

# LUTHERAN

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# SPOKESMAN

Church of the Lutheran Confession



Then Jesus was  
led by the Spirit  
into the desert  
to be tempted  
by the devil.

# EDITORIAL

## "How Am I Doing?"

It was somewhat surprising to see a current news magazine (U.S. News and World Report, Feb. 14, 1977) come out with an article on "The Search for Status," and in all seriousness publish a listing of "What's In, What's Out" in various American cities. To get at the subject, this definition is proposed: "For the average man, status has come to mean almost what anyone thinks it means—standing, recognition, identity, rank or prestige." Though different terms are used in this statement, they will all have one thing in common, to quote, "a looking for something that will give people an edge, real or imagined, over their peers." And though the article demonstrates that status symbols are changing, there still exists a persistent effort on the part of man to seek those things which will set him apart and give him a mark of distinction over against others.

### Egomania

We are happy to see this documented admission that this trait is found among men. Our long standing opinion that this was true cannot be labeled as prejudice when natural man of his own accord says this of himself. We consider seeking status a form of fleshy childishness. It is an adult, sophisticated "temper tantrum" to gain attention, a polite form of egomania. That people are so concerned about status further established the scriptural truth that man "worships and serves the creature more than the Creator."

Obviously, it is good for business. Men are ever chasing that elusive mark of distinction in houses, furnishings, cars and clothes. On this point a concluding statement says things about right: "Anyone who has to buy something to achieve status doesn't have it."

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## In Favor With God

As Christians all this is quite meaningless. That we buy serviceable things that are somewhat in style for our earthly existence is something quite different than looking for something that will establish and enhance our prestige in the eyes of others. Such a desire and motivation is alien to the "transformed and renewed mind." We are told: "Love not the world, neither the things that are in the world." "Lay not up treasures for yourselves upon earth." We are warned: "Ye cannot serve God and mammon." Rather, this is said: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

It might be said of Christians that they seek status, but in their own way. What is sought is approval by the Lord such as He gave concerning Nathaniel: "Behold an Israelite indeed in whom is no guile." The attitude that rejoices in status before God comes from the miracle of conversion, whereby through faith in Jesus Christ for the forgiveness of sins, we are renewed in mind and look at things in a different light. Status before men, "the bubble reputation," has no hold on us. Our very Christianity precludes that.

### How It Is

The Apostle Paul speaks of the Corinthian congregation in this way: ". . . see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." At times things are even worse. In Hebrews it is said concerning believers: ". . . they were tortured . . . had trial of cruel mockings and scourgings . . . yea, moreover of bond and imprisonment . . . stoned, sawn asunder, slain with the sword . . . destitute, afflicted, tormented." As Paul says: "We are made as the filth of the world, and are the offscouring of all things." Not much status here! Individuals and church groups that abide in the truth do not attain prestige before the world.

Does this bother? It shouldn't! Paul again expresses our attitude when he says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We seek the eternal status that is established when our Lord says: "Well done, thou good and faithful servant . . . enter thou into the joy of the Lord."

—G. Sydow

## A Good Fault

Recently our attention was called to someone whose income tax return was being investigated. Immediately the kidding begins: "Aha, you didn't get by with it." "You do look like a shady character," "I'll see you in Leavenworth."

But when we heard that church contributions were in question, we were inclined to say: "That's a good fault." Would that we hear more of this, that church contributions are of such bounteous nature that they make the computer lights blink, the print-out read "error, error, error," and the eyebrows of the tax agent raise in an incredulous frown.

## Time For Review

This is the time of the year when congregations have made out their financial reports, when communicant averages are figured, when individuals are reviewing their offerings for the past year. We do well to ask ourselves how these records look on the common basis that we are compelled to use here on earth, and what was our part in this. Were our offerings of such a bountiful nature that the records are enhanced, or do they pull the average down?

