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## Dying - Yet Living

Among the many paradoxes in evidence in his own life, as well as in the lives of his fellow-believers, St. Paul speaks of one in particular in the words: "Dying, and, behold, we live." (2 Cor. 6:9). Though on the surface these two concepts of "dying" and "living" may appear to be contradictory and mutually exclusive, yet a closer examination of them reveals that in the life of the believer in and follower of the Savior they express a true state of affairs, which does exist, in which "dying" and "living," do go on concurrently.

### In the physical realm

This state of affairs of dying and yet living is to be found going on in our human bodies even now. Since the entrance of sin into this world God's decree: "The soul that sinneth, it shall die," has been at work in us human beings from the moment of conception and birth on. Each one of us is conceived and born into this world with the germ of death already residing and at work in him, and death continues his progressive activity in us until we

eventually become his prey. Every illness we contract, every cavity that develops in our teeth, every operation to which we must submit, every diseased tonsil or appendix that must be removed, every ache and pain we experience is evidence of death's activity in our mortal bodies. And yet, while this process of dying is going on in us, we still continue to live our allotted number of days here on earth according to the will and permission of God.

### Under persecution

When Paul penned these words, he was referring in the first instance to the experiences which he and his fellow-believers were undergoing in the persecution they suffered for Jesus' and the Gospel's sake. You may read this whole list of afflictions yourself, as that is found 2 Cor. 6:1-10 and also 2 Cor. 11:23-27. Though, humanly speaking, we might expect to find a man thoroughly crushed by these bitter experiences, yet the opposite proved to be true in Paul's case. His Savior's grace so sustained Paul in all these sufferings that he triumphed over them all, as we see from his words to the

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Romans: "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us." (Romans 8:36-37). His experience is that of believers in all ages. When the Church experienced the bitterest persecutions, it was alive and living in the fullest sense. Hasn't that also been your experience and mine that in those days, when God's chastening hand lay most heavily upon us, our spiritual life was at its highest point?

#### In the spiritual sphere

The truth of this paradox "dying-yet living" is evident also in the life of our souls. Born into this world spiritually dead, separated by sin from God, the Source and Fountain of all life, and helpless to make ourselves alive again unto God by our own powers, God has quickened us and made us alive again unto Himself through the Means of Grace. In those of us who were baptized in our infancy that took place through the washing of regeneration. Through that the Spirit of God created a New Man in us, one diametrically opposed to the Old Man with which we were born. This New Man in us is at war with the Old. This New Man in us loves the Savior, who has covered us with His righteousness, and wants to do His will in all things, while the Old continually seeks to lead us back into the ways of unbelief and sin. The result is a never-ending tug-of-war between the two, as Luther describes it when he says of the significance of Baptism for our faith: "It signifies that the Old Adam in us is to be drowned by daily contrition and repentance, and is to die with all sins and evil lusts; and that again a New Man should daily come forth and arise who shall live before God in righteousness and purity

forever." Paul describes the same dying of the Old Man and the living of the New in himself when he writes to the Galatians: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Galatians 2:20). The end-result is that, as believers, we are dying daily as far as the Old Man, our flesh, is concerned, but living according to the New Man unto our Savior.

#### At life's close

In the fullest sense of the word the truth of this paradox "dying, and, behold, we live", will be revealed at our departure from this world. When in that solemn hour our redeemed souls leave these mortal bodies, and it is said of us that we have died, then life will actually have begun for us in the fullest sense of the word. Carried by the angels of God into our Savior's presence, our immortal souls will be released from the decaying shell of these mortal bodies and all the ills of this sin-ruined existence here below to find their unending joy and happiness with Him, in whose presence there is fulness of joy and at whose right hand there are pleasures forevermore. Then, though we die, we live still. And our mortal bodies, though consigned to the grave and to decay, will not remain dead either. They have the promise of restoration to life and reunion with our souls from Him, who overcame death and rose from His own grave and assures all those who place their confidence in Him: "Because I live, ye shall live also." (John 14:19). He then "shall change our vile body that it may be fashioned like unto His glorious body." (Phil. 3:21). Oh blessed paradox: "dying and, behold, we live!"

H. C. Duehlmeier

## Peter Strengthens Us His Brothers

"Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead." (First Peter 1:3)

There was a time when Peter did not understand why his Lord should have to suffer and die. There was a time when Peter could make no sense at all out of Jesus' predictions of His resurrection on the third day.

