

LUTHERAN SPOKESMAN

*Saints of God, the dawn is bright'ning,
Token of our coming Lord;*

*O'er the earth the field is whit'ning;
O'ER THE EARTH
Louder rings the Master's word:*

PRAY FOR REAPERS!

Pray for reapers, Pray for reapers,

IN THE HARVEST

In the harvest of the Lord!

SAINTS OF GOD,
THE DAWN IS BRIGHTENING:
HYMN 502 : STANZA 1
- THE LUTHERAN HYMNAL -
TEXT: MARY H. MAXWELL, 1849

Convention Chaplain was Pastor Frank Gantt, St. Luke's Lutheran, Lemmon, South Dakota. We print a shortened version of one of his edifying devotions.

FOR THE LOVE OF CHRIST

Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs." He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep." He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep." (John 21:15-17)

On a scale of one to ten (ten being the greatest), rate your love for Jesus.

That's a difficult thing to do. There are times when we could say that our love for Jesus is strong, but we know from experience that that level of love is not long maintained. Jesus once said to His disciples, "If you love Me, keep My commandments." And yet we know that we don't keep Jesus' commandments like we should, which means that our love for Jesus is imperfect.

It's good that we come to this realization, because only then can we be prepared for the lesson that our Savior

teaches us through the Scripture above.

Imperfect Love Is Unreliable

Put yourself in Peter's shoes for a moment. Not too long before, you had verified your loyalty to Jesus. You affirmed that even if all others were to fall away, you would not, even in the face of death. But when push came to shove, you denied—to the point of cursing—even knowing Jesus; and Jesus knew it. Now, even though Jesus had been raised from the dead, you still have a guilty conscience for your lack of loyalty to Jesus.

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Ministers of the Convention:
Pastors Gordon Radtke,
Michael Roehl,
Luke Bernthal,
Frank Gantt,
Organist Lane Fischer

Jesus understood this nature of man to hang on to guilt even in the face of His resurrection. So He took this particular opportunity to address Peter's guilt.

From the English it appears that Jesus asked a question about Peter's love for Him and each time Peter responded in the affirmative. But that is not the case. When Jesus questioned Peter, Jesus used the word *agape* (ah-gah-pay)—a genuine and unselfish love. When Peter responded, he used the word *phileo* (fil-le-oh)—essentially meaning "to be fond of." So Jesus asked, first of all, "Simon, son of Jonah, do you love Me with a genuine and unselfish love more than the rest of

these disciples?" Peter answered, "Yes, Lord, You know that I am fond of You."

Jesus asked Peter one more time, "Simon, son of Jonah, do you love Me?" This time Jesus used Peter's word. It's as though Jesus were asking Peter, "Are you even fond of Me?" Peter took it as an implication that he didn't even have a fondness for his Lord. So he responded, "Lord, You know all things..." Peter was right. Jesus knew with perfect clarity what Peter's love was like—the issue was whether or not Peter understood it.

Do we understand that fact? It's so important that we do, for two reasons: 1) if our love for Jesus is imperfect,



Worshippers prepare for the Convention Communion Service

then we are guilty of idolatry, which reveals to us our need for Jesus as our Savior; 2) if our love for Jesus is imperfect, then our love for Him is not a reliable aid for doing those things which serve our Savior and as a refuge from temptation.

The Love Of Christ

The solution to our imperfect love is seen so clearly, not in Peter's words but in the Savior's. Jesus was not out to embarrass Peter, but desired that Peter understand that His love for Peter was not like Peter's love for Him—though genuine, yet unreliable. Christ's love is perfect, and so it is reliable!

Consider the difference between the love each had for the other. Peter loved Jesus because he had learned to love Him; Jesus loved Peter from eternity. Peter loved Jesus and claimed that he would die before denying Him; Jesus loved Peter and came to die in his place. Peter loved Jesus, but when his own life was on the line, he chose his own life; Jesus loved Peter, and when death was on the line, Jesus chose death that Peter might have life. Peter loved Jesus but carried the guilt of having denied his Lord; Jesus loved Peter and came to take Peter's guilt away.

Put your name in place of Peter and compare your love for Jesus to His love for you. Which is more reliable? That's easy—Jesus' love is perfect and therefore reliable. When we have Jesus' perfect

love for us to rely upon, why would we ever want to rely upon our love for Jesus?

The apostle Paul writes, "For the love of Christ (that is, Christ's love for us) compels us (literally, holds us together) because we judge thus: if One died for all, then all died; and He died for all, that those who live should no longer live for themselves but for Him who died for them and rose again" (2 Cor. 5). Paul expresses what is the foundation of the Christian's faith—Christ's love for sinners as demonstrated in His death for each and every one of us! Christ died and He died for all; it is as though we all died.

This great love, a love which Christ has for us, makes all the difference for us before the judgment seat of God.

Living In Christ's Perfect Love

Notice what Paul says about that love of Christ and its results: "that those who live should no longer live for themselves, but for Him who died for them and rose again." That's what Jesus was getting at with Peter. Three times Jesus told Peter, "Feed My lambs...Tend My sheep...Feed My sheep." He concluded the conversation with the words, "Follow Me."

Peter had already demonstrated quite clearly that with his love for Christ as the basis for his discipleship, he would fail. Christ wanted Peter to take notice of that and to look to his



Even patio chairs by the ILC Commons Building proclaim the gospel!

Savior's love for him.

That's what "compels us"—it's what holds us together when the devil, the world, and the flesh seek to tear us apart and tear us away from Jesus. Our love for Christ is not reliable, but His love for us is! So He implores us: "Abide in My love."

One last time, put yourself in Peter's shoes; this time fast forward a number of years. You are standing before the Roman emperor and given a choice: Deny Christ and live; confess Christ and die.

Do you love Christ enough to make the right choice? Would you, like

Peter, have been crucified? Yes, in the end, Peter took refuge in the right place. Previously he had placed his confidence in his love for Jesus. This time, his confidence was the love of Christ for him.

Each of us is daily on trial, not before emperors and kings but before those with whom we come in contact. Will our love, ebbing like the tide, keep us confessing Christ? It hasn't in the past, not for you or me or anyone. Christ's love for each of us is what compels us; it's what holds us close to Him in a day-to-day confession of Him as our Savior.



Who Are Those Guys

Our title question was asked by Paul Newman as Butch Cassidy in the famous movie of some years back. Butch and the Sundance Kid—played by Robert Redford—were being chased by an unrelenting posse. 'Who are those guys?' expressed their frustration, if not a little admiration.