## Exercise Ourselves

New Testament giving is of such a nature that we seldom can arrive at the self-satisfied position where we can say: "I am doing all right. I can do no more." When Scripture says that we are to "grow up into him in all things," and "increase more and more," the grace of bountiful giving is not excluded. Faith should be exercised in this area also. The effort is twofold. We are to "put off the old man which is corrupt according to deceitful lusts," which includes selfishness and love of money, and "put on the new man which after God is created in righteousness and true holiness," which includes implicit trust in the promise that if we "sow bountifully, we shall reap bountifully." It is here that a sneaking bit of unbelief often besets us. Our trust in the promise that in Christ we have the forgiveness of sins is strong and complete, but we aren't quite sure that if we give bountifully to the Lord we will still have more for ourselves. Indeed, it is unreasonable arithmetic. But we are dealing with the mighty Lord who can do the unreasonable. The promise stands before us. If all of us year by year exercise ourselves therein, the budgetary problems of both congregation and synod would disappear.

—G. Sydow



## Judging Forbidden-

When we in our Church of the Lutheran Confession speak out and testify against the errors of other church bodies, we are sometimes charged with being uncharitable and even doing something forbidden in Scripture. To back up the charge, Jesus' words from the Sermon on the Mount are quoted: "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." (Luke 6:37) However, to quote this Bible passage as a censure against us for condemning the errors of other

## Judging Commanded

church bodies is a gross misuse of God's Word. In this Bible passage from the Sermon on the Mount Jesus was not speaking of judging doctrinal error. Therefore, it is a misuse of Scripture to apply it in this manner.

## Judging Forbidden

Our Lord and Savior had a different kind of judging and condemning in mind when He spoke these words: "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." He here

forbids that judging of our fellowmen which is self-appointed, selfish and personal, the judging which comes from our own exalted ego because of our self-righteousness. This kind of judging and condemning is forbidden because it offends against Christian love. It is forbidden by the Lord in the Eighth Commandment. Accordingly, Luther explains: "We should fear and love God that we do not deceitfully belie, betray, slander, nor defame our neighbor; but defend him, speak well of him, and put the best construction on everything." Regarding Christian love, St. Paul writes: "(Charity) thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." (I Cor. 13:5-7) We are to refrain from an officious judging of our neighbor's personal life and transgressions, realizing that we ourselves are sinners who are in need of God's forgiveness in Christ. That does not mean, certainly, that we will condone someone's sinful life, but it does mean that we should not take a holier-than-thou attitude over against our fellowman.

The kind of judging and condemning Jesus forbids is the kind the Pharisee in the temple was guilty of when he said: "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." (Luke 18:11) He also, Jesus said, did not go down to his house justified. Even as he judged and condemned the penitent publican in the temple, so he is

judged and condemned by these words of Isaiah: ". . . all our righteousnesses are as filthy rags." (Is. 64:6) The kind of judging and condemning our Lord forbids is that which is so often heard in sinful gossip. In such gossip people are condemned without any evidence of their wrong-doing, without being able to defend themselves, and without any regard for their good name or reputation. This is the judging that results in so much damage to our fellowman. This is the kind of judging Jesus forbids when He says: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned."

### **Judging Commanded**

It is an altogether different matter when it comes to condemning error, false teaching and false teachers. For in this matter our Lord has issued a specific command: "Beloved, believe not every spirit, but try (test) the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1) This is not a personal, officious judging or condemning where we have no business to intrude. This is obeying the Lord's express command.

The Scripture teaches us that we are to have no church fellowship (altar, pulpit or prayer fellowship) with those who teach contrary to God's Word. For, they are dividing the visible churches and leading Christians astray with their false teachings. St. Paul writes: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye

have learned; and avoid them.” (Rom. 16:17) In heeding this command, we are not judging where God has not judged, or condemning what He has not condemned. We are simply avoiding the teachings and the false teachers *already* judged and condemned by the Lord. “For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” (Rom. 16:18) It is *God’s* judgment that false teachers are serving their own selfish interests, and that they cannot possibly serve the Lord with their false teachings.

