

March, 1974

Vol. 16 No. 9

LUTHERAN SPOKESMAN

J. J.

Paul W. Schaller

S. D. G.





FROM
THE
EDITOR

WHAT IS TRUTH?

One of the better known statements in the Passion History is that of the Roman governor, Pontius Pilate, when Jesus was under trial before him: "What is truth?" It was not said in terms of honest inquiry, nor does it in the least represent a desire to learn. Rather, it reflects the cynicism, the skepticism of a man of the world, speaking with doubt and disdain that there is such a thing. It fits in well with what we hear today from those who can no longer abide "absolutes," and in their near fanatic commitment to evolutionary change are forced into a status which Scripture describes as "ever learning but never able to come to the knowledge of the truth," ever seeking, but never arriving anywhere with anything, with futility and hopelessness compounded.

Jesus had indicated that "truth" was connected with Himself: "for this cause came I into the world." And with subsequent action on Calvary displayed what He meant. That He died for the sins of men proclaims that there is an everlasting truth, a holy will, that is violated. That He died as the innocent Son of God tells us that He fulfilled the requirements of that truth. And now, that on the basis of this redemptive activity "repentance and remission of sins is preached in his name," we see truth restored to men. This is what the Lenten Season is all about. If in Christ we don't see an absolute truth, unchangeable and everlasting, we have missed the point.

To the modern mind this sounds a bit too static, too set, an out-

The Lutheran Spokesman, published monthly at 22 N. State St., New Ulm, Minnesota 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 N. State St., New Ulm MN. 56073; Associate Editor and Business Manager, Pastor M. Eibs, P.O. Box 63, Sanborn, MN. 56083; Church News Editor, Pastor R. Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: E. Albrecht, G. Barthels, W. Bernthal, H. Duehlmeier, O. Eckert, M. Galstad, E. Hallauer, H. Hasse, P. Koch, D. Lau, B. Naumann, N. Reim, E. Rutz, W. Schaller, D. Shierenbeck, M. Sydow, C. Thurow

Second Class Postage paid at New Ulm, MN. 56073. Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, P.O. Box 63, Sanborn, MN 56083.

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

Business Manager: Pastor M. Eibs, P.O. Box 63, Sanborn, MN. 56083. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

moded dogmatical stance of by-gone years. It doesn't fit in with the flexibility demanded by the process of evolvment where change is essential. But if man would consider in depth what he wants for himself he will find himself talking for the most part in terms of the will and truth of God, at least as it applies to this life, even though he doesn't call it by that name. Even if he is not interested in eternal life, for which the perfect fulfillment of truth as found in Christ is necessary, he will still find that truth, even within the limited bounds of natural knowledge, is best for this life. It can't be otherwise. The Lord who created this world and this life and who "knoweth our frame" devised it.

Much of that which is called Christianity is ruled by a philosophy which finds the Bible and the truth it proclaims "irrelevant to real life." If the Bible is used at all, it is not regarded as divinely recorded truth, the written will of God to be believed and obeyed, but is treated somewhat symbolically, at best a purely human and changing record of man's "encounter with God," and his reflections on the "is and ought to be of life." In decided contrast Scripture insists that it is timeless, thus always new and ever up-to-date. To accept this is not intellectual suicide, a withdrawal from reality. Quite the contrary! Even as the Lord's thoughts, His truth is higher than ours. To abide in it is intellectual superiority.

The Bible puts meaning into life. It gives direction and substance to learning and research. It provides purposes and values, answers questions, and solves problems even for men of this modern age. It not only settles the big question of the forgiveness of sin and eternal life, but does as much for the perplexities of every day existence. And not with far out vagueness, a beclouded idealism, but with precepts and principles that are realistic and reasonable. They make sense and they work. With holy Scriptures, "What is truth?" is answerable.

