

WHAT IS THE NATURE OF TRUTH?

PRESENTED JUNE 15, 1970

before the

BOARD OF CONTROL

CONCORDIA SEMINARY

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Before launching into the subject at hand I should perhaps identify myself.

My father was a parochial school teacher in the Lutheran Church - Missouri Synod so that I was given rather thorough training both at home and through eight grades of daily Christian training in the orthodox Protestantism of the Lutheran faith.

The basic reason that I am a modern conservative with respect to education, politics, economics and Christianity can probably be summarized by the Scripture passage quoting Solomon in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

It has long puzzled me as to why liberals and conservatives, most of whom consider themselves to be men and women of good will, should come up with such diametrically opposite conclusions when attempting to solve the vital issues of our day.

When I speak of liberals and conservatives in this context, I mean honest idealists, who are looking for genuine solutions that will be the most beneficial for us all.

Since liberalism has predominated in our society for the past several decades, liberals have been plagued with pragmatists who are not genuine liberals, but who are interested primarily in attaining power or prestige.

Such give lip service to liberal idealism only because they feel that liberalism may be the wave of the future. For this reason they pragmatically pose as liberals when actually their sole interest is to gain political, ecclesiastical or economic power.

Until recently conservatives have not been plagued with pragmatists of this kind, so that most conservatives of our day are genuine idealogues.

For many decades it has been difficult for a conservative to win either popularity contests or votes by using a conservative approach: - look at what happened to Barry Goldwater! - see how the Lutheran Church - Missouri Synod has persecuted the Rev. Herman Otten and his congregation!

Since idealistic liberals and idealistic conservatives are both interested in securing equitable solutions to modern day problems, why is it that their solutions differ so widely from each other and are in fact in some instances in direct opposition to each other?

I make no claim to being a profound philosopher or scholar as I am simply an ordinary, garden-variety business man who has made a study of some of these problems an avocation. The views which follow are strictly my own, and not necessarily those of any organized group.

Since men of good will have come to such widely divergent conclusions, perhaps the difficulty lies in the premises or assumptions on which these conclusions are based.

Unfortunately many who are liberals or conservatives have been promoting conclusions without checking basic assumptions.

The rules of logic clearly state that if arguments begin with different premises they must arrive at different conclusions.

I have found to my consternation that often times conservatives assume that liberals accept their premises, and vice versa so that we probably should begin arguing premises instead of conclusions.

Perhaps liberals and conservatives will be able to understand each other better if they clearly understand that each group is basing its argument on axiomatic assumptions which differ from the other.

To demonstrate these differences let us examine the liberal and the conservative answer to this basic question:

What is the nature of truth?

It would not surprise me but what future historians may consider this question the great issue of our age.

Conservatives consider truth to be absolute and immutable, as unchanging today as it was thousands of years ago.

Liberals by and large consider truth to be relative, changing with every age and moment. Liberals are inclined to scoff at concepts of absolute truth.

The conservative says that two plus two has always equaled four and will always equal four. The liberal may say that two plus two is somewhere between three and ten, and then philosophically speculate as to what could be done if it actually did equal ten. As a consequence he may advocate actuarial monstrosities like the old tontine life insurance contracts or assessment life insurance - both of which have now been outlawed - or our modern day social security program.

In the field of religion we see the great divisions within the Protestant denominations between those who accept the Bible as absolute, immutable truth, and those who do not accept the inerrancy of the Scriptures.

In the Roman Catholic church a split is developing between those who accept the infallibility of the Pope and the Scriptures as opposed to those who do not.

I am not as familiar with the divisions in the Jewish faith, but I would presume that orthodox Jews accept the Torah as being absolute truth, whereas the reformed do not.

This dichotomy prevails in one field after another.

With regard to money for example, conservatives believe that money should have intrinsic value, whereas liberals believe that SDR's and Federal Reserve notes without any redemption value make quite a satisfactory medium of exchange.

Perhaps some day a profound scholar will research the numerous areas where conservatives and liberals have come to virtually opposite conclusions based primarily on the difference in their respective basic premises as to the nature of truth.

While Pontius Pilate did cynically ask Jesus the rhetorical question "what is truth?" (John 18,38) this question does not appear to have been considered seriously, either philosophically or theologically, until Georg Wilhelm Friedrich Hegel promulgated his philosophy in the early 1800's that when a thesis (one relative truth) conflicts with an antithesis (an opposing relative truth) the two merge into a synthesis (a new relative truth).

Later, Ludwig Andreas Feuerbach, a student of Hegel, developed the philosophy that religion is justified only on the basis that it satisfies a psychological need; Feuerbach declared that man's essential preoccupation is with himself, and his worship of God is actually worship of an idealized self.