But now Peter understood, and he can help us understand. His Lord gave him an assignment on that same Thursday night on which He told him that Satan was going to sift him like wheat and that he was going to deny his Lord three times. Jesus ordered him already then: "When you have turned again, strengthen your brothers." (Luke 22:32)

### We need strengthening

We need strengthening. There can be no doubt about this. We are living in a world that fits Paul's description in 2 Timothy 3:2-4: "Men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God." These attitudes of the world have a way of influencing us Christians, so that in many cases it seems we are no different from the world.

Do we Christians like the world spend our money lavishly on ourselves, our homes, our pleasures, our recreation? Do we Christians like the world have

little respect for authority, whether government or parental? Do we Christians like the world practice no self-restraint in gossiping about our neighbors? Are we Christians like the world unable to control our appetites in matters of sex? Do we Christians like the world expect society to owe us a living and are never, never satisfied with what we have been given by a gracious God? Are we Christians like the world self-centered, self-seeking, untrustworthy? Most important, do our thoughts, words, and actions revolve as they should around the mighty truths of revelation: our creation by God, our redemption in Christ through His death and resurrection, our sanctification by the Spirit through faith in God's Truth?

What strength there is for our spiritual lives in the first letter of Peter, who was assigned by his Lord to strengthen us his brothers! We need strengthening, and woe be to us if we do not realize how much strengthening we need! Peter thought he was strong on that Thursday night, but he proved to be weak, so weak that he broke almost every commandment of God in order to save his own skin. How strong are we?

### The Sufferings of Christ and the Glories to Follow

Peter strengthens us his brothers by opening up to us the theme of the Old Testament Scriptures. "The Spirit of Christ within the prophets...predicted the sufferings of Christ and the glories to follow." (1 Peter 1:11) The Old Testament was written not only for the Old Testament believers, but also for us New Testament Christians. The Old

Testament Scriptures "bear witness of Me," said Jesus (John 5:39). So let us not be misled by modern "Lutheran" heretics who dare to deny the existence of prophecies pointing directly to Christ. Rather let us search the Old Testament from Genesis to Malachi to find the two main Gospel elements the Holy Spirit inspired: 1) "the sufferings of Christ;" and 2) "the glories to follow." One brief result of such searching: "He shall bruise you on the head," God's word to Satan in the Garden of Eden, indicates the glories to follow; "you shall bruise Him on the heel" indicates the sufferings of Christ.

#### **Redeemed with Precious Blood**

Peter strengthens us his brothers by declaring Christ to be our spotless Redeemer. "You were not redeemed with perishable things like silver and gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ." (1 Peter 1: 18-19)

Original sin has been passed down to us from our ancestors, and we in turn pass it on to our descendants. "That which is born of the flesh is flesh." (John 3:6) In and of ourselves there can be no escape from this futile way of life. The Israelites were able to buy back or redeem their first-born sons from full-time service to the Lord by paying five shekels per son (Numbers 3:47), but no amount of money anywhere in the world can buy us fallen creatures of God back from the situation into which our sin has brought us.

The only sufficient ransom payment is a payment that satisfies God's holy justice. God must punish the sins of mankind. The only redemption possible therefore is a redemption that involves a complete and thorough punishment of all human sins: God separating from Himself an innocent Victim loaded

down with the sin of the world.

When Jesus first suggested to His disciples that He was going to be that Victim and pay the sufficient ransom price, Peter objected vigorously: "God forbid it, Lord! This shall never happen to You." (Matthew 16:22) But when Peter wrote his first letter, he understood that Jesus had to pour out His precious blood if we sinners are going to be bought back from our futile and hopeless way of life. "Christ Himself bore our sins in His body on the cross," (1 Peter 2:24) and by His wounds we are healed.

God's holy justice was satisfied with the precious blood of the pure Lamb of God, man's Substitute. The ransom payment was made in full, and God indicated His delight by raising Him from the dead and giving Him glory (1 Peter 1:21). He was indeed "rejected by men, but choice and precious in the sight of God." (1 Peter 2:4) "For Christ died for sins once for all, the Just for the unjust." (1 Peter 3:18)

#### **Called to Eternal Glory**

Without Christ's death and resurrection we would have had to remain enmeshed in futility, but now there is for us "a living hope." We have been redeemed, bought back, set free, saved. "The God of all grace" has "called us to His eternal glory in Christ." (1 Peter 5:10) Not only did God send His Son, the Christ, as our Redeemer. His Spirit called us. He preached the Gospel to us by His messengers, and thus He "according to His great mercy has caused us to be born again,...not of seed which is perishable but imperishable, that is, through the living and abiding word of God." (1 Peter 1:3, 23) God's call makes us something we never were before: "a chosen race, a royal priesthood, a holy nation, a people for God's own possession," and all of this

because God “has called us out of darkness into His marvellous light.” (1 Peter 2:9)

