

The music of this revolution is sometimes good, sometimes not so good. Great hymns have been sung to familiar folk-melody. Other songs have done nothing more than neutralize the message with a picture of Jesus totally inconsistent with God's information about Him and His work.

There's different form. The new revolutionaries are content to get along without church buildings, meeting whenever and wherever the occasion suits. Some of their number nail organizational complacency to the well-known wall by pointing out the inconsistency of those whose Sunday morning confession does not match their Monday through Saturday living. Others, making a mockery of the way "we" do things, stand condemned by being as exclusive about their way of doing things as we might be tempted to be about ours.

Our judgment is not necessarily condemnation, since God can and does perform His marvelous work in many forms among a variety of people. Our simple concern is that Jesus' name is not made an excuse for another fad. Nor do we fail to notice where their statements about the Savior disagree with His own words. If and when, however, the Gospel is preached, many could be helped. The drug addict has an

alternative to his unreal world. The violent learn of the peace of God which passes all understanding. The criminal hears the Savior's advice, "Go and sin no more."

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CONVENTION TIME. The world transacts its business. The churches of our country go about the same business every year or two.

Members of the Presbyterian Church U.S. are struggling for survival. The so-called Southern Presbyterians are being absorbed by a movement which the conservatives among them consider a death knell. Their convention "re-zoned" the presbyteries (a type of church government where power is vested in a group of "elders"). The reduction in number appears the first step in union negotiations with the United Presbyterian Church. Some don't like it.

The Southern Baptists had a few struggles of their own. In their convention in St. Louis last month they contended for and against the Broad-

man Commentator, an official exposition of Scripture in that church body. It seems the present volume says that God didn't tell Abraham to sacrifice his son Isaac, since that would be inhumane. Those in the group fighting for the Biblical account persuaded the convention to fire the author.

A bit closer to home. The Lutheran Church — Missouri Synod will have had their convention during the middle of July. The Wisconsin Ev. Lutheran Synod also meets this summer during August. The Church of the Lutheran Confession next meets in convention July 12-15, 1972.

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BRAVO. One doctor answers an inquirers question about the advisability of abortion, pre-marital sex, and the Pill: 'Maybe my generation gap is showing, but I see nothing in the world to change my belief that young people have to grow up, and it's not my province to find some way for them to remain adolescent hedonists.'

—M. Sydow

Koinonia VI

The noun, Koinonia: The best known passage in which the noun, koinonia, occurs is I Corinthians 10:16, "The cup of blessing which we bless, it is not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Notice that "koinonia" is translated with the word "communion," rather than "fellowship." We have "fellowship" of faith which manifests itself in our confession. We may also use the English word

"communion" to give expression to such a relationship with Christ and fellow-believers. But here in this passage the relationship is that between the consecrated bread and wine and the body and blood of Christ. "Fellowship" would not be the proper English word. "Communion" does express the thought, but confronts the human mind with a mystery. The reason for this is that the substance of the matter is and remains beyond diagnosis or analysis by the human

mind — namely, that Christ's body and blood are essentially and substantially present in, with, and under the bread and wine and so are received orally or eaten and drunk by every communicant.

RECENT TRANSLATIONS

The newer translations wrestle with the problem of translating "koinonia." "The cup of blessing which we bless, is it not a participating in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" (RSV) "The cup of blessing which we bless, is it not a very sharing in the blood of Christ? When we break the bread do we not actually share in the body of Christ?" (Phillips) "When we bless 'the cup of blessing,' is it not a means of sharing in the blood of Christ? When we break the bread, is it not a means of sharing in the body of Christ?" (NEB)

These words of St. Paul are identical with the words of Jesus Himself when He instituted "The Lord's Supper" or "Holy Communion" as the basis or foundation for the doctrine of the Real Presence of Christ's body and blood in the Sacrament as opposed to the false doctrine that the bread and wine are but symbols of the absent body and blood of Christ. Here are some paragraphs from Article VII "Of the Holy Supper" from The Formula of Concord, in which the words of St. Paul are treated:

