

LUTHERAN SPOKESMAN

*O LORD, our Lord, How excellent is
Your name in all the earth, Who have set
Your glory above the heavens!*

PSALM 8:1



JULY 2010, VOL. 53 NO. 1



Creation

What is Man?

Creation.

A meditation about God as Creator might begin with the basics—"and God formed the dry land . . ." etc.

Or one might go right to the top: man. For amidst all the wonders of creation, we can join David in saying, without blushing, that man is the most extraordinary. "What is man, that You are mindful of him, and the son of man, that you visit him?" (Ps. 8:4)

What is man? He is the handiwork of God. The Scriptures consistently identify mankind as a result of God's creative action: "Your hands have made me and fashioned me" (Ps. 119:73). From the determinant DNA that gives the frame of our existence to the soulful self-consciousness and intellectual agility that allow us to survive and thrive, God's creative genius is evident in human existence as in all other aspects of nature.

To that end the wise man would say, "I will praise You, for I am fearfully and wonderfully made" (Ps. 139:14).

It is sad then that so many seek other explanations for man's existence and other models for man's formation.

"Although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools" (Rom. 1:21-22).

What is man? What is his crown? "You have made him a little lower than the angels, and you have crowned him with glory and honor" (Ps. 8:5). While all material things are said to be created by God, in all cases other than man He simply commanded them into existence ("And God said, let there be . . .").

With man it was different; it was personal: "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living being" (Gen. 2:7).

With God, the existence of man was to be very personal: "Let Us make man in Our own image, according to Our likeness" (Gen. 1:26). This means that God gave man a spiritual nature ("righteousness and true knowledge" of God, Eph. 4:24). Like the angels, man was created to serve God by consciously seeking His will and by praising Him in word and deed. Life for man was to be

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wonderful in its fullness of purpose and honor.

But man has soiled his crown, tarnished his existence: “Pride serves as their necklace; Violence covers them like a garment. Their eyes bulge with abundance; They have more than heart could wish. They scoff and speak wickedly concerning oppression; They speak loftily. They set their mouth against the heavens, And their tongue walks through the earth” (Ps. 73:6-9).

A World Awry!

What is man? What is his place in things? “You have made him to have dominion over the works of Your hands; You have put all things under his feet” (Ps. 8:6).

Man, the manager of things created—Horticulturalist, zoologist, taxonomist (name-giver) [Gen. 2:19-20] and every other -onomist needed—fell under his job description. Man answered, not to angels, but to the Lord.

With man in place, all was well: “Then God saw everything that He had made, and indeed, it was very good” (Gen. 1:31). All was harmony in the beginning; Genesis raises no specter of death in Eden; no hunter and the hunted; no violent end. Rather, for man, the Tree of Life!

But man became a spiritual prey; he fell subject to a rebellious angel, a specter bringing death, subverter of innocence: “Did God really say . . . ?”

Then the Fall, and with it a world awry: “Cursed is the ground, because of you.” Instead of godly dominion, man’s management of creation became one of dread. After the flood “the fear of you and the dread of you shall be on every beast of the earth, every bird of the air” (Gen. 9:2).

Now a great tension exists over the Earth, a fault-line of longing: “. . . For the earnest expectation of creation eagerly waits for the revealing of the sons of God. For the creation was subjected in futility, not willingly, but because of Him who



Rainbow over ILC Academic Center, Eau Claire, Wisconsin

subjected it in hope” (Rom. 8:19-20).

Hope?

What is man? What is his hope? He is lost, responsible both for his own rebellion and for the demise of his dominion: “O wretched man that I am, who will deliver me from this body of death? But I give thanks . . .” (Rom. 7:24).

Give thanks? To whom and for what?

The Holy Spirit of God who gives us the words of the Psalms also interprets for us. In the letter to the Hebrews, we hear of the promised One—another Man!: “What is man, that you are mindful of him, and the son of man, that You visit Him. But You have crowned him with glory and honor . . . But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone” (Heb. 2:9).

For many who purport to love the natural world, man is seen as the enemy, the most invasive of species. But for those who listen to God, the hope of the created world (no less than the hope of mankind itself) is found in the One who is “the mediator between God and men, the Man Christ Jesus” (1 Tim. 1:10).

In Him we have cause for everlasting thanks and praise!

“Let all things now living A song of thanksgiving To God the Creator triumphantly raise . . .” (*Worship Supplement 2000, #792*)

—Pastor Peter Reim
Loveland, Colorado



God's Providential Care

Our Comfort: God is Arranging Things!

Recently I had an interesting experience in the waiting room of a large hospital.

I was surrounded by people of all ages and nationalities whom I did not know. Each was there for a different reason. Some would, no doubt, return home that day with a clean bill of health, others would be admitted for treatment, while still others would not ever go home again.

So many people, so many problems and uncertainties. It makes a person realize just how little is in one's own control.

Sitting next to me was a talkative man whose wife was there to have tests done. When he noticed I was reading the Bible, he said, "Give me a word for the day. I need a word for today."

I happened to be in the Psalms, and read, "For our heart shall rejoice in Him, because we have trusted in His holy name. Let Your mercy, O Lord, be upon us, just as we hope in You" (Ps. 33:21-22).

Later I heard him tell someone else how he was planning to pray that day. Since he hadn't prayed much over the years, he felt he had a few "banked" that he could use now. Too soon he left.

The unbelievers in the world know they have nothing under their control. They spend their time trying to appease a distant or angry god, or they struggle in vain to gain control of their own destiny. Neither approach can bring true peace or comfort in such an uncertain world.

This type of thinking, however, is not limited to unbelievers.

