

# The Christian in the World

[Evangelical Lutheran Sunday School Teachers' Institute of Milwaukee, November 12, 1978]

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This essay intends to portray some of the powerful Satanic philosophies that confront modern day Christians.

In the first part of our paper we will seek to find Biblical parallels to the problems we face today. By doing this we hope to show that believers throughout the ages have struggled against similar attacks upon the Christian faith. Thus we can take courage in our conflict. In the words of the hymn writer:

Oh, may Thy soldiers, faithful, true and bold,  
Fight as the saints who nobly fought of old  
And win with them the victor's crown of gold.  
(The Lutheran Hymnal, 463 v. 3)

Part II of the essay will help us Sunday School teachers prepare Christ's lambs for growing up as Christians in an ungodly world.

## Part I: Five Diabolical -isms

The anti-Christian forces that permeate today's society can be neatly summarized under five basic -isms.

**1. Humanism:** Humanism comes first in our list, both by virtue of alphabetical order and from the fact that humanism, as we shall see, really encompasses all the other -isms. In the end, all sin is a form of this error. Simply put, humanism is the exaltation of man above God. According to this outlook man—not God—is the one who reigns supreme. Man—not God—sets the standards of right and wrong; man—not God—controls his own destiny. This attitude is expressed in a well known poem:

It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate;  
I am the captain of my soul.<sup>i</sup>

The Holy Scriptures are replete with examples of humanism and warnings against it. Perhaps the most famous story of man's pride in man is the history of the Tower of Babel.

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and lime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.<sup>ii</sup>

Notice that mankind is here called the "children of men" rather than the children of God. In its disobedience to God's command to replenish the earth and in its proud desire to make a

name for itself, mankind had once again corrupted itself—and this within two hundred years after the Flood!

Another Bible incident illustrating humanism is Luke's account of the death of Herod Agrippa I (not the Herod of Christmas):

On the appointed day Herod, wearing his royal robes [silver so that they were radiant in the sun] sat on his throne and delivered a public address to the people. They shouted, "This is the voice of a god, not of a man." Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died. (Acts 12:21-23, NIV)

The people had honored Herod as a god, and he had accepted such honor. But the Lord instructs us,

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. (Psalm 146:3-5)

You and I live in an age which is dominated by humanistic philosophies. Perhaps more than ever before, mankind is unwilling to recognize the authority of God. Over the years the emphasis in European and American civilization has shifted from the glory of God to the glory of man.

This can be seen if we look to the arts. (And, I believe, more than anything else it is art that reflects the spirit of an age.) In 1649 a noted Spanish painter wrote, "The chief end of art is to persuade men to piety and incline them to God."<sup>iii</sup> But walk through an art center today, and you will find very few works with a religious theme. Rather the center is man, very often pictured in a lonely, even desperate condition, for he is without God.

Perhaps it is also worthy of note that until recent times the skyline of many of our cities in our Western world was dominated by church spires and in Europe by the towers of the magnificent cathedrals. Today those same spires are dwarfed by sky-scrapers which stand as monuments to man's ingenuity and as witnesses to his paramount interest in things other than the glory of God.<sup>iv</sup>

What holds true in painting and architecture can also be noted in music and literature. Although our own Synod is beginning to produce some new hymns, we have to admit that the vast majority of today's musicians are devoting their lives, talents and energies to a humanistic music. The wonder of human love dominates today's songs far more than the wonder of Christ's love. And anyone who has read modern novels knows that they are more concerned with man's thoughts, struggles and deeds than with God's thoughts, struggles and deeds in our behalf.

An article from the popular magazine *The Reader's Digest* sums it up. It is entitled "What I Want My Children to Know." There is no mention of God; instead we read: "I want children of mine to know that there is only one bit of real magic in this life that can truly move mountains and turn dreams into things they can touch and feel and see and enjoy. And that magic is called 'Believing in Yourself'."<sup>v</sup>

Yes, the spirit of humanism prevails today.

**2. Materialism:** As we use the term here, materialism refers to the tendency to be more concerned with physical than with spiritual values. It is an overemphasis on money and possessions.

