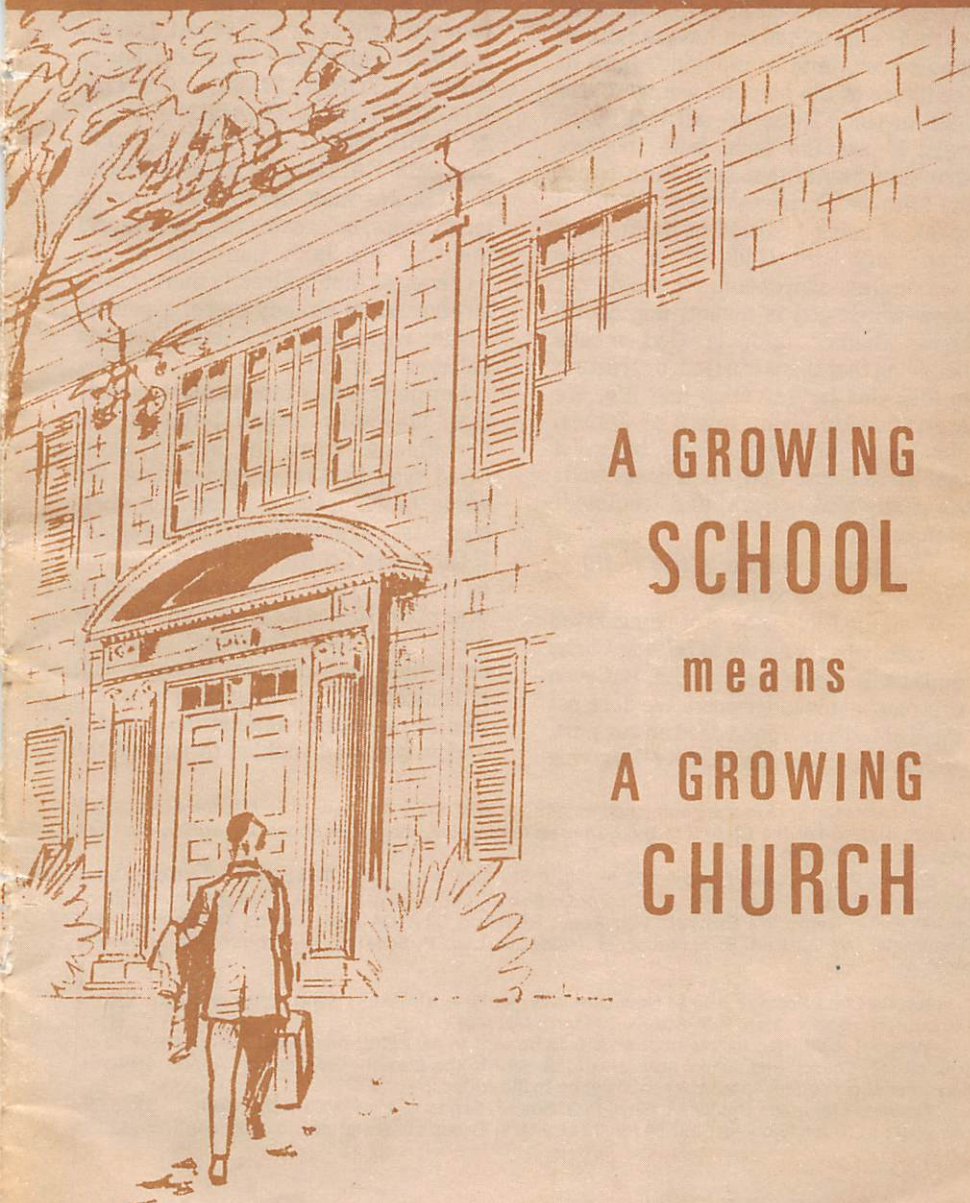


J. J.
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S. D. G.

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LUTHERAN SPOKESMAN



A GROWING
SCHOOL
means
A GROWING
CHURCH

CHURCH OF THE LUTHERAN CONFESSION

What Is This Thing Called Faith?