Don't we as Christians often fall into the same trap? We too want to be in control of our lives. We have doubts about the direction in which God takes our lives. How often do we not find ourselves asking "Why?" when something either big or small does not go the way we think it should have gone? Don't we at times struggle with the biblical concept that "all things work together for good?"

We need to be reassured that God's

God's amazing creatures: "Zebra-crossings"—the editor and his wife viewing a young Zorse and Zonkey at the Creation Museum near Cincinnati



providence in our lives is a good thing. With God in control, the burden is removed from us.

Scripture tells us that God's ways are higher than our ways (Is. 55:9); that He is "righteous in all His ways, gracious in all His works" (Ps. 145:17). Even the very hairs on our head are numbered by Him (Mt. 10:30).

Would you rather have what you want or what God knows is good for you personally—and for His people collectively?

It should be a comfort to us to know that even in our darkest days God is arranging things to work out perfectly in fulfilling His purposes.

A thunderstorm may mean a rained-out baseball game for you, but it may mean much-needed rain for a farmer, or it may provide for the slippery road that leads to an accident that brings a Christian home to heaven. Our times are in His hands (see Psalm 31:15).

We also have the promise from our

providential God that He will not test us beyond our ability to bear it (1 Cor. 1:13). "I can do all things through Christ who strengthens me" (Php. 4:13).

Instead of fighting God's providence, we pray that the Holy Spirit will strengthen our faith to trust in Him. By losing our desire for control, we will find peace, hope, and life in Him who has our best interests at heart and has the power to bring it to pass.

In Thee I place my trust,
On Thee I calmly rest;
I know Thee good, I know Thee just,
And count Thy choice the best.

Whate'er events betide,
Thy will they all perform;
Safe in Thy breast my head I hide
Nor fear the coming storm.

Let good or ill befall,
It must be good for me;
Secure of having Thee in all,
Of having all in Thee. (TLH #435:2-4)

—Prof. Joseph Lau



The Sacrament of the Altar

The Personal Gospel

"This is My body which is given for you; do this in remembrance of Me" (Luke 22:19).

This is Jesus' personal message to me. I come before God's altar and Jesus comes to me as an individual. He says to me, "Here is My Body, I give it to you. It is My flesh and blood which I gave into death on the cross for YOUR sins."

Jesus gives me a share in His body and blood. He invites me to be a participant in His death and His resurrection. This is my personal communion with Christ.

[Dear reader, this is not to say that the gospel that is preached is not personal. The Holy Spirit comes in the Word and

enters our hearts. He applies the truths of God's word to us and our lives. That is very personal too. But in this sacrament Jesus comes to each of us individually and gives each of us His own body and blood to eat and to drink. It doesn't get any more personal than that!]

Now Jesus says, "Do this in remembrance of Me."

I am to receive this sacrament with my mind fully active. I am to remember Jesus, to remember His bitter suffering in my place as He was forsaken by His own Father because my sins made Him cursed by God and the object of His wrath.

Yes! My sins—that is why I am

here, isn't it?! My sins are so black, so despicable, that nothing less than the death of God's Son could take them away. My lies and deception; my hurtful, biting words; my thoughts—yes, my thoughts that creep up so quickly that it seems like I have no control over them; thoughts of covetousness, anger, lust, bitterness—these draw my mind away from God and all that is good.

When I remember Jesus' bitter death for me, I can't help but feel the painful memory of my sins and the great suffering that I caused Jesus. But Jesus did not come to rub my nose in my sins, as if to say, "See what you did to Me!" No, Jesus gives Me His body and blood which, He says, He shed "for the REMISSION of YOUR SIN!"

Here I see the infinite love of my Savior. I see how He willingly laid down His life for me. No one forced Him into

this. It was His love for His Father and His love for me that led Him to the cross. Now with the depth of love in His voice, He says to me, "This is My body which was given for you."

What a gift! My sins are truly and completely forgiven and washed away.

What joy fills my heart! I am reconciled to God. I, the chief of sinners, am cleansed and made white in the blood of the Lamb. I can live at peace, having the love and joy of Christ in my heart. I can live in daily communion with God the Father and with His Son Jesus Christ. I can call upon Him in every need just as I would my own dear father.

It doesn't get any more personal than that. Thank you, Lord Jesus! How can I ever thank you enough?

—Pastor David Reim
Vernon, B. C., Canada



Studies in First Timothy

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

The Source of True Riches

Chapter 6:17-19

When we first encounter Timothy, he had been a young companion of Paul, traveling with the apostle on his missionary travels as recorded in the book of Acts.

Some years later Timothy himself was serving as a pastor. His mentor Paul wrote Spirit-inspired words regarding the ministry Timothy was carrying on among God's people. This reading sets before us one last exhortation concerning some in his congregation.

Earlier Paul had written concerning "those who desire to be rich" (6:9). The words were directed toward the sin

of greed. The apostle encouraged an attitude of "godliness with contentment" (6:6), for "the love of money is a root of all kinds of evil" (6:10). (See *Lutheran Spokesman*, Jan. '10, for a study of those verses.)

The issue here is not a person's desire to get wealth, for Paul is speaking to those believers "who are rich in this present age." When Paul speaks of "those who are rich," notice that he is in no way condemning them. It is not a sin for a Christian to be wealthy. There are several examples in Scripture where we find God Himself blessing His children with great wealth. Abraham "was very

rich in livestock, in silver, and in gold” (Gen. 13:2). The same was true for Isaac and Jacob. In view of his possessions Job “was the greatest of all the people of the East” (Job 1:3). God gave Solomon “both riches and honor, so that there [was] not anyone like [him] among the kings all [his] days” (1 Kgs. 3:13).