### “Keys to Heaven Around Your Belt”

In this connection, when we do what the Lord commands us to do in judging doctrine and condemning false teaching and false prophets, we are likely to hear the familiar charge: “You people in the CLC think you are the only ones who are going to be saved!” Usually such words are spoken in anger because of frustration. When our opponents are not able to discuss doctrine on the basis of Scripture, they resort to the charge that we are judging the hearts of those outside our fellowship. The truth is, no one can look into another’s heart to see if there is faith there, except the Lord only. “The Lord knoweth them that are His.” (II Tim. 2:19) Faith in Jesus Christ is not visible to our eyes. The Parable of the Tares and the Wheat teaches us that we dare not try to separate the believers from the unbelievers, lest we make a terrible mistake. (Matt. 13:36-43) The Lord will make this separation on the Last Day.

Furthermore, those who make this charge against us are missing the point. We judge false *doctrine* and condemn false *teachers*. We do not try to determine whether the false teacher has *faith* in his heart, nor do we have the ability to do so. This is the Lord’s business, and only He can do it. Our judging must be restricted to the outward confessions of faith which people speak with their lips and to the confessional writings of church bodies together with their church practice.

### Beware!

To teach any false doctrine and in this way to cause factions to develop in the churches (splitting congregations and synods) is a very serious matter. To teach false doctrine and cause offense (lead others astray from the Christian faith) can only be detrimental to the soul. Let there be no mistake in this: false doctrine comes from the devil who is constantly seeking ways of leading souls into eternal damnation. “Beware of false prophets,” the Lord warns. (Matt. 7:15) “Avoid them,” He commands, (Rom. 16:17) for they will deceive you with their pious-sounding words.

### The Pastor’s Duty

Every pastor who is worthy of the name, has the duty to warn his flock against false teaching and false teachers. God told His prophet Ezekiel: “So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me.” (Ezekiel 33:7) The next time your pastor judges

false teachers and condemns their false teaching, thank God that He

has given you a faithful pastor who is concerned with your soul's salvation.

—M. H. Eibs



## Instant Items

• Herewith some information relating to what is sometimes called *The Beck Bible*, really an American translation, some may feel, of the King James Version, but actually a doing into the language of our day of the earliest and purest copies that were made of the original manuscripts of the inspired writers. We wrote a review of the Beck Bible for a pastoral conference, and our editor agreed that we might profitably glean some items from that to help our thinking about it.

• First, we give you our conclusion in that review: We recommend strongly that Beck's version be used as a study Bible on all levels. We are not yet ready to use it for memory work as commonly assigned to children, at least not until there is a consensus such as we should well hope for. We should follow the advice someone once gave concerning a contemplated change, "Check with the church."

• All folks we have spoken with about the use of this or that version in our congregations and schools agree that we should be orderly and agree on the use of a given one so as to avoid confusion—this at least as to the version used in the public services, instruction, memory work, and our literature. To that end our conference addressed a request to

the CLC president that the work of reviewing the most likely versions should be started with dispatch to shorten the time for such agreement. There seem to be three or four versions in the running for such "adoption." One of those will not be published in its entirety until 1978, but we can start our homework immediately.

• Some things can be said now about the Beck version: It is largely the fruit of a lifetime of work by a conservative Lutheran scholar who was accomplished in his study of the ancient languages and the Bible manuscripts. It is largely a one-man work, but this need not necessarily be a disadvantage. Luther's German New Testament was the same, though he had considerable help with the Hebrew of the Old. Nor must we forget that for the New he leaned heavily on the manuscript work of Erasmus, a real "modern" of that day, and against whom he had to throw a whole book, *The Bondage of the Will*, to rebuke his doctrinal errors. Much manuscript work has been done by such men in our day too, and we must not fault Beck or anyone else for making use of the "slave labor" of these scholars. When it comes to translating, we must be doubly careful, as Beck has been careful in giving

renderings that faithfully give us in English what the holy writers said.

