

September 2016 VOL 59 NO. 3

LUTHERAN SPOKESMAN

"...The Scripture Cannot Be Broken." (John 10:35)



THE
CONVENTION 2016

"In the Footsteps of the Reformers"



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Cover photos, clockwise from top left: convention delegates in the field house of Immanuel Lutheran College, Eau Claire, Wisconsin; the convention communion service at Messiah Lutheran Church; Pastors David Schierenbeck and James Sandeen on the convention floor; Ingram Hall on the Immanuel Campus; Moderator Paul Nolting; Pastor Kham brings greetings from Myanmar.

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Editor: Paul Naumann, 3732 Claymore Lane, Eau Claire, WI, 54701, E-mail topaul.naumann@ilc.edu; Assistant Editor: Craig Owings; Art Director / Graphic Designer / Print Production: Matthew Schaser; Proofreaders: David Lau and Paula Naumann; Staff: James Albrecht, Theodore Barthels, David Bernthal, Wayne Eichstadt, David Fuerstenau, Frank Gantt, Norman Greve, Mark Gullerud, Steven Karp, John Klatt, Joseph Lau, Bruce Naumann, Delwyn Maas, Nathan Pfeiffer, David Reim, Thomas Schuetze, Chad Seybt, Steven Sippert, John Reim, Michael Roehl, Mark Weis.

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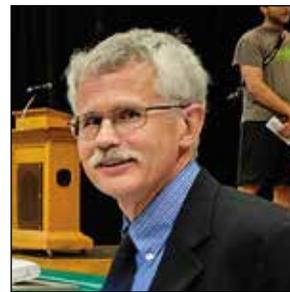
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Pastor John Hein and Professor
Paul Nauman

CLC 2016 Convention Logo by,
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THE CLC IN CONVENTION:

“In the Footsteps of the Reformers”



“Which will we follow? Where are we heading?”

For Lutherans, the date of October 31 calls to mind Luther’s posting of his Ninety-Five Theses, the event that sparked the Reformation. Next year, that date will furnish an especially strong reminder because 2017 will mark the five-hundredth anniversary of that significant event. CLC President Michael Eichstadt and Moderator Paul Nolting anticipated this approaching anniversary with this year’s convention theme, “In the Footsteps of the Reformers.” This theme resonated throughout the Thirty-second Convention of the Church of the Lutheran Confession, held June 23-26, 2016, on the beautiful campus of Immanuel Lutheran College in Eau Claire, Wisconsin.

In his convention address, President Eichstadt spoke of the “countless billions of people who over the course of history have left their footsteps on the earth, making paths in every





imaginable direction,” and asked, “Which will we follow? Where are we heading?” We want to follow in the steps of Martin Luther because he followed the Word of the Lord Jesus.

Convention Chaplain David Reim carried out the theme in his opening devotions for the sessions. He spoke of individuals whose names may be unfamiliar to us but who played important parts in the Reformation. Their lives of faith are footsteps for us to follow.

The two convention essays showed that to walk in the reformers’ footsteps is to proclaim the message of salvation by grace alone and through faith alone (Teacher David Bernthal), and to base our faith on Scripture alone (Pastor David Pfeiffer).

At the convention communion service, Pastor Wayne Eichstadt, in his sermon on Psalm 119:105, urged the congregation to “Go Forward with Joy in Your Step!”

On the last day of the convention there was a Memorial Service remembering servants of the Word called home during the past two years: Pastors Arvid Gullerud, Keith Olmanson, and Scott Schiermeister; Professors John Lau and James Gullerud; CLC Board of Missions member Don Ohlmann; and pastors’ spouses Martha Gullerud and Olaila Schulz. Pastor John Klatt spoke on Romans 5:1-2, under the theme, “Standing in Grace.”



Highlights of convention committee reports and actions

Regents/Immanuel Lutheran College

- A new heating system for North Hall dormitory was approved, to be financed by a loan from the Church Extension Fund and included in the existing loan on the Academic Center.

Missions

- Thanks were offered to the Lord for Missionary Matthew Ude’s service in India and Pastor Nathanael Mayhew’s service as part-time foreign missionary.
- The Board of Missions has restructured one of the foreign missionary positions as a full-time visiting missionary residing in the United States.
- The convention rejoiced in the growth of mission opportunities in twenty countries.
- Pastor Kham of the Zomi Lutheran Church, a sister church body in Myanmar, was present and addressed the Convention.



Left top: Pastor David Pfeiffer delivers one of the two convention essays; Left bottom: President Eichstadt commending the long-time committee members who were retiring this year (from left): Phil Radichel, Dave Aymond, Pastor Ted Barthels and Larry Hanson.

Right bottom: Pastor and Mrs. Ed Starkey with Pastor Kham of Myanmar.



Top: A floor committee convenes an ad hoc meeting outside the field house; Bottom: Finance Committee prepares to begin work

Doctrine

• Much time was given to discussing the “Joint Statement Regarding Termination of Fellowship,” the document drawn up by representatives of the CLC, the Wisconsin Evangelical Lutheran Synod (WELS), and the Evangelical Lutheran Synod (ELS). The convention resolution on the matter stated that “questions have been raised as to whether or not the 2015 Joint Statement is a clear presentation which resolves the difference between the CLC and WELS/ELS regarding the termination of fellowship with false teachers” and that “more time is needed for CLC pastors and members to study, discuss, and assess the 2015 Joint Statement.” The convention resolved that the CLC Board of Doctrine prepare an evaluation of the Joint Statement

for discussion at the fall district pastoral conferences and the 2017 CLC General Pastoral Conference. A report on the General Pastoral Conference study is to be made available to the membership of the CLC.

- The resolution expressed the prayer that “the Lord of the Church [bring about] God-pleasing resolution of the issues between the CLC and WELS/ELS through the Holy Spirit to the glory of God.”
- Praise to God was expressed that Timothy Daub has completed the final stage of colloquy and will be placed on the CLC ministerial roster.

