

LUTHERAN SPOKESMAN



The just shall live by faith — ROMANS 1:17

NEW KING JAMES VERSION



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The Lutheran Reformation

Luther's Reformation Treated the Disease!

Early in the recent swine flu outbreak, many people died because their doctors failed to recognize the illness until it was too late. The doctors treated a variety of symptoms such as nausea and diarrhea, but their treatments made very little impact on the disease itself.

Trouble was, they recognized and treated only the symptoms, not the disease.

The reformers who came before Luther essentially made very little impact on the Roman Catholic Church, except perhaps to demonstrate the power of the papacy in the process of stamping out efforts to reform her.

But why didn't previous reformers such as Wycliffe and Huss succeed? This writer would offer that their reforms were directed chiefly against outward abuses in the church, and thus they missed the real heart of the matter. They focused on such things as the abuses of wealth in the church, the sale of indulgences, and the worship of the saints.

Yes, these were contrary to God's Word; but what was the real illness behind the symptoms?

The real issues were of righteousness and God's Word; and Luther was the first one to get to the heart of the matter—questioning whether sinners are justified

before God by virtue of their own works or through faith that trusted in Christ Jesus alone.

Earlier reformers had pointed out errors in practice but failed to show that man's salvation was not by human works and efforts but alone through the works of Jesus Christ. Put another way, earlier reformers had treated the symptoms of the disease of work righteousness, rather than the disease itself.

For a long time Martin Luther attempted to treat the symptoms in his own life in his own way before God's Word revealed the correct diagnosis. Luther felt unrest over his relationship with God. He had been told that if he lived a good life, God would accept him. He fasted and prayed to the saints. He went on pilgrimages. He whipped himself in an attempt to get his life to conform to God's law.

Try as he might, however, Brother Martin couldn't shake the feeling that he was unworthy of the love of God.

It wasn't until he was directed to the

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gospel that Luther finally understood what the real problem was. The law proves that man can't please God because man in his sinful state can never please God. The law is not a means by which man can justify himself before God, for the law simply points out man's shortcomings. "By the works of the law no flesh will be justified in [God's] sight, for by the law is the knowledge of sin" (Rom. 3:20).

God Justifies the Ungodly!

The gospel, on the other hand, shows that God justifies the ungodly. As Luther learned from the Bible, those who are just and right before God are not those who are just and right by the law. Rather, as God's Word states, "The just shall live by faith [alone]" (Rom. 1:17).

Since man is unworthy of God's love, salvation can only be by God's grace alone. God's undeserved love for sinful man moved Him to send His Son Jesus into the world to suffer and die to pay for sin, thus doing for man what man was unable to do for himself—namely, become righteous and holy before God.

After the Holy Spirit revealed to Luther the loving Savior-God through the Word, and as Luther matured in his faith, it soon became obvious to the world that Martin Luther had been established by God as the one through whom He would restore the gospel to the Christian Church. Even as it is written of Samuel, so it may be said of Luther, "...the Lord revealed Himself to Samuel in Shiloh by the word of the Lord. And the word of Samuel came to all Israel" (1 Sam. 3:19f).

Through the Word God called Luther to return His people to the Scriptures as the sole source of Christian teaching.

From the posting of the *Ninety-Five Theses* (1517), to the debate against the Catholics at Leipzig (1518), before the emperor at Worms (1521), and in all his writings Luther used Holy Scripture to answer every charge the Roman Church leveled against him. From Scripture Luther showed again and again that no matter what the so-called church fathers had written, no matter what any pope or church council had said, yet the Bible says that eternal salvation is through faith in Jesus Christ alone.

This teaching struck at the heart of the matter!

And since Luther was finally treating the disease of work-righteousness, the symptoms were relieved as well—symptoms such as indulgences (which amounted to selling the forgiveness of sins), prayers to dead saints (which gave the idea that we cannot approach Christ, our Mediator, with our prayers), and purgatory (which alleges that Christ's sacrifice was not complete and that sinners have to make up for their sins after they die). Other abuses of Scripture were corrected as well (errors regarding the Lord's Supper, Baptism, marriage of the priests, and others). All of these errors and abuses were corrected through the use of God's Word.

That the Roman Catholic Church still holds to these abuses even after the Reformation speaks volumes on its attitude toward the Scriptures. God's Word is the only method the Spirit uses to convert sinners and make them believers in Christ. True Christianity can exist only where God's Word is taught and the sacraments administered aright. This is how Christ established His Church on Earth—through those who confess Him and His Word, as did the Apostle Peter: "You are the Christ, the Son of the living God" (Mt. 16:16).

And it is through that same Word that the Lord continues to build His Church

here on Earth. As He used His Word to establish Martin Luther as a preacher of the gospel, so Christ used the Word to establish the Lutheran church and still

today uses that Word to preserve His Church of believers.

—*Pastor Joel Fleischer
Marquette, Michigan*



The Lutheran Reformation

Reformation: A Change You Can Live With

Martin Luther was a man truly in need of a change—a change of heart and direction.

Luther was also a man of his times and of his environment. He had been brought up and thoroughly trained in the Roman Catholic doctrines, believing that the teachings of the church and the pope were to be regarded as on a par with or even superceding those of the Scriptures themselves.

Yet the years that Luther spent as a priest and professor of Roman Catholic dogmas were not peaceful ones. On the premise of “How much is enough?”, his restless spirit continued to wonder and to doubt its own salvation.

Just how much goodness need one do in life in order to amend one’s sins? How much should or could a person do in order to please an angry God?

All the advice and counsel Luther received and all the soul-searching he went through seemed to lead only to even darker thoughts and despair. If he was ever going to survive self-loathing and doubt, it would take an act of God—it would take a miracle to change him.

Don’t we too have our moments of self-doubt? We also may experience times of depression and feelings of low self-worth. A guilty conscience over our daily sins can threaten to drive us to rack and ruin. Our outlook and attitude need to be changed.

Fortunately, God has stepped in to act in our lives—He has saved us with a miracle! And the agent of this miracle is the same one which helped Luther—the Holy Scriptures!

As Luther immersed himself deeper and deeper into the Scriptures, the Holy Spirit was able to shake him awake. Luther once stated, “If you picture the Bible to be a mighty tree and every word a little branch, I have shaken every one of these branches because I wanted to know what it was and what it meant.”

When we leave our preconceived notions and prejudices at the door and simply allow the Spirit-intended meaning to come forth, we can’t help but see the great blessings God’s Word has to offer us. Then too we come to realize that God’s Word truly brings peace and comfort as we realize that our sins are forgiven in Christ.

