

LUTHERAN

*Paul W. Schaller* February, 1974  
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# SPOKESMAN



I AM THE BREAD OF LIFE

HE  
THAT  
COMETH  
TO  
ME  
SHALL  
NEVER  
HUNGER

## Express Image

Our concern is with the person God anointed (inaugurated, installed) to be the new head of humanity. The Christmas events convinced us of his human nature, for he came by the same course that we all follow, and he lived our life so naturally that few noticed anything special.

People missed the brightness of his glory and the express image of God's own person in Jesus. Because Israel had another image of their savior than the prophets expressed, they missed the Messiah-bearer of their guilt-burden.

"Whom makest thou thyself," they asked when he began to preach; and all the while Jesus was expressing deity, demonstrating God.

The report must have gone out from Jordan that the Father had said from heaven, "This is my Son." And since

they did expect Messiah, the rumor must have gone out from Sychar, "I that speak to thee am he." Yet they missed the GLORY, the express image of God in Jesus of Nazareth. That may have been a part of the reason: Nazareth. It had no reputation.

God's slipping into our flesh should not have been the complete hiding that it apparently was to most people. But they had so lost all sense of righteousness and gentleness that when the Perfect Presence was before them they made almost no response at all. There is no blinking of a blind eye in the presence of light.

### In Daily Round

Home-town Nazareth was not reported to have been impressed with Jesus as a youth — so fully was the

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express image covered. When his brilliance did begin to show through to the eyes of faith, the hometowners dismissed him casually as Joseph's son whom all knew.

When Jesus debated the issue a bit (Luke 4), they took him to the Hill of Precipitation to hurl him headlong to his death. No glory-truth in his words gave them any pause.

Nor did the relatives apparently gather any grounds for special admiration. One wonders whether the insights of Mary and Elisabeth and Zacharias had all been forgotten. Cousin John Baptist admits that he knew the Nazareth relative only theologically, so to speak, not suspecting that his kin from the north expressed the perfection marking Messiah. John 1. Perhaps the lack of family awareness was caused by Mary's silence (she kept these things in her heart, remember.)

But all this leaves one wondering a bit. So dimmed was Jesus' divine brightness; or so unaccustomed were all the passover pilgrims to the difference in perfect ones that not even the Twelve-year-old impressed them with his "oughtness."

Our wonderment is satisfied, however, when we reflect that it had to be so. After he was publicly anointed into office at his baptism, his Express Image of deity could begin to bedazzle, offend, even scandalize the opposition. The brightness of his glory would reveal the hearts of many, and their deeds would come out of their darkness and crucify the Lord of glory.

#### In Public Circles

The politics of power was first to feel the impact of his righteousness. The Herod of all Herods did not go unimpressed. He sensed that something

might be afoot, and doubly so after the preachers of the time reported that his birthplace was recorded in Micah. The Herod-system would go down if a King of Righteousness should come. Fortresses and Caesareas and aqueducts and a temple would not be able to hold the people subject.

The Antipas Herod made a dabbling acquaintance with Jesus largely by default, a ploy by the Roman Pilate to get rid of a Brilliance too hot to handle. This son of the Great Herod spoke for all agents of darkness when he cried to the Express Image, "Get out of my life." (The quote is from a gross modern play, which in this case says the thing well.)

#### The Excellent Glory

Meanwhile, we are impatient to see the brilliance, the ineffable effulgence, the radiance that has been playing in our imagination.

We can help with a walk up the Mount of Transfiguration. We can visit Cana, Nain, and Capernaum. Bethesda and the blind man will help, as will both surface and depths of Galilee. Demons, lepers, and the blind bear witness.

But ask not for words. They cannot bear the load. The ink would boil and the paper burn.

In Isaiah 6 the train of the Glory filled the temple, not just flow over the floor. It dazzled the seraphim and required the eye-protection of their wings. It shook the door posts and filled the temple with smoke, and it left the prophet in woe undone.

