

LUTHERAN SPOKESMAN

*Oh, that men would
give thanks to the LORD
for His goodness, and for
His wonderful works to
the children of men
Psalm 107:8*

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CELEBRATING FIFTY YEARS OF SPEAKING GOD'S WORD OF TRUTH

“Oh, that men would give thanks to the LORD for His goodness, and for His wonderful works to the children of men” (Psalm 107:8).

*Ponder the Depth of God’s Goodness
And Give Humble Thanks!*

Astronomers may spend their whole lives studying the universe and only scratch the surface of understanding it. Who can comprehend the vastness of the universe with galaxies estimated to be billions of light years away? From our perspective, the universe is truly limitless.

Looking into the goodness of God is much like looking out into the universe. That goodness too is limitless.

We could spend our whole life searching out the goodness of the Lord and we would never plumb its depths. Just think how wonderful life would be if we spent our days pondering the great goodness of the Lord. Imagine the joy and the praise that would fill our hearts if we would see signs of God’s goodness in everything.

This Thanksgiving let us take time to gaze into the vast depth of God’s goodness.

Consider God’s goodness in the universe. Each star is a marvel of beauty and complexity. God created the stars (according to scientists’ estimate, over 6,000,000,000,000,000,000,000,000 of them—that’s six septillion stars!) solely for our enjoyment, so that we can see the vast glory of His power, wisdom, and goodness.

It is very humbling to think of how insignificant we are in this universe, yet God cares for us personally.

We see even more evidence of God’s goodness closer to home. The psalmist reminds us, “The earth is full of the goodness of the LORD” (Ps. 33:5).

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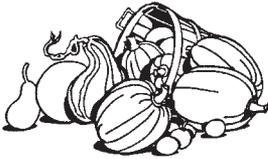
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Go outside and see the beauty of all that God created. Go to the grocery store and see the wealth and variety of food God has created for us to enjoy. God made everything for us. He has also given us our senses to enjoy the tastes and smells, sights and sounds of His goodness.

We also see God's goodness in His protection. "Oh, how great is Your goodness, which You have laid up for those who fear You,...You shall hide them in the secret place of Your presence from the plots of man..." (Ps. 31:19-20).

Protection and Forgiveness

Think of how God has protected us over the years from our enemies, both seen and unseen. Marvel that God should send His angels to watch over us every minute of our lives.

God's goodness is seen in the people in our lives that are near and dear to us. God has given us our family and friends and the fellow believers in our congregations. What would life be like without loved ones to share it with us?

Yet, are not these great gifts of

God's goodness often the things we take most for granted and maybe even treat with ungrateful contempt? Let us ponder the goodness of God and treat these people as the great gifts they are.

We can see the goodness of God even in the trials and troubles of life. God is so good that He does the difficult and painful work of disciplining us for our good. Truly, everything that happens in our lives is a sign of God's goodness.

Most amazing of all, look again to the cross and see God's goodness in its full glory. Who can comprehend the depth of God's goodness in sending His only Son to save us?

Are we not so often ungrateful for the goodness of God, acting as if the good in our lives is from our own hard work? Do we not at times repay His goodness with a slap in the face? Yet He came to die in our place so that we can go on living with Him. That is goodness beyond degree!

"Oh, that men would give thanks to the LORD for His goodness, and for His wonderful works to the children of men." Let us make it our daily exercise to see the goodness of the Lord in all things and we will truly be filled with thanksgiving!

—Pastor David Reim
Vernon, British Columbia, Canada



"Then his wife said to him, 'Do you still hold fast to your integrity? Curse God and die!' But he said to her, 'You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?' In all this Job did not sin with his lips" (Job 2:9-10).

Thanks for Nothing?

He was a man that some might say had everything.

He had enormous wealth. He wasn't blessed only with material wealth. He

was also blessed with seven sons and three daughters.

However, most valuable of all was his faith in the one true God who had blessed him so richly. He expressed that confidence in God by regularly offering up sacrifice on behalf of his sins and the sins of his children.

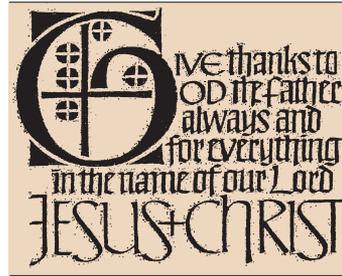
Every day was Thanksgiving Day at Job's house.

Every day, you ask? Every day!? Even when messengers came with news that the Sabeans had fallen on his oxen and donkeys and stolen them, killing all but one servant!? If that had not been enough, another messenger revealed that the fire of God fell from the sky and consumed all of his sheep and servants—but one. The Chaldeans raided his camels and killed all his servants—but one. A great wind collapsed the house where his children were eating and they were all killed—save a single servant who brought word.

