

LUTHERAN SPOKESMAN



Thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 CORINTHIANS 15:57-58 (NKJV)



April 2010, VOL. 52 NO. 10



“Christ Is Risen!”

The Four Ws Of Easter

I know a young man with autism who is a fan of *The Wheel of Fortune*. He doesn't say much but every so often he'll let loose with '3 Bs', '2 Hs', or even an 'X'.

In reading the resurrection account in the Gospel of Mark, I got to wondering if there might not be 4 Ws in Easter.

WALK—Somewhere in the city of Jerusalem the two Marys and Salome waited for dawn.

We can imagine their restless night and their impatience to complete their anticipated task. The burial spices were prepared. All they needed was some light. John reports that Mary started out when it was yet dark; Mark says it was at dawn.

It would appear the two women began their walk in the pre-dawn darkness. The closer they came to the tomb the less dark it became. When they finally met the risen Christ, the darkness had completely faded.

All sinners begin their earthly walk in spiritual darkness. But a great Light has arisen and the Holy Spirit calls us to that Light.

John wrote that “God is Light, and in Him is no darkness at all.” What a blessed first W—to walk toward and in the Light of the very Son of God. For as Enoch of old experienced in an amazing way, that walk with God leads to eternal light and glory.

WONDER—The Lord's tomb was a cave with a large circular stone rolled into place before the entrance to guard and seal it. The women thought they needed to get inside, and wondered about who would move the stone. They worried over nothing! The Lord had told them He would not be there—just as Jonah came forth out of the fish's belly on the third day!

The stone should not have been their concern. It's always a mistake doubting what the power of God can do. If He wants a stone or a mountain moved for our benefit, He can and will do it.

The women were puzzled over a stone. They should have been carrying a picnic lunch, wondering only if they had missed His resurrection! So we should be living resurrection lives, for such a faith displaces many a doubt and worry.

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WITNESS—Luke and John reported two angelic witnesses; Mark and Matthew highlight the one who spoke, saying: “He is not here! He is risen!”

Someone once said that if heaven needed to advertise, the empty tomb of Jesus would be its product. Other religions venerate the bones of its gods or ancient leaders; Christians point to the tomb of their Savior—vacated and empty!

The angel testified that the crucified Jesus, who died to redeem and reconcile all to God, was alive! His body would not be found where it was buried! “Look and see where they laid Him!”

Christianity fairly begs to be investigated, with resultant joy at finding and believing the truth!

WARRANTY—St. Paul especially laid out the tremendous meaning and implications of our Lord’s resurrection (see 1 Corinthians chapter 15).

If the resurrection did not happen as testified and witnessed, then plenty of people are in big trouble. The prophets, the apostles, and Jesus Himself would

be liars; Christians would be the most pitiable, discovering their faith in Jesus to be futile; and the whole world would yet be helpless and hopeless, in the death-grip of sin and Satan.

“But now Christ is risen from the dead!” His resurrection proves that He was and is who He claimed to be: the divine Son of God!

Paul knew this, for he met the ascended Redeemer near Damascus. Our Lord’s resurrection comes with a guarantee—death has been destroyed, the power of Satan crushed. All sinners have been justified for Christ’s sake.

And saints who yet carry a body of death now have the certain hope of a glorious physical resurrection and entrance into eternal life. The Arisen One Himself gave the warranty written with His blood: “It is finished!” “Because I live, you shall live also!”

Walk, Wonder, Witness, and Warranty. It’s an unexpected way of spelling, but Easter does have four Ws.

—*Pastor David Fuerstenau
Ketchikan, Alaska*



Timeless Truths!

Timeless Truths I Know From Scripture

We believe without qualification that the Bible, the inspired Word of God, is the absolute, unchangeable truth.

Times, circumstances, events change, but the Word of God does not change! There are, therefore, certain things I know this Easter time:

I KNOW that in me dwells no good thing—Romans 7:18

I KNOW that my Redeemer lives—Job 19:25-27

I KNOW I have a crown of righteousness—2 Timothy 4:8

I KNOW that I am going to heaven—John 14:19

The FIRST timeless truth I know is that “in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.”

People do not like to be told that they are sinners from conception—much less that the things of the flesh in which they pride themselves fall short of God’s approval. Not only is our unrighteousness sin, but even our righteousnesses are as filthy rags (Isaiah 64:6).

Paul lamented his inability to attain the holiness demanded: for to will is present with me; but how to perform that

which is good I find not.” Even less do people like to be told that the “wages of sin is death” (Rom. 6:23) and that they are under the wrath and condemnation of God.