CONFESSIONAL STATEMENTS

"So also that repetition, confirmation and explanation of the words of Christ which St. Paul makes I Cor. 10:16, where he writes as follows: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' is to be considered with all diligence and seriousness (accurately), as an especially clear testimony of the true,

essential presence and distribution of the body and blood of Christ in the Supper. From this we clearly learn that not only the cup which Christ blessed at the first Supper, and not only the bread which Christ broke and distributed, but also that which we break and bless, is the communion of the body and blood of Christ, so that all who eat this bread and drink of this cup truly receive, and are partakers of, the true body and blood of Christ. For if the body of Christ were present and partaken of, not truly and essentially, but only according to its power and efficacy, the bread would have to be called, not a communion of the body, but of the Spirit, power, and benefits of Christ, as the Apology argues and concludes. And if Paul were speaking only of the spiritual communion of the body of Christ through faith, as the Sacramentarians pervert this passage, he would not say that the bread, but that the spirit or faith, was the communion of the body of Christ. But as he says that the bread is the communion of the body of Christ, that all who partake of the consecrated bread also become partakers of the body of Christ, he must indeed be speaking, not of a spiritual, but of a sacramental or oral participation of the body of Christ, which is common to godly and godless Christians (Christians only in name).

"This is shown also by the causes and circumstances of this entire exposition of St. Paul, in which he deters and warns those who ate of offerings to idols and had fellowship with heathen devil-worship, and nevertheless went also to the table of the Lord and Christ, lest they receive the body and blood of Christ for judgment and condemnation to themselves. For since all those who become partakers of the consecrated and broken bread in the Supper have communion also with the body of Christ, St. Paul indeed cannot be

speaking of spiritual communion with Christ, which no man can abuse, and against which also no one is to be warned."

"Therefore also our dear fathers and predecessors, as Luther and other pure teachers of the Augsburg Confession, explain this statement of Paul with such words that it accords most fully with the words of Christ when they write thus: The Bread which we break is the distributed body of Christ, or the common (communicated) body of Christ, distributed to those who receive the broken bread.

"By this simple, well-founded exposition of this glorious testimony, I Cor. 10, we unanimously abide, and we are justly astonished that some are so bold as to venture now to cite this passage, which they themselves previously opposed to the Sacramentarians, as a foundation for their error, that in the Supper the body of Christ is partaken of spiritually only. . .

"For that not only the godly, pious and believing Christians, but also the unworthy, godless hypocrites, as Judas and his ilk, who have no spiritual communion with Christ, and go to the

Table of the Lord without true repentance and conversion to God, also receive orally in the Sacrament the true body and (true) blood of Christ, and by their unworthy eating and drinking grievously sin against the body and blood of Christ, St. Paul teaches expressly. For he says, I Cor. 11:27, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, sins not merely against the bread and wine, not merely against the signs and symbols of the body and blood, but 'shall be guilty of the body and blood of the Lord Jesus Christ,' which as there (in the Holy Supper) present, he dishonors, abuses, and disgraces, as the Jews, who in very deed violated the body of Christ and killed Him: just as the ancient Christian Fathers and church-teachers unanimously have understood and explained this passage."

Thus when Jesus said, "This is My body," He stated a truth that St. Paul repeated by saying that the "bread which we break is. . . the communion of the body of Christ." This is a "koinonia" that occurs only in the Lord's Supper.

—P. Nolting

Know The Scriptures III

TEXTUAL CRITICISM

How can we possibly know the Scriptures as they were originally inspired by the Holy Spirit and written down by the prophets, evangelists and apostles, since we no longer have their original autographs? We saw how God has preserved His message for us by means of many witnesses: the manuscripts, copies in the original language of the autographs; the versions, translations of these manuscripts

into the common language of the day; and the quotations from early church writers. But we also saw how it became possible for numerous errors to creep into the texts, due to unintentional slips of the pen or to deliberate, although honest, changes by the scribe. How does one now go about determining what is good and what is bad?