In addition, Feuerbach philosophized that man and his mind are products of their environment, the whole consciousness of man being the result of the interaction of his sensory organs and the external world.

In essence, Feuerbach substituted religious psychology for orthodox Christianity.

The German revolutionists Karl Marx and Friedrich Engels saw in Feuerbach's emphasis on man and human needs a movement in the direction of a materialistic interpretation of society which they later formulated as their theory of historical materialism, the philosophical basis for Communism.

The destructive theological concept that truth is relative instead of absolute and immutable has since that time infected almost every field of human thought.

It was propounded by Darwin in his theory of evolution, by Beatrice and Sidney Webb in the field of government with their Fabian socialist movement, in the field of education by John Dewey, in the American Protestant Church by Walter Rauschenbusch and later by Dr. Harry F. Ward, identified Communist on the faculty of Union Theological Seminary; and more recently in economics by John Maynard Keynes.

Up to the time of Hegel and Feuerbach, there is little indication from the Bible itself, nor from church history, that theologians and philosophers of those days concerned themselves with the question of whether truth was absolute or relative.

Luther had no quarrel with the Roman Catholic Church on this particular issue; placing the authority of the church on the same level as Scriptures was his issue with the Roman hierarchy. Nor is there any substantial evidence that the various Christian denominations which developed from the Protestant movement considered the truth of Scriptures to be anything but absolute and immutable.

Also, the disputations that Luther had with leaders of the reformed church did not question the authority and truth of the Scriptures. The basic premise that all Scripture is absolute immutable truth was accepted as a foregone conclusion by all parties concerned, and therefore not a subject for discussion.

Before the liberal idea of relativity could be promulgated extensively in other fields, it was necessary to break down the ancient precept that Scripture is absolute truth by taking two steps:

1. The authority and immutable truth of Scriptures must first be made an open question.

This was done quite effectively by men like Wellhausen with his J-E-D-P source hypothesis about 100 years ago, and is continuing to this very day by questioning the authorship of the various books of the Bible.

2. After replacing the theology of absolute truth with a theology of doubt, it was then a simple matter to demolish the faith of orthodox believers by declaring as myth such passages as "and the sun stood still . . . "

Joshua 10,13, the Genesis story of creation and the flood, the story of Jonah, Jesus' miracles, His virgin birth, His resurrection, the immortality of the soul and even Jesus' redemption by applying a "science" which gradually but relentlessly is being exposed as spurious.

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Believers in the absolute truth of the Bible, including history, geography and science are being vindicated in one case after another.

One wonders what proofs of Biblical truth will be independently corroborated by the forthcoming expedition of Bible believing scientists, which hopes to "dig" Noah's Ark out of the ice on Mount Ararat.

While the orthodoxy of the Methodist, Presbyterian, Congregational, and other major American denominations was systematically being destroyed, the Lutheran Church - Missouri Synod persisted in reaffirming the doctrines of our orthodox Christian heritage at one synodical convention after another, and our training schools remained happily quite immune to the destructive liberalism which was tearing down other American Christian denominations, one after another.

In retrospect, this steadfastness in our faith can probably be attributed to two major influences.

1. The founding fathers moved to Perry County, Missouri in the middle of the 19th Century because they recognized that the rationalistic philosophy in Germany was systematically destroying the Lutheran Church and its theology there.

They did not come to the United States to seek religious freedom, but came to this country to avoid infection of the rationalism which has destroyed the Christian theology of Germany to such a degree that the state church does not call itself Lutheran any more.

When the founding fathers of the Missouri Synod established their training schools, they persisted in emphasizing "reine lehre" and militantly refuted false doctrine based on the concept of relative truth, so successfully, that the Lutheran Church - Missouri Synod had little difficulty in holding fast to its Christian heritage for about a hundred years.

2. A second factor which tended to preserve the traditional Lutheran heritage was that members of the Lutheran Church - Missouri Synod clung tenaciously to the German language. Virtually all of our churches, seminaries and parochial schools were in German until a law during World War I outlawing German forced English into parochial schools.

This law was later declared unconstitutional under the first amendment, but by that time our churches, seminaries and parochial schools had become bilingual. When all instruction and services were in German, our teachers and clergy limited themselves to training in our own colleges and seminaries so that traditional doctrine was well controlled and heretical liberalism was effectively refuted.

Heretical teaching did not really begin extensively in the Lutheran Church - Missouri Synod until graduates of our seminaries and colleges decided that for prestige purposes they should secure degrees from secular universities or non-Lutheran seminaries.

I have become acquainted with a number of Lutheran ministers whose education was limited exclusively to Missouri Synod institutions, who tell me that some current seminary professors were in many instances the most brilliant and most orthodox in their classes and continued to be so upon graduation from our own seminaries.