The Word of God —a Miracle!

With Luther’s reestablishing the Holy Scriptures to their rightful place as the foundation for man’s salvation—“through Scripture alone” (*sola scriptura*)—then the equally necessary teachings of “by grace alone” (*sola gratia*) and “through faith alone” (*sola fide*) could be revealed unimpeded to the church.

What a glorious miracle! The pure

Word of God, hidden away beneath the trappings of man's invention, was now re-revealed in its truth and purity!

Truly, this was a time when the truth of this Scripture was shown forth: "Mercy and truth have met together; righteousness and peace have kissed" (Ps. 85:10). Since all of us were guilty before God—transgressors of His every commandment—nothing could save us but God's mercy.

The grace and mercy we receive in Christ are the truth of God. Nothing we do or say can change this fact—we have been forgiven! Christ has removed our transgressions from us! Mercy and truth have met together! Christ's righteousness is ours!

With the removal of our sins and with the righteousness of Christ covering us, we have the kiss of true peace bestowed upon us. It is truly the peace that reigns between God and His children.

So many in this world still do not know the true mercy, truth, righteousness, and peace the Bible has to offer. Unfortunately, some have made up their minds as to who they think God is and what His Word is about. Even many denominations leave their members in doubt by preaching a muddled view of the Scriptures.



Thanks be to God for His servant Martin Luther who used the Scriptures as his guide to change his direction and to lead others to the truth as well!

During this Reformation season, what a perfect time to renew our efforts to study and delve deeply into God's Word, and also to share with everyone we meet its life-giving message of sins forgiven!

—*Teacher David Bernthal*
Fond du Lac, Wisconsin



HOLY SCRIPTURE

God's Word is Eternal Truth

"The entirety of Your word is truth, and every one of Your righteous judgments endures forever" (Psalm 119:160).

Many people enjoy learning about and preserving the customs of their ancestors. They regard such things as a heritage worth preserving.

As Lutherans we also have a heritage

and it is one that is very much worth preserving. This is why we take a Sunday each year to remember and celebrate the Reformation. We do so to remember our Lutheran heritage and to ask the

Lord to preserve it for us and for future generations. We take time to learn about the work of our spiritual forefathers. In our Reformation services we also sing some of the old Lutheran hymns of which the Lutheran church has a rich heritage.

But our reason for doing all this is not merely an interest in things of the past. We are not like people attending an ethnic heritage festival who tomorrow will put away their costumes and go back to the modern world. We value the Lutheran Confessions, the Lutheran order of service, and the Lutheran hymns because they are all thoroughly grounded in the Word of God.

It is for this reason that we make an effort to preserve these things. Their message is the eternal gospel of salvation by grace through faith in Jesus Christ—as true and as relevant to life today as it was over 400 years ago. The heritage that we celebrate is the heritage of the gospel.

One passage of Scripture that praises this heritage is Psalm 119:160: “The entirety of Your word is truth, and every one of Your righteous judgments endures forever.”

Truth!

The psalmist says that God’s Word in its entirety is truth. Luther’s German translation goes something like this, “Your Word is nothing but truth.”

Every word of Holy Scripture then is completely reliable. We can depend on Holy Scripture because it is God’s Word; it comes from God’s own mouth. Therefore we can—indeed, we must!—believe it. We can put our faith in what it says. Yes, we can place all our hopes in it. We can order our entire life according to it. The words of Holy Scripture are the

standard by which all other words must be judged.

Holy Scripture itself is not to be judged, for it is God’s Word; rather, it is the judge of all human words and deeds. This is so regardless of how much people try to sit in judgment on the Word, criticize it, or substitute their own ideas for it.

Enduring Forever!

The sentence that follows adds the thought that the Word of God is eternal. “...Every one of Your righteous judgments endures forever.”

As God is eternal—as He is God from everlasting to everlasting (Psalm 90)—so His Word is eternal. As God does not change, so His Word will never change. It will stand forever.

The holy standard of God’s law will not change. Man may come up with a new morality; human ideas about right and wrong will change (as we have seen in our own lifetime); but God’s “Thou shalt” and “Thou shalt not” will stay the same, condemning human sin. And this will be so, no matter how much man denies it or ignores it.

At the same time, the promises of God and the Good News of the gospel will never change. The precious words of Jesus that “whoever believes in Him will not perish but have everlasting life” (John 3:16) will never change; they are eternal. Whoever takes hold of these words in faith will be saved; today, tomorrow, a hundred years from now, and as long as the world continues.

God grant us the grace He granted Luther and others, that we may rejoice in God’s Word as eternal truth.

—*Pastor John Klatt*
Rapid City, South Dakota

ANNIVERSARYHISTORICAL FACT:

The first colloquy in the CLC took place at the constituting convention in Watertown in 1960. The results were reported as favorable, and a young man just graduated from the Wisconsin Synod Seminary was declared eligible for the ministry in the CLC. The young man was David Lau.



A Reformation Message from our CLC President—

Luther's Conservative Reformation

In his book *The Conservative Reformation and Its Theology* Charles Porterfield Krauth has much to offer concerning the need for balance in the reformation of the church.

He points out that there are two opposing forces at work: the conservative which desires to secure the present by fidelity to the results of the past; and the progressive which looks out in hope to a better future.

"Reformation" is the great synthesizer of these two principles. Conservatism without appreciation of the gospel may end up being legalism. Progress without conservatism may end up becoming a radical denial of all truth. Reformation is the means by which we hold on to the good of the past and yet progress into the future. Reformation implies that there are no absolutely fresh starts. Reformation builds on the old while removing the wood, hay, and stubble from what went before.

Krauth describes this balance as a "conservative reformation."

The conservative reformation cuts through the underbrush of outward rites and ceremonies to the heart of the issue—salvation by grace alone through Jesus Christ. Both of these forces (faithfulness to the past and relevancy for the present) are necessary to a faithful confession of Christ and the truth of His Word.

The genius of Luther's work was the balance he preserved by the power of the Holy Spirit. This gospel-balance enabled him to fight Rome's errors without abandoning the truth of God's Word to the radicalism of men like Erasmus or Zwingli.

This conservative, gospel-centered reformation approach was revealed after Luther had been declared an outlaw by

the Congress at Worms in 1521. His followers spirited him off to the Wartburg for safe-keeping.

During Luther's absence from Wittenberg, Carlstadt tried to introduce radical and drastic changes too rapidly. He forced the people to give up partaking of only the bread in the Lord's Supper. He removed pipe organs from churches, broke the statues and stained glass windows in churches, and discarded clergy vestments.