The best words on glory are in Job 26 and 38. The Express Image and the Personal Brilliance of our Lord is that which hangeth the earth upon nothing; holds seas of water in clouds that do not break under the load; tells the oceans to lie where they are until day and night

be no more; at his voice the pillars of heaven tremble in astonishment; he garnishes the heavens, as we can see in the clear of night. More, — those things are but a few suggestions, some minor items that we have been told, “parts” and “a little portion,” as Job said, of God’s glory.

“But the thunder of his power who can understand?” Amazing! It is no

wonder, then, that when Jesus “with the finger of God” did his miracles, the people were astonished, literally “struck out”!

Our Man (Christmas) is this God (Easter) all the way between those two points, as we see in Epiphany and Lent. Hebrews 1:1-3 says all this and much more.

M. Galstad

## Beware of Rejecting God’s Word

Very soon the cry will be heard in all of our churches: “Behold, we are going up to Jerusalem; and the Son of Man will be delivered up to the chief priests and scribes, and they will condemn Him to death, and will deliver Him up to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.” (Mt. 20: 18-19)

What astounding Good News we have here! Our holy Substitute has arrived on the scene to take our place under the Law, to bear our punishment in full, to go through hell in our place, and to rise again triumphant, offering forgiveness, salvation, and eternal life to all mankind.

As wonderful as this Good News is to those who by God’s grace accept it, so fearful is the judgment that will fall on those who reject it. “How shall we escape if we neglect so great a salvation?” (Heb. 2:3) God through His Old Testament prophet Jeremiah threatens terrible judgment on those who reject His Word.

### Refusing to Repent

“Thus says the LORD, Do men fall

and not get up again? Does one turn away and not turn back? Why then has this people turned away, Jerusalem, in continual apostasy? They hold fast to deceit, they refuse to return.” (Jer. 8: 4-5)

When a man falls on the ice, doesn’t he pick himself up? When a man ends up on a dead-end road, doesn’t he turn around and come back? Why is it then that so many persons exposed to the Lenten Gospel turn away from their heavenly Father’s love and refuse to return? The prodigal son of Jesus’ parable came back, but many prodigals refuse to return. Even so-called Christian leaders hold fast to deceit. Their errors and false teachings are pointed out to them, but they don’t correct them. They keep on justifying themselves.

“I have listened and heard, they have spoken what is not right; no man repented of his wickedness, saying, ‘What have I done?’ Every one turned to his course, like a horse charging into the battle.” (Jer. 8:6)

So often a person’s repentance is so general as to be almost meaningless. He will say: “No one is perfect. Yes, we have all contributed to this sad state of

affairs." What if David had replied in this way to the prophet Nathan's specific charge: "You are the man!" What if David had said: "Yes, we all have our faults and weaknesses, and I suppose I am partly to blame too." Would Nathan have been satisfied with that? Would God have been satisfied? God be praised, David said: "I HAVE SINNED against the Lord." (2 Sam. 12:13) "Against Thee, Thee only, I HAVE SINNED, and done what is evil in Thy sight." (Ps. 51:4)

Let us never be eager to defend ourselves against charges of sin and wrongdoing. Rather let us be eager to confess and correct our faults, no matter who points them out to us.

God desires from us a broken and contrite heart. He wants us to blush. "Were they ashamed because of the abomination they had done? They certainly were not ashamed, and they did not know how to blush; therefore they shall fall among those who fall; at the time of their punishment they shall be brought down, declares the LORD." (Jer. 8:12)

#### Delaying Our Repentance

"Even the stork in the sky knows her seasons; and the turtledove and the swift and the thrush observe the time of their migration; but My people do not know the ordinance of the LORD." (Jer. 8:7) These birds know when to return to their summer homes. They make their long flights by instinct. But God's prodigal sons put off their time of repentance. They think to themselves: "I'll enjoy my sins a little longer. I've done wrong, of course, but so has everyone else. Now is not the time to admit it or correct it. I'll repent on my deathbed, and God will forgive me."