The Gospels record the tragic story of a young man who was a slave of materialism:

As Jesus started on his way, a man ran up to him and fell on his knees before him. “Good teacher,” he asked, “what must I do to inherit eternal life?”

“Why do you call me good?” Jesus answered. “No one is good—except God alone. You know the commandments: ‘Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.’”

“Teacher,” he declared, “all these I have kept since I was a boy.”

Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give it to the poor, and you will have treasure in heaven. Then come, follow me.”

At this the man’s face fell. He went away sad, because he had great wealth.

Jesus looked around and said to his disciples, “How hard it is for the rich to enter the kingdom of God!” (Mark 10:17-23, NIV)

Elsewhere Jesus makes it clear where our priorities must lie: “But seek first his [God’s] kingdom and his righteousness, and all these [material] things will be given to you as well” (Matthew 6:33, NIV). The Lord also warns us, “If riches increase, set not your heart upon them” (Psalm 62:10).

In the United States in 1978 we are a people that literally is showered with material riches. Not only do we have the essentials—food, clothing, shelter—but we live in luxury. Snowmobiles, TV’s, stereos, fine clothing, sporting equipment, new cars, freezers, electric dish washers, good furniture, lawnmowers, carpets, jewelry, more food than we need, bicycles—these and hundreds of other material gifts are ours.

What an opportunity we have to use this great wealth for the Lord’s work! Money is needed for training pastors, teachers and missionaries. Then there are mission chapels to be built and the hungry to be fed. Yet the people of our Synod contribute only about three percent of their income to Christ’s work. Surely even we Christians have been affected by the sin of materialism.

For although we live in a fabulously rich society, we also live in a greedy society. People are measured by how much money they have. Just consider the common expression, “He’s worth \$2,000,000” (or whatever)—as if our worth depended on our wealth in this world’s goods! Security is sought through material possessions; some savings and loan companies are even called “Security Savings and Loan.” And many a young man’s sole reason for entering this or that profession is, “There’s a lot of money in it.”

In this frantic chasing after wealth, jealousies, emptiness, sadness and hard feelings often lie at the end of the rainbow. As a catchy saying puts it: Instead of using things and loving one another, we tend to love things and use one another. Or as the Lord himself puts it, “They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Timothy 6:9-10).

Indeed the society in which our children are growing up is saturated with such harmful materialism.

**3. Rationalism:** *Webster’s New World Dictionary* defines rationalism thus: “the principle or practice of accepting reason as the only authority in determining one’s opinions or course of action...in theology, the doctrine that rejects revelation and the supernatural, and makes reason the sole source of knowledge.”

This, again, is something the Bible condemns both through exhortation and example. In Proverbs 3:5 we are told, “Trust in the Lord with all thine heart; and lean not unto thine own understanding.”

Some of the best known rationalists of Bible times were the Sadducees. Although they shared with the Pharisees a common dislike for Jesus, they were otherwise at odds with them. From the following description of the Sadducees we can get an impression of what they were like:

The Sadducees were the party of the Jerusalem aristocracy and the high priesthood...The Sadducees held themselves aloof from the masses and were unpopular with them.

Theologically the Sadducees must be described with a series of negatives. They did not accept the oral law which developed under the Pharisees, and seem to have limited their canon to the Torah, or Pentateuch. They did not believe in resurrection, spirits, or angels...They left no positive religious or theological system.<sup>vi</sup>

Let us hear again that incident in which they tried to put Jesus on the spot. No doubt the Sadducees felt they would make a fool of Him and the teaching of the resurrection. Here is what happened:

Then the Sadducees, who say there is no resurrection, came to him with a question.

“Teacher,” they said, “Moses wrote for us that if a man’s brother dies and leaves a wife but no children, the man must marry the widow and have children for his brother.

Now there were seven brothers. The first one married and died without leaving any children. The second one married the widow, but he also died, leaving no child. It was the same with the third. In fact, none of the seven left any children. Last of all, the woman died too. At the resurrection whose wife will she be, since the seven were married to her?”