-G. Sydow

EXORCISM

The current movie, "The Exorcist," is causing considerable stir. From what has been written concerning it, we would not recommend seeing it. One of our young people described it, and the book from which it was taken, as a "shocker," deliberately planned to be just that for its sales value. It is a fitting description, and as such is only negative, destructive. As one psychiatrist says, "The only thing The Exorcist can do is pull young people down to a primitive level."

That people are flocking to see this movie; that many are being mentally and emotionally disturbed by it; that since being possessed of a devil has risen to the top of current thought, many are claiming such possession, gives evidence of the mental and emotional instability rampant in our nation. Christians should be of a different nature. Scripture says of them that they should be "stablished, strengthened, settled," "grounded in the faith." This has reference to what has been revealed to us about redemption in Jesus Christ. To get excited about "fad" religions and whatever might go with it shows little understanding and development and maturity in biblical Christianity.

It isn't that we question the existence of the Devil or demons, or that there is such a thing as demoniac possession. As C. S. Lewis says, people make two errors about demons, either denying their existence, or seeing them everywhere. Here we should understand that we are not talking about being "possessed of the devil" in the sense of being sinners under the power of Satan, "by nature children of wrath" and "children of disobedience." Demoniac possession has to do with a special indwelling seizure with symptoms both mental and physical, unlike anything commonly known to the medical profession.

And we don't question that the Holy Spirit can grant the special charismatic gift of "casting out," exorcising, evil spirits. Jesus, of course, had this power also. The New Testament gives ample account of this, that men were possessed of devils and Jesus cast them out.

But the question arises whether this occurs today. We do not question that it could, but we are reluctant to grant that it does. This could lead us into further rather indecisive discussion. For the moment we simply say that when it comes to power of exorcism and what is related to it, we place this on the same level as other charismatic gifts of the Holy Spirit, such as healing and speaking in tongues. It is our opinion (with this we mean that there is no immediate scriptural proof for the thought) that when it comes to activity in this area, it will never be a matter of question or debate; that with the situation and the granting of a special gift the Holy Spirit will also give clear and unmistakable evidence of the very nature of the activity, that is a godly work done with God's power and approval.

-G. Sydow

IT WORKS

Once in a while, rather rarely these days, we find a popular, non-theological book which is a pure delight to read. To us "They

Call Me Coach," by John Wooden, the coach of the well-known UCLA basketball team, is just such a book. It isn't just a love of sports, nor can we say that the book is written in a brilliant style, or that we find in it a fine expression of the Christian hope. The author is a dedicated church man, and very religious in the Christian orientated sense of the word, but he does not present a clear-cut confession of faith in the redeeming blood of Christ as we might express it. Nevertheless, he is a man of high principle and high purpose and presents a life-style which is quite compatible with the biblical pattern of behavior.

Without question, what makes this book attractive to this reader is the emphasis on discipline, not just as applied to coaching, but to life. And Wooden sees these as being interrelated. He admits that in his area of coaching he has to have natural talent. But given that, we have to grant that it is his belief, insistence and training in discipline that has brought about the almost unbelievable, and surely unprecedented, winning record of the UCLA basketball team. He calls for discipline in individual conditioning, discipline in basic skills of the game, discipline in team play overagainst one-on-one individuality, discipline in staying with a game plan and style of play, discipline in maintaining poise whether winning or losing - all along, discipline, discipline, discipline. It's a beautiful picture.

When looking at the record, at first glance one might say that here there must be an undue emphasis on winning. First of all, let us state that much unmitigated nonsense has been said about the desire to win by those who haven't given the matter enough thought. Without hesitation we say, "We play to win or we don't play." When we lose that incentive, the effort is no longer worthwhile. With this we mean that we earnestly seek to overcome the obstacles that lie before us in any given objective, whether it be in work or play. This applies to plowing a field, building a house, mastering an assigned lesson, writing an essay, playing chess or playing basketball. Surely, we want to be successful, we want to win. And of course, we mean this within the rules, with honesty and integrity.