These fires of unbridled enthusiasm ("Schwaermer") were fed by the so-called Zwickau prophets who arrived in Wittenberg in December of 1521. Carlstadt accused Luther of failure in not going far enough in his restoration of the customs and institutions of the early church. Carlstadt also tried to enforce the provisions of the Old Testament law.

Real Relevancy!

Luther left the safety of the Wartburg and returned to Wittenberg in March of 1522. He preached a series of eight sermons to counteract the radical approach of Carlstadt and the Zwickau prophets. After careful study and thought, Luther emphasized that Christians cannot resort to force to accomplish reform. He emphasized that the Word of God and the gospel alone could accomplish the needed reforms.

Luther carefully laid out the principle that the Old Testament laws applied to Old Testament Israel and not to New Testament Christians. He also pointed out that religion and New Testament worship had many *adiaphora* (things which are neither commanded nor forbidden by God). He preached that marriage, burial, monastic vows, liturgical forms,

and language are all in this category of *adiaphora* in which people have free choice. Luther also counseled that the church should proceed slowly because of the weakness and ignorance of the people.

In summary, Luther's approach was gospel-oriented. He believed that the gospel alone could change the hearts of people, and that the gospel would lead people to transform their love for Jesus into acts of love toward others. For Luther all outward forms and practice were useful only if they enhanced the preaching of the gospel. He taught that unless practices actually obstructed the gospel message, they need not be rejected.

In our day we face many questions in regard to liturgy, worship, language, customs, and so on. As we seek to address these matters, we would do well to be faithful to Luther's emphasis

on the gospel and a conservative, ongoing reformation. We will want to hold on to what is good from the past while remaining open to change.

We also will be careful about giving offence—understanding the effect our actions may have on those who may not have arrived at the point where we are. If we tie the gospel to certain outward rites and forms, we will lose the essence of that gospel.

This gospel-balance is necessary to fight the errors of the “enthusiasm” of today's evangelical/fundamentalist movement without abandoning the truth of God's Word to the radical liberalism of modern Christianity.

Let our prayer ever be: Lord, give us faithfulness to the past and thus real relevancy for the present.

—**Pastor John Schierenbeck**
Winter Haven, Florida



The Discourses of Christ ***Coming of the Kingdom—Luke 17:20-37***

Anticipating the Kingdom

The Jews who surrounded Jesus during His ministry, friend and foe alike, were eagerly anticipating the coming of the kingdom of God. However, there were also a great many misconceptions concerning the nature of the kingdom as well as its coming.

In this section of Luke's Gospel we see how some of the Pharisees asked Jesus when the kingdom would come. When Jesus answered, He not only addressed the question of the kingdom's timing but also seized the opportunity to encourage His disciples to be prepared for that coming.

Both statements also speak to false notions concerning the nature of the kingdom—notions that are still prevalent today and which can rob Christians of the hope and comfort that is theirs in the coming of the kingdom.

In His answer Jesus turned the Pharisees' attention away from the physical, temporal ideas that dominated their thoughts. God's kingdom is not a political kingdom with physical borders that shall rise to military dominance in this world.

This remains true today. As we watch the news out of the Middle East, we shouldn't be trying to calculate exactly how these events will lead to Israel's rise to power on Earth, thus supposedly instigating Christ's return.

The Pharisees were looking elsewhere for the kingdom—when Jesus, the King of the kingdom, was standing right before them! The kingdom was already among them, and it was there in the person of Christ Jesus.

The kingdom is a spiritual kingdom in which Jesus reigns among us with His

grace and power. He rules the world. He directs the course of human events for the advancement of His gospel, and so that His rule of grace within the hearts of men might prosper and grow.

That is how Jesus has come to us and brought us into His kingdom—that we might be comforted by His love and forgiving grace. He also directs us with His grace that we might live as citizens of His kingdom. No matter what is going on in the evil world around us, we can be reassured by the fact that the kingdom is among us also.

The Cross Offends!

At the same time we also anticipate with eager joy the coming of the kingdom of glory. For the kingdom to be established it was necessary that Jesus should suffer. His suffering would also bring rejection by many.

Again, that hasn't changed. Still today many find the cross of Christ offensive. Many of this world have no desire for a Savior whose suffering was necessary to atone for their sins.

The kingdom of glory rises from the Savior's tomb. Jesus was exalted to the right hand of God and shall come again. As children of God we eagerly anticipate that day, for it shall be a day of deliverance from the sufferings of this present world; it shall be the day of our final redemption.

Jesus' words direct us away from attempts to calculate the time of His reappearing, and they direct us instead toward a readiness of mind and heart.

We are to live in repentance. This means that we shall confess our sins and cling continually to the forgiveness that is ours in Christ. We shall walk in His ways, living "in holy conduct and godliness, looking for and hastening the coming of the day of God" (2 Pet. 3:12).

The Day is coming. Jesus assures us of that and until that Day arrives, we should expect that life is going to go on just as it has in the past. As it happened

with Sodom in the days of Lot, and as it happened in the days of Noah leading up to the flood, so it will go in the days leading up to Christ's return.

All the normal activities of life will continue; when the final hour comes, it will come suddenly. Instantly, all will know and see the Lord's appearing, with no time left for preparations.

Then it will be time to look up—time to be with the Lord. And the Lord shall receive His believers to Himself. He knows those who are His (2 Tim. 2:19). On that Day, wherever we may be, He will take us out of the world. While that will signal the end of this world, His children will be called—together with those who have fallen asleep in Jesus—to meet the Lord in the air. "And thus we shall always be with the Lord" (1 Thess. 4:17)!

What a glorious prospect to anticipate with eagerness and joy! This is something to live for! This is the hope and the glory that Christ has won for us by His death and resurrection and which He has reserved for us in heaven.

Even so we pray, "Thy Kingdom come."

—*Pastor Theodore Barthels*
Austin, Minnesota



Pastors Luke Bernthal, Houston, Tex. (top) and David Schierenbeck, Inver Grove Heights, Minn. deliver essays to the CLC General Pastoral Conference at ILC, June 2009



The Psalms—The Christian's Prayerbook

(Please read Psalm 26)

We Walk in Danger All the Way

Have you ever been man-tracked?

I'm prompted to ask this question because of a TV program called Man-tracker. It's a reality game in which two willing participants (the prey) try to reach their cross-country goal while being hunted by the man-tracker. They have a compass, a map, and a two hour head start; the tracker has a local guide to assist him, horses, and a somewhat disconcerting steely-eyed stare.

The prey may start out with energy and confidence, but once the man-tracker has determined their general direction, it's easy for him to harass and ambush the weary prey.

