

LUTHERAN

J. J.
Paul W. Schaller APRIL 1973
S. D. G. VOL. 15, NO. 10

SPOKESMAN



HE IS

RISEN

Some More "No Wickedness"

A recent "letter to the editor" in a daily newspaper brings to attention a glaring omission in the current anti-abortion campaign. A woman writes: "Last week you advocated birth-control education for the young and readily available birth control for all. Perhaps that's the lesser of two evils, but what you are saying is that we need to assist getting away with the sin of adultery. I haven't seen any suggestions for courses on getting away with robbery, murder or any other sin. Since we are demoting morals, let's assist in all areas, shall we?"

Putting the irony aside, the lady has a point. There is a trend in our society encouraging "the way of an adulterous woman; she eateth and wipeth her mouth, and saith, I have done no wickedness." The effort is to make adultery an accepted and respectable way of life. In all the anti-abortion literature we have read, and we agree with the most of it, much is said on the issue itself, something is said on providing more facilities and help for unwed mothers and unwanted infants, but nothing is said about the sin of fornication and adultery which also comes into the picture and plays an underlying role in the hue and cry for "abortion on demand." Which leads to this, that we are not going to get at the root of the abortion problem until we get at the marriage problem.

A Disturbing Development

Recent publications are featuring articles on a prevailing attitude over against marriage. The February '72 McCall's has one asking, "Is Anyone Faithful Anymore?" Beginning with the January issue of the Reader's Digest, Lester Velie is running a series on the

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 during the first week of each month. Editor: G. Sydow, 22 No. State St., New Ulm, Minn. 56073; Associate Editor: M. Eibs, Box 63, Sanborn, Minn. 56083; Church News Editor: R. Reim, 994 Emerald Hill Road, Redwood City, Calif. 94061; Staff: E. Albrecht, G. Barthels, W. Bernthal, H. Duehlmeier, O. Eckert, E. Hallauer, H. Hasse, P. Koch, D. Lau, B. Naumann, N. Reim, E. Rutz, W. Schaller, D. Schierenbeck, M. Sydow, 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.

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.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news

supposed break-down of marriage, and the proposed alternatives. One prominent American is quoted as saying, "that the concept of lifelong fidelity and shared life, come what may. . .was no longer valid." The recurring cry is, "The days of the family, as we have known it, are over. Marriage is finished." New books on the subject, we are told, "without exception. . .imply a flight from the present, presumably outdated, family model." Cited as alternatives are "group marriages, homosexual marriage, communal families, and polygamy."

It appears that a good share of the impetus for all this comes from our college campuses. At a last year's conference in Dallas to discuss the future of the American family, 126 social scientists, psychologists and marriage counselors, most of whom taught college courses on marriage and the family, agreed rather happily that the "nuclear or conjugal family of father, mother and children was washed up, finished." One professor is supposed to have triumphantly stated, "Monogamy is dead."

Not Quite That Bad

The writers of these articles have conducted surveys and done research on the status of marriage and have come up with this that faithfulness and marriage as we commonly know it, are not quite so out-dated as some suppose. The writing on faithfulness says, "what I have found is a strong vote for it. . .that there is more fidelity than we recognize." And one of the Velie articles is entitled, "The Myth of the Vanishing Family." In fact, his overall purpose is to discount and work against this marriage destroying trend. However, these men arrive at their conclusions by sampling personal opinion. The closest thing giving indication of an underlying abiding principle is subjective sentiment and experience. This is not so reassuring. And when we take into account the present blatant and vulgar emphasis on sex, with the widespread breakdown of restraint on all forms of pornography, and the communication media's mania for popularizing this new life-style, we have reason to wonder about the long-range effect on our society. People, in particular the young, are being filled with all that is destructive of marriage and are hearing so little of that which would build it up. There is not only a decreasing interest in biblical Christianity, but also a turning away from the promptings of natural law.

A Matter of Sanctity

It would hardly seem necessary to point out that as Christians we have this entire matter settled for us in Scripture, but it might be well to review for ourselves just how explicit the Word of God really is: "Do you not know that the unrighteous shall not inherit the

Kingdom of God? Do not be deceived; neither fornicators nor idolators, nor adulterers, nor effeminate, nor homosexuals, . . . shall inherit the kingdom of God." "For this you know with certainty, that no immoral (one who commits sexual immorality) or impure person. . . has an inheritance in the kingdom of Christ or God." "Fornicators and adulterers God will judge." (1 Cor. 6:9-10; Eph. 5:5; Heb. 4:4; NASB)

