

*J. J.
Paul W. Schaller
S. D. G.*

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LUTHERAN SPOKESMAN



A little while, and ye shall not see me:
and again, a little while and ye shall see me,
because I go to the Father.

ST. JOHN 16:16

Easter Anthem

**Sing out against your foes,
 "Today God's Son arose."
 Our peace hell's chains cannot annoy;
 Now death cannot destroy.
 Christ's grave clothes lying there
 Declare that we, His heirs,
 Now wear His crown of death and strife
 As our own Crown of Life.**

**He died because I sin,
 And washed me clean within.
 He rose again to testify
 That I shall never die.
 Since death will have no sting,
 In heaven I will sing,
 "Christ's thorny crown of death and strife
 Is now my Crown of Life."**

**If woe is yours today,
 If life seems dark and grey
 Look only to His empty grave
 For joy and pow'r to save;
 To save us from hell's fright
 Our Christ used God's own might,
 His thorny crown of death and strife
 Became our Crown of Life.**

(Hymn tune, Lutheran Hymnal 341) R. Gullerud

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There is a Way

As we read church papers we see that with one accord former brethren of the Missouri Synod look with dismayed sadness at the tragic eruption that has taken place in St. Louis, at Missouri's Concordia Seminary. Most of us, if we have been reading the daily papers, are well aware of what has happened. A mania for publicity has characterized the Missouri Synod and now both sides are not bashful about calling press conferences and issuing news releases. On this point we share the opinion expressed by Prof. J. Gerlach (NWL, 4-7-74), "We are dismayed, as are all members of the Missouri Synod, because a controversy among Lutheran Christians has been given so much play in the public press, sometimes even at the invitation and with the cooperation of the combatants. The world sees it and smiles smugly over our discomfiture."

The Current Issue

It would be a monumental task beyond the scope of this writing to present a comprehensive account of the entire controversy in the Missouri Synod. It goes back at least thirty years and has endless ramifications. The issue underlying the present disruptive upheaval has to do with the authority of Scripture and how it is to be "interpreted." The position of the majority of the Concordia Seminary faculty allowed for error and factual unreliability in the Bible. According to this view, only the Gospel, the saving message of salvation in Jesus Christ, is to be regarded as true and without error. The orthodox view, which is what Scripture says of itself, is that all the Bible is verbally inspired and without error. Obviously, in this issue we are dealing with a crucial doctrinal matter. It should be elementary to see that Scripture must remain "unbroken," as Jesus says, in order for the Gospel to stand. If we question any part of it, then we also put into question that "Jesus Christ came into the world to save sinners." Only by a "blessed inconsistency" can a part of Scripture be discarded and its central truth in Christ be retained.

The Seminary Splits

Out of this current controversy, and triggered by the seminary's Board of Control suspension of seminary president, Dr. J. Tietjen, which is related to action of the synod's 1973 New Orleans convention, came an "en masse firing of 48 Concordia Seminary faculty and staff members on Feb. 18." In March, this group established another theological school called "Concordia Seminary in Exile" (Seminox), and is holding classes in space provided by the St. Louis

University (Roman Catholic) and the Eden Seminary (United Church of Christ). The spring quarter began with 385 students registered.

In the meantime, Concordia Seminary opened the spring quarter with a faculty of at least 20, 7 of whom were newly appointed, supplemented by 33 approved guest lecturers. The spring enrollment numbers just over 80.

Chaos

Now Missouri is confronted with a chaotic situation. Both groups hold membership in the synod. Both groups are receiving support from the Missouri Synod membership. Congregations and district officials have already stated that pastors would be called from one seminary or the other depending upon their theological leanings, although the synodical administration says that graduates from the opposition seminary will not be eligible for calls because they will not be given proper certification. And there the matter rests for the moment. A sorrier mess could hardly be contrived.

How Come

One wonders how all this could have developed in such a once strongly orthodox Lutheran group as the Missouri Synod, and how it can be resolved in a God-pleasing manner. There are answers. It is within reason and fairness because of the historical evidence, to say that in recent decades there has been in the Missouri Synod an erosion of an understanding and acceptance of the scriptural concept of fellowship with its attendant separation principle. With that came a tolerance of living together with error, and the fearful development of insensitivity to false doctrine, as Paul so graphically describes it, "having their conscience seared with a hot iron." As calloused scar tissue from a burn, feeling has been lost on this point.

