

Lutheran Spokesman

Christian Marriage



Ephesians 5

²²Wives, submit to your own husbands, as to the Lord.

²³For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.

²⁴Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.

²⁵Husbands, love your wives, just as Christ also loved the church and gave Himself for her...





On Christian Marriage

"Many Waters Cannot Quench Love"

Is marriage obsolete? In the 'book reviews' section of a recent issue of the *Atlantic*, a reviewer provides thumbnail reviews of several books on modern marriage—books which apparently offered some solace to the reviewer as she examined the wreckage of her own marriage ("Let's Call the Whole Thing Off," July/August 2009): "Why do we still insist on marriage? Sure, it made sense to agrarian families before 1900...but now that we have white-collar work and washing machines, and our life expectancy has shot from 47 to 77, isn't the idea of life-long marriage obsolete?"

It's no surprise that neither the reviewer nor the books reviewed build a Biblical, divinely-ordained case for marriage; rather, the institution is perceived as a humanistic and evolutionary phenomenon.

This is pretty depressing reading for anyone who isn't looking for a reason to jettison marriage. Yet the article does provide some telling information, particularly this: compared to Europeans, Americans have the highest marriage rate and also the highest divorce rate. One suspects the numbers indicate that a lot of Europeans are 'coupling' [fornicating] outside the bonds of marriage, but it also reveals a strange disconnect among

Americans: "three out of four Americans... say they believe marriage is for life, while only one in four agreed with the notion that, even if a marriage is unhappy, one should stay put for the sake of the children."

So the prevailing mood in our culture is that marriage is good—unless it is not good. It's a life-long commitment... unless the commitment doesn't last for a lifetime.

With that as a foundation, it's no surprise that anyone's marriage would fail, for at any given moment any number of woes are poised to attack the harmony of husband and wife: work-fatigue, finances, sexual problems, in-laws, personality differences, temptations by others. Many stormy blasts will buffet and test the bond that holds husband and wife together for something even more important than the kids—that is, for the sake of marriage itself.

With all this, the reviewer might have benefited from the advice of the main character in the *Song of Solomon*—a lovely Israelite maiden known as the "Shunamite." The *Song of Solomon* is the love poem about the Shunamite and her "beloved"—the man who loves her and whom she longs to marry. Near the end of the poem, she declares "many waters

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cannot quench love; nor can the floods drown it. If a man would give for love all the wealth of his house, it would be utterly despised” (8:7).

The Love of God in Christ

The Shunamite believes that love is steadfast and unmovable, impervious to every assault, and to forsake it for any amount of money is tragically insane. Our modern-day literary reviewer might see that as a noble thought, to be sure, but also naively unrealistic—not something that can survive two careers, three kids, and a mortgage. Indeed, many good marriages have run aground on age-old problems with modern-day twists. Who will lay claim to such ardent and unwavering love and not end up looking foolish?

Who? Only one Person I know. Only one love has withstood a flood of temptations; only one love is “stronger than death” (another line of the Shunamite, 8:6). That is the power of God’s world-embracing love; the love of God in Christ, reconciling sinful, self-serving men and women to Himself through the cross.

What love that was—“that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich” (2 Cor. 8:9). It is by faith in this divine love that we find peace with God, that we come to live in Him and He comes to live in us, and that we learn to live according to His will, which always governs actions by love.

That brings us back to marriage. Marriage is not man’s idea; it is not an evolutionary construct whose time is past. It is an institution provided by God for man and woman for the companionship of their souls, their sexual fulfillment, and as a nesting place for children. It was ordained from the beginning and carefully designed to take into account the deepest needs of

mankind.

And in the practice of marriage, God is glorified and man is profoundly thankful—“this is bone of my bone and flesh of my flesh; she shall be called woman, for she is taken out of man” (Gen. 2:23).

Jesus stated that it is because of sin (“hard-heartedness”—Mt. 19:8) that marriages fail. Each partner needs to recognize how his or her own selfish desires and misplaced priorities bring difficulty into marriage, which calls for a uniting of mind and will to the point that the two are called “one flesh” (Genesis 2:24).

Acknowledging one’s own guilt before God—rather than shifting blame, as did Adam and Eve—is step one of godly repentance. Step two is faith—faith in the grace of God won for us on the cross. Our sins are forgiven before God, and faith in that changes the heart from one that grasps into one that gives; from one that curses into that which blesses; from one that despairs into one that hopes.

It is through this love of God in Christ Jesus that we become free to love our spouses as we ought.

This is the key to Paul’s text on marriage counseling—we die to ourselves (“Husbands, love your wives as Christ loved the Church and gave Himself for her,” Eph. 5:25); we live to others (“Wives, submit to your own husbands, as to the Lord,” Eph. 5:22).

The Bible with its sobering analysis of human behavior and its healing proclamation of God’s grace is the best book on marital bliss we can find. If we keep coming back to the Word of God to rediscover His mercy and love toward us in spite of our failings, He will put into our hearts the kind of love that cannot be quenched by many waters.

—Pastor Peter Reim
Loveland, Colorado

ANNIVERSARY HISTORICAL FACT:

The Lutheran Spokesman antedates the Church of Lutheran Confession. By decision of the free conference in Cheyenne, Wyoming, in May of 1958, the first issue of the Spokesman appeared in mimeographed form in June of 1958. It was published every other month. Since June 1960, it has appeared monthly.



Christian Marriage: A Triad

In sociological terms, marriage is a dyad, a relationship which consists of two people. These are the most intense and intimate of human groups, but also the most unstable because a lack of commitment in either person or both will end the relationship.

My guess is that most of you readers have to some degree been affected by the dissolution of a marriage, either your own or that of a family member or friend. It may have even been the most difficult experience of your life, the consequences of which are still being felt.

Most people (especially Christians, I would hope) enter marriage with the intention of a life-long union as God intended marriage to be.

What goes wrong with marriages that end in divorce or with those that remain intact but do not provide the blessings of marriage intended by its Creator?

Answer: God's institution of marriage is under attack.

The world would have us believe that everyone deserves to be happy and to feel fulfilled. They reason that marriages which no longer provide happiness and fulfillment should be dissolved. People "grow apart," they say, or "they no longer share the same goals," or "they fall out of love," and/or "they have irreconcilable differences."

The spiritual root cause of a marriage coming to an end is often ignored by the world because using the word "sin" leads to the unpleasant topics of blame and guilt.

What sins in particular are root causes of divorce?

One is selfishness—when spouses put their own "needs" and desires above those of their partner. God tells us in His Word: "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests but also for the interest of others" (Php. 2:3-4). What if Christ had decided to remain exalted

in heaven and had not put the needs of sinners first? In Ephesians we are told to submit to one another in the fear of God. In particular: "Wives, submit to your own husbands, as to the Lord....Husbands, love your wives, just as Christ also loved the church and gave Himself for her" (5:21-22,25).