But Jesus said: "You shall not tempt the Lord your God." (Mt. 4:7) "Today if

you hear His voice, do not harden your hearts. . . . 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." (Heb. 3: 7-8, 13) If David had dismissed the prophet Nathan from his presence in stubborn pride, can we be sure he would have had another opportunity for repentance? If Peter had not immediately wept tears of repentance when his Lord looked at him, can we be sure he would have done it later on?

#### Falsifying God's Word

The sin of false teaching is perhaps the hardest of all to correct. Consider the scribes and Pharisees of Jesus' time who simply could not imagine that their holy traditions were contrary to God's Word. But God says: "How can you say, 'We are wise, and the law of the LORD is with us'? But behold, the lying pen of the scribes has made it into a lie. The wise men are put to shame, they are dismayed and caught; behold, they have rejected the word of the LORD, and what kind of wisdom do they have?" (Jer. 8:8-9)

Countless are the numbers of seemingly wise men today who defend their errors by falsifying God's Word. They don't want to be known as ungodly liars; they want to be known as Bible experts, as religious giants. But the real source of their teachings is human wisdom that can't bear the light of God's naked Word.

#### Human Idols

"From the least even to the greatest every one is greedy for gain; from the prophet even to the priest every one practices deceit." (Jer. 8:10) Here are the real gods of men exposed by God's Word: selfish ambition, the comforts of

life, job security, personal popularity, etc. Oh, the sordidness of the human heart! False teachers cause divisions and offenses contrary to God's Word because they are "slaves of their own appetites." (Rom. 16:18)

"And they heal the brokenness of the daughter of My people superficially, by saying, 'All is well, all is well, peace, peace;' but there is no peace." (Jer. 8:11) Here we have an expose of the art of church politics. Don't rock the boat. Don't alarm the people. The contributions must keep coming in! The problem is deep, but the cure is superficial. Can God's peace rest on those who falsify His Word and deliberately choose to follow their own wisdom?

These then are the rejecters of God's Word. They refuse to repent of their sins. They do not recognize that the time for repentance has come. They falsify God's Word. They are given to greed. They give only superficial help for the deep problems of human sin.

#### God's Judgment

"Therefore I will give their wives to others, their fields to new owners. . . They shall fall among those who fall;

at the time of their punishment they shall be brought down." (Jer. 8:10, 12)

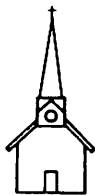
Lent is coming again. Do not ignore God's call to repentance. Do not fail to grasp the salvation God offers in Christ. For God's judgment will surely fall on those who reject His Word. The blessings we now take for granted He can easily remove from us and give to others.

May we recognize our spiritual wretchedness, misery, poverty, blindness, and nakedness, so that we desire God's gold refined by fire, God's white garments, and God's eye-salve (Rev. 3:17-18), which are all ours in Christ. May we go to Jerusalem in the spirit of the two blind men from Jericho, who cried out: "Lord, have mercy on us!" (Mt. 20:30)

The iniquity of us all was placed on Christ. That is our hope. Let us then in faith lay on Him our shame, our sins, our human wisdom, our coverups, our greed — and let Him haul this garbage away. Then we shall hear Him say: "Peace, peace," and there is peace.

(Bible quotations are from the New American Standard Bible.)

— D. Lau



## Church News

### NINE MONTHS TO MOVE

In the middle of November, 1973, St. Paul's of Ponsford, Minnesota, and Mt. Olive of nearby Detroit Lakes installed as pastor the Rev. Clarence Hanson, formerly of Millston, Wisconsin. The Rev. Gerhart M. F. Becker, formerly

pastor of the two parishes, officiated at the installation service.

So far this is like any other routine announcement of a pastoral change. Actually, there is hardly anything routine about it. For one thing, the

vacancy pastor, Gerhart M. F. Backer is now the postmaster of Ponsford. The burden of providing for a large family was such that he felt it necessary to vacate the office of parish pastor for other means of livelihood. Since he remained in the area, he could continue to serve the parishes as interim pastor until the new man would arrive.