Nevertheless, Christ-believers are confident and joyful.

The SECOND timeless truth I know is recorded by Job. He was so sure of what he knew that he wished it to be engraved in stone. The Lord did him one better—He recorded it in His eternal Word. “For I know that my Redeemer liveth . . .”

These words written centuries before the fact express the truth that inspires joy in every penitent heart. Jesus, who suffered the ignominious death on the cross and was buried, came forth from the dead.

Consider some events surrounding Jesus’ death and resurrection. His mother Mary had, as it were, a sword pierce through her soul. Another Mary sat weeping at the empty tomb because she did not know where they had taken the Lord.

Peter, who had denied his Lord, ran to the tomb. We all have our anguish and fears, our sorrows and doubts as well as lingering guilt, but “Do not be afraid . . . He (Jesus) is not here; for He is risen as He said. Come, see the place where the Lord lay” (Mt. 28:5-6).

Through Christ’s resurrection the Father has begotten us to a living hope (1 Peter 1). I know that my sins are forgiven, and that life has been restored. Christ’s resurrection guarantees it.

The THIRD timeless truth I know was also expressed by the apostle: “There is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give to me on that Day . . .” (2 Tim. 4:8). Paul expected to die soon and was willing to die, because, he said, “I know whom I have believed . . .” (2 Tim. 1:12).

Paul was a student of the Word of God. The most that man can know about God without the Word is His power and might, manifest in the storm and earthquake and in the accusing conscience. Paul—by his



Window in nave of St. Paul Lutheran, Denver (Lakewood), Colo.

own admission “chief of sinners”—was confident because he knew his God was the faithful God of grace and mercy!

Luther, another student of the Word, was confident on his death bed, “Into Thy hand I commend my spirit for Thou hast redeemed me, Thou faithful God.”

Before His betrayal and crucifixion, Jesus said to the disciples, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” Jn. 14:1-2).

I know that the heavenly Father who promised has reserved an inheritance—a crown of righteousness—for me! Jesus’ resurrection guarantees it!

The FOURTH timeless truth I know is that I am going to heaven. I know it because the incarnate Word of God—no one less than Jesus Himself—said, “Because I live, you shall live also.”

In John 17 Jesus prayed, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast

given me. . . .”

Those who believe the Word of promise and who trust in the risen Lord Jesus are given the assurance, “And this is the record, that God hath given to us eternal life—[heaven is my home!]
—and this life is in his Son. He that hath the Son hath life.... These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life—[yes, heaven is my home!]
—and that ye may believe on the name of the Son of God” (1 Jn. 5).

God’s Word says it, therefore I know and by grace believe it—Christ is risen! He is risen indeed!

On the basis of the unchangeable Word of God affirmed by the resurrection of Jesus, we know and believe “that He who raised up the Lord Jesus will also raise us up with Jesus . . .”

The timeless truth shall be translated into the timeless home. So shall we ever be with the Lord.

—*Pastor Em. Daniel Fleischer
Minneapolis, Minnesota*



Christian Training

It Starts At Home

Churches are facing a major issue in our day and our church body is no exception. The number of young people leaving our churches is reaching record highs. Certainly many of our young people are going through our parochial day schools, and from there many go on to Immanuel High School or College in Eau Claire. But there is still a problem.

Have you noticed this trend in your congregation?

The Biblical instruction of our young people must start at home! That is what is missing in our society today. Consider the words of the apostle Paul: “And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord” (Eph. 6:4).

In the preface to his *Small Catechism* Luther emphasized this as well, saying: “As the head of the family should teach them in a simple way to those of his household.”

As parents we are often so busy with the responsibility of providing for our family financially and dealing with other family matters, that we are glad to be able to relinquish the spiritual education

of our children to the teachers at school and the pastors of our churches.

But wait! Our children are the most important responsibility that we have been given. The Scriptures are full of examples of godly men who dedicated themselves to the work of the Lord at the expense of their families. Righteous men such as Eli, Samuel, and David serve as examples of how NOT to raise God-fearing children.

As parents we dare not neglect the responsibility of preparing our children for the world by establishing in them a solid and firm Biblical worldview so they are ready to face the so-called “wisdom of the world.”

How can we do this?

1) Be proactive, not reactive.

We can’t wait for issues like evolution, relativism, and pluralism to come up in school or among the kids they hang out with. Rather, we need to prepare them NOW for the issues that they will soon be facing. One way to do that is to set a time for family Bible study in our homes. Let’s take time to read our Bible and discuss its application to the lives of our

family.