The word "faith" is a very common word, and it is used in many different ways. People talk about having faith in themselves, faith in mankind, faith in the future of the human race, and also faith in God. These are all legitimate ways to use the term faith, but we should recognize that such faith is not the faith we Christians mean when we speak of being justified by faith. Yes, even faith in God is a rather meaningless expression, for we do not know which god is meant, nor do we know whether faith in God means believing that there is a God, or trusting in that God for salvation and life. We are reminded of the words of James, our Lord's brother: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:19)

Forgiveness for the Whole World in Christ

When the Bible speaks of being saved by faith, what is meant is faith in Christ and His Gospel of forgiveness. But even this can be misunderstood. We dare not think of faith as a good deed on our part, which God then rewards by forgiving

our sins. God does not bargain with us in this way, saying to us: "If you on your part will believe in Christ, I on my part will forgive you." No. According to Scripture **FORGIVENESS FOR THE WHOLE WORLD IS ALREADY AN ACCOMPLISHED FACT IN CHRIST BEFORE FAITH AND APART FROM FAITH.** No man by his faith merits forgiveness, or creates forgiveness. No man by his faith can add to the forgiveness that is already there. God's forgiveness is already there, a perfect whole, regardless of whether anyone believes it or not.

Nowhere is this taught more clearly than in Paul's second letter to the Corinthians. There the apostle says: "God was in Christ, reconciling the world to Himself, not counting their trespasses against them." (2 Cor. 5:19) If God doesn't count the sins of someone against that person, that is the same as to say that He has forgiven him. So, how many has God forgiven? He has reconciled the world, the whole world, to Himself, not counting their sins, the sins of the world, against the world.

How was God enabled to forgive the

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whole sinful world? He did it in Christ. "He hath made Christ, who knew no sin, to be sin for us; that we might be made the righteousness of God in Him." (2 Cor. 5:21) God transferred the sin of the whole world to Jesus and punished Jesus on the cross for the world's sin; therefore there is forgiveness for all men in Christ. The Bible says that Jesus was raised from the dead for our justification. (Rom. 4:25) When God raised Him from the dead, that meant sin had been atoned for, forgiveness had been won - for the whole world of sinful men, whose Substitute Jesus had been.

The fact of universal forgiveness is not dependent on our faith. It is objectively there. It remains a fact whether we believe it or not. Dr. C. F. W. Walther once said that hell will be all the more horrible because the persons there will then realize that forgiveness of sins was already theirs through Christ, but that they forfeited it through their unbelief.

If we are going to understand this thing called faith, we must get this fact straight. Faith does not add anything to forgiveness. Christ took care of the forgiveness for the whole world long ago. It is written: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2) Therefore it is our confession in the Brief Statement that "God has reconciled the whole world unto Himself through the vicarious life and death of His Son." Vicarious means that Christ lived and died as our Substitute, living the life we ought to have lived and dying the death we deserved.

The Preaching of Forgiveness to All the World

God did not stop with His one act of reconciliation. God planned that His reconciliation should be accepted by man, that it would be received by man. He wanted His free gift of forgiveness

in Christ to be taken. Therefore God willed that the Good News of forgiveness in Christ should be presented to all men everywhere, offering God's forgiveness as a free gift. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." "He hath committed unto us the word of reconciliation." (2 Cor. 5: 18-19) Thus we who have already accepted God's forgiveness in Christ become His ambassadors to offer this forgiveness to others. Paul, for example, says that he "received grace and apostleship for obedience to the faith among all nations, for Christ's name." (Rom. 1:5) Paul and the other apostles were to present the news of God's forgiveness in Christ to all nations, and that message would by its own power produce what Paul calls "the obedience of faith."

The Receiving of Forgiveness by Faith

THE ONLY WAY BY WHICH WE CAN RECEIVE THIS FORGIVENESS IS BY FAITH, FAITH IN CHRIST AND HIS GOSPEL. The forgiveness is already there. Christ took care of that. Now the news of the forgiveness goes out everywhere, so that men may believe it and be saved by it. Our confession, the Brief Statement, says: "God has commanded that the reconciliation effected by Christ be proclaimed to men in the Gospel, to the end that they may believe it." Paul went to the nations with God's Word in order to bring about the obedience of faith.

At this point someone might say: What is so important about faith? If forgiveness has already been won for the whole world by Christ, won't a person be saved whether he believes or not? The Bible answers: No. Jesus Himself told Nicodemus: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth

in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth in Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3: 16-18) Again it is written: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36)

God loved the world. There's no doubt about that. God wanted the world to be saved. God reconciled the world to Himself in Christ. God wants the whole world to hear the Good News of what Christ did. But then comes the division of the world into two groups: believers and unbelievers; those who believe in Christ and accept His Gospel by the power of the Spirit working through His Word, and those who do not believe.