Finance

• The following budget was adopted for fiscal year 2017:

Education and Publications	10,000
Trustees	95,000
Missions	315,000
Regents (subsidy)	480,000
Regents (student revenue).....	821,000

Total CLC Operating Budget.....1,721,000

Membership

- Living Savior Lutheran Church of Eden Prairie, Minnesota was received as a member congregation of the CLC.
- The following were accepted as voting members of the CLC: Missionary Peter Evenson, Teacher Matthew Kranz, Pastor-elect Benjamin Libby, Pastor Joseph Naumann, Teacher-elect Andrew Roehl, and Pastor Robert Sauers.

Attending the Convention were fifty-four pastors, eighteen teachers, twelve professors, and seventy-eight lay delegates.



John Klatt is pastor of Prince of Peace Lutheran Church in Loveland, Colorado.



Clockwise from top: delegates confer on the convention floor; CLC Vice President Mark Bernthal and President Michael Eichstadt; Pastors Wayne Eichstadt, Neal Radichel and Nathanael Mayhew; Pastors Rob Sauers and Vance Fossum.

Alive to Righteousness

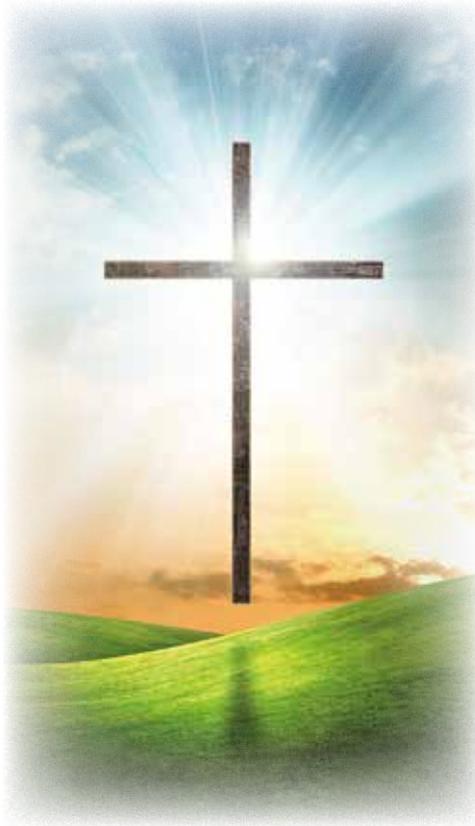
“For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again” (2 Corinthians 5:14-15).

We live in a world where we are encouraged to live for ourselves. We are supposed to find whatever it is that makes us feel fulfilled or happy, and go for it. We are to be proud of how we live and what we have done. “To one’s own self be true!”

Anyone who actually follows this philosophy of life will find that it doesn’t work out very well in the end. He may gain some temporal satisfaction, satisfaction for the flesh, and perhaps at times for the mind, but not for the soul. People who live for themselves will not know the righteousness which Christ has secured for us all.

We need to begin with the basic truth that we all are born under a death sentence. The world may try to deny it, but even its own wisdom declares that only two things are certain: death and taxes. The world has no answer for death. Physical death is simply accepted as inevitable. Far worse, however, are the spiritual and eternal deaths that are the dreadful consequences of sin.

But God sent His Son into the world that we might live by Him. For that to happen, it was necessary that the innocent, holy, meek, unspotted Lamb of God die for us. He died for ALL! He didn’t die so that we could be free to sin all we wanted. He died that we might be free *from* sin, with all its consequences. He suffered and He died for you, to redeem you from sin, death, and the power of the devil. He made this sacrifice in the greatness of His love for you and me, and all sinners. By the grace of God, and the power of the Holy Spirit, we have been brought to comprehend this wondrous truth. This truth has now



become the power that directs our lives. We are not compelled or forced to live in a manner we do not desire. We are compelled to live our lives in a manner worthy of His love, loving Him even as He loved us. In that way we might think of this wondrous Gospel of Christ’s death and resurrection as the propulsion that we need to send us down the paths of righteousness, as the Holy Spirit leads us to live to the glory of Jesus.

Jesus said to His disciples, “*If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me*” (Matthew 16:24). Jesus didn’t tell them to live for self-glorification, for self-fulfillment, or to please themselves. Jesus told them to deny themselves. He said this to His disciples—not just the twelve, but to all who would follow Him on

the path to life everlasting. The Spirit has given us this judgment regarding life: that since Christ died for all, all have died. God sees Jesus’ death as discharging our death penalty. Our response is to be dead to sin and alive to righteousness. Being dead to sin means that we turn away from sin in our lives as if it were dead and gone forever. Yes, we daily sin much, but each and every day the mercies of God give us the opportunity to live to the glory of Jesus’ name, to show forth His praise and His glory in all we do. May God the Holy Spirit grant us the will and power to so live for Jesus.



Theodore Barthels is pastor of St. Paul’s Evangelical Lutheran Church in Austin, Minnesota.

HYMN 400

“Take My Life and Let It Be”



What is the greatest degree of commitment you could express toward someone? To say “I would die for you” certainly conveys very great commitment, but it is not an expression of the *highest* commitment. That would have to be “I would live for you.”

There are, after all, many things worth *dying* for: your family, your country, your friends, perhaps even a stranger who needs your help; but none of those things are worth *living* for. They are all too small to be the focus of your entire life, and they are all of only temporal consequence. In the final analysis, committing your way unto the Lord is the only thing big enough to be worth living for.

Hymn 400 in *The Lutheran Hymnal* bespeaks the Christian’s proper *commitment* (consecration) to the Lord. But what does that mean? One definition of commitment in the *Oxford English Dictionary* is “An absolute moral choice of a course of action.” Absolute? Yes. No part of our life is to be excluded from our commitment to God.