It was only upon completion of a graduate degree, at places like Union Theological Seminary, that such professors became liberal in questioning the doctrinal truths of our church which they had previously vigorously defended.

Such orthodox pastors tell me that the best cure for liberalism is for a pastor to be required to go out and start a mission congregation on his own, because he will quickly discover pragmatically, how difficult it is to win souls or to build a congregation with liberalism.

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It is for this reason that liberals very much prefer to inflict themselves as parasites on an orthodox body, instead of striking out and starting congregations or denominations of their own.

In fact, such orthodox pastors have made suggestions that a professor should have at least five years service as a parish pastor or better yet as a mission pastor, before he is genuinely qualified to teach in a seminary.

I will never forget several years ago at the Lutheran Free Conference in Columbus, Ohio, when a young L. C. A. pastor sat down next to me at a meeting asking rather breathlessly whether this was the Lutheran Free Conference.

When I replied that it was, he said that since I was the first person he had met there, he wondered whether I would mind if he unburdened himself to me.

He stated that he had graduated from Mt. Airy Theological Seminary a rank liberal, and was assigned to the L. C.A. program of building a mission congregation which was later to be turned over to a regular parish pastor.

He quickly discovered that he could not bring people to church or to Christianity with liberal philosophy, but that he could win souls only with the old-fashioned orthodox Christian approach.

He felt quite uncomfortable in bringing his devout Christian converts into an extreme liberal body such as the L. C.A., and for this reason had originally considered becoming a member of the Missouri Synod by colloquy.

After discovering the doctrinal dichotomy which is presently rampant within our own denomination, he decided to come to the Lutheran Free Conference in order to discuss the position of the various other Lutheran bodies represented there.

He has now become a member of one of the smaller Lutheran Synods participating in the Lutheran Free Conference.

A Missouri Synod Lutheran who refuses to accept Holy Scriptures as absolute, immutable truth in every respect is a contradiction in terms. His situation is analogous to a mathematician who refuses to accept the multiplication table or a physicist who denies the law of gravity.

May I remind you gentlemen that as stewards of the mystery of God in the Lutheran Church - Missouri Synod, you are directed to maintain the official orthodox position as outlined in the Constitution of Synod, your confirmation vows, and in the case of our called servants, in their ordination vows.

This leaves no room for a doctrinally neutral position which condones two opposing theologies, with one based on the proposition that the Holy Scriptures are absolute, immutable truth, and the other that the truth of Scriptures is relative, changing from age to age, from year to year, from day to day, or from person to person.

If a teacher, pastor, or professor cannot accept the Holy Scriptures as being absolute truth, then in all intellectual honesty to himself, to his constituency in the Missouri Synod, and to God Himself, he should leave Missouri Synod voluntarily and seek fellowship elsewhere.

If he continues to hold to his heretical position, and refuses to leave voluntarily, he should be ousted from his position for failure to keep his ordination vow.

In conclusion may I ask you the same question which Elijah asked Israel in I Kings 18,21 "How long halt ye between two opinions?"

If this board is not willing to enforce the official position of the Missouri Synod, then it should in all intellectual honesty and common decency resign, so that a new board can be appointed which will militantly promulgate our historic Christian faith instead of allowing our denomination to be torn asunder with a destructive liberalism, which does not accept truth, either Biblical or secular to be absolute.

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Pertinent Sections from the Constitution and By-Laws of the
Lutheran Church - Missouri Synod

Article II

Synod, and every member of Synod, accepts without reservation:

1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice;
2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit: the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord.

Article VI

Conditions for acquiring and holding membership in Synod are:

1. Acceptance of the Confessional basis of Article II.
2. Renunciation of unionism and syncretism of every description, such as:
 - a. Serving congregations of mixed confession, as such, by ministers of the church;
 - b. Taking part in the services and sacramental rites of heterodox congregations or of congregations of mixed confession ;
 - c. Participating in heterodox tract and missionary activities. . .

Article XIV

1. Changes in the Constitution and amendments thereto may be made provided they do not conflict with the provisions laid down in Article II and in Article VI . . .

Bylaw 4, 21

Professors at the Synod's educational institutions shall be installed in accordance with accepted Lutheran forms for that purpose and shall be solemnly pledged to the Scriptures as the inspired and inerrant Word of God and to the Symbolical Books of the Lutheran Church as a true exposition of the Scriptures . . .

Pertinent Section of the Brief Statement of the Doctrinal Position of the Lutheran Church - Missouri Synod

Paragraph 1, page 3

Since the Holy Scriptures are the word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical and other secular matters, John 10:35.