And this was more than mere convenience. The time which intervened between the issuance of a call and arrival of the man was nine months!

For the better part of the year, the Hansons sat in Millston, everything packed and ready to go. Their mobile home was to be transferred to Minnesota to occupy a lot which the churches had purchased. But a building permit could not be secured for the construction of a garage, since some neighbors complained about the use of the land for a mobile home. So the search for another site began. The necessary construction was completed, and finally the move could be made.

Since the two congregations are quite remote from CLC neighbors, it is a matter of great relief that the Hansons are finally in residence and at work. Pastoral services are hard to come by. Small town postmasters are busy people.

### THE CLC IN GREATER DETROIT

Upper Michigan really should not belong to Michigan "proper," being connected only by a mere bridge. Yet this remote vacation paradise has provided both the seed and the manpower for a new and promising CLC mission venture.

It all started when three congregations (at Marquette, Stam-

baugh, and Green Garden) sent their pastors on a 1600 mile, six-day trip to visit the members of those parishes who had moved to the Detroit area for occupational reasons.

In the course of their travel in the heart-land of the auto world the three pastors visited 16 CLC families and four others who are interested in fostering a new congregation. A second service was set for June 24 at the Hickory Hollow Community Center in Wayne, Michigan.

### Mt. Zion

What a joy it must be for these people, long isolated from their worship communities, to make their way to congregational worship. The use of taped services and Ministry by Mail have sustained many who are concerned about their confessional integrity, but they are not a fully satisfying substitute for the sustenance and service opportunity of regular church life.

Mt. Zion at Jerusalem was the assembly place for the people of the Old Covenant. Quite natural that this would be the name chosen for a new assembly. Early in November an organizational meeting took place. The charter group included 23 souls, 17 of which are communicants. Basic articles of a constitution were adopted and the first officers elected: R. Pautz as president, A. Bender as secretary, and P. Mayworm as treasurer.

Through the CLC Mission Board, a call was extended to the Rev. Paul Tiefel to serve them concurrently as pastor along with the CLC mission congregation at Sister Lakes, Michigan. A motion also prevailed to request the Rev. Karl Brandle of Saginaw to assist Pastor Tiefel at the request of Pastor Tiefel.

So a new place of worship and service

to God has been established. Visitors will find Mt. Zion Evangelical Lutheran Church honoring the Savior in the Hickory Hollow Apts. Community Center in the Northwest Detroit suburb of Wayne. For time of service it is best to call 1-313-326-3538.

May many come to Mt. Zion with rejoicing!

### FREE SPIRITS OF THE PRAIRIES

Widely scattered as they are in the land of the big sky, the CLC Christians of the prairies have close ties. A favorite occasion for togetherness is the Festival of the Reformation, of course, since their common interest is the Reformation Christ. The following report was sent in by the Rev. Paul Fleischer of Jamestown, N.D. one of the participants in planning:

CLC people from our only North Dakota congregation and the eight churches of north-northeast South Dakota got together in what is becoming popular in other areas, namely a joint Reformation service. The adjective "joint" does not cut across denominational lines in a travesty of true ecumenicity, or of true liberty in Christ as is so often the case in combined religious activity today. True Christian ecumenicity, true Christian liberty, we know would not ignore the words of Christ, "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)

#### The Word

That Word was the theme of worship, highlighted on the service folder and developed by the speaker. There was all the usual: guest speaker, mass choirs (children and adult), fellowship

dinner, offering for CLC common-cause, extra efforts on the part of the hosts, the organists, choir directors, women's service groups, and of course the people who travelled considerable distances.

The Church of the Lutheran Confession — Aberdeen, our CLC mission in that city, served as host. The Northern Electric auditorium five miles east of the city has little about it to suggest the Castle Church in Wittenberg, but it was available — and rent-free at that. Altar furniture and piano came by pick-up from the host church. A lot of work, but a satisfying effort as it proved to be when 250 or so people arrived for the 5:00 p.m. Sunday worship service. The strange hour reckoned with the fact that some would be returning home early for farm chores.