2) *Be involved in their education.*

If our children attend a public school, be aware of what they are being taught and recognize the deep and lasting influence teachers are going to have on our children.

Be ready with solid Biblical facts to address issues that conflict with Scripture. If our children are blessed to attend a Christian Day School, we still need to be involved with their memory work and other assignments (Don't we often forget that their "Bible" homework is the most important?).

3) *Get involved with your child's growth in Christ.*

We shouldn't wait with memorizing Bible passages until our children start confirmation classes with the pastor. Get started with them now.

Remember that this is not primarily

the pastor's responsibility. While the pastor is there to assist us in this task, child-training is first and foremost the parents' responsibility.

When the children begin confirmation classes, go over the lessons with them and have discussions with them. We parents have the greatest influence on our children; let us make use of that influence for their spiritual benefit.

4) *Pray.*

Let us pray that the Lord would give us wisdom, knowledge, and strength to do this important work. Pray that God would create, preserve, and sustain the faith He has begun in the hearts of our children. He can and will give what is necessary.

Remember, Biblical instruction and training of our children start at home!

—*Pastor Nathanael Mayhew
Atlanta (Lawrenceville), Georgia*



An Easter Message From Our CLC President—

Jesus' Resurrection Victory Is Our Victory Over Death

In First Corinthians chapter 15 the Apostle Paul unmasks the folly of denying the resurrection of the body. He also proclaims the victory of all those who believe that Jesus really did rise from the dead. Easter is not only a celebration of Jesus' victory but also a celebration of our victory over death and the grave.

Paul reminds us that "the last enemy to be destroyed is death." Sometimes Jesus' victory at the cross is obscured in our lives by the realities of our present sufferings. Death constantly intrudes into our daily existence and casts a pall on our existence. Death seems to be winning.

However, death is not the end. "We

will not all sleep, but we shall be changed" This change will take place on the day when Jesus will return in glory to judge the living and the dead. In a flash, in the twinkling of an eye, at the last trumpet, the dead will be raised.

The Day of Resurrection means that we will be changed

For this perishable body must clothe itself with the imperishable. This body affected by Adam's sin is always subject to decay in this life. Diseases and the aging process are part and parcel of our present life. This perishable body cannot inherit life. This perishable body must

clothe itself with the imperishable. God will transform our lowly bodies so that they will be like Jesus' glorious body (see Philippians 3:21).

For this mortal body must put on immortality. The word *mortal* means subject to death. From Genesis 5 onward, the litany of family genealogies has always ended with the repeated refrain "and he died." This body is born to die. As hard as man has tried to prevent death, he has been unable to do so.

With the reality of death, the graveyards seem to mock man's efforts at enjoying life. It is necessary that this be changed. This mortal body must clothe itself with immortality.

"So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory" (1 Cor. 15:54).

The Day of Resurrection means that death is defeated

Death is swallowed up (literally, "chewed up and spit out") in victory in connection with the resurrection of the body unto life everlasting. Death cannot defeat those who belong to Jesus.

Today we defiantly say and sing, "O Death, where is your sting? O Hades [grave], where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:55-57).

All our sins (our "missings of the mark") have been put on Jesus. Jesus carried our sins to the cross and paid for them with His perfect death. Our sins were then buried with Jesus in the tomb. We cannot overcome death. But God gives—hands over—to us the victory through our Lord Jesus Christ.

The Day of Resurrection means that our lives are not vanity

Our resurrection victory through Christ gives us reason to live here and

***"But thanks be to God,
who gives us the victory
through our Lord Jesus
Christ. Therefore, my
beloved brethren, be
steadfast, immovable, always
abounding in the work of
the Lord, knowing that your
labor is not in vain in the
Lord" (1 Cor. 15:57f).***

now. Most people spend their entire lives getting and piling up earthly treasures. All earthly life is vanity because of the reality of death. Death mocks man's efforts to find answers in this life. However, Christians have an answer in Jesus' resurrection victory over all our enemies, including death.

Therefore stand firm! We stand firm on the sure foundation of Jesus' death and His resurrection victory for us. Let nothing move you from this sure foundation! We have been freed from the frustration and vanity of earthly life.

Therefore give yourselves fully to the work of the Lord. We have been freed from the futile living for ourselves and trying to pile up treasures that perish. Our lives take on meaning. We can now devote ourselves fully to the work of the Lord.

Jesus' work is to do the will of the Father. We have been given the task of making disciples of all nations by preaching the gospel, baptizing in Jesus' name, and teaching them to observe all things God has commanded us.