Without question Wooden wants to win, but his emphasis is on the disciplined approach to the game. And he firmly believes and has demonstrated that given a certain amount of talent, with a high standard of discipline there will be winning. But he would say more. With whatever talent we may have, if we in a disciplined way have sought to develop it, then we are winning no matter what the final score.

The Apostle Paul in the final words of I Corinthians chapter nine uses the picture of an athlete to say something about Christian life.

Let us understand he is not talking about earning salvation when he speaks of running a race for a prize. That comes only through faith in a righteousness that is outside of us, a contest and a winning that belongs to Christ alone. He is talking about Christian life and as he presents it, discipline comes strongly into the picture. "Everyone who competes in games exercises self-control in all things. . . I buffet my body and make it a slave." Without question, the Christian life is a disciplined life. The more we understand this and make it a reality, the better off, the happier we will be.

- G. Sydow

Lutherans in turmoil

This is the title of an article which appeared in the January, 1974 issue of LUTHERANS ALERT MAGAZINE, the official publication of Lutherans Alert-National, a group of conservatives within the American Lutheran Church. The article is written by an ALC pastor, the Rev. Carl O. Pederson, who is also a professor in Faith Ev. Lutheran Seminary, Tacoma, Washington.

Reasons for Turmoil

Pastor Pederson is correct in his judgment as to the reasons for the turmoil in the major Lutheran church bodies. He writes: "Practical and Ethnic problems can eventually be adjusted, but I am convinced that differences in theology are continuing to create insurmountable barriers." Pastor Pederson details some of the differences in theology: "Foremost in the line of theological conflict, of course, are the differences centered in Biblical inerrancy. Here we have a struggle which hits at the very foundation of Lutheranism, namely, The Word Alone, Grace Alone, Faith Alone. Heterodox proponents here insist that the Bible contains the Word of God,

whereas the orthodox as strongly insist that the Bible IS the Word of God in its entirety." Pastor Pederson also notes that there are an alarming number of pastors who do not accept the Biblical account of creation, the flood, the origin of sin, crossing the Red Sea, the Tower of Babel, Jonah and the great fish, etc. . . He also writes: "a great number of these heterodox pastors do not believe in the Virgin Birth of Christ, His atoning death, His resurrection, His return for final judgment, with either eternal hell or eternal heaven for those judged."

Other problem areas in the Lutheran churches, Pastor Pederson notes, have to do with the Charismatic Movement and the Neo-Pentecostal Movement, abortion and the ordination of women.

What To Do About It

There is little reason for any optimism that these problems will be solved according to Pastor Pederson. He writes: "It would seem to me that the differences have become so firmly entrenched by this time that real harmony is a long way off. The extent of this is seen in recent efforts in the Lutheran Church-Missouri Synod to

uproot liberal theologians in their seminaries, and the upheaval that followed." He is no doubt correct when he opines: "Many . . . are not happy about the situation in the church, but are not enough concerned to do anything about it." He does sound an optimistic note when he says: "If we can be given the grace to accept God's leading I am absolutely convinced that American Lutheranism can be in the vanguard of the whole of world Christendom. But it will take prayer, concerted effort, and willingness to stand firm on the truth of God." Optimism based on God's Word is fine, but we would not put it quite the way Pastor Pederson does. We do not purpose to speak for American Lutheranism which is a large, unwieldy body of people called Lutherans with many conflicting beliefs. We do not look for the return of American Lutheranism en masse (in a body) to a truly Scriptural position in doctrine and practice. Therefore, American Lutheranism can hardly be "the vanguard of the whole of world Christendom."