So...have you ever been man-tracked? We know King David was—especially by his enemy Saul.

It is suggested that David wrote Psalm 26 after being tracked and hunted by his own son Absalom. That, of course, was no game, but a serious life-death issue. And there were others who constantly maligned David, seeking his disgrace and downfall.

Little wonder then that David should plead with the Lord to examine and vindicate him. In pleading his innocence, David was not boasting that he was without sin but that he trusted in the Lord, and that he had done nothing to deserve the continual hatred of his enemies. In support of loyalty to his God, David mentioned his faithfulness in worship and his abhorrence of ungodly men and their wicked ways.

Martin Luther applied this psalm mainly to the gospel of God's Word and those who proclaim it. For where the Word is heard and proclaimed, there Satan never takes a rest. He tracks and ambushes, harasses and scatters those

who love the Word. With his posse of false teachers employing lying tricks, under the guise of love and truth Satan seeks to destroy God's Word and His Holy Church.

We understand it can be no other way. If the faith-tracker and his world hate Christ, they will surely also hate the Lord's followers.

Christ and His Church —our Refuge!

But while David and all faithful Christians confess their sinfulness before God, they also know that their proclamation of the gospel comes by the Spirit's inspiration and is, therefore, true and right—no matter what the accusations.

"I have walked in Your truth...I have loved the habitation of Your house and the place where your glory dwells." The place of God's revealed glory on Earth is chiefly in the preaching of the pure gospel and the obedient administration of the Sacraments in accordance with Christ's instructions.

This is both the mission and the evidence of Christ's Church on Earth. It is in His Church that sinful eyes see the loving kindness and mercy of God in the forgiveness and life He offers through the righteous life, the atoning blood-letting, and the gloriously arisen Son.

It is against Christ's Church that Satan and his posse attack with sinister schemes and unrelenting purpose, for they are determined that no one should reach the finish line of faith. But Christ is the Good Shepherd and His Church is a Refuge against which the gates of hell shall not prevail!

While man-tracked and soul-tracked, David knew God as his Redeemer and Liberator. He had been chased over rough rocks and through thorny places, but he was confident that when God gathers up the bundles of weeds for final judgment, he would not be among them.

Once again—have you ever been man-tracked? Indeed! Every Christian believer on Earth has been tracked and persecuted for no other reason than his or her faith and integrity in Christ.

It seems so unfair, yet our Lord's suffering and death in our behalf was

the ultimate in 'unfair.' Through Christ we have redemption and can look with confidence to our goal at the end of the road. With our eyes on the Good Shepherd and our hearts in His Church, no man/soul/faith-tracker will ever take us unawares.

With our feet on pleasant, grassy ground, we join David and the whole congregation in forever praising and thanking the Lord.

—*Pastor David Fuerstenau
Ketchikan, Alaska*



Old Testament Bible History "All History is GOD'S STORY!"

Jacob returns home via God's bridge over troubled waters

No. 16 in series: Genesis 29-32

The sacred text of Genesis 32-35 reads like chapters in a novel, and today we will explore a few salient points of this portion of God's Word. Lord, bless our meditation!

First, Jacob is returning from where? From twenty long years of hard labor up in northern Syria, where he was on the receiving end of Laban's underhanded business dealings. In that far country he had fathered eleven children with four wives, had become a prosperous rancher, and life was good—but only because God was on duty, honoring His pledge, "I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you..." (Gen. 28:15).

But the old breach with Esau had not been healed, and that was the thorn in Jacob's conscience, for he pictured his estranged brother waiting for him with murder in his heart and a club in his hand. Troubled waters, indeed!

Nonetheless, Jacob was intent on going home at any cost, and the night before he crossed the Jabbok River into Esau-land,

he trembled with dread that Esau was still primed for bloodshed. What a blessing it would be if Esau had experienced a change of heart somehow during the past twenty years! If only God would bring Esau around!

"Please, Lord, have mercy on me!" For long twilight hours Jacob trembled in anguished longing for a better tomorrow, all the while realizing that he did not deserve special treatment from God or man. He had good reason to bow before God and confess, "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant" (32:10).

Dear reader, here are the solid stepping-stones for crossing life's troubled waters! First, approach God with your best reason for needing His help: "I am not worthy!" Then put your best offering before Him: "The sacrifices of God are a broken spirit, a broken and a contrite heart—these, O God, You will not despise" (Ps. 51:17). Then, depending on His loving heart and strong hands, step out with confidence



onto God's stepping stones over your own personal troubled waters.

Of course, you must have the right and true knowledge of the God to whom you are appealing—not an impersonal cosmic force or a generic deity, but the God whose blueprinted plan of salvation included Abraham and Isaac as His agents to reclaim Adam's sin-ravaged children. Jacob had all this in mind when he appealed to the "God of my father Abraham and God of my father Isaac, the Lord who said to me, 'Return to your country and your kindred, and I will deal well with you'" (32:9).

Relying on God's Word!

Now, the second point is that Jacob did not take one step across his troubled waters without God directing him to do so. God had directed him onto the first step: get away from Laban's influence; so Jacob did. God directed him to the second step: return to his parental home;

so Jacob was en route homeward. God had given His word for all the following steps: "I will deal well with you"; so Jacob stepped forward, relying on God's word.

That still brought Jacob face-to-face with the troubling problem of Esau, but Jacob had the proper way to cope with that, too. "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children. For You said, 'I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.'" Jacob laid his problem before God and then asked God to keep His word to make all things work out together for his good.

We already know that God took care of reconciling these brothers, but we linger over the way God worked it out; it is wonderful to contemplate.

After he crossed the river, Jacob labored all night in prayer—wrestling with God.



Conference Ministers: Pastors Neal Radichel (Chaplain), Mark Gurath (Communion service preacher), Scott Schiermeister (Liturgist), David Schaller (Organist)

***CLC General Pastoral Conference
on the campus of Immanuel
Lutheran College, Eau Claire,
Wisconsin, June 16-18, 2009;
Backdrop: New Academic Center
up the hill!***

At daybreak he was strengthened with the assurance that he had prevailed with God (32:30), and only then was Jacob prepared to face Esau. With wives and children behind him, Jacob “bowed himself to the ground seven times, until he came near to his brother,” mindful of God’s promise of divine protection and of his own unworthiness—while we cast an uneasy sidelong glance at Esau’s detachment of 400 men (32:6).

What happened next can be attributed only to God’s grace and mercy, for Esau “ran to meet him, and embraced him, and fell on his neck and kissed him” (33:4).

We read it over and over, for it is so heart-warmingly wonderful.