We celebrate this victory over death as God unfolds His victory in the death and resurrection of His Son Jesus.

As we prepare to celebrate the 50th anniversary of the Church of the Lutheran Confession, let us abound in the work of the Lord, knowing that our labor in the Lord is not in vain.

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



The Discourses Of Christ

(Please read Mark 9:33-37)

Who Is Greatest?

Ego and Envy: yes, these were present among the disciples.

Envy and pride can rear their ugly heads among disciples today as well. What was going on that led to this argument breaking out among the disciples? They had only recently come down from the Mount of Transfiguration. Jesus had taken with Him Peter, James, and John. The others were not granted the privilege of accompanying Jesus to witness this astonishing event.

While Jesus and the three disciples were apart from the others, a distressed man came seeking help from the rest of the disciples for his demon-possessed son. They tried, but they failed. It was only when Jesus returned that the demon was cast out.

Could not this have led to some embarrassment, some envy, some pride? The disciples were only human, and yes, these are the kinds of emotions and frailties that humans—even Christians—exhibit. It is so easy to envy others as receiving recognition when we supposedly know they are no more special than we are!

It is also so easy to be very pleased with ourselves for our own accomplishments—and not just in secular endeavors, but also within the Church (perhaps a special hazard for called servants?).

Is it not so that we can so easily become quite pleased with our involvement in church activities, with our attendance at worship and meetings, with our dedicated offerings?

Maybe the question “Who is greatest?” doesn’t cross our lips or even our minds, but perhaps we begin to think of ourselves as the backbone core members that make a difference?

So the lesson Jesus offered His disciples that day is an important lesson for us also!

Who is greatest? We know the answer is not found among the named disciples. If the disciples had been listening and comprehending what they should have that day, then perhaps they wouldn’t have stumbled into this foolishness. You see, as they were walking, Jesus had been teaching these men, His disciples, what was to come to pass. He was to go to Jerusalem to suffer, die, and rise again.

Jesus’ Messianic Mission

That they didn’t understand. They couldn’t understand because that was not what they expected from Jesus. They couldn’t conceive of His Messianic mission finding its fulfillment in His death. They couldn’t comprehend any greatness being found in His death.

We might perceive the disciples as being particularly dense, but that is the natural spiritual condition of mankind—all mankind!

Only by the Spirit opening our hearts can we know the answer to that question “Who is greatest?” Greatness is found in Him who willingly went forth to Jerusalem where He would be delivered into the hands of His enemies to suffer and die upon the cross for our sins. Greatness is found in Him who both died and rose again, not for Himself and for His personal gain, but for us who were hardly worthy of His attention.

In love and grace He humbled Himself for us, delivered us from sin and death, and gave us the hope of everlasting life. “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mk. 10:45). And so we see and adore the greatness of our Savior.

Our life is not to be the pursuit of personal greatness but a response to the love and service Jesus gave us. Jesus

directed His disciples toward service and putting others, all others, ahead of self.

Jesus encourages humility. Humble service is so often comprised of those things not recorded in any church records or offering statements. Humble service is often missed in the writing of church histories—and may not even be remembered when synod anniversaries are commemorated!

Indeed, we may not think of it much ourselves, and that is how it ought to be. It is good to remember what is precious in the sight of the Lord. By taking that child up in His arms, He encouraged us to serve the lowly, the one often overlooked, the one who cannot return favor for favor.

Let us receive the little child.

What the Lord appreciates as great—as significant—in His sight are such things as the kind word, the offered prayer, the helping hand. Yes, even that simple kindness of providing water for the thirsting child. When done as a fruit of faith in Jesus, these things are all seen by our Father in heaven as receiving our Lord—as service to Him who sent Jesus into the world.

May our ambition ever be to glorify Him who is truly greatest in the Kingdom of God, our Lord and Savior Jesus Christ.

—*Pastor Theodore Barthels
Austin, Minnesota*



The Psalms—The Christian’s Prayerbook *(Please read Psalm 38)*

A Sick Man Goes To His Doctor

You’re in the doctor’s office and he’s asking about your personal history.

“Are any of the following true of you?”

- 1) You are a king who had everything but then committed adultery and murder.*
- 2) You have two sons, one of which led a treasonous rebellion against you, while the second also plotted against you. Both died.*
- 3) You have had friends who turned against you, even betraying you.*
- 4) You have had pangs of conscience because with anguish you remember earlier committed sins and shame.*
- 5) You have and are suffering physical weakness and pain caused by sickness.*

Very good; now open your heart and say ‘Ahh!’”

