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Our Good Name

October is Reformation month, and as such among Lutherans receives special attention. October 31, the date of Luther's nailing of the 95 theses to the door of the Castle Church in Wittenberg in 1517, is remembered as the birthday of Lutheranism. And there can't be much of a remembrance without getting into some part of Reformation history.

The Leipzig Disputation

General knowledge of the Reformation perhaps would include something on the more heroic events such as Luther's stand at the Diet of Worms and the presentation of the Augsburg Confession, but other incidents of a like nature, which played a significant role in Reformation developments, are often overlooked. One such incident is the Leipzig Disputation which began on July 4, 1519.

The Leipzig Disputation was the last of a number of meetings and debates which Luther had with papal authorities before a final break was made. He was not the instigator of the gathering. It grew out of a dispute between Dr. Eck, a Roman Catholic, and Dr. Carlstadt, a fellow professor with Luther at the University of Wittenberg. It was not Luther's intention to be a leading figure at the meeting, but Carlstadt was no match for the capable and shrewd debating skill of Dr. Eck, and by force of circumstances Luther was drawn into the discussions.

Papal Authority

The debate began with consideration of freedom of the will, but went along to other things and ended with Luther asserting that the authority of the pope was not absolute, but "should be put to test and judged by the Word of the Bible, as Christ, Paul and John have commanded us." (Luther, R. Friedenthal) Luther ventured even

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farther, "questioning not only the 'divine right' of the pope's authority but maintaining that the Councils had also been liable to err." (Ibid.)

It has been summed up this way: "Purely theological and ecclesiastical as the whole disputation appeared to be, Luther was already calling into question the entire hierarchy of the Church. Eck defended it. Though still a dispute between two doctors and two universities, it contained the seeds of world conflict." (Ibid.)

Separation Inevitable

Indeed it did! Once the absolute authority of the pope was called into question and rejected, a reconciliation between Luther and Rome was impossible. In short order final separation came. One account has it this way: "The papal bull secured by Eck as a result of his report on the Leipzig Disputation and threatening Luther with excommunication unless he recanted in sixty days met with no response in Germany. Even though Luther's writings had been burned in some West-German cities, Luther in return made his position clear by burning the papal bull on December 10, 1520, in front of the Elster gate of Wittenberg, in the presence of many students, and by hurling the books of the Roman canon law into the fire. The latter was even more serious. Now all bridges between him and Rome were burned." (Footsteps of Luther)

Our Good Name

Today we hear much about how the Roman Catholic Church has changed, with the thought that now a reconciliation between Rome and Protestantism, including Lutherans, has greater prospect. There have been changes but they are rather superficial, and do not touch the heart of Roman Catholic theology. The monolithic, ex cathedra infallible absolutism of the papacy remains. To be sure, if the authority of the pope is taken away, there no longer could be a Roman Catholic Church.

Believers who follow the Lutheran profession of faith should have some idea of their heritage. Christ said: "Be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren." Our people should understand that their pastor, and church officials, are not "priests" in the sense of being a mediator of sorts, performing a sacrifice for others, and having absolute mastery over "grace," dispensing it according to humanly devised "canon law." Rather, as well described by John, they are "fellowhelpers to the truth;" or as Paul says it: "your servants for Jesus sake." Properly used, Lutheran is a good name. Appreciate it!

Very Interesting

The August 11 Northwestern Lutheran reports on the Dakota-Montana District Convention of the Wisconsin Synod. Among other things, we find this paragraph of particular interest: "In two resolutions the delegates showed that, like the Synod, they too want to be **WORKERS TOGETHER WITH GOD** in His way, in pure doctrine, without compromise. In regard to residential care facilities for mentally retarded who require institutional care, the assembly noted that our association with the Bethesda Lutheran Home is inconsistent with our fellowship principles and therefore voted to encourage the Special Ministries Board to plan for one central residential care facility, provided, owned, and budgeted by the Synod. With regard to the Independent Evangelical Lutheran Church of Germany, the convention recommended that our Synod practice no further fellowship with that church body until it clearly states its position on several doctrines and discontinues its fellowship with The Lutheran Church — Missouri Synod."

It hardly need be said that the CLC would be heartily in accord with such findings, and has publically expressed itself to that effect on the second item concerning the German church body (SELK). (See *The Journal of Theology*, March, 1974; *The Lutheran Spokesman*, May, 1974)

Who Is Right?