Who are those 'cave men' guys? We can't seem to lose them. They keep hanging around, chasing our attention, defined by the worldly wise as brutish ape-men, not yet fully evolved into true human beings. Their cave drawings are depicted as pre-man's stumbling lurch into the world of fine art.

But if not ape-men, who really are those guys? Two explanations exist—one probable, the other not so.

The probable is that the cave men (given such names as Neanderthal and Cro-Magnon by evolutionary anthropologists) most likely were simply

degenerate men and women. When God caused the confusion of language at the Tower of Babel, the various family groups were forced to scatter and eventually to develop their own cultures and nations. Filling the earth, they competed for the best locations and resources. The weakest were forced out to the least desirable sites, and some no doubt took up existence as cave dwellers.

In his day Job described the dregs of his society this way: "They were driven out from among men...they had to live in the clefts of the valley, in caves of the earth and the rocks...they were sons of fools, yes, sons of vile men" (Job 30:5,6,8).

Others might have chosen such an existence for reasons such as poverty, illness, or anti-social tendencies.

We have heard of a modern family who has chosen to live in an aban-

doned mine in Alaska, miles from the nearest neighbor. Who cannot commiserate with those who, because of mental disease, are living under bridges and in subway tunnels? These surely have our compassion, even as Jesus healed the demon-possessed cave man of the Gadarenes.

Heroes Of Faith?!

It could be that some of the cave men and women were actually Old Testament heroes of faith spoken of in Hebrews 11! “They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.”

They suffered—but for the promise of the Christ! If some of those cave men guys were actually believers (though that seems improbable, given their art work), then we salute them. For they valued Christ more than earthly comfort and eternal salvation more than temporal security. Christ has turned their cave homes into heavenly mansions.

In the last days many will again head for the caves. Isaiah explained they will do so “for fear of the Lord, and for the glory of His majesty, when He arises to shake the earth terribly” (2:19). John also saw unbelievers hiding themselves “in caves and in the rocks of the mountains and saying to

the mountains and rocks, ‘Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb’” (Rev. 6:16).

All such enemies of the Lord will again flee from the light of His presence to seek out the darkness of their holes.

Who are those ‘cave men’ guys? If it is our lot to be so, let it not be because we are vile dregs, stumbling about in darkness, afraid of the wrath and face of God. If God so wills, let the caves be our tribulation homes, but let Christ always be our Rock and Sanctuary.

Then when the question is again asked, ‘Who are they, and where did they come from?’ we will be graciously identified as part of the great and blessed multitude, having our robes washed and made white in the blood of the Lamb, standing before the throne of God, serving Him day and night in His temple (Rev. 7).

Then all suffering and trouble will be a thing of the past, for God will wipe every tear from our eyes. Then those possessing Christ’s forgiveness and righteousness will shout their song: “Salvation belongs to our God who sits on the throne, and to the Lamb!...Blessing and glory and wisdom, thanksgiving and honor and power and might be to our God for ever and ever. Amen!” (Rev. 7:11f.)

—Pastor David Fuerstenau



More chairs
proclaiming
trust in the
Lord God!

Studies in First Thessalonians—

“...(We) wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come” (1 Thess. 1:10).

Chapter 4:13-18

Comforting Words

A friend or relative has passed away, so you sit down to write a note to the surviving spouse. Or you go to the visitation and speak to members of the family. What do you say?

You want to offer words that will comfort and strengthen. If the one who died professed faith in Jesus Christ, then you do not have to search far to find the right words. This section of First Thessalonians gives words to use on such occasions, saying, “Comfort one another with these words.”

These words of Scripture give comfort because they are God’s words spoken by the Holy Spirit through an apostle of our Lord.

We can speak with confidence about the death of believers, for God has not left us ignorant about death. We do not have to indulge in speculation or spread fanciful ideas when we talk about it. From God Himself we learn what death means for those who have died believing in Jesus.

What can we say to those whose believing loved ones have passed away?

We can say that those who die believing in Christ have “fallen asleep.”

This is no euphemism for death, no mere pleasant thought to avoid a harsh reality. Jesus has robbed death of its

sting. For the believer it is no more to be feared than lying down and closing your eyes after a hard day’s work.

We are not afraid to go to bed and fall asleep. Far from fearing it, we welcome our bed and sleep; it is our release from the toil and trouble of life. When we sleep it does not matter if we are rich or poor, young or old. We are not afraid to fall asleep because we are confident that we will wake up again and get up to begin a new day. So also we need not fear death, for we have Christ’s promise that we will rise to eternal life.

We can say that Christ died and rose again.

Our confidence about death and resurrection has a solid basis: Christ’s death and resurrection.

Without that we could have no hope that those who lie down in death could ever get up again. What we see and experience about death gives us no such hope. Our experience is that those who lie down and die do not get up again.

But we know that Christ died and rose again. When He died, His life was not taken from Him as ours is when we die. He willingly offered His life in our place; He willingly suffered the death that we merited because of our sins. Christ died and was laid in the tomb,

but He got up again. He lived, walked, spoke, ate again; He appeared to His disciples for forty days. He was taken up into heaven as they watched. His resurrection is our assurance that He defeated death. He assures us that because He lives we too shall live (see John 14:19).

We can say that Jesus will raise believers to life when He comes again.

Paul was writing to believers who were afraid that those who died before Christ's return would miss out on it. He says that far from missing the glorious day of Christ's second coming, the dead in Christ will rise first.

These dead in Christ will be the first to be united with Christ when He

"descends from heaven with a shout, with the voice of an archangel, and with the trumpet of God." Then those who are still living in this world will be caught up to meet the Lord in the air. All who have believed and trusted in Christ for salvation will then be with the Lord forever.

Our words are often inadequate, especially when we try to comfort someone dealing with the death of a loved one. Let us "comfort one another with these words"—the words of our God. They will keep us from grieving over loved ones as those who have no hope. In Christ we have certain hope of the resurrection to eternal life.

—Pastor John Klatt



We Live In an Oasis of Grace

The Children of Israel must have been ecstatic when they first saw the palm trees and waters of Elim (cf. Exodus 15:27).

They had most recently come from Marah, where God had sweetened bitter water so that they might have something to drink in the wilderness. Water was scarce, but Elim was an oasis in the scarcity with seventy palm trees and twelve wells of water. Elim was an oasis of life in a wilderness of death. The trees of Elim were tapped into a supply of water and they flourished, unaffected by the wasteland around them.