While all Christians would check off #s 3, 4, & 5, King David could claim all five. Psalm 38 is a penitential lament of the king. In it David goes to his Doctor, although the specific and immediate

cause of his distress is not revealed.

Believers can therefore adopt it as their own lament and apply it to their own circumstances of pain and anguish.

Do you ever think that God is punishing you for sins committed? Those who admit to no sin can hardly admit to any wrath of God.

David was crushed by the burdens associated with his sins, yet his burdens were not punishments from an unforgiving God but corrective discipline from a loving One. Nevertheless, they hurt! And David wanted to be done with them. “Doctor, enough already! I get Your point! Just take away the pain.”

Our Heavenly Doctor

Christ Jesus, David’s Greater Son, said that for people to go to the doctor, they must first feel sick. David felt sick unto death. We hear him describing his awful condition: pierced by God’s

arrows, festering wounds, searing back pain, pounding heart with much groaning because of his sinful folly. Every place he pointed to was hurting.

No doubt the intensity of this temporal consequence of his sinful folly was increased because he knew full well that it was all his own fault. Every time there was another personal or family disgrace, David knew the cause of it all—himself! We can see him sitting alone in the Doctor’s office, forsaken and plotted against by both his friends and his enemies. He doesn’t look or talk like any uppity king now. He looks helpless, like a man on a stretcher—tied down, unable to hear, see, speak, or defend himself. He’s miserable beyond imagination. And so he laments and takes his burdens to his Doctor. He remembers his disgraceful past; he confesses his iniquity and unworthiness.

And then he does the only thing he can—he waits for the Doctor’s response. Feeling better is out of his hands, and saving himself is an impossibility. But the sick man is still confident despite his heavy burdens. “In You . . . I hope; You

will hear, O Lord my God.” His Doctor is the best, and has no reputation for ever forsaking His patients or failing them. David knows He is nearby.

The king reaches over and rings the call bell: “Come quickly to help me, O Lord, my Savior!”

I once sat in a waiting room whose walls contained an impressive list of every sickness that could be healed and every pain alleviated there.

Every child of God may at times feel crushed by physical pain and spiritual anguish. We may agonize in self-reflection and accusation. We know it’s the result of and a reminder of the wickedness of our own sin. We feel sick and go to our Savior-Doctor.

And we see no limited list of things He can cure; just an all-embracing invitation and statement. “Call upon Me in the day of trouble; I will deliver you, and you shall glorify me.” “Your sorrow shall be turned into joy.” “Be of good cheer; your sins are forgiven you.”

—*Pastor David Fuerstenau
Ketchikan, Alaska*



Cross Purposes

False Teaching Is Not A Victimless Crime

Through the pen of the Apostle John the Lord tells us that what is written in Scripture is written that we may know that we have eternal life (1 John 5:13).

Scripture is the whole of that which God inspired and caused to be written in the Bible. We believe that not a single word of God is subject to denial or to human manipulation without casting doubt on all of Scripture. If God is not the determiner of what is His Word, then who is? If every word of Scripture between Genesis 1:1 and Revelation 22:21 is not the Word of God, who among

sin-blinded human beings is so conceited or bold as to correct God? Who among men is so brash and suicidal as to call God a liar?

Through the prophet Jeremiah the Lord said, “He who has My word, let him speak My word faithfully” (Jer. 23:28). He warns against putting words into His mouth, “Behold I am against the prophets,” says the LORD, “who use their tongues and say ‘He says.’” (v. 31)

Clearly, to put words in God’s mouth or to take away from what God says in His Word is not a victimless crime. The

false teaching of the heathen is death to those who teach it and to those who believe it. May we not assume that people with even a minimum understanding of Scripture can detect the false teaching of the heathen?

However, the false teaching of those who do it under disguise of Christianity is more deceptive. We agree with the writer who said, “Unmixed falsehood betrays itself too easily and is insipid. But falsehood mingled with truth is powerful error, and the beauty of truth serves to embellish and cover the ugliness of error” (Naegelsbach, quoted in Laetsch: *Bible Commentary on Jeremiah*, p. 201).

Error confuses, undermines

The latter is the fashion of error in the churches and from the mouths of false prophets who enter the pulpit with Bible in hand and then proceed to deny even a single part of Scripture. Error confuses hearts and minds. Error undermines faith. Error is not a victimless crime.

