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# SPOKESMAN

Church of the Lutheran Confession



*Jesus I will ponder now  
on Thy Holy Passion*

# EDITORIAL

## Resolutions For The Better

We sometimes hear of New Year's resolutions. Perhaps, in this day when natural morality is on the wane, the making of such resolutions has gone out of style. But it could be that where they exist there are those who think they have something in common with Christian repentance and "amending" a sinful life. Scripture grants to natural man a certain ability to understand and deal with good and evil. The "law written in the heart" produces the "accusing or excusing" activity whereby man makes decisions concerning right and wrong. He can make New Year's resolutions. He has the power to choose whether to make an effort to be morally better. And the results can be quite good. It has been well said: "The Old Adam takes a high polish." At times, in outward appearance it may even put a Christian to shame.

### But Corrupt

But all of this has a devastating weakness. It abounds in sin. The knowledge of natural man concerning good and evil, right and wrong, rests on man's depraved and corrupted thinking. From that source a stable standard never is to be found, even as seen among men in that ethical codes vary from place to place and from time to time. Even the conscience, which has a decided effect on moral decisions, can become "seared as with a hot iron," hardened, calloused, insensitive to what is good. And resolutions to do better rest solely on man's natural powers, again wholly corrupted by sin. He has no strength beyond his own to carry out what the mind and the will have determined to do.

### A Better Basis

The Christian's repentance rests on solid ground. He gains his knowledge and understanding of sin from a sure Word, a Word that does not fluctuate and

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change with the times and mood of man. And he repents with a sense of guilt of having offended a holy God. His "bringing forth fruits meet for repentance" is done with the strength supplied by the Holy Spirit working on the new man through the Gospel. "Walking in newness of life" with the knowledge and strength supplied from on high is quite something different than unregenerated man making a decision to do better.

### **The Imitation**

The Lord has determined that for man to understand himself and be happy he should follow the course of repentance, believe in Jesus Christ for the forgiveness of sins, and then walk in newness of life. This way of life has been established by the God who created us, and "knows our frame" even under sin. In spite of ourselves, he knows what is best for us. When natural man studies himself and seeks to alleviate and solve his problems, his best efforts are but an imitation of the procedures that God has established. Through research he can indeed discover things that are helpful and enhance his well-being. He speaks with pride about what he has learned and couches his findings in high-sounding terminology. But the essential pattern remains the same. It's the New Year's resolution syndrome, a decision to do better, which is a feeble, superficial attempt at duplicating repentance, which may work for a time but is wholly without lasting value.

### **We Deprogram**

Being "deprogrammed" is a popular concept today. Let us put this in scriptural terms with a value that stands before God. David ran into trouble and had a deep-seated, traumatic experience. After sweating out sleepless nights he finally got around to "acknowledging his sin unto the Lord." "I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." There and then David was "deprogrammed." And it was so much better, even for this earthly life, than all the devising and counseling of men. For peace of mind, even for psychiatric help, the Lord's way is best.

—G. Sydow

# Keeping The Body Under

In connection with the suggested boycotting of coffee because of its high price, it was interesting, even somewhat amusing, to hear that medical men advised heavy coffee drinkers to taper off slowly rather than quitting the use of coffee "cold turkey." Otherwise, they very likely would experience withdrawal symptoms much the same as with more reprehensible drugs.

Somewhere in that lies a message for us. In our society, even among Christians, dependence on caffeine and nicotine is a respectable form of drug addiction. Be that as it may, those so addicted should realize that they have weakened their approach and argument when as parents or adults they seek to correct and

rebuke others, the young in particular, for the use of other drugs not in the respectable classification. It is no wonder that they would say: "You have your drug dependency; I have mine. It's even-steven. So shut up!"

There is a bit of over-simplification in this. Drugs differ in what they do to us. Nevertheless, it is not a shrug-of-the-shoulder matter: not for a Christian. A Christian is always keenly aware of his relationship to his God, which includes being mindful of the fact that his physical body is a gift to be cared for with circumspect stewardship. That which hurts the body, that which makes for mental impairment and derangement is to be avoided. Christian liberty dare not be used as a "cloak" for that which damages.