The science that concerns itself with recovering the exact words of the author's original writing from the

many witnesses that exist is called "textual criticism." Because the textual critic knows that the only way to have a reliable translation that can be read and understood by the people of any age, there must be a reliable source. He knows that translations from a faulty original will be faulty likewise, so he tries to weed out the chaff of bad readings, slips and changes, ending up with as nearly as possible, the autographs of the "holy men of God." Over the past three or four centuries, there has developed a basic set of "rules" for the serious textual critic. These are not hard and fast, but they serve as general principles to guide the critic's task of sifting, sorting, weighing and weeding. Before we discuss the witnesses themselves, we want to take a brief look at these rules.

AGE

Generally, the earlier the manuscript, the more likely it is to be correct. If an error has crept into a manuscript, it will probably be repeated by the next copyist; and he, in turn, may add errors of his own. As the number of copies increases, therefore, the errors will likely also increase. You can easily test this yourself by copying several pages of the Bible, handing your manuscript on to a friend to copy, and he to another, and so on. Then compare the tenth copy with the original to see how many errors have crept in. This is only a general rule, however, since it is possible that a manuscript of 1500 A.D. was copied directly from one of 300 A.D. and thus would be more correct than one dated 500 A.D. In the above example, the tenth copy would have resembled the original more exactly if it had been made from the third rather than the ninth.

DEGREE OF DIFFICULTY

Where the wording of two or more

manuscripts disagrees, usually the more difficult reading is to be preferred, unless it is an obvious blunder. The scribes, as do we all, had a tendency to try to improve upon a passage or word which they did not understand. They would not, on the other hand, intentionally substitute a harsh or unusual reading for one that was clear and understandable.

Here we may also include the rule that the shorter reading is to be preferred over the longer. The copyist would more likely add or insert words and phrases than omit them, sometimes as comments on the margins or between the lines and sometimes in the text itself. You can see that the next copyist might easily include these additions as part of the text in the interest of passing along a complete, neat copy to his successors.

QUALITY vs. QUANTITY

Another principle of textual criticism is that the sources of a variant reading must be carefully sifted and classified, and the authorities must be weighed rather than counted. One independent manuscript may be worth more than a hundred copies made from the same original. In other words, quality is much more important than quantity.

Wescott and Hart, mentioned earlier, have separated the manuscripts, versions and other writings into categories or families, (we refer now to witnesses of the New Testament), namely,

- 1) the Western, which has a tendency to paraphrase and insert words from parallel passages or other sources;
- 2) the Alexandrian, which is much purer, but has a tendency to polish the language;
- 3) the Syrian, which borrowed from all sources in an effort to remove stumbling-blocks and to present the New Testament in a smooth and attractive form; and

4) the neutral, which comes nearest the original of the apostles and whose few sources are the oldest known to be in existence.

You can see that, if one reading for a word or verse is found in family (1) or (3) or even both of them and the manuscripts in family (4) support a different reading, the textual critic would be moved to choose the latter because it would be supported by the best authorities, rather than the most.

SAME OR DIFFERENT

In the Gospels particularly we find many parallel texts relating various incidents in the life of our Lord or reporting His discourses with His disciples. In such parallel texts, where different readings are found, they are usually preferred over identical readings. The evangelists all paint but one picture of Jesus: He is the Son of God. Yet each of them often uses different words and expressions in describing Him and in reporting His sayings. Over the years the scribes tended to harmonize these parallel passages, whether by design or by accident we cannot say. In such instances, the text that preserves these tiny differences is usually preferred.

THERE ARE MORE

These are not the only principles

followed by the textual critic in his efforts to establish a text that is as close to the original autograph as possible. The others are more technical. When he follows these rules, the mass of variant readings become an asset rather than a liability. What you and I might consider to be a maze of bewildering words and phrases, the trained critic will regard as a wealth of material in which is preserved the original reading. Convinced of this, he will set to work to find it.