The statement of the Dakota-Montana convention regarding the Independent Evangelical Lutheran Church of Germany draws our attention because, from what is publically known, it is in direct contradiction to the judgment of their own synodical convention of August, 1973, which declared that an official practice of fellowship with that church body "was not out of harmony with the synod's fellowship practice." Immediately the question arises: "Which of these gatherings comes closest to expressing the official position of the synod?" Here we would say that the Dakota-Montana convention is on the right track and is seeking to abide by the scriptural position, and that it doesn't see the "joker" in their synod's position.

The official synodical position follows out of an acceptance by that same convention of the "group exception principle" espoused by their commission on Interchurch Relations. This involves a "breaking of Scripture" which opens the door to a practice of fellowship even where there are known and admitted deviations from the Word of God.

We would like to see the Dakota-Montana men pursue their find-

ings. Humanly speaking, rebuke and correction coming from within will do more than anything from the outside to influence the Wisconsin Synod to drop its erroneous principle and restore itself to the correct scriptural position on separation.

G. Sydow

Word Play

Also the Scripture plays with words. The game can be good, or, depending on the spirit of the player, very bad. But there is the sacred kind, and we should learn to look for it and enjoy it in our Bible reading.

We have not made a list of such games with words in the Good Book, but a few do come to mind after enjoying the one in Jeremiah 23:33-40, which we will quote shortly. Some one of you who reads this may well begin such a record and some day make a valuable contribution for our mutual learning.

Burden

Burden was a word for the point of a message, as in "the burden of his talk," or "the burden of the letter." The burden of Babylon came to be God's threat to destroy it, as in Isaiah 13:1; but in the beginning of Malachi we have "the burden of the word of the Lord to Israel by Malachi: I have loved you." But Israel in unbelief began to "play down" the meaning of burden.

Now, not only as an interesting study in one of the habits of language, but also as an example of the perverseness of human nature, let us read Jeremiah 23:33-40. We quote the passage in the popular Taylor rewrite, even as Luther found that the paraphrase was at times by far the best translation:

When one of the people or one of their "prophets" or priests asks you, "Well, Jeremiah, what is the sad news from the Lord today?" you shall reply, "What sad news? You are the sad news, for the Lord has cast you away!" And as for the false prophets and priests and people who joke about "today's sad news from God," I will punish them and their families for saying this.

You can ask each other, "What is God's

message? What is he saying?" But stop using this term, "God's sad news." For what is sad is you and your lying. You are twisting my words and inventing "messages from God" that I didn't speak. You may respectfully ask Jeremiah, "What is the Lord's message? What has he said to you?"

But if you ask him about "today's sad news from God," when I have warned you not to mock like that, then I, the Lord God, will unburden myself of the burden you are to me. I will cast you out of my presence, you and this city I gave to you and your fathers. And I will bring reproach upon you and your name shall be infamous throughout the ages

One translator put the point of that Jeremiah passage this way: "With reference to your question, What burden? — I will unload you."

Preacher

Something similar has happened to the word preach and preacher. It has become a term of address for clergymen in some parts of our country, and one can hardly miss the sting of it, the way it is pronounced, much as the people of Jeremiah's time must have said it when they asked what bad news he had from God for them.

There were, and there are, those who actually lay burdens upon the people. The false prophets in Israel's captivity-bound age certainly did, and the women prophets were among the worst, as you can read in Ezekiel 13:17-23 in any of the newer translations to get the point. Their burdens actually destroyed people. "The scribes and the Pharisees ... bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers," said Jesus, in Matthew 23:4.

Perhaps "Preacher" has earned the

connotation. Serious Christians go to church to confess their sins, but especially to be unburdened of them by the Word that they love. We sometimes hear people complain that in their churches they are "scolded" every Sunday. Has the Gospel been made a new law, and are people made to feel that the Law is the way of salvation? One might well wonder whether the false accusation against Jeremiah has in places become a valid complaint in our day.

Thin Line

It is easy to slip from legitimate literary word-play into the devil's trap of death. From the truth that the God-Man redeemed the world, it is being proclaimed that finally the whole world will be "redeemed" meaning saved, nothing being said about repentance and faith. "Faith" is among the greatest martyrs, hearers learning to have faith in faith instead of in Christ. Then the "burden of the Lord" really gets to be bad news. Before the Captivity, the false prophets played with

"peace," and the people took it to mean that there would be no destruction of their Jerusalem and Judea. The Apostolic Creed is still in the liturgy of parts of Christendom where almost every doctrine that it proclaims is denied by the leadership. All that remains is for honesty to surface and call it bad news from the Lord.

And Yet . . .