What had happened to Esau to make him treat Jacob as a dear brother whom he had missed for twenty years? Surely, he had grown older and wiser—but God had done more. God had worked in him the miracle of cleansing him of his dark hatred; God had fostered in him a forgiving heart; God had accomplished

the miracle of conversion (no less) upon Esau’s soul! Under God’s nurturing, Esau had become a Christian gentleman!

If we momentarily avert our eyes, it is because we “rejoice with those who rejoice, and weep with those who weep” (Rom. 12:15). We rejoice, for in these two men God’s will was fulfilled: “Have compassion for one another, love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing” (1 Pet. 3:8-9). On the sidelines we weep over the loss of their being separated for so many years.

The rest of chapter 33 details their generous love for one another (vv. 8-15) and their reluctance to part. Finally, at day’s end and with their troubled waters safely crossed, Esau trekked homeward, while Jacob headed west toward Shechem (the site 32 miles north of Jerusalem later renowned for Jacob’s well). God had

brought them to a blessed reunion, and they would never be the same!

Chapter 35 records more of God's stepping stones across life's troubled waters as Rachel is taken to heaven and Jacob arrives safely at his ancestral home. As this portion of the narrative winds down, it came time for Isaac to be "gathered to his people" in the family cemetery plot at Machpelah (45:30). We are pleased that Esau made the long trip from the South to join Jacob in this final tribute to their beloved father (35:29); "and his sons Esau and Jacob buried him" (35:29).

Troubled waters are no obstacle to

our loving, forgiving, generous Father in heaven, for He has provided Jesus as our Bridge, with whom and by whom we too shall reach His (and our) ancestral home.

*All praise to God, who reigns above,
The God of all creation,
The God of wonders, power, and love,
The God of our salvation!
With healing balm my soul He fills,
The God who every sorrow stills,—
To God all praise and glory! (TLH #19:1)
Amen!*

**—Prof. Em. Paul Koch
Eau Claire, Wisconsin**



Cross Purposes

CONFESSING THE TRUTH AND FACING THE CONSEQUENCES

There are consequences for telling the truth in society. Jesus told His disciples that they should expect persecution. "And you will be hated by all for My name's sake...A disciple is not above his teacher, nor a servant above his master" (Mt. 10:22,24).

We do not say this to lament our circumstances or to play the victim card. We say it simply because it is a fact and so that we are not surprised when persecution of whatever sort comes our way.

Jesus said of His disciples, "I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world" (Jn. 17:14). In His High Priestly prayer He prayed to His Father, "I do not pray that You should take them out of the world, but that You should keep them from the evil one" (v. 15). Thereafter the Lord prayed, "I do not pray for these alone,

but also for those who will believe in Me through their word" (v. 20).

Persecution of children of God is not something new—it came into the world with sin! Yet each generation needs to recognize the reality and be encouraged in the face of Satan's efforts.

The truth of the true and only living God—of the only God who exists, our Creator, Redeemer, and Sanctifier—meets with various responses. It either strengthens and comforts many hearts or in others it brings out the worst of the human condition.

Increasingly, Christ-believers are accused of hate crimes because they teach that salvation is by grace through faith in Christ Jesus alone; they believe that Jesus Christ, the Son of the living God, is the only Savior and the only way to heaven. He that believes in Jesus shall be saved; he that does not believe in Jesus is damned. That is what Scripture teaches

(1 John 5:11,12).

If one truly believes that Scripture is the inspired Word of God, how can a Christ-believer teach anything else? Teaching false doctrine is sin. It simply is not possible to compromise truth with its opposite. In every case where truth is compromised, error is the result!

Any departure from God's law is sin. A life of drunkenness and adultery is sin. Scripture says that the practice of homosexuality is sin (Romans 1:26,27). Scripture teaches that children are a gift of God, and that life is a time of grace. That time of grace begins with conception! Lack of respect for life in the womb is sin. Can we who are of God compromise with immorality and sin? Must we not speak out against it? Nevertheless, to society (tacitly if not overtly supported by government edict!) to speak the truth—God's truth—is hate speech.

The Standard is the Word!

Scripture says, "Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him" (1 Jn. 3:15). As children of God we take the accusation of being hate-mongers seriously in the light of what Scripture says. Yet we reject the accusation of the world which has no respect for God or His Word which is the truth. That which is sin is evil and vice versa. The standard for what is right and wrong—or for what is sin and not sin—is not the whim and wisdom of society but the Word of God. That which is contrary to God's Word is evil whether it be we ourselves or they of the wicked world who are guilty. Scripture says, "Everyone practicing evil hates the light..." (Jn. 3:20). We will consider the attitude and manner in which we speak;

yet speaking the truth is an expression of love and not of hate!

When we as Christians speak the truth of the way of salvation—or when we speak against evil and warn of those who pervert the truth to satisfy their perversions—the intent and purpose is not to encourage people to do physical harm to those caught in sin. It is not hatred when with Scripture we warn against social interaction with those who practice sin (as well as with their sin). We know that those who have no respect for God's Word may not be convinced, yet it is an exercise of true faith as a witness against sin as well as of true love for those caught in Satan's snare.

As those who have been redeemed from the consequences of sin through the Lord Jesus and as representatives of our Lord, we desire to share God's healing Word with people caught in sin but whose salvation the Lord desires.

Therefore, children of God will witness to the truth and speak against the perversions of society, even though we are fully aware of the hypocrisy and sin inherent in our own flesh as well as with an awareness of the fact that pride goes before the fall. We will ever confess with Paul, "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1:15). Nevertheless, by the power of the Spirit of God we will speak the truth in love with honesty and forthrightness.

Further, we can and must speak boldly of the grace of God which has redeemed us and which is offered in the gospel. We cannot apologize for the truth of the gospel. We cannot shrink from telling the truth even if telling the truth of sin and of grace invites the jeering, disdain, and false accusations of those who love darkness more than light. We will pray

ANNIVERSARY HISTORICAL FACT:

The Sleepy Eye recessed convention (Jan. 1961) authorized the Board of Trustees to accept the offer of transfer of Immanuel Lutheran College from the Board of Control, made up of members of Immanuel Lutheran Church of Mankato, Minnesota.

for strength to bear the consequences of telling the truth.

*Who clings with resolution
To Him whom Satan hates
Must look for persecution;
For him the burden waits
Of mockery, shame, and losses,
Heaped on his blameless head;
A thousand plagues and crosses
Will be his daily bread. (TLH #528:11)*

We have reason to be introspective. Jesus said, “And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more than they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell;

yes, I say to you, fear Him” (Lk. 12:4,5).