Jesus replied, “Are you not in error because you do not know the Scriptures or the power of God? When the dead rise, they will neither marry nor be given in marriage; they will be like the angels in heaven. Now about the dead rising—have you not read in the book of Moses, in the account of the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead, but of the living. You are badly mistaken!” (Mark 12:18-27 NIV)

Besides such people as the Sadducees and certain pagan philosophers, however, rationalism did not have the influence in Bible times that it does now. In this century rationalism has had an especially devastating effect within the Christian churches. This is seen most in the area of Bible interpretation. There rationalism leads to a denial of miracles and a denial of Biblical inerrancy.

We live in what is known as a scientific age. And since miracles occurred in so-called prescientific times, many feel that they were merely superstitious explanations of natural events. For instance, rationalists would contend that Christ’s miracle at Cana was not one of changing water into wine. Rather Jesus made such an impression on the wedding guests that they thought they were drinking wine.

Christ himself, however, believed in miracles and even used them as proof of His divinity. To the disciples of John the Baptist He said, “Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up...” (Matthew 11:4-5).

As well as denying miracles, rationalism tends to reject Biblical inerrancy. That is, it holds that the Bible contains errors. For example, according to 2 Samuel 24:1 God moved King

David to number the people, but 1 Chronicles 21:1 states that Satan was responsible. This is cited as an error. The problem can be resolved by realizing that the Lord permits the devil to test people. Thus the trial of David can be seen as coming from Satan or from God who has the power to control even the actions of the devil himself.

In spite of satisfactory answers to such difficulties, widespread distrust of Scripture persists. But we have the assurance of Jesus himself who declared, "Scripture cannot be broken" (John 10:35). It is perfect. Therefore any difficulty is due to the reader's lack of understanding, not to Scripture's error.

Yet rationalistic interpretation is unwilling to accept what the Bible says about itself or its Author. Denial of Scripture's miracles and inerrancy is in reality a denial both of God's power and His truthfulness. Most of today's major church bodies are dominated by rationalistic interpretation of the Bible.

This error has directly and indirectly contributed to many evils. Chief among these wrongs is an undermining of people's confidence in the Scriptures and of their desire to take God's Word seriously. Of rationalist pastors, theologians and churches, it has well been said, "With friends like that God doesn't need any enemies."

This is a great part of the world in which our Children are growing up.

**4. Secularism:** This is really the culmination of the three -isms mentioned previously. When man turns from God to himself, his possessions and his reason, it is only to be expected that life takes on more and more of a worldly (secular) taste.

Of all the dangers facing modern man, this is perhaps most unique to our age. That is, secularism was not widespread in Bible times.

Scripture does not, however, ignore the subject. For instance, the Lord sums up the secular attitude very succinctly, "The fool hath said in his heart, There is no God" (Psalm 14:1). Moreover, the Lord makes it plain that people can deny God's existence without actually saying the words, There is no God. This is evident from Jesus' parable of the rich fool:

And he told them this parable:

"The ground of a certain rich man produced a good crop. He thought to himself, 'What shall I do? I have no place to store my crops.'

"Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and I will store all my grain and my goods. And I'll say to myself, "You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.'"

"But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'

"This is how it will be with anyone who stores things up for himself but is not rich toward God." (Luke 12:16-21, NIV)

The fool in this parable was a humanist—he placed himself at the center of his world. He was also a materialist—he only cared about earthly possessions. This led him to a secular view of life—he did not concern himself with anything beyond this world.

In the last century the German philosopher Friedrich Nietzsche coined the phrase, "God is dead." In practical terms this need not mean that God died sometime back in the 19<sup>th</sup> Century (for surely He lives forever!) nor that most people believe there is no God. Rather, it points to an age when most people *live as if there were no God*.