- As instances of Beck's concern we will find that he has preserved the Messianic prophecies in the Old Testament, the detail of which we have no room to recount here. In the New he has not translated the passages that deal with election in such a way as to please the Reformed doctrine of predestination of some of the human race to damnation. This particularly in the Ephesians and the Romans passages. Consequently, Beck's work has been called a denominational translation. After fuller study of this, we will surely find it to be a plus for Beck's work, and not a valid criticism.

- We have much homework to do on Beck's sometime translation of "justify" as "making righteous." We will have to examine his translation of "grace" by "love" in many passages. And in all cases we must listen carefully to the reason he gives for so doing. We must also study his use of paraphrase, a word that has fallen into some disrepute because of its unwarranted use in Kenneth Taylor's *The Living Bible*. We must remember that Luther used much paraphrase in his struggle to make Moses speak German, as he said. We will also have to learn that the frequently heard cry for a literal translation can often result in the darkest obscurity of meaning. For ourselves, we prefer, yes, we must have, a *literary* translation. The task, we must remember, is almost superhuman for any one person to do well. Luther, remember, continued to make revisions in his German

Bible as long as he lived. We do have homework to do before we decide which version to agree on for use in the churches.

- Of his own work Dr. Beck said, "To lay into the hands of so many people a New Testament as God's Word is something terrifying. And it isn't critics that trouble us—they're only men, and I've come through self-criticism ten times as severe as the worst of them can produce. This is done under the eyes of God. And there it must be right or it goes into the flames. I could never have handed this New Testament to Dr. Dorn to print if I hadn't by many years of living in the text convinced myself that every inch of the way it can be trusted."

- Beck did not want fancied-up language in his translation: "My goal is to have God talk to the hearts of people in their language of today and tomorrow. In this direction I go farther than any other translation. We can hold back and cut down the living power of the Word. This power isn't in its outward form but in its meaning. That's why we can change its form from Hebrew and Greek to English; as long as we have the exact meaning, we have its living power. If we don't get that meaning, the power is lost. If the Word comes in Hebrew, Greek, or Latin to people who talk English, it loses its power." Again: "If people . . . don't understand what they're told, they can't experience the living power of the Word . . . If we fight evil with big dictionary words, we're shooting soft peas at a stone wall . . . I didn't come to tell you God's truth with any



extra-fine speech or wisdom,' said Paul; 'I didn't use clever talk to persuade you.' (1 Cor. 2:1.3)"

• To be sure, there may be things we like or don't like in any person's writing or translating. In this version I do not like the many contractions that are used, especially when the Lord Jesus is speaking. We use them liberally when we speak, but it is generally agreed that they do not sound right in written language—granted that here they are in recorded conversation. It is a matter of style nevertheless, and the original Greek and Hebrew are not short on style. Contractions just do not fit the dignity of the Ten Commandments.

• Just as some people really began reading the Bible when they got Taylor's paraphrase, *The Living Bible*, so we have testimony from our CLC people that they enjoy reading Beck's Bible. When Dr. Beck died, Lois Brighton said, among many things, "It was to them, the average church goer and non-professional, that his New Testament in the Language of Today gave the greatest joy . . . the common man took to it and made it to be his own . . . To the average layman with an average education he turned for testing his

grasp of (common English) . . . Criticisms there were of his work, but all from the professional man, none from the layman. The criticisms . . . just went to prove his point that the professional theologian did not know common English."

• Our final *Item* is a quotation from Mrs. Nancy Abel, primary teacher in Immanuel school, Winter Haven, Florida: "We have a shortage of Beck Bibles at our school this year, so the first and second graders are impatiently waiting for theirs to come. One able second grade reader told me he hopes his Bible will come before he has to move away in a few weeks. He wants to keep it and use it. A couple of the third grade boys asked if they could take their Bible home at night so they could read in it. Another girl asked her mother to buy her a Beck Bible so she could have one to use at home over summer because she enjoyed using it so much at school." It was for the children in his confirmation class that Dr. Beck began translating, even as it was for the children around his own table that Kenneth Taylor wrote his paraphrase.