False Teaching And Practice On Church Fellowship

What concerns us to a much greater extent is the false teaching and the malpractice of Church Fellowship by the conservatives of the ALC. We have no doubt that they sincerely want to do what is right in trying to stop the false teachings and the liberal practices in their own church body. But, they do not follow Scripture in their actions. We quote at length from Pastor Pederson's article so that we do justice to his line of thought: "Where conditions such as these just mentioned exist we can expect more and more turmoil. There cannot possibly be unity where the very foundation of our faith is destroyed. The apostle Paul puts it this way, 'do not be unequally yoked with unbelievers; for what fellowship has righteousness with

unrighteousness: and what communion has light with darkness? And what harmony has Christ with Belial? or what part has a believer with an unbeliever?' II Cor. 6:17. The prophet Isaiah suggested the same procedure to the Hebrew people, 'Leave them; separate yourselves from them; touch not their filthy things, and I will welcome you, and be a father to you, and you will be my sons and daughters.' Isaiah 52:11. In speaking of those who taught contrary to what Jesus taught, John says of those who accept such teaching: 'If you do you will be a partner in his wickedness.' II John 1:11. You can understand why we must openly disagree with the errorists."

Pastor Pederson quotes some of the right passages from God's Word which tell us what to do about errorists, but then is sadly deficient in stating what ought to be done according to these passages. He writes: "You can understand why we must openly disagree with the errorists." IS THAT ALL? Is that what God tells us to do about false teaching and those who teach the error? Are we only to "openly disagree" with them? Is that all the Lord is saying in this passage? "Come out from among them, and be ye separate." II Cor. 6:17. These conservatives in the ALC have not separated from their false church body. They are still members of the ALC. They complain mightily about what is going wrong in their church body, but they stick with it. They have dedicated their own Seminary in Tacoma, Washington where Pastor Pederson is a professor. They have their own church paper, from which we have been quoting. But they do not do what the Lord says must be done in he situation in which they find themselves. They do not separate themselves from their false church body. They do not "avoid them" as the Lord commands in

Romans 16:17. In fact, they feel constrained to defend even the limited separation which they have undertaken. Referring to the dedication of their own separate Seminary, the President of LUTHERANS ALERT-National, R. H. Redal, writes: "Our dedicawas no vendetta against our beloved church. Contrary to uninformed opinions, LUTHERANS ALERT-Nation does not wish to be a divisive force within Lutheranism. It wishes to be a voice for the church. It wishes to help the church in this time of serious theological and doctrinal crisis." This all sounds fine and good to say that they do not wish to be divisive, but want to do something good for the church and help the church. But are they doing what God tells them to do in the church body which has become guilty of false teaching and liberal practices? In effect they are doing what the so-called conservatives in the Lutheran Church-Missouri Synod have been urging for years on end: "We have to stay in there and fight to get the rascals out!" Witness now the sad spectacle of the fighting within the Lutheran Church-Missouri Synod in attempting to dismiss their liberal professors at Concordia Seminary, St. Louis! Charges and counter-charges by the professors! Seminarians boycotting classes! How futile these attempts are! How futile they will always be, for this is not God's way of dealing with error and errorists!

The Scriptural Teaching

God's way of dealing with error and errorists according to His divine wisdom is this: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such

serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16:17-18. One does not have to be a theological professor to understand these simple words in the Bible. It is only our human reason which rebels and suggests a better way to maintain unity in the church. It is only our sinful flesh which shrinks at the thought of leaving a church body, friends and relatives. But this is what the Lord wants us to do. He wants us to forthrightly tell all who teach or tolerate error: We cannot worship with you. We cannot do church work with you. We cannot continue in a confessional fellowship with you. We do not presume to judge your hearts as to whether or not you have faith in Jesus. Only the Lord knows them that are His! But, we must take our confessional stand as God has commanded and be separate. This is God's wisdom as the doctrine of Church Fellowship which the true Lutheran Church has always taught. Prof. F. Pieper correctly wrote in his Christian Dogmatics, Vol. III, "This separation is commanded in Scripture, Rom. 16,17, and is the only means of restoring and maintaining the true unity in the Christian Church."

Only by following this Word of God can any Lutheran Church expect God's blessings, as we in CLC can abundantly testify, thanks be to God. May the Lord graciously bring other concerned Lutherans to understand this Scriptural truth, and give them the courage and strength to be obedient to God's command.