When what is taught is demonstrated from Scripture to be error, and such error is defended and promoted, Scripture is clear: “Avoid them” (Romans 16:17)—that is, the error and those who spread it. Why? Because “by good words and fair speeches [they] deceive the hearts of the simple,” namely, those trusting souls who do not expect to be deceived by teachers claiming to speak for God. As error undermines faith, it has the potential to rob the deceived person of his eternal salvation!

False teaching always claims victims. That is why the Lord said, “Beware of false teachers who come to you in sheep’s clothing . . .” (Mt. 7:15).

Avoidance of error also means avoiding those fellowships that teach and promote error. Many reasons have been advanced for not doing what Scripture teaches; for example: “I have been a member all my life”; “we were married in that church and our children were baptized there”; “I put a lot of money into that church”; and so on.

Recently people have been contemplating leaving the ELCA, and some have. Others have not yet taken that step (which would be the appropriate action, in accord with Scripture), but are withholding money from the ELCA. Of the latter the presiding bishop said, “Will the people in that pew in Minnesota who vote to withhold money from the ELCA synods and church-wide at least consider that the end result of that may be employees in the church-wide organization that lose their jobs who are single parents, who are caring for three children and perhaps an elderly mother, who will now join the growing list of unemployed people in the United States” Quoted in *The Lutheran HEDGEHOG*, a publication of CrossAlone [sic] Lutheran Churches. (Fall issue 2009). Publishers of the *HEDGEHOG* reject such nonsense.

Does anyone among the leadership of the ELCA care about what Scripture teaches anymore? Apparently not, if the attitude of the bishop reflects the doctrine, practice, and attitude of the ELCA!

Where the shepherds no longer set forth biblical truth, what happens to the sheep? They become victims who stand to lose more than those over whom the bishop laments.

Teaching false doctrine is not a victimless crime! May God give His sheep the strength to come out and be separate (2 Corinthians 6:17)!

**—Pastor Em. Daniel Fleischer
Minneapolis, Minnesota**



Emerging from a cocoon, the “glorified body” of a butterfly stands for resurrection and eternal life. Photo by Pastor R. Gurgel, Weslaco, Texas



Surveying CLC History

From the 25th Anniversary Booklet (1985)
“Reflections—Projections”

“Projection” Number Four of Twelve **THE LIGHT OF LIFE**

Listen! Two processions approach Nain’s city limits. Laughter is heard in the first; the sobs of deep sorrow in the second. Leading the one procession is Jesus—He who came as humanity’s Light and Life. Leading the other procession: a dead man in a coffin.

Look! A woman follows the casket. She has walked this same sad road before—once as a widow; now as a mother robbed of her only son and means of support. Perhaps he alone was the one person left to her that had brought happiness to an otherwise empty existence.

Behold! The two companies meet. Which shall give way and yield to the other? See how “The Life” faces Death! Jesus is now filled with compassion. To the widow He says, “Stop crying!” To the dead man He says, “Start living!”

View closely that funeral procession outside Nain’s city limits. Is it not a solemn description of man by nature—dead and dying and lying in a casket? The processions keeps moving in the same direction—toward the cemetery. The characters never change; they merely change places. Someone or something is always being carried outside the city for burial. Someone always remains to mourn the loss. Where does the procession end?

The procession ends in a cemetery. But not yours. Not mine. Not even the musty tombs outside Nain’s city limits. The funeral procession ends in that cemetery where Jesus Christ, the Lord and Life, once lay—“Delivered for our offenses but raised again for our justification” (Rom. 4:25).

Here lies His guarantee: No matter how often you find yourself walking the path of life’s many cemeteries, He will not permit the processional to pass.

“Stop crying!” were the words spoken before the first Easter. But after the resurrection of Christ, He who has vanquished every enemy and brought life and immortality to light asks: “Why are you crying?” There is no longer a reason. **JESUS LIVES AND REIGNS! HE IS THE LIGHT OF LIFE!**

Share this Life with confidence. Why? To the widow Jesus declared, “Stop crying!” To the dead man Jesus commanded, “Start living!” What His Word accomplished in the one is accomplished for the other.

—Mark Weis



Mid-March concerts by the Tour Choir of Immanuel Lutheran College, Eau Claire, Wis., were held in CLC churches in Sioux Falls, Rapid City, Cheyenne, Loveland, Lakewood, Valentine, Watertown, Austin, Mankato and Inver Grove Heights.



Chapel Talk On Chapter Ten Of The Book:

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

Dear Friends in Christ,

Today I want to talk to you about Chapter 10 of the history of our church body.

Perhaps many of you do not know that when the CLC was organized back in 1960, we were already then supporting a mission effort in a foreign country. That country was Japan, and our missionary was Fred Tiefel, an uncle of Pastor Paul Tiefel of Messiah congregation.