Whatever become of the old-fashioned virtue of developing will-power and self-discipline? Have we so succumbed to the current Epicurean philosophy of "doing your own thing" that self-indulgence becomes the order of the day? The Apostle Paul has something to say on this. He uses the picture of competing in a race and says, "everyone who competes in the games exercises self-control in all things." This has broad application. It isn't just a matter of formal athletic contests. Failure to "keep the body under" can have serious spiritual consequences. "Drunkards . . . shall not inherit the kingdom of God." So in a very urgent sense Paul says, "I buffet my body and make it a slave . . . that I myself should not be disqualified." To be highly-disciplined as a Christian, even in regard to the physical body, is a goal to be sought and has a decided advantage that makes for happiness and enjoyment of life. Such a one does not let a cup of coffee, a cigaret, a glass of beer, nor a calorie-rich dessert get the best of him.

—G. Sydow

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## God Wants Some Martyrs

Malcolm Muggeridge, noted British writer and skeptic, shocked a lot of people when he became a Christian in the late 1960's. The December, 1976, edition of the Bible-Science Newsletter reports: "In a recent interview he stated that today's generation would probably not have allowed Jesus to be born. An unmarried woman, such as Mary, claiming to be pregnant by the Holy Spirit would be an obvious case for an abortion and a candidate for psychiatric treatment."

We are sympathetic with Muggeridge's feelings about the decadence of today's generation. Listen to Jesus: "But to what shall I compare this generation? It is like children sitting in the marketplaces, who call out to the other children, and say, We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn. For John came neither eating nor drinking and they say, He has a demon! The Son of Man came eating and drinking, and they say, Behold a glutton-



ous man and a drunkard, a friends of tax-collectors and sinners! Yet wisdom is vindicated by her deeds.” (Matthew 11:16ff)

Not only might Mary’s claiming a divinely-wrought pregnancy make her a likely candidate for the psychiatrist’s couch today, but her Son, and God’s, Who often calls Himself Son of Man and Son of God, might be also! The proponents of humanism, the religion of today’s generation, can stomach neither the virgin birth of Christ nor His divine-human dual nature. Humanism plays its games with miracles such as these. Faith, on the other hand, echoes the words which the angel spoke to reassure Mary: “With God nothing shall be impossible!” (Luke 1:37) Humanism doesn’t recognize that Tune!

With all this, is today’s generation worse than others? Than that which danced and played in the days when Christ was born and lived to carry out His earthly mission? If the fullness of God’s time for the birth of His Son had not come until the twentieth century, would Mary have been committed and the Virgin-born become a hapless victim of the abortionists?

We would remind Mr. Muggeridge that there are limitations to what ungodly men can do! When God’s time comes, man’s ends. The most powerful and influential among this world’s own are as putty in the hands of their Creator. When the kings of the earth set themselves and the rulers take counsel together against the Lord and against His Anointed, God laughs, and proceeds with His plans. (See Psalm 2)

God had spoken through Isaiah seven hundred years before: “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Isaiah 7:14, cf. Matthew 1:23) So it must be, and would be, regardless of the contemporaneous generation.

Regardless of such as Herod the Great!: “Behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young Child to destroy Him. When he arose, he took the young Child and his mother by night, and departed into Egypt; and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.” (Matthew 2, read the whole chapter).

King Herod, a precursor of today’s generation’s abortionists, had laid careful plans to destroy the newborn King. Instead, God (as usual!) triumphs! So frustrated does Herod become that he shows himself to be far more than a candidate for psychiatry: in senseless rage he slaughters all the male children in Bethlehem from two years old and under. All, but Mary’s Son and God’s! Jesus would die also, but only when God’s time came. Then Jesus would be delivered into the hands of His enemies, willingly shedding His innocent life-blood for sinners of every generation. He was born, and would die, to save His people from their sins. The love!

The pity! How could a loving God, in control of every event, permit the slaughter of the innocents? We must put humanistic thoughts aside when seeking an answer. "God wants some martyrs!" is the best answer we have heard, and leave it there. As for Herod: We are told he died of a peculiarly loathsome disease which ate away at his body so that he was an abhorrent carcass even before the soul left the body. Those like him, in this or any generation, shall not escape their just reward, if not in this world, then in the next.