As Christians we speak of the sanctity of life, which answers the abortion question, and the sanctity of marriage, which answers the faithfulness question. But where do we get this "sanctity" concept? It is something that comes from Scripture; learned there and believed through the working of the Holy Spirit. Our case rests on this. And that is why ultimately we feel at a loss when we try to argue these matters on social, political or economic grounds. Then we would not be saying what "we know and feel in our hearts." Our beliefs we happily proclaim, but disappointment will follow if we expect our kind of understanding and acceptance where the power of the Gospel has not wrought the resurrection miracle, from being "dead in trespasses and sins," to being "alive in Christ." For ourselves, it is always well to strengthen our sacred regard for the things of God. "But fornication, and all uncleanness. . . let it not be once named among you." (Eph. 5:3)

- G. Sydow

Life Begins At . . .

Some supposed sage has suggested that life begins at forty. But then I reckon a pre-schooler would note that life begins when he's in school. Or a pupil in school would say life begins when he's out of school. But then the young adult says that life begins when he's successful. And the successful business man can't wait until the children grow up and he can retire.

But ask a Christian, and he will say, "For to me, to live is Christ, and to die is gain." (Philippians 1:21 NASB)

Now wait a second! Everyone knows that no one gets off this world alive. Christ's critics suggest there is a basic flaw in this argument. It's not been the experience of the human mind that anyone with "all his marbles" could rationally suggest that there may be an advantage in dying. Death is final; or so they say. After all the classic example of an established premise to illustrate the rules of logic is: all men are mortal. They have arrived where one Calvin Linton has observed, "The delusion of a universe without God

has shown, through all its cosmetics, the lineaments (features — ed.) of a corpse.”

Life in Christ

Life begins with Christ. Without Him the ultimate statistic is as has been observed: one out of one dies. If there is no life after death, then the apostle Paul was rather stupid to put up with various beatings and indignities for preaching about resurrection and life. If there is no resurrection, then the world is one up on everyone who claims there will be future life. “If we have only hoped in Christ in this life, we are of all men most to be pitied.” (1 Corinthians 15: 19 NASB)

The anticipation of future glory begins with confidence in present circumstances. God’s way is clear. He was serious about the cause of death: sin. He was so serious about sin that He graciously offered an alternative to its devastation. He sent a Savior to obstruct the course of death, ending its dominion. And with death out of the way all that is left is Life. Life begins in Jesus and exerts such powerful influence it takes the sting and victory from death. Life begins with Jesus, all other circumstances and ages aside.

Change the Definition

A few years ago Thomas Altizer suggested that God is dead. His statement raised indignant protests. However, a few of the more wise observed that although God is not dead, there is precious little evidence that He is alive.

The trouble is that all too few have transferred the assertion of life and resurrection to a personal, time-and-energy consuming obsession. It’s just too convenient and desirable to hold on to some of death’s ways. After all the easiest way to be rich is to change the definition. Somebody might think that riches is having a lot of money. Another may disagree, since he has land and valuable paintings. So change the definition. Decide that a rich person is one who collects angleworms and old fruit jars. Ridiculous, you say. But that’s exactly how some treat the resurrection and life in their behavior and attitudes. The present real Life in Christ of forgiveness is compromised with the old, deathly ways from which rescue has been provided.

Finding Life

“He who has found his life shall lose it, and he who lost his life for my sake shall find it.” (Matthew 10:39 NASB) Finding comfortable bank accounts, status purchases, and extravagant “necessities” is a null set. Visiting the doctor twice a year, using the best medicines, and buying the best mouthwash and toothpaste are not the things whereof security and life are made. “He is no fool who gives up what

he cannot keep to gain what he cannot lose." (Jim Elliot)

God expects us to be serious about sin too. We are dead to sin because of Christ; we are not to let sin reign in our mortal bodies. "Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. But encourage one another day after day, as long as it is still called 'Today,' lest any one of you be hardened by the deceitfulness of sin. For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end." (Hebrews 3:12-14 NASB)

"Because you say, 'I am rich, and have become wealthy, and have need of nothing, and you do not know that you are wretched and miserable and poor and blind and naked. I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed, and eyesalve to anoint your eyes, that you may see. Those whom I love, I reprove and discipline; be zealous therefore, and repent. Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me. He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches.'" (Jesus in Revelation 3:17-22 NASB)

- M. Sydow

Behold, Your King Is Coming

"But I will camp around My house
because of an army,
Because of Him who passes by and
returns;
And no oppressor will pass over them
any more,
For now I have seen with My eyes.
Rejoice greatly, O daughter of Zion!
Shout in triumph, O daughter of
Jerusalem!
Behold, your King is coming to you;
He is just and endowed with salvation
(Literally: saved),
Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey.
And I will cut off the chariot from
Ephraim,