This began in the late Thirties when in their eagerness to establish fellowship with the American Lutheran Church the Missouri Synod accepted the "Brief Statement of the Missouri Synod, together with the Declaration of the representatives of the American Lutheran Church and the provisions of this entire report..." as a doctrinal basis for future fellowship. Neither this arrangement nor subsequent documents, the Affirmation and the Common Confession, established doctrinal agreement between the two synods. It was during this time that we heard of "cooperation in externals," and a difference between "joint prayer and prayer fellowship," — sneaking bits of rationalism, making exceptions, justifying unionism, violating the synod's own scriptural confession as expressed in the Brief Statement: "All Christians are required by God

to discriminate between orthodox and heterodox church-bodies, Matt. 7: 15, to have fellowship only with orthodox church-bodies, and in case they have strayed into heterodox church-bodies, to leave them, Rom. 16-17."

Both Sides Guilty

This erosion applies to both sides, whether they call themselves liberal or conservative, moderate or evangelical. We see no evidence that the conservative side, where it might be expected, understands the separation principle as expressed in the Brief Statement. Neither side apparently has the knowledge nor the will to withdraw or declare a separation in fellowship. This is the godly course to follow. This is the way out. Those who wish to abide fully in Scripture are called upon by the Lord to "avoid" those who teach falsely. When God's eternal truth is at stake, saving the synod, the pensions, the assets become trivia.

Because of this loss of the separation principle we cannot but question the effort at reconciliation as proposed in the newly appointed "Advisory Committee on Doctrine and Conciliation." The latest announcement is that the 14 positions on the committee have been filled and it is ready to function. Under the circumstances it is not an idle fear that there will be a seeking to live together without resolving the error and coming to full agreement on what Scripture says. This would add calamity to calamity.

Other Erosion

We cannot leave this matter on the erosion of the fellowship principle without turning our attention to a similar development in another synod. Although it could be expected, we regretted to see the Wisconsin Synod convention of 1973 give unqualified endorsement to the group exception principle already entrenched in their Commission on Doctrinal Matters. This permits unionism. And with it comes plausible but under the circumstances misleading explanations seeking to justify what is being done. And so we hear that in dealing with groups, in spite of a known synodical position, we must first determine the real confessional position for which the group must be held responsible; bring testimony to the brethren who are not themselves advocating error; help the weak and confused; preserve the bond of confessional fellowship.

Lest we misunderstand, this group exception principle is not a matter of casuistry, a permissible application of the principle that applies to individuals. Consider what it does. The conditions laid down in Scripture for separation are no longer decisive. The scriptural principle is set aside for a group approach which operates

with different premises, calls for different conditions, and separates for a different reason. In working with the proposed group conditions, separation becomes dependent on opinion arrived at by human judgment evaluating whether corrective measures are getting anywhere, are doing any good. There is frustration and futility and controversy in this, since human opinion varies, and because of its limitations cannot always arrive at a conclusion that never can be questioned.

A proposition which sets up an alternate set of conditions other than those required by Scripture, and effectually negates what the scriptural principle calls for, cannot be construed as being the same. It is something else, a different, a second, an erroneous principle.

It Shows Itself

The working of this faulty principle is showing itself in other places. The Wisconsin Synod has come to confessional agreement and has practiced fellowship with a newly established church body in Germany, the Selbststaendige Evangelische Lutherische Kirche (SELK). But this SELK is in fellowship with the Missouri Synod. Although this is a protesting fellowship (whatever that may be), it still is a fellowship that is in force. Concerning this inconsistent, compromising, three-cornered relationship the '73 Wisconsin convention declared: "this was not out of harmony with the synod's fellowship practice." What else?

In all sincerity, our heart bleeds for Wisconsin. They have created and turned lose a Frankenstein monster to roam in their midst. In the days to come it will turn and rend them. Behold Missouri!

G. Sydow

Chapel Address

Text: II Peter 2:9-13a

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are

greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time."

The second chapter of the second epistle of Peter opens with these words: "But there were false prophets also among the people, even as there shall be false teachers among you." The whole chapter is a warning against such teachers and it is issued on the background of the coming of the last day of judgment when all shall be called to give an account. I wish to call your attention to the fact that these are not called false prophets but are specifically called false teachers. We may be inclined to refer these warnings only to those who have a "reverend" in front of their names or a D.D. (Doctor of Divinity) after their names. With other words we may be inclined to think that we are here only being warned against false teachers who are clergymen and who are giving out spiritual instruction professionally. But this would be a mistake. The warning is broader than that, for it includes all who are giving instruction but are teaching falsehoods which lead to destruction.