Another root cause of divorce is covetousness—sinfully desiring something that does not belong to you. This sin begins in the heart. Much of today's mainline media is aimed at leading us to be dissatisfied with what we have: our hair, clothes, body shape, car, lack of freedom. We even may be led to believe that we deserve something or someone better than what the Lord has given us.

Regarding the sin of sexual covetousness we may even begin to buy into the concept of "it's okay to look"; or "it's okay to desire as long as you don't act on it"; or "what two consenting adults decide to do behind closed doors is not wrong as long as nobody gets hurt."

Be not mistaken, David's sin with Bathsheba began before the act of adultery itself. "Whoever looks at a woman to lust for her has already committed adultery with her in his heart" (Mt. 5:28). The devil is looking to profit by any opening we give him with wandering eyes. Let us rather have the mindset of Joseph when he said to Potiphar's wife: "How then can I do this great wickedness and sin against God?" (Gen. 39:9)

Other straightforward advice from Scripture: "Flee also youthful lusts" (2 Tim. 2:22); "If sinners entice you, do not consent" (Prov. 1:10); and "Watch and pray, lest you enter into temptation" (Mt. 26:41). I also recommend reading Proverbs chapter 5 for insight too lengthy

to include here.

To end on a positive note, let's briefly examine why so many Christian marriages succeed.

Remember the dyad, a relationship of two people? Well, a Christian marriage is a triad, a relationship of three—a much more stable bond! Christ is the stabilizing third Person.

Those who love and honor Christ will reflect His love in the way they treat one another. In their desire to please Christ who made the ultimate sacrifice for them of His life, they will want to make sacrifices out of love for each other.

Both spouses will sin and fail countless

times, but instead of running from each other they will flee to the cross of Christ where forgiveness can be found. They will forgive each other as they have been forgiven.

*On all who thus before You kneel
Your joyous Spirit pour
That each may wake the other's zeal
To love You more and more.
Oh, grant them here in peace to live,
In purity and love,
And after this life to receive
The crown of life above. (WS #791:3)*

—Prof. Joseph Lau



Who's On God's List—and Yours?

He was a womanizer, a gambler, a heavy drinker, an opportunist—not above bribery and blackmail—as well as a pleasure seeker. In short, not a very complimentary list of character traits for a good role model, let alone a hero.

Yet, Oskar Schindler, who was all of these, is considered a hero by many. No matter what his character traits or motivation, it cannot be denied that Mr. Schindler is credited with the saving of 1,200 lives of Jewish men and women under the Nazi occupation of Poland during WW II.

The Nazis had declared many of the Jewish population living in the ghettos of Poland as undesirables—slated for elimination. Mr. Schindler, with the help of his Jewish clerk, Stern, compiled a

list of names. This list identified men and women as “necessary” for the war effort (possessing some skill useful in Schindler’s factories) when, in fact, many of the individuals possessed no such skills.

Schindler spent millions on this endeavor, even endangering his own life, and eventually he died penniless. Yet because of the saving work of this one man, it is estimated there are more than 7,500 descendants of the original 1,200 alive today.

You and I were slated for destruction as well. Not only did we not possess the necessary skills to save ourselves or to be of any value for the Lord’s work, but our every thought, word, and deed were directly opposed to the will of our God.



In May 2009 Marty Beekman of Messiah Lutheran Church, Eau Claire, Wis. spoke on "Evangelism" at a couple of our CLC Colorado churches. Here Marty gives a powerpoint presentation to a Bible Class at Prince of Peace, Loveland.



Marty's gospel presentation enlarges on some compelling quotes from a study called: "Equipping The Believers For Evangelism"

The Law of God is very clear—any who transgress the law must perish. This was the good and righteous will of a just God.

But amazingly, we were put on a list! God in His infinite mercy selected your name to be placed on His list of those to be saved! Your selection wasn't due to your skill level or even your trainability. You weren't selected because you had a little more "good" or a little less "bad" in you than anyone else. Rather, your name was placed on God's list simply because of His undeserved love and mercy.

Jesus Christ was the one who spent His "millions" to get your name on that list. Not millions in gold or silver but rather the surrendering of His rightful place in heaven—the humiliation of becoming a servant under His own law, resulting in the sacrifice of His own life after having lived a life of absolute perfection.

This was the ransom payment Christ made for you and me and the whole world of people!

Tools in the Master's Hand

We have now become useful (may we even say "necessary") tools in the hand of our Master. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14)

Under the shaping and honing of the Holy Spirit, we are now enabled to do our Lord's bidding here in the Church militant.

And what the Lord would have us do is, in a sense, to make a list—a list of those whom we are able to reach with the gospel.

And who might be on such a list? Do we feel compelled to share the saving gospel only with friends and family members? Do we not get pushed out of our comfort zone too easily when it comes to witnessing to those who don't look the same or speak the same as we do? Have other cultural values, customs, or lifestyles prevented us from "putting on our list" someone who desperately needs to hear the gospel message?

Let us compare our list to God's of whom we are told: "God our Savior... desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all..." (1 Tim. 2:3-6).

In 1963 Oskar Schindler was declared "Righteous Among the Nations", one of the highest awards given by the State of Israel to non-Jews. We know, however, it isn't the actions of a man that make him righteous, for our own best efforts are filthy in the sight of a perfect God (see Isaiah 64:6). But we have been declared righteous by our loving God because of the redemptive work of His Son, our Savior.

We were not "savior" material when the Lord called us, but He has enlisted us to take part in His saving work by calling us to share His Word of truth with all people. Some may not appear "savable" to us, yet is not remembering many are on the Lord's list all the motivation we need to reach out with the blessed message of sins forgiven in Christ?

—Teacher David W. Bernthal
Fond du Lac, Wisconsin



The Mission Statement of the Christian Church

In recent years it has become increasingly popular for companies or organizations to have a mission statement.

A mission statement has been defined as a short and concise statement which spells out the purpose of a company or organization, its overall goal or vision, and to provide guidance and direction in achieving it.

In order to make others aware of a mission statement, it is usually printed out in official literature and posted on walls or on an internet website.

Christian churches have also gotten into the act of developing mission statements for their church organizations. All those who confess Jesus Christ as their Lord and Savior who has redeemed us unto God—which blesses us with God’s full and free forgiveness—and who has made us heirs of eternal life do not have to work long and hard in order to arrive at a mission statement.

As one of the essayists of our General Pastoral Conference pointed out this summer, Jesus has already provided us with a mission statement in His Great Commission of Matthew 28:18-20. In these verses Jesus said to His first disciples, as well as to His disciples of every generation, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.”