M. Galstad

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## INTERPRETATION

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What a person "gets out of" a book depends on what type of book he thinks it is. Someone reading science fiction expects that statements and descriptions are going to vary from known scientific facts. The very mention of fiction in connection with a book already

prepares the reader for non-real material. On the other hand, a school textbook is assumed to be reliable in its assertions. Students reading this type of book expect the authors to be telling the truth, giving factual information, or describing provable observations and repeat-

able experiments. Meaning from books is affected by an individual's expectations and assumptions about the material in it. Very often an individual must read the book for a while to find out exactly what kind of book it is.

Meaning from the Book of Books is also affected by what type of book a person thinks it is. In this instance s/he must read in the Book to find out what it claims for itself. The Bible says it is the Word of God. Over two thousand times in the Old Testament comes, "Thus says the Lord." "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness." (2 Timothy 3:16) "The Scripture cannot be broken." (John 10:35) "Men moved by the Holy Spirit spoke from God." (2 Peter 1:21)

Some people don't have such a high regard for God's book. They say that the Bible only contains the Word of God. Others state that the Scripture is only a record of revelation rather than the revelation itself. In other words, the Bible writings were only the thoughts, opinions, and historical records of believers. Many suggest that some of the books of the Bible were written by authors different from those mentioned by Jesus and others. This is usually done to destroy the concept of prophecy. It's easy to write prophecy after events take place. Still others assert that there was some degree of divine control in the transmission of the Bible. They say that the Holy Spirit controlled the redactors (editors) who were gathering their material from a variety of

existing sources. There are quite a few who come right out and say the Bible is only a human book and should be treated as such.

### **The Nature of Scripture**

The Bible is God's Word. To think or say differently violates the book's own witness concerning itself. We use Scripture's own words—"inspired by God"—to control our thoughts about what type of book it is. God gave to certain selected individuals the necessary impulse to write, the thoughts He wanted them to transmit, and even the very words which were to convey His thoughts.

God's over-riding concern is that mankind understands exactly and precisely what He has done for them in Jesus Christ. The divine solution matches our need perfectly. God announces pardon and forgiveness against the backdrop of our sinfulness and consequent death. His Scriptures "are able to give you the wisdom which leads to salvation through faith in Christ Jesus." (2 Timothy 3:15) The writings from God serve a distinct purpose. ". . . these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." (John 20:31)

### **Divine**

Because of its claims, the Bible is unique. There is no other book which has a divine and human nature as the Bible has. Its nature is analogous with the divine and human natures in the person of Christ.

The Scriptures are a divine book

with God as their author. The saving purpose which God's writings intend to achieve require His work of grace. God deals with mankind as if His pulpit were in a cemetery. The spiritually dead cannot move to give themselves life. Spiritual possibility on the part of man corresponds to that of a corpse. God's Word communicates His powerful capability to give life to dead souls.

The Scriptures present a unity of thought regarding salvation from beginning to end. The focus of all Scripture is Jesus Christ. All mankind from Adam till now are saved the same way—by faith in this Savior.

Although saints have explained Scriptures to those who are ignorant or weak, the Bible does not require middle men, or professional clergy, or ecclesiastical authority for its interpretation. The Bible's best interpreter is God Himself in that very Word. The Scriptures speak clearly in a condemnatory word (Law) and a saving word (Gospel). The rescue is spiritual in nature. The Gospel word is effective because God gives it the power to accomplish His saving purpose.

"Since the Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters." (Brief Statement)

### **Human**

The Scriptures also have a human nature. It is a human text we read,

written in existing languages over a period of some 1600 years by men specially selected by the Holy Spirit to do so. The men he picked were of like ability, passions, and circumstances as we. They were not treated as automatons (puppets) nor were their rational powers assassinated for the transmission of the divine word. The weaknesses of the saints and the holy writers themselves are not shielded from our notice.

Furthermore we read a historical text. It treats of historical, spacetime events. God performed His wonderful deeds in history. We have courses in our various educational programs called Bible History. We study how God confronted real men and women in earlier eras with His Promise. The transmission of the Biblical text itself and the development of translations also have a history which can be traced and studied.