Some of you may be planning to continue your education in secular schools, in public schools, colleges or universities. No one is saying that it is a sin to attend such schools, but you are being warned that in such schools you will find not a few teachers who by their words and by their very lives are leading students in false and destructive ways which end in perdition. Many of them have no scruples in saying that you must put a big question mark alongside what is taught in the Holy Bible. By their own words and by their own lives they will encourage and defend a laxness and permissiveness which defies all authority, human and divine. Walking after the flesh in the lust of uncleanness, despising government, and speaking evil of dignities, glories, human and

divine, they will lead their students into similar ways. They will be speaking evil of things which they do not understand. They will even join their students in their riots and in their rebellions against authorities and institutions. Now those who are convinced that their life's calling requires attendance at such a school should be aware of these dangers to their salvation. They will need to be strong and to be well-insulated against such attacks on the Bible and upon their faith. When they, indeed, find in such schools that there are people and teachers also there who believe as they do and share their convictions, then they will need to seek them out and counsel with them instead of going with the crowd and with the majority. They will need to stay close to their church and to those who will lead them aright. It is indeed not impossible that young people may in such circumstances remain in the faith; for the Lord also then knows how to deliver them out of temptations as He did with Noah and with Lot and those who followed their instructions in the midst of worldly-minded and pleasure-seeking people. But as a minority they must be willing to endure the abuse and persecution of those who are walking in the ways of the flesh. But let no one place himself into the way of these temptations when there is no call for it and no valid reason for it.

It is certainly not our role to pass final judgment upon those who teach falsely for there is always the chance that also they may repent and be saved. Not even the angels are cast into the role of prosecuting attorneys to accuse evil men before the Lord. But it is here stated that those who continue in these ways unto their death are reserved unto the judgment, to be punished. They shall utterly perish in their own

corruption as our text says.

May we then carefully choose the course that is the right one for us to follow and then place ourselves completely into the Lord's hand and keeping. He it is who has redeemed us with His precious blood and He is the only one who is able to keep us in the

face of fiery temptations. May we never leave this protecting shelter but abide with Him through thick and thin that we may on the day of the Lord's coming be called to inherit the kingdom prepared for us. In Jesus' name. Amen.

-C.M. Gullerud

A Cure for Boredom

Most sociologists agree that one of the major problems our society faces is boredom. It is a problem which has always been associated with affluence, although by no means restricted to it. All of us from time to time experience its nauseating effects. What parent hasn't heard the frustrated plea of a child on a rainy afternoon, "There's nothing to do!" What housewife hasn't occasionally been overwhelmed by the monotony of daily household chores! What bread-winner hasn't sometimes trudged unenthusiastically through another day of labor!

The possibilities for boredom are endless — eating much the same thing day in and day out, rising and retiring at the same time, doing much the same thing, being with the same people, having the same free-time activities. Variety once in a while may be the spice of life, but there are simply too many areas in the monotonous routine of human existence which are impossible to change. Despite the vast social, economic, and scientific upheaval in our society in recent generations, man remains basically the same. He still is born, still breathes air, still needs food and drink, still sleeps when tired, still earns his bread by the sweat of his brow, still remains by and large a creature of habit and routine. There is no way to escape these things without escaping life altogether!

A Solution

Since habit and routine are in many areas a must, the cure for boredom, if there be one, must come from within us. With what attitude do we approach the routine activities of life? Do we regard life with all its activities as a precious and miraculous gift of God? Could it be that the inspired writers had a solution to this very problem in mind when they prescribed this God-pleasing formula for Christian living: "Whatsoever thy hand findeth to do, do it with all thy might," (Eccl. 9:10) and again, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31) The simplest, humblest, most otherwise drab and menial activity of human existence, when done to God's glory, becomes a meaningful and God-pleasing thing.

Sameness is Satisfying

Coming home to the same house is wonderful when it is home; the same woman is lovely when you love her; the same job can be rewarding knowing we are laboring for the Lord; and what is most important, worshipping the same God, hearing the same preacher proclaim the same glorious Gospel, relearning the same divine truths, praying the same prayers and singing the same hymns, living the same God-pleasing life can be a most wonderful and rewarding experience, at least for him whose heart is filled with a spirit of

faith and thanksgiving. Routine is a vital part of a living and growing faith.