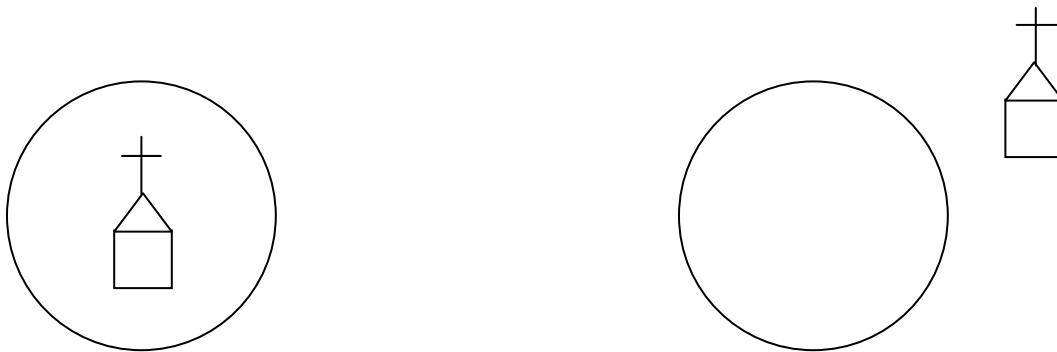
This is the case today. A 1976 Gallup Poll showed that 94% of Americans and 78% of Europeans believe in a God. Yet at the same time only 56% of Americans and 27% of Europeans consider their religious beliefs to be "very important" to them.

Such an attitude of indifference to spiritual matters is fostered in many ways. Perhaps the most important is the mass media—TV, movies, books, magazines and newspapers. J. B. Phillips has pointed this out:

A vast amount of fiction presents life as though there were no God at all, and men and women had no religious side to their personalities whatever. We may, for instance, meet in fiction, charming people who exhibit the most delightful qualities, surmount incredible difficulties with heart-stirring courage, make the most noble sacrifices and achieve the utmost happiness and serenity—all without the slightest reference to God. The reader is almost bound to reflect that all the fuss Christianity makes about “seeking God’s strength” and so on is much ado about nothing...

In actual life, as any parson worth his salt well knows, ordinary people do at times consider God and spiritual issues.<sup>vii</sup>

The diagram below might be used to represent the secular versus the spiritually oriented life:



In the first circle the church is in the center. This represents the spiritual life. This was the case years ago, even in pagan societies. Life revolved around the church, around worship and around God (or even a false divinity). Churches were the central buildings in town, the places for posting public notices. Religious holidays dominated the calendar. Art and music were essentially religious.

The second circle represents the secular life. Here we could place any of a number of items in the center, such as family, money or pleasure. But notice that the church is on the edge of the circle. For many people worship is only a part of their life. It is placed on the rim of the circle along with bowling, socializing and deciding between a plaid or solid colored suit. It is unimportant, or at least not central.

This is secularism.

**5. Syncretism:** Syncretism is the attempt to combine unlike and irreconcilable beliefs for the sake of religious unity. For example, the Baha’i religion which seeks to combine all religions into one is syncretistic. So is the modern ecumenical movement which strives to join all Christian-denominations together.

This tendency is not new. It was an especially powerful temptation to God’s Old Testament people. Soon after they left Egypt, the Israelites fell into this error.

And when the people saw that Moses delayed to come down out of the mount [Sinai], the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for Moses, the man that brought us up out of the land of Egypt, we wot [know] not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your

daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. (Exodus 32:1-6)

The calf was a reminder of the gods of the Egyptians, who worshipped their deities in the form of animals. Notice that Aaron felt that both this calf and the Lord could be worshipped. He was a syncretist. But the Lord was not. In the opening words of His Ten Commandments the Lord God declared, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them" (Exodus 20:3-5a).

Yet the sin of syncretism often sprung up among the ancient Israelites. We ought not think that when our Sunday School lessons speak of the idolatry of the people, they always refer to a complete neglect of God and His worship services. In the days of Jeremiah, for instance, the people regularly went to the great Temple in Jerusalem. There they still called upon the name of the true God; they still went through the correct forms of worship and brought their animal sacrifices. But outside the Temple they openly worshipped idols made of wood and stone.