Finally, we read a literary text which follows the rules of language and communication. Words have meanings and connotations. They occur in relationships to one another in sentences and paragraphs. Language is sometimes figurative, so that the native meaning of the words does not convey the intended sense. Many whose Bible is the King James Version also become authorities in a language no longer used in contemporary communications.

The Bible says of itself that it is the Word of God. To say otherwise suggests that words have no meaning. Not only is the Bible clear in its descriptions of redemption and faith in Christ, it is also clear in stating what kind of book it is. Anyone reading the Bible with a limited or

altered view of the type of book s/he is reading will develop meanings which compromise or contradict

God's intended sense in His divine communication.

*M. Sydow*

# Church News

## ST. PETER'S OF ROCHESTER

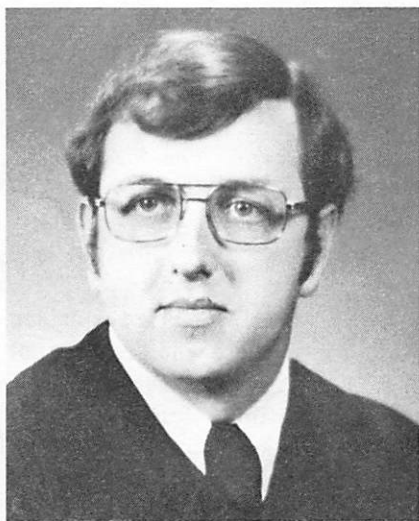
At the request of CLC people in and around the thriving medical-center city of Rochester, MN, the synodical mission board has decided to reorganize the congregation which had disbanded when Pastor Harlan Reed moved away several years ago. The first service was conducted by the Rev. David Lau of Red Wing on September 26, 1976. Other pastors and seminary students helped along with the work thereafter. Meanwhile steps were taken to establish a regular ministry and to call a pastor for the new group.

### Pastor Robert List

When we introduce the new pastor of the Rochester congregation, we are also reporting on a new name in the CLC roster of pastors.

Robert List did not receive his training for the ministry at our own schools. His introduction to theology came at Bethany Lutheran Seminary (Ev. Lutheran Synod) of Mankato, where he studied for three years after having attended the college department of that school as well as Mankato State College.

In the course of his inquiries into various doctrinal matters, especially the practice of church fellowship,



**Pastor Robert List**

List came into contact with the CLC at Immanuel of Mankato, where he became a member of the congregation. On October 1, 1976, he met with the CLC Board of Doctrine. As a result of the colloquy, President E. Albrecht declared him to be eligible for a call in the CLC.

In accepting the call of the Rochester church and the Mission Board, Pastor List agreed to a part-time arrangement under which he will continue to live with his wife and 15 month old son Timothy in Mankato, where he is employed for about 30 hours a week as a Title I program tutor at Hoover Elementary School. This temporary arrangement would be subject to change when the

Rochester situation grows strong enough to warrant a full-time resident ministry.

### Ordination

On a bitterly cold January 11, the congregation and pastor of *Our Redeemer's* in Red Wing, MN, provided a very warm climate of concern and hospitality for those who came to pray for the ministry of Mr. List. The Rev. David Lau was the liturgist and ordinator. The Rev.

Robert Reim of Mankato spoke on the theme, "Remember Always—You Have Been Put in Trust with the Gospel." So this man was designated for a public ministry of the Word.

*St. Peter's Lutheran Church* will be meeting regularly in the YMCA, 709 Southwest 1st Avenue in Rochester. For worship at 10:15 a.m. and for church school at 11:15 a.m.

Pastor List will be living at 20 Hilltop Lane, Apt. 6, in Mankato MN, 56001. Telephone (507) 388-7926  
*Rollin A. Reim*

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## DAILY DEVOTIONS

As we saw so clearly from Martin Luther's approach to Bible meditation (The Lutheran Spokesman, January 1977), prayer and Bible devotions go together. As God speaks to our hearts, we from our hearts speak to Him. It's as natural for the Christian as breathing or eating. It is also just as vital to our staying alive—alive in Christ. And, like breathing or eating—prayer is something each must do for himself. Each must "enter into His own closet" and in secret pray to the Heavenly Father which is secret. (Matt 6:6)

But while Jesus warns us against praying for the purpose of being seen by others, He also encourages us to pray together with other fellow believers each of us speaking to our Father from the heart. In offering such prayers we are to be aware of one another because we have mutual needs and concerns, and because we are one in Christ and His Word, not because we are trying to impress one another. Jesus encourages us to pray together.