Christ’s resurrection from the dead assures us that there is “an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven” for us. (1 Peter 1:4) Therefore we should “fix our hope completely on the grace to be brought to us at the revelation of Jesus Christ.” (1 Peter 1:13)

### Joy and Obedience

Let no one imagine that this free gift of salvation in Christ has no effect on our daily lives. Believing in Him, we “greatly rejoice with joy inexpressible and full of glory.” (1 Peter 1:8) Suffering there will be and must be, not only the suffering common to all men, but especially the suffering common to all Christians, who must “share the sufferings of Christ.” (1 Peter 4:13) But we as Christians are encouraged by Peter to look at Christ in His suffering as our Model and Example. “While being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously.” (1 Peter 2:23)

Moreover, as Christians to whom the Spirit has explained the meaning and purpose of Christ’s death and

resurrection, we are prepared to react obediently to the Spirit’s admonitions through Peter, who tells us: “Be holy in all your behavior...Love one another from the heart....Long for the pure milk of the Word....Abstain from fleshly lusts....Submit yourselves to every human institution....You wives, be submissive to your own husbands ....You husbands, live with your wives in an understanding way....Employ your special gift in serving one another, as good stewards of the manifold grace of God....Resist your adversary the devil.” (1 Peter 1:15; 1:22; 2:2; 2:11; 2:13; 3:1; 3:7; 4:10; 5:8-9)

Oh, what strength there is for us weaklings in Peter’s Spirit-guided words. As Peter failed, so we have failed many times. But he was a forgiven failure, and so are we. We are redeemed and called for a purpose: “so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.” (1 Peter 4:2) “And after we have suffered for a little, the God of all grace...will Himself perfect, confirm, strengthen, and establish us. To Him be dominion forever and ever. Amen.” (1 Peter 5: 10-11)

(Bible passages are quoted according to the New American Standard Bible.)

D. Lau

## Street Religion

Sometimes, it is in the street that a people bares its soul. What appears in the streets can be good or bad, of course; but one wonders what is the connection between what is in the heart and what appears in public.

It was good when the people gathered as one man into the street that was before the water gate in the days of Ezra to listen from morning till midday to the reading of the book of the law of

Moses. They left the scene to go home and dine and share and make great mirth “because they had understood the words that were declared unto them.” The whole of Nehemiah 8 is a heart-warming record of the event.

The street scenes of Palm Sunday seemed good, too, but they soon showed the weakness of demonstrative religion. Jesus put up with these crowds because they chanted what was true,

but another chant soon replaced their songs when they were led to call for the blood of the Christ whom they had praised.

### Counsel to Privacy

The Suffering Servant promised by Isaiah was not to raise his voice in the street. When he came, he counseled some whom he had healed, we remember, to tell no man, suggesting thereby that they go home and think it over.

"What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house tops" is a counsel to start talking to others, not to make it sensational in public. The housetops were actually like our living rooms, where family and friends gathered for close communication. Often the better way to pursue the Word in depth is with a few people in quiet home conversation, sometimes late in the night besides. People do not open their hearts easily in public. This is a problem also in the public service, for people often find themselves merely opening their mouths, "doing the public thing."

Trace history: Abraham in his tent, Jacob by night in Bethel, Moses alone backside of the desert tending Jethro's sheep, Elisha plowing in the field, Nicodemus at night with Jesus alone, and many such more. Paul went into seclusion after he had seen the risen Lord, not into the streets to tell all about it. When later he went on mission he entered the synagogs, and most of the time he seems to have gone to people's homes. When he went to the marketplace, it was to find someone to talk to. He did not thump the drums for assemblies in the streets, nor did he sound trumpets to show crowds how he could preach and pray.

### Public Religion

Athens had so much public religion that someone said it was easier to find a god in the streets than a man, it was so full of idols. Daniel and his friends had to worship the true God in private; of course, that was also in a pagan land. Jeremiah 7 tells what was the public manifestation of private error in the cities of Judah and in the streets of Jerusalem:

"The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger....They hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward....And they have built the high places...in the valley of the son of Hinnom, to burn their sons and their daughters in the fire....Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, for the land shall be desolate."

Therefore, it was to a people whose religion had "gone public" that God sent Jeremiah to stand in the gate of the Lord's house and proclaim there this word, "Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord" (Jer. 7:2). See?