And the horse from Jerusalem;
And the bow of war will be cut off.
And He will speak peace to the nations;
And His dominion will be from sea to
sea,
And from the River (Euphrates) to the
ends of the earth." (Zechariah 9:8-10)

The Jews had no king when the prophet Zechariah wrote these words. They were under the control of the Persian Empire. Cyrus the Great, the founder of the Persian Empire, had permitted the exiled Jews in Babylonia to return to Jerusalem and rebuild their Temple. Some returned under Zerubbabel. Others returned later under Ezra and Nehemiah. But there

was no king now ruling in Judah. From this time on the Jews were destined to be the pawns of the great world empires: Persia, Macedonia, Rome. The days of a national Jewish kingdom were long gone.

Yet God promises to protect His house, His people, from all oppressing marauding enemy armies. Is God's house the Jewish nation as such? No, God's house is the true Israel of God, the spiritual descendants of Abraham, those who believe as Abraham believed. "For they are not all Israel, which are of Israel." (Romans 9:6)

How will He camp around His house and protect His people? He will send them their long-promised Messiah-King. "Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! BEHOLD, YOUR KING IS COMING TO YOU."

God's people already knew of this coming King, for the earlier prophets had foretold His coming, and David's psalms had sung His praises. We quote only two of these prophecies here:

"For a Child will be born to us, a Son will be given to us;
And the government will rest on His shoulders;
And His name will be called Wonderful Counselor, Mighty God,
Eternal Father, Prince of Peace.
There will be no end to the increase of His government or of peace,
On the throne of David and over his kingdom,
To establish it and to uphold it with justice and righteousness
From then on and forevermore."
(Isaiah 9: 6-7)

"But as for you, Bethlehem Ephrathah,
Too little to be among the clans of Judah,
From you One will go forth for Me to be Ruler in Israel.

His goings forth are from long ago,
From the days of eternity. ...
He will be great to the ends of the earth.
And this One shall be our Peace."
(Micah 5: 2, 4-5)

This King will be born as a child, yet He is mighty God! He will be born in Bethlehem, yet He is eternal! He will be the Prince of Peace; yes, He Himself will be our Peace!

Thus Zechariah was telling his people nothing new when he told them their King was coming. Yet they needed to be reassured of His coming in those troubled times. Especially did they need Zechariah's description of this coming King to ward off false notions of a glorious local Jewish kingdom like the kingdoms of David and Solomon.

Just — Saved — Humble

Zechariah describes this King as "just." Isaiah also had spoken of His justice and righteousness. In the light of the New Testament we realize that this King's justice is not merely His own personal holiness and integrity, although that is essential for His kingdom. He is God's gift of righteousness to His people, in whom they too can be righteous. "You are in Christ Jesus, who became to us . . . righteousness." (1 Cor. 1:30)

Next He is described as "saved." We usually think of this King as saving others. Yet here the Hebrew text describes Him as being Himself saved or delivered by God. If we compare David's great psalm of His Son's suffering (Psalm 22), we see how appropriate it is to describe Israel's King as being saved. For there we hear Israel's Messiah-King address His God in words of fervent prayer: "Deliver My soul. ... Save Me from the lion's mouth." Although this King had to endure being forsaken by God on the cross, yet the end result was

deliverance for Himself as well as for all others. "When He cried to Him for help, He heard." (Psalm 22: 20, 21, 24)

The next word Zechariah uses to describe this coming King is "humble." Oh, how the Jewish people needed to hear their King described as humble! Even Jesus' disciples later on had difficulty conceiving of their Messiah as anything but glorious at all times. Peter didn't want a "humble" Messiah; he wanted nothing less than a Conquering Hero.

This King's lowliness and poverty is illustrated by His riding a young colt, the foal of a donkey. In Israel's earlier history their leaders had mounted donkeys, but after David and Solomon introduced the use of horses, donkeys were considered beasts of burden only, unfit for royal processions. But Israel's lowly King must ride on an untrained colt.

Surely this King offends. Who can believe that a King who is Himself the eternal mighty God, as described by Isaiah and Micah, will ride on a donkey in a triumphal procession? Yet the humility of their King should not have come as much of a shock to those who knew Isaiah's description of Israel's Suffering Servant (Isaiah 53):

"He was despised and forsaken of men, A man of sorrows, and acquainted with grief."

"Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers,

So He did not open His Mouth."

A humble Messiah-King indeed!

He Will Speak Peace

But as humble as Israel's King will be, He shall accomplish great things. Zechariah prophesies the cessation of wars and hostilities, not just in Israel but throughout the world. "He will speak peace to the nations; And His dominion will be from sea to sea, And from the River (Euphrates) to the ends

of the earth."