Most would say that Job didn't have much for which to be thankful. He had been given so much, but God allowed it all to be taken away in a single day. Most would complain that God wasn't playing fair, that it was wrong to allow a child of God to be treated in that fashion, even if it was Satan who orchestrated it.

Most would thank God only when He gives, not when He takes away. Job wasn't like most.

So, was that day still Thanksgiving Day at Job's house? YES! Even after all this occurred, Job humbled himself, tore his clothes, shaved his head, and worshipped the Lord, saying: "Naked I came from my mother's womb, And naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD." In



all this Job did not sin nor charge God with wrong.

Blessed be the name of the LORD, the covenant God of mercy and love? Thank the Lord for having nothing!? Thank the Lord for taking it all away!? Yes, it was still Thanksgiving Day for Job.

This was all too much for Job's wife, who had a few choice words for her husband because he refused to question or even blame God for what had happened to him!

Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!"

...Thankful or Thankless?

In similar circumstances would we be thankful or thankless? Consider Job's answer: "But he said to her, 'You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?'"

Shall we act like spoiled children and be thankful only when God gives...but throw a fit when something doesn't go as we want it to?

Certainly not! God help us to be thankful in all things! God help us to be thankful not only when He gives, but when He in His wisdom sees fit to take from us—to thank Him not only for His giving but also for His taking away.

And remember: we've never "lost"

as God “lost” to redeem us. In order that we should be His own, He gave up—turned His back on—His innocent, sinless Son.

Knowing this, how could we ever question Him when He takes a pittance here and removes a blessing there?

This Thanksgiving, let’s thank God for those times we received nothing, when He, in His wisdom chose NOT to give us what we thought we needed. Let’s thank God for answering our misplaced prayers with a “NO” and, in addition, for the evil and adversity that He hasn’t allowed to come our way.

Instead of trembling that we almost had a car accident, let us thank God for nothing—that we didn’t! Thank God for keeping the cancer at bay. Thank God that He took our loved one (who was His loved one too!) home to heaven.

May the Holy Spirit help us learn to recognize God’s wisdom, so that we trust Him whether He gives or takes away.

Above all, thank God that, when He could have left us with nothing, He gave us everything in Christ. Know that, with Christ, we can handle any adversity, as the apostle Paul once wrote: “...I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me” (Php. 4:11-13).

Thanks, Lord, for everything—and for nothing.

—*Pastor Andrew Schaller*
Watertown, South Dakota



The Second Coming—

No Need for Ignorance

No one wants to be thought of as ignorant. No one wants to be called ignorant. And yet all of us are ignorant about many things. It is no disgrace to be ignorant about, say, chemistry—if you have never had the opportunity to study chemistry or have no aptitude for it. What is disgraceful is willful ignorance, a refusal to learn important knowledge that has been presented to you.

Writing to the Thessalonians, the apostle Paul said that he did not want them to be ignorant about their fellow believers who had died (1 Thess. 4:13). There was ignorance about Christ’s second coming on the part of at least some in the congregation. Apparently

they feared that those believers who died before the second coming of Christ would miss out on His resurrection and the blessings of eternal life with Him.

Ignorance on important matters has a cost. The cost for the Thessalonians’ ignorance about the second coming of Christ was unnecessary fear.

The same is true today for those who are ignorant about this subject. They are vulnerable to the many false teachings about Christ’s return that are circulating these days.

I once knew a woman who was stockpiling food in her house because she was afraid that in the near future believers would no longer be able to

buy food. Her fear was based on a faulty understanding of a prophecy in the book of Revelation.

This is but one example of unnecessary fears caused by false teachers who are spreading their unscriptural views on the last days.

He Has Told Us...

There is no need for us to be ignorant about the second coming of Christ. Through His apostles He has told us exactly what we are to expect. His teaching on the subject is straightforward and easy to understand. The same Jesus who died for us, rose from the dead, and ascended into heaven will come again (Acts 1:11). There will be a resurrection of all the dead (Acts 24:15), and all will appear before Him for judgment (2 Cor. 5:10). The unbelieving will be condemned to everlasting punishment, but those who trusted in Christ for salvation will go with Him into everlasting life (Mt. 25:31-46).

Our instructions while we wait for Him are likewise simple: watch and be ready at all times, for you do not know when He will appear. We are ready for

His return when we continue to believe in Him as our Savior and look for His coming.

This is not to say that it is easy to watch and be ready for the Lord's coming. As we wait, we are surrounded by the darkness of this present unbelieving world. The world is not looking for His coming; the children of this world live as though there were going to be no judgment.

The Scriptures warn against being drawn into the darkness, against being soothed by the false security of the unbelieving.

The world's ignorance of Christ's second coming does nothing to free anyone from fear about the future. But knowledge of His coming gives peace, for it assures us of the return of Jesus our Savior who loved us and washed us from our sins with His own blood. He is coming for judgment to condemn the unbelieving, but for the salvation of those who believe in Him.