Wealth can come to Christians in several God-blessed ways—via an inheritance or gift, conscientious stewardship, good weather resulting in abundant crops, or lots of hard work. But as Paul warns, the devil can use such a blessing from God as fodder for temptation.

“Do not be haughty.” Certainly, having wealth does not somehow equate to a person being better or of more value than another. A Christian should rather follow the example of the Lord Jesus who “being in the form of God” was still willing to “humble Himself” (Php. 2:6,8). And as real and sure as the riches of this Earth may seem, the believer who is wealthy will strive against the temptation to “trust in uncertain riches,” trusting instead “in the living God” (v. 17).

Lasting Value!

While the rich face such temptation, surely they are not the only ones. All the talk, press, and advertising being what it is, Christians are tempted to think like “everyone else” in the world. The claim is often made that real security and peace of mind come from having earthly things—investments in gold or in precious commodities, bonds, stocks, IRAs, bank accounts, real estate holdings, and so on. For believers too it is tempting to think in this way—yet, thinking carefully about it, what lasting value is found in earthly riches?!

Through the pen of the apostle Peter the Lord sets the matter straight: “The day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be

burned up. . . . all these things will be dissolved” (2 Pet. 3:10-11).

So it is that Paul encourages “those who are rich” to “do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life” (vv. 18-19).

What may be done or gained with earthly possessions will by no means save anyone, for as Peter wrote: “. . . you were not redeemed with corruptible things, like silver or gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:18-19).

Hope for eternal life lies alone in what the Savior has done for us. For each and every one of His children, Jesus is their All; He is their Plenty; He is their Wealth!

May God grant that believers who have been gifted with great earthly riches be moved by Paul’s words to Timothy to be willing to share and give as the Spirit leads!

And may their light shine so that through gospel-worked faith others may share with them the riches God has for one and all in Christ.

What is the world to me!
My Jesus is my Treasure,
My Life, my Health, my Wealth,
My Friend, my Love, my Pleasure,
My Joy, my Crown, my All,
My Bliss eternally.
Once more, than, I declare:
What is the world to me!

—*Pastor Paul Krause
Markesan, Wisconsin*



Dr. David Menton (r.) was our gracious host at the Creation Museum.



Old Testament Bible History ***“All History is GOD’S STORY!”***

First Journey of Joseph’s Brothers

No. 20 in series: Genesis 42

Imagine going to the grocery store and finding every shelf completely empty, then traveling to every other store in town and finding the same thing. At the same time there are no radio or TV or newspapers to tell you where you might find food. You have no food, you have no ability to grow or raise food because of extreme drought, everyone around you is in the same circumstance, and you have no way of knowing where you might obtain food.

This was Jacob’s circumstance when he learned from traders or other informants that there was food in Egypt. Jacob immediately dispatched his ten eldest sons to travel the significant distance to Egypt to acquire grain.

Upon their arrival the brothers were brought before Joseph who was the overseer of Egypt’s grain program. They were foreigners coming to a powerful Egyptian leader requesting the privilege of buying his grain, and they were shepherds whom the Egyptians detested (cf. Genesis 46:34). Thus with all due honor the brothers “bowed down before [Joseph] with their faces to the earth” (v. 6).

The dreams of Pharaoh’s baker and butler had earlier come to pass (Genesis 40), the dreams of Pharaoh were continuing to come to pass (Genesis 41), and now Joseph saw his own dreams (Genesis 37) being fulfilled before his very eyes.

Joseph immediately recognized his brothers, but they did not recognize him. Joseph was a young man when he was sold into slavery. He had matured and changed much during the past decade. He was shaven and dressed like an Egyptian; he wore regal clothes; he spoke to his brothers through an interpreter;

and perhaps more than anything else, the brothers simply never believed they would see Joseph again—and certainly not under these circumstances!

Joseph dealt gruffly with his brothers, first accusing them of being spies and then imprisoning Simeon as human collateral so that they would come back with their youngest brother Benjamin.

All of this was a way for Joseph to ascertain whether his brothers were still of the same spirit they had been in his youth. Joseph also had his brothers’ grain money returned to them in their sacks—an act of kindness, but one that would make the brothers doubt their standing with the Egyptian and all the more fearful to return.

Though we haven’t heard about Joseph’s father and brothers for three eventful chapters of the biblical record, God quickly brings us up to date. The day-to-day activities of the brothers hadn’t changed much. Years earlier when they were getting rid of “the dreamer,” the brothers undoubtedly felt that their lives would be trouble-free in that regard, but the reality turned out to be quite different.

Though the brothers no longer had Joseph to deal with face to face, their guilt concerning him was alive and well. When the Egyptian Ruler (Joseph) treated them harshly and accused them of being spies, the brothers’ minds and guilty consciences didn’t hesitate to make the connection to their past misdeeds. “Then they said to one another, ‘We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us’” (v. 21).

Reuben, the eldest brother and the one who had counseled the others not

to kill Joseph (cf. Genesis 37), was also conscience-stricken and sought to justify himself in the current predicament with an “I told you so” to his brothers: “Reuben answered them, saying, ‘Did I not speak to you, saying, “Do not sin against the boy”?’; and you would not listen? Therefore behold, his blood is now required of us” (v. 22).

Law—and Gospel

The brothers also had an ongoing reminder of their wickedness as they saw the unassuaged grief of their father. When his sons recounted the events of their trip to Egypt—the interview with the Egyptian ruler, the imprisonment of Simeon, and the money in their sacks—Jacob’s still raw grief came pouring out: “You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me” (v. 36).