Pastor Elton Hallauer of Hancock, Minnesota, was guest speaker, with Pastor Walt Schaller serving as liturgist. The adult choir, directed by Mrs. A. Nohrenberg of Jamestown sang "God is Our Refuge and Strength." Mrs. Weseloh of Hecla directed the children in a rendition of "Oh, For a Faith That Will Not Shrink." Mrs. L. Olmanson of Jamestown was the pianist.

#### Champions

"Champions of Faith," the third part of the popular Martin Luther film, was included in the service. The point is in the plural. Martin Luther was but one of many champions of faith in Reformation days. The weathered faces of the German princes reflected the determination on their part to battle for the Word, for which the Reformer was then "imprisoned" in the Coburg castle. Led by Melancton, the princes courageously defended their right to be free in Christ, unfettered by threats of



Charles V, or human law. Much of the same determination still appeared on the weathered faces of the Dakota worshippers. The rather poor acoustics of the Aberdeen auditorium couldn't muffle the powerful strains of "A Mighty Fortress."

What the worshippers viewed on film is found still true today. To be set free by the Word of Truth is still a reality, even though one lives under the interdict "outlaw." Only in Christ can the paradox be understood. There is no reason to bemoan the confessional stance, but rather to rejoice in it — come what may. For true freedom IS

ours, as the speaker emphasized: we HAVE been made free from the oppressive slavery of sin, doubt, despair, teachings of men, and all this that we might be free for grateful service. His closing words assured us again that God is still our refuge and strength: "Where we are weak, God help us. Amen."

Thus was made firmer the determination of these Dakota people, some of whom had travelled as far as 200 miles, to stand fast in that liberty wherewith Christ has made us free.

Rollin A. Reim

## Rudiments of Education

"I have the unusual ability to tell you the score of a game even before it begins."

"Education is good for everyone, so more education must be even better."

"Destroy this temple and in three days I will raise it up."

Situations are not always as they first seem and neither are wordings. With a glint in his eye, a child could clarify the first statement by simply adding, "Nothing to nothing." The meaning of the second statement changes considerably if education is meant to be that which takes place in a classroom. We of course, recognize the third as Jesus' expression concerning the resurrection of His body.

Have you ever wondered why Jesus risked being misunderstood by saying such a thing while standing on the temple grounds? Perhaps it was because in asking for a sign the Jews had asked what could be called a worse than stupid question. After all, they already had their sign in Jonah and still would not believe. Did Jesus then choose His words especially for us? In consequence, did He purposely attempt to confuse the unbelief of the Jew all the more? Or didn't He need to? Which is to ask, did the very nature of their unbelief trap itself in misunderstanding? Read John 2:18-22 then Matthew 13:10-17 for an explanation.

### Beguiled

Obviously, the child had a reason for wording his remark as he did and so did

Jesus. But we were indeed troubled to find that the education editor of **Saturday Review World** (1-12-74) would attribute such a conclusive statement on education to most of us. Or do most of us actually believe that "education takes place almost exclusively in the classroom—especially when formal instruction is taking place"? Are most of us so naive as to think that "we measure the education level of the general public by the average number of years of schooling completed"?

This writer certainly does not wish to be included with those who have arrived at such conclusions. Not unless we also wish to be included in the Pentecost crowd which surmised that unschooled Galileans could not possibly speak in other languages unless they were drunk.

Notice how the foolishness of unbelief, of being "beguiled with enticing words, spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," (Colossians 2:4,8) can beguile itself.

### Home Oriented

That such a situation exists and that it needs to be pointed out in the national media convinces us of its gravity. And we are astounded to read that, "More recently we have become aware that children learn in many ways and in many places—from each other, from their families, from the society around them, from the media, and from the infinitely varied experience of just growing up."—Where in the world have

"we" been since God inspired Moses to write Deuteronomy 6:7-9?