No Boredom in Forgiveness

For the repentant sinner, the dew-fresh breath of divine forgiveness will never lose its freshness or its appeal. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning. Great is thy faithfulness." (Lam. 3:22-23) Boredom should never be a problem for the soul who has stood on the brink of everlasting destruction and has been rescued. Rather he sees his life as a time of grace, an opportunity to prepare for eternity, to grow in grace and Christian knowledge, to say thank you to his Savior, to devote his all to the absorbing challenge of wrestling against principalities and powers — remaining faithful in a degenerate and dying world.

Surely Christians have far more reason than the unbeliever to cry, "Is not life a hundred times too short to

bore ourselves?" Or as the hymnwriter puts it, "But, oh! Eternity's too short to utter all Thy praise." There is nothing wrong with sameness when it involves doing what God meant us to do. It is impossible to read the Book of Revelation without noticing the enthusiasm, the zeal of the saints in heaven in all their eternal activities. There is no trace of boredom or weariness — for all of these former things will be passed away. "Therefore are they before the throne of God, and serve Him day and night in His temple: and he that sitteth on the throne shall dwell among them." (Rev. 7:15)

Until that day when we find ourselves a part of that huge eternal throng who have washed their robes in the blood of the lamb, we do well to follow their example, to look for meaning and purpose in our existence only in the presence of Him whose love is the same yesterday, and today, and forever.

D. Schierenbeck

"I Have Finished My Course"



Pastor Otto Eckert

Last August Pastor Otto J. Eckert was permitted to celebrate the 50th Anniversary of his ordination into the public ministry. In reporting of that event a Lutheran Spokesman article mentioned his good health and said, "there is every indication that he is looking forward to a good number more. (years of Gospel ministry. Ed.)" But the Lord willed it otherwise. He called Pastor Eckert to Himself on Monday April 8, rather suddenly with a heart attack. The funeral service was held at Gethsemane Lutheran Church, Saginaw, Michigan on April 12. Pastor R. Schaller of Coloma, Michigan was the speaker; K. Brandle of Gethsemane congregation was the liturgist.

Pastor Eckert was born September

16, 1901 in Sturgis, Michigan. He prepared for the public ministry at Michigan Lutheran Seminary, Saginaw; then at Northwestern College and the Wisconsin Lutheran Seminary in Wisconsin, completing his training in 1923. He first served a congregation in Hemlock, Michigan, then a congregation in Tawas City, and in 1930 joined his father as associate pastor of St. Paul's congregation, Saginaw. Since 1959 he served Gethsemane congregation, organized by those who withdrew from the Synodical Conference.

Because of the gifts that the Lord had given him, Pastor Eckert was called upon for other responsibilities in witnessing the Gospel. At various times he served terms in synodical offices, but is perhaps best remembered for his writing. He was a student of the past, and yet kept abreast of his days and wrote of things that would serve the

needs of our times. He was a writer for our Lutheran Spokesman and on the very day of his death two articles were in the hands of the editor, one on exorcism, the other on streaking, which indicate how current he was in his thinking. These writings will appear soon in the Spokesman.

On October 28, 1925, Pastor Eckert married Gertrude Fritz. She survives, with 4 children: Otto, pastor at Winner, South Dakota; Adela, wife of Professor C. Spaude, Watertown, Wisconsin; Paul, pastor at Milwaukee, Wisconsin; and Anita, wife of Donald Nagy of Saginaw. There are 24 grandchildren. Pastor Eckert reached the age of 72½.

Our Lord says, "It is required in stewards, that a man be found faithful." This he was, and we have every confidence that he has heard those approving words hoped for by all believers, "Well done, thou good and faithful servant."

Announcements

Nominations for President of ILC

The following have been nominated for the office of President of ILC.

Prof. C.M. Gullerud
Prof. Roland Gurgel
Prof. James Peizl
Rev. Robert Reim

Please have any correspondence regarding these nominations in the hands of the Secretary of the Board of Regents by July 1, 1974.

Paul Larsen, Sec.
9308 Rich Valley Blvd.
Inver Grove Heights, MN
55075

Minnesota Delegate Conference

Immanuel Luth. Church, Mankato, MN

June 30, 1974, 3 p.m.

Program: "Christian Giving, Mission Opportunities, Inflation" by R. Mackensen; Consideration of the Prospectus.

Kindly announce to the host pastor.