Jesus told us that we are to love God with *all* our heart, soul, and mind. This is not a matter of making God and His demands on our lives just one more item among many others that we consider important. It’s not even enough to make that the *most* important item. Our commitment to the Lord is to be the *governing principle of all areas of our lives*. Hymn 400 expresses this total commitment in the words, “**Take my life . . . my moments and my days . . . my hands . . . my feet . . . my voice . . . my lips . . . my silver and my gold . . . my intellect . . . my will . . . my heart . . . my love . . . myself.**” What facet of one’s life is left out? None. This is comprehensive commitment. This is the God-pleasing life of consecration to Christ.

When we think about the fact that “**Take myself, and I**

will be/ Ever, only, all for Thee” really means that there is no area of our lives reserved for our own autonomous control, it may make us a bit uneasy. Why is that? Is it because we are *afraid* of what God might ask of us? The fact that God’s will for us might not be what we would have chosen for ourselves can make us uneasy, and perhaps a little bit fearful of complete commitment.

It is Satan who tries to place such fears in our hearts as

we consider the claim of Christ on our lives. *But those fears are groundless!* Do not take counsel of your fears. Instead, remember Who it is Who has called you to be His own. It is your dear Lord Jesus! It is the same One Who

has loved you with incomprehensible love from before the time you were born. It is the One Whose entire life was committed to you, Who both lived and died for you, taking your sins upon Himself, and enduring the torture of crucifixion so that you would enjoy the eternal blessings of heaven. It is this same Jesus Who, even as He calls you to a life of commitment, promises you that obedience to that call will not be burdensome to you, but that it will rather result in great blessings in your life. For He says, “*Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light*” (Matthew 11:28-30).

Jesus lived *and* died for us. Total commitment. How will we respond?



Craig Owings is a retired teacher and serves as assistant editor of the *Lutheran Spokesman*. He lives in Cape Coral, Florida.



Hymn #400, Text: Eph. 6:24, Author: Frances R. Havergal, 1874, Composer: William H. Havergal, 1869, Tune: “Patmos”

“He who made every power can use every power—memory, judgment, imagination, quickness of apprehension or insight; specialties of musical, poetical, oratorical, or artistic faculty; special tastes for reasoning, philosophy, history, natural science, or natural history—all these may be dedicated to Him, sanctified by Him, and used by Him.”¹

¹T.H. Darlow, Frances Ridley Havergal; *A Saint of God* (London: Nisbet & Co., 1927), 94.

There's No Time Like Now For a Good, Old-Fashioned Revival!

“Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods. So the children of Israel did evil in the sight of the LORD. They forgot the LORD their God, and served the Baals and Asherahs. Therefore the anger of the LORD was hot against Israel, and He sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years. When the children of Israel cried out to the LORD, the LORD raised up a deliverer for the children of Israel, who delivered them: Othniel the son of Kenaz, Caleb’s younger brother. The Spirit of the LORD came upon him, and he judged Israel. He went out to war, and the LORD delivered Cushan-Rishathaim king of Mesopotamia into his hand; and his hand prevailed over Cushan-Rishathaim. So the land had rest for forty years. Then Othniel the son of Kenaz died” (Judges 3:5-11).

If it is possible, as much as depends on you, live peaceably with all men” (Romans 12:18). This is always true for God’s children. Be good neighbors, help them out, surprise them with a pie! To those with whom you daily interact, be a source of many blessings. Make friends. Create a context in which they will, one day, ask you a reason for the hope that is in you.

As you are doing this, however, do not compromise the principles God has given you in His Word! Beware of acclimating so far into the culture that no one can tell that you follow the true God and cherish His Word. The temptation is for the culture to become more real to us than our walk with God.

At the beginning of Judges 3, we find God’s people becoming so comfortable with their worldly neighbors that their connection with God became invisible. They knew the Word of the Lord, but they did not live as if it were real to them—a common occurrence among God’s people over the centuries. Thus, there is an ongoing need for revivals. By *revival* we mean reminders, repentance, and renewal.

In his second epistle, Peter admonished those who lived as if they had forgotten they were cleansed from their sins; and he went on to say that he would not neglect to remind them always of those things (2 Peter 1:9,12). Christians often need revival, so that Christ and His Word become real in their lives again.

Revival was God’s purpose when He sent His people a trial in the person of Cushan-Rishathaim. They felt his

oppression and realized how enslaved they had become to worldly concerns.

Repentance is sometimes slow in coming, but what a blessing it is when it comes! After eight years, their desire for the Lord’s presence and blessing became acute; and when they cried out to the Lord, *“the LORD raised up a deliverer. . . .”* The Spirit of the Lord enabled Othniel to lead Israel to repentance and restoration.

This revival lasted for forty years; but when Othniel died, the people again wandered. History reveals that revivals are temporary, often ending when a good leader dies and his influence fades.

God’s people need a leader whose influence does not diminish, over whom the grave has no power—and look! There He is!

“I am He who lives, and was dead, and behold, I am alive forevermore. Amen” (Revelation 1:18).

After three days He revived from the dead, and forever Jesus is the revival of all who trust in Him. God forbid that they amalgamate into the culture! Yes, rather, *“Let your light so shine before men that they may see your good works and glorify your Father in heaven” (Matthew 5:16).*



Delwyn Maas is pastor of Gift of God Lutheran Church in Mapleton, North Dakota.

IS TITHING COMMANDED IN SCRIPTURE?

Yes, tithing is commanded in Scripture, but that is not the whole story.

Tithing actually began *before* it was commanded. When Melchizedek blessed Abram, he responded by giving Melchizedek *"a tithe of all"* (Genesis 14:19-20).

A "tithe" is, simply, a "tenth." In the Old Testament, God commanded that a tenth of all the land's produce and every tenth animal was to be set apart for Him. If this tithe were converted into money an additional fifth was to be added (see Leviticus 27:30-31).