The psalmist portrays the child of God as a living, flourishing tree with no fear of ever drying up and dying. Every child of God is such a tree because he is tapped into the Living

THE PSALMS THE CHRISTIAN'S PRAYER BOOK

—Please read Psalm 1—

Water of his Savior, Jesus (cf. John 4:14; 7:37-38).

"Blessed is the man who does not walk in the counsel of the ungodly, nor stand in the path of sinners, nor sit in the seat of the scornful" (Ps. 1:1), because such association leads to death.

Sinful counsel devoid of godly wisdom is all around us. The paths of wickedness call out, and every one of them leads into the empty, parched wilderness of death. The counsel of the ungodly and the paths of sin do not

nurture; they only sap strength and draw out life as they lead away from the Living Water.

The child of God—a living, thriving tree—delights in the instruction of the LORD because that is his life-source. It is the power of God for salvation! (cf. Romans 1:16). By faith he knows that the Word of God is what makes him vibrant and able to live in the midst of this wilderness.

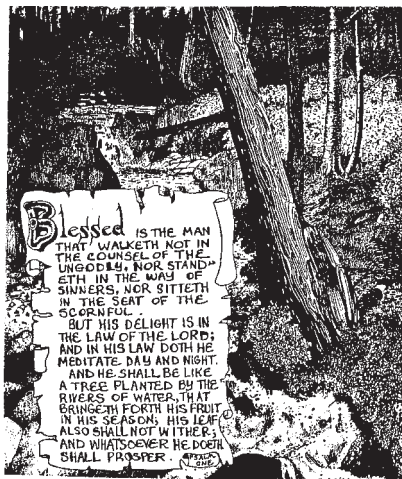
Like a tree that is continually soaking up moisture from the river through its roots, the child of God delights in the instruction of the LORD, seeking to send his roots ever deeper into God's Word. As the roots of sinful hearts swell with the water of life, the trees remain lush, growing, and producing fruit. Faithful children of God live as trees in an oasis, soaking in the grace of God through meditation in His Word both day and night.

Blessedly Sheltered Lives!

How foolish a tree would be not to send its roots toward the river and drink deeply of its life-giving streams. Peter remarked to Jesus, "Lord, to whom shall we go? You have the words of eternal life" (Jn. 6:68).

How blessed we are to have been so graciously brought to faith in Christ and planted by the rivers of Living Water! How gracious God has been in providing that water and creating the root system in our hearts to absorb the water and live in spite of sin and death in the world around us. How blessed we are to be equipped and strengthened to resist the world's pull so that we do not walk, stand, or sit with the ungodly and their ways.

We are blessed and nourished by grace. We are blessed and rich beyond



description to have the opportunity of producing fruits to the glory of our Savior. We are blessed with the promise that we will prosper in what we do regardless of how bleak, empty, and windblown the world around us becomes.

As trees in the oasis of God's grace, we live blessedly sheltered lives. "Blessed is the man who trusts in the Lord, and whose hope is in the Lord. For he shall be like a tree planted by the waters which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit" (Jer. 17:8).

Without Jesus there is no life. All who reject Jesus and are not tapped into His salvation through faith are dry husks—dust that blows in the wind and is gone. Without Jesus there is no forgiveness of sins, without the forgiveness of sins there is no way to stand righteous before God in the final judgment, and all is lost.

The way of the ungodly will certainly perish. They will die in their own sin and reap its rewards. But the

LORD knows the way of the righteous (v. 6). He knows us. He knows our way. He has given us an oasis of grace for our soul in Christ Jesus through His Word.

“God is my salvation, I will trust and not be afraid; for the LORD, is my

strength and song; He also has become my salvation. Therefore with joy you will draw water from the wells of salvation” (Isa. 12:2-3).

Drink deeply.

—Pastor Wayne Eichstadt



27th CLC CONVENTION REPORT



Delegates at attention beneath flags of countries where we have foreign mission fields



President
Schierenbeck
addresses
the delegates

The President's Report

“THE FIELDS ARE WHITE FOR HARVEST!” was the theme for the twenty-seventh Convention of the Church of the Lutheran Confession (CLC) held on the campus of Immanuel

Lutheran College of Eau Claire, Wisconsin from June 19-23, 2006.

In his opening address President John Schierenbeck presented the historical background for Jesus' words in John 4:35. In a most unlikely place (Samaria) and through a most unlikely witness (the woman at the well) Jesus saw fields ripe for harvest. Our synod President said, “He saw people who needed to hear the good news of the gospel of reconciliation, not only among the chosen people of Israel but also among these Samaritans. Jesus saw a world ripe for harvest.”

In a world becoming increasingly hostile to the gospel of Jesus, the fields are still white for harvest. We need to

continue to prepare laborers for the harvest at Immanuel Lutheran College (ILC), the school our Lord gave us back in 1963. This Convention had to make important decisions concerning the future of our college. “It is time to do something,” said the President, adding: “The Lord has opened doors and provided many opportunities overseas, especially in India...The Word of the Lord is growing overseas in ways unimagined.”

At the same time we need to concern ourselves with the work in our own country, for “the basis of our financial support for these foreign church bodies comes from CLC members in the United States.” Here the work is slower. We may become discouraged. “Basic teachings of Scripture which were accepted twenty years ago are being denied today, not only by society, but even by churches.”

Spiritual Food

At the well in Samaria Jesus told His disciples: “I have food to eat of which you do not know” (Jn. 4:32). At this Convention we were well-fed with physical food. Spiritual food was provided by the chaplain (Frank Gantt), by our service speakers (Michael Roehl, Gordon Radtke), and by our Convention essayists (Nathanael Mayhew, Joseph Lau, John Hein).

The Chaplain reminded us that we serve a living Jesus, not a dead one. He lives to move the stones that we are unable to move on our own. He can even change hearts of stone into hearts willing to serve Him in love. Before He ascended to heaven, did the Savior not give us the commission to preach the gospel? Through that gospel sinners are brought out of the dominion of



**Pastor Radtke,
Memorial
Service
Speaker**

darkness into the kingdom of forgiveness under Jesus Christ.

In the memorial service, as we remembered the gospel labors of Paul F. Nolting and Harvey Callies, Pastor Radtke admonished us to honor the Giver above the gifts. The Lord of the Church provided these men as His gifts with the equipment needed for their work—His Word and the strength of the Holy Spirit working through that Word.