Robert Reim, Sec.

Wanted:

Used copies of the Lutheran Hymnal for rebinding.

Prince of Peace Lutheran Church
W. Schaller, Pastor
Hecla, S.D. 57446

The Bible in Transition III

For this writing we leave the essay we have been quoting and make an incidental digression. Some current items pertinent to our consideration of the "Bible in Transition" have come before us and could be of some immediate interest.

The Living Bible

Perhaps most of us have heard of The Living Bible. If publisher's notices are to be believed, it has been "for 27 consecutive months the best selling book of any kind in the U.S." The fanfare, which betokens a widespread public acceptance, should draw our attention, since the Bible is a book in which we are vitally concerned.

The Living Bible by its own admission is a "paraphrase," in distinction to a literal translation. A paraphrase does not seek to follow the exact words of the original. Rather, it is a rewording of thought or meaning with great liberty of expression. In translating, paraphrasing at times is permissible, sometimes it is necessary, but as an abiding, basic approach and procedure it is not to be recommended. It leaves too much room for human opinion and the theological bias of the translator.

Our CLC pastor in Clarkston, Washington, Pastor H. E. Rutz in a recent bulletin showed how the Calvinistic leanings of the writer of the Living Bible are evident in how he handled the passages referring to the Sacraments, Baptism and Holy Communion. (For example, compare Luke 3:3, I Cor. 11:25, Luke 22:20 in the King James and The Living

Bible.) This amply demonstrates the weakness of a paraphrase. What is more, The Living Bible is primarily the work of one man, K. N. Taylor, and does not have the advantage and safeguard of a committee or group working together, one man checking and evaluating the work of another. Although we would not rule out the use of such a paraphrase, for a reliable Bible an acknowledged literal translation is to be preferred.

A Study Group

In The Northwestern Lutheran (March 24, 1974) there is a report of a "Bible Translation Seminar" held at the Wisconsin Synod Seminary in Mequon, Wisconsin. It was made up of a fairly large group, 45 pastors, professors, teachers and editors, and represents a rather broad background of study and opinion. Although we are not in fellowship with these men, their interests and concerns in this matter of a Bible translation would be about the same as ours. That is why their findings claim our attention. The Wisconsin Synod is to be commended for its effort at dealing in a positive manner with this vexing problem of finding a contemporary English translation suitable for their people. The problem is not going away.

The Need

The need for such a Seminar is understood by most of us. The King James Version, which is the current, commonly used translation among us, poses problems for us today, not that it is unreliable, but, to use the words of the report: "...its language style is

essentially that of Shakespearean English — and how many of us really talk that way today?" This is also said: "As people study the Word of God they should be able to do so without wondering what some obscure or archaic word means. They should not have to carry a commentary and dictionary around with them in order to find out what God is saying to them." The observation is made that the tremendous sales of such popular versions as "Today's English Bible" (Good News To Modern Man) and "The Living Bible" should jolt us into the realization that "people are waving a flag to us, telling us that they prefer a translation that speaks to their hearts and minds in clear, up-to-date English."

One paragraph in particular puts this rather strongly: "The eventual fate of the King James Version has been decided by the course of events — the growing inability of children to understand the KJV, their somewhat 'dead' response when larger portions of the KJV are assigned to them for study, and their corresponding will-ingness, even eagerness, when opportunity is offered to read such assignments in a modern version. It is evident that though the KJV has served us well, its days for educational use, especially for our children, may well be numbered."

Findings

The Seminar spent most of its time considering these modern translations: the New American Standard Bible (NASB), which is quite literal and accurate and is being used more and more in the CLC; the Revised Standard Version (RSV), which never has had much acceptance in our midst; the New English Bible (NEB); the Berkley Version or Modern Language Bible; and the Today's English Version.

In the past, it has generally not been the custom for Lutheran synods to decide by convention vote on an official version of the Bible to be used in their congregations. But the question of what version to use does come up, as the article says, when a decision has to be made as to "which translation should be used in the publishing of materials in our church and-or in the worship services." On this point no final decision was made by the Seminar, but plans period and patience, study, making of the study, even for the synod to work on a translation of its own. It was recognized that we are in a transition period and patience, study, making haste slowly is called for.