Rite of Confirmation of the Lutheran Church - Missouri Synod

Do you this day, in the presence of God and of this Christian congregation, confirm the solemn covenant which at your Baptism you made with the Triune God?

R: I do.

Do you, then, renounce the devil and all his works and all his ways?

R: I do.

Do you believe in God the Father?

R: Yes, I believe in God the Father . . .

Do you believe in God the Son?

R: Yes, I believe in Jesus Christ . . .

Do you believe in God the Holy Ghost?

R: Yes, I believe in the Holy Ghost. . .

Do you desire to be a communicant member of the Evangelical Lutheran Church and of Calvary Congregation?

R: I do.

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Do you hold all the canonical books of the Bible to be the inspired Word of God, and the doctrine of the Evangelical Lutheran Church, drawn from the Bible, as you have learned to know it from Luther's Small Catechism, to be the true and correct one?

R: I do.

Finally, do you intend faithfully to conform all your life to the rule of the divine Word, to be diligent in the use of the means of grace, to walk as it becometh the Gospel of Christ, and in faith, word, and deed to remain true to the Triune God, even unto death?

R: I do so intend, by the grace of God.

Rite of Ordination of a Minister of the Lutheran Church -
Missouri Synod

Do you believe the canonical books of the Old and the New Testament to be the inspired Word of God and the only infallible rule of faith and practice?

R: I do so believe.

Do you accept the three Ecumenical Creeds - The Apostles', the Nicene, and the Athanasian - as faithful testimonies to the truth of the Holy Scriptures, and do you reject all the errors which they condemn?

R: I do.

Do you believe that the Unaltered Augsburg Confession is a true exposition of the Word of God and a correct exhibition of the doctrine of the Evangelical Lutheran Church; and that the Apology of the Augsburg Confession, the two Catechisms of Martin Luther, the Smalcald Articles, the Treatise on the Authority and Primacy of the Pope, and the Formula of Concord - as these are contained in the Book of Concord - are also in agreement with this one Scriptural faith?

R: I do.

Do you solemnly promise that you will perform the duties of your office in accordance with these Symbols and that all your teaching and your administration of the sacraments shall be in conformity with the Holy Scriptures and with the aforementioned Symbols?

R: I do.

Finally, will you adorn the doctrine of our Saviour with a holy life?

R: I will, the Lord helping me through the power and grace of His Holy Spirit.

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Scripture References on Truth

New Testament

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

John 8:31, 32 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32. And ye shall know the truth and the truth shall make you free.

John 8: 44,45,46,47 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45. And because I tell you the truth, ye believe me not. 46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 17:17 Sanctify them through thy truth: thy word is truth.

John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

John 18: 37,38 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the jews, and saith unto them, I find in him no fault at all.

Romans 2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

Romans 2: 8,9 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile:

I Corinthians 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

I Corinthians 13:6 (Charity) Rejoiceth not in iniquity, but rejoiceth in the truth;

2 Corinthians 4: 1,2,3 Therefore seeing we have this ministry, as we have received mercy, we faint not; 2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3. But if our gospel be hid, it is hid to them that are lost:

2 Corinthians 12:6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

Galatians 3:1 O Foolish Galatians, who hath bewitched you, that ye should not obey the truth . . .

Galatians 4:16 Am I therefore become your enemy, because I tell you the truth?

Ephesians 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Ephesians 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Ephesians 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Phillipians 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

2 Thessalonians 2: 10,11,12,13 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11. And for this cause God shall send them strong delusion, that they should believe a lie: 12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

1 Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Timothy 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

2 Timothy 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.

Titus 1: 1,2 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2. In hope of eternal life, which God, that cannot lie, promised before the world began;

1 John 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

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Scripture References on Truth

Old Testament

Exodus 18:21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

Numbers 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Deuteronomy 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Joshua 24:14 Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

I Samuel 12:24 Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

I Kings 2:4 That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

Psalms 33:4 For the word of the Lord is right; and all his works are done in truth.

Psalms 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Psalms 51:6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Psalms 96:13 Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Psalms 100:5 For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Psalms 119:160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

Psalms 145:18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Psalms 146:6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

Proverbs 12:17 He that speaketh truth sheweth forth righteousness: but a false witness deceit.

Proverbs 12:19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

Proverbs 12:22 Lying lips are abomination to the Lord: but they that deal truly are his delight.

Proverbs 23:23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

Isaiah 59:4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Isaiah 59: 13, 14 In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. 14. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

Jeremiah 5:3 O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou has consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Jeremiah 9:3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.

Jeremiah 9:5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

Jeremiah 33:6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

Daniel 10:21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Hosea 4:1 Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

Zechariah 8:16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

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Additional copies of this tract will gladly be sent FREE OF CHARGE upon request.

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