Pastor Nathanael Mayhew pointed out that the field for the Lord’s work is “the world. In this field are “fields” for us to work—fields for individual witness, fields for our congregations, fields for our synod. Some fields that we consider to be very hard may turn out to be fertile, as was Samaria (see John 4:39).

In his essay Professor Lau recalled many Bible stories which show how God has called all kinds of persons to be His witnesses—young and old, women and men, skilled and unskilled, even persons with sullied reputations.



Essayists Hein, Lau, Mayhew

ELECTIONS

*Elected or re-elected at this Convention

CLC Officers

President: Rev. John Schierenbeck*

Vice President: Rev. Mark Bernthal*

Secretary: Rev. Wayne Eichstadt*

Moderator: Rev. Paul D. Nolting*

Board of Missions

Rev. Todd Ohlmann (2008)

Mr. Larry Hansen (2008)

Rev. Bruce Naumann (2010)*

Mr. Jack Mayhew (2010)*

Board of Regents

Rev. Theodore Barthels (2008)

Mr. David Aymond (2008)

Rev. Vance Fossum (2010)*

Mr. Craig Ryan (2010)*

Board of Trustees

Mr. Philip Radichel (2008)

Rev. Michael Roehl (2008)

Rev. James Sandeen (2010)*

Mr. Eugene Lang (2010)*

Board of Education

Dr. Gayle Stelter (2008)

Teacher David Bernthal (2008)

Rev. David Naumann (2010)*

Prof. Ross Roehl (2010)*

APPOINTMENTS

Board of Doctrine: Rev. Mark Bernthal, Melvin Eichstadt, Rev. Daniel Fleischer, Prof. Em. Clifford Kuehne, Prof. Em. David Lau, Rev. David Schierenbeck, Rev. Thomas Schuetze

Foundation Board: Robert Botchek, Michael Cutler, Tom Lentz

Kinship Committee: Rev. David Fuerstenau, David Klatt, Jack Mayhew,

Rev. Paul Naumann, Rev. Thomas Schuetze, Jonathan Wiechman

Constitution Committee: Rev. Michael Eichstadt, Joel Krafft, Peter Sydow

Lutheran Spokesman: Editor and Assistant Editor: Rev. Paul Fleischer, Prof. Em. Paul Koch; Business Manager: Benno Sydow (see staff listing, p. 2)

Journal of Theology: Editor, Assistant Editor: Prof. Steven Sippert, Rev. Elton Hallauer; Circulation Manager: Benno Sydow (Staff: Pastors Frank Gantt, Norman Greve, Terrel Kesterson, David Lau, Delwyn Maas, Michael Roehl, Paul Tiefel, Paul Naumann, David Schaller)

Ministry by Mail Editor: Rev. Wayne Eichstadt

Archivist: Prof. Em. David Lau

Statistician: Dr. James Sydow

CLC Auditor: Steven Lentz

CLC Webmaster: Glenn Oster

ILC Building Committee: Thomas Beekman, Rev. Michael Roehl, Prof. Jeffrey Schierenbeck, Luther Sieg, Lyle Trulin, Prof. John Pfeiffer (Advisory)

ILC Academic/Administrative Building Publicity Committee: Rev. Mark Bernthal, Rev. John Hein, Michael Sippert, Prof. Ross Roehl

ILC Facility Expansion Program Committee: Thomas Beekman, Prof. Em. John Lau, Luther Sieg, Dr. James Sydow, Prof. John Pfeiffer (Advisory)

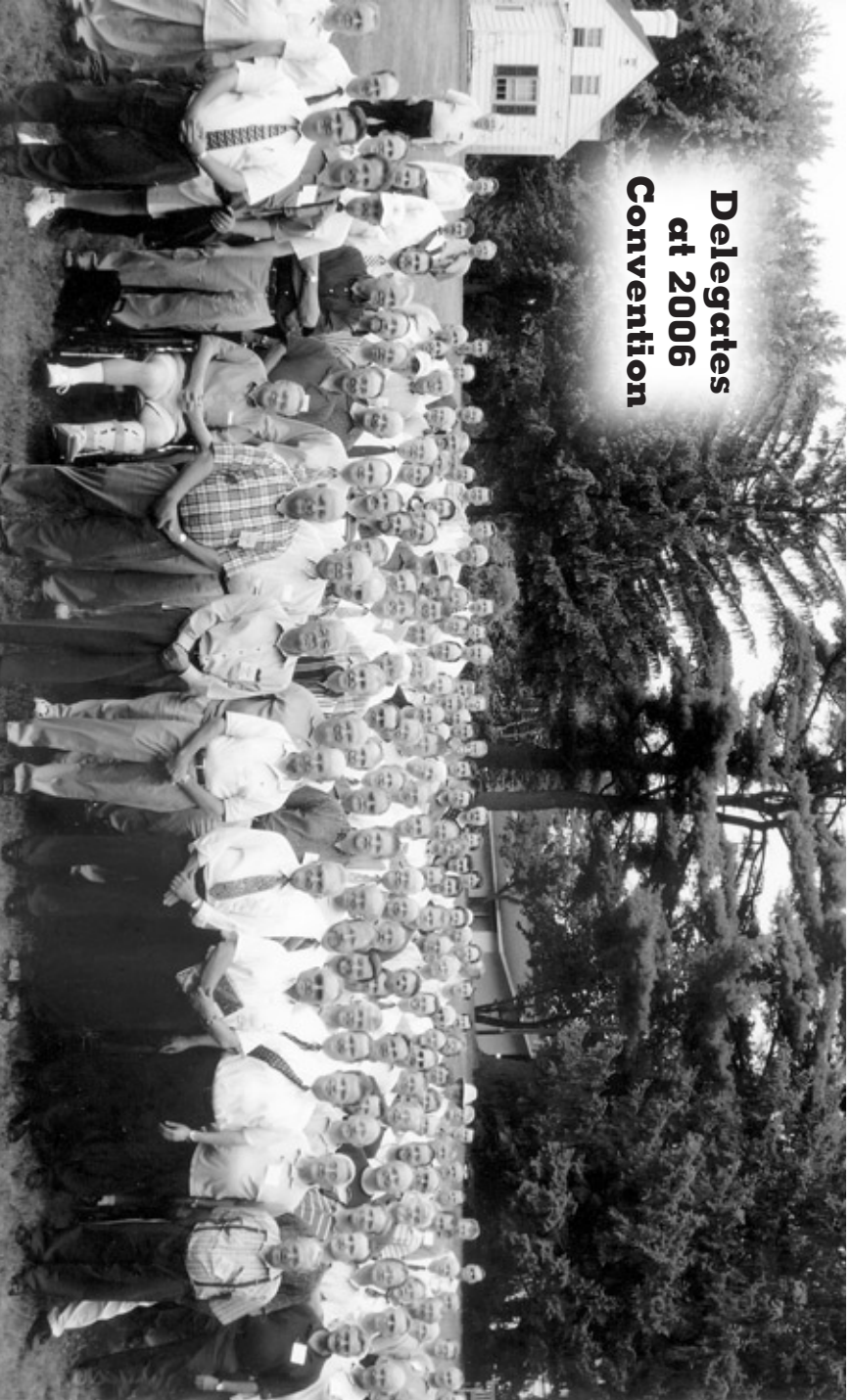
50th Anniversary Committee: Rev. Frank Gantt, Rev. David Reim, Rev. Caleb Schaller, Doran Slater