A Likely Choice

The report mentions this: "The most recent contender, available at the present only in the New Testament, is the New International Version (NIV)." Because it has only recently come on the scene it could not be given the study that was applied to the others. Nevertheless, this was said: "The problem is to find a faithful and meaningful translation. Here, as the questionnaire indicates, is one of our major problems. Those translations that are most faithful to the original text tend to be stuffy and do not flow; the majority of those that have a beautiful style and read well tend to take too many liberties with the original text. The one exception, at the moment, seems to be the NIV." Because of this evaluation the seminar decided: "Since the NIV gives promise of being an acceptable contemporary translation, to request the Seminary faculty to proceed with an intensive study of that version..."

An Opinion

This last was of particular interest to this writer because his findings were much the same. As the New American Standard was increasingly used in daily

pastoral work, often there was a startled disappointment at the poor choice of English wording. In turning to the New International Version it was almost consistently found that there was a rendering that was not only adequate but delightful. Incidentally, this version should not take us completely by surprise. It was mentioned in a paper presented at the General Pastoral Conference of the CLC, Austin, Minnesota, April, 1969: "Some one hundred Bible Scholars, working under the sponsorship of the 158 year old New York Bible Society, have begun a new translation of the Scriptures. The group, working under the direction of the Committee on Bible Translation, has as its aim the provision of the Scriptures in modern English. Every effort will be made to employ language which will communicate to the man on the street but which at the same time will be well chosen from the literary point of view.

Translators will stress faithfulness to the text and unity of the parts of Scripture. They will strive to avoid theological and ecclesiastical bias, and through cooperative effort produce a translation which will be widely accepted by the Christian public and used as a standard version in churches throughout America and many English-speaking churches abroad." (Christian Heritage, Sept. 1968)

In considering translations, one should always look at the viewpoint of the translators toward Scripture and the procedures they follow in their work. This is usually found in the Preface of a translation and is worthwhile reading. What is stated as to approach and method in both the preface of the New American Standard Bible and the New International Versions we find quite acceptable and in keeping with the standards we might set up for ourselves. Because of this, it is here that we most likely will find what we are looking for.

G. Sydow



THE GOSPEL OF JOHN

"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20:30-31

John himself here expressly states the purpose of his Gospel. From beginning to end he would produce and promote in his readers a living and active faith in Jesus as the Divine Son of God. For this reason he directs our attention particularly to the Person of Christ and the meaning of faith in Him. He selects seven very significant miracles ("signs") of Jesus. He records certain discourses in which Jesus plainly makes tremendous claims for Himself. He includes the believing witness of men like John the Baptist (1:29), Nathaniel (1:49), and Thomas (20:28)—as well as the violent and self-destructive (13:30; 19:15) reaction of unbelief. All this John does by inspiration in order that

we may know Christ, may trust in Him, and may commit ourselves to Him; and thus have life in all its fulness of peace and joy and fruitfulness and hope—even that life eternal which comes from a heart-knowledge of the true God revealed in

JESUS THE SON OF GOD

I. The Prologue

May 18 1: 1-18 John's theme: Believe on His Name

II. The Two-fold Response to Christ (Faith and Unbelief)

20	1:19-34	The Witness of the Forerunner
21	1:35-51	The Witness of the First Followers
22	2: 1-11	The Witness of the First Miracle
23	2:12-3:21	The Witness in Jerusalem
24	3:22-36	The Witness in Judea
25	4: 1-26	The Witness in Samaria
26	4:27-42	The Witness of the Samaritan Woman
27	4:43-54	The Witness in Galilee
28	5: 1-24	The "Sign" of the Sabbath Healing
29	5:25-47	The Witness of the Father and the Word
30	6: 1-21	Two "Signs" of Divine Power and Grace
31	6:22-59	The Necessity and Results of True Faith
June 1	6:60-71	Christ's claims still divide the false from the true.
2	7: 1-13	Men today must face the claims of Christ (v 12).
3	7:14-36	Conflict During the Feast of the Tabernacles
4	7:37-53	Christ's Matchless Promise to Believers: "Living Water"
5	8: 1-11	"Judge not, lest ye be judged."
6	8:12-30	Witness. Warning. Faith.
7	8:31-59	The Test of True Faith and Its Reward
8	9: 1-23	Jesus the Light of the World
9	9:24-41	And Now . . . Spiritual Sight
10	10: 1-21	Jesus the True Shepherd
11	10:22-42	Jesus the Christ, the Son of God
12	11: 1-27	Friendship. Fearlessness. A Glorious Promise.
13	11:28-44	The Supreme "Sign"
14	11:45-57	The Conspiracy of the Rulers
15	12: 1-36	Three Manifestations of Faith
16	12:37-50	The Condemnation of Unbelief