"Again I tell you, if only two of you on earth agree on what they pray for, they will get it from my Father in heaven. For wherever two or three have met as my disciples, I am right there with them."  
(Matthew 18:19,20, Williams)

When we pray together in the family circle we very often use "form" prayers. That is, prayers composed by others, such as the Lord's Prayer, our meal prayers, or Luther's Morning and Evening prayers. Such prayers are helpful (as long as we truly pray them) in that they unite our hearts and minds as we each speak to our Father together about the same things. Written prayers also help remind us of various kinds of concerns our God has asked us to speak to Him about.

Jesus words in Matthew 18:19-20 show us that when we pray together to Him we are not talking to someone far off and distant. Christ is right there with us. Right there in our living room. Right there at our table. It is only natural, then, that in our family circle we not only use pre-written prayers, but also speak to our Lord in a simple conversational way, using our own words as they come from our own hearts.

Talking together to Jesus in conversational prayer is one of the great privileges our Savior gives to those who trust in Him and use His Word together. In the family circle it is a special blessing in a number of ways. It helps us to "bear one another's burden." As we come to "agree together" in the requests we bring to Jesus, we will find that He will help us to agree together in our approach to mutual problems, concerns, and differences. When we pray together boldly and honestly we will be encouraged to ask for things we would perhaps not ask for alone. Families who pray together in a simple conversational way will become more aware of the God-given togetherness they have in Christ.

This month's approach to Daily Devotions is intended to help you to converse with Christ as you gather about His Word. Each family member (and if you gather about the Savior's Word in faith

you *are* a family in Him) is urged to pray aloud in his or her own words. Don't think about "impressing" anyone. Just talk to Jesus. Keep it short. Keep it simple. Make it real, for Christ is really present. Don't feel you have to sound like your prayer book, or the pastor, or the King James Bible.

Praying out loud in your own words with others present may be a new family experience for you. It may seem difficult. Ask the Holy Spirit to remove your self-consciousness and replace it with a Christ-consciousness. He is present. Talk to Him. You may also find it helpful to begin by simply saying, "if I were praying I would say thus and so" or "if I were praying I would thank Jesus for this and ask Him for that." After a while you will find that your conversations about your prayers have become conversational prayers. No longer will you have to say the "if I were praying", but you will simply bring what is on your mind to the Master. After all, He's right there with you.

So in using April's Bible Readings from the Life of Christ, may I suggest that you:

- 1—Read the Bible selection, either one person aloud, or each silently from their own Bibles.
- 2—The family leader then asks all to think about a certain verse or portion of the reading each asking themselves, "What does this verse (part) say to me?"
- 3—After a brief silent time the family leader asks, "Who has something to share?" Talk about it.
- 4—After some discussion the family leader asks: "If you were to pray on the basis of this verse (or part of the reading), how would you pray? One or more members of the family then speak aloud to Jesus in simple sentence prayers.

Note: The approach described in 2-4 can be repeated for as many verses or portions of the reading as desired or as time permits. Since time is usually limited, a careful selection of verses or parts to consider can be most helpful to all involved.

- 5—Close with a summary prayer by the leader and a prayer all of the family knows by heart.