Finally, our Savior said, “...In the world you will have tribulation; but be of good cheer, I have overcome the world” (Jn. 16:33). There is a rest that remains for the people of God who faithfully speak the truth and bear the consequences. The blessing of God in Christ Jesus is greater than any evil consequence the world can heap on God’s children!

“The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid?” (Ps. 27:1)

—*Pastor Daniel Fleischer*
Corpus Christi, Texas



A Voice From the Past...

*Excerpt from a Reformation Sermon**

Sermon text: “Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.” (Jude 3)

...A great deal has happened since Luther’s day, for now again we are living in an age of false teachers. They are considerably greater in number and in strength than they were right after Luther had cleared the air and restored the gospel. For you will find that the pressure of false teachers grows as soon as the average Christian stops taking an active interest in the doctrines of the faith. That has been happening in our lifetime.

Seventy-five years ago our Lutheran parents were fully informed and interested not only in the Lutheran Confessions but also in the false teachings that were commonly encountered. Our parents could discuss these doctrinal differences and knew the right answers. When a pastor preached false doctrine, they noticed it in the sermon and could point it out. How different it is today! How many of you older Lutherans have lately read through your Catechism? You see what I mean. Under such conditions false teaching can easily creep in and has crept into many a church even of the Lutheran name, while the people who should know better do not pay any attention.

Our church and synod have so far preserved the full truth, but that is only because

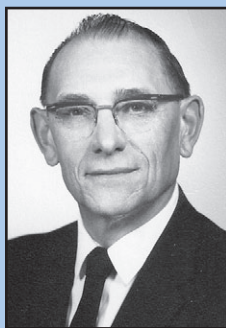
*SELECTED SERMONS of E. Schaller, Vol. II, The Trinity Season 2002, p. 167f by Professor Egbert Schaller, 1941; Sermon Outline: CHRISTIANS CONTENDING FOR THE FAITH; 1. We owe this letter of Jude to it; 2. We have our Lutheran Church because of it; 3. We have preserved the Truth to this day by it (Part 3. is reprinted here).

Editor's Note: *We have once again been presented with a gratis copy of the latest book of sermons by Prof. Egbert Schaller (see announcements section).*

As young collegians/seminarians we were privileged to sit at the feet of this man of God. In pulpit and classroom he clearly and powerfully bore Spirit-taught witness to the truth of God in Holy Scripture, the treasure chest of the only-saving gospel of Jesus Christ. Our recollection is that it was a holy treat to listen to his exposition of the Word.

In this 50th anniversary year of the CLC, we call attention to the fact that Pastor/Professor Schaller was one of the synod's founding fathers. Find here a sample of an E. Schaller sermon (taken from an earlier edition of his printed sermons).

Following in the train of such a clear spokesman of our Lord's pure Word, may we of the current generation heed Scripture's timeless admonition to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3).



Professor Schaller

there have been men who faithfully contended for the faith. People sometimes say that pastors argue much among themselves and criticize other churches not of their faith. That is true, brethren, and it is because of such pastors and leaders that we still have the Word of God among us in its purity. You may hear debates at conferences, sometimes over one word of Scripture. Those who are lacking in spiritual diligence will call that hair-splitting; but Luther was such a hair-splitter, and if he had not been, we would be lost in error and folly. A Scripture truth is like one stone in a dike; permit one doctrine—however small—to be pulled out, and the waters of Satan's lies will pour through the hole, ever widening it and finally flooding the Church. Only constant, watchful contending for the truth has prevented such a calamity among us.

The Lord does not want to have such diligent contending to be done by the few. Jude is addressing all the Christians when he exhorts us to "contend for the faith." We shall never preserve the precious heritage of the Reformation unless we all take our places on the walls of the Church to defend it. Do I hear you say that you cannot, for you are not well enough informed or instructed? Then it is time that you get busy and build up your own knowledge through the Bible and the Confessions of the Church. No pastor or group of pastors can preserve true doctrine and practice without the intelligent support of their people.

Let us lose what we have, take heed! Over the reach of the centuries comes the voice of God's spokesman Jude, bidding us to contend for the faith which was once delivered unto the saints.

Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word. (TLH #445:4)

ANNIVERSARY HISTORICAL FACT:

At the recessed constituting convention at Sleepy Eye, Minnesota, in January of 1961, the membership committee reported that 33 congregations had applied for membership in the CLC.



Surveying CLC History

From the 25th Anniversary Booklet (1985)

"Reflections...Projections"

Number ten: HUMBLE BEGINNINGS



Let us remember the humble beginnings of our church body as we face the future.

Back in 1960 many of our fellow-Christians, bereft of their houses of worship, gathered in places not usually thought of as places for Sunday services. Living rooms, double garages, store front locations, funeral parlors, and library basements were put into the service of the preaching of the Word.

Pastors and teachers in many cases took up secular employment in order to supplement the salaries their people were able to provide.

A deserted schoolhouse out on the "prairie" in Mankato became the location for the Christian instruction of our youth. Seminary classes were conducted in a room adjacent to the furnace room in Immanuel Church, while college religion classes were being held in the adjoining room. Students often walked to the school locations and wherever else the need required their presence.

Later, when the school was being set up in Eau Claire, we recall that only one student-owned car was on campus, and that one very seldom ran. In Ingram Hall the women slept on the floor for two weeks while waiting for the delivery of beds and mattresses. Classes and Chapel services were all held in Northwest Hall (formerly a carriage house and horse stable) while some students were housed in the former hay mow. The chapel room in Northwest Hall even served as the locale for a synod convention one year.

Well, it was all very humble, but few complaints were heard from old or young. People were willing to bear these burdens for the sake of truth.

Today we find ourselves in more fortunate circumstances. Isn't there a danger that now we take too much for granted and forget the rock from which we have been hewn? Can we remain faithful in days of prosperity as was the case in days of adversity? When we do, it will be only by the grace of God, for easier days carry with them their own temptations, and people may so quickly fall by the wayside, especially when they leave home base. It is so easy to forget past blessings and the lessons learned from adversity.

Let us remember and be thankful and act accordingly in home, school, and church.

—Professor C. M. Gullerud (1908-1995)



Professor Gullerud



Chapel Talk on Chapter Three of the book:

The Church of the Lutheran Confession—Fifty Years

Dear Friends in Christ,

Chapter One — The Grace of God.
Chapter Two — Confessional Lutheranism. Chapter Three — Synodical Conference Controversies. Yes, I am here this morning to tell you something about the third chapter of the history of our church body: the Church of the Lutheran Confession.