This tithe provided support for the Levites who had no land inheritance of their own (see Numbers 18:21). The Levites also were to give a tithe: *"When you take . . . the tithe that I have given you . . . then you shall present a contribution from it to the LORD, a tithe of the tithe"* (Numbers 18:26 ESV). Every third year, instead of the tithe being brought to the sanctuary, it was to be kept in the villages and shared with those in need (see Deuteronomy 14:28f).

This ten percent "off the top" was not all that the Children of Israel brought to the Lord. They also brought other required offerings and freewill offerings of various kinds. *" . . . you shall bring your burnt offerings and your sacrifices, your tithes and the contribution that you present, your vow offerings, your freewill offerings . . . "* (Deuteronomy 12:6).

When the Children of Israel were faithfully serving the Lord, the tithe and offerings were not burdensome—it was their delight to serve the LORD in this way.

On the other hand, when the Children of Israel stopped trusting and serving the true God, their response of thankful obedience to His Law (tithe) and their overflowing thankfulness (offerings) waned into nothing. At those times, God rebuked unloving mechanical obedience to the Law (for example Amos 4, Matthew 23:23). When tithes and offerings ceased altogether, God said, *"Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings."* (Malachi 3:8).

A lack of love-prompted tithes and offerings was a symptom of spiritual decline. At times of spiritual renewal, the tithes and offerings were also restored. Such a renewal took place under King Hezekiah, who *"commanded the people . . . to contribute support for the priests and the Levites. . . . As soon as the commandment was circulated, the children of Israel brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything"* (2 Chronicles 31:4-5).

The Old Testament tithe is part of the ceremonial Law which was fulfilled in Christ and is no longer binding in the New Testament as far as its outward practice is

God still desires for us to understand that He is the owner of all (*The earth is the LORD's, and all its fullness, The world and those who dwell therein. Psalm 24:1*) and we are the stewards of His blessings with the opportunity to honor Him with gifts of thanksgiving.

concerned. However, the fulfillment of the Old Testament Law does not remove the spiritual and moral essence that lay behind the Law.

Thus, God still desires for us to understand that He is the owner of all (Psalm 24:1) and we are the stewards of His blessings with the opportunity to honor Him with gifts of thanksgiving. "*Honor the Lord with your possessions, and with the firstfruits of all your increase*" (Proverbs 3:9-10).

God still desires that those who minister to the souls of His people should be supported by those who are served. "*Let him who is taught the word share in all good things with him who teaches*" (Galatians 6:6, see also 1 Corinthians 9:14).

Just as the Old Testament tithe not only provided for the Levites but also those in need, so God says to us: "*Let us not grow weary while doing good. . . . As we have opportunity, let us do good to all, especially to those who are of the household of faith*" (Galatians 6:9-10).

Just as God was never interested in mere outward giving of tithes and offerings, so also now, "*Let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver*" (2 Corinthians 9:7).

Our sinful flesh will always have the desire to pull us away from giving of ourselves to the Lord. There will be arguments based in fear, but God says, "*Try Me now in this . . . If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it*" (Malachi 3:10).

Our flesh can get caught up in doing "its duty"—giving a set amount without meaningful thought, giving just what is needed to balance the budget—almost as if it is a bill from God, and feeling satisfied that the job is done. But remember the Israelites' joy in giving abundant gifts out of thanksgiving—offerings that went beyond what the Law commanded them to give.

There is genuine joy in giving of ourselves to the Lord Who first loved us (1 John 4:19), has redeemed us, and provides such rich blessing to both body and soul, day by day.

In our day, the terms "offering" and "tithe" are used in different ways among Christians, and the clarity of God's Word does not always accompany their usage. In your conversations with others over matters of Scripture, it is always good to first come to an understanding in the definition of terms. Then the conversation can go forward and the doors that the Lord may open from that point are many.



As always, your pastor stands ready to study and discuss these matters of Scripture more fully with you.

Wayne Eichstadt is pastor of Gethsemane Lutheran Church in Spokane Valley, Washington.

As we approach the 500th anniversary of the Reformation, we take a brief look at the lives of influential and important Lutheran leaders and theologians.

Martin Franzmann (1907-1976)

Professor and Poet

Martin Franzmann was born on January 29, 1907 in Lake City, Minnesota; a town situated on the bank of the Mississippi River between Wabasha and Red Wing. The son of Pastor William Franzmann and his wife Else, Martin Franzmann was brought up in the raucous atmosphere of a Lutheran parsonage filled with nine children (six sons and three daughters). He was an avid reader, and he showed a remarkable ability to retain what he'd read. Although not an athlete, Martin enjoyed swimming, and the inevitable Minnesota pastime of ice hockey.

Martin's father took great joy in his pastoral duties, and that spirit had its effect on young Martin. From early days he determined to follow his father into the pastoral ministry. He attended high school and college at Northwestern, the Wisconsin Synod school at Watertown, Wisconsin. Already here he displayed a remarkable scholarship. He also had a sense of humor: as editor of the student newspaper, the *Black and Red*, Franzmann wrote, "There are two ways of representing the student body in this column: 1) As they are, and 2) as they ought to be. If you represent them as they are, everybody's shocked; if you represent them as they ought to be, everybody's bored." It was also during this time that Franzmann met his future wife, Alice (née Bentzin). The two were married in 1933, a union that God blessed with three children.

After brief stints of travel and teaching, Franzmann entered the Wisconsin Synod seminary at Thiensville, Wisconsin. Upon graduation in 1936, he returned to Northwestern College to teach Greek. His students remember him as a brilliant but exacting professor; his classes required much preparation, but the students were happy to exert the effort. One biographer recalled, "He mastered his work, and presented it masterfully."

Franzmann's academic skills and publications began to be widely recognized. In 1946 he was called to teach at Concordia, the Missouri Synod's seminary in St. Louis. Here the young professor displayed a knack, much-coveted by fellow theologians, of expressing timeless scriptural



truths in a uniquely fresh and compelling way. Among his most notable works were a collection of sermons entitled *Ha! Ha! Among the Trumpets*, commentaries on Romans and Revelation, and a historical introduction to the New Testament called *The Word of the Lord Grows*.