Today He has called us to be His witnesses, some as called public ministers and some to carry out other functions in the body.

Pastor John Hein (a former farmer) compared the use of a modern combine with the harvest work in God's fields. Sometimes it may seem that the gospel and our ways of proclaiming it are hopelessly outdated. We may think

we need to change our message to become "more relevant." But in Pastor Hein's words: "How much more relevant can we be in today's world than to have our preaching and teaching focus on sin and grace?...The Lord has given us the necessary machinery to carry out the work of His harvest; and that tool is the Means of Grace, the gospel in God's Holy Word, Holy Baptism,

**Delegates
at 2006
Convention**



and Holy Communion...Our success is not to be judged by the results. Leave those to God!"

Using the example of Eli's daughter-in-law who named her son Ichabod (meaning "the glory has departed"), Pastor Michael Roehl, Communion service speaker, encouraged the delegates to take up arms against defeatism. It seemed the worst possible time in Israel when Ichabod was born, but look what God was getting ready to do through His servant Samuel! A golden age for Israel was about to dawn: the glory days of David and Solomon. At the present time we may say that "the fields are white for harvest," while really feeling in our hearts that we have no future and we name our God "Ichabod." But our God is the risen Jesus, our Savior, and now is the time for harvest.

Committee #1

President's Report

The Convention accepted the report of Committee #1 that the Salary Compensation Committee be continued, but that from now on it be appointed by the Board of Trustees and report to the Board of Trustees.

Committee #2

Immanuel Lutheran College

Among the points adopted: "We recognize the pressing need to find a boys' dormitory supervisor and pray that the Lord would soon fill the position." Although acknowledging the need for a third full-time maintenance worker, "we recognize that it is not financially possible at this time." "Resolved that we as a church body make the Student Aid Fund Endowment a top priority of our

undesignated special gifts and bequests." "Resolved that, barring any more pressing need as determined by the Coordinating Council, the majority of funds be placed into the Student Aid Fund Endowment."

Committee #3

Foreign Missions and Home Missions

Missionary David Koenig was given opportunity to report on the work of the various foreign church bodies in partnership with us.

Our partnership with the Nigerian Church of the Lutheran Confession (NCLC) goes back to 1974. The present leader is Pastor E. E. Essien. One of the teachers at the Bible Institute (five students) is Patrick Udo, who was once a student at Immanuel Lutheran College (ILC). The latest report indicates a membership of 780 served by 22 pastors in twenty stations.

In 1983 the CLC began working with the Church of the Lutheran Confession in India (CLCI), under the leadership of Pastor V. S. Benjamin. The Lord has greatly blessed the work of the CLCI, for the group now numbers over 7000 members, with 80 pastors in 74 congregations. In the past year 32 students were in the Seminary, headed by Jyothi Benjamin, who also was once a student at ILC.

In 1984 the CLC began work with another group of congregations in India known as the Bharath Evangelical Lutheran Church (BELC). This church has seen rapid growth also, with many pastors from outside the group desiring further instruction. At last report the BELC numbered 8591 members under 203 pastors in nine districts.

The CLC began working with an organization in the Democratic



**Recent picture from
Missionary Koenig
of our work among
the Masai tribe;
catechism books
supplied by our
offerings.**

Republic of Congo in Africa in 1998. This group is known as the ELCC-Congo (Eglise Lutherienne de Confession du Congo—Church of the Lutheran Confession in Congo); it is under the leadership of Pastor Mutombo Muzakuza. Membership is 2063, under 38 pastors.

The year 2000 brought us into partnership with several other church bodies in Africa. The Kenya Church of the Lutheran Confession (KCLC or CLCK) has 264 members in Etogo and 239 members in Nairobi. The group in Etogo has established an AIDS orphan school. In Ghana there is the Crown of Glory Lutheran Church (CGLC) with fifteen members. The Lutheran Church of East Africa (LCEA), under the leadership of Jesse Angowi, has congregations in Kenya and Tanzania numbering 1197 members with nine pastors and a Seminary with fourteen students.

In 2001 the CLC began working in the country of Togo with the Eglise Evangelique Lutherienne de Confession Togo (EELCT). There is one pastor and 35 members.

The Church of the Lutheran Confession of East Africa (CLCEA) is an offshoot of the LCEA which separated from the LCEA for organizational reasons. The CLC has been working with the CLCEA since 2004. The leader

here is Pastor Jeremiah Issangya, who hoped to attend our Convention, though his plans fell through at the last moment. The CLCEA numbers 1350 members under twelve pastors in Tanzania, Kenya, and Uganda.

Missionary Koenig reminded us that our first contacts in Nigeria, India, Togo, and Ghana came about through the testimony of laymen, rather than through pastors or missionaries.

Through our offerings, the Board of Missions supports work in twelve small congregations in the United States and Canada.

By means of a bequest of \$90,000 designated for foreign mission work, the Convention “resolved that the Board of Missions resume calling a second foreign missionary” to work with Missionary Koenig in the far-flung efforts in India and Africa. The Convention also thanked God “for the Christian message ably shared abroad by the volunteers of the CLC Mission Helper Program.” The Board was encouraged to move ahead in its intention to “implement a Part-Time Visiting Foreign Missionary Program.” This program encourages state-side congregations to allow pastors a leave of absence so they can assist the various church organizations in Africa.

The Convention was informed of the serious health problems of Mark Bohde, who with his wife has established an orphanage in Thailand. We pray that God would restore his health so that he continue the work. The Convention “resolved that the Board of Missions be encouraged to investigate opportunities for CLC mission work in Thailand.”