If you look at the very first page of *The Lutheran Hymnal* you hold in your hands, you will read that it was published by the synods of the Synodical Conference in 1941. At that time the Synodical Conference was made up of four synods, the largest of which was the Missouri Synod and the second largest was the Wisconsin Synod. The Synodical Conference was started way back in 1872 and it lasted until 1967—almost 100 years. Back in those days we could have traveled to almost any large city in the United States and in many smaller towns, and we would have found a Synodical Conference Lutheran church that confessed the faith just as we do now. We would have been able to worship with that Lutheran congregation in good conscience because their confession and our confession were the same. There must have been about two million Lutherans in the Synodical Conference around 1940, and they all confessed the same truths we confess today.

But things were not always peaceful in the Synodical Conference. There were many controversies and arguments about what the Bible teaches, and some of these became very serious and caused many problems. This morning I want to talk to you about only one of these controversies—the controversy on predestination.

The controversy on predestination took place when the Synodical Conference was only a few years old. The big question in this controversy was which comes first: faith or predestination. Does God predestine us or choose us to be His because He knows we are going to come to faith in Jesus? Or do we come to faith in Jesus because He has chosen us to believe in Him? Which comes first?

I have to admit that when I was in confirmation class I thought that it made sense to think that since God knows everything ahead of time, He simply looked ahead and saw that certain people were going to believe in Jesus and so He chose them to be His. I'm sure that the pastor, my father, did not explain it that way, but that's the way I understood it.

But then some years later my big brother told me I was following a false teaching. He told me that I was on the wrong side of a controversy that had split the Synodical Conference. Well, now, who was right? Was my big brother right or was I right? Well, I could have been right if my opinion had been the teaching of the Bible. For, you see, that is what we have to do when there are controversies in the Church. We have to go to the Bible, for the Bible is God's Word and God's Word is truth, as Jesus said. And we know the Psalm verse that says: "Your word is a lamp to my feet and a light to my path."

So what did my brother do to show me that I was wrong? He showed me a Bible passage that gave a clear answer to the question that was troubling me at that time and had troubled the Synodical Conference many years earlier. The Bible passage was Acts 13:48, which speaks



about the apostle Paul's first mission journey to the country of Galatia. It says: "Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed."

Which comes first, faith or God's choice? It is clear from this passage that God's appointment comes first and faith follows. In other words, when we come to faith in Jesus, it is because God chose to bring us to faith in Jesus. Our coming to faith in Jesus is something God determined to do, and in fact He did it before the world was made—from eternity!

A lot of questions come to mind in connection with this teaching. Some of them we can answer because the Bible answers them. Some of them we cannot answer because the Bible does not answer them. If any of you have problems with this, discuss it with your religion teacher. But we are not saved because God saw ahead of time that we were going to believe in Him, and therefore He chose us. That teaching would make us our own

saviors; God would be saving us because of something we did—that is, we chose to believe and so He rewarded us by choosing us.

The truth is that we are saved by grace and by grace alone. The doctrine of predestination according to God's Word is a teaching that we are saved by grace. God sent Jesus to suffer and die for the sins of all. God wants everyone to hear this good news and believe it. We are to bring this message to everyone everywhere. And when someone comes to faith in Jesus through this Word, we can tell them that they believe because God chose them to believe in Jesus. God chose them from eternity to be His. It is grace, grace, grace all the way.

Some of the members of the Synodical Conference accepted this teaching, and some did not. And so there was a split. Those who did not accept this teaching formed a separate conference that is part of the ELCA today. May God keep us in His truth. Amen. (We sing TLH #292:6,8)

—*Pastor David Lau*



Pastor Douglas Libby, Jamestown, N. Dak. (left) delivers his essay to the CLC Pastoral Conference at ILC in June. Shown here giving their rapt attention are about half of the pastors in attendance.



“Remember the days of old, consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you...” (Deuteronomy 32:7).

“...Rehearsing the Lord’s Leading”

As a fiftieth anniversary undertaking of the *Lutheran Spokesman*, we have invited charter members of the CLC to write personal accounts of their experiences in becoming members of a new synod and fellowship.

The intent is to allow individuals to speak for themselves. The first-hand historical perspectives which they provide—theological and otherwise—are just that, those of the individual writer.

“...We as God’s children have been on a journey—and yes, we have memories. Let us strive to keep the younger generation in contact with our Lord’s leading us on our journey. Remember, the Israelites were directed more than once to rehearse the Lord’s leading them OUT of Egypt and INTO the promised land—and that was meant to be training lest the experience of their parents/grandparents be lost to them. All anniversaries should serve this good and edifying function.” (*Spokesman* staff writer)

With such good thoughts in mind, we offer Robert Rehm’s article in our *JUBILEE JOURNEYS & MEMORIES* series, hoping you find it interesting and informative.

Jubilee Journeys & Memories 1960-2010—A Half Century of Blessings

“Remember those who...have spoken the word of God to you,
whose faith follow...”—Hebrews 13:7

Memoirs of Teacher/Professor Robert J. Rehm (age 71)

Places of service:

Immanuel Lutheran Church, Mankato, Minn. 18 years, from 1957 through 1975; grades 1-2 (1957-1958); grades 7-8, principal (1958-1975)

Servant of Christ, Canoga Park, Calif.; taught grades 7-9, principal (1975-1976)

Grace Lutheran Church, Valentine, Nebr., starting their school, taught gr. K-8, principal (1976-1978)

Immanuel Lutheran College, Eau Claire, Wis. (1978-1996);

headed the education department, taught numerous education classes and other courses in the college department and several in the high school department.

1. What circumstances or persons(s) did the Lord use to influence you to leave your previous church affiliation, and how did the Lord make all things work together for good in doing so?

I attended college at Bethany Lutheran College in Mankato, Minn. from 1954-



**Professor
Robert Rehm**

1957. Since my church background had been in the Wisconsin Synod at Zion Lutheran Church, my home congregation in Clatonia, Nebr., I attended services at Immanuel Lutheran Church instead of at Mount Olive, the church of the Little Norwegian Synod and affiliated with Bethany College.

The fact that I even attended Bethany College was part of the LORD's guiding my way. While inquiring at Dr. Martin Luther College, New Ulm, Minn., I had been told that they were not taking married students at that time (I was planning to take a wife in June, 1955) but that I would be accepted at Bethany. Had that not happened, I would not have been in position to meet Pastors Gervasius W. Fischer and Gordon P. Radtke and thus become part of the scene at Immanuel, Mankato.