Meanwhile, the blood of the innocents and all other Christian martyrs through the years is the seed of Christ's Church. Their victorious faith feeds ours so that, though all hell rages against the newborn King, we find the inner strength to bring to our wicked and adulterous generation the message which it needs to hear as much as every other: "Unto you is born this day in the city of David, a Savior, which is Christ the Lord!" (Luke 2:11)

—P. Fleischer



## “LIFE AFTER LIFE”

The above is the title of a recently published book with condensed excerpts found in the January 1977 Readers Digest. Written by Dr. Raymond Moody, a Virginia psychiatrist, it traces his findings after interviewing hundreds of people who had been either near death or clinically dead—only to be later revived. In describing their experiences and feelings in these “near death” situations, certain common denominators emerged: Noise, an eery feeling of departing their own bodies while hovering above as spectators watching frantic resuscitation efforts, feelings of peace, serenity, and love, an awareness of the presence of departed loved ones, contact with a warm, loving spirit, usually in the form of light, speaking to them about their lives. The only negative feeling described was the letdown experienced when resuscitation was

successful and they were forced to return to this life.

Such experiences are not isolated. From time to time many of us have heard similar accounts, perhaps even from someone close to us. What about these experiences? Is it possible that these people have died and entered the hereafter? Could these accounts really be, as Dr. Moody suggests, the proof that there really is life after death?

### Experience or Scripture?

The honesty of these death witnesses is not in question. Nor can one rule out the possibility that God could indeed grant dying Christians a glimpse of heavenly glory as He did Stephen. Yet it is a clear principle of Scripture that our faith is not based upon subjective human experience. We think of Peter. If anyone ever had cause to point to a momentous

vision as a divine revelation to be followed, it was he. As an eye and ear witness to Christ's glory on the Mount of Transfiguration, this experience could easily have superseded all he had learned from the Old Testament Scriptures and from his Savior. Yet he kept his Christian perspective. All he was and hoped to be in Christ rested on that "more sure Word of prophecy" (2 Peter 1:16-21), the divinely-revealed and inspired Scriptures. Much more trustworthy were they than his eyes, ears, or emotions. As far as the hereafter (or any other subject of spiritual import) is concerned we have Moses and the prophets. Their inspired words speak with eternal authority and provide us with the utmost in hope and confidence.

Even when we look to the Biblical resurrections, not a single record exists of any death-experience or eternity recall. Why this is is subject to speculation, but apparently our God felt such testimony was not necessary and would add no authority to His already sure words and promises.

### **Possible Explanation**

In all likelihood, most of these near-death experiences could better be explained by those of the medical community than by those of the religious community. The effects of intense pain, the emotion stress of facing death, the sometimes drastic side effects of potent drugs—all of these could easily contribute to these near-death experiences. It is entirely possible that many of these blissful feelings described by those interviewed (including contact with departed

loved ones and a loving spirit) may well reflect a person's deepest subconscious desires for the hereafter which surface only under these extreme conditions.

Real physical death occurs only when the soul leaves the body, and in many cases that moment may be known only to God. "Clinical death" may not yet be death. But this much we do know: Once death has occurred the soul goes (Ecc. 12:7—Rev. 14:13) immediately to its eternal destiny. There is no awareness of anything on this (Is. 63:16) earth, no hovering around the room watching frantic revival efforts. Nor is there any slipping back and forth between death and life. Death is *humanly* irreversible. We do not die several times, but only once. For "it is appointed unto men once to die, but after this the judgment." (Hebrews 9:27)

### **No Difference?**

Of greatest concern in this article was Dr. Moody's findings that these death experiences followed no particular pattern of religious conviction. Regardless of, if or what those interviewed believed, the results were very much the same. Most everyone reported wonderful things. If these people had really died and entered eternity, as is implied, such would not be the case. For the post-death experience of the believer and unbeliever are as far apart as day and night, as heaven and hell. Faith in the redemptive merits of Christ alone assures us of receiving the eternal blessings God has prepared and promised for those who love Him.

When we want to know about eternity, the hereafter, or what lies beyond the grave, let us not trust human desires, instincts, or experiences—our own or anyone else's. Rather look to Him Who is eternal and the only authority on the subject. His word is true. In great detail He has spelled out our eternal destiny. Listen, believe, trust, and

rejoice!