Gathering Souls

In this very short and concise statement Jesus revealed to us our mission as His Church of believers. Our purpose is to be about the crucial work of

gathering precious souls into the eternal Kingdom of God. His mission statement for us gives us direction as to the means to use to carry out this mission—namely, the gospel in Word and Sacrament.

The scope of our mission is not limited in age, sex, race, or nationality, for Jesus said, “Make disciples of all the nations.”

The mission of the Church does not end with the in-gathering of souls. Through the use of the whole counsel of God’s Word, Christians are to be indoctrinated in the teachings of Holy Scripture and thus spiritually built up and preserved in God’s saving grace until they are brought safely home to heaven.

All those who bear the name of Christ would do well to keep in mind the mission statement Jesus has given us and pray to diligently carry it out.

Recently a national survey taken of some 200 churches across our country asked lay leaders: “Why does the church exist?” The results showed that 89 percent believed the church exists “to take care of me, my family, and my needs.” Of the ministers who were asked the same question, a majority indicated the church exists to gather people into the kingdom of God, with only ten percent saying the reason for the church’s existence is to take care of its members.

Since the purpose for our existence is to carry out the mission Jesus has given us, we need to continually ask ourselves such questions as, “Am I personally involved in fulfilling the primary purpose of my existence as a child of God in service to God and to the glory of His name? Am I generously investing the financial resources with which God has blessed me, so that through me He will produce eternal returns? Am I regularly praying for the extension and advancement of God’s Kingdom

among lost and condemned sinners? Am I bearing witness of the Christian faith with those I encounter in my daily life?"

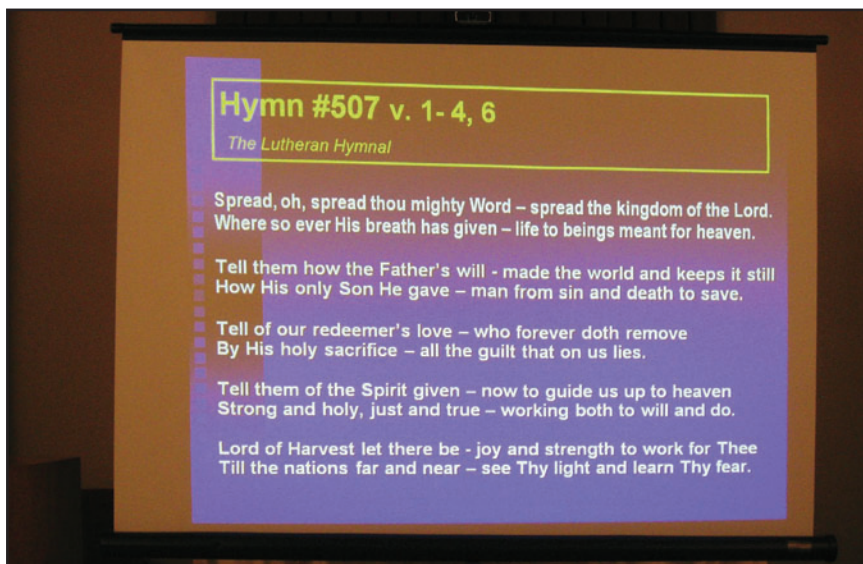
When we were brought to faith, someone in our lives was carrying out the mission Jesus gave the Christian

Church. Now it is our turn to be about the crucial work of fulfilling this mission for the eternal salvation of those for whom Jesus sacrificed His life.

—**Pastor Mark Gullerud**
Bowdle, South Dakota



Last May Marty Beekman presented his evangelism seminar to delegates of the West Central District Delegate Conference at St. Paul Lutheran Church, Lakewood (Denver), Colo.





The Coin of God's Realm

From the Pastor's column of a local newspaper...

When I returned from a mission trip to Africa last fall, I brought back some samples of the local currency. I had a bank note for 100 Kenya schillings worth about \$1.50. So, on a whim, I took it up to the Freedom gas station here in town.

I put my 20 oz. diet Mountain Dew on the counter and offered the cashier my hundred schillings. As expected, all I got was a puzzled look and a “I don’t think so.” “But it’s worth \$1.50 in Kenya,” I said. “Maybe so, but this isn’t Kenya.”



So, of course, I had to get out my U.S. cash instead.

Moral of the story: when the time comes, you have to have the right currency for the purchase you intend to make. It doesn’t matter if it’s worth something somewhere else. It has to be worth the right amount here.

Sad to say, there are many who know that they’re going to meet God some day, intending to offer Him the wrong kind of “coin” for entrance into heaven. They will be devastated to find out that God doesn’t accept our efforts to be good in this life.

“I tried to do right” or “I kept Your commandments as best I could” will have exactly the same value before God as Kenya schillings have at the Freedom station—zero. It’s not that the good things we do in our lives have no value—they do, in the here-and-now. But the only currency God will accept when it comes to granting eternal life is called holiness, that is, a life-long perfect record of always keeping every commandment with no exceptions.

The Lord Himself said so: “You are to be perfect, even as your Father in heaven is perfect” (Mt. 5:48).

“But no one has that kind of coin!” someone may say. No one, that is, except for one Person—and He’s willing to share.

The fact is that the only currency that will count with God when this world is over is the perfect goodness of Another, the Lord Jesus Christ, who freely gave His life to fill your account with all the currency you need.

“He saved us,” the Bible says, “not because of the righteous things we had done, but because of His mercy. He washed away our sins” (Titus 3:5). Jesus’ death paid for every wrong we’ve done, and His perfect goodness now counts for all who put their trust in Him. This, and only this, is the “coin” we need to pass freely into heaven.

You wouldn’t take schillings, yen, or euros to the local gas station, would you? Be sure, today, that you have the correct currency for God. It’s a free gift through Christ!

*—Pastor Bruce Naumann
Sleepy Eye, Minnesota*



Studies in First Timothy

"This is a faithful saying: If a man desires the position of a bishop, he desires good work..." (1 Tim. 3:1).

SERVING AND SUPPORTING WITH DELIGHT

Chapter 5:17-25

In the New Testament era and in the centuries since, many congregations started virtually "from scratch." An apostle or a missionary would appear, speak and explain God's Word to people, and some would react with delight in the gospel.

In many cases the "some" became more. And very soon arrangements had to be made—space for services, classes, meetings, for managing the affairs (finances, property storage, and so on), and other things.

Someone had to be in charge—at first it was the missionary. But he would soon have to delegate responsibilities to people as they became committed. Wisdom and experience were required in these delegates. The word "elder" implies this, among many other things; one would become an assistant minister (servant, deacon), or assistant bishop (overseer), or assistant pastor (shepherd).

In early Christianity it all seemed to be quite flexible and fluid, with these words and positions often being virtually interchangeable. There was no hierarchy.

Ministry is not a person

Lots of work was involved in several areas of administration (note how the word "minister" is kind of tucked in there!). Bible translations and commentaries

use words like leadership, management, rulership, office, duty.

Our *Augsburg Confession* (Article V) uses the word "ministry"—not in the sense of a person but rather of a function (like the words in the previous sentence, above). Article V uses the word "ministry" as the function or service of providing the gospel and sacraments for creating and sustaining faith.

Responsibilities are involved—serious and noble, delightful and salutary. The church members are involved, and should all be, at one level or another.

However, the ultimate responsibility rested on the spiritual leaders. Today we usually narrow that down to the pastor and the elders. Yet everything that happens in the congregation is related to Word and Doctrine, teaching and preaching, Law and Gospel.

In a real sense, all officers of the congregation are ministers or servants of the gospel—their basic function identical.

Corporate

The entire congregation can be considered a "body"—a corpus or corporation, a representative of Christ Himself in a particular place. Of course, being spiritual, it is a different corporation from anything the world knows.

The church is also a business, with business to be conducted in a business-

ANNIVERSARY/HISTORICAL FACT:

The 1968 convention of the CLC requested a statement "that would supply a simple but definitive expression of our faith in the basic doctrines of Scripture." Such a "Statement of Faith and Purpose" was published in 1969. The 4th edition appeared in 2008.

like manner—a spiritual venture, though far different from any worldly one (as you know).

But soon along comes Trouble with a capital “T”! Satan cannot stand to see Christ’s Kingdom grow and flourish in delight. So he tempts members to become too smart or self-righteous, or he promotes “mandatory” self-denial in areas of Christian freedom.

Try as they might to be nice, and tender, in Christ, leaders are often criticized, maligned, and accused. Leaders will make mistakes—but that is no cause whatsoever for on-going malice and slander against them.

Rebuke and Strength

Therefore, this section of First Timothy contains advice on rebuking such sinners, and it encourages the members to honor those who labor in the word and doctrine, as well as to remunerate (pay) them well out of the offerings. For this Word is that which God uses to govern the life of the

congregation—and the same Word gives strength to reach out and bring delight to others, all the while lubricating the “machinery” of the congregation.

As any pastor will tell you, managing a congregation involves a delicate balance. If there is a lack of simple organization, the gospel flow may be impeded; if too complex, the flow may be strangled.

In our organizational literature (Constitutions, Bylaws, Budgets, and various manuals) we never ever tell God what to do. Rather, this is how we tell ourselves what we should be doing under God!

The Scriptures are full of advice and examples springing from the good and gracious will of God. That’s where leaders learn what to teach and how to rule well.

On their part, the members then learn to honor the spiritual leaders, even to give them double honor. And with delight!

—*Pastor Em. Warren Fanning*
Sun City, Arizona



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

THE BEST “BOSS” IN THE UNIVERSE

No. 15 in Series: Genesis 29-31

Have you ever worked for one of “those” bosses—the kind of boss who belittles you and the work that you do, although you are pretty much convinced that he never got his hands dirty doing the work that you do? The kind of boss that takes you and the work that you do for granted? The kind of boss who again and again promises a raise or promotion but never delivers?

Jacob knew well about working for just such a boss. After fleeing from his

brother Esau in Canaan, Jacob returned to the land where his grandfather Abraham and mother Rebecca once lived. There he went to work for his mother’s brother Laban by tending his flocks.

Laban was one of “those” bosses. After working for Laban for twenty years, Jacob summarized his time with Laban, saying, “with all my might I have served [Laban]. Yet [Laban] has changed my wages ten times, but God did not allow him to hurt me” (Gen. 31:6-7).

The difficulties began when Jacob desired to marry Laban’s daughter

Rachel. He agreed to work for Laban for seven years in return for Rachel's hand in marriage. Jacob loved Rachel, so he said, "I will serve you seven years for Rachel, your younger daughter" (Gen. 29:18). Laban agreed to the terms. And Laban said, "It is better that I give her to you than that I should give her to another man" (Gen. 29:19).

The Holy Spirit reveals what those seven years were like to Jacob. "They seemed but a few days to him because of the love he had for (Rachel)" (Gen. 29:20).

Although Jacob was faithful in keeping his end of the bargain and worked hard tending Laban's flocks for seven years, Laban was not so faithful. Rather than giving Jacob his younger daughter Rachel to marry, he tricked Jacob into marrying his older daughter Leah. Laban then told Jacob he could marry Rachel if he agreed to work for him for another seven years.

As the years went by, Laban continued to change his work contracts with Jacob. Jacob worked for Laban for a total of twenty years. During those years the Lord blessed the labor of Jacob's hands. "For what you had before I came was little, and it has increased to a great amount; the LORD has blessed you since my coming" (Gen. 30:30).

After twenty years it became clear that Laban and his sons were becoming jealous of Jacob's success. So Jacob returned with his two wives, many children, many servants, and great herds to the land of Canaan—fleeing once again.

When we work for a "Laban," going to work is especially tedious. If only we had such a love as Jacob had for Rachel so that our job would be a joy and time would fly by!

Joy in His Service!

We do have One who loved us more than Jacob loved Rachel—one whose love can clearly be seen in the work He did; one who came "to do the will of Him

who sent Me, and to finish His work" (Jn. 4:34). That work was to "bring to man salvation" (TLH #387:5). We have One who loved us and washed us from our sins in His own blood (see Rev. 1:5); One who loved us and has given Himself for us an offering and a sacrifice to God for a sweet-smelling aroma (see Eph. 5:2). That One whose love can be seen in the work He did for His "Boss" and for us was Jesus Christ Himself.

Working for the Lord is not just limited to the pastoral or teaching ministry. The Apostle Paul wrote this to servants, "Be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; not with eye-service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with goodwill doing service, as to the Lord, and not to men" (Eph 6:5-7).

While none of us may be a slave or servant to another man, what the Apostle Paul says does apply to each of us. By the power of the Holy Spirit at work in us, we seek to glorify the Lord in everything we do—including our jobs. Having been freed from the bondage of sin, we serve the Lord at our workplace, whether on an assembly line in Milwaukee or for a trucking company in Oakland.

That means that no matter what our supervisor at work is like (even like Laban), we work for the best "Boss" in the universe—a "Boss" that truly loves us; a "Boss" that died to save us; a "Boss" that calls us His children! "Knowing," as the Apostle Paul writes, "that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free" (Eph. 6:8).

Even if we work for a "Laban," may the Lord—who is our loving Father, not a bossy God at all—give us the strength to serve Him, and to do so "with joy"! Amen.

—*Pastor Nathan Pfeiffer*
Hecla, South Dakota





Portraits of Christ

from the Gospel of John Chapter Six—The Bread of Life



What a meal it had been! By the time “the day was far spent” (Mk. 6:35), the crowd totaled 5,000 men, not counting the women and children (Mt. 14:21)!

The twelve had just returned to Jesus and He wanted to give them time to rest. “But the multitudes saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him” (Mk. 6:33).

“Jesus saw a great multitude and was moved with compassion for them” (Mk. 6:34). He then spent the rest of that day feeding them an incredible meal: “So He began to teach them many things, speaking to them about the kingdom of God” (Lk. 9:11).

I can hear you—“But you said Jesus fed them a great meal! You haven’t even gotten to the miracle yet!”

I know. You were thinking of how Jesus fed that same multitude with the lunch that a young boy had brought along—“five barley loaves and two small fish” (Jn. 6:9). “Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted” (6:11). And after they had eaten, “they filled twelve baskets with the fragments...which were left over...” (6:13).

Certainly that was quite a meal too, wasn’t it?

Afterwards Jesus had to go off quickly by Himself, for they were about to “come and take Him by force to make Him

king” (6:15). That meal made such an impression that many of those who had been fed searched high and low for Jesus the next morning, finally catching up with Him in Capernaum. They wanted more food—of the physical kind—as Jesus knew: “You seek Me...because you ate of the loaves and were filled” (6:26).

But, you see, that was not the most important bread with which Jesus longed to feed them. “Do not labor for the food which perishes,” He encouraged them, “but for the food which endures to everlasting life, which the Son of Man will give you” (6:27).

An Altogether Different Bread!

Initially the people were interested. They were intrigued by the idea of eternally easy meals—much like the Samaritan woman who liked the thought of “living water,” imagining that she would never again have to draw from the well (see John 4).

The bread of which Jesus was speaking was something altogether different. It was something even more amazing than the manna God had given His people in the wilderness. This bread was Jesus Himself! “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst” (6:35).

But when Jesus went on to speak of how this “bread...is My flesh” (6:51), and that “whoever eats My flesh and drinks My blood has eternal life” (6:54), the people couldn’t follow Him. “How can this Man give us His flesh to eat?” (6:52)

Jesus explained: “Most assuredly, I say to you, he who believes in Me has everlasting life.”

That is what the Savior meant when

He spoke of “eating” Him as the Bread of Life. To “eat this bread” (6:58) was to believe in Him and thus to “live forever” (6:58).

It was all too much. “From that time many...walked with Him no more” (6:66). “They said, ‘This is a hard saying; who can understand it?’” (6:60)

Unfortunately it is so true—man’s sinful reason can never understand the ways of God.

So it is that we as Christian believers join with Martin Luther in “poking out the eyes of our reason” and simply cling to God’s Word with child-like faith.

It is there—alone in the gospel—that we can continue to feed our faith on Jesus, the Bread of Life!

—*Pastor Paul Krause
Markesan, Wisconsin*



Christian Prayer

“For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God” (Ephesians 3:14-19).

The Apostle Prays For You

Is this prayer really needed for believers who already know the love of Christ and have Him dwelling in their heart? Absolutely! We all have our selfish, sinful nature against which we struggle daily. The apostle prays that our natural focus on self might be replaced more and more with a focus on Christ and His love for us.

Take a closer look at this prayer to see how much we need these things. Paul prays: “That God would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man.”

Notice that he does not pray for your inner man to be strengthened but that you will be strengthened with might **“IN the inner man.”** The inner man of the believer is already a perfect

image of God, which doesn’t need to be strengthened. Children of God, however, need to be strengthened so that the inner man will control and direct every step of our lives.

“That Christ may dwell in your hearts through faith.” As believers we *have* Christ in our hearts. Paul prays that Christ may **“DWELL”** there with His daily presence and a constant impact on our thoughts and actions.

“That you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge.” We all know that Christ loves us with an incredible love, and Paul prays that we will be able to fully comprehend the depth and height of that love.

All the Fullness of God!

Finally he prays, “That you may be filled with all the fullness of God.” That sounds a little like trying to fit the whole universe into a little bottle. It is not that all the fullness of God can fit into your life, but rather Paul prays that your life may be completely filled with the fullness of God. He prays that every inch of your body and soul, every hour of your life may be filled with His goodness, with His infinite love, with His limitless power, with His surpassing grace—with everything that is God!

Oh, how we need these blessings daily! With them our hold on the eternal life that is given to us in Christ is secured. We will be so filled with Christ that we never forsake Him and His salvation. Having these things will also bless every other area of our lives.

Think of it: all our relationships—our marriages, families, and friendships—will be made so much richer and filled with love and joy. The biggest problem in all our relationships is our own selfishness—thinking of ourselves first, our own wants and needs, rather than putting others first.

When we comprehend how completely and unselfishly Christ has loved us and given Himself for us, then our own selfish motives will be overcome

and Christ’s self-sacrificing love will fill our hearts and show through in our actions. When we are filled with Christ’s love, it can’t help but show itself in our lives.

Let us also remember how God answers this prayer. The Holy Spirit works in our hearts and lives through the Means of Grace, His Word and His sacraments.

Therefore, continue in His Word and sacraments! I do not mean just to read the Bible. Because of our sinful natures, it is possible to read His Word only on an intellectual level or as a matter of habit. Rather, read God’s Word with a longing desire to see and know and ever discover anew the depth and width and breadth and height of Christ’s love. Dig into the scriptures so that you may see and marvel at God’s great power, wisdom, and grace. Read with the joyful anticipation of seeing and understanding His love in its fullness and with the desire to be filled with all the fullness of God.

Then you can be sure that the Holy Spirit will grant this prayer in your life. Oh, what a blessed life that will be!

**—Pastor David Reim
Vernon, BC (Canada)**

(Adapted from the wedding address for Tamar Reim and Pastor Nathan Pfeiffer, June 2009)



*Delegates from the West Central District line up on the veranda of
St. Paul Lutheran Church, Lakewood (Denver), May, 2009.*



Divine Love—The Greatest Gift

Devotional Studies on 1 Corinthians Chapter 13

***“And now abide faith, hope, love, these three;
but the greatest of these is love”***

(1 Corinthians 13:13).

“...Then I shall know just as I also am known.”

Eighth and Last in a Series

It's more than a little bit scary.

Since our move to Wisconsin, I have been spending some time visiting with an insurance agent. At my last visit he was showing me how much information he was able to find about me on the internet—without my having to give him much at all. I was amazed! How important it is to be careful what you reveal concerning yourself in this internet age! It's more than a little bit scary.

It also got me thinking about God and what He knows about me. Here at the end of 1 Corinthians 13 the Apostle Paul speaks of how “I shall know just as I also am known.”

How well does God know me? Hebrews 4:13 answers rather clearly: “There is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.”

There is nothing that I can use to mask my real identity. With His Word God is able to cut clean through to my innermost being. “The word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart” (Hebr. 4:12).

God knows me! He knows my thoughts, words, and actions. And what He sees in me in my natural state is sin. What St. Paul wrote of himself is also true of me: “For I know that in me (that is, in my flesh), nothing good dwells.” (Rom. 7:18)

God knows me—and how sinful I am!

Gospel Comfort!

“Thanks be to God who gives us the victory through our Lord Jesus Christ!” (1 Cor. 15:57)

In His Word God reveals more to us than just His law. He also gives us the word of the gospel through which we come to know that “God was in Christ, reconciling the world to Himself, not imputing their trespasses to them” (2 Cor. 5:19).

God knows all about me and my sins and yet went about saving me anyway? Yes! Such is God's love. Paul writes, “God demonstrates His own LOVE toward us, in that while we were still sinners, Christ died for us” (Rom. 5:8).

This is the love of God which we have come to know by grace through faith—a love which the Holy Spirit through Paul here in 1 Corinthians 13 encourages us

ANNIVERSARY HISTORICAL FACT:

Nine names were suggested as the name of the new church body: Lutheran Christian Church, Church of the Lutheran Confessions, Immanuel Lutheran Conference, Evangelical Lutheran Conference, Memorial Lutheran Conference, Spokesman Lutheran Conference, Lutheran Christian Missionary Church, Lutheran Confessional Fellowship, and CHURCH OF THE LUTHERAN CONFESSION.

believers to put into practice in our lives.

Yet with all we know of God's love—who can really comprehend it? We could spend a lifetime immersing ourselves in the gospel and still, as Paul says, we would be seeing "in a mirror, dimly." Here on Earth we are limited; our knowledge, as Paul says, is "in part."

What a day that will be when we will be blessed to be in the presence of our God who is love for all eternity! No longer will we be limited to knowing the reflection of the glorious love of God in the words of the Bible; in heaven we will experience it in all its fullness, basking under it as under an eternal sun. There I will "know just as I also am known!"

How true the words (adapted from *Worship Supplement* hymn #723):

What wondrous love is this, O my soul, O my soul!...

What wondrous love is this That

caused the Lord of bliss

To bear the dreadful curse for my soul...!

When I was sinking down...Beneath God's righteous frown,

Christ laid aside His crown for my soul....

To God and to the Lamb, I will sing....

To God and to the Lamb Who is the great I AM;

While millions join the theme, I will sing...!

**—Pastor Paul Krause
Markesan, Wisconsin**

This concludes our series of studies on "divine love" on the basis of 1 Corinthians chapter 13. We trust the studies have been a blessing to our readers. We thank the writers for their thoughtful articles.

— Editor



Surveying CLC History

From the 25th Anniversary Booklet (1985)

"Reflections...Projections"

Number nine: IN MEMORIAM•

"FOR ALL THE SAINTS WHO FROM THEIR LABORS REST"

It is always in place for those still in the Church Militant to confess in wonder how much God can accomplish with so little. It is likewise in place to praise Him for those now taken to the Church Triumphant through whom He did so much.

Those were at once heady and lonely days back in the late 50's and early 60's when the CLC was beginning to form. To stand up and be counted on the side of God's Word was a joy and a privilege. To go through the heartaches of separations between families and synods, on the other hand, was not anything one would choose to repeat. Nevertheless, the God who promised to supply His gifts of men and women for the building up of the Church also in our beginnings certainly supplied us in rich abundance.

As the needs arose, there were people whom God raised up to meet every single one. Many of the flock of God found themselves without shepherds and applied time and talents to regroup and call anew. Some shepherds found themselves removed from positions of honor for the Word's sake and rediscovered latent construction skills that were much in early demand. Above all, what a privilege it has been to have

worked alongside some of those who were a part of that first-love spirit which so zealously endured and enjoyed the chance to preserve the truth in all its purity.

Now many of those gifted and stalwart men and women have been taken to their eternal rests. We sincerely and dearly miss them. Yet we do not wish them back into this vale of tears. We rather join in praise and thanks to God whom we will together worship forever and ever.

Thank you, dear God, Father, Son and Holy Spirit, for all those now sainted gifts to Your Church. Continue Your rich grace among us so that we, like they, may be faithful disciples indeed (John 8:31-32). Keep us safely in Your tender care until we learn how to praise You eternally for and with them. Amen.

—*Pastor Bertram Naumann*
(*Emeritus, residing in Puyallup, Washington*)

• This article—as well as the others in this series we are revisiting for the synod’s fiftieth anniversary—was first written twenty-five years ago. In the quarter century that has elapsed, many other charter members of the CLC have subsequently finished their course and, having kept the faith, have entered the joy of their Lord. (Among them would be many of those who contributed to this series.)

Unless Jesus returns first, of those reading this the same will surely be said another quarter and/or half century from now! With Pastor Naumann above, may our prayer be: Dear Savior-God, keep us safely in Your tender care until we learn how to praise You eternally for and with those who have preceded us to our heavenly home. Hear our prayer in Jesus’ name. Amen.



Chapel Talk on Chapter Two of the book:

The Church of the Lutheran Confession—Fifty Years

Dear Friends in Christ,

The last time I was up here I talked to you about Chapter One of a book on the history of our church body. Today I want to introduce you to Chapter Two. Chapter One is entitled “The Grace of God.” Chapter Two’s title is “Confessional Lutheranism.”

You all know, I think, that the name of our church body is the Church of the Lutheran Confession, although since we use the initials CLC, it is possible that we don’t always realize what CLC

stands for. The name Church of the Lutheran Confession was chosen as the name of our church body in August of 1960 at Watertown, South Dakota,

at the organizing convention. The name that came in second was Immanuel Lutheran Conference. Just think: if that name had been chosen, we would have had the initials ILC for both the church body and the school. That might have been a bit confusing.

But Church of the Lutheran Confession was chosen, and I think it is a good name because it emphasizes confession, which means opening our mouths to tell people about our God and our Savior. But it is not any kind of confession about God. It is the Lutheran confession that we are talking about. This means that we want to confess our Savior as Martin Luther did, and as Luther’s successors did in the historic Lutheran confessions.

You are all well-acquainted with some of the Lutheran confessions, I am sure. The most well known is, of course, Luther’s *Small Catechism*. I hope our pastors are still asking confirmation students to





One of the spacious classrooms in the new Academic Center at Immanuel Lutheran College, Eau Claire, Wisconsin, awaits students for the new school term.

memorize the *Small Catechism*. I know I am very happy now that I memorized it many years ago. I have been using it ever since. It is a handy way to keep in mind the most basic Christian teachings.

But there are other Lutheran confessions also: Luther's *Large Catechism* and Luther's *Smalcald Articles*. One of Martin Luther's associates, Philip Melancthon, wrote the *Augsburg Confession* and the *Apology* or Defense of the Augsburg Confession and also a tract on the Antichrist. Quite a few years after Martin Luther died, Lutherans who were loyal to his teachings drew up the *Formula of Concord*, and this is also one of our Lutheran confessions.

But what is it that makes Martin Luther so special? Surely Martin Luther was a sinful human being just like us, and he would be the first to admit it. But the Lord led Martin Luther through his experiences to gain a good understanding of the truth of the Gospel. His father wanted him to become a lawyer, and he started out studying law. But when one of his good friends died, he began to become greatly concerned about whether he would be going to heaven or to hell when he died. He figured the best way to be sure of going to heaven was to become a Catholic monk and make the three promises of poverty, obedience, and chastity. That is what the Roman Catholic Church taught him, and he thought it would work. But no matter how hard he tried to do everything right,

he always became more aware of his own sin, and he could not become sure of getting to heaven by what he did. In fact, he began to hate God for giving him such impossible commands. He realized that no matter what he did, it was not really good enough for the holy God.

But then his superior gave him the job of teaching the Bible to others. Through his study of the Bible, the Holy Spirit led Luther to understand the difference between the Law and the Gospel. God's Law does indeed set impossibly high standards for our behavior, but the main purpose of this Law is not to save us but to show us our sin. The Gospel is an entirely different teaching. It teaches us what God has done for our salvation. We are saved entirely by what God has done through Jesus Christ who kept the law for us and suffered for our sins. The only way to be saved and to go to heaven is by faith in Jesus and not by anything that we can do.

As soon as Luther understood the Gospel, he began to confess it to others, and this got him in trouble with the Roman Catholic Church, which finally excommunicated him as a heretic and false teacher. But all Luther was confessing was the true teaching of the Bible, and it was this same true teaching that is the subject of our Lutheran confessions.

So the name of our church body reminds us that we want to be true confessional Lutherans, confessing the

same things that Martin Luther confessed and the same things that our Lutheran confessions confess. Not because they are from Luther, but because they are taken from the Bible and are in total agreement with the teaching of the Bible.

Nowadays there are many Lutherans that are not really confessional Lutherans. I suppose we could call them cultural Lutherans. They are Lutherans because they go to a church that calls itself Lutheran. But we want to be more than cultural Lutherans; we want to be confessional Lutherans, that is, Lutherans who are Lutherans because we agree altogether with the Lutheran confessions. We want to open our mouths and say

those things that are right and true, even if the people around us do not agree with us.

When the *Augsburg Confession* is printed, there is one Bible verse that is usually printed at the beginning. It is Psalm 119:46: “I will speak of Your testimonies also before kings, and will not be ashamed.” Let this be our motto as confessional Lutherans. We want to open our mouths and let people know the truth about sin and the forgiveness of sin in Jesus Christ, the only Savior of the world. Let us close by singing Luther’s hymn, #261.

—Pastor David Lau



“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*, a number of those who were charter members of the CLC as pastors or Christian Day School teachers have been invited to write their memoirs of the synod’s earliest years. (We herewith invite lay people who were synod charter members to submit their memoirs as well; please submit “brief” answers to the three questions appearing in the accompanying article.)

To be sure, the CLC was born of theological controversy. However, the purpose here is to give a more “popular and practical” accounting of a particular individual’s spiritual struggles which eventually—for conscience reasons based on the Word of God—led to the severing of a former religious fellowship and becoming part of a new synod and fellowship.

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

We will let Assistant Editor Paul R. Koch’s good words—reminiscent of the Scripture passage above—set forth the biblical mandate/precedent for this series:

“...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.”

With such good thoughts in mind, this series titled *JUBILEE JOURNEYS & MEMORIES* is offered. We trust it will prove interesting and informative for all.

—The Editor

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 Pastor Daniel Fleischer (age 71)

Some personal history

Upon graduation from Immanuel Lutheran Seminary in 1963, I received the call to be dorm supervisor and Latin teacher at ILHS. Illness intervened and made it necessary for me to resign from that call. I was ordained and installed as vicar at Immanuel of Mankato on Thanksgiving 1963. One year later I was installed as assistant pastor.

Places of service:

Immanuel Lutheran Church, Mankato, Minn. (1963-1967)

Trinity Lutheran Church, Watertown; Zion Lutheran Church, Hidewood Twp., S.Dak. (1967-1970)

Zion Lutheran Church, Corpus Christi, Tex. (1970-1978)

Grace Lutheran Church, Fridley, Minn. (also Ascension Lutheran in Kimball, Minn.) (1978-1998)

Resurrection Lutheran Church, Corpus Christi, Tex. (1998-

(Also Shepherd of the Valley Lutheran, Weslaco, Tex. 1998-2005)

Synodical offices held: Bd. of Missions, Bd. of Trustees, Bd. of Doctrine, President of the CLC, Conference Visitor, staff of Lutheran Spokesman

1. What circumstances or person(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?

As a student at Northwestern College (WELS) in Watertown, Wisconsin, as well as a son living in a parsonage, I became acutely aware of the doctrinal division within the WELS. Upon graduation from NWC, Paul Larsen and I went to Immanuel Lutheran Seminary. Most



Pastor Dan & Mrs. Barbara Fleischer

influential in these times was the steadfast love of the Lord God Who shepherded me through those years giving me understanding of the Word as well as strength in my weakness. Supporting me in that appreciation was the example of Christian parents. No overt pressure was put on me by Waldemar Schuetze, my step-father and pastor at Luther Memorial in Fond du Lac, Wis. His steadfastness and commitment to the truth was an obvious influence that guided me in those difficult years. The truth of God's Word was his beacon for which he was ready to take a stand.

2. What discovery/lesson can you share with the younger generation about that difficult time?

Martin Luther said, “How often my heart struggled, rebuked me, and threw up to me their (the pope and his supporters) one and strongest argument: ‘You alone are wise?’”

As one is called to go against the prevailing positions and suggestions of respected friends and teachers, one has to be ready to bear such questions (which

we indeed heard in one form or another), and at the same time use them to search one's own heart. To guard against pride one must ask the question of self and then proceed to study carefully and search the Scripture, as well as implore the Lord prayerfully. In matters of faith decisions cannot be based on human wisdom or on the easiest course, but on Scripture alone. The issue in the end is not who is wise or what is the prevailing opinion, but "What does Scripture say?"

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

As I approach the end of my ministry and my pilgrimage, I pray that our church

and its youth will appreciate God's love manifest on every page of Scripture. The church that loses sight of God's love in Christ will soon lose appreciation for the Word, the conveyor of that love to us. Without the Word of God we have neither the strength to stand against the evil in the world nor confident hope of life hereafter. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20,21). Continue in the things you have learned. May the Lord and His Word be your first love, and commitment to hold fast to Him your earnest desire. May God work in you both to will and to do!



Meet Pastor Aaron Ude

The Lutheran Spokesman invites our Immanuel Lutheran Seminary graduates to introduce themselves to our readers—

I was born on December 9, 1982, to John and Mrs. Debbie Ude (nee Gurgel). My father (now Prof. Ude at ILC) and grandfather, Reuben Ude, were both pastors. My grandfather on my mother's side is Roland Gurgel, who among other callings was a professor at Immanuel Lutheran Seminary and, for a time, President of the College.

At the time of my birth my father was pastor at the dual parish of Cambridge/Middleton, Wisconsin. Although our family moved a few times, I have always lived in Wisconsin. Most of my childhood was spent in Hales Corners, Wisconsin, where my father served as pastor of Messiah Lutheran Church.

During these years I was being home-schooled (as were my eight siblings). I am the fourth oldest (or the third son, as I prefer to tell people, because it is always the third son who gets the princess in the fairy tales). In my fifth-grade year



Pastor Aaron & Mrs. Meghan Ude

Messiah Lutheran Church opened a Christian Day School and called Mr. Ted Quade to be the first teacher (He taught me to be silent before my elders, as he used to tell us, "Where can a 400-pound gorilla sit? Anywhere it wants to!")

Just when I was to enter high school (at Immanuel in Eau Claire), my father accepted the call as pastor to Grace

Lutheran Church, Fridley, Minnesota. High school and college passed in a nonstop blur of classes, homework, sports, friends, and theater. (I loved every minute of those years, except working at Menards.)

When I entered Immanuel Lutheran Seminary, my father was one of my professors.

During first year of seminary the Lord led me to very literally “run into” my future wife. I was coaching cross country; Meghan Eichstadt showed up at practice one day to see if I needed help coaching the girls’ team; I took her up on that offer—and the rest was to become happy history.

We have been married for two years.

I recently received and accepted the call to Living Word Lutheran Church in the northeast Kansas City area.

It is exciting to be able to start feeding God’s sheep the precious food of God’s Word. Of course, I am also daunted by the work and responsibility. I try to not let it intimidate me by remembering that it is the Lord who gives the increase.

I pray that God’s holy Word will always be my guide and that as I work hard under the Holy Spirit, I pray that I will always leave the outcome up to our Lord. I am confident He will bless my efforts.

I would appreciate your prayers on behalf of myself and the congregation I have been called to serve.



ANNOUNCEMENTS

West Central Pastoral Conference Grace Lutheran Church Valentine, Nebraska September 15-17, 2009

Agenda:

- Old Testament Exegesis: Malachi 2:13ff—Pastor Frank Gantt
- New Testament Exegesis: Romans 10:18—Pastor Eric Libby
- Reformation Controversy from Bente’s historical introduction to the Book of Concord—Pastor Paul Fleischer
- New Testament Designations for Clergy: *euangelistes* and *diakonous*—Pastor George Dumann
- Is 2 Corinthians 5:14 properly used in Concerning Church Fellowship?—James Sandeen
- Sermon Study (presenter’s choice)—Pastor Mark Gurath
- What is the meaning and application of Titus 3:10?—Pastor Nathan Pfeiffer
- What does it mean to “sit at the feet” of a false teacher? (Acts 13:15ff)—Pastor Andrew Schaller
- What is the effect of the Lord’s Supper on the otherwise faithful Christian, who denies the real presence? (At what point does a person receive the sacrament to his judgment?)—Pastor Matthew Gurath
- What is the role of a divine call in the administration of the Lord’s Supper (Who can rightfully administer the sacrament?)—Pastor Michael Roehl
- The Life and Times of an Old Testament Prophet—Pastor Peter Reim

- Book Review (reviewer’s choice)—Pastor Timothy Wheaton

Communion Service speaker: Pastor Mark Gullerud

Chaplain: Pastor John Klatt

Great Lakes Pastoral Conference Ascension Lutheran Church Batavia (Chicago), Illinois September 22-24, 2009

Agenda:

- Reviving Private Confession—Pastor Walter Schaller
- Book review: *Objective Justification* by Rick Kuria—Pastor Paul Tiefel
- Evangelism Topic (essayist’s choice)—Pastor Lawrence Bade
- Church History: Life of Luther (continued)—Pastor Edward Starkey
- New Testament Exegesis: Romans 3:1ff—Pastor David Baker
- Jesus’ Teaching and Preaching methods—Pastor Mark Gullerud
- A Study of Christian freedom in the Light of the Adiaphoristic Controversy—Pastor Joel Fleischer
- Old Testament Exegesis: Psalm 51—Professor John Pfeiffer

—Reporter: Pastor David Schaller

South-East Pastoral Conference St. Matthew Lutheran Church Dallas, Texas October 13-15, 2009

Agenda:

- New Testament Exegesis, Colossians 3:15ff—Pastor Vance Fossum
- Old Testament Exegesis, Genesis 2:1ff—

Pastor Roland Gurgel

- Isogogical study of Haggai—Pastor Daniel Fleischer

- Dealing with delinquents—Pastor Matthew Hanel

- Appreciating our Lutheran liturgy as a confessional tool—Pastor Nathanael Mayhew

- Scriptural principles distinguishing between weak brethren, the impenitent, and the false teacher—Pastor Luke Bernthal

- A study of the Biblical principles on marriage, remarriage, and divorce—Pastor Dennis Rieken

- What is the meaning of “It is finished” in connection with Christ’s death and resurrection (especially in light of Romans 4:25 and other such passages)—Pastor Karl Stewart

Chaplain: Mr. Glenn Oster

Communion Service Speaker: Pastor Todd Ohlmann

—*Pastor Nathanael Mayhew, Secretary*

CORRECTIONS:

Careful readers of our August issue will discover some flow problems in a couple of story lines:

1) In Prof. Pfeiffer's chapel talk, p. 10, delete the second half of paragraph four, paragraphs five and six, and most of paragraph seven: "Lowell served as the ILC business manager for many years."

2) In Prof. Koch's article, p. 22, reporting on ILC Graduation: In the second paragraph, after "the two choirs led...", strike the repeat of paragraph one, and replace it with: "With flute, trumpet and organ accompaniment, the two choirs led the audience in praise of our ascended Lord, Prophet, King, Savior, Priest, and Leader—in those six sections."

We regret the errors.

— *Editor*



West Central Delegates in Denver: Larry Hansen, Dennis Ahrens, Clayton Hillstrom and Pastor Matt Gurath



Delegates Don Ohlmann, Luther Schoon and Robert Ruegge