Missionary Tiefel was first sent to Japan by the Wisconsin Synod in 1951 to serve as pastor to the many United States servicemen stationed in the vicinity of Tokyo and Yokohama. In those years after the Second World War Japan was occupied by American forces under the command of General Douglas MacArthur. As Missionary Tiefel carried out his assignment, he investigated the possibility of mission work among the Japanese people.

In his first year in Japan, he stayed in a large hotel. The Japanese were surprised that he did not invite Japanese girls to his room like so many others. Missionary Tiefel explained that he was a married man, that his wife was in America, and that he wanted to be faithful to her. It would be wrong for him to commit adultery. This made such an impression on some of them that they were willing to have Missionary Tiefel explain Christian teaching to them. Within a year or so he



***Missionary
and Mrs.
Tiefel***

was instructing between ten and twenty young Japanese men and women. Some of these young men were beaten by their fathers because of their classes with the missionary, but they kept on attending and after several years of instruction they confessed loyalty to Christ and formed a Lutheran congregation called Hachiman Dori.

Missionary Tiefel learned the Japanese language and spent much of his time translating the catechism and other teaching materials into Japanese. After a home was purchased and his wife joined him, he began to hold church services. He wrote the sermons in Japanese, but he did not preach them. One of his young men conducted the liturgy in Japanese, and another young man memorized Tiefel's sermons and preached them.

At that time the Missouri Synod already had a Lutheran mission in Japan. But the Missouri Synod missionaries



ANNIVERSARY HISTORICAL FACT:

In the summer of 1963, CLC members came out in force and remodeled the Ingram Estate stable into classrooms and a boys' dormitory. The seminary met in a remodeled cow barn!



Members of the Japanese congregation

were not faithful to Scripture in their teaching and practice. For example, they practiced open communion, and therefore Missionary Tiefel could not work together with them. He was altogether in favor of breaking fellowship with the Missouri Synod in 1955, when the Wisconsin Synod considered the matter.

When the Wisconsin Synod failed to break with the Missouri Synod in 1955 and 1956, and then called a second missionary to Japan to serve with Tiefel, he and his congregation were troubled. Would the second missionary be in agreement with Tiefel on this issue or not? The Japanese congregation asked the Wisconsin Synod not to send anyone until the issue between the synods was resolved. But the Synod sent a second man anyway, and this second man did not agree with Missionary Tiefel on synodical issues.

Around this time Tiefel withdrew from the Wisconsin Synod, and he did not work together with the second man sent by the Wisconsin Synod. The Wisconsin Synod sent three representatives to Tokyo to meet with Missionary Tiefel and his congregation, but such a meeting never took place because of the obvious differences in their teaching and practice.

Tiefel's withdrawal from the Wisconsin Synod meant that he and his small congregation would no longer receive any financial support from the Wisconsin Synod. How were they going to survive without help from others? How were they going to pay for their property and buy food and clothing for themselves? These were very tough

times, and there were days when they did not know how they could continue. But Tiefel did receive some support from others who had withdrawn from the Wisconsin Synod and also some who were still in the Wisconsin Synod, particularly relatives in his own family, such as his father George and his brothers Paul and Arnold and Victor.

One of the main reasons for the organization of the Church of the Lutheran Confession was to establish some kind of system to support the mission work in Japan. The CLC Board of Missions took over the support of the Japan mission in 1961, and this support continued until the Japan mission became self-supporting in 1973.

Sometimes those who are concerned about maintaining Scriptural doctrine and practice are accused of not being concerned about mission work. It seems as though they believed we must make a choice between doctrine and missions. They say that if we are concerned about missions, then we should not make such a fuss about teaching the correct doctrine. Missionary Tiefel was rightly concerned about both missions and doctrine. He and his wife devoted their lives to the work in Japan until they died. They had a concern for mission work not only in Japan but in many other places in the world. But at the same time they were concerned about holding fast to the Word of God and did not want the Christians in their care to be misled by false teaching.

Our Lord Jesus said: "Go into all the world and preach the gospel to every creature." But He also said: "teaching them to observe all things that I have commanded you." It is both-and, not either-or. Let us sing Hymn #510: 2-3.

—*Pastor David Lau*

*ANNIVERSARY HISTORICAL
FACT:*

*The enrollment at LLC in 1976–77
was 114 in high school, 49 in college,
and 11 in seminary.*

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 Arthur E. Schulz

“Thou shalt guide me with Thy counsel, and afterward receive me to glory” (Psalm 73:24).