#### APRIL

1 Mark 10:32-45	12 Matthew 25:1-13	22 John 15:1-11
2 Mark 10:46-52	13 Matthew 25:14-30	23 Matthew 26:30-35
3 Luke 19:1-10	14 Luke 21:5-24	24 Matthew 26:36-46
4 Luke 19:11-27	15 Luke 21:25-37	25 John 18:3-9
5 Matthew 26:6-13	16 Luke 22:1-13	26 Matthew 26:48-56 (cp Luke 22:51)
6 Luke 19:29-40	17 John 13:1-17	27 John 18:12-14, 19-24
7 Matthew 21:12-23	18 John 13:18-30	28 Matthew 26:57-68
8 Matthew 21:28-32	19 Matthew 26:26-29	29 Matthew 26:69-75
9 Matthew 21:33-46	20 John 14:1-14	30 Luke 22:66-23:1
10 Matthew 22:1-14	21 John 14:15-24	
11 Mark 12:41-44		

*W. V. Schaller*

# Treasurer's Report

July 1, 1976—February 1, 1977

RECEIPTS:	JANUARY	TO DATE
Offerings	\$16,438.45	\$125,172.09
Memorials	---	390.00
Mission Refund of Expl. Funds	---	231.90
<b>TOTAL RECEIPTS</b>	<u>\$16,438.45</u>	<u>\$125,793.99</u>
DISBURSEMENTS:		
Retirement Benefits	\$ 1,368.00	\$ 9,576.00
Emergency Fund	---	387.53
Capital Investments	2,204.27	12,772.49
General Administration	270.18	2,767.56
Missions and Administration	8,198.91	52,294.70
Immanuel Lutheran College	7,128.00	49,896.00
Printing, '77 CLC Directories	551.00	551.00
<b>TOTAL DISBURSEMENTS</b>	<u>\$19,720.36</u>	<u>\$128,245.28</u>
CASH DEFICIT FOR PERIOD	(— 3,281.91)	(— 2,451.29)
CASH BALANCE, JULY 1, 1976		\$ 30,189.95
CASH BALANCE, FEBRUARY 1, 1977		\$ 27,738.66
.....		
I.L.C. EXPANSION FUND RECEIPTS	\$ 1,302.76	\$226,763.38
I.L.C. EXPANSION FUND DISBURSEMENTS		224,539.68
I.L.C. EXPANSION FUND BALANCE ON HAND		\$ 2,223.70
.....		
	COMPARATIVE FIGURES	SEVEN MONTHS
BUDGET OFFERINGS NEEDED	\$20,994.00	\$146,958.00
BUDGET OFFERINGS RECEIVED	\$16,438.45	\$125,793.99
DEFICITS	(—\$ 4,555.55)	(—\$ 21,164.01)
.....		
BUDGET OFFERINGS, 1975-1976	\$23,739.47	\$122,550.29
DECREASE, (Month), 1976-1977	(—\$ 7,301.02)	
INCREASE, (Year), 1976-1977		\$ 3,243.70

Respectfully Submitted,  
 Lowell R. Moen, Trustees Treasurer  
 Bertram J. Naumann, Chairman

139.018 • 9699  
SCHALLER, PAUL REV MRS  
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## Announcements

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### Ordination

As authorized by President Egbert Albrecht, I ordained and installed Robert List as pastor of St. Peter's Lutheran Church of Rochester in a service at Our Redeemer's Lutheran Church in Red Wing on January 9, 1977. I was assisted by Pastor Carl Thurow and Pastor Robert Reim.

*David Lau*

graduates from the ILC graduating class. All calls to be considered by the Assignment Committee should be in the hands of CLC president, Pastor Egbert Albrecht, by April 8th.

*E. Albrecht, President*

### Coordinating Council

The Coordinating Council will meet April 13-14, 1977 at Immanuel Lutheran College, Eau Claire, WI, beginning at 9:00 a.m., Wednesday, April 13.

All business to be considered by the various boards must be in the hands of the respective chairmen by April 1.

The Assignment Committee will meet after the close of the Coordinating Council sessions to assign

### Book Available

Word has been received by the CLC Book house that the out-of-print book, Bible History References, F. Rupprecht, will again become available through a special printing. Our Book House manager, Mr. L. Moen, is interested in knowing how many copies will be wanted in the CLC, so that the number can be added to the total printed. Two volumes, \$9.95. Write to him immediately.