Jesus played with the word water to lead the woman at the well to ask for the Water of Life. He used life in two senses many times, as in "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it" (Matt. 10:39). He word-played admirably with sleep and life and death and the resurrection in the Lazarus chapter, John 11. Students of the Hebrew and Greek original are well aware of the very many such puns throughout the various books. We who are limited to the English can still appreciate this manner in which God would make us think by this use of language: "Make my message a burden, and I will drop you."

M. Galstad

Scripture Explains Scripture

In the days of Lucius Domitius Ahenobarbus, also known as Nero, there was an island in the Aegean Sea, between the present-day countries of Greece and Turkey. In fact, the entire Aegean Sea was peppered with islands, but one island was destined to be known around the world for centuries to come.

It was small — less than twenty-five miles around it — and it was used by the Roman government as a prison. But as a prison alone it probably would never have approached the fame even of the much smaller island prison of Alcatraz (12 acres).

The Roman government forced its prisoners to work the mines on the

island, thus bringing revenue into the empire while keeping the prisoners out of circulation. But the mines are not what brought fame to the island and very few people today even remember what was mined there.

It is true that the view from the rocky peaks of the island is beautiful, from the white crags of the shore line on the one hand, and the open sea on the other. Surely a former fisherman from Galilee sent to work the mines of the prison might have felt rather at home so near to all the sights and smells and sounds of the sea.

And yet it was not for these sights that the island of Patmos, about

seventy miles from Ephesus, became known to the ends of the earth, but rather it was for the vision that St. John was here granted of the heavenly glories to come. This vision John wrote down in the book now called "The Revelation of St. John" or simply "Revelation." In the beginning of the book John mentions that he was on the island of Patmos when he received the vision, and so, wherever the Bible has gone, the name of Patmos has gone with it.

Patmos, although little more than a couple of rocks rising from the sea, and with nothing to boast of except a fine harbor for landing prisoners like John safely, was used by God to the comfort and blessing of believers to the end of time. Truly, there is nothing so small and despised that the Lord cannot use it to our everlasting welfare.

Little Brother John

Even the Apostle John was not really a "big man" among the apostles. It's true that he was one of the three who were privileged to see the Master transfigured on the mountaintop and raising the daughter of Jairus back to life, and would have seen Jesus suffering deeply in Gethsemane if he had stayed awake. But even as one of the "big three" John was always listed last (Peter, James, and John). He was James' little brother. Throughout the Gospels John is mentioned by name almost always as the brother of James or the companion of Peter, or both. The only time that John appears to stand forth alone is when he speaks for the disciples in Luke 9:49. And that time John receives not honor, but a rebuke for forbidding someone to cast out devils in Jesus' name.

In the Gospel according to John, of course, his name is not mentioned at all: a silent testimony to his own humble evaluation of his own im-

portance.

After the ascension and throughout the book of Acts, John is also always listed together with Peter or James, and Peter usually did the talking for them. When James, his older brother, was killed by Herod (Acts 12), for once James was identified as "the brother of John," instead of the other way around. But even this did not elevate John to such prominence that he became the next target. Rather it was Peter who was next arrested by Herod.

So although John was one of the "inner circle" of the apostles, he was still a "background" type of person. Yet, once again, no one is so far in the background that the Lord cannot use him to bring great tidings to His people, "and the weakness of God is stronger than men." (I Cor. 1:25)

It was through John that the Lord gave to His Church through the ages the vision of

"the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 1:2-4)

Oh, that the Lord Jesus would find each of us lowly enough to carry such a vision to all the world in His saving name!

The Lord Explains

And when He does come to us in a vision, as in the book of Revelation, how are we going to take it? A good way to prepare ourselves for reading Revelation is to go to another island, this one a housetop in the city of Joppa (Act. 10). There we see Peter praying when he, too, received a vision. He saw what looked like a great sheet lowered from heaven by four corners. In this

vessel Peter saw all kinds of beasts and birds and creeping things. Then came the voice those three times and the vision ended. After it was all over, Peter still did not understand. But Peter did not get the answer by sitting on the housetop thinking about it, or by figuring out on the housetop what the creeping things represented, and then the birds, beasts, wild beasts, the sheet, the four corners, and the direction of the vessel as it went up and down.

The thing that finally brought to Peter the meaning of the vision was what happened afterward. And the things that happened afterwards began for Peter with the arrival of three men from Cornelius seeking him. The reason they were there was that in Caesarea, in the home of Cornelius, that man had received another kind of vision. I say "another kind of vision" because that time the message came without anything more than the messenger from God visible. The messenger spoke simply and clearly: "Send men to Joppa and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side." It was through following this plain word from God that Peter was brought to understand the "strange" vision that he had received.