Only then can we enter the valley of the shadow of death with certainty and confidence, "for Thou art with me." (Psalm 23:4) For the child of God death is neither a mystery nor a problem. JESUS LIVES! THE VICTORY'S WON!

—D. Schierenbeck

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# Translation Compared

The meaning of many English words has changed since the time of the translation of the King James Version of the Bible. The result is that in many places the King James translation is very difficult for children and even the great majority of adults to understand. Let us pick out a number of verses and compare the King James with one of the reliable present day translations, the New

International Version (the translation of the Old Testament of this version has not yet been completed), and then seriously consider whether it would not be wise, for the sake of more clarity and ease of understanding, to begin using a good present day English translation in our churches.

## KJ

Matt. 3:15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

Matt. 17:25. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon?

Luke 2:49b. Wist ye not . . .

Luke 22:39a. And he came out, and went, as he was wont, to the mount of Olives;

Acts 17:30a. And the times of this ignorance God winked at;

## NIV

Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked.

"Didn't you know . . .

Jesus went out as usual to the Mount of Olives,

In the past God overlooked such ignorance,



Acts 28:27a. For the heart of this people is waxed gross,

II Cor. 6:12. Ye are not straitened in us, but ye are straitened in your own bowels.

Phil. 1:8. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

Phil. 2:6. Who, being in the form of God, thought it not robbery to be equal with God;

Phil. 3:20a. For our conversation is in heaven;

Phil. 4:6a. Be careful for nothing;

Phil. 4:15b. . . . no church communicated with me as concerning giving and receiving, but ye only.

These are just a few samples from the New Testament. The Old Testament also contains much that is easier to understand in two reliable present day translations which are complete. Let the reader look up, for example, I Samuel 25:20-34 and Isaiah 36:11-12 in the King James and compare these with the NASB and Beck's AAT.

### Accuracy

Many people have the idea that the KJ is the most accurate translation of the original Hebrew and Greek. The fact is that the three above-mentioned translations are fully as accurate as the KJ. In some places they are even more accurate. For example, let us look at I Timothy

For this people's heart has become calloused;

We are not withholding our affection from you, but you are withholding yours from us.

God can testify how I long for all of you with the affection of Christ Jesus.

Who, being in very nature God, did not consider equality with God something to be grasped,

But our citizenship is in heaven.

Do not be anxious about anything,

. . . not one church shared with me in the matter of giving and receiving, except you only.

6:10, where the KJ reads, "For the love of money is the root of all evil." This leaves one with the impression that the love of money is the ONLY root of ALL evil. This is certainly not true. There are other roots of evil, such as lust, pride, hatred, and love of power. The NIV reads, "For the love of money is a root of all kinds of evil," Beck's AAT, "Love of money is a root of all evils," and the NASB, "For the love of money is a root of all sorts of evil." Any one of the last three makes more sense than the KJ.

### Keeping Our Young People

We hear much moaning and groaning over the sad fact that so many of our young people are drift-

ing away from the church soon after they are confirmed. Could it be that one of the reasons for this is that they get "turned off" by the outmoded style of English which they are forced to use in learning God's Word and memorizing Bible passages? Is it not possible that they would be more apt to remain with the church and become more interested in increasing in the knowledge of God's Word if

they were taught and instructed in it in understandable present day English instead of in the queer style of English which was in use four hundred years ago? In some matters changes often work more harm than good, but in this matter, in my opinion, a change is highly desirable.

*Lester Wehrwein*

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## INTERPRETATION

One looks about at the proliferation of denominations and sects with doubt imprinted in his wrinkled forehead and wonders: how can so many variations of meaning come from people who are reading the same book? What is the problem when the common language of Scripture produces such a dissimilarity of confessions about its meaning? The answers generally offered range the whole way from theological prejudice to assertions of literary freedom. Some approach the study of Scripture with a view to finding a single meaning; others allow for a variety of meanings, none of which should necessarily bear the imprint and authority of God's truth.