Beside his scholarly abilities, Martin Franzmann also had remarkable gifts as a composer and translator of hymns. Many of his compositions may be familiar to present-day Lutherans, hymns such as "Preach You the Word," "Our Paschal Lamb that Sets Us Free," and "Thy Strong Word Did Cleave the Darkness." His poetic skill is evident in the following simple, yet poignant, table prayer from his book *Pray for Joy*:

We live not, Lord, by bread alone;

Without Thy blessing bread were stone.

For bread and for Thy kindly Word

We thank and praise Thee, God, our Lord.

Franzmann eventually rose to be head of the Exegetical Department at St. Louis. He was weak on the doctrine of church fellowship, a fault that would show itself in (and perhaps contribute to) the breakup of the Synodical Conference in the early 1960's. On the other hand, Franzmann proved a staunch defender of Biblical inerrancy, particularly when the so-called "higher critical" view of Scripture was making inroads among the St. Louis faculty in the 60's and early 70's. Franzmann would write, "What of 'verbally inspired, infallible Word'? This is Biblical and Lutheran and not to be surrendered!" (*Concordia Theological Monthly*, 1969, p. 244).

In 1969, Franzmann left St. Louis to take up a tutor's position at Westfield House, a training institution in England affiliated with the Missouri Synod. He retired two years later. Martin Franzmann died in Wells, England, in 1976.



Paul Naumann is a professor at Immanuel Lutheran College in Eau Claire, Wisconsin, and editor of *The Lutheran Spokesman*.

The Mission Helper Program

The purpose of the CLC Mission Helper Program is quite simply to provide opportunities for members of the CLC to participate in our Savior's Great Commission.

It was twenty years ago, at the 1996 CLC convention, that delegates and pastors gave their approval to the CLC Mission Helper Program. Since that time, by God's grace, the program has made it possible for more than one hundred volunteers to work alongside our brothers and sisters in Christ in places like India, Nepal, Tanzania, Kenya, Uganda, and Zambia. An estimated thirty thousand children in these places have heard the simple Gospel message.

The main goal of each Mission Helper Trip is to spread the Good News of forgiveness, salvation, and eternal life through the life, death, and resurrection of our Savior Jesus. To accomplish this goal, trips lasting three to four weeks are made, on a rotating basis, to countries in which the Church of the Lutheran Confession has affiliated church bodies. The trips focus on child evangelism lessons. These provide a unique way for members of the CLC to help spread the Good News of Christ crucified and risen from the dead to sinners the whole world over.

The purpose of the CLC Mission Helper Program is quite simply to provide opportunities for members of the CLC to participate in our Savior's Great Commission to proclaim the Gospel, and to be His witnesses throughout the world. Many things are accomplished when we make

the effort to assist our brothers and sisters in Christ in the work of our Savior's Kingdom:

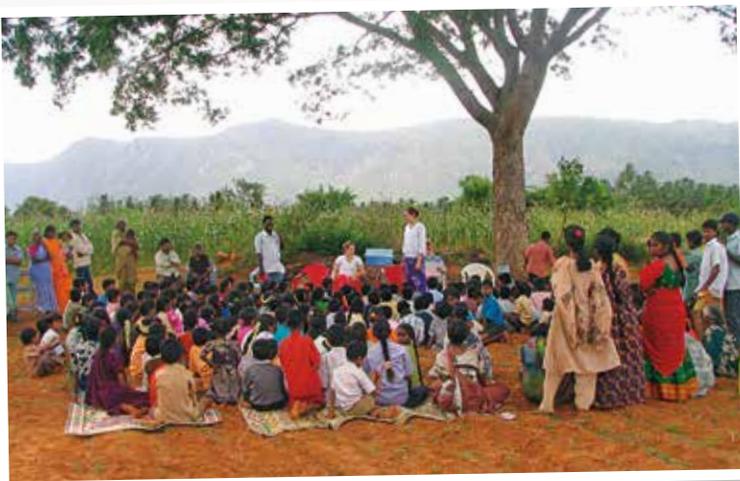
- 1. The truth of God's Word is taught as we share what we have learned from our Savior through His Word.**
- 2. A bond of brotherly love and concern is developed in the hearts of the Mission Helpers and those we assist as we work together, side by side, to the glory of our Savior.**
- 3. Mission Helpers are able to use their God-given talents in the service of His Kingdom.**
- 4. Mission Helpers return home to the U.S. with a fresh and firsthand appreciation for the power of the Gospel of Jesus Christ and for our church body's foreign mission work.**
- 5. Mission Helpers often return with new perspectives on, and deep appreciation for, the many blessings God has given us right here at home.**

By the time you are reading this article, the 2016 trip to India will have already been completed. Once again, ambassadors of Jesus Christ will have finished their work in India, trusting that our faithful heavenly Father will keep His promise found in Isaiah: *"So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it"* (Isaiah 55:11).

Thanks be to God for the privilege of spreading His saving Word, wherever and whenever He provides the opportunity, whether that be across the room, across the street, across town, across the country, or on the other side of the world!



Todd Ohlmann is pastor of Faith Lutheran Church in Manchester, Missouri, and serves as chairman of the CLC Board of Missions.



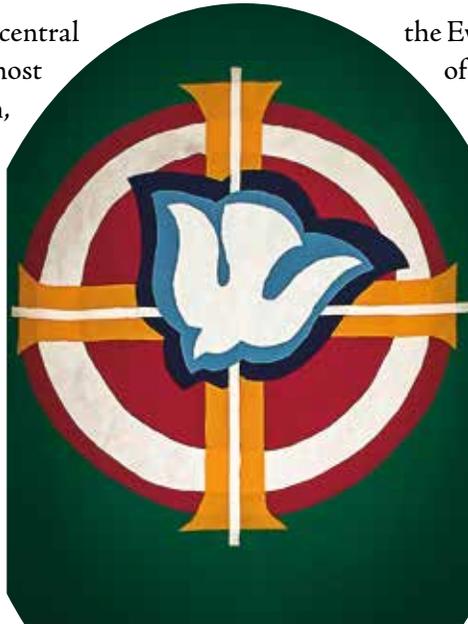
CLC Mission Helpers teach a Sunday school class to children in rural India.