And so it will be for us as we read the book of Revelation, so filled with vision. We will not be brought to understand by sitting on the housetop puzzling over the details of the picture, but it will be through other clear words of Scripture that these visions will come into focus. Thus it is that from ancient times the book of Revelation has been placed at the end of the Bible even though it quite possibly was not the last book of the New Testament to have been written.

Does not interpretation belong to the

Lord? Then we must look for His interpretation, and where better to look than the rest of His word? His Word is a "lamp unto our feet."

The Scriptures are clear. This fact we should keep in mind also as we sit down to read Revelation. In our day many feel that they have evolved so far that if they do not understand something in the Scriptures it must be the fault of the Scriptures, that they are not quite plain. Many felt the same way in Luther's day also, and spread the news abroad that there are in the Scriptures some things "abstruse," dark, and unclear. "And it is with such scarecrows," wrote Luther, "that Satan has frightened away men from reading the Sacred Writings, and has rendered the Holy Scripture contemptible, that he might cause his poisons of philosophy to prevail in the church. This indeed I confess, that there are many places in the Scriptures obscure and abstruse; not from the majesty of the things, but from our ignorance of certain terms and grammatical particulars; but which do not prevent a knowledge of the things in the Scriptures. For what thing of more importance can remain hidden in the Scriptures, now that the seals are broken, the stone rolled from the door of the sepulchre, and that greatest of all mysteries brought to light, Christ made man: that God is Trinity and Unity: that Christ suffered for us, and will reign to all eternity? Are not these things known and proclaimed even in our streets? Take Christ out of the Scriptures, and what will you find remaining in them?"

Indeed, there is nothing greater that could ever be revealed than the Christ! May that Christ, the light of the world, shine clearly and brightly in your heart as you read the Revelation of St. John.

Paul Schaller

An Early Mission Festival At ILC

Not many congregations have their traditional mission festival service as early as August 26th, preferring to wait until fall weather has arrived, the crops are in, and people whose income is tied to the land find out how plenteous their harvest has been. Yet we in the CLC had such a day this past August when we as a church body opened the door of ILC for the 1974-5 schoolyear. For is it not in answer to His admonition and a fulfillment of His promise ("Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Mt. 9:38) that we join together as bretheren to operate our school in Eau Claire for training pastors and teachers? Our offerings to the CLC general treasury are channelled to support both types of missionaries: a) those who are already in the parish-work, and b) the teachers at ILC who prepare the next group of young missionaries. For every \$10.00 allocated to our Home and Foreign mission fields, another \$6.00 is directed to ILC to subsidize our training program there. (This is above and beyond the monies brought by the students themselves as room and board and tuition payments.)

The ILC Mission Program

ILC, therefore, absorbs a large portion of our joint mission effort, and one may well ask whether it has been a wise investment of our mission dollars. How shall we judge — by measuring the total spiritual effect on the world through our school's students, graduates, and faculty? That is beyond reckoning on any scale we know of, for hundreds of young Christians have come to ILC over the past 15 years, have been edified in the Word, and have left again after one or more years of

school to go back to their home congregations, becoming leaders in their own church-families and lights unto their neighbors. During their time at ILC they hear the sweet Word of the Gospel, and are edified in Christian living, as, for example, Pres. Gullerud directed us on Aug. 28th to "find ourselves" as God has found us, who also gives us the answers to "Who am I?" (I Peter 2:9-10).

ILC Feeds the CLC

It is easier to discover how great an effect ILC has had as a training school for producing pastors and teachers for the CLC. Look over the roster: out of a total of 95 servants of the Word in the CLC, 36 received some or all of their training at ILC. That seems to be quite a high ratio for only 15 years of operation.

This year you are spreading the Word to a student body which is fully as large as last year's: 174 in all departments, with 122 in the high school, 44 in college, and 8 in the Seminary. Of the collegiated, 22 are enrolled in the teacher-training course, and 9 in the pre-theological course. Two of these will be Mr. and Mrs. Patrick Udo of Nigeria, who, God willing, will arrive on campus within a few weeks. Six students are currently completing their last year in our teacher-training program, and three are in their last year in the Seminary. If all of these graduate and receive calls to serve in our congregations, the ratio of ILC-trained missionaries in the CLC will take another jump.

Our facilities at ILC seem to be put to an on-going strain: classes are getting too large for the classrooms; dormitories are overfilled again; plans are

being made to build a basement entry at one professorage so that a basement room can be used as dorm space to help ease the overcrowding in Northwest Hall. Regular painting and refurbishing have made the dorms attractive and ready for another year's wear and tear; professors' driveways have been blacktopped, the gym floor has been

refinished. And we have plenty of students.