M. H. Eibs

Our God, the living one

A time-honored observation about the United States is that it is a Christian nation. This isn't even a statistical fact, let alone a practical one. Although 97 per cent of the people admit the existence of God or at least a supreme being, not very many have the living God, who revealed Himself in Jesus Christ. Genuine Christianity involves faith in Him who created, redeemed, and sanctified mankind. What often passes for Christianity is only religion. Since God produced Christianity, He alone can define it. Ultimately, true spiritual relationships are known only to God and are not available to the Bureau of Census.

Our living God comes in a poor second to many who go at their religion a different way. During the 19th century a philosophical trend developed which historians have since called the "Age of Rationalism." Rationalism places emphasis on human reason. What makes sense is true! As you might predict, man became less God-conscious and more man-conscious. He can delude himself into thinking that he is master of his fate, captain of his soul. In France there was literally a Goddess of Reason. Human reason is enthroned as the only religious authority. Everything considered to be true must be capable of proof.

The Whole Route

As might be expected rationalism produced natural religion. Without God (and now His wrath revealed against them), "they exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and

crawling creatures." (Romans 1:23) Yet the gap between the provable and what is evidently true required, even to a human mind, that there was a god of some sort putting it all together. Enter DEISM. Basically, deism is godness without God.

One author suggests seven points as typically deistic. It's interesting to look at them: (1) Deism recognizes human reason as the only source of knowledge; and yet the deist is almost expected to (2) recognize that there is a god from his reflection of the creation; but the "God" he recognizes is (3) only one person, the Father. Furthermore this "God" (4) created the universe and then withdrew, leaving it to the control of the "laws of nature". To a deist (5) true religion consists of some knowledge of God and the pursuit of virtue. This virtue is (6) generally practiced in humanitarianism. (7) Deism is a "natural religion" because it needs no divine revelation to support it.

One of the most interesting off-shoots of religious deism is political democracy. People taught to think independently soon began to demand to govern themselves. Some of this country's forefathers were deists. In framing the Bill of Rights they insisted on religious freedom as a protection for themselves. Their efforts resulted in a privilege which we enjoy, the right to worship as we please, essentially uninhibited by oppressive government.

Mom and Apple Pie

To cast a suspicious eye at scouting is like attacking mom and apple pie. Yet scout religion is deistic. From the Scout

Oath, "On my honor I will do my best To do my duty to God. . . To keep myself. . . morally straight." An undefined God. . . a promise made on one's self to be morally upright. Morally straight as far as God is concerned can only result from His pardon-decree of innocence on the sinful undeserving. Only those are "morally straight" whom God straightened out by bringing them to faith in Jesus for their forgiveness.

Many fraternal lodges are in fact "churches" erected for the propagation of deism. A recent CLC tract, "Christ or Masonry", exhibits this quite clearly. Anyone who doesn't understand justification by faith is easy prey for deism.

As we learn early, what man can find out about God from the creation and

nature is not sufficient for salvation. The Bible reveals the living God. It warns about substitutes. And best of all, it recounts how a person can really know the living God. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but through Me." (John 14:6) Again, "He who does not honor the Son does not honor the Father who sent Him." (John 5:23) The apostle John summarizes, "any one who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son." (II John 9)

M. Sydow

(Passages quoted from the NASB)

The Bible in transition

(Since new translations of the Bible continue to come before us, the question of their use among us arises ever anew. As a possible help in considering that question, this essay, presented to the Pastoral Conference of the CLC in April, 1969, is being printed in installments in the Spokesman.)

We begin by quoting what is often considered a mistranslation in the King James Version: "Ye men of Athens, I perceive that in all things ye are too superstitious." (Acts 17:22) But these words are not so far afield as is commonly supposed. We are interested at the moment in the word "superstitious." We are against superstition. Under the Second Commandment we teach that it is a form of religion. Since that is so, it may come as a shock to suggest that perhaps we have helped in creating one.