Similarly Isaiah must also summarize: "Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter. Yea, truth faileth" (Is. 59:14).

### Modern Version

Satanism is the bold and bald word for organized iniquity today,

blasphemously saying the Lord's Prayer backwards and reversing the words of hymns, selling a "Satanic Bible" and practicing perversions of all that is sacred.

Making scenes in the street are such oddities as the chanters of "Hare Krishna...Rama, Rama," thinking that by chanting these names of their god they can "realize" him, and liberate their souls from the evil influence of their bodies by this thing called yoga.

The "Children of God" likewise make disturbance in public places and disrupt homes till distraught parents "kidnap" their misled children and seek help to get them "deprogrammed" from this delusion. Many "Jesus People" have likewise gone spiritually berserk in a strikingly public way.

It would be right to say that numerous cults are nuisances to the general citizenry: down the street and up to the doors come the Mormons and the Jehovah Witnesses; over the radio and television the Armstrong heresy assails the ears; some even wonder what distress our ears would suffer if all of us tinkled bells where shoppers must walk.

Corporate worship is encouraged in the Bible, but the choirs and voices were "for the place where I set my name there," said the Lord. But public proclamation of the Word was never in the form of a public nuisance, rather a quiet reaching for souls that were lost, oftenest one, or a few, at the time.

#### Main Street Christianity

Worse, because it poisons the fountain of truth, is what we might call "the Christianity of Main Street," the religion of almost any man you meet in public. "All churches are good; they are all working for the same goal." Theology and doctrine he suspects. He speaks of God, but basically has little to do with him, much more with morals

and ideals. "It doesn't matter so much what one believes..."

Historic Christianity is almost an unknown religion. The Trinity is largely lost; Scripture as authority over faith and life is pretty much forgotten; the deity of Christ is much to be questioned. All depends on spirit, sweet reasonableness, and no talk about error. This nothingness is what many call the Gospel! You know it from your conversations on the subject.

It does not satisfy. At worst it results in indifference and spiritual death. At best, can anything good be said for it?

The consequence is that people turn from this "Christianity." They go to the occult, to astrology, spiritism, witchcraft, Zen Buddhism, Bahai, Tantra, and a lot of such things. Vainly they believe, as a common denominator of these cults, in reincarnation. But they find No Exit.

So they try Transcendental Meditation, about as high-sounding a solution as Christian Science, Universalism, and Unity. They call it the Science of Creative Intelligence. As a pop-off for the unrelieved pressure on the human spirit, it has already been offered for credit in high schools of four of our fifty States. It is said to have study chapters in a thousand United States colleges. Actually, it is yoga, an attempt to turn away from everything earthly (in this age of science!) until the spirit merges in thought with some Eternal Creative Principle out-there-who-knows-where.

To use a figure of speech, it is in the streets. It is there, and we might as well be aware of the poison. Ask your pastor to point you through the mist.

Clarity is in St. Paul, who answers to Moses and the prophets: "I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand; by which also ye are



saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and

that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

Beware the streets!

M. Galstad

## The Grave

What is it that the natural man fears more than anything else? What thought makes him tremble so much that he puts it out of his mind every time it comes to him? What is it that he will spend the entire fortune he may have in order to put off as long as possible? Is it not death? The thought of leaving behind everything for which he has lived—his home, relatives, friends, possessions, money, pleasures, and whatever else upon which he may have set his heart! The terrible thought of being lowered into the cold, clammy earth! The fear of the unknown that lies beyond!

But it is not so with us. (Or is it? If so, a most earnest self-examination is in order.) Death should have no terror for us. For Christ our Savior has been our forerunner, has gone into the grave before us, and has hallowed it for us. And as He arose out of it again, even so we who place our trust in Him and accept with the empty hand of faith the righteousness which He has won for us shall also arise out of it. As He came forth with a glorified body, even so shall we. He is our head; we are his body. Where the head goes, the body must follow. As He was lowered into the grave, so shall we. Christ has become "the first fruits of them that slept." (1 Cor. 15:20) And as He arose again from that sleep, so shall we. Or is it possible

for a head to go somewhere and leave the body behind? Is that not unthinkable?

He was made to be sin for us and tasted death in our stead. He took our sins along into the grave and left them there. Now they are gone. But we still have our Old Adam, who causes us so much grief. But be of good cheer, for we shall take him along with us into the grave and leave him there, and when we come forth we shall be rid of him forever!