Nor had Jacob’s favoritism toward Rachel’s children ended with “the dreamer’s” removal. Joseph required the brothers to bring their remaining brother Benjamin back with them on their next trip in order to obtain food and Simeon’s release. Jacob believed Benjamin was the last living tie to his beloved wife, and so he adamantly refused any consideration of allowing Benjamin to be entrusted to the traveling party with his brothers, for “if any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave” (v. 38).

The law of God kept Joseph’s brothers’ guilt before them. Their guilty consciences plagued them. Meanwhile, God caused the great famine to affect Canaan as well as Egypt so that the brothers needed to come to Egypt. In this way God initiated a family reunion, rediscovery, repentance and forgiveness for the past, and the beginning of the nation that would mature and come of age in that foreign land.

Similarly, our consciences trained by God’s law are also burdened and plagued

by the guilt of our misdeeds. Plenty of wickedness lies in our own pasts. Numerous sins have a way of working into our memories, reminding us just how sinful we are. We cannot escape the reality of what we have done any more than could Joseph’s brothers.

Thankfully, our sins and lawless deeds are not all that we know. A guilty conscience is soothed and a captive soul is set free through the power of God unleashed through the gospel. It is the gospel which brings to us the proclamation that Jesus (Jacob’s great descendent) has come and removed the burden of sin and the guilty conscience. He has paid the price to set us free through redemption and the forgiveness of all our sins.

The brothers faced what they believed to be ill will from the Egyptian ruler and concluded that God was “getting even” with them for what they had done. However, God “got even” for our sins when He exacted their punishment upon Jesus while He suffered on the cross.

Knowing that we have been redeemed and forgiven enables us to see the turmoil that we face, not as God’s punishment and “getting even” but rather as His chastisement to instruct us, strengthen us, and lead us to a greater good even as He was doing for Joseph’s brothers.

The brothers would return to Egypt and face more fear, uncertainty, and anguish of guilt before realizing the sweetness of a conscience at peace, but that day of celebration would come, and they would enjoy its fullness.

The two streams of Jacob’s family story would soon be rejoined as one in Egypt, and in their confluence the peace of forgiveness would be realized in the course of His Story.

—Pastor Wayne Eichstadt
Mankato, Minnesota





Portraits of Christ

from the Gospel of John

Chapter Ten

The Good Shepherd

Very often a good portrait has to be taken by a photographer. It can be difficult to get a good self-portrait by running from behind the camera and waiting for the timer to go off.

But in this case the only person in the portrait—the Good Shepherd—offers a descriptive picture of Himself. This portrait is the familiar one of Christ, the Shepherd.

As any rancher who has daily contact with his animals, the Good Shepherd is well known to the person who watches the door. He doesn't need to break a window or sneak in the back. He is also known to the sheep—individually. Why shouldn't they know Him—He's their shepherd! But while they belong to Him, He doesn't treat them as possessions but as treasured individuals. They listen to His voice and He calls them by name.

We belong to the Savior Jesus. He paid the price to set us free from our former master. He knows us individually—every hair on our heads. He calls to us from



Chapter By Chapter “Portraits of Christ” in John’s Gospel:

- Ch. 1 — *The Son of God*
- Ch. 2 — *The Son of Man*
- Ch. 3 — *The Divine Teacher*
- Ch. 4 — *The Soul-Winner*
- Ch. 5 — *The Great Physician*
- Ch. 6 — *The Bread of Life*
- Ch. 7 — *The Water of Life*
- Ch. 8 — *The Defender of the Weak*
- Ch. 9 — *The Light of the World*
- Ch. 10 — *The Good Shepherd*
- Ch. 11 — *The Prince of Life*
- Ch. 12 — *The King*
- Ch. 13 — *The Servant*
- Ch. 14 — *The Consoler*
- Ch. 15 — *The True Vine*
- Ch. 16 — *The Giver of the Holy Spirit*
- Ch. 17 — *The Great Intercessor*
- Ch. 18 — *The Model Sufferer*
- Ch. 19 — *The Uplifted Savior*
- Ch. 20 — *The Conqueror of Death*
- Ch. 21 — *The Restorer of the Penitent*

His Word and invites us to listen to Him. He doesn't whisper to us in dreams but speaks from the pages of Holy Scripture. It is there that we learn to recognize His voice. The more we listen to Him, the more familiar we are with His voice and the more we know when someone would imitate Him.

The Savior doesn't describe Himself only as the Shepherd but also as the door (John 10:9).

The Door, Too!

This isn't really a new picture at all. It was fairly common in Palestine to find circular sheep pens with no door closing the entryway. The shepherd would lead his sheep into the enclosure and then he would sit in the opening and be the door. When sitting in for the door, the

shepherd served to protect the sheep, providing safety from intruders. When morning came and it was time to lead the sheep out to pasture, the Shepherd would stand aside and lead them out to find good pasture and water.

The Good Shepherd serves as our ‘door’ when He protects us from our enemies. When we think of security and safety, we think first of physical or earthly enemies.

Our Savior certainly protects us from these enemies by sending His angels to watch over us. However, He also protects us from those who threaten our spiritual health and would harm our faith in Him. He has defeated our enemy, Satan, crushed him and deprived him of his power over us on Calvary! Our Shepherd has redeemed us and made us His own. He leads and feeds us through the precious food that is His Word.

Why is Jesus called the Good Shepherd? He is called the Good Shepherd—it’s said twice so we don’t miss it!—because He laid down His life for and in behalf of the sheep. He isn’t

like a poor shepherd or a hired man who is usually more concerned about His own safety. No, the Good Shepherd cares so much for the sheep that He’s willing to die to protect them and save them from death and destruction.