As we go about our preaching, it might be found among us that we often pound the pulpit and say in ringing tones: "Thus saith the Lord." On that pulpit quite likely is lying the King James Version. At another time we might in a more subdued manner speak with love and sentimental attachment to the Word of God, and with these words fondly and visibly caress that same King James Version. And when we quote what we would have regarded as the literal Word of God, again quite likely it will be in terms of the word text of the King James Version.

It should not escape us what this might be doing to the thinking of our people. Without too much thought, without too great a knowledge of the entire matter of translation and versions, without perhaps even fully understanding the English they are

hearing, they could quite superstitiously attach the truth of God inseparably to the form of that truth which is before them, and abide nothing else. It could become a fetish, and the use of anything else a sacrilege, and the pastor who does so become suspect of liberalism or at least of leaning in that direction. There have been accounts of pastors being degraded, stigmatized, and even forced out of their pulpits because of this.

What is the Word of God

Before we go further it might be well that we first determine for ourselves just what is the Word of God. No doubt we feel that we readily know the answer to that question, and quickly reply in words that would agree with the answer found in our commonly used catechism: "The Bible is the Word of God." This we all accept. It is a simple answer, but in its very simplicity it may be too simple. Questions can be asked, "What Bible?" and "Do we limit the Word of God to the Bible?"

To begin at the beginning, in defining the Word of God we basically mean the inspired writing of the Hebrew and Greek text found in the canonical books of the Old and New Testaments. This is the permanent revelation of God existing among men. But we go on from this. To ourselves and our people we speak of the Word of God in terms of translations. In catechetical instruction we often find ourselves insisting on careful memorization of a given translation for exactness in what the Word of God says. To be more precise we should speak in terms of this form of the Word of God, lest we foster the fetish complex. However, speaking of a translation in this way, though transferred, is not only an acceptable, but a necessary designation of the Word of God and in keeping with what we see in Scripture itself.

But dare we limit the designation "Word of God" only to such translations that are currently used and in favor among us, most likely the King James Version or Luther's German Bible. Here we enter into the entire broad field of translating, with all its research, study and debate. However, once having allowed the term Word of God be applied to translations, we cannot limit it to that to which we have historical and sentimental attachment. It is accepted and agreed among us, is it not, that translations can properly be called the Word of God, with a rider attached, that among them there well may be a varying degree of accuracy, clearness, and readability. There are good and bad translations.

However, our definition of what is the Word of God does not stop even with translations, which by their very nature are closely bound to the original languages. We speak of the words of men, speaking the truth of God but not in the verbatim words of the Hebrew or Greek or of a translation, as the Word of God. Here we think not only of that which is written — sermons, essays, books, but of that which is spoken, prepared or unprepared, even casual conversation, said in words and in a word-order of man's own choosing. In this, the Word of God becomes something quite apart from a set written text, and is seen rather as an eternal truth capable of being expressed in various ways. The content, the substance, is the deciding factor, not the particular words used.

Are we out of line here? Are we ascribing too much to the ability of man, in particular, believing man, that he can out of his enlightened mind set forth his own wording of the will of God? I think not! Such liberty is implied in the unqualified injunction to preach the Gospel and is evidenced in the preaching and teaching of the

apostles.

We rightly call our preaching and teaching done in this way a presentation of the Word of God.

Out of this we get the picture that God has left us a permanent record of His holy will in an inspired Word, which is not the only way His truth can be expressed, but remains the source from which all truth comes, and by which it is judged. It is His will that this record remain among men until the end of time, and He Himself uses it as a continuing means of revelation. Thus the Reformation came into being. As

times goes on, and nations with their varying languages come and go, the Word of God has to be spoken in terms that men can understand, which betokens a need for translation. And yet, there dare never be a departure in content from the permanent norm. By the very nature of things in this present evil world, it must be used constantly for comparison and study, for checking and rechecking, so that whatever might be said in translation or in words of our own choosing can have the divine imprimature, "thus saith the Lord."