III. The Culmination of Faith and Unbelief

17	13: 1-20	Loving Service - The True Mark of Greatness
18	13:21-38	Judas: A Most Pitiful Picture of Unbelief
19	14	Jesus Comforts His Disciples
20	15: 1-17	Jesus the True Vine
21	15:18-16: 15	The Enmity of the World. The Work of the Spirit.
22	16:16-33	Jesus' Encouraging Farewell
23	17	Jesus Prays for Himself (1-5), His Disciples (6-19), His Church.
24	18: 1-27	The Hatred of Unbelief in Action
25	8:28-19: 16	The Incredible Climax of Unbelief
26	19:17-42	THE SUPREME WITNESS: Part I.
27	20	THE SUPREME WITNESS: Part II.

IV. The Epilogue

28	21	The 'Sign' of His Continuing, Gracious Presence
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Financial Report

CHURCH OF THE LUTHERAN CONFESSION
Treasurer's Report
July 1, 1973 to April 1, 1974

	MARCH	TO DATE
RECEIPTS:		
Offerings	\$ 9,879.31	\$ 122,878.74
Memorials	5.00	177.00
Special Offerings	3,724.13	3,724.13
TOTAL RECEIPTS	\$13,608.44	\$ 126,779.87
DISBURSEMENTS:		
Retirement Fund	\$ 530.00	\$ 4,770.00
Emergency Support	---	400.00
Capital Investments	1,390.00	13,276.99
General Administration	177.67	3,087.21
Home Missions & Administration	6,260.69	58,064.32
Nigerian Mission	---	5,660.94
Immanuel Lutheran College, Regents	4,937.00	43,353.00
TOTAL DISBURSEMENTS	\$13,315.36	\$ 128,612.46
CASH DIFFERENCE FOR PERIOD	\$ 293.08	\$ (-1,832.59)
CASH BALANCE, July 1, 1973		\$ 17,658.33
CASH BALANCE, April 1, 1974		\$ 15,825.74

Respectfully Submitted,
 Lowell R. Moen, Treasurer

+ +
COMPARATIVE FIGURES

	MARCH	TO DATE
Budget Offerings Needed	\$15,172.00	\$ 136,538.00
Budget Offerings Received	\$ 9,879.31	\$ 122,878.74
DEFICIT	\$ 5,292.69	\$ 13,659.26
	+ +	
Budget Offerings, 1972-1973	\$12,618.96	\$ 122,254.31
Decrease, 1973-1974	\$ 2,739.65	
Increase, 1973-1974		\$ 624.43

Board of Trustees,
 L. W. Schierenbeck, Chairman

Announcements

West-Central Delegate Conference

June 4 to 8, Tuesday, 10:00 a.m. CDT to Thursday noon, at Zion Lutheran, Ipswich, South Dakota. Communion Service on Wednesday.

Agenda: A study of I Corinthians 12:1-11, V. Tiefel; A Word Study of the Words Used for Anger As they Express God's Emotion Toward Man, J. Klatt; How Can a Layman Help His Pastor When He is in Danger of Living Contrary to Paul's Directives Concerning the Life of the Bishop? P. Bentrop; Committee Work and Floor Discussion of the Prospects of the 11th Convention of the CLC. Chaplain, H. Reed (P. Fleischer); Communion Service Speaker, D. Koenig (W. Mielke); Essay Committee: ('75 Program) P. Fleischer and V. Tiefel and the Watertown delegates.

Anyone desiring a cassette tape copy of any of the essays to be presented at this conference should contact the conference secretary by June 10. Purchase price: 1 cent a minute. Loan: 25 cents a tape.

Announce to the host pastor.

W. Schaller, Secretary
West - Central Conference

CLC Camp Roughrider

Those entering grades 5 through 12 in the fall of 1974 are invited to share a week of Christian fellowship, Bible study, and outdoor fun at Camp Rokiwan, 15 miles from Jamestown in the Roughrider State. Dates: June 17-21. The rising cost of living may necessitate a corresponding increase in the per camper cost of \$15.00 a year ago. Camp alumni would agree it is still a bargain. Brochure with particulars available from Rev. Paul Fleischer, 424 5th Avenue S. E., Jamestown, N.D., 58401.

Please apply by June 1.

Handwritten: 12555
DORIS HANCOCK

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