In connection with home missions, volunteers involved in the Traveling Vacation Bible School were thanked for their work. The Board was encouraged “to continue to pursue in an evangelical manner its ten-year self-support goal for our domestic mission congregations.”

Committee #4

Doctrine

No major doctrinal issues needed to be discussed. Regretfully, the Convention terminated fellowship with the Eglise Evangelique Luthérienne Independante de France since there has been no response to our efforts to contact them over the last three years. Joyfully, the Convention declared fellowship with the Church of the Lutheran Confession in East Africa (CLCEA). In response to a memorial asking for a study of the scriptural principles regarding the roles of men and women, local congregations and pastoral conferences were asked to study the issue. The 2007 General Pastoral Conference will also study the matter.

The Board has been working on updating the CLC’s “Statement of Faith and Purpose.” Since this extensive revision has not yet been carefully examined, its publication was not approved at this time. Copies of the previous third edition (which uses the NKJV Bible translation) are recom-

mended for use at present. Messiah Lutheran Church of Eau Claire is willing to provide copies of this third edition.

Committee #5

Finances

As usual, much time was devoted to matters of finance. A total budget of \$1,658,960 was adopted for the next fiscal year. This includes \$787,510 that is requested as free-will offerings from our members.

Small increases in salary compensation, mileage reimbursement, and retirement plan benefits were approved.

The Church Extension Fund (CEF) has proved to be a blessing through the years; this fund provides our church body with a ready source of funds when there are cash flow problems. Since there are requests for sizable loans of money at present for many large building projects, our members are asked to consider gifts and loans to this fund.

Committee #6

Membership and Constitution

Grace Lutheran Church, Fairbanks, Alaska, was received into membership, as well as five pastors and one teacher: Matt Gurath of Mapleton, North Dakota; Jay Hartmann of Fairbanks, Alaska; Eric Libby of Jamestown, North Dakota; Caleb Schaller of Lynnwood, Washington; Matt Ude of Millston, Wisconsin; Teacher Ryan Hammett of Watertown, South Dakota.

A change in Bylaw 12 of the CLC Constitution was approved. The adopted wording declares that “the Coordinating Council is designated as the Board of Directors of the CLC and



New ministers accepted: Matt Gurath, Matt Ude, Eric Libby, Jay Hartmann, Ryan Hammett, Caleb Schaller

remains advisory except in areas specified by the Convention or Constitution. The Coordinating Council is obligated to follow the Convention's directions and resolutions in carrying out its duties," etc.

The CLC Constitution on the right of appeal is still being studied and will come up again at the 2008 Convention.

Committee #7 *Academic Center*

Many decisions were made with reference to the planned Academic Center. Previous Conventions (2002 and 2004) had already determined that the needs of Immanuel Lutheran College called for such a center. Plans were drawn up but, as so often happens, these plans needed to be changed.

The ILC Long Range Planning Committee recommended that Ingram Hall be given a different purpose. It was recommended that the main library be moved from Ingram Hall to the Academic Center, and that Ingram Hall continue to provide seminary and college classrooms and office space for those working especially in the seminary and college departments. This recommendation was approved.

This meant that the plans for the Academic Center would have to be changed. The Convention approved Option #2 of the Building Committee supplementary report, which called for the razing of Northwest Hall, the Cottage, and Reim Hall, replacing them with one efficient facility—called “the Academic/Administration Building.”

As for projected cost, the floor committee's report said: “Today's estimated cost of the expanded Academic/Administration Building Project is \$2.84 million.” It is estimated that by 2009 the cost would be \$3.15 million.

During the discussion stirring thoughts and encouragements were



“The Cottage” shown here—Proposed site of the new Academic Center

given from some (very) young and some (very) old delegates (For example: What is the value of Christian education? How important is it that we provide a school for the training of the coming generation? Think of the founders of our school in the late 1950s who saw the need for a school and started it with limited financial resources. God blessed their endeavors and has continued to bless...).

“Resolved that the Coordinating Council implement the construction phase of the Academic/Administration Building Project as soon as feasible.” This was the close-to-unanimous decision of the Convention! Now it is necessary to convey the same sense of commitment to our members in our far-flung congregations.

The months ahead will be busy ones for the ILC Academic/Administrative Building Publicity Committee and the ILC Building Committee. May all of our members take this to the Lord in prayer and contribute to this cause as the Lord has blessed them.

Committee #8

*Elections, Appointments,
Miscellaneous*

(For Elections/Appointments, see table)

This committee studied reports from the ILC Endowment Committee and the CLC Foundation Board. The Endowment Committee suggested the establishment of a new endowment for the general expenses of our college. The committee, however, recommended—and the Convention adopted—the resolution “that we maintain only the three existing ILC-directed endowments, namely, the Student Aid Fund Endowment, the ILC Grant Endowment (also known as the Public Ministry

Preparation Endowment), and the ILC Scholarship Endowment.”

The committee’s recommendation that the CLC Foundation Board be dissolved was not accepted at this time; the matter was tabled to the next Convention.

“Top Priority”

The expression “top priority” was tossed around freely at this Convention. All agree that the top priority is our risen Savior Jesus Christ and His gospel. How best can we serve Him and how best spread His gospel?

Since the fields are “white for harvest,” it can be expected that there are many “top priorities.” In his closing remarks President Schierenbeck referred to a number of these...

+ A top priority: the Immanuel Lutheran College building project and everything that goes with it, including the generous gifts of our members as well as loans to the CLC Church Extension Fund, which may and should be able to supply the funds necessary to begin building.

+ A top priority: the building up of the Student Aid Fund Endowment, to make ILC more affordable to our parents and their children. What good is our school if we have no students?

+ A top priority: the building up of the Reserve Fund, so that fluctuations in student enrollment do not make it more difficult to administer the budget.

+ A top priority: the calling of a second missionary to foreign fields and the continued work of Missionary Koenig and all the leaders and pastors of the church bodies in other lands, who are our partners in bringing the saving gospel of Jesus Christ to those who do not yet know Him.



Convention in session

There are many things to pray for, many things to do, many opportunities to take advantage of. Now is the time!

The next synod Convention will be held, God willing, June 16-20, 2008 on the ILC campus. We might assume that the campus will look much different by then.

Our Convention has said what the

people of Jerusalem said to Nehemiah after he proposed his building project: "Let us rise up and build." Now it is for us under God's blessing to carry out the next sentence in Nehemiah's report: "Then they set their hands to this good work" (Neh. 2:18).