Those who refuse God's free gift are condemned; they shall perish; they shall not see life. **THE ONLY WAY BY WHICH WE CAN RECEIVE GOD'S FORGIVENESS FOR THE WHOLE WORLD IS BY FAITH IN CHRIST.** "Whosoever believeth in Him shall not perish."

This is the teaching of the whole Bible, as Peter told the Roman soldier Cornelius and the friends that had gathered in his home. "To Him give all the prophets witness, that whosoever believeth in Him shall receive remission of sins." (Acts 10:43) We think also of Paul's words to the jailer of Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31)

This then is our church's confession: "Faith in Christ is the only way for men to obtain personal reconciliation with God, that is, forgiveness of sins, as both the Old and the New Testament Scriptures testify." (Brief Statement)

D. Lau

Brown - Bagging It

At its July convention the CLC considered a number of items that had to do with providing more material benefits for their public servants of the Word - pastors, professors, teachers, missionaries, or their surviving families. This included a salary raise for synodically subsidized workers, which of course will be appreciated, but which was not as much as many thought due; the disadvantaged housing situation, where a house is provided, received attention, but budget considerations precluded doing much about it; our Retirement Benefits were also raised, but our entire program for our retired workers is woefully inadequate.

Opinions May Differ

There may be different opinions about how much a pastor and other

public workers in the church should receive. It is granted that it is out of the question that in our circles their income should match that of other professional men - lawyers, architects, doctors, dentists - all who like pastors have post-graduate education. The opinion has been ventured, however, that they should at least receive as much as is paid the lower paid wage earners in industry. In the CLC, if the free housing is included, we are about to that point now.

An insurance company, which deals only with clergymen, published an ad recently which portrayed a Sinai-like scene with the words: "Thou shalt not exploit thy minister." The reaction might be: This is an unfair charge; the implications are not true; this has never happened; to say it is insulting.

Maybe, but it wouldn't do to press the point. Taking past history and attitudes into account, there could be some truth in the expression. Most likely, it never was intentional, but did exist in fact. It was more or less taken for granted that public servants of the Word were never intended to have much in the line of material possessions. And the thought on the part of laymen of reducing their material status by giving more for the support of Gospel preaching seldom was given serious consideration. Is it saying too much that even now giving is based more on "of abundance" than "of want."

It is safe to say that today we are seeing somewhat of a change of understanding and attitude on the part of many of our laymen. Evangelically minded pastors always hesitate to speak of their financial plight lest they appear mercenary and money-minded. But now that laymen are admitting that there may indeed be a weakness in our midst on this point, it is a bit easier to speak.

The Other Side

That is one side of the picture and the burden of concern and action lays with the lay people. There is another side which pertains to the clergy. Years ago, especially during the depression of the Thirties, pastors in general made every effort to save their congregations

money. They tried to eliminate all but the very necessary expenses and endured privations to do so. One example will suffice. In church travel, much of which was done by train in those years, instead of taking the pullman and sleeper and eating in the dining car, they sat in a coach with a sack lunch. They "brown-bagged" it. We will let that term serve to express an attitude which we hope our pastors will always retain. It isn't said that we have to go back to the austerity of the depression years, but in principle it would mean to forego the "champagne flight" bear a little inconvenience, go the more modest way, so that our people will be spared what could be called unwarranted expense.

It is well that our lay people are concerned that their public servants have a little more, but may this never lead to the demanding arrogance already seen in other synods, where body comforts are too much of a concern within the clergy. In laying down qualifications for a pastor Scripture says that he is to be "not greedy of filthy lucre," "not a lover of money." Pastors beware! Affluence can be corrupting! Receiving a little more should not turn our heads. Brown-bagging it is still the better way.

- G. Sydow

Out And On

Remember the parable of Jonathan? Seagull, that is, as in shoreward skies. (Book Review, *Spokesman*, June 1973.)