-G. Sydow



The Book of Acts

We continue our readings in the book of Acts, which, as we noted last month, is Luke's continuing account of the work of Jesus Christ, the world's Redeemer. (Shorter readings are in parentheses when a reading seems a bit long for family devotions.)

V. The Word of Christ Goes to Rome A. Paul Taken Captive in Jerusalem

March 31	21:26-40
April 1	21:40-22-30 (40-21)
2	23 (1-24, 31-35)
3	24 (1-23)
4	25 (1-12)
5	26 (1-23)

Roman power again becomes a tool of the Lord.
Paul recounts how God called him.
The Lord delivers His apostle.
A day in court.
Paul appeals to Caesar.
See Luke 21:12.

B. Paul Goes to Rome

6	27: 1-20
7	27:21-44
8	28 (1-16), 30-31)

Divine warning disregarded.
The impact of Christian courage.
A conqueror even in chains, Rom. 8:36-37.

In our devotions in Acts we have seen how Paul founded many congregations in the Mediterranean world through the preaching of Christ-crucified. The welfare of these congregations was his constant concern. That believers with whom he was no longer present might grow in Christian faith and life the Apostle wrote many letters of encouragement, admonition, and instruction. These epistles were inspired by the Holy Spirit and are therefore preserved for us today, not just as historical documents, but as God's Word to be applied to our hearts and lives.

THE FIRST LETTER OF PAUL TO THE CHRISTIANS AT CORINTH

The Apostle Paul preached in Corinth for about 1½ years (Acts 18:1-18). During that time the Word of Christ gathered a large congregation, consisting mostly of Gentiles from the lower walks of life (I Cor. 26ff). These people had not been trained in the Old Testament Scriptures from their youth. Instead, they had grown up in a commercial center renowned for its immorality, a place where "The vices of East and West met." In the months after Paul had gone, confusion and weakness set in more and more.

About three years after the Apostle's departure, word came to him (I Cor. 1:11) regarding some very serious problems and disorders that had arisen in the church at Corinth. The Corinthians also sent him a delegation (I Cor. 16:17) with a letter containing various questions. Thus, with verified information regarding the matters troubling them, Paul wrote his First Epistle to the Corinthians. The letter reads like a conversation between a pastor and his flock, and is a rich treasure of information concerning:

The Doctrine of the Cross in Daily Living

I. Chapters 1-6: Paul Speaks to the Report of Those from "the House of Chloe."

April 9	1 (1-25)	Divisions among Christians are ungodly.
10	2	The Wisdom of God is revealed by the Holy Spirit.
11	3	Spiritual maturity will end division.
12	4	A pastor's personal plea.
13	5	How to handle gross sin.
14	6:1-11	The world is not to settle the Christian's problems.
	12-20	Christian liberty is not moral license.

II. Chapters 7-16: Paul Answers the Questions in the Letter from the Corinthians.

15	7:1-24	Advice on marital problems.
16	7:25-40	On remaining unmarried.
17	8	Love toward the weak in faith.
18	9 (1-23)	Sacrifice for the sake of the Gospel.
19	10 (1-22)	Let us live up to our spiritual privileges.
20	11 (17-34)	Careful concern in the use of the Lord's Supper.
21	12 (1-11, 27-31)	The Holy Spirit creates faith and grants gifts.
22	13	Christian love - the greatest gift of the Holy Spirit.
23	14:1-25 (1-19)	"Tongues" are not the greatest gift.
24	14:26-40	Worship should build up in the faith.
25	15:1-19	The Resurrection of Christ is the heart of the Gospel.
26	15:20-34	Christ is risen - our sins are forgiven.
27	15:35-58	Illustrations to help our understanding of the resurrection.
28	16	Christian giving - news - final greetings.