Jesus is our Good Shepherd. He loved us with a self-less love. He put our needs first, even before His own. He died to protect us, to save us from the death and destruction we by our sins had earned.

There is no danger that we will forget our Shepherd. We know Him and He knows us. We may not know all His sheep this side of heaven, but by faith in Christ we do know that we are part of the one flock. We are the sheep of His pasture, and He our Shepherd.

He is a welcome guest in our homes. He is the way to the Father. He is our Shepherd and we are His sheep—not because we chose to be, but because He chose us and purchased us with His own blood.

—Pastor Andrew Schaller
Watertown, South Dakota



Chapel Talk on Chapter Thirteen of the Book:

OUT OF NECESSITY: A History of the Church of the Lutheran Confession

Dear Friends in Christ,

Chapter 13 is entitled: “Our Relationship with Other Church Bodies.”

As you know, there are many Lutheran church bodies in our country. The largest is the Evangelical Lutheran Church in America, the ELCA. When we compare the teachings and practices of this church body with the teachings of the Bible, we can easily see that we must avoid this church body in order to remain faithful to our Lord Jesus and to His Word in

the Bible. For the ELCA plainly teaches that the Bible is not the infallible and inspired Word of God in all its parts. So our Church of the Lutheran Confession does not have any connection at all with the ELCA, but we warn against it.

But there are many other Lutheran church bodies in our country. What is our relationship with them? In the early years of the CLC, a number of “free conferences” were held, and some of our pastors and teachers attended, along with

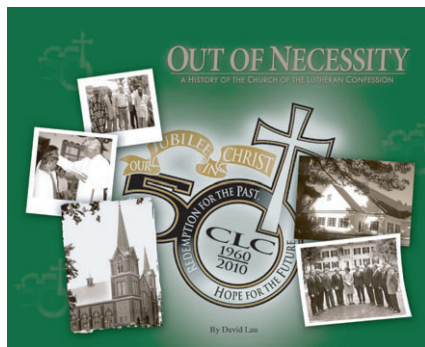
pastors and teachers from other Lutheran church bodies. The point of these conferences was to determine whether there was agreement on the teachings of the Bible and whether these pastors and teachers could join together in the Lord's work.

While there was agreement on some of the doctrines of the Bible, there was no agreement on all of the doctrines of the Bible, especially the teachings of church fellowship and the teachings of church and ministry. But God's Word teaches that we are to be in agreement in all the doctrines of God's Word. For we read this in First Corinthians, chapter one: "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment."

But is it right for the CLC to remain separate from all of these other churches that claim to be Lutheran? The separation is right only if the separation is based on our Lord's teaching. If we remain separate from other churches for other reasons, then we are in the wrong and we need to change our ways. This is our confession in the document entitled Concerning Church Fellowship: "Any separation in the Church which is not made in the interest of God's glory and the glory of His Gospel is to be condemned."

So it is certainly a blessing from God when we can discover that the Holy Spirit through the Word has created true unity of teaching between ourselves and others. When that is the case, then it is important that we express that unity by worshiping together and carrying on the Lord's work together in peace and harmony.

From time to time our church body has held meetings with other church bodies in the hope of discovering such unity in teaching and practice. We held meetings with the other CLC, the Concordia Lutheran Conference, but we found a difference in the teaching of church and ministry. We held meetings for many years with leaders in the



Wisconsin Synod, but even though at times it seemed as though we were pretty close, in the end it always turned out that we were not altogether agreed on what the Holy Spirit teaches us in the Bible concerning church fellowship.

We realize that the Lord's guidance is very necessary in all of these discussions. For we can be so eager to establish peace with others that we become willing to give up some part of our teaching of the Word of God for the sake of outward peace and harmony with other churches. Whenever such discussions are arranged, it is important for all of us Christians to ask God to be with our representatives so that they remain faithful in every way to the teachings of God's Word.

In our history so far we have not discovered unity in teaching with any other church body in our own country. But it has happened that we have found ourselves in doctrinal agreement with some small church bodies in other countries. For a time we were in fellowship with a congregation in Paris, France. But the contact was lost, and we no longer have that fellowship.

By God's grace we discovered doctrinal unity with a number of congregations in Nigeria. Not all of these congregations are with us now, but there is a church body in Nigeria known as the Nigerian Church of the Lutheran Confession, NCLC, with whom we are in agreement.

When a young man in one of our congregations became ill while he was working in India, he came into contact

with a group of Lutherans there. After several meetings with these men, it became clear that we were teaching the same things, and now we are in fellowship with this group, known as the Church of the Lutheran Confession in India (CLCI).

In a later chapter of our history we will consider these churches and the

work they are doing with our assistance. By this time there are also other church bodies in confessional agreement with us: in Kenya, Tanzania, Congo, the BELC in India, and possibly even groups in Burma (Myanmar), and Nepal. God be praised!

Let us sing TLH #292:8-9.

—Pastor David Lau



CHRIST IS OUR JUBILEE

1. Christ is our Jubilee—
Through Him we've been set free!
What man lost in the Fall,
He conquered once for all!
Our bondage, death and hell,
Which we deserved well
Was shattered, broken down—
Christ won for us the crown.

2. Christ is our Jubilee—
Through Him we've been set free!
He is th' Incarnate God
Who's given us His Word.
The Bible is God's truth—
With sacraments the path—
That safely leads us on
Through ev'ry trial home.

3. Christ is our Jubilee—
Through Him we've been set free!
What liberty is ours
Alone through Spirit's pow'rs!
The sinful flesh—beware—
Is always, ever there.
Let it be crucified,
Rememb'ring why He died.