And that's not all. The question is, "Do schools make a difference?" The answer is, "a number of research studies found relatively little relationship between academic achievement and the amount of time children spent in school." To compliment these studies, the federal study known as the Coleman Report "found that the schools and their resources appeared to have little influence on academic achievement."

These findings interest us because we are inclined to believe that what a child gets out of school greatly depends upon what he brings to the school. And this seems to be substantiated by yet another study undertaken by the International Association for the Evaluation of Educational Achievement (IEA).

The IEA found that in the areas of reading comprehension, literature, and civic education, "The public factors that appear to be most closely related to student achievement are the father's occupation, the father's and mother's level of education, and the number of books in the home. The clear implication is that these areas of academic competence are 'home oriented' and reflect the attitudes and values of the home environment. Throughout the world children develop the basis for future verbal ability, the most vital capacity for academic success in contemporary schools, before they ever enter school."

### Go And Teach

Remember, "we" have only recently discovered this information. Is there any doubt that "we" have a lot to learn and that we have even more to teach? "That their hearts might be comforted, being knit together in love, and unto all

riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge." (Colossians 2:2-3)

H. Hasse

## Our God, The Living One — III

A common expression for the fortunate is: "They have it made." The road to happiness is paved with all kinds of success stories. But is the picture so rosy?

If there is no God what do men have to look forward to? A variety of earth-watchers have only dismal reports. The earth is a closed system. There are only so many natural resources, and they won't last forever. Besides one of science's time-honored laws states that things fall apart (2nd law of Thermodynamics — entropy). Quite a bit of what is lost escapes as irretrievable heat energy. The trend is certainly not in mankind's favor. The apparent prospect is that earth will be one big celestial hearse.

Let's grant that at least for now there is a little time left before all the resources are gone and before everything has fallen apart. What advice is given earthlings? We in America have long passed the stage of hand-to-mouth existence. Affluence (lots of money) is paraded as an honorable goal. But it has also bred a variety

of evils, just as God said it would. It has caused greed, covetousness, and dissatisfaction. Furthermore, men with money can buy more labor-saving devices, which use up more energy, which causes pollution in the production of energy, which uses up what few dwindling resources we have for energy production. But man has convinced himself that he needs these technological advances. He has even gone so far as to limit the number of children he has so he can enjoy more of his "things". One man suggested that about half the people ought to commit suicide so that there would be more for the rest of us.

### Whence Man?

If a man seeks to find this life, what will he find? Copernicus and Galileo popped man's bubble by telling him that the earth is round (not flat) and is not the center of the universe, not even of its own solar system. Darwin comes along and says that he and apes have a common ancestor; no better than the animals. And finally, Freud tells him that he isn't even master in his own house. All of his reactions are based on the subconscious. What does he have to

look forward to if everything he thinks and feels is merely a series of chemical reactions in his brain?

Jesus said at one time, "He who finds his life will lose it, but he who loses his life for my sake will find it." (Matthew 10:39) With Earth offering such dismal prospects it's no problem losing something which isn't worth having. Jesus remarks that finding Him is a solution of immeasurable value. He is the revelation of God for men, the Savior and Redeemer. Find Him and you have the One who says you can get off this planet unscathed. "I am the resurrection and the life; he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die." (John 11:25,26)

#### **But Man Being Man.**

It's the same old thing. If you don't have God, you're going to have a lie. (Cf. Romans 1:25) There really should be no debate about abortion. God calls the unborn fetus alive. Psalm 139 is clear on that. If your parents had practiced abortion, fully one out of four of you wouldn't have ever lived to see the light of day, or the Light of the world. The next step has already been suggested. If we can do without certain unborn, we can certainly do without certain old people who have outlived their usefulness. So the debate will center around the "quality of life" rather than the Word of God. Euthanasia (mercy killing) is easy to come by for the godless. Some have noted that advocates of euthanasia are not yet as vocal, because they fear the time will come when they will have been judged useless.