(We thank Prof. emeritus David Lau for submitting a Convention report to the Spokesman.)



**Top: Installation of newly elected officers and committee members;
Left: CLC Officers:
Secretary Eichstadt,
Moderator Nolting,
President Schierenbeck,
Vice President Bernthal**



CROSS PURPOSES



"Y'all Come!"

Our title is a folksy Texas and southern invitation. It is an invitation that is hard to resist, especially when coming from a friend—especially a friend who has a reputation for throwing a good party.

In the mail we recently received an enticing invitation which, if one did not know better, would be hard to resist. Who would not want to attend a party which has “a live band with great music,” especially if one can place the children in “quality nursery care!” Who does not want to party, knowing that there is “a FUN, safe, and secure learning environment for KIDS,” while adults can engage in discussion of “RELEVANT and PRACTICAL topics”? It is a party, we’re told, where one can expect “people taking God seriously,” with “us taking ourselves less seriously.” Finally, the clincher is that you will have “at least 67.6% more fun than anything else you plan to do on Sunday.” The message you will hear is “slickly packaged, but not sugar-coated.” It is promised that at this happy-time church you will “find God” as well as “freedom.”

This is the theological climate in which we exist today. We could hope that such “come-ons” are few and far between, and that this is an anomaly. Sorry.

Increasingly, church groups are hesitant to teach what God’s Word

says about sin. The Law of God is seen as too harsh and demanding, and certainly they do not want to speak of the condemnation of sinners who walk according to their own imagination. Being dishonest with their hearers, many churches prefer to speak of a good time, tickling ears with suggestions that religion is really all about getting ahead in life, getting rich, personal relationships, social justice, enjoying life more, saving the environment, and people feeling good about themselves.

This type of message is appealing also to us as human beings—except that the Word of God has taken us captive!

From the Word itself, we know that life consists of more than the subjects so dear to happy-time churches! Real life is lived under the burden of sin and the specter of judgment. To suggest less or to skirt the truth is dishonest. Honesty about the human condition—and judgment upon sin and the sinner—is not pleasant, but the consequence of dishonesty is worse.

Listening to the Word, we find something else—something extremely comforting. There is something greater than sin! It is God’s love and grace! It is the reality of the atonement paid by the Lord Jesus Christ and the reconciliation achieved by Him for all sinners upon the cross and

confirmed by His resurrection.

Proclaim Both Law and Gospel!

The subsequent commission of our Lord to the Church is that this gospel of salvation be proclaimed. That gospel does not give a world(ly) view but a heaven(ly) view. It creates anticipation, fulfillment, joy, and happiness in the hearts of those who recognize that life on Earth is but a pilgrimage, and whose focus is heaven.

As children of God, we gather together Sunday after Sunday in fellowship around the Word and Sacrament. Frankly, we should be upset with churches who—using Christ as a cover—deceive people into thinking that the measure of life is finances, social status, fun, and other material things. Facing the reality of judgment at death, it is hardly relevant to remind a dying person that in his church he had 67% more fun than anything else he could have done on Sunday.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.... And every one that hears these sayings of mine, and does them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

On the other hand, “...whosoever hears these sayings of mine, and does them, I will liken him unto a wise man, which built his house upon a rock: And

the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock” (Mt. 7:22-25).

Many congregations in our fellowship are small, and we thank God for the people that are in church each Sunday. We thank God the Spirit for each believer who believes in and confesses Jesus Christ as God and Savior.

We are not in competition for numbers, as though numbers is the purpose of the church. We have no desire to keep up with churches that spring up over night and have hundreds of people, if that is accomplished by sacrificing faithfulness to the Word of God.

We do not want to be part of the common denominator religion of our age. To do so would be neither wise nor safe—inviting God’s judgment, not fun!

“Y’all come” is a friendly invitation. But it is laced with the poison of death when those who attend are fed the mush of human wisdom, materialism, and self-gratification.

God’s will is that all people be saved and come to the knowledge of the truth (1 Timothy 2:4). That means preaching and teaching the whole counsel of God—both law and gospel! It means faithfully exercising ourselves in the means of grace!

If that is what we are about as a church, the Lord will bless. If we engage in a popularity contest with those who speak enticing words but deny the gospel, we serve best if we are not!

Let us extend the “Y’all come”—and with those who do come, let us share the full counsel of God and the blessings of the gospel, “the power of God unto salvation” (Rom. 1:16).

—*Pastor Daniel Fleischer*

—The Bread of Life—

Daily Bible readings for home devotions

October, 2006

We have learned the theological significance of Jesus' life, death, and resurrection through the Spirit's inspired message to the Romans and Galatians. He also strengthened other Christian congregations to live under God's grace in Christ. May the Spirit likewise bless our devotion to His Word!

<u>Date</u>	<u>Reading</u>	<u>Thought gleaned from the text</u>	<u>Hymn</u>
1	1Cor.12:1-11	Holy Ghost, (come) with power divine	234,1-3
2	1Cor.12:12-30	God builds the body from many parts	234,4-6
3	1Cor.13:1-13	Let us test our motivation in everything	464
4	1Cor.14:1-19	Preach in the language of the people!	446
5	1Cor.14:20-40	Let all be done in an orderly manner	215
6	1Cor.15:1-19	He was seen! He was seen alive!	205
7	1Cor.15:20-34	Death was an enemy felled by Jesus	187
8	1Cor.15:35-58	How? Well, to be more specific...	206
9	1Cor.16:1-12	Weekly, percentage-wise, per ability	400
10	1Cor.16:13-24	Let all that you do be done in love	495

In Second Corinthians, Paul pursues a defense of his work as their pastor, an unpleasant endeavor—but necessary in order to defend God's Word, which he preached to them. He handled this issue with courage and love.