### On This Earth-Tribulation

Is not our life on this earth full of trouble and sorrow? Did not Jesus himself say, "In the world ye shall have tribulation!" Yes, we have much good to enjoy, especially our fellowship with our fellow brothers and sisters of the household of God. But does not each one of us have his own trials and tribulations which, even though we know they are meant for our good, often become hard and grievous to bear? In Psalm 90:10 we read, "The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow..." The Living Bible paraphrases it this way: "Seventy years are given us. And some may even live to be eighty. But even the best of these years are often emptiness and pain...." But be of good cheer! When we

die, our soul-our spirit-our life-will fly away to be with our Lord, and our earthly tabernacle with all its infirmities and troubles will return to the dust from which it was made. Then, after a little while — it will seem like no time at all, just like a good night's sleep — on that Great Day of our Lord's return, our body will come forth again from that dust, in complete perfection, to be reunited with the soul, to live on the new earth in the presence of our inexpressibly wonderful Savior in total bliss and ecstasy forever.

#### **Tribulation and Death Abolished**

Wouldn't we all like to live forever, and that without any trouble, sickness, sorrow, trial, tribulation, or any such

thing? Well, it is not possible on this earth; it's no use trying. But in the future land beyond the grave it will be a blessed reality. And the grave is the entrance through which we must pass in order to enter into those eternal mansions. "Blessed are the dead which die in the Lord." (Rev. 14:13). What a precious thought! But what a still more precious thought is this: "Precious in the sight of the Lord is the death of his saints." Precious — not merely in our sight — but **IN THE SIGHT OF THE LORD**. That the Lord himself should consider it precious that we poor sinners die and thus enter into the heavenly mansions to be together with Him — is this not altogether beyond our comprehension? Let us ponder on this amazing fact.

L. Wehrwein

## **Our God, the Living One**

As has been oft stated, Christians are under persecution. Physical persecution is not the problem. In modern America believers are butting head on with names that hurt just as much or more than sticks and stones. Persecution now is more subtle, attacking a man's spiritual values with mockery, jest, and suspicion of mental unbalance.

A recent article in the Bible Science Newsletter by Rex Downie, Jr., (August 1973) titled "The Idea of Neutrality," is a fine example of this kind of continuing persecution in our time. His background as an attorney prompted him to evaluate the effect of recent court rulings concerning the teaching of evolution vs. teaching creation in the public schools.

#### **Neutrality**

This author's first point suggests

correctly that "scientific empirical compilation of facts and pseudo-empirical speculation" are raised above the revelation of God and become a form of idolatry. Truth according to this formula is established by what can be proven by experiment and by suppositions based on these experiments. "The significance of this situation is that in the mind of modern man, scientific facts have pushed Revelation completely out of the picture so that they are regarded as empirical and neutral (emphasis mine) as opposed to religion which is at best personal, subjective prerogative and worst, anachronistic myth or superstition." Even the speculation of scientists is considered true because it was arrived at under the guise of experimentation. What is foisted on the unsuspecting is the "Gospel of the Test Tube."

So where's the problem? Science, properly conducted, substantiates every biblical statement in the areas it can observe. The problem is two-fold. One is that some of what passes as science is religious in nature. And it appears that public school boards of education have never fully examined the religious posture of the general state school curriculum because they "COULD ASSUME THE CURRICULUM TO BE NEUTRAL." Thus, for them teaching evolution is neutral because it is considered non-religious. But teaching creation is religious and therefore violates the Establishment Clause of the First Amendment. ("Congress shall make no law respecting and establishment of religion, or prohibiting the free exercise thereof. . .")

#### Not So Neutral

The contrast focuses even more clearly in this statement of Supreme Court Justice Black (Epperson Vs. Arkansas 393 US 97, 1968; quoted by Downie), "A second question that arises for me is whether this Court's decision forbidding a State to exclude the subject of evolution from its schools infringes the religious freedom of those who consider evolution an anti-religious doctrine. If the theory is considered anti-religious, as the Court indicates, how can the State be bound by the Federal Constitution to permit its teachers to advocate such an 'anti-religious' doctrine to school children?...Unless the Court is prepared to simply write off as pure nonsense the views of those who consider evolution an anti-religious doctrine, then this issue presents problems under the Establishment Clause far more troublesome than are discussed in the Court's decision."

The Court allowed that the teaching of evolution is non-religious; therefore,

not subject to censure. What happens to all those to whom teaching evolution is anti-religious?