A common explanation for the disparity is stated this way: "That's just your interpretation." "It's only a difference of interpretation." With these and similar slogan-statements the difference among the hundreds of separate Christian and para-Christian organizations in our country and the world is explained. Sadly, they are simplistic and misleading. Very rarely is any disagreement

about the Scripture just a matter of differing interpretation. Other factors are involved which produce the variety of confessions about the Bible.

### Assumptions

For example, if someone approaches the study of Scripture believing that miracles never happened, that would certainly affect his interpretation. If someone has decided ahead of time that there is something good in man so that he can make a decision for Christ, that will affect interpretation. If someone is studying his Bible who believes that the only facts which are real are those which can be scientifically validated, that will affect his interpretation. If a person holds a view of a limited God, or regards the Bible as something less than His inspired Word, or believes that emotional reactions can determine meaning, all these—and there are countless others—affect an individual's understanding of the Scriptures. Anyone studying the Scriptures with various inappropriate assumptions and presup-

positions about it is certain to arrive at meaning which varies from the simple meaning expressed by the words. He is like the man who had made up his mind and didn't want to be bothered with the facts.

Interpretation is the business of determining meaning. What are the facts? What thoughts are being communicated with these words? It involves activity which we as human beings continually perform. Every word we hear or read, whether from the person talking to you or from the newspaper, book, recipe requires interpretation, so that the thoughts from one individual are communicated to another. The same physical and mental processes are needed also for the reading of Scripture in order for us to receive the "thoughts" of God which He wants us to know.

God chose to communicate with mankind from the very beginning. During the first millenia the communications were direct, so that individuals like Adam and Abraham actually heard God speaking. From the time of Moses, God began to have his thoughts written down by various men. Over the next 1600 years from Moses to John, God transmitted His message to mankind in what we know to be the Holy Bible. He had some vital information for the foremost of His creatures: the news of forgiveness of sins and salvation through faith in Jesus Christ. God performed His mighty acts in the history of mankind. Much of the Biblical information involves the historical record of prophetic activity, the life of Christ, and apostolic work. Other descriptions of the holy writers

bring us God's own interpretation—the meaning of these events for our spiritual life and salvation.

### **Assumptions Talking**

Among the historical assertions of the Scriptures are events which are incredible. The accounts of creation, the crossing of the Red Sea, Jonah entombed in the fish, fiery chariots, healing the sick, calming storms, raising the dead are in fact contrary to the experience of mankind. Many people who read their Bible deny that some or all of these events took place as recorded. We would ask this question: do the Scriptures present this miraculous material as fact? Are there any words or indicators in the context of these miraculous accounts which show that they should not be understood as actual, historical, space-time events? If miracles are read with a science-reality preoccupation or with an assumption of a limited God, then the assertion of miraculous events must necessarily be doubted. One might even agree that the Bible does intend to present these accounts as factual. But because of his assumptions, he calls them mythological, doubts the ability of the holy writers to report what they say they saw, and denies the whole idea of an almighty God who can so act and can see that His activity is accurately recorded.

There are instances in Scripture where the actual meaning of the words does not convey the intended sense. But this is not unique to the Bible. Every language, oral and written, has its figures of speech. God also uses such figures in His book.

We hear Jesus talk in parables. We listen to Paul's allegory about Hagar and Sarah. There are examples of metaphor, simile, hyperbole, sarcasm, and other figures in abundance in the Scriptures. Part of the interpreter's task is to notice those clear linguistic indicators which determine whether or not a passage is to be understood literally or figuratively.

Not only are we careful to let God's words tell God's thoughts, we shall let God create the assumptions necessary for proper interpretation

of His own Book. It is His Word from beginning to end. The power of its message is not the physical paper and ink, but the content of His Word enfleshed, His own self-revelation for the salvation of the creature who rebelled. Ultimately, interpretation is God's business. "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." (2 Peter 1:20,21; NASB)

*M. Sydow*

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## DAILY DEVOTIONS

The Holy Spirit uses the Word of God to call, gather, enlighten, sanctify, and keep His Christians in Christ Jesus, their Savior. One of the reasons the Spirit GATHERS believers together is to enable them to encourage, enrich, support, and strengthen one another. In other words, the Spirit of God uses the Scriptures to enlighten, edify and move His people so that they might share this God-given light, strength and fire with fellow believers. Individual Bible study followed by group Bible discussion, that is, by inter-action through questions, idea sharing and putting thoughts into words, is an exercise in spiritual growth which the Holy Spirit works.