Salem Lutheran Church

Eagle Lake, Minnesota

It's been said by some that south-central Minnesota has some of the most fertile soil on the planet. With rich, deep dirt, few rocks, and a general abundance of rain, it's a prime area for the production of major grains such as corn and soybeans. Many thousands of acres of those crops cover Blue Earth County, where Eagle Lake is situated. Much of the corn goes into local ethanol plants, later to be used to power automobiles throughout the country. A large amount of the crop is also used to supply foodstuffs for both animals and people.

The "fertile soil" in which the Gospel seeks to be planted, and to grow into a healthy Christian life, is of course the human heart. Though Salem has been a self-supporting church since its inception, it did have a beginning similar to some of our recent CLC mission congregations. Seven decades ago, exploratory work was begun in the area just a few miles east of Mankato, with a view toward organizing a congregation there. At the time, this effort was undertaken by a congregation of



Salem in Eagle Lake continues to be a place where God's message of peace is proclaimed .

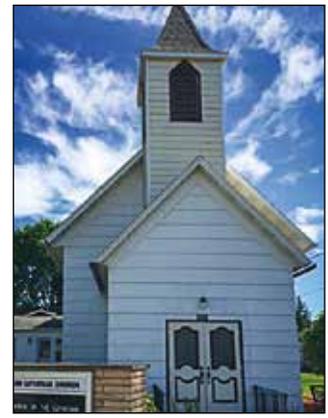
the Evangelical Lutheran Synod (ELS), Bethany of Mankato, now known as Mt. Olive.

Salem Lutheran Church exhibits some contrasts with other CLC congregations. Its roots are in the ELS rather than the WELS. Also, early-day members did not meet in a rented space. Nor did they take a long-term loan for a church building. Rather, a church was bought and moved in from about ten miles northeast, in Madison Lake. A member donated property, and all was in place. The November 12, 1944 dedication service was conducted by ELS President Norman Madson and Bethany College Professor C.A. Molstad.

Nearly all of the first two decades saw the congregation served by Pastor C. M. Gullerud of the ELS. Pastor Gullerud and Salem congregation joined the fledgling CLC as charter members in 1960. In 1962 Pastor Gullerud accepted a call to teach at Immanuel Lutheran College, then located in Mankato, Minnesota. Salem congregation then formed a joint parish with Faith congregation of Nicollet,



Some members of Salem Lutheran Church.



Top: Exterior of Salem Lutheran Church.
Left: Chancel and altar.



Church organist Michelle Rysavy.

Minnesota, and was served by Pastor Keith Olmanson. Salem became a fully self-supporting congregation in 1975, and was served in the following years by Pastors Robert Mackensen, Robert List, Glenn Oster, Rick Grams, Norman Greve, and George Dummann.

Eagle Lake is only a few miles east of Mankato on U.S. Highway 14. This has been a blessing for quite a few Salem families through the years, as their children have attended the grade school and high school that Immanuel congregation supports. One current Salem member, Philip Matzke, teaches high school there today. Some members attend their local public schools. A few families currently home-school. Most Salem members live within twenty miles of Eagle Lake. Current membership is about ninety, with average attendance near forty-five.

Though Salem and Immanuel are quite close geographically, there are very few family connections between the two. Salem also has continued with a preference for a very traditional style of worship through the years. For years the congregation has maintained its Sunday school and VBS, in support of which members have taken part in local parades and canvassed parts of the town.

Many things have remained the same at Salem through its history. Quite a few members today are still active in production agriculture. Others work in education, finance, construction, and a variety of other vocations.

In the Old Testament, the name *Salem* was used for Jerusalem. It was the holy city, the “city of peace.” There Mount Zion was located with the Temple of God, where the people came to receive God’s proclamation of peace. Salem in Eagle Lake continues to be a place where God’s message of peace is proclaimed. While the people whose names were on the membership roster at the congregation’s inception won’t be found today, many others have, by God’s grace, taken their place. The most important constant, of course, is the continued mercy and grace of our God. While Eagle Lake continues to grow as a smaller town of peaceful living close to a larger town to work in, opportunities will abound to share His message of peace in Christ.



George Dummann is pastor of Salem Lutheran Church of Eagle Lake, Minnesota.

“BREAD OF LIFE” READINGS AUGUST 2016

TLH = The Lutheran Hymnal, 1941; WS = Worship Supplement 2000; [] = Biblical Events Noted