Downie's statement on the effect of the ruling in favor of teaching evolution is noteworthy: "(1) The theory of evolution has not only falsely represented the nature of human origins, but with the pseudo-scientific notion of neutrality, has helped to lure many Christians into a practical denial of the Biblical truth that Christ is Lord of all. (2) Christians must bear a testimony against this subtle evasion by seeking out and proclaiming the Biblical roots of life in all areas of knowledge. (3) No educational system can be neutral. Education will either align itself with the broad perspectives of Scripture or will attempt to ignore them and consequently deny them. Therefore, though the State education system cannot be neutral philosophically, the government itself should be neutral by not granting economic monopoly to the state school system. (4) Christians who would be faithful to the Creation Ordinances of Jehovah, and who would 'subdue the earth' in the name of the kingdom of God, must pass to their children through Christian education a cosmic-view of not only creation, but of all knowledge. This cannot be achieved through humanistic state schools and must result in the establishment of Christian day schools in every Christian community." Though we may not agree with every point as it is here expressed, in general we share this line of thought.

#### Do Something

Someone has remarked that evolution is ubiquitous—everywhere. He's right. The creation-believing minority is outnumbered and outshouted everywhere: mass media, textbooks, schools, scientific

laboratories. This is persecution. That there be no fatalities to this persecution it is only wise to expand every avenue for Biblical study and understanding. Parents of school-age children dare never rest. Provide a Scriptural haven

for the children's exposure to knowledge. Start a Christian day school. If you already have, support it as if the children's life depended on it. It may.

M. Sydow

## The Bible in Transition

### II The Septuagint

Our concern in this writing is not just why a translation was made at any given time in history and who did the translating, but how it was received by those for whom it was written. Although source material on the latter point is rather sketchy, from the records available a few conclusions can be drawn.

The account of Aristeas, an Alexandrian Jew, that the Septuagint came into existence in Egypt during the rule of Ptolemaeus Philadelphus (285-247 BC), when 72 Jews from Jerusalem supposedly translated the Pentateuch in 72 days on the island of Pharos, is no longer accepted. However, it is agreed that at this time a translation of the Pentateuch was made by Alexandrian Jews from a manuscript brought from Jerusalem. The other books of the Old Testament, including the Apocrypha, were later translated and were in existence at the time of Christ. The quality of the translation varied greatly, the later books in general considered inferior to the work done on the Pentateuch.

#### A Greek Translation Needed

The Septuagint was made to fill a definite need. The Jews of Alexandria, and really of all the Diaspora, strongly influenced by the Greek language, lost command of their own Hebrew and

needed their sacred book put into the language that they were using and could understand. Thus, we may safely conclude that it had ready acceptance among the Jews. History does record that it was quite generally used in their midst. Some even regarded it as inspired. Of particular interest is that the apostolic writers of the New Testament in quoting the Old Testament, "usually quoted from this current Greek version."

#### Problems in Usage

Later in New Testament times we are told, "when Christians in debate quoted the Septuagint against their Jewish adversaries, the latter awoke to the fact that their own regard for it was excessive, and therefore abandoned it, and returned to the study and use of the original Hebrew text." One Rabbi Eliezer is quoted as saying, "He who teaches his son Greek is like one who eats pork." In this connection this was also said: "This Septuagint version was regarded as sacred (inspired) Scripture by the Christians who used it in their controversies with the Jews as equal in authority with the Hebrew original." But from this there came another development. "The discovery was quickly made that the Septuagint was not always accurate; and this fact was particularly unpleasant when Jews

quoted from the Hebrew against the Christian disputants, who, through ignorance, were obliged to rely upon the Septuagint." Because of this, Origen prepared his great "Hexapla," which contained a corrected text and thus helped the Christian apologists.

#### In Summary

By way of summary, we quote this evaluation: "Great is the historical significance of the Septuagint. It was the first attempt at translation upon so large a scale. This explains and excuses its error. Greek and Hebrew are very dissimilar; and, as the translators

knew more about the former than the latter, they failed to present the deeper and truer sense of Scriptures, and therefore misled the Christian Church, which used their labors. But the Septuagint is of the highest importance for the criticism and history of the Hebrew text."

For our particular interest, we take note of the tendency already in existence at this early date to regard the translation of Scriptures in general use at a given time as inspired.