Our large family at ILC will continue to function as God blesses us — to be another arm of the CLC Mission program. Think of us often during the year in that way, especially as you prepare for your local congregational Mission Festival.

P. R. Koch

A Way Out With Honor!

Remember how we spoke in 1972 of extricating American soldiers from Viet Nam and the unpopular war there? A widely-used phrase was "peace with honor." We are reminded of this as we read the plans of so-called conservative Lutherans who are still in liberal Lutheran churches and are looking for a way out of their controversy-ridden church bodies. They want to get out of the mess, but they do not want to give everything into the hands of the liberals. It strikes us as seeking a way out — with honor!

'A Battle Plan'

But, let us read what one of these "conservatives" suggests as a part of what he calls "A Battle Plan." We refer to the Rev. Herman Otten, pastor in the Missouri Synod and Editor of *Christian News*, who was guest-lecturer at the convention of Lutherans Alert-National (ALC) in Tacoma, WA. last June. Speaking of his own church body, he said: "The LCMS is obviously split. The Bible-believers and Bible-doubters within this denomination should divide. Each group should go its own way and do its own thing. Congregations should be informed of the actual theological issues which divide Lutheranism as they are outlined in 'A Specification of Issues' which we distributed earlier today. Then let them vote which way they want to go. The conservatives who

now seem to be in control within the LCMS should not insist on retaining all the property. Let the liberals have some of the schools and other properties. If conservatives insist on retaining all the property, the liberals might never leave and the LCMS will be plagued with endless years of internal strife. After the LCMS reorganizes, then the true Bible-believers within the ALC and the LCA could join the Bible-believing Missourians while the Bible-doubting Missourians could join those who agree with them in the LCA-ALC." (Lutherans Alert-National, Aug., 1974 issue)

Man Proposes...

Sounds something like a dissolution of marriage, Hollywood style! The two can't get along together anymore. So, they make an amicable property settlement, and each party goes its own way. At least each one gets to keep something of value, and all is not lost! A way out — with honor! Legally, this may all be right and proper. But, why all this concern for outward things such as property and organization? When Jesus called Peter, James and John to be His disciples and to become fishers of men, the Bible says: "When they had brought their ships to land, they forsook all, and followed Him." (Luke 5:11) Disposing of their ships and fishing equipment was not a big item with them before making the big "sacrifice" of

following Jesus! In fact, they did not think of it as being a sacrifice at all, but a privilege to serve the Lord.

The Lord Provides

Why then all these carefully-made plans for the future? Is the Lord powerless to care for those who in faith follow His Word and obey His command, "avoid them?" Many in the CLC know the answer to that question from personal experience. That answer is simply: **THE LORD WILL PROVIDE!** The plans of men often put emphasis on the wrong things. Their concern ought to be to leave the erring church body in which they have been fighting to no avail for decades. The Lord, who plans more wisely than any man, says simply: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17) Then, let the Lord take care of the future. We have had the pleasant experience of learning that we do not need former church properties, church buildings, schools, or parsonages, in order to effectively do what our Lord commands, namely, to proclaim His Holy Gospel. The Lord provides for all our needs in due time!

The Bible In Transition VIII

We have no particular quarrel with the high position accorded the King James Version. It merited its acclaim and served its day well, perhaps too well. Long centuries, 341 years, of being unchallenged among English speaking people has given it a position not unlike that of the Vulgate in Reformation times, when in ignorance men thought that the current, popular version was like unto God speaking personally on Sinai, and to tamper with it was to

Is It Worth The Price? 11

At the time when our congregations were being formed anew in the CLC and our members in many cases gave up their church property, the question was often asked: How can you give up the church in which you were baptized, confirmed and married? You worked so hard for that building and now you want to give it all up? It seemed altogether incompatible with common sense to give up these material possessions. But, there was a more prized possession — the precious Word of God! No church building or property, however magnificent, is worth the price of corrupted doctrine! And, if we do not obey our Lord's command to "avoid" (Rom. 16:17) the errorist and "beware" (Matt. 7:15) of the false prophet, the inevitable result will be a corruption of doctrine. Once false teaching has a chance to stand, it will spread like a cancer, and the whole body of doctrine becomes infected, and finally, in time, the Gospel is lost. Is it worth the price?

We should pray for all those in liberal church bodies who want to be conservative, pray that they may yet see the Lord's wisdom in the Scriptural doctrine of separation and despair of their own wisdom.

M. H. Eibs

desecrate the very Name of God.