Zechariah's words are clearly an echo of King Solomon's great Messianic Psalm (Ps. 72). "He shall have dominion also from sea to sea, and from the River unto the ends of the earth . . . His enemies shall lick the dust."

For us Christians it should be clear that Zechariah's prophecy of Israel's King is fulfilled in Jesus Christ. He literally rode into Jerusalem on a donkey on Psalm Sunday. He, and no one else, is the just, saved, humble King. And has He not cut off the bow of war and spoken peace to the nations? In our congregation we sing every Sunday: "All glory be to God on high, Who hath our race befriended! To us no harm shall now come nigh, The strife at last is ended. God showeth His good will to men, And peace shall reign on earth again; Oh, thank Him for His goodness!" (Lutheran Hymnal, No. 237, verse 1)

Jesus rode into Jerusalem to die. Through His death He conquered sin and death, devil and hell. He changed the relationship between God and man from warfare to peace. Whether we are Ephraimites or Jerusalemites, Scythians or Greeks, we have the forgiveness of sins in Jesus Christ. The peace is objectively there. "For it was the Father's good pleasure for all the fulness to dwell in Him (Christ), and through Him to reconcile all things to Himself, having made peace through the blood of His cross." (Colossians 1: 19-20)

Now our King is engaged in speaking this peace to the nations. His kingdom is extended through His Word, through speaking, through "the foolishness of preaching." The Word of peace is spoken, and peace reigns in the heart of everyone who believes that Word.

On this earth Jesus' Church is lowly and humble, even as He is lowly and humble. The donkey is a suitable

symbol of the Church under the cross. For the true Church rides on a donkey as Christ did, persecuted, ridiculed, offending. Yet our crucified King is a Conquering Hero in His own way, and already now we share in His victory

and in His peace. What is ours now by faith will become obvious to all in God's own time. Now is our time for rejoicing in our King and speaking His peace to the nations.

-D. Lau
(Most Bible quotations are from the New American Standard Bible.)

It Had To Be

What fools we are! We certainly didn't ask for it. But it was given to us anyhow. And then we wouldn't take it. We almost passed it by, and we would have too, had it not revealed itself to us. Indeed, we saw no need for it until — could it be that we saw our own disobedience in Eden? Then came the heartburn as the pieces began to fit. Why for us? Because we were searching? And why should we have been searching, we who found no need? Oh, what a plan, this gracious salvation plan of God! The blind do see!

Perhaps these were among the thoughts of Cleopas as he light-footed his way back to Jerusalem. (Luke 24) He and another disciple had just completed a seven-mile refreshment, a study of His Story taught by an eye witness, a participant, in truth, the main character, "I am —" Himself. Men who don't know their Bibles are sorrowful fools, so Jesus opened the Scriptures unto them.

Highlights

"Thou shalt surely die — I will put enmity between — If thou doest well shalt thou not be accepted? — and he died — and he died — Enoch walked with (Me) — the wickedness of man was great — Noah found grace — the imagination of man's heart is evil from his youth — surely your blood of your lives will I require — I will remember my covenant — blessed be the Lord God of Shem — Abram called on the name of the Lord — Melchizedek — I am thy shield, and thy exceedingly great reward — he believed in (Me); and (I

counted it to him for righteousness — I will establish my covenant between me and thee . . . for an everlasting covenant, to be a God unto thee — God will provide himself a lamb — in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice — I am not worthy of the least of all the mercies, and of all the truth — I will surely do thee good — Israel, striving with (Me) — Judah, praise the Lord; of my hand shalt thou require him, if I bring him not unto thee, then I shall bear the blame forever — ye thought evil against me; but God meant it unto good. . . to save much people alive — God will surely visit you — sojourning — bondage.

Second Mile

"I know their sorrows and am come down to deliver — a bloody husband thou art, because of the circumcision — am I not known by my name, Jehovah? — I will redeem you with a stretched out arm — I will take you to me for a people — ye shall know that I am the Lord your God — your lamb shall be without blemish — when I see the blood I will pass over you — the Lord is my strength and song, and he is become my salvation — Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy — Thou in thy mercy hast led forth the people whom thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation — I bore you on eagles' wings and brought you unto myself. If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure

unto me above all people — tables of testimony — consecration — apostasy — chastisement — God is not a man, that he should lie. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel — there shall a star come out of Jacob — the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken — and there arose not a prophet since in Israel like unto Moses whom (I) knew face to face.”