-G. Sydow



### THE SECOND LETTER OF PAUL TO THE CHRISTIANS AT CORINTH

Being sincerely concerned about the Corinthian congregation and its severe problems, the Apostle Paul anxiously awaited word concerning the effect of his first letter. From Ephesus he dispatched Titus to bring him a report. The Apostle had moved on to Macedonia (Acts 19:21ff) by the time Titus returned. His report was both encouraging and disturbing. The majority of the Corinthian Christians had been moved to repentency by Paul's Spirit-inspired letter. However, there were still some who questioned his apostleship. These people were egged on by certain false prophets (11:13) who attacked the Apostle and his ministry in many ways. Therefore, both rejoicing and grieving, Paul wrote to the church at Corinth once more. This second epistle is intensely personal, and to a great extent

#### A Defense of the Christian Ministry

##### I. Paul's Ministry (Chap. 1-7)

April 29 1:1-2:11 (1:12-2:11)

30 2:12-3:18

May 1 4:1-15

2 4:16-5:10

3 5:11-6:10

4 6:11-7:16

5 8(1-15)

6 9

7 10

8 11:1-21

9 11:21-12:18 (11:21-12:10)

10 12:19-13:14

Paul's actions were concern for the Corinthians.

The glorious nature of the Christian ministry.

The sincerity of the Christian ministry.

Death holds no terrors for the Christian.

Paul avoids being an obstacle to anyone's faith.

Paul pleads: "Open your hearts to us."

##### II. The Collection for the Poor in Jerusalem

The example of the Macedonian churches.

The blessing of giving.

##### III. Paul Answers the Charges of the False Apostles

The standard of judgment for the Gospel ministry.

The danger of yielding to false teaching.

Paul glories in his weakness.

Paul discusses his coming visit to Corinth.

### PAUL'S LETTER TO THE CHRISTIANS AT COLOSSE

It was reported to the Apostle Paul that certain false teachers were threatening to lead the Christians at Colosse away from Christ. These men mixed Greek, Jewish and Oriental ideas into a sort of "higher thought" cult, which called itself the true philosophy. In high-sounding words they called for a return to the Old Testament regulations of diet and ceremony, even the worshipping of angels. Though they talked a great deal about Christ, they denied that He was the all-sufficient Savior-God.

There are many such false teachers at large today. They talk about "plain truth," and the "full-gospel." They claim to be "truly Christian," and "witnesses of Jehovah." Yet they deny that Christ is God and preach salvation by works. We too must maintain

#### THE DIVINE GLORY OF OUR ALL-SUFFICIENT SAVIOR

May 11 1

12 2

13 3:1-4:1 (1-17)

14 4:2-18

The nature, person and work of the divine Christ.

Reject all that denies that Christ is all-sufficient.

Live a new life in the power of the risen Christ.

Practical advice - greetings - farewell.

### PAUL'S LETTER TO THE CHRISTIANS AT PHILIPPI

While many of Paul's epistles were written because of problems troubling the various congregations, his letter to the Philippians is a joyful exception. No dangerous heresy had made inroads into the Philippian church, and Paul found joy and satisfaction in their Christian faith and friendship. When the Apostle was imprisoned in Rome, the church at Philippi remembered him with a generous gift. Paul, in turn, sent a letter back with the elder who had brought the gift to him. In this letter he urges the Philippians to preserve unity, to practice self-denial, and warns against the false-teaching Judaizers. The dominant thought of the epistle, however, is expressed in the words

#### REJOICE IN THE LORD

May 15 1 (12-30)

16 2 (1-18)

17 3

18 4

I rejoice in all things.

Let Christ be your example of humility.

Rejoice, heaven is our home.

Continue rejoicing.

(The readings for the remainder of May will be in the Gospel of John and will appear in the next issue of the Spokesman.)

W. V. Schaller

## Announcements

### Change of Place of Worship

Our CLC preaching station at Montevideo, Minnesota now has the use of a vacated church building at the corner of 6th St. and Eureka Ave. in Montevideo. Worship services are held every Sunday evening at 7:00 P.M. with doctrinal study following.

The building, formerly an ALC church but now owned by another religious group, is being rented for the payment of utilities and insurance on the property. It is also for sale, the price only \$3,500.00, and our CLC group has the first option to buy. The church is in good repair and is fully equipped except for an organ, hymnals and altar and pulpit linens and paraments.

For further information contact Mr. Darryl King, 118 So. 14th St., Montevideo, Minnesota 56265, or Pastor M. Eibs, Box 63, Sanborn, Minnesota 56083.

### Installation

Authorized by President Robert Reim, I installed Harland Reed as pastor of Peace Lutheran congregation, Mission, South Dakota and St. Paul Lutheran congregation, White River, South Dakota on Feb. 3, 1974

L. Grams

### Colloquy

Garrett Frank, a graduate of Luther Seminary (ALC), St. Paul, Minnesota has applied for a colloquy for the purpose of entering the preaching ministry of the CLC. The Board of Doctrine will meet with Mr. Frank on April 29. All communications pertaining to this matter should be in the hands of the president by April 21.