I had the happy experience of getting to know Pastor Fischer very well during those college years. When I graduated from Bethany College with their three-year teaching degree, Immanuel called me to teach in their first and second grade room. Vernon Gerlach, who was teaching grades 7-8 and serving as principal, resigned in 1958 for health reasons and went south to the balmy climate of Arizona. As a consequence the congregation called me to teach grades 7-8 and to serve as principal.

I was aware of the fact that Immanuel Church had separated itself from the Wisconsin Synod in 1956, therefore my separation from my former synod took a somewhat different path than did most

others. The LORD did allow me to attend most of the "interim" meetings that eventually led to the formation of the CLC. I believe it was in the meeting at Immanuel of Mankato on January 13-15, 1959, that I was asked to read a pamphlet written by Prof. Alfred Fremder which spoke of the importance of Christian Education (even in those early meetings before any formal organization had occurred, there was concern for Christian education!).

Teaching at Immanuel of Mankato obviously put me into the middle of a great leap of faith; the able leadership of Pastor Radtke—along with a group of four laymen who owned the property that would be used for the school site—helped to foster the birth of the new school that we now call Immanuel Lutheran College. I was one of the men privileged to serve on the Board of Directors of that infant school.

The LORD also allowed me to be a part of the group that went to the former Ingram property in Eau Claire, Wis. to assess its potential as a future site for Immanuel Lutheran College, looking things over on a very cold day. The LORD also allowed me to serve as chairman of the newly-formed CLC Teachers' Conference several times in the 1960's, as secretary of the CLC Board of Education in its early years, and as secretary of the Minnesota District Delegate Conference for a number of those formative years.

2. What message/testimony would you transmit to the current generation as to the value/importance of continuing in the Lord's pure Word?

Having experienced the LORD's gracious care in countless ways in the beginnings of the CLC, so we pray for His abiding presence in the years to come. May we cling firmly to His Word and ever strive to uphold its teaching in truth and purity.

To God alone be the glory for these fifty years of His goodness and grace toward us. "May the LORD our God be with us, as He was with our fathers. May He not leave us nor forsake us" (1 Kings 8:57).

2009 CLCI SEMINARY GRADUATION



On June 15th, 2009, twelve men graduated from the three-year seminary which the CLC Board of Missions helps to sponsor in Nidubrolu, India. Pastor Jyothi Benjamin sent along a report and photos of the happy event. Board chairman Pastor Bruce Naumann writes: "We thank the Lord for this gift of servants to proclaim His gospel."



Missionary David and Mrs. Mary Koenig receiving a memento from Pastor Benjamin.



The Seminary Principal speaks closing words of encouragement to the graduates.



ANNOUNCEMENTS

Another E. Schaller Sermon Book!

A new volume of *Selected Sermons of E. Schaller* has been published, Volume VII in the series that began about ten years ago in an effort to preserve for posterity the gifts that our Lord granted E. Schaller.

This volume contains forty-nine expositions of the Word, arranged to follow the calendar (nine Old Testament, twenty-seven Gospel, twelve Epistle texts, and one from the book of Acts).

We anticipate that the reader will appreciate Pastor Schaller's guidance into a closer walk with Jesus, coupled with fidelity to the Word.

In hopes our readers will be intrigued, here is a sampling of some sermon themes:

- "A word to those who can't take it with them."
 - "Why is our school like a salt-shaker?"
 - "Are you fit for the Kingdom of God?"
 - "The bridge between Law and Gospel."
 - "Are you small enough to celebrate Christmas?"
 - "The study of an obituary in preparation for our Mission Festival."
 - "My Jesus works for me."
 - "What about faith-healing in the Church?"
- This booklet serves for family devotions

and will make a fine Christmas gift. Copies of earlier volumes are still available at the same price as this volume: \$8.00 plus postage. If you are interested and wish to purchase, order from Paul R. Koch, 3425 Morgan Ave., Eau Claire, WI 54701; e-mail: parekoak@aol.com; phone 715-835-5083.

—Paul R. Koch

Ordination/Installation

In accord with our usage and order, Immanuel Lutheran Seminary Graduate Aaron Ude, who was called by Living Word Lutheran Church of Lexington, Mo., to serve as its first full-time resident pastor, was ordained and installed on Sunday, August 16, 2009. The service was officiated by Pastor Todd Ohlmann. Professor John Ude and Missionary Matthew Ude (Aaron Ude's father and brother) were present as guest preachers and assisted with the laying on of hands.

—Pastor Todd Ohlmann
Faith Lutheran Church of West St. Louis County

Worship Service Times

Berea of Inver Grove Heights, Minn., and our new Eden Prairie (SW Metro—Twin Cities) preaching station now hold regular Sunday services at 9:00 a.m. with Sunday School and Bible Class at 10:00 a.m. For directions or more information, please contact Pastor David Schierenbeck at 651-492-2323.

Pacific Coast Pastoral Conference Gethsemane Lutheran Church Spokane, Washington October 6-8, 2009

Agenda:

- History and Current State of Millennialism—Pastor Delwyn Maas
- Review of Walther's Law And Gospel, Thesis XVI—Pastor Robert List
- Word study of CHESSED—synonymous with "grace"?—Pastor Paul Naumann
- Principles and Practice (Can we agree on principles, but differ in our practice? If so, to what extent?)—Pastor David Reim
- Old Testament Exegesis: exegete's choice (possibly Is 65 & 66)—Pastor Neal Radichel
- New Testament Exegesis: exegete's choice (possibly 1 Cor. 11, head coverings) —Pastor Terrel Kesterson
- Conference Chaplain: Pastor Scott Schiermeister
- Communion Service Speaker: Pastor Caleb Schaller

—Pastor David Reim, Secretary

Minnesota Pastoral Conference Immanuel Lutheran Church, Mankato, Minnesota October 6-7, 2009

Agenda:

- New Testament Exegesis, 1 Timothy 2:8-



- 15—Pastor John H. Johannes
- Old Testament Exegesis, Servant Songs: Isaiah 52:13ff—Pastor Bruce Naumann
- Old Testament Isagogics, Study of Jeremiah — Pastor Norman Greve
- Communicating Vibrant Confessional Lutheranism to Each Generation — Pastor Theodore Barthels
- A Study of the Devil in Terms of how he Accomplishes his Work—Pastor Wayne Eichstadt
- A Study of Prophecies in Daniel—Pastor David Lau
- Teaching about Emotions in a Christian's Faith-Life—Pastor James Albrecht
- Review of Pietism within Lutheranism, Part II—Pastor Paul Nolting
- Reformation Character Study of Cardinal Cajetan—Pastor John Hein
- Conference Chaplain: Pastor David Schierenbeck

Cover: Matt Schaser