And so he has. Several learned scholars have made such exhaustive studies. Notable among them are the aforementioned Wescott and Hart. Applying the above principles to the existing manuscripts, versions, and writings of the Fathers, they have reconstructed or restored a Greek New Testament which stands in the front ranks today, 90 years after it was published. New discoveries have been made as late as 1958, papyri which are more than 100 years older than any used in the Greek text of 1881, but none of them diminishes the confidence your pastor places in the texts he uses in his study and whose richness he transmits to you in the sermon and Bible study.

Elton A. Hallauer

Why The Change

We have seen that the theory that the word was created suddenly and all at once and not in six successive 24 hour days came into the church by way of pagan philosophy long before the Reformation through Hilary (died 366 A.D.) and Augustine (354-430 A.D.). Thomas Aquinas who lived closer to the time of the Reformation (1225-1274 A.D.) expressed the thought that the chronological order of Genesis ch. 1

seemed more simple at first sight, but held that the explanation of a sudden and all at once creation was "more rational, more ingenious, and more efficacious in defending the Holy Scriptures against scoffers"

But interpreting any truth of the Bible so as to make it sound more rational and more acceptable to the worldly-wise puts one on slippery ground where you slide first in one

direction and then in another. For what seems rational or reasonable today may appear to be very irrational and unreasonable tomorrow. And so we note a change from the theory of a sudden creation. In a Roman Catholic writing of 1874 the evening and the morning of Gen. ch. 1 are explained as the beginning and the end of long periods of time during which the creation or coming into being of the things mentioned took place. The days are the periods. Why the change?

A NEW THEORY

No doubt Charles Darwin (1809-1882) had much to do with this change. He set forth a theory of evolution in his *ORIGIN OF SPECIES* (1859). Like the writings of the ancient philosophers in their day, it also attracted world-wide attention. According to Darwin's theory all living beings evolved or developed from earlier rudimentary organisms through various stages and periods and through long ages. He came to this conclusion as he noted the variations and changes in the forms of life he studied.

Admittedly there have been and still are changes and variations in the kinds God created. Since 1700 A.D. 500 varieties of sweet peas have developed from a single sweet pea. From a few wild dogs 200 different breeds have come, big ones, little ones, long ones, short ones, etc. And what about man? Was Adam, black, white, yellow, brown, or red? We don't know. But one thing we do know and that is that the five races (and some figure that there are 160 races and sub-races) have all come from Adam. "He hath made of one blood all nations of men for to dwell on all the earth". Acts 17:26. God wanted variety. He made the kinds so that changes would take place within them — but of course, within the limits He has set; for a man will always be a man, a dog a dog, and a sweet-pea a

sweet-pea. There is no going over of one kind to another or new kind. Likewise research in fossils shows no so-called "missing links" or transitional forms of life from one kind to another.

THE GREAT FALLACY

The fallacy of evolution is that it jumps from the observation of variations in kinds to the conclusion of evolution of kinds and imagines a development from a primeval cell to fish, to mammal and thence to man. This is only one of the many flaws found in the theory of evolution. Scientific research is good but theorizing with the facts it turns up and asserting a theory to be a fact is no longer science but folly.

Then why is evolution taught as a fact by some? At a lecture course some time ago this question was put to a lecturer from a leading university (Madison) who was well acquainted with scientific research. With a broad and amused smile the good doctor answered: "The true scientists are very philosophical about evolution. They do not accept it as a fact but only as a theory. But these high school teachers who take courses are the ones. They go back home and teach it as a fact." But it goes much farther than that. Newspapers, magazines, billboard ads, the TV and radio, all at numerous times and in various connections speak of evolution as though it were a fact. At least my dictionary is honest. It defines evolution as a "theory" and a theory as a "plan or scheme existing in the mind only; a speculative or conjectural view of something."

HOLD TO THE WORD

At a recent confirmation class the questions and the discussion turned to evolution and from there were led to instantaneous creation. Evolution was roundly rejected as wholly unacceptable, sudden creation seemed less

objectionable but unacceptable because "that isn't the way God says it".