Date	Verse	Reading	Comments [Festivals of the Church Year]
Sept 1	TLH 25	Nahum 1:2-9	The Lord is caring and good, but He is also just. His mercy and justice are not incompatible. Trust in Him and live.
Sept 2	TLH 455	2 Kings 24:10-17	“As the Lord had declared,” Babylon marched against Jerusalem and the exile began. Would Judah truly understand why? [Hannah Prays for a Son]
Sept 3	TLH 105:1-4	1 Chronicles 3:1-24	This might appear just a “dry” genealogy, but notice how David is central—even as his house was central to the promise of a Savior.
Sept 5	TLH 57	Acts 24:5-21	Even while he defended himself, Paul continued to proclaim the truth of the Gospel. [Zacharias and the Angel]
Sept 6	TLH 59	1 Chronicles 11:1-9	Chronicles reviews the same history as Samuel and Kings, but from a post-exile perspective emphasizing God’s faithfulness.
Sept 7	TLH 285	1 Chronicles 14:8-17	A Christian heart that trusts the Lord looks to Him for guidance.
Sept 8	TLH 434	Psalms 106	This condensed history of God’s people highlights both their sins and God’s merciful promise of forgiveness. Praise the Lord!
Sept 9	TLH 497	Acts 26:1-29	“Do you think in such a short time you can persuade me to be a Christian?” (v. 28) Paul did not think it impossible (v. 29).
Sept 10	TLH 522	Psalms 107	Consider the great love of the Lord toward the needy and those in trouble. All you who are wise, trust in Him!
Sept 12	TLH 105:5-8	1 Chronicles 17:16-27	The promise to establish David’s house was key in the promise to send the Christ. David thus prayed with faith in Jesus, too.
Sept 13	TLH 511	Psalms 89	David’s kingdom is established forever in Jesus Christ, the greatest King from David’s line—who still lives and reigns.
Sept 14	WS 776	Psalms 111	The Lord’s Word and His redemption stand forever and ever.
Sept 15	TLH 512	Acts 28:16-31	“The Word they still shall let remain. . . .” Yes, even when the Lord’s ambassador was under arrest.
Sept 16	TLH 371:1-2	Ephesians 1:1-2:9	Chosen, adopted, made alive, saved—and all by the hand of our God. What wondrous love this is!
Sept 17	TLH 549	Psalms 121	Right up there with Psalm 23, this is a beautiful song for all time. Remember too that <i>Israel</i> here includes you (Rom 4:16).
Sept 19	TLH 633	1 Chronicles 22:14-23:5	Solomon would build the temple, but David joyfully gathered the materials and urged all to seek the Lord and His work.
Sept 20	TLH 375	1 Chronicles 25:1-8	The ministry of the Word also came through music. The Lutheran church today continues this heritage, preaching in song.
Sept 21	TLH 550	Ephesians 4:1-6	With such a variety of personalities in the Church, keeping the peace takes effort—and a close eye on the Gospel (v. 1).
Sept 22	WS 735	Psalms 91	The Lord will be with us not only in times of trouble, but promises to deliver His children from it. [Jonah and the Great Fish]
Sept 23	TLH 393	Psalms 71	These are healing words for the Christian feeling pursued by the enemies of God: Satan, heathen world, and sinful nature.
Sept 24	TLH 371:7	Psalms 150	Praise Father, Son, and Holy Spirit for mighty deeds of forgiveness and love. Give praise with everything you have!
Sept 26	TLH 371:3	Colossians 1:15-23	Christ is true God, Whose death was valuable enough to make peace between you and your Heavenly Father.
Sept 27	TLH 371:5	Colossians 2:6-15	In Baptism you are buried with Christ, counted as if you had died for your sin. And you rise with Christ to new life now, too.
Sept 28	TLH 371:4	Philemon 1-24	“What Christ has done for us with God the Father, that St. Paul does also for Onesimus with Philemon” (Martin Luther).
Sept 29	TLH 371:6	Philippians 4:4-7	God’s peace, greater than the peace your own mind can give, shall guard you. So rejoice and pray always!
Sept 30	TLH 605	Jude 17-23	Where to turn for strength in these ungodly days? Lean on God’s love, His forgiveness for you in Christ.

Update on the Tanzania Church of the Lutheran Confession

The beginning of the CLC in Tanzania was very similar to our own beginning here in the United States. Both were formed out of already existing Lutheran Churches that were forced to leave their fellowship because of false teaching. The TCLC is divided up into four districts, which are all in the northeastern part of the country.

From the very beginning these Tanzanian churches had a strong desire to reach out to those who were lost in unbelief. Only one third of the population of Tanzania considers themselves Christian, with Islam being slightly more than a third and animism being slightly less than a third. Even among those that call themselves Christian, most have only a cursory understanding of the work of Christ and many believe that the God of Christianity and the god of Islam are one and the same. Each of the districts work among the Maasai tribe (largely animistic). Over the years the Lord has blessed the efforts of our Tanzanian churches among this African tribe and many congregations have been formed among the Maasai. With the growth of Islam throughout East Africa, many TCLC congregations have become actively involved in outreach to Muslims as well.

One of the most important goals moving forward is the establishment of an institution for the training of future



Marangu congregation

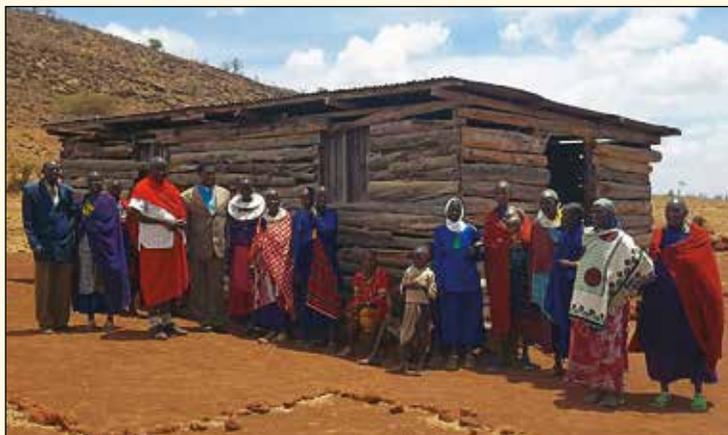
pastors and teachers. Many of the leaders of our Tanzanian brethren are becoming older, and they recognize that training the next generation to take their place is a critical part of their work. For this reason the reestablishment of a seminary for the ongoing training of pastors and teachers is vital in the work of the Lord's kingdom work in Tanzania. The challenge is to find a way to do this in the immediate future. There are several gifted men who would be an asset to a seminary, but it has been difficult to find a feasible location that would be accessible for all the districts. Other problems are funds to purchase any possible property, and a qualified man to organize, run and teach at the seminary to get it up and running.