Punctuation

Our space is limited. And it must still be about five miles to Emmaus. But the revelation begins to repeat itself from here. Apostasy — chastisement — repentance — restoration — prophets to punctuate Moses. Isaiah 53 must have been especially revealing. The “still small voice” of the Shepherd was always recognized by a remnant.

Eternal Purpose

The Father had planned our salvation in eternity, “before the foundation of the world.” He graciously gave His Son to substitute for us. The Lord Jesus willingly gave His lifeblood. The Father looks upon our Substitute’s atonement and pronounces us just. And the Holy Spirit uses that very gospel to create faith, faith in Jesus’ atonement and resurrection.

There’s more. The Holy Spirit also gives us hope, hope for Jesus’ return

and His renewal of the creation through the cleansing of judgment and fire.

There’s more still. While we wait for the real prize of life eternal, the Holy Spirit is not idle. He now adds His gift of love, the love which causes us to serve our Redeemer by serving others, the love which causes us to show our thanks by doing good works. Why? Well, what good does it do to serve ourselves any longer? The Lord Jesus has already served us perfectly. He has established our favor with God. Was not His lifeblood enough to satisfy the Father? Then it had better satisfy us too!

Our salvation problem is solved in the Lord Jesus, not in ourselves. So, that being accomplished, we are free, free to be about our Father’s business, fighting the good fight of faith by fighting the temptation to serve ourselves, which is to say, fighting our selfish desires and living rather to serve our Lord Jesus in the person of our fellow man.

One wonders how one dares to summarize so great a plan as that! “Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?” (Micah 7:18) Indeed, one must fall prostrate before such awesome grace of God and say, “Thy will was done in Christ, Thy Son. In me is only weakness.” But then imputed strength cries out, “With aged prophets now rejoice! He had to banish sorrow!”

- H. Hasse

“Cleanliness Is Godliness”

The following are excerpts from an article entitled “The Heresy of Orthodoxy,” which appeared in the school paper of Concordia Senior College, a Missouri Synod teacher-training school in Fort Wayne, Indiana:

“If your roommate were to take a

shower every morning, you would probably applaud him for his diligence in his personal grooming, for Mom has ingrained in us (and seemingly rightly so) that ‘Cleanliness is next to Godliness.’ But suppose that he were so fanatic

about germs and getting dirty that he would take a shower every hour and spend the in-between time paring his nails, gargling with Listerine, and disinfecting the room with Lysol. What you have on your hands is a Grade-A-one candidate for the psychiatrist's couch.

Cleanliness pushed to the extreme leads to sterility. It hardly takes a moment of reflection for anyone to tell you that you won't get much work done if you are afraid to get your hands dirty. . .

Insistence and preoccupation with 'purity' of doctrine when pushed to the extreme can easily lead to sterilization of the Gospel."

The author then goes on to state that orthodoxy (purity of doctrine) is good — to a point. Orthodoxy according to him, is based on the recognition that Scripture is the Word about THE WORD, Jesus Christ. It defends against those who would take the Christ out of Jesus and the Jesus out of Christ. However, he adds again, one can easily push orthodoxy to the point of sterility:

"If the Word of God has the power which we claim it has, it has the power to protect itself. The WORD of God demands to be proclaimed, more than it demands to be defended. . .The proclamation of the Gospel has been pre-empted by theological debate. Consequently, the mission of the Church to itself and the world has suffered. The Church needs to get its hands dirty with its work more than it needs to get every speck of dirt out from underneath its finger nails. . .Perhaps what our synod needs now is acceptance of the sobering words of the great German theologian, Helmut Thielicke. 'How far can the theologian go without incurring the penalty of excommunication for orthodoxy? The criterion is never, or very rarely,

whether we are traveling on the same road, but whether, as we travel along our different roads, we all look towards the same goal. It is not the road which determines our communion with the Church, but our direction, not the steps we tread, but the end on which our eyes are fixed!"

False Assumption

The sentiments expressed by this student writer really reach to the root of much of the current doctrinal chaos with the Missouri Synod. The entire article is based on the faulty assumption that there is a conflict between concern for pure doctrine and concern for the Gospel.

The so-called "historical-critical" method of Bible interpretation being taught at many Lutheran seminaries is in part based on the theory that since the Gospel is the chief doctrine of Holy Scripture, therefore the divine authority of Scripture rests primarily with those sections which treat of salvation through faith in Jesus Christ. Thus, Gospel related passages and portions are meticulously guarded and cherished, while other parts of Scripture are subject to scrutiny under the microscope of human reason and modern research, and judged accordingly. As a result such questions as whether or not God created the world in six natural days, whether or not Adam and Eve were real people, whether or not Jonah was indeed swallowed by a great fish, whether or not the miracles of Jesus actually happened exactly as recorded — such questions in their view are not really that important. The important question is: "Do you or do you not possess saving faith in Christ Jesus?"