Here we might well consider the preface which appeared in Tyndale's Bible which set forth his reasons and motivation for making his translation. Tyndale was not a vain man. He did not translate as an end in itself, as a personal achievement to enhance his position. He continually made the offer to the church authorities of that day, who so vehemently opposed him, that he would gladly withdraw from his

activity of translating if only they would do something about putting the Bible in the language of the people.

Tyndale's Preface

The preface says: ". . . that if they perceive in any place that the version has not attained unto the very sense of the tongue or the very meaning of Scripture, or has not given the right English word, that they should put it to their hands and amend it, remembering that so is their duty to do." These last words deserve more than passing attention. In them we see the Gospel preacher speaking, the one who loves salvation for sinners, who wants men to know God's gracious revelation of redemption in Christ.

Thus one modern but conservative scholar rightly says: "Evangelical Christians, who believe in an infallible Scripture, verbally inspired, should be among the most urgent in insisting on a new translation based upon the most accurate Greek and Hebrew text possible." (Exam. of RSV) And again: "It is exactly the devout orthodox believer in the full inspiration and authority of the Scriptures who ought to be the most insistent upon accuracy and who must prefer accuracy to beauty or tradition, or familiar phrases, or style." And yet it is right among the orthodox that the biggest problem in dealing with translations often arises. Having been firmly established in the truth and wholeheartedly committed to upholding it in this world of sin, they could be inclined to forget or overlook what may and even should be changed. Too often reaction to a new or different translation follows the pattern of a distinguished theologian of the past who said that he would "sooner be torn to pieces by wild horses than have a share in that revision," (Exam. of RSV) only he was talking about the King James.

What is Needed

The question of the need of a modern revision or a new translation of the English Bible is not new. It goes back at least one hundred years to the days preceeding the publishing of the Revised Version. What applied then, applies now, in an increased measure. Two things are involved. One has to do with the original languages — more manuscripts have been discovered and are available for scholarly examination, textual criticism has improved, and more is known of the biblical languages, especially the Greek Koine. The other thing is simply this — the English language is living and growing. Words and idioms are constantly changing their meaning.

It is not our purpose in this writing to document the foregoing. However, one might argue that all this is not too important. It indeed can be pointed out that although there are some 5000 differences in the Greek text used for the King James and the Revised Standard Version, yet, as one scholar says: "No variants turned up that requires a revision of Christian doctrine." (Exam. of RSV). But let us not misuse this. Does anyone among us seriously question that where God's Word is concerned, accuracy is paramount? And surely, what is written as translation should be in language commonly understood. The translators of the King James had this very much in mind when they wrote for their day. In their preface they ask: "How shall men meditate on that which they cannot understand?" This is a strong argument for the replacement of their work. One present day writer speaks of the King James on this point in rather strong terms: "It permanently keeps all who hear Scriptures read avoidably misinformed as to what Scriptures really say." (Modern Versions) This is an obvious overstatement, but still carries with it a great measure of truth.

G. Sydow



PAUL'S LETTER TO THE CHURCHES OF GALATIA

The province of Galatia was in Central Asia Minor (now Turkey). Paul visited the area on each of his three missionary journeys and the Lord blessed His work with great success. Large numbers of Gentiles enthusiastically accepted Christ as their Lord and Savior. Congregations grew up in Iconium, Lystra, Derbe and Pisidian Antioch.

Shortly after Paul's first visit to Galatia, certain Jewish teachers came along insisting that Gentiles could not be Christians without keeping the law of Moses. The Galatians listened to these "Judiazers" with the same whole-heartedness with which they had at first received Paul's message. They began to celebrate Jewish festivals and were also strongly inclined to accept the Mosaic requirement of circumcision as being necessary to Salvation.

The Apostle immediately wrote an impassioned protest against this corruption of the Gospel of Christ. After the usual introduction he first shows that his apostolate was not from men, but had been given him directly by God. He then discusses the doctrine of justification with the particular purpose of teaching the Galatians that works of the Law are not a cause of salvation together with the merit of Christ. Finally he shows that the Christian, though free from the Law, is not thereby free to lead an immoral life, but that his liberty will result in all manner of good works. The apostle wrote this letter in great agitation, but free from passionate anger, speaking to the Galatians as a father to his children.

The Epistle of Paul to the Galatians was Martin Luthers favorite book of the Bible. It is fitting, then, that as Reformation Day draws near, we once again turn to a study of this letter, remembering that its theme became the battle cry of the Reformation.