11	2Cor.1:1-14	Our burdens and troubles for His purposes	423
12	2Cor.1:15-24	We are fellow workers for your godly joy	408
13	2Cor.2:1-17	An excommunication that led to repentance	325
14	2Cor.3:1-18	Our ministering sufficiency comes from God	398
15	2Cor.4:1-18	We are earthen vessels, not crackpots	263
16	2Cor.5:1-11	We walk by faith, not by sight. (You too?)	119
17	2Cor.5:12-21	God was in Christ, reconciling the world	41
18	2Cor.6:1-10	Look, today is the day of our salvation!	29
19	2Cor.6:11-18	Fellowship with God vs. service to demons	316
20	2Cor.7:1-16	Who told you of our godly conduct?	409
21	2Cor.8:1-15	God comes first; then comes our neighbor	96
22	2Cor.8:16-24	Christian contributions come from love	439
23	2Cor.9:1-15	God gives enough for every good project	384
24	2Cor.10:1-18	Christian (pastoral) methods are not selfish	365
25	2Cor.11:1-15	Who were imposters, and who genuine?	451
26	2Cor.11:16-33	Paul's "bragging" credits God's grace	374
27	2Cor.12:1-10	And God anchored Paul with His grace	373
28	2Cor.12:11-21	Paul's ministry bore God's thumbprint	353
29	2Cor.13:1-6	Examine . . . whether you are in the faith	350
30	2Cor.13:7-14	Do what is honorable . . . for the truth	338
31	Reformation: Gal. ch. 3: Justification via faith, not works		240

Meet Pastor Matthew Ude

I have heard comments that, growing up as a “Pastor’s Kid,” I should have a better idea of what it is like to be a pastor. But my childhood was just like any other—a child will be a child, we are told, but a child with eight siblings has a far greater opportunity to show his immaturity, and I suppose I too made use of it.

Nevertheless, by the grace of God, I survived, as did my parents. In addition, the desire to serve God in the Public Ministry—which, I recall, began at least before the second grade—survived too.

To that end, after the completion of High School at Immanuel, Eau Claire, Wisconsin, I began my training in the “pastor track” at college and seminary on the same campus. I might say, I ran with many with whom I plan to continue, joyfully, to run into through the coming years.

There may be good reasons for young people to remain near home during the early years, but it seems to me that those who do will never completely comprehend the full spectrum of blessings which can be received at our Immanuel schools. Those blessings begin and end with the opportunity to learn about God and His will in connection with all school subjects.

Having completed three stints of schooling at Immanuel, after graduation this past Spring I was called as pastor to Trinity Lutheran Church, Millston, Wisconsin, where I will be using my God-given abilities and opportunities to distribute the Word of God.

If asked about a hobby, I might say “computers”; if asked about a passion



Prof. John Ude, son Matt

other than the saving Word of God, I would answer “books.” In both cases, it is sometimes difficult to determine what is done for my own pleasure and what is done for the sake of my pastoral calling.

May the Lord continue to bless all who minister in His Name. May one thing never change at any age—the teaching of His pure and complete Word by faithful ministers.

We thank Pastor Ude for submitting some personal thoughts by which he might be introduced to you, our readers—Editor



Announcements

Ordination/Installation

In accord with our usage and order, Matthew Ude, who was called by Trinity Evangelical Lutheran Church of Millston, Wis. to be its pastor, was ordained and installed on June 11, 2006. A number of Pastors and Professors were able to be present and to assist in the laying on of hands.

—Professor John Ude

Minnesota Pastoral Conference

**Berea Ev. Lutheran Church
Inver Grove Heights
October 10-11, 2006**

Agenda:

1. New Testament Exegesis: 1 Timothy 1ff.
—Pastor John Hein
2. Old Testament Exegesis [Series]: The “Servant Songs” of Isaiah (Isaiah 49:1-13)—Pastor Paul Nolting

3. Isagogical Study of Revelation—Pastor Theodore Barthels
4. Copyright Law in churches and Reporting obligations of the Pastor—Pastor Bruce Naumann
5. Differences between a weakness of faith and despising the means of grace—Pastor Wayne Eichstadt
6. Excommunication & Termination of Membership in regard to the Appeal Process—Pastor James Albrecht
7. Review of a book on Homiletics—Pastor John M. Johannes
8. The “Living God” in the Old Testament—Pastor Norman Greve
9. A Synopsis of CLC material regarding the Roles of Man and Woman—Prof. Em. David Lau

Chaplain: Pastor David Schierenbeck

—*Pastor Rick Grams, Secretary*

West Central Pastoral Conference

**Prince of Peace Lutheran Church
Hecla, South Dakota
September 12-14, 2006**

Agenda:

1. Old Testament Exegesis, Malachi 2:10ff—Pastor Nathan Pfeiffer
2. New Testament Exegesis, Romans 9:25ff—Pastor Matthew Gurath
3. How can we determine whether an Old Testament command applies to New Testament Christians (with specific reference to Genesis 1:22—“Be fruitful and multiply”; Does this apply to believers today? If so, how/why? If not how/why not?; Is it sinful to refuse a blessing from God?—Pastor Timothy Wheaton
4. What does God’s Word say about debt, being in debt, and borrowing money? (How much debt is poor stewardship, if at all?)—Pastor Michael Roehl
5. The Review of Intertestamental Jewish history; the origin, development, and orientation of the Pharisee and Sadducee parties—Pastor Andrew Schaller
6. Review of another controversy from Bente’s Historical Introduction and Book of Concord—Pastor James Naumann
7. A Study of Habakkuk (esp. applying his message to our day)—Pastor Mark Gurath
8. A Study of the Predestination Controversy—Pastor George Dummann
9. Conference Exegesis — why and how? —Pastor John Klatt
10. Homiletical study—Pastor Frank Gantt

Communion Service Speaker: Pastor James Sandeen

Chaplain: Pastor Peter Reim

—*Pastor Frank Gantt, Secretary*

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Roseville, MN 55113*

Pacific Coast Pastoral Conference

**Holy Truth Lutheran Church
Ketchikan, Alaska
September 12-14, 2006**

Agenda:

1. New Testament Exegesis, 1 Peter 1:3ff.—Pastor David Fuerstenau.
2. Old Testament Exegesis (exegete’s choice)—Pastor Caleb Schaller.
3. Book Review of Walther’s *Law And Gospel*, Thesis XI—Pastor Paul Naumann
4. Book Review of *Love and Respect* by Egerich—Pastor Delwyn Maas.
5. Contemporary Worship Music—Pastor Paul Krause.

Chaplain: Pastor Terrel Kesterson

Communion Service Speake: Pastor Robert List

—*Pastor Terrel Kesterson, Secretary*

Dedication

Messiah Lutheran Church, Hales Corners, Wis. is dedicating its new classroom/fellowship addition and remodeled sanctuary on Sunday, October 1st, at 3:00 p.m. Prof. John Pfeiffer is guest speaker. A fellowship hour will follow.

—*Pastor Michael Eichstadt*

Cover: Matt Schaser