It is not difficult for us to see how this "historical-critical" method has not only opened the floodgates and led to a deluge of doubt and denial of various portions of Scripture, but has also been

instrumental in creating a tolerant ecumenical spirit toward other denominations. After all, they say, if they have the Gospel, they have everything. What more do they need?

Too Orthodox?

We of the CLC have often been accused of being too orthodox. Is it possible we have pushed orthodoxy to the point of sterility? Have we been so overly preoccupied with preserving the pure Word that we have lost sight of the real mission and commission of the Church, to preach and proclaim the Good News of Jesus Christ and Him Crucified for the sins of the world.

Granted, having the pure Word has its own unique hazards, particularly those of complacency and false security. Our orthodoxy can be our whitened sepulchre and our polished cup behind which we are spiritually rotting. But it need not be and it should not be. Rather it should be the safest and healthiest environment for our faith to grow, mature, and remain steadfast. It is difficult to conceive of anyone pushing true orthodoxy to an extreme. If one does not heed the Word in every part or if one adds to God's eternal revelation in any way, that is no longer orthodoxy.

Christ Is The Word

The Gospel of saving grace and the inspiration and inerrancy of Holy Scripture are the two main pillars of the Christian faith. Loyalty to Christ and loyalty to every jot and tittle of God's Word go hand in hand. There is no conflict between them. Both are vitally important and indispensable; both are inter-dependent. One faithful theologian put it this way:

"Which is the greater? They go together. The church needs both of them. And we prize the one because of the value of the other. We love

the Bible because it brings the Gospel of grace to us, the one thing needful. But we lose the assurance of the truth of the Gospel if the certainty of Scripture is gone."

John 1 emphasizes this very thing — Christ is the Word and the Word is Christ. Both are revelations of God, indivisible and inseparable. You can't have one without the other. Take Christ out of the Word and you have an empty shell without the kernel. Take the Word away from Christ and you have nowhere where He can be found. Question, doubt, ignore, or reject the Word in any part—and you are doing it to Christ. Believe, honor, cherish, and follow this Word and you are esteeming the Name of Christ. It's as simple and as important as that.

Those who love Christ love His Word. Those who accept Christ accept all of His claims and commands. And this includes, "The Scripture cannot be broken" (John 10: 35) as well as "Go ye into all the world and preach the Gosepl to every creature." (Mark 16:15)

We are defenders as well as heralds of divine truth. God expects from us complete loyalty to His Word, nothing less. Even 99 44-100 per cent pure is not good enough. And if this to many represents "undue concern about spiritual germs," if we are branded religious fanatics or Grade A candidates for the psychiatrist's couch — then so be it. "The foolishness of God is wiser than men." (1 Cor. 1:25) We have our Savior's wonderful assurance that this kind of cleanliness is not only next to godliness — it is godliness. "If ye continue in My Word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31-32)

Announcements

Announcement of Seminars

In accord with a resolution of the 1972 convention of the CLC, several pastoral seminars will be held during the coming months, D.v. The details are as follows:

1) Locations and dates:

Immanuel Lutheran College, Eau Claire — June 12 through 14 (three full days); meals will not be served at the college, but beds will be available (bring your own bedding).

Grace Lutheran Church, Valentine, Neb. — August 7 through 9 (three full days); meals and lodging will be provided by the congregation.

West Coast: To be arranged.

2) Topics:

Greek: The tracing of a concept through the New Testament (R. Gurgel)

Hebrew: How to reactivate your Hebrew for a more reliable exegesis (G. Radtke)

Adult Instruction: A unit approach (B. Naumann)

Hermeneutics: Topics of current interest and importance (C. Kuehne)

Book Reviews: Each pastor attending a seminar is urged to present a brief oral review of a useful book he has recently read

3) Tuition: \$10 per person

4) Enrollment: Although the seminar is designed for pastors, interested teachers and laymen are welcome to participate. Those who plan to attend the Eau Claire or Valentine sessions are asked to register by mail no later than April 30, indicating which of the two seminars they will be attending. Send such registrations to:

The Seminar Committee
Immanuel Lutheran College
West Grover Road
Eau Claire, Wisconsin 54701

Minnesota Delegate Conference

Faith, Sanborn, Minnesota

June 24, 1973, 3 p.m.

Program:

- 1) An Evaluation of Key 73 Evangelism, D. Lau
 - 2) How to Encourage Family Devotions Among Our Members, R. Mackensen
 - 3) A Review of Frank Paull's paper, "Providing for the Ministry of the Word", E. Hasse and W. Romberg
- Kindly announce to the host pastor.