How wonderful that our merciful God promises to guide His believing children through His Word during their earthly pilgrimage!

My pilgrimage began in Chicago in November of 1929, a few weeks after the great Stock Market collapse. The Lord soon made me His child and heir through Baptism. Following Confirmation, I attended Concordia College in Milwaukee, Wis., for six years, studying Church History under Luther scholar Prof. Ewald M. Plass, and learning German from Dr. John F. Sullivan, father of our ILC Professor Paul L. Sullivan.

After one year at Concordia Seminary, St. Louis, Mo., I transferred to Bethany Lutheran Seminary in Mankato, Minn., and studied under Dr. N. A. Madson, Dr. S.C. Ylvisaker, and others.

Following graduation in 1953 and a five-month vicarage at an LC-MS congregation in Chicago, I served an ELS congregation for 9 1/2 years, until becoming a member of the CLC in 1963. There I was thankful to find a wonderful striving for true unity of faith and confession based on God’s Word.

Since the upcoming history of the CLC (OUT OF NECESSITY: A History of the Church of the Lutheran Confession—D. Lau) will beautifully present details of the work of all the pastors and congregations of our church body, may I use this space to share some thoughts which Dr. C.F.W. Walther, first President of the Lutheran Church-Missouri Synod, preached in a



**Pastor Em.
and Mrs.
(Olaila)
Arthur
Schulz**

sermon back in the 19th century.

He said that if true unity is to be preserved in the Church in spite of all the attacks of Satan, then three things are necessary.

First, Christians should not be satisfied with only knowing enough from God’s Word that is absolutely necessary for salvation. They are not to remain children in knowledge. Rather, it is necessary for every Christian to search God’s Word, listen attentively to sermons, and use every means available to grow in saving knowledge. It isn’t enough that only the public teachers be grounded in God’s Word. As soon as the laymen become lukewarm and lazy in exploring the truth and leave the judging of doctrine only to their preachers, then the unity of the Church is already lost.

Second, if the unity of the Church is to be preserved, it is also necessary to watch over one’s own heart and not arrogantly extol oneself. Church history teaches that most errors in the Church arose and spread because people were too proud to admit an error when it was pointed out to them. St. Augustine said: “The mother of all heresies is pride.” A

humble heart that is open to the truth is the second requirement for cultivating peace in the Church.

The third necessity is a love which pursues one who errs, and tries every means to convert him from the error of his way.

Christians cannot be satisfied that they themselves have recognized the truth and know how to protect themselves from prevailing errors. Love compels them to use every means available to combat error wherever they find it and to let the truth shine. Our forefathers lovingly fought to overcome all error and worked to spread the truth. Because of their faithful battle, they were slandered as quarrelsome people. But God blessed their work and their battle. Next to God, millions of people thank them for their faithful love in delivering them from error, and for the jewel of pure, clear truth. Who can calculate the blessing upon Christianity that has flowed out from their polemical writings and edifying books, and especially from the Church Confessions which they produced!

Therefore let us follow after them as faithful sons and daughters. God has also given us the light of His pure Word. Let us spare no effort to enlighten others with this our shining light!

Preserve, O Lord, Thine honor,
The bold blasphemer smite;
Convince, convert, enlighten,
The souls in error's night.
Reveal Thy will, dear Savior,
To all who dwell below—
Thou light of all the living—
That men Thy name may know.
(TLH #264:2)

ANNOUNCEMENTS

Installation

In accord with our usage and order, Pastor Bruce Naumann, who was called by Messiah Lutheran Church of Eau Claire, Wis., to serve as its second full-time pastor, was installed on Sunday, January 18, 2010. The service was officiated by Pastor Paul Tiefel. Several professors and Teachers Seth Schaller and Paul

Tiefel III assisted with the laying on of hands.

—Pastor Paul Tiefel

Installation

In accord with our usage and order, James Hartmann, who was called by Resurrection Lutheran congregation of Corpus Christi, Texas, to be its pastor, was installed on February 21, 2010. Assisting in the installation were Daniel Hanel and president of the congregation Allen Durham.

—Pastor Em. Daniel Fleischer

Announcement From The ILC Board Of Regents

The following names have been placed in nomination for the office of ILC President for a two-year term beginning June 1, 2010:

John Pfeiffer, Jeff Schierenbeck, Steve Sippert

Comments regarding these candidates must be written or emailed to the secretary, Craig Ryan, by Saturday, April 10, 2010.

Mr. Craig Ryan
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