SOLA GRATIA — BY GRACE ALONE

Oct 30	1	There is but one Gospel and it is God's truth.
Oct 31	2	The truth of justification by faith dare not be undermined.
Nov 1	3:1-14	To seek justification by the Law is futile and fatal.
Nov 2	3:15-4:7	By grace alone through faith we are delivered and adopted.
Nov 3	4:8-31	Not sons of slavery under the Law, but sons of freedom under grace.
Nov 4	5	Free to serve Christ. Free from sin, not to sin.
Nov 5	6	Some practical advice and a final appeal.

PAUL'S FIRST LETTER TO THE CHRISTIANS OF THESSALONICA

Thessalonica was a great commercial center in first century Greece - and the capital of Macedonia. On his second missionary journey Paul, together with Silas and Timothy, founded a congregation there. (Act 17:1-10) However, because of the persecution of unbelieving Jews, the apostle and his fellow-workers had to move on after only a short time. Later, at Corinth, Paul received news of his fledgling congregation of Thessalonians. In general, the report was good. The members of the young church had remained firm in the faith in the midst of persecution and had become shining examples of faith and love. However, the continual example and temptation of the heathen, in the form of immorality, fraud and quarrels, were a menace to weaker brethren. The Thessalonian Christians were also in urgent need of definite instruction on certain points of doctrine. Particularly was this true with regard to the second coming of Christ. Some were anxious about the fate of their departed relatives and friends.

Others thought the day so near that it was not necessary to continue to work at an earthly calling. Still others brooded about the exact date of the Lord's coming. On hearing these things Paul penned an affectionate letter saying much about

THE LORD'S SECOND COMING

Nov 6	1	Does your faith cheer and encourage others?
Nov 7	2:1-16	God's Word - a power in the lives of believers.
Nov 8	2:16-3:13	Let us learn Paul's prayerful concern for the brethren.
Nov 9	4	In purity and love look for the Lord's return.
Nov 10	5	Stay Awake! The Lord is coming.

Even after Paul's letter the Thessalonian Christians were still in need of instruction regarding the return of the Lord Jesus. So, it was only a few weeks after sending off First Thessalonians that the Apostle wrote and dispatched his

SECOND LETTER TO THE CHRISTIANS AT THESSALONICA

Nov 11	1	The Lord's coming will be a day of terror for the disobedient.
Nov 12	2	A careful explanation of the Last Things.
Nov 13	3	Work and pray in constant readiness.

THE REVELATION GIVEN TO THE APOSTLE JOHN

Jesus Christ unfolded this remarkable revelation to His "Beloved Disciples" while John was exiled on the island of Patmos (off the coast of Asia Minor) because of his faith. In a series of dramatic and powerful pictures the apostle is shown that, though the Christian Church would pass through dreadful conflicts with the powers of earth and hell, Christ would ultimately give complete and eternal victory to His believers.

Christians have sometimes shied away from this book because it is so often misused and abused by those who twist the Word to fit their own fleshly dreams. Yet the Book of Revelation was written for the cheer and comfort of Christians of all times. This is clear even in the letters of the first three chapters. For while seven particular first century congregations of Asia Minor are addressed, the admonition that all are to hear is constantly repeated. Therefore, let us take hold of the consolation our God would give us in the midst of the trials and tribulations which are now, and are sure to come. Let us find strength in the triumphant power of our Savior-God; rejoice in the promise of Christ's Return; and glory in the wonders and joys of our eternal home.

Things to Remember As You Read

1. Symbolic language is used throughout — especially from Chapter four on. Many of these symbols are interpreted (1:20, 4:5, 5:6, 12:9) but many others are difficult to understand. As is ever the case with prophecy, it will become abundantly clear to the believer upon fulfillment. Do not be deterred because you don't understand everything.
2. Take care that your understanding of symbolical language is not in conflict with some other clear Word of God. (ch. 20—there is no millenium. Jn. 18:36)
3. Though some things will remain a mystery to you, the general message of the book is quite understandable.
4. Events portrayed in prophecy are often not in order of time. Important events will often be spoken of in anticipation. (1:7)
5. Different visions will sometimes picture the same things from different points of view. (e.g. Christ's Return in Judgement 1:7, 6:12-17, 11:15-19, 20:11-15)
6. At times what has been revealed will be summarized. (ch 20)

I. The Letters To The Seven Churches (1-3)

Nov 14	1	A Vision of the Exalted Christ
Nov 15	2:1-17	Ephesus the Loveless; Smyrna the Persecuted; Pergamum the Too-tolerant.
Nov 16	2:18-3:6	Thyatira the Compromising; Sardis the Sleeping.
Nov 17	3:7-22	Philadelphia had a special opportunity, but Laodicea was complacent.