In New Testament times the early Christians tried to follow St. Paul's inspired words closely: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17). This is one of the things that led to persecution of the Christians. The Romans resented the fact that this new religion refused to recognize the old Roman gods along with the Triune God. Had they been syncretists, many of the early Christians would have been spared from death.

Today syncretism is a powerful force in our society. No doubt every pastor at this institute has had an experience like this: The telephone rings. At the other end is a friendly voice that states, "Hello, Pastor \_\_\_\_\_. I am Father \_\_\_\_\_ from the local Catholic church. We are planning an ecumenical service for six weeks from now. A Methodist, Presbyterian and Lutheran from another synod have already agreed to take part. We would like you to join us in conducting this worship service of Christian unity." As might be expected, our negative reply is often received as a sign of something less than a Christian spirit.

But it is not only clergymen who experience the pressures of syncretism. Every day our grade school children rub shoulders with friends of different faiths. At work we find a mixture of many beliefs. In the high schools and universities comparative religion courses are being offered. These courses usually present all religions from a humanist viewpoint, as if they are all simply various ways of man expressing his belief in the divine. Furthermore, intermarriage is commonplace today. All this is quite unlike many communities of years ago; Lutherans lived in one town, Catholics in another, and the two remained separate.

But our constant contact with unbelievers and people of various faiths ought not be dreaded. It should not lead us to flee into seclusion as did the monks of old. Nor should it lead us to think that the differences separating our religion from others are of minor importance. Rather we should become well grounded in the true Scriptural religion. For syncretism is a real menace in our society. It can lead us from the true God.

## Part II: Preparing our Children for the World

Long ago Solomon wrote, “There is no new thing under the sun” (Ecclesiastes 1:9). In looking at the forces opposing us in the world, we see the truth of this statement. Not one of the five enemies of faith discussed above is unique to our age. Every one of them is mentioned in the Bible.

Although that is all true, we may still feel that the forces opposing our faith seem to be stronger in our day. We saw, for example, that rationalism is more widespread now than 2000 years ago. Be that as it may, people of Bible times may have had to struggle more with other problems that we can pass by lightly. For instance, we are not confronted with the gross idolatry that the nation of Israel was. That people was surrounded by nations and lived side by side with heathen that bowed the knee to such forgotten gods as Baal, Molech, Ishtar, Reshef, Osiris and Ra. The temptations and pressures on the ancient people of God were just as real as what we experience.

In a word, the devil may change his emphasis and try different tactics at various times—but he is still the same old serpent, “which deceiveth the whole world” (Revelation 12:9). And just as we are struggling against the same enemy, so we must use the same weapons as believers before us.

In the following paragraphs we shall briefly look at these weapons under five headings. Our emphasis will be focused on preparing the children of our Sunday Schools for life in the world.

**1. Regular use of the Word and Sacrament:** It is important that we ourselves are well grounded in the Word, if we are to be effective Sunday School teachers. Jesus says, “If ye continue in my word, then are ye my disciples indeed” (John 8:31). It is through God’s Word that we grow in the faith, as Martin Luther wrote, “Wherever the Word of God is, there the Holy Ghost, faith, and other gifts of the Spirit must necessarily be.”<sup>viii</sup>

Attend church regularly. Read the Bible at home. These are oft-repeated directives. Yet they are also oft-neglected. We should also attend to the Lord’s Supper. This, like the Word, is a means through which God offers forgiveness and strengthens our faith.

So our first step in preparing our lambs is preparing ourselves. We have no right to expect that they will grow up to be knights of faith, unless we ourselves take the means of grace seriously. Lord, keep us steadfast in Thy Word!

**2. Thorough Investigation, Meditation and Preparation:** Now we come to the actual teaching of our children. A book on preaching that our Seminary uses for future ministers has this advice:

Preparation that makes one something of an authority on a subject uncovers more material than can be used in any given sermon, and thus puts a person in possession of a reservoir of unused material. In some not altogether explainable fashion, that reservoir, like a reservoir of water, exerts a pressure that lends power to what he says.