Robert Reim, president

# Treasurer's Report

## CHURCH OF THE LUTHERAN CONFESSION

### Treasurer's Report

July 1, 1973 to March 1, 1974

#### FEBRUARY

#### TO DATE

#### RECEIPTS:

|           |            |              |
|-----------|------------|--------------|
| Offerings | \$8,176.49 | \$112,999.43 |
|-----------|------------|--------------|

|           |       |        |
|-----------|-------|--------|
| Memorials | 62.00 | 172.00 |
|-----------|-------|--------|

|                       |                   |                     |
|-----------------------|-------------------|---------------------|
| <b>TOTAL RECEIPTS</b> | <b>\$8,238.49</b> | <b>\$113,171.43</b> |
|-----------------------|-------------------|---------------------|

#### DISBURSEMENTS:

|                 |          |             |
|-----------------|----------|-------------|
| Retirement Fund | \$530.00 | \$ 4,240.00 |
|-----------------|----------|-------------|

|                   |       |        |
|-------------------|-------|--------|
| Emergency Support | ----- | 400.00 |
|-------------------|-------|--------|

|                     |          |           |
|---------------------|----------|-----------|
| Capital Investments | 1,390.00 | 11,886.99 |
|---------------------|----------|-----------|

|                        |        |          |
|------------------------|--------|----------|
| General Administration | 219.70 | 2,909.54 |
|------------------------|--------|----------|

|                               |          |           |
|-------------------------------|----------|-----------|
| Home Mission & Administration | 5,942.83 | 51,783.63 |
|-------------------------------|----------|-----------|

|              |        |          |
|--------------|--------|----------|
| Nigeria Trip | 579.94 | 5,660.94 |
|--------------|--------|----------|

|                                    |          |           |
|------------------------------------|----------|-----------|
| Immanuel Lutheran College, Regents | 4,937.00 | 38,416.00 |
|------------------------------------|----------|-----------|

|                            |                    |                     |
|----------------------------|--------------------|---------------------|
| <b>TOTAL DISBURSEMENTS</b> | <b>\$13,599.47</b> | <b>\$115,297.10</b> |
|----------------------------|--------------------|---------------------|

|                                |                    |                    |
|--------------------------------|--------------------|--------------------|
| <b>CASH DEFICIT FOR PERIOD</b> | <b>(-5,360.98)</b> | <b>(-2,125.67)</b> |
|--------------------------------|--------------------|--------------------|

|                                   |  |                     |
|-----------------------------------|--|---------------------|
| <b>CASH BALANCE, July 1, 1973</b> |  | <b>\$ 17,658.33</b> |
|-----------------------------------|--|---------------------|

|                                    |  |                     |
|------------------------------------|--|---------------------|
| <b>CASH BALANCE, March 1, 1974</b> |  | <b>\$ 15,532.65</b> |
|------------------------------------|--|---------------------|

Respectfully Submitted

Lowell R. Moen, Treasurer

+ +

#### COMPARATIVE FIGURES

#### FEBRUARY

#### 8 MONTHS

|                         |             |              |
|-------------------------|-------------|--------------|
| Budget Offerings Needed | \$15,172.00 | \$121,366.00 |
|-------------------------|-------------|--------------|

|                           |             |              |
|---------------------------|-------------|--------------|
| Budget Offerings Received | \$ 8,176.49 | \$112,999.43 |
|---------------------------|-------------|--------------|

|                |                    |                    |
|----------------|--------------------|--------------------|
| <b>DEFICIT</b> | <b>\$ 6,995.51</b> | <b>\$ 8,266.57</b> |
|----------------|--------------------|--------------------|

|                             |             |              |
|-----------------------------|-------------|--------------|
| Budget Offerings, 1972-1973 | \$10,068.99 | \$109,635.35 |
|-----------------------------|-------------|--------------|

|                            |                    |  |
|----------------------------|--------------------|--|
| <b>DECREASE, 1973-1974</b> | <b>\$ 1,892.50</b> |  |
|----------------------------|--------------------|--|

|                            |  |                    |
|----------------------------|--|--------------------|
| <b>INCREASE, 1973-1974</b> |  | <b>\$ 3,364.08</b> |
|----------------------------|--|--------------------|

Board of Trustees,

L. W. Schierenbeck, Chairman

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