Jonathan's vanity remains a provocation, not least of all because it tempts the Rock of salvation. And it seemed appropriate for a response to embrace the same parable style of the provocation. Subsequently, what follows should not be construed as an attempt to have the usual last word, but rather as an appeal to the consciences

of many who must, surely with closed eyes, be resting their wings on a certain Rock, the general appearance of which is not unlike other rocks on any typical shore, unless further examination shows how much more stained it is than others, stained with the vanity of those "birds," in truth, scarred and worn by their hopeless activity of attempting to find purpose in life, of blindly seeking perfection within their worst of enemies, themselves - an endless task indeed, because the hardest thing to

give is in. **The Appeal**

Where were you when the heaven and the earth were formed? Yes, where were you when the firmament in which you soar and dive was set between the waters, when the rocks on which you nest were set as bounds containing mighty seas filled to the brim with food for you? And where were you when your hollow bones and feathered wings were given so you could rule the skies? Or when did you instruct on how to build a nest, or propagate?

What foolishness to think that you and all you know had but a slimy start in some dark pool, left on your own to change by chance or will and better cope with life! What headiness to think that you who come so short of every goal should leave your print on history!

Suicide of Self

The solution to your problem, foolish birds, is but to be yourself. And if you find that hard to do, then you had better fly headlong into that Rock on which you sit. Perhaps such crush of self will bring about good sense. Which is to say, you have no choice except to see yourself for what you really are, a weak and helpless nothing, hardly worthy of the least of all the mercies shown to you.

Humble yourself. Yes, die for all that. It must be done before that Rock begins

to quake, and roll, and pin, and grind you into dust to be forever useless in eternity.

Only then, in such complete weakness, will your strength begin to realize perfection. For only then will the Rock on which you rest be recognized for what it really is, a mighty Fortress of protection from your sinful self and all the other buzzards hanging near, as though they know that you are more than apt to fall for prey.

Restoration

Consider first the stains, the scars, and shameful wear upon that Rock and then reflect on this, that you have placed them there. But see how they are borne in love for you who knew not what was being done. Oh, the relief of guilt, and shame, and sin in such forgiving love!

Now, off with you and truly soar, borne on the Spirit's wing of strength. Dive deep into the endless sea of grace. Eat and live forever on this boundless Truth.

You were lost within yourself but found again, and that at home. You were looking in instead of out to find perfection true. To be sure, not out so far as being out of reach. - Just sat upon. (Deuteronomy 30)

H. Hasse

The "Free Exercise" Of Christianity

An eminent Frenchman of a couple centuries past uttered what has become a battle cry of journalistic freedom: "I disapprove of what you say, but I will defend to the death your right to say it." This principle — the right to be wrong — has recently had a political twist. Bob Jones University, with one of the largest seminaries in the country, has been refused tax-exempt status by the Internal Revenue Service. The university refuses to admit single black

students. Anyone contributing to the school cannot claim an exemption from his income taxes. The school is now fighting this IRS ruling.

It is more than just "their problem." The implications of such government intervention reach into every religious group. For example, what of those who believe it God's will that women should not be allowed ordination into the public ministry. The government may, and now could,

decide that this violates the civil rights of women. Tax-exempt status could be denied those whose convictions withhold the public ministry from them.

A Principle Eroded

Tax-exemption is not the issue. Whether or not churches have tax-exempt status is not biblically argued. A sound principle is in danger of further erosion. We don't agree with the Bob Jones University admissions policy. We couldn't even "defend to the death" their right to say it, since we hold it to be unscriptural. But in our system, involving the principle of religious freedom, we defend the proposition that government should not meddle in religious issues. The Bill of Rights of the United States Constitution prohibits Congress (all government agencies by extension, including the IRS) from making a law "respecting an establishment of religion, or prohibiting the free exercise thereof; . . ."

One could argue that the only potential loss to a congregation or synod is tax-exempt status, and that this loss is not critical. Granted. But there's more to it than that. If our government can make judgments about tax-exempt status involving a religious body's confession, it can also make judgments about what kind of religious groups shall be permitted to incorporate, own property, or even obtain a permit to assemble at all. The big, impersonal "state" effectively has promoted establishment of certain kinds of religion. By asserting such religious preference an inequitable pressure is injected on those whose religious beliefs require that they disagree. Thus, the "free exercise" is prohibited.

Still one might argue, so what if things get a little rough. The Church has had numerous problems through the millenia: persecution, confiscation of property, execution of leaders, days

and months of "underground" operation. True.