Robert Rehm, Sec.

Address Change

St. Stephen Lutheran Church of the East Bay is now worshipping at:
21455 Birch St. (Corner Grove Way; upstairs)

Hayward, Calif.

Service time remains unchanged.

Parsonage and Church Office:

22276 No. Sixth St.

Castro Valley, Calif. 94546

Telephone remains: 537-2249

Coordinating Council

The Coordinating Council will meet at 1:00 P.M. on April 24 and continue through April 25. All business to be considered should be in the hands of the proper board chairmen by Sunday, April 15.

The Assignment Committee will meet after the close of the Coordinating Council sessions.

Robert Reim, President

WITHDRAWAL

Pastor Adalbert F. W. Geiger has advised us that he has withdrawn his membership from the Church of the Lutheran Confession. He is therefore no longer in fellowship with us and he is not eligible to be called into the ministry of the Church of the Lutheran Confession.

Robert Reim, President

Daily Devotions

READINGS FOR MAY

During May our Scripture selections will center about the thoughts which have traditionally dominated the Sundays of the church year which fall in this month.

MISERICORDIAS DOMINI

It is fitting that the second Sunday after Easter — "The mercy of the Lord" — is also known as Good Shepherd Sunday. In His boundless mercy our Great Shepherd laid down His life for His little flock . . . and took it up again to guide us to life eternal.

May 1	Ezekial 34:11-16	A Shepherd is promised the Church of God.
May 2	Isaiah 40:6-11	The Messiah shall feed His flock like a Shepherd.
May 3	Psalm 23	The Messiah-Shepherd shall be the Lord Himself.
May 4	John 10:1-10	True shepherd and true sheep.
May 5	John 10:11-16	Jesus is the Good Shepherd prophesied and pictured of old.
May 6	John 10:17-30	The Good Shepherd lays down His life...that we might have life eternally.
May 7	John 21:1-19	Jesus continues to Shepherd His flock through His under-shepherds.

JUBILATE

The third Sunday after Easter is called "Rejoice." If there is any one book of the Bible which expresses this thought repeatedly it is Paul's letter to the Philippians. In this epistle to the believers at Philippi the Apostle exhorts them to preserve unity, practice self-denial, and beware of the false doctrine of the Judaizers. The two dominant thoughts, however, which run through the entire letter are the Gospel (1:5, 7, 12, 16, 27 etc.) and the unspeakable joy which it brings into our lives. Even though Paul was a prisoner (1:7) awaiting trial in Rome, he still can't help but exclaim, "Rejoice in the Lord alway. And again I say, Rejoice!"

May 8	Philippians 1:1-20	Paul rejoices in the Gospel and those who believe it.
May 9	Philippians 1:21-30	The believer can rejoice in life — or death.
May 10	Philippians 2:1-18	Rejoicing Christians live in harmony and humility.
May 11	Philippians 2:19-30	Paul would have his fellow laborers in Christ received with joy and gladness.
May 12	Philippians 3	Beware of your own righteousness, cling by faith to the righteousness of Christ. Walk in newness of life.

CANTATE

The Fourth Sunday after Easter is called "Sing". Our readings for the surrounding days of this Sunday all encourage us to "Sing to the Lord." Each is a hymn from the songbook of the Old Testament — the Book of Psalms.

May 13	Philippians 4	Paul's personal remarks and greetings — along with an exhortation to prayer and the pursuit of what is good.
May 14	John 16:16-23	Our joy in the risen Christ abides forever.
May 15	Psalm 95	The True Praise of God.
May 16	Psalm 96	Praise the Lord, the King.
May 17	Psalm 97	What a King Our Lord Is!
May 18	Psalm 98	Praise the Lord, the Judge of All.
May 19	Psalm 99	Let All Men Praise the Holy God.
May 20	Psalm 100	A Call To Worship.
May 21	Psalm 146	Sing to God and put your trust in Him.
May 22	Psalm 150	Let everything that has breath Praise the Lord!

ROGATE

The Fifth Sunday after Easter is named "Rogate." We would call it "Prayer Sunday." Therefore, this week let us turn to the Scriptures for examples which teach once again what prayer is — and how we should pray.

May 23	I Kings 3:5-15	We should pray for strength and wisdom to do the work which God has set before us.
May 24	Genesis 18:16-33	We should pray for others.

May 25	Luke 11:1-13	Jesus gives us a model prayer — and promises that the Father will hear us when we pray.
May 26	Luke 18:1-8	We should keep on praying and never lose heart.
May 27	John 17:1-11	We also should pray for those who proclaim the Gospel.
May 28	John 17:18-23	We also should pray for those who hear and believe the Gospel.