Announcements

Call for Nominations

Since the term of office of Prof. C. M. Gullerud as president of I.L.C. expires on June 30, 1974, a call for nomination of candidates is herewith addressed to the constituency of the C.L.C. All professors, pastors, male teachers and voting members of congregations of the C.L.C. are entitled to nominate a candidate or candidates. Nominations must be in the hands of the secretary of the Board of Regents of I.L.C.

Pastor Paul Larsen
9308 Rich Valley Blvd.
Inver Grove Heights
(St. Paul),
Minnesota 55075

within twenty days from the date of publication of this call for candidates.

Robert Reim,
Pres. of the C.L.C.

Coordinating Council

The Coordinating Council will meet April 17-18, 1974 at Immanuel Lutheran College, Eau Claire, Wisconsin, beginning at 9:00 A.M., Wednesday, April 17. All business to be considered by the various boards must be in the hands of the respective chairmen by April 7.

The Assignment Committee will meet after the close of the Coordinating Council sessions to assign candidates from the ILC graduating class. All calls to be considered by the Assignment Committee should be in the hands of CLC president, Pastor Robert Reim, by April 7.

R. Reim, President

Spokesman Information

To ensure prompt delivery of your Spokesman: 1. Please check your mailing label for accuracy of name, address and zip code. 2. If you are changing your address, please notify the Business Manager well in advance of your moving date, and, if possible, send the old address label as well as your new address, complete with zip code.

Pastor Elton Hallauer of Hancock, Minnesota is now working with the Business Manager in the mailing of the Spokesman. He is writing out a new computer program and preparing the mailing list. His work and his access to the necessary equipment makes a more efficient mailing program at a lesser cost than heretofore. His effort is greatly appreciated. It is through such donated activity on the part of a good many that the Spokesman can be published at the cost it is.

All communication related to subscriptions and mailing, and anything of financial nature should be sent to: Pastor M. Eibs, Business Manager, P. O. Box 63, Sanborn, MN 56083.

Installation

As authorized by President Robert Reim, I installed John Pfeiffer as Pastor of Messiah Lutheran Church, Hales Corners (Milwaukee), Wisconsin on January 27, 1974.

Pastor David Schierenbeck

CHURCH OF THE LUTHERAN CONFESSION

Treasurer's Report

July 1, 1973 to February 1, 1974

	JANUARY	TO DATE
RECEIPTS:		
Offerings	\$17,915.35	\$104,822.94
Memorials	-----	110.00
Total Receipts	\$17,915.35	\$104,822.94
DISBURSEMENTS:		
Retirement Fund	\$ 530.00	\$ 3,710.00
Emergency Support	-----	400.00
Capital Investments	1,921.48	10,496.99
General Administration	151.77	2,689.84
Home Missions & Administration	2,274.85	45,840.80
Nigeria Trip	5,081.00	5,081.00
Immanuel Lutheran College, Regents	4,937.00	33,479.00
TOTAL DISBURSEMENTS	\$14,896.10	\$101,697.63
CASH BALANCE FOR PERIOD	\$ 3,019.25	\$ 3,235.31
CASH BALANCE, July 1, 1973		\$ 17,658.33
CASH BALANCE, February 1, 1974		\$ 20,893.64

Respectfully Submitted,
Lowell R. Moen, Treasurer

+ +
COMPARATIVE FIGURES

	JANUARY	7 MONTHS
Budget Offerings Needed	\$15,172.00	\$106,204.00
Budget Offerings Received	\$17,915.35	\$104,822.94
SURPLUS	\$ 2,743.35	
DEFICIT		\$ 1,381.06
	+ +	
Budget Offerings, 1972-73	\$18,923.08	\$ 99,566.36
DECREASE, 1973-74	\$ 1,007.73	
INCREASE, 1973-74		\$ 5,256.58

Board of Trustees,
L. W. Schierenbeck, Chairman

94546

139.018 • 9699 945.46
SCHALLER, PAUL REV MRS
22276 N 6TH ST
CASTRO VALLEY CA