Is there a problem then? We've long understood the wisdom of God's order in the world. He indicates a separation of church and state. What belongs to the IRS is theirs; what's God's is His. Our duty is to each in its proper sphere. The church and state are essentially different. They have different goals and objectives. The means to attain these goals differ. The state, operating with reason, seeks the present and future physical welfare of its citizens and demands taxes for support of programs to achieve its ends. The Church, using the Gospel of salvation in Christ, seeks the present and future spiritual welfare of those whom God has made believing and is sustaining in thankful obedience. Problems arise when Christians confuse their citizenship with their discipleship. Problems also issue from the apparently uncanny inclination of the state and many churches to dictate to the other what their duty ought to be.

Close to Home

The "fine line" separating church and state is so frequently transgressed it seems futile to fight it. But we must. And we do. The recent CLC convention was forced to act concerning the issue of certification for our present and future Christian Day School teachers. All but a handful of states require certification. In order to prepare teachers for our schools in states requiring certification, it appears our church body will have to alter its teacher-training program. Aspiring teachers will most likely have to attend state colleges and universities to qualify for certification, since Immanuel Lutheran College is not an "accredited" institution. The Board of Regents was asked to secure from the Attorney General in each state where we have or are contemplating having a Christian Day School a legal opinion on the state's right to demand certification

of teachers of religious schools. Can, or should, the state tell those who chose religious schools for their children's total welfare what qualifications are necessary for their teachers?

It is in times of such "persecution" that the faithful gather, kneeling,

before the presence of the living God, pleading for the direction of His will, for a greater appreciation of His eternal Gospel, and for the required strength, zeal, and courage to stand for the Gospel's defense and the defense of its proclamation.

-M. Sydow

The Bible In Transition VI

Finally we get to what is of more immediate concern to us and consider the King James or Authorized Version. For various reasons, in 1604 King James of England called together a conference of both Puritan and Anglican clergy for the purpose of creating a "version to end all versions." A vital point in this proposal for a fresh version was that it should have no notes as was common in all previous versions. Fifty-four men were appointed to carry out the work of translating. The Bishop's Bible was to be followed and as little altered as the original Greek and Hebrew permitted. Other previous translations in various languages were also to be used for consultation. The work was completed and published in 1611.

This matter of not including marginal notes deserves special emphasis, because it explains in part why the King James Version gained the position it did. The notes in previous English translations were often highly polemical over against ruling authorities both in church and state, and were reflections of private political and religious opinion. Obviously, such notes annoyed and angered church officials and kings. In setting up procedures for writing the King James, we read, "and last, but by no least, that there should be no marginal notes, except for the explanation of the Hebrew and Greek words. This simple rule did probably more than anything else to make our Authorized Version the Bible of all classes in England, binding

us together as a Christian nation by a tie which the strife of parties and the war of politics has since been insufficient to sever. Had the opposite course been adopted, we should now have probably the Bibles of different religious bodies competing in unseemly rivalry, each reflecting the theological bias of the party from which it came." (How We Got Our Bible, p. 130) Another writer says much the same thing: "For nearly fifty years the Authorized Version contended with the Geneva Version before it began to draw ahead. It is on record that the Pilgrim Fathers refused to have the Authorized Version on the Mayflower at all. Had the Geneva Bible dispensed with its heavily biased notes, it might well have been the accepted English version up to the present time." (Modern Versions, p. 28)

The Judgment of History

A few quotes illustrate how history has evaluated the King James. "For more than two centuries English Protestant writers have spoken of it in terms of almost unanimous praise, speaking of its 'grace and dignity,' its 'flowing words,' its 'masterly English style.'" (How We etc. p. 131) C. P. Krauth in his rather extravagant style says: "It is now, and, unchanged in essence, will perhaps be to the end of time, the mightiest bond, - intellectual, social and religious, - of that vast body of nations which girdles the earth, and spreads far toward the poles, the nations to whom the English is the

language of their hearts, and the English Bible the matchless standard of that language. So long as Christianity remains to them the light out of God, the English Bible will be cherished by millions as the dearest conservator of pure faith, the greatest power of holy life in the world." (Luth. Cyclopaedia, p. 53)

T. D. Woolsey has it, "no book can be written more fitted in style and expression to do its work, more truly English, more harmonious, more simply majestic." (Luth. Cy. p. 53) A certain Father Faber, Anglican turned Roman Catholic, gives this tribute: "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the greatest strongholds of heresy in this country? It lives on the ear like music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forego. Its felicities seem often to be almost things rather than words. It is part of

the national mind, and the anchor of the national seriousness. Nay, it is worshipped with positive idolatry, where in fanaticism its beauty pleads availingly to the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of man's best moments; all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt never dimmed and controversy never soiled; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible." (How We etc, p. 131)

These are words of high praise, and yet they carry with them something which is to be feared - the building up of the fetish complex, that this writing, this English version, and none other, is the Word of God.