The Holy Spirit creates sharing groups of believers in different ways and in different places, but the most important Bible discussion class God creates is the family circle. Whether a circle of two or twelve, the Christian family is a place for sharing with one another what the Spirit has given to each individually—a place where Christ comes to comfort and counsel those who gather together trusting in His redeeming Love. There is no age limit here. Through His Word our God gives light to young and old. The words of a youngster of 5 and the words of a grandfather of 75 can both reflect the Spirit's working, and minister to the other members of the family.

This month's Bible Study method is designed to encourage such sharing. And, though originally used with small groups of young adults, it should prove fruitful for a family with members both young and old, or even for a family of two. In fact, because the "Vasteras" method calls for a conscious recording of our heart's reactions to the Spirit's work, this method is helpful even if no opportunity to share is immediately present (as in one's private devotions).

Each family member will need his own copy of the Bible in order to make the fullest use of the study suggestions below.

This month's approach calls for marking the margins of your Bible. If you are hesitant to do this, consider the fact that careful marking of your Bible can make you more at home in it, and aid your understanding and memory. Marginal notes can preserve spiritual nuggets for a future day. However, if you are still reluctant, use a light pencil this month, or invest in an inexpensive (\$1-\$2) Bible that you will not hesitate to mark up.

In using March's Bible Readings from the Life of Christ, may I suggest that you:

- 1—*Begin* with prayer. Ask the Holy Spirit to bless the meditation of each person involved. Ask Him to help each to share what they receive by the power of the Spirit's working through the Word.
- 2—*Introduce* the Scripture for the day, by reading it aloud (if it is brief), and/or by having one family member state briefly the relationship of this Scripture to the life of Christ and to previous Bible Readings.

- 3—*Silently* study the Scripture for the day for 5 to 10 minutes. Each should use their own Bible, and make the following markings in the margins.
- A Candle*—or a large dotted “i” is put beside the verses or phrases that bring a response of new insight or enlightenment. When you say to yourself: “That’s new!”; “the light dawns”; “I’ve never seen that before!”; “now I get it.”
  - A Downward Arrow*—it is placed by those portions that point the finger at oneself. It symbolizes conviction, being struck by one’s own sin or inadequacy. It expresses: “I am found wanting.”; “That’s me!”.
  - An Upward Arrow*—is put down next to those thoughts that lift the heart and mind to God in thanksgiving, praise or awe.
  - A Question Mark*—indicates those portions about which one has questions.

The purpose of these markings is not to see who can put down the most. It is the honest responses of the heart to the Holy Spirit’s work. Thoughtful meditation may result in only a very few markings but these will indicate what the passage means to you.

- 4—*Discuss* the Scripture a verse or a section at a time. Let each explain in a sentence or two why they put down the markings they did. This may not be easy at first. However, it will trigger further interaction and discussion, and it will lead to an open sharing of the Spirit’s work in individual hearts.

Sometimes most of the markings will be clustered on a few verses. Then discuss this portion of the reading first. Even if you discuss no other portion your devotion will have been fruitful, and probably will have involved all the family members in sharing . . . Sometimes one person will have a candle where another has a question. The Spirit ministers to us through others. Open sharing can help all, and should be encouraged. However, if at times one does not wish to share some result of private meditation, such a silence should be respected.

- 5—*Close* with joint prayer. Ask that the Lord move all to be not just hearers, but doers of the Word.

#### MARCH

1 Mark 8:27-30	12 Luke 10:25-37	23 Luke 18:1-8
2 Mark 8:31-38	13 Luke 10:38-42	24 Luke 16:19-31
3 Matthew 17:1-13	14 Luke 12:13-21	25 John 11:1-16
4 Matthew 17:14-21	15 Luke 12:22-31	26 John 11:17-37
5 Matthew 18:21-27	16 Luke 13:1-9	27 John 11:38-54
6 Matthew 18:21-35	17 Luke 13:10-17	28 Luke 17:11-19
7 John 9:1-12	18 Luke 14:1-6	29 Luke 18:9-14
8 John 9:13-23	19 Luke 14:16-24	30 Mark 10:13-16
9 John 9:24-41	20 Luke 15:1-10	31 Mark 10:17-27
10 Luke 10:1-16	21 Luke 15:11-32	
11 Luke 10:17-24	22 Luke 16:1-12	