4. Christ is our Jubilee—
Through Him we've been set free
To serve our God and Lord
According to His Word;
Our works, the fruits of faith,
Serve one another with
Both words and actions kind;
Let none be left behind.

5. Christ is our Jubilee—
Through Him we've been set free!
This Gospel message is
For all to share! The bliss
Of knowing Jesus Christ,
Who paid our ransom price,
Moves hearts and lips to speak
Of Him to all who seek.

6. Christ is our Jubilee—
Through Him we've been set free!
The trumpet sound of praise,
O let us to Him raise—
To Triune God above,
To Him whose name is Love,
To Him who keeps His Word,
Our faithful, Sabaoth Lord!

7. Christ is our Jubilee—
Through Him we've been set free!
We're aliens, strangers here,
For Him alone we fear.
This world is not our home;
We live for Christ alone.
Oh what a glorious day
When we serve Him for aye!

For the Jubilee Celebration of the
Church of the Lutheran Confession
Text: Paul Fleischer Spring 2009
Tune: *Denby*, "Flung to the Heedless Winds"
Charles J. Dale (TLH 259)
Or: *Ich halte treulich still*, "Thy Way, Not Mine,
O Lord" (TLH 532)
Notes: Trumpet with last two stanzas
The sequence of the stanzas may be altered.



Observing a 50th Anniversary—

LUTHER MEMORIAL CHURCH Fond du Lac, Wisconsin

In the 1950s when the Wisconsin Evangelical Lutheran Synod (WELS) had marked the Lutheran Church Missouri Synod (LC-MS) as false teachers but would not break fellowship with them as God's "mark and avoid" command of Romans 16:17 teaches, conscientious Lutherans left both synods.

After much study and many meetings in the Fond du Lac area, the pastors and teachers of St. Peter's Ev. Lutheran Church and School could not with a good conscience remain in the WELS. At a meeting on February 7, 1960, a vote of the congregation indicated that the majority decided to remain with the Synod. The congregation was divided. It was on that February afternoon that Luther Memorial congregation was conceived. Led by Pastors Waldemar Schuetze and Gerhard Pieper, Luther Memorial Church and school was started by people who wanted to remain faithful to the Bible.

The following Sunday, February 14, 469 worshippers attended the first services held in the auditorium of the Roosevelt Junior High School. On February 18th, a voters' meeting attended by 89 men was held in the Civic Room of the Retlaw Hotel. At this meeting, an Interim Church Council was elected, and the group went on record as favoring the establishment

of a Christian Day School. They asked the two pastors and the two teachers to continue to serve the new congregation. "There was a general awareness of the common joy of true Christian fellowship uniting us all, together with the purposeful determination to go ahead under God's guidance and with His help and do what was necessary for the orderly and successful establishment of a congregation dedicated to the full truth of God's Word." (Taken from a report of that meeting.)

On February 28th the name of the congregation was chosen—Luther Memorial Church. Formal organization was completed on March 20, 1960, when 85 voting members adopted a constitution and elected a permanent Church Council together with other necessary committees. Formal calls were extended to Pastors Waldemar Schuetze and Gerhard Pieper and to the two teachers, Gerhard Mueller and Miss Dorothy Schmolesky.

With a donation of five acres and the purchase of an additional two acres on the south edge of Fond du Lac, plans were made and implemented to break ground for a new church that would seat 450 and a new school that would have five spacious classrooms. While the building was under construction, the rented office



Gerhard Pieper



Waldemar Schuetze



John Johannes



David Naumann

and showroom of the Boulay Feed Mill at 138 Western Avenue served as the school

Anniversary Celebration

What a wonderful and blessed event the LORD gave Luther Memorial Church and School on Sunday, March 21, 2010, with our celebration of His grace for the last 50 years!

“Oh give thanks unto the Lord, for He is good!” We are also thankful for the many who helped with the preparations for the special day. With a service consisting of five participating pastors and 320 in attendance, it was a blessed union of hearts and voices joined in praise to the Almighty in Bible-based liturgy and song.

Following the morning service, about 300 enjoyed a dinner prepared by the Ladies of Luther Memorial Church. About 280 remained for the afternoon program which included words by our MC, President Jim Fillmore, along with comments from our former Day School Principals, Ross Roehl and Mark Kranz.

The main speakers were Mueller family members—Gerhardt, David, and Katherine—three generations speaking on the past, present and future of God’s grace to Luther Memorial Church and School.

We thank all for a great 50th celebration in the Lord! God is good!

for the first year. Principal Gerhardt Mueller and teacher Dorothy Schmolesky began the first year on September 7 with 64 students enrolled.

In January 1961, Luther Memorial congregation found itself to be united in confession and teaching with the newly organized Lutheran synod called “The Church of the Lutheran Confession” (CLC). They applied for membership and still remain members of this orthodox Lutheran church body.

Since that time, the Triune God has blessed Luther Memorial Church and School by keeping them faithful to His Word through the gospel of Jesus Christ and the Bible’s main message of justification—that God declares us not guilty of our sins through the shed blood of Jesus Christ our Savior on the cross.

Pastor John Johannes served from 1978–1999. Pastor David Naumann has served since then. The Lord has also blessed the congregation with many faithful men and women in the teaching ministry. Building projects on the church grounds include the principal’s house built in 1967, the pastor’s house built in 1995, and a duplex built in 2000 to house two additional teachers.

Luther Memorial Church and School has been privileged to complete fifty years under the Lord’s bountiful blessing. God is so good! May His blessings continue to rest upon us!