Without God a person can enjoy dreaming up solutions to problems that

aren't even problems yet. What will be legal requirements for marriages for those who live 150 or 200 years? What is going to happen to all those test-tube babies that are defective? Maybe wait two or three days to call it living? Who is going to be legally liable when brains are transplanted, the donor or recipient?

#### **Humanity Reduced.**

Certain behavioral scientists remark that physical science has reduced humanity. Computers require a man to be a number, increasingly less significant in his own eyes. Already proponents of ZPG (zero population growth) are suggesting that size of families be rigidly controlled by computers; that a couple would have to get a license to have a baby; that forced sterilization be used as a punishment for the over-fertile; that a couple be fined for producing more children than needed to replace themselves. Without God the only way to run is scared.

#### **Humanity Saved.**

God gives advice for the good of those whom He created. If He tells us that we are sinful and in need of a Savior, then He is right. He is in a position to know. God gives us identity in Jesus Christ.

Or are we going to be like the rest of the world and tell the Potter how we the pot should be fashioned? There are too many just such "cracked pots" in the world. We do well to be still and listen. Our living God tells us what we need (faith in Jesus), gives it to us (conversion), and defines our attitude toward the world (love it not).

—M. Sydow

(Passages quoted from the NASB)



#### THE BOOK OF ACTS

The book of Acts is the sequel of Luke's Spirit-inspired Gospel. It might be called "The Good News of the World's Redeemer — Volume II." The chief personage in Acts is none of the apostles, but rather our Lord Jesus Christ. Though He withdrew His physical presence from this earth (chap. 1), Christ continues to bring forgiveness and life to men and women through His servants of the Word. He poured out the Holy Spirit upon His disciples to equip them for proclaiming His Name (chap. 2). "The hand of the Lord was with them." (chap. 11:21); "... and the Lord added to their number day by day those who were being saved." (Chap. 2:47 RSV). Beginning in Jerusalem, they carried the Gospel into the heathen world all about them, and eventually into the heart city of empire — Rome.

Because the power of Christ is evident throughout this book, it provides us with more than an historical record of the early Christian Church; it also confirms our faith in the Son of God, the World's Redeemer. As Luther says: "With this book St. Luke teaches the whole Christian Church to the end of the world the true chief article of Christian doctrine, that we all must be justified through faith in Jesus Christ alone, without any aid of the Law or assistance of our works. . . . For what Paul teaches and impresses with words and texts from the Scriptures, that St. Luke here illustrates and proves with examples and stories, showing that it came to pass, and must come to pass, as Paul teaches, namely, that no law, no work justifies men, but only faith in Christ."

(Shorter selections are in parenthesis when a reading appears to be too long for a family devotion.)

#### I. Christ Commissions and Equips His Disciples

Feb. Acts.

24 1: (1-14)

25 2: 1-21

"Ye shall be my witnesses."

The birthday of the New Testament Church.

#### II. The Word and Work of Christ in Jerusalem

Feb. Acts

26 2 :22-47 (32-47)

27 3 (1-19)

28 4:1 -22

Mar.

1 4:23-37

2 5:1 16

3 5:17-42 (17-34)

The power of Good News of the mighty works of God.

The power of the Name of Jesus of Nazareth.

The first clash with Jewish authorities.

"They continued steadfastly in the apostles' doctrine."

A warning against covetousness and hypocrisy.

The honor of suffering indignities for His Name.