-G. Sydow



THE SECOND LETTER OF PAUL TO TIMOTHY

Paul writes the last of his letters from prison in Rome. It is an epistle of mingled gloom and glory as the Apostle approaches the end of his earthly stay. He rejoices at the prospect of soon seeing the Lord whom he loved and served so earnestly. At the same time he is depressed by his present condition, and especially by a sense of loneliness — of his friends only Luke is still at his side.

In this very personal letter Paul takes less pains than usual to follow a connected line of thought. Still, the epistle consists of two main sections. The Apostle first of all exhorts Timothy to be steadfast in affliction, and then faithful in preaching against the deadly influence of false teaching. Do not miss Paul's sweet swansong in 4:6-8: 18. It is the wonderful, triumphant, exulting shout of victory from the Great Lion of God.

"The Farewell Message of the Matchless Missionary"

Sept 30	1:1-14	"I thank God for your faith: guard it well."
Oct	1 1:15-2:13	Above all things — be faithful.
	2 2:14-26	Hold fast to the true. Avoid dangerous error. Deal patiently with all.
	3 3	In evil days our safeguard must be the Scriptures. Know them.
	4 4	The time for my departure is at hand. You must carry on.

THE LETTER OF PAUL TO PHILEMON

Onesimus was a runaway slave whom Paul brought to Christ while imprisoned in Rome. His owner, Philemon, was a member of the church at Colosse. The Apostle sends the young man back to his former master with this note. Although the epistle is intensely personal rather than theological, it contains one of the finest pictures of the meaning of forgiveness in the New Testament. Every aspect of the divine forgiveness of sin is duplicated in the forgiveness which Paul sought for Onesimus: the offense (11,18), compassion (10), intercession (10,18,19), substitution (18,19), restoration to favor (15), and elevation to a new relationship (16).

Oct 5 Receive, forgive, for you are now fellow-slaves of Christ.

THE FIRST LETTER OF JOHN THE APOSTLE

John is not writing to beginners in the Christian faith, who needed fundamental instruction, but to persons of some spiritual experience. These people, like we ourselves, needed to be reminded of the fact that the true faith must necessarily be followed by true love. In his preface to this epistle Luther takes those to task who boasted of faith without works and teaches in various ways that works will not remain undone where there is faith. If they fail, however, then faith is not sincere, but is a lie and darkness. Thus the epistle argues against both errors, as much against those who intend to be believers without works as against those who think to be righteous by works, and holds us to the proper way, that through faith we become righteous and without sin and then, after we are righteous, practice good works and love for God's sake, freely, without any requirements.

Oct 6	1	In the Word of Life we have everlasting life and total joy.	
	7	2	The world is darkness. Christ is light. False teaching is a return to darkness.
	8	3	Let your life be consistent with your high calling.
	9	4	Don't follow every teacher. Test them out first. Practice brotherly love.
	10	5	By faith the believer is certain eternal life is his.

THE SECOND LETTER OF JOHN THE APOSTLE

Oct 11 An exhortation to continue to walk in Christian faith and love.

THE THIRD LETTER OF JOHN THE APOSTLE

Oct 12 This letter was probably written from Ephesus about A.D. 95. It is addressed to Gaius, who was a pastor or leader in the church. The epistle deals with hospitality extended to Christian missionaries en route to their work. Gaius is commended for this, while the domineering Diotrophes is sharply reprimanded. Demetrius apparently delivered the letter for the Apostle John.

THE LETTER OF JUDE

Oct 13 Jude exhorts us all to join in the struggle in defense of the faith — for false teachers creep in wherever they can. This was true when Jude first wrote of such "clouds without water." It is true in these last times. Therefore, let us look after our own faith — and reach out to rescue whomever we can from the snares of deception. (Note the beautiful doxology with which this letter closes.)

THE LETTER OF PAUL TO THE CHRISTIANS AT EPHESUS

The Apostle Paul visited the city of Ephesus twice during his missionary travels (read Acts 18:19-20:38). As a result of the Spirit's work through Paul's labors, Ephesus, a center of commerce, became the center of the Christian Church in Asia Minor. From there the Gospel spread into the surrounding communities (e.g. Laodicea, Colosse). To these believers in and around Ephesus Paul wrote during his first Roman imprisonment (Eph 3:1, Acts 28:16ff).