—Pastor David Naumann



**Dorothy Schmolesky,
Gerhardt Mueller**

*Special participants
in Luther Memorial’s*

anniversary service: (back) Rev. Tom Schuetze, Rev. Dave Naumann, Prof. Mark Kranz, Dave Mueller, Rev. Paul Krause, teachers Gerhardt Mueller and Dave Bernthal; (front) Rev. John Johannes, Beth Mueller, Jim Fillmore, Katherine Mueller, Prof. Ross Roehl, Rev. Dan Fleischer, teacher Amy Osborne

"OUR JUBILEE IN CHRIST"

REDEMPTION FOR THE PAST. HOPE FOR THE FUTURE.



"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.

This month we offer in our *JUBILEE JOURNEYS & MEMORIES* series the memoirs of **John Lau**.

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 Prof. Em. John Lau (age 84)

Places of Service:

Pastor: Onalaska, Wisconsin;
Chicago area (1960-1965);

Professor: Immanuel Lutheran
College (1965-1997).

CLC membership: 1960 to present.

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?

In my early years of ministry I served in the Evangelical Lutheran Synodical Conference: the Evangelical Lutheran Synod (ELS) as an instructor at Bethany Lutheran College; the Lutheran Church Missouri Synod (LC-MS), and the Slovak Lutheran Church, as a Synodical Conference missionary in the Twin

Cities; the Wisconsin Synod (WELS) as pastor and Lutheran High School teacher.

Beginning in 1952, I became involved in my earliest ministry in the upheaval



Dorothy and John Lau

which resulted in the break-up of the Synodical Conference. As a member of the WELS, I struggled to help that synod separate from the LC-MS and the Slovak Synod (which eventually merged with the LC-MS). But when it became apparent that the doctrine and practice of church fellowship of the WELS and the ELS was also not in accord with God's Word, it was necessary to separate from the WELS and the ELS as well.

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

A number of the members of the WELS congregation in Onalaska, Wisconsin, that I was serving "came out" with me, and we formed St. Mark's Lutheran Congregation, becoming charter members of the CLC when it was formed in 1960. It was necessary to find secular employment to support myself and my beloved wife and children; the Lord blessed my endeavors in that direction also, for with very little difficulty I found jobs as a Wisconsin State Probation and Parole Officer in La Crosse and later as a Field Representative with the Social Security Administration in Chicago (where the budding CLC congregation called me to serve as their pastor, eventually in two locations).

I served there until I was called to be a professor at Immanuel Lutheran College in 1965, where I remained until

retirement in 1997. The "difficult time" was always in the Lord's hands, and He took care of us in remarkable ways. It was swallowed up by the joy and gladness generated by the wonderful blessing of fellowship with kindred pastors and members who had been led to confess and proclaim the true teaching of the Word of God in our midst.

I hope and pray that I will never cease having that marvelous blessing in the CLC.

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

Cherish and appreciate what the Lord has given you, a pure doctrine to proclaim and a pure practice to maintain! These come from the Lord and have, by His grace, protected us through a wide variety of real and potential areas of possible disagreement and dissension through the past fifty years.

The grace of God has been shown us again and again as areas of controversy arose in our midst, when the only power that spared us has been found in His pure Word. A loss of membership has occurred at times when controversy was not glossed over and thus hidden in our midst. That too has been a sign of God's grace, when the result has been to remain in agreement (without compromise) with God's pure doctrine and practice.



50th Anniversary Remembrances—

Memoirs of Erma Tiefel (age 92)

Many are the individual memories from the formative days of the Church of the Lutheran Confession (CLC). Substantively, the memories are similar for those whom God used to create the CLC because they were standing on

the same unchanging Word of God. However, circumstance defines each experience uniquely and provides varied perspectives.

The memory perspective of Erma Tiefel (Erma Schuetze) is that of a

pastor's wife. Her role in our history was that of providing support and help as she watched her husband, Waldemar Schuetze, and his fellow pastor, Gerhard Pieper, lead those Christians who would become Luther Memorial Church in Fond du Lac, Wisconsin.

Pastor Schuetze accepted the call to St. Peter's Lutheran Church and moved his family from Roscoe, South Dakota, to Fond du Lac, Wis. in March 1959. In less than a year and after more than a little debate and controversy, pastors Schuetze and Pieper would be leading a new congregation.

In the flurry of congregational life during that first year in Fond du Lac, the memory most impressed upon the pastor's wife was the dedication and strength of the congregation's lay-leaders. Mrs. Tiefel recalls:

"The Church Councilmen were all solid leaders. They stood tall and firm and agreed with my husband on Scripture. Much of the old Council (St. Peter's) became the new Council (Luther Memorial). There were local businessmen and a banker—individuals with means to help and strong leaders. There were staunch laymen with a knowledge of Scripture who spoke at the microphone and were proficient at quoting Scripture. These men loved the Lord and took joy in being able to lead the church in service to Him."

Mrs. Tiefel humbly but gratefully recalls how the Lord used her during those days and throughout her husband's ministry. "I learned and memorized Scripture and was firm in it. Even if not public and openly speaking, people saw it and were encouraged to persevere. I served the Lord in a quiet manner by serving my husband as the Lord expects us to do." She adds, "Pastors' wives did not have the opportunity to associate with one another because there were not as many cars and no means to get there. We simply supported our men."

There were 469 souls who attended Luther Memorial's first Sunday worship services (German and English) held at



Erma Tiefel

the largest public high school in town. The new congregation quickly undertook plans to construct a building to serve both as a church and Christian Day School. \$50,000 in cash would be needed to begin construction.

Between the hours of 2:00-5:00 p.m. on May 1-5, 1960, representatives from the congregation visited members door-to-door. The members were encouraged to be home, to receive the representatives, and to offer their gifts for the construction. The number of responses was great, the goal was met, and construction began.