- 4 6 An election; the work of Stephen.  
 5 7:1 -16 Stephen's defense (I).  
 6 7:17-41 Stephen's defense (II).  
 7 7:42-60 Stephen's defense (III) and death.
- III. The Word and Work of Christ in Palestine
- 8 8:1 -25 ( 5-24) The work of Philip.  
 9 8:26-40 Philip and the eunuch.  
 10 9:1 -25 (1 -18) Saul, the chosen witness of the Name to the Gentiles.  
 11 9:26-43 The power of Christ in Paul and Peter.  
 12 10:1 -22 Peter and Cornelius.  
 13 10:23-48 (34-48) The Holy Spirit comes upon those who hear the Word.  
 14 11 (1-18) The power of Christ overcomes the apostles' prejudice.  
 15 12(1-19) Persecution under Herod.
- IV. The Word and Work of Christ among the Gentiles
- A. Paul's First Missionary Journey (use a map)
- 16 13:1 13 Paul begins his great missionary journeys.  
 17 13:14-39 (14-31) The Gospel goes first to the Jews.  
 18 13:40-52 Both interest and opposition to the Word.  
 19 14 Paul and Barnabas continue the work.  
 20 15:1 -18 Must Gentile Christians be circumcised?  
 21 15:19-41 (19-36) The Holy Spirit leads the Jerusalem convention.
- B. Paul's Second Missionary Journey
- 22 16:1 24 (6 -24) The Word of Christ goes to Europe.  
 23 16:25-40 Deliverance for Paul and Silas, and the jailor.  
 24 17 (1-15) The work in Thessalonica and Berea.  
 25 18:1 22 (1 -17) Paul in Corinth.  
 26 18:23-19:20 (24-12) The Word of Christ continues to grow.  
 27 19:21-41 The church at Ephesus becomes a missionary center.  
 28 20:1 -16 Macedonia and Greece revisited.  
 29 20:17-38 Paul's farewell to the Ephesian elders.  
 30 21:1 -25 (1 -14) Paul "ready not only to be imprisoned, but even to die."  
 31 (next issue)

W. V. Schaller

# Announcements

## Installation

Authorized by President Robert Reim the undersigned on December 16, 1973 installed Paul M. Tiefel Jr. as pastor of Mt. Zion Ev. Lutheran Church of the greater Detroit area, with R. Schaller and K. Brandle assisting, the former delivering the sermon.

Otto J. Eckert.

Address: Rev. Paul M. Tiefel Jr., Box 12, Sister Lakes, Mich. 49047.

## Reprint

A reprint of the CLC pamphlet, "Statement of Faith and Purpose," is available at the CLC Book House; fifteen cents plus postage; 10 per cent discount on orders of 25 or more.

CLC Book House  
 P. O. Box 145  
 New Ulm, MN 56073

**CHURCH OF THE LUTHERAN CONFESSION**

**Treasurer's Report**

**July 1, 1973 to January 1, 1974**

	<b>DECEMBER</b>	<b>TO DATE</b>
<b>RECEIPTS:</b>		
Offerings	\$ 10,682.32	\$86,907.59
Memorials	90.00	110.00
<b>TOTAL RECEIPTS</b>	<b>\$ 10,772.32</b>	<b>\$87,017.59</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 530.00	\$ 3,180.00
Emergency Support	- - - -	400.00
Capital Investments	1,390.00	8,575.51
General Administration	314.94	2,538.07
Home Mission & Administration	10,448.26	43,565.95
Immanuel Lutheran College, Regents	4,757.00	28,542.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$ 17,340.20</b>	<b>\$86,801.53</b>
<b>CASH DIFFERENCE FOR PERIOD</b>	<b>\$(-6,567.88)</b>	<b>\$ 216.06</b>
<b>CASH BALANCE, July 1, 1973</b>		<b>\$17,658.33</b>
<b>CASH BALANCE, January 1, 1974</b>		<b>\$17,874.39</b>

Respectfully Submitted,  
Lowell R. Moen, Treasurer

+ +

**COMPARATIVE FIGURES**

	<b>DECEMBER</b>	<b>6 MONTHS</b>
Budget Offerings Needed	\$15,172.00	\$91,032.00
Budget Offerings Received	\$10,682.32	\$86,907.59
<b>DEFICIT</b>	<b>\$ 4,489.68</b>	<b>\$4,124.49</b>
	+ +	
Budget Offerings, 1972-1973	\$13,644.48	\$80,643.28
<b>DECREASE, 1973-1974</b>	<b>\$ 2,962.56</b>	
<b>INCREASE, 1973-1974</b>		<b>\$ 6,264.31</b>

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