This is one of the richest and most valuable of Paul's epistles. It has an atmosphere of quiet meditation upon the glory of God's work for and in men. While the Holy Christian Church, the communion of saints, is the great theme of Ephesians, interwoven into the presentation of this prominent doctrine is a treatment of such glorious living truth as election, God's free grace, the divine plan of redemption, the power of the Gospel, the work of the Spirit, and the "walk" of the Christian. Solemn, yet warm, this letter contains a depth of doctrine which has made it a precious possession of Christians of every age and land. For while Paul may soar to dizzying heights in contemplation of divinely revealed truths, he is also intensely practical in pointing out the impact of God's saving actions upon the Christian's every day life.

THE UNSPEAKABLE GRANDEUR OF THE CHURCH

Oct 14 1	Christians! Praise God and pray for each other.
15 2	The ONE Church: Created from rebels by grace for good works.
16 3	The Church: called to reveal the wisdom of God.
17 4:1-16	ONE. Different gifts, yes. Yet growing together through their use.
18 4:17-5:21	The new Life in Christ — live it!
19 5:22-6:9	God's pattern for His people in their homes.
20 6:10-24	Forewarned is forarmed.

THE FIRST EPISTLE OF PETER

The apostle writes to "strangers (or sojourners) scattered throughout (or, of the Dispersion in) Pontus, Galatia, Cappadocia, Asia (the providence of that name), and Bithynia." He employs the term *diaspora*, which was commonly used for the Jews living in the heathen countries. But the description of I Peter 4,3 demonstrates that the churches addressed also had many Gentile members.

According to the description of the apostle the Christians of those districts were in great need of consolation because of persecutions which had sorely tried their faith. For this reason his chief topic is the hope of Christians; he adds the exhortation not only to hold fast to the truth, but also to adorn it with a godly life.

Oct 21 1:1-21	The Christian's glorious inheritance.
22 1:22-2:10	Let your life match your high calling.
23 2:11-3:7	Let your social and domestic life befit so great a salvation.
24 3:8-22	Be good to all men, even if you suffer for it.
25 4	Be armed for suffering in these days of sore distress.
26 5	A word for pastors, for younger men, for all: Resist the devil.

THE SECOND EPISTLE OF PETER

After Peter's epistle was sent, the situation in the congregations of Asia Minor changed to some extent. The pressure from without was no longer the chief item causing apprehension, but the spiritual condition of the congregations themselves. The dangers arose partly from false teachers, partly from scoffers or mockers in their own midst. Men were branding the Gospel truth as insufficient for the needs of the Christians, they were blaspheming some of the Christian truths, they were denying the return of Christ to Judgment, and it appeared that the future would see the seriousness of the situation increase. The letter, therefore, is a testimony and a testament of the apostle concerning the last days.

Oct 27 1	Go forward in the Christian life, Cling to the sure Word of God.
28 2	Beware of false prophets!
29 3	The Day of the Lord will come.

Announcements

Eastern Area Pastoral Conference

Date: Nov. 5-7, starting 9:00 A.M., Nov. 5th.

Place: Houston, Texas; Bethel congregation, host.

Agenda: Exegesis of James, chap. 2, R. Schaller; Exegesis of Daniel, chap. 9, P. Nolting; Homiletics, A Look at the Approach of R.C. Hoefler, F. Archer; Study of "Repentance of God," M. Galstad; Isagogical study of Ecclesiastes, D. Fleischer. Conference service speaker, F. Archer; alternate and chaplain, M. Galstad.

M. Sydow, Secretary

CLC Teachers' Conference

Date: Oct. 16-18, 1974, starting 9:30 A.M., Oct. 16th.

Place: St. Paul's Lutheran Church, 106 9th Place S.W., Austin, Minn.

Conference, service, Oct. 17th, 7:30 P.M., Prof. John Lau, Speaking.

Coordinating Council

The Coordinating Council will meet at Immanuel Lutheran College, Eau Claire, Wisconsin, on Tuesday and Wednesday, October 15-16. It will begin on Tuesday morning at 10:00 a.m. Business to be presented should be in the hands of the proper board chairmen by October 11.