"Even so, come, Lord Jesus!" (Rev. 22:20)

—Pastor John Klatt
Rapid City, South Dakota



Fourth in a series on the life of

Samson



Use good/godly sense in picking a spouse

"Then he went down and talked with the woman, and she pleased Samson well" (Judges 14:7).

You may think that this one short verse is scanty basis for a chapel address, and you are right. I will refer

to other portions of chapter fourteen in a sketchy manner so you get the general drift of this section of Samson's checkered career. The moral is this: "Pick a spouse who is ungodly, selfish, and not enough in love to stick by you against the bad guys—and you are courting trouble with a capital T."

The verse I have read sets the stage. This young woman impressed Samson; he got snookered, as they say; he let himself get deluded; she wrapped him around her little finger. He was hooked on her. Did you get all that out of the verse? I'll repeat it: "Then he went down and talked with the woman, and she pleased Samson well."

Evidently she was an interesting person, fun to be with. I bet she and Samson enjoyed flirting through the pleasant, warm afternoons and into the hazy, long evenings.

What do two young people talk about on a date? The record here is silent, but we discover after they were married that she had little respect for or devotion to her man. So whatever they had shared while dating had not won her heart; she sided with her relatives when Samson needed her support; in fact, she was their best ally against her husband! (Read Judges 14:15-18)

So what do YOU want to talk about when you're on a date with somebody you hope can turn out to be the answer to your prayers? A mature child of God wants to share with others the blessing of knowing God in the person of Jesus, our Savior and Lord. If you do that on a date, you are more mature spiritually than was Samson. You're in closer touch with God than was Samson, better prepared to cope with everything in life than this young man who looked for a spouse by avoiding on purpose

those girls who would have helped him live before God in a devout and fulfilling manner.

Samson had left father and mother for this female, and he got a gal with little feeling of devotion, fidelity, or love. She was probably no worse a human being than any other valley girl, grown up like a weed with no root in God or God's concerns—and Samson had been warned by his parents against dating a girl unable to share Samson's God and his own destiny as God's servant (ch. 14:3).

So watch out whom you are dating!! If you find yourself attracted by the worldliness of a female, by the way she flaunts her sexiness or the way she can entertain you and make you feel terrific, and if you find you are avoiding serious talk (including religious) and no longer enjoying friends with whom you have the bond of being God's people—well, you should hear an alarm bell going off in your heart, where the Holy Spirit is clanging for your attention, saying, "Don't ruin your life with a spouse that is as shallow as this dame with whom Samson afflicted himself."

But who could tell that teenage mutant Jewish Rambo anything about what was good for him? He wanted to enjoy himself, and she was ready to oblige. She was not a blessing because she was not interested in being a child of God, nor was Samson interested in her that way, either. What he saw is what he got: a shallow-minded floozy who brought nothing wonderful to her mate—and who, if they stayed together long enough, would not know how to raise children for their souls' good, either. Of course, God saw to it that they had no children whose lives would

be warped by two such selfish parents as Samson and his valley girl.

Pray God that you young people do not produce your own version of Samson's mistake!

See to it that you carry your Savior along with you in your heart on your dates—that you speak well of your Lord in heaven; and that you act in such manner as to impress your companion with the godly style of life you lead, for that will sift out the person that is no good for you, and you then will find the one person God can make a blessing for you, one whom the Spirit has already won for eternity (or at least has a heart open to the Word), that may

bear the fruit of blessings for you for the rest of your life.

Samson missed out on that, partly because he did not consider those matters important enough to talk about when he was dating.

Lord, have mercy!

As one of many admonitions from God, let us heed this: "See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is" (Eph. 5:15-17). Amen!

—Paul R. Koch

(first used as a chapel talk at ILC, Eau Claire)



Studies in Second Thessalonians—

"...God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth" (2 Thess. 2:13).

Chapter 3:1-5

Help from Above for Critical Eternal Concerns

We face many varied concerns during the course of our lives in this temporal world. There are concerns about our health and physical welfare, about the economy and our way of making a living, about our family and human relationships. And the list goes on and on.

Of all the concerns we have as Christians, two that head the list are 1) that we remain in the Christian faith until our departure from this world; and 2) that others are converted to Christ for their eternal salvation.

Recognizing we are up against enemies for which we are no match—namely, the deceptive and powerful devil, the hostile unbelieving world, and our contrary fleshly mind—the concerns about staying in the faith and for the kingdom of God to grow are no small matter.

In these last days of the world, Satan has certainly been "released" (Rev. 20:3) to wreak spiritual and eternal havoc. Working through the unbelieving world, the demonic foe is

working effectively in spreading his propaganda and alluring temptations through the internet, the television and movie industries, as well as through the elitist, liberal