II. The Future of the Church on Earth

Nov 18	4	Vision of the Throne of God
Nov 19	5	Only the Lamb of God holds the future in His hands.
Nov 20	6	Tribulations will plague the people in this world
Nov 21	7	Yet the Lord preserves His own through all the storms of time.
Nov 22	8-9	The power of prayer. World-wide judgements.

Nov 23	10	The angel announces, "The end is at hand."	15
Nov 24	11	Even in the darkest of days God has his witnesses.	
Nov 25	12	The Great War: The Christian Church vs Satan	
Nov 26	13	The Pope of Rome is the Antichrist.	
Nov 27	14	The victory of the Gospel and the Final Judgment.	
Nov 28	15	The sea is crystal-clear for "Thy judgments are manifest."	
Nov 29	16	Rome (Babylon): The Apostate Church.	
Nov 30	17	Rome: The Apostate Church.	
Dec 1	18	"Babylon is fallen."	
Dec 2	19	The Marriage Supper of the Lamb; The Word Triumphant.	
Dec 3	20	The Last Times and the Final Judgment.	

III, The Final Triumph and Glory of the Church

Dec 4	21	Jerusalem the Golden.
Dec 5	22	The Bliss and Joy of Everlasting Life.

W.V. Schaller

Announcements

Food Donations To ILC

The Board of Regents of ILC invites our congregations to donate foodstuffs to the ILC kitchen, as many have done in the past. We request that you inform Pres. Gullerud of any intended donation prior to sending it to the campus.

Board of Regents

Minnesota Delegate Conference

The Minnesota Delegate Conference will be held at Grace Lutheran Church, Sleepy Eye, Minnesota on Sunday, Oct. 20, 3:00 P.M. Program: Helping Members who are Indifferent about the Hearing of God's Word, R. Reim; Scriptural Guidelines with Respect to the New Sexual Morality, P. Larsen; Tenure, group discussion on the Nicollet Memorial.

J.Gurgel, secretary

Installation

With the authorization of the CLC president, the undersigned installed Miss Carol Heisel as lower grade teacher in the Christian Day School of Our Savior's congregation, Jamestown, North Dakota, Aug. 25, 1974.

P. Fleischer, Pastor

Change of Address

Pastor Paul Schaller
20864 Haviland Ave.
Hayward, CA 94541

Pastor Daniel Fleischer
10919 IH 37
P.O. Box 10274
Corpus Christi, Texas 78410
(512) 241-1491

Changes of address which are in the hands of the Business Manager by the 18th of the month will be effective for the mailing of the following month's issue of the Lutheran Spokesman. Send address changes to:

The Lutheran Spokesman,
Business Manager
Box 63
Sanborn, MN 56083

Change of Phone Number

Pastor Walter Schaller
Hecla, South Dakota
Parsonage: (605) 994-2145
Church: (605) 994-2251
(after Nov. 19)

CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT
JULY 1, 1974 to SEPTEMBER 1, 1974

RECEIPTS:	AUGUST TO DATE	
Offerings	\$10,763.60	\$22,316.23
Memorials	—	13.00
TOTAL RECEIPTS	\$10,763.60	\$22,329.23
DISBURSEMENTS:		
Retirement Benefits (July & August)	\$ 1,650.00	\$ 1,650.00
Capital Investments	1,390.00	3,311.48
General Administration	491.69	705.95
Extra-Budgetary (ILC Expansion Publ.)	80.00	80.00
Missions & Administration	9,769.90	16,343.21
Immanuel Lutheran College (Regents)	5,826.50	11,653.00
TOTAL DISBURSEMENTS	\$19,208.09	\$33,743.64
CASH DEFICIT FOR PERIOD	(\$ 8,444.49)	(\$11,414.41)
CASH BALANCE JULY 1, 1974		\$23,957.58
CASH BALANCE SEPTEMBER 1, 1974		\$12,543.17

Respectfully Submitted
 Lowell R. Moen, Treasurer

COMPARATIVE FIGURES

	AUGUST TWO MONTHS	
BUDGET OFFERINGS NEEDED	\$17,709.00	\$35,418.00
BUDGET OFFERINGS RECEIVED	10,763.60	22,329.00
DEFICIT	\$ 6,946.00	\$13,089.00
BUDGET OFFERINGS, 1973-1974	\$13,776.46	\$23,300.38
DECREASE, 1974-1975	(\$ 3,012.86)	(\$ 971.15)

Board of Trustees
 B. J. Naumann, Chairman

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