Egbert Albrecht,
President

Ordination

On August 4, 1974, the Eighth Sunday after Trinity, upon authorization from President Robert A. Reim, I ordained, and installed Garrett B. Frank as pastor of Trinity Lutheran Church, Broomfield, Colorado, Pastors Herbert T.E. Witt and Victor F. Tiefel assisting.

Daniel C. DeRose

West Central Pastoral Conference

Sept. 24-26, Tuesday 10 a.m. (MDT) to Thursday noon at Trinity Lutheran Church, Broomfield, Colorado. Communion Service Wednesday Evening. Agenda: Exegesis of Ezekiel 38:14-23, D. Koenig; Homiletical Study of Luke 7:11-17, V. Fossum (for J. Pfeiffer); Review of O.T. History: The Divided Kingdom, W. Schaller; Evangelical Dealing with a Person Contemplating an Abortion, H. Witt; Book Review: The Last 12 Verses of Mark, J.W. Burgon, J. Klatt; Chaplain: L. Grams (H. Reed); Communion Service Speaker: P. Fleischer (W. Mielke); Anyone desiring a cassette tape copy of any of the essays to be presented at this conference should contact the conference secretary by Sept. 31. Purchase price: 1 cent a tape, Loan: 25 cents a tape. Announce to the host pastor.

W. Schaller, Sec.

Announcements

Installations

Upon authorization of President Egbert Albrecht I installed Mr. Alvin Sieg as head teacher in Trinity Lutheran School, Watertown, South Dakota, on August 18, 1974.

Vernon Greve, pastor

Authorized by President Egbert Albrecht and assisted by her father, Pastor Elton Hallauer, I installed Miss Janice Hallauer as second teacher of Holy Trinity Independent Evangelical Lutheran School, West Columbia, South Carolina on August 11, 1974.

Paul F. Nolting

Authorized by the president of the CLC I installed Miss Shirley Wendland as teacher and principal of Faith Ev. Lutheran School in Coloma, Michigan, on August 18, 1974.

R. E. Schaller, pastor

Authorized by the president of the CLC I installed Pastor David Schierenbeck as pastor of Gethsemane Ev. Lutheran Church, Saginaw, Michigan, on August 18, 1974.

R. E. Schaller, pastor

Wanted

Used copies of THE LUTHERAN HYMNAL for rebinding.

Used or new copies of THE CHURCH THROUGH THE AGES (Roth & Kramer, CPH). State number and price.

Pastor Walter Schaller
Hecla, SD 57446

New Address

Miss Shirley Wendland
7193 Ferguson
Coloma, Mich. 49038

Mailing address:
6764 Paw Paw Ave.
Coloma, Mich. 49038

Pastor David Schierenbeck
3461 Crestmont Drive
Saginaw, Mich. 48602

Pastor Garrett B. Frank
8361 Solana Drive
Thornton, Colorado 80229



The July, 1974 CLC Convention in Session



From our Japanese Church: Pastor Wehrwein, Mr. Sano, Pastor Tiefel

Treasurer's Report

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
July 1, 1974 to August 1, 1974

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RECEIPTS:	JULY	TO DATE
Offerings	\$11,552.63	\$11,552.63
Memorials	13.00	13.00
TOTAL RECEIPTS		\$11,565.63
DISBURSEMENTS:		
Capital Investments	1,921.48	1,921.48
General Administration	214.26	214.26
Mission and Administration	6,573.31	6,573.31
Immanuel Lutheran College, Regents	5,826.50	5,826.50
TOTAL DISBURSEMENTS		\$14,535.55
CASH DEFICIT FOR PERIOD		(-\$2,969.92)
CASH BALANCE, JULY 1, 1974		\$23,957.58
CASH BALANCE, AUGUST 1, 1974		\$20,987.66

Respectfully submitted,
Lowell R. Moen, Treasurer

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COMPARATIVE FIGURES

	JULY	1 MONTH
BUDGET OFFERINGS NEEDED	\$17,709.00	\$17,709.00
BUDGET OFFERINGS RECEIVED	11,565.63	11,565.63
DEFICIT	\$ 6,143.37	\$ 6,143.37
Budget Offerings, 1973-1974	\$ 9,523.92	\$ 9,523.92
Increase, 1974-1975	\$ 2,041.71	\$ 2,041.71

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Board of Trustees,
B. J. Naumann, Chairman

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