Congregations recognize reserve power (usually unconsciously) and, you may be sure, also know when it is lacking! Reserve power may be seen in various ways. A speaker with reserve power is able to answer questions about the details of his message. It is clear that he has not “shot his wad.” He is not left with nothing more to say.<sup>ix</sup>

This holds true for Sunday School teachers, too. Read more than just the lesson itself before teaching. Read the story in the Bible. Read other sources of background information. Think about the story and how to teach it. By all means attend teachers’ meetings. The more we are versed in the story we are teaching, the more we will be able to share with our students. In



this way we will be well prepared for the good work of teaching. For the Lord exhorts us, “Be ready to do whatever is good” (Titus 3:1 NIV).

**3. Application:** This means that we present the story so that boys and girls can see that the Lord is talking to them, now. Our Bible stories are more than just ancient history.

In novels and plays there are two different types of characters that authors develop. One is called the “flat” character. This person is merely a prop or backdrop. His personality is not well described. The other type is the “round” character. He is the person whose emotions, thoughts, feelings, concerns and desires become alive on the page or on the stage. We might ask ourselves what kind of characters we are presenting to our Sunday School classes. For example, was Abraham simply a mechanical man who without feelings tied Isaac to the altar and was ready to slay him as an animal? Or do we make him the real, living, flesh and blood man that Scripture does? He was a man who had his times of weakness, as when he was afraid to admit that Sarah was his wife. Certainly it must have been with terrible inward pain that Abraham made that long—three days!—journey to Moriah to kill his own son, his only son, his dearest possession, the son of promise. Yet his faith clung to God’s Word, “accounting that God was able to raise him [Isaac] up, even from the dead” (Hebrews 11:19).

Let us learn to apply each story to ourselves and to our children.

**4. Prayer:** “Pray without ceasing” (1 Thessalonians 5:17). Let us ask God to give us wisdom in our teaching. Let us pray for the welfare of the students entrusted to our care. Prayer is a powerful weapon, so powerful that Luther said of it, “Whatever good may be done is done and brought about by prayer, which alone is the omnipotent empress...Against force there is no help but prayer alone.”<sup>x</sup>

**5. Our Example:** Finally, we must set an example for the lambs of God. Our attitude toward the church and the world will influence theirs. Our religion cannot be just an hour a week faith on Sunday morning. It has to be a living vital force in our lives.

Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.

Let the peace of Christ rule in your hearts, since, as members of one body, you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and counsel one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:12-17, NIV)

In this way we will help prepare the children of our churches to face the world in which they are growing up.

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<sup>i</sup> William Henley, *Echoes IV*, Stanza 4, as quoted in *Familiar Quotations*, by John Bartlett, Little, Brown & Company, Boston, 1955, p. 741.

<sup>ii</sup> Genesis 11:1-8. All other Bible quotes will be given in the text of the essay. Unless otherwise indicated, all such quotes are from the King James Version.

<sup>iii</sup> Will and Ariel Durant, *The Age of Reason Begins*, Simon & Schuster, New York, 1961, p. 316.

<sup>iv</sup> Joel Gerlach, "Humanism, Its Origin, Nature, and Menacing Impact", *Wisconsin Lutheran Quarterly*, Vol. 73, No. 4, October 1976, p. 289.

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<sup>v</sup> Thomas Murray, "What I Want My Children to Know", *Reader's Digest*, January 1977, p. 143.

<sup>vi</sup> Charles Pfeiffer, *Between the Testaments*, Baker Book House, Grand Rapids, Michigan, 1975, p. 115.

<sup>vii</sup> J. B. Phillips, *Your God Is Too Small*, The Macmillan Co., New York, 1970, p. 45.

<sup>viii</sup> *What Luther Says*, edited by Ewald Plass, Concordia Publishing House, St. Louis, Missouri, 1959, Vo. III, p. 1461.

<sup>ix</sup> Jay Adams, *Pulpit Speech*, Presbyterian & Reformed Publishing Co., 1975, p. 45.

<sup>x</sup> *What Luther Says*, edited by Ewald Plass, Concordia Publishing House, St. Louis, Missouri, 1959, Vol. II, p. 1094.