THE ASCENSION FESTIVAL

Ascension Day is observed forty days after Easter, which is always a Thursday (Acts 1:6b). Although it commemorates Jesus' parting from His disciples and ascending to heaven, it is not a day of sorrowing but a day of rejoicing — our Savior has conquered sin and death, and has returned to His father to be crowned King of heaven and earth and to prepare a place for us (John 14:2).

May 29	Luke 24:44-53	... and they returned to Jerusalem with great joy.
May 30	Ephesians 1:15-23	Crown Him with many crowns — for He is king of all.
May 31	Acts 1:1-11	The Ascension of Our Lord.

W.V. Schaller

CHURCH OF THE LUTHERAN CONFESSION

Treasurer's Report

July 1, 1972 to March 1, 1973

RECEIPTS:	FEBRUARY	TO DATE
Offerings	\$ 10,068.99	\$109,635.35
Memorials	165.00	408.00
Payment on Spokesman Loan	—	200.00
TOTAL RECEIPTS	\$ 10,233.99	\$110,243.35
DISBURSEMENTS:		
Retirement Fund	\$ 310.00	\$ 2,480.00
Capital Investments	1,155.00	9,771.48
General Administration	184.00	3,251.00
Home Missions & Administration	6,166.59	53,542.96
Japan Mission	565.00	6,520.00
Immanuel Lutheran College, Regents	4,300.00	34,400.00
Extra-budgetary	—	472.20
TOTAL DISBURSEMENTS	\$ 12,680.59	\$110,437.64
CASH DEFICIT FOR PERIOD	(\$- 2,446.60)	(\$- 194.29)
CASH BALANCE, July 1, 1972		\$ 11,453.12
Cash Balance, March 1, 1973		\$ 11,258.83

Respectfully Submitted,
Lowell R. Moen, Treasurer

+ +

COMPARATIVE FIGURES

	FEBRUARY	8 MONTHS
Budget Offerings Needed	\$ 14,256.00	\$114,048.00
Budget Offerings Received	\$ 10,068.99	\$109,635.35
DEFICIT	\$ 4,187.01	\$ 4,402.65
Budget Offerings, 1971-1972	\$ 8,880.13	\$ 94,760.85
Increase, 1972-1973	\$ 1,188.86	\$ 14,874.50

Board of Trustees,
L. W. Schierenbeck, Chairman

CLC Materials

CONCERNING CHURCH FELLOWSHIP, a statement of principle on fellowship; included in the confessional article of the CLC constitution. \$.50 postpaid.

CONCERNING CHURCH AND MINISTRY, a defining of these doctrines as they relate to the differences which arose within the Synodical Conference; included in the confessional article of the CLC constitution. \$.50 postpaid.

STATEMENT OF FAITH AND PURPOSE, a brief expression of the doctrinal position of the CLC. \$.50 postpaid.

THE CLC CONSTITUTION, a new edition incorporating all the changes made since the 1966 edition through the 1972 convention. \$.30 postpaid.

THE 1973 DIRECTORY, containing names, addresses, phone numbers of CLC congregations, schools, pastors, teachers and professors. \$.50 postpaid.

THE THOUGHTFUL CHRISTIAN, a pamphlet with information on leaving bequests to the CLC, supplied gratis.

MEMORIAL CARDS, two forms, identical except for the designation; one for CLC purposes, the other for congregational purposes. Supplied with envelope. \$.05 postpaid.

MARK AND AVOID, a historical resume of the CLC. \$.25 postpaid.

THE TESTIMONY OF A FORMER SCOUT, Paul Randolph. Mimeographed reprint, \$.05 postpaid.

MODEL CONSTITUTION for CLC congregations prepared by the Standing Committee on the Constitution. Supplied gratis.

OUR FATHER'S BUSINESS, Immanuel Lutheran College chapel addresses by Prof. E. Schaller; a memorial booklet. \$.50 postpaid.

HARD SAYINGS, a mimeographed booklet dealing with The Christian Woman, Fellowship, and The Distinctive Characteristic of Christianity, P. Nolting. \$.50 postpaid.

Order from:

The CLC Book House

P.O. Box 145

22 No. State St.

New Ulm, Minnesota 56073

CLC Rough Rider Camp

Return engagement of a highly successful camp! The 1973 edition will run from June 18-22. The same site in the Roughrider state of North Dakota: Camp Rokiwan, on Spiritwood Lake, 15 miles from Jamestown. For those entering grades 5-12 in the fall of 1973. If at all interested, write soon to:

Rev. Paul G. Fleischer

424 5th Avenue S.E.

Jamestown, North Dakota 58401