The district leaders are currently working toward legal registration of the church body with the Tanzanian government. This would allow them to post signs with their church name and affiliation in the areas where they are working, and give them greater exposure to the people of Tanzania. Over the past two years they have formulated a detailed constitution in which they clearly proclaim the doctrine that they preach and confess based on the Brief Statement.

Pray for our brethren in Tanzania that they may remain strong and faithfully proclaim Jesus as the only Savior of sinners!



Nathanael Mayhew is pastor of Grace Lutheran Church in Sleepy Eye, MN and Faith Lutheran Church in New Ulm, MN, and a member of the Board of Missions of the CLC.



Maasai congregation in Arusha.

SEEN IN PASSING

Items of interest from various sources of religious news and opinion, in print and on the web.

That Was a Great Sermon! (For Somebody Else)

That Was a Great Sermon! (For Somebody Else) “How many times have you heard someone say after church, ‘Boy, _____ should have been here to hear that!’ . . . In wishing the ‘right’ person would have heard the Word and comprehended the will of God it is quite telling that this person is never ourselves. ‘I sure enjoyed (but didn’t really need) that sermon.’ It makes me wonder if church goes ever really stop to consider to whom the books of the Bible were written in the first place. . . . When are Christians ever going to figure out that the one God wanted to hear the sermon is *the one who heard the sermon?*” Rooney, Ray Jr. “Did You Hear the Sermon?” *The Stand*. Afa.net 15 Jun. 2016. Web. 17 Jun. 2016.

Obama: Hospitals Will Do Abortions and “Gender Reassignments,” Or Else.

Department of Health and Human Services (HHS) published the final rule for Section 1557 of the Affordable Care Act (ACA, commonly called Obamacare) on May 13, 2016, requiring healthcare providers receiving federal funds to perform “gender transition” services and abortions, or face termination of government aid, along with possible referral to the Department of Justice for legal action. This applies to all hospitals or doctors who accept Medicare or Medicaid. It also allows lawsuits specifically for discrimination on the basis of “gender identity,” defined as “an individual’s internal sense of gender, which may be male, female, neither, or a combination of male and female.” The new rule was mandated by HHS, without any vote in congress. Some uncertainty remains about the application of the rule, for while it does not include any religious exception, it also does not explicitly revoke religious exceptions previously in place. Bourne, Lisa. “Obama tells hospitals: Do abortions and ‘sex changes’ or you’ll lose federal funding.” *News*. LifeSiteNews.com, 18 May 2016. Web. 17 Jun. 2016.

ANNOUNCEMENTS

In accord with our usage and order, **David Pfeiffer**, who was called by Holy Trinity Evangelical Lutheran Church, Columbia, South Carolina, to be its pastor, was installed on July 10, 2016. Preaching for the service was Prof. Em. John Pfeiffer; also participating were Pastors David Koenig and Glenn Oster. --Pastor Em. Vance Fossum

2016 West Central Pastoral Conference

Gift of God Lutheran Church, Mapleton, North Dakota
September 13-15

Agenda:

- Old Testament Exegesis: Ezra 3:1 ff —Pastor Paul Krause
- New Testament Exegesis: Romans 11:28 ff. —Pastor Frank Gantt
- Give Us This Day Our Daily Bread —Pastor John Klatt
- Comparison of Romans 16:17-18 with Titus 3:10-11—Pastor Thomas Schuetze
- The Image of God in Man—Lost or Corrupted?—Pastor Aaron Ude
- What is a Truly Biblical (Lutheran) World View?—Pastor Luke Bernthal
- Simple Pamphlet on the Doctrine of Fellowship—Pastor Del Maas
- Exegetical Study of Philippians 4:7 —Pastor Michael Roehl
- A Study of Various Hebrew Words for God and their Meaning —Pastor Chad Seybt
- Continued Review of Pieper’s Dogmatics, Volume 1—Pastor James Naumann
- Communion Service Speaker —Pastor Mark Gullerud
- Chaplain—Pastor Joel Fleischer —Submitted by Pastor Chad Seybt, Secretary.

2016 Minnesota Pastoral Conference

St. John’s Lutheran Church, Okabena, Minnesota
October 4-5, 2016

Agenda:

- Old Testament Exegesis: Habakkuk 1:12-2:1—Pastor John Hein

- New Testament Exegesis: 1 Timothy 5:1-16 —Pastor Robert Sauers
- Luther as a Young Professor through 1517 —Pastor James Albrecht
- Study of “Honor the King” —Pastor George Dummann
- Review of the Holman Christian Standard Bible (HCSB)—Pastor David Baker
- Review of Joel 2:28-32—Pastor Paul Nolting
- Variation in Practice—What are the Biblical Limits—Pastor Ted Barthels
- Motivation and Methods of Helping our Members “Serve the Lord with Gladness” —Pastor John Johannes
- Chaplain—Pastor Dave Schierenbeck —Submitted by Pastor Rob Sauers, Secretary

2016 Fall Pacific Coast Pastoral Conference

Redemption Lutheran Church, Lynnwood, Washington
October 4-6, 2016

Agenda:

- Old Testament Exegesis: Essayist’s Choice —Pastor Mark Tiefel
- New Testament Exegesis: Revelation 2:12-17—Pastor David Reim
- An Examination of the NU Texts vs. the Majority, and Evaluating their Use in Bible Translations—Pastor Nathan Pfeiffer
- Scriptural Principles and Applications Regarding Freedom of Speech in Our Modern Day—Pastor Terrel Kesterson
- To What Extent, If Any, Is the Gospel Involved In Contrition? —Pastor David Naumann
- Pronoun-Drop Phenomenon, Verb Government, And The Inherent Theme Of The Verb *skopein* in Romans 16:17 —to be assigned
- Homiletical Study: Essayist’s Choice —Pastor Michael Gurath
- Chaplain—Pastor Wayne Eichstadt
- Communion Speaker —Pastor Benjamin Libby —Submitted by Pastor Terrel Kesterson, Secretary