W. V. Schaller

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## Announcements

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### Correction

The August 1976 issue of the *Lutheran Spokesman* reported that Robert List, recently received into the preaching ministry of our Church of the Lutheran Confession through a colloquy, was a 1975 graduate of Bethany Lutheran Seminary, Mankato, Minnesota. It should

have stated that he completed three years of pre-theological work and three years of seminary work, but then declined the call to serve as vicar. It was our judgment that he had completed work equivalent to that of a graduate of our Immanuel Lutheran Seminary.  
Egbert Albrecht, President

## Pastoral Conference

The Pacific Coast Pastoral Conference will meet at Trinity Lutheran Church, Spokane, Washington on Feb. 8-10. Agenda: Exegesis I Pet. 4, M. J. Witt; I John 1:8; 3; 9-10, J. Schierenbeck; Transcendental

Meditation, open discussion; A Becoming Life Style for a Preacher of the Gospel, B. Naumann; Book Review, L. Bernthal. Preacher, N. Reim; alternate, R. Reim; chaplain, A. Gullerud.

*P. Schaller, secretary*

## Best of Fashion

About two hundred women from congregations of the CLC in central Minnesota made their way to New Ulm, one crisp morning this fall. The occasion was the annual conference for women which grew out of an invitation from St. Paul's congregation in Austin in the mid sixties.

The host congregation, Faith of New Ulm, programmed a devotional service in the sanctuary at 12:30 p.m. From there the group went to a large rented hall for lunch and the discussions. The well-received program had been designed by the local hostesses around the theme, *Pattern for Living*. Among other things, an exchange of information was pre-

sented with a speaker from each group telling of their local activity—how they conduct their meetings and what they undertake in service for their congregations. It was evident that scriptural study was of preeminent interest, with much practical work included in the various church programs.

Since many of the participants knew each other from previous conferences, there was a good measure of the kind of conversation which springs from a mutual true affection in the Lord. All agreed, a most pleasurable way of growing together in love and knowledge!

*Rollin A. Reim*





# Treasurer's Report

July 1, 1976—January 1, 1977

RECEIPTS:	DECEMBER	TO DATE
Offerings	\$17,356.12	\$108,733.64
Memorials	50.00	390.00
Mission Refund, Expl. Funds	—	231.90
TOTAL RECEIPTS	<u>\$17,406.12</u>	<u>\$109,355.54</u>

## DISBURSEMENTS:

Retirement Benefits	\$ 1,368.00	\$ 8,208.00
Emergency Fund	—	387.53
Capital Investments	1,672.79	10,568.22
General Administration	362.76	2,497.38
Missions and Administration	7,589.60	44,095.79
Immanuel Lutheran College	7,128.00	42,768.00
TOTAL DISBURSEMENTS	<u>\$18,121.15</u>	<u>\$108,524.92</u>

CASH BALANCE FOR PERIOD	(— 715.03)	830.62
CASH BALANCE, JULY 1, 1976		30,189.95
CASH BALANCE, JANUARY 1, 1977		<u>\$ 31,020.57</u>

.....  
 I. L. C. EXPANSION FUND RECEIPTS \$ 1,761.46 \$225,460.62\*  
 (\*NOTE: All but approximately \$2,000 has been paid out for the new dormitory)  
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## COMPARATIVE FIGURES

	DECEMBER	SIX MONTHS
BUDGET OFFERINGS NEEDED	\$20,994.00	\$125,964.00
BUDGET OFFERINGS RECEIVED	17,406.12	109,355.54
BUDGET DEFICIT	<u>(—\$ 3,587.88)</u>	<u>(—\$ 16,608.46)</u>

BUDGET OFFERINGS, 1975-1976	\$15,957.09	\$ 98,810.82
INCREASE, 1976-1977	\$ 1,449.03	\$ 10,544.72

Respectfully Submitted,  
 Lowell R. Moen, Trustee's Treasurer  
 B. J. Naumann, Chairman

139.018

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