That brings us back to the rationalization of a sudden creation by Thomas Aquinas who wanted to prove the truths of God's Word by rational argumentation. He set up a whole theological system on that basis. But he didn't prove any of the truths of the Bible by rationalizing them to be more acceptable to human reason. Instead he supported old errors and brought in new ones. He played no small part in building the rationalistic system of Rome as it is today. Of him Luther says: "He is the fountain and basic soup (Grundsuppe) of all heresy, error, and destruction of the Gospel, as his books prove." This is a warning. Rationalization often begins at Gen. 1.

We have had such rationalization in the Synodical Conference as early as the twenties of this century. The churches of Luther's name are full of it today and other errors increase.

Luther, thoroughly schooled in the ancient philosophers, the church fathers, the scholastics, and in dialectics, threw all their rationalizations including those on Gen. 1 on a heap, returned to the Word alone and said: "We must note how God says it." May we ever do the same with the rationalizations of our day as we stand in reverent awe before the simple, beautiful, lofty, and sublime divine revelation of Gen. 1. It speaks for itself. It wants to be believed not rationalized. Human rationalizations only botch it up. But in spite of them all it will stand forever.

I paused last eve beside the blacksmith's door
 And heard the anvil ring, the vesper's chime,
 And looking in I saw upon the floor
 Old hammers, worn with beating years of time.
 "How many anvils have you had," said I,
 "To wear and batter all those hammers so?"
 "Just one," he answered. Then with a twinkling eye:
 "The anvil wears the hammers out, you know."
 And so, I thought, the anvil of God's Word
 For ages skeptics' blows have beat upon:
 But though the noise of falling blows was heard,
 The anvil is unchanged — the hammers gone. (Anon.)

Otto J. Eckert.

Announcements

ORDINATION

On June 13, 1971, with the authorization of President R. Reim, David Koenig was ordained and in-

stalled by the undersigned as pastor of Peace congregation, Mission, So. Dakota, and St. Paul's congregation, White River, So. Dakota.

Michael Sydow

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
July 1, 1970 to July 1, 1971**

<u>RECEIPTS:</u>	<u>JUNE</u>	<u>TO DATE</u>
Offerings	\$15,602.85	\$128,248.40
Memorials	51.00	738.00
Insurance Refund	_____	126.00
ILC Revenue, Board and Room	4,769.00	56,903.00
ILC Revenue, Tuition	698.00	25,311.00
ILC Revenue, Other	_____	<u>545.00</u>
TOTAL RECEIPTS	\$21,120.85	\$211,871.40
<u>DISBURSEMENTS:</u>		
General Administration	\$ 216.42	\$ 2,077.88
Retirement Fund	200.00	2,400.00
Emergency Support	_____	2,575.00
Capital Investments	1,126.00	12,289.96
Home Missions and Administration	5,481.95	66,628.59
Japan Mission	565.00	8,870.00
ILC, Educational Budget	5,754.24	62,757.05
ILC, Auxiliary Services Budget	6,581.90	48,196.90
ILC, Extra-budgetary	_____	19.00
ILC, Insurance	335.00	<u>2,211.00</u>
TOTAL DISBURSEMENTS	\$20,260.51	\$208,025.38
CASH BALANCE, July 1, 1971	\$ 860.34	\$ 3,846.02

10TH ANNIVERSARY THANKOFFERING

Offerings	\$ 1,845.13	\$216,750.04
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Respectfully Submitted,
Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

| | <u>JUNE</u> | <u>12 MONTHS</u> |
|---|-------------|------------------|
| Budgetary Offerings Needed | \$11,250.00 | \$135,000.00 |
| Budgetary Offerings Received | \$15,602.85 | \$128,248.40 |
| SURPLUS | \$ 4,352.85 | |
| DEFICIT | | \$ 6,751.60 |
| + + + + + + + + + + + | | |
| Budgetary Offerings, 1969-1970 | \$14,197.12 | \$127,605.74 |
| Increase, 1970-1971 | \$ 1,405.73 | \$ 642.66 |
| Board of Trustees,
L.W. Schierenbeck, Chairman | | |

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(Cover design, Pastor M. Eibs)

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