A strong lay leadership that supported the pastors and truly led the congregation, a pastor's wife equipped to be the needed support for the Lord's under-shepherd, the outpouring of thankful love in support of the ministry—all of this could only lead to one conclusion from Mrs. Tiefel: "The Holy Spirit was in charge, that was evident!"

While recalling the past with thanksgiving, we also look forward. Mrs. Tiefel offers two maxims to the current and future generations in our fellowship:

To all: "In life the only thing that counts in a person is faithfulness to the Lord and to Holy Scripture and knowing Scripture's place in your life."

To the women: "Stand firm with your man. He can't stand firm if at home he doesn't have a true soul mate and helper."

[Pastor Wayne Eichstadt, one of Mrs. Tiefel's pastors at Immanuel Lutheran Church, Mankato, Minn., conducted this interview with her.]



From a Suburban Journal

The Sermon is in the Mail ***Tiny church in Manchester depends on postal service*** ***to keep far-flung members together***

[By Mary Shapiro of the *St. Louis Post Dispatch Suburban Journal*—
Edited and reprinted by permission]

The only church of its denomination in the St. Louis area, Faith Lutheran Church of West St. Louis County may be tiny, but its congregation works hard to serve the Lord.

A member of the Church of the Lutheran Confession, Faith has about 50 members living in the area, but another 30 are scattered through several states and Germany.

Those who live out-of-town don't have ready access to other congregations of the Church of the Lutheran Confession because the next closest churches are in Lexington, Mo., and Pana, Ill.

"The vast majority of members were local in the past, but moved away and wanted to keep their affiliation with us," said the Rev. Todd Ohlmann, pastor of the church since 1998.

To keep that connection with out-of-town members, Ohlmann developed a "ministry by mail" services.

"We videotape our weekly services and I then produce a DVD with the entire worship service and the sermon that is mailed out to eight of our families each week. We also mail out printed sermons and audio cassettes of the sermon to several other distant members and friends of the congregation," Ohlmann said.

Members are of all ages, from 2 to into their 80s, so the average age is about 50.

"We've been here for 54 years already, always with a small membership, but we look at it as our goal to serve the Lord faithfully, and He'll bring growth to us according to His will," Ohlmann said.

Faith predates its 50-year-old Church of the Lutheran Confession denomination—it celebrated its own 50th anniversary



in 2004, Ohlmann said.

"Faith was founded in July of 1954, originally as the Orthodox Church of St. Louis, a part of the Orthodox Lutheran Conference denomination that broke away from the Lutheran Church-Missouri Synod. Our first services were held at the American Legion Hall in Maplewood," Ohlmann said.

In 1955, the church bought its first building, a former Pentecostal church and parsonage in Webster Groves.

The church's name was changed to Faith in 1968, and, in 1972, the congregation moved to its current home on Big Bend.

Faith, and the CLC overall, aim to uphold the teachings of Scripture and Christian values drawn from Scripture, he said.

With sister congregations scattered over the globe, it's only fitting its pastor should be well-traveled.

As chairman of the CLC's Board of Missions, Ohlmann will travel in August and September for pastor training seminars and to work with church leaders in the Democratic Republic of the Congo, Tanzania, Kenya and Uganda. For the past several years, he has traveled to India.

“My motto is, be ready whenever and wherever the Lord gives you the opportunity to spread the gospel,” he said.

CLC has only about 8,000 members in the U.S. but about 50,000 overseas.

“We accomplish more with less,” Ohlmann said.

In fact, Faith’s small congregation worked last year to improve their church—which seats a maximum of about 100—by adding a vestibule with handicapped-accessible restrooms, a handicapped-accessible ramp outside, new carpeting and roof and improvements to the parsonage.

The congregation regularly meets for Sunday school at 9 a.m., worship service at 10 a.m. Sundays, and 9:30 a.m. Bible study on Wednesdays.

“We also conduct outreach worship services on Thursday mornings at Garden View Care Center and in the dementia unit of Meramec Bluffs retirement center. We have game nights the second Wednesday of every month at Garden View. We annually put on a retreat, “Arise and Shine,” for Christians in their 20s and 30s. And we do twice-a-year food drives for the Circle of Concern food pantry,” said Ohlmann, who grew up in Nebraska.

Faith will celebrate the CLC’s 50th anniversary with a video of the denomination’s history at 9 a.m. and a special service at 10 a.m. on Sunday May 16 at the church, 1183 Big Bend Road.

The CLC started in 1960 after doctrinal disputes caused various pastors and congregations to leave the Synodical Conference, made up of the Lutheran Church-Missouri Synod, the Evangelical Lutheran Synod, and the Wisconsin Evangelical Lutheran Synod.

“We were the first church to formally apply to become part of the Church of the Lutheran Confession, when it was founded,” Ohlmann said.

Laverne Beckemeyer, of Ellisville, has been attending Faith for many years.

“I think my number one reason for staying with the church is I hear the truth

there. The congregation is small, so you know and care about everybody,” she said.

For more information on Faith, visit www.StLouisLutheran.com or call (636) 225-3458.



Sandstone Cliff, Ayers Natural Bridge Park, Douglas, Wyoming

Our cover artist explains: “This is astrophotography of The Great Orion Nebula, in the constellation Orion (The Hunter). On the left hand is the blue cold reflection nebula (Running Man, also designated NGC 1977); on the right hand there is M42, the gigantic red emissions nebula (ionized hydrogen gas) where a lot of new stars are born. How great is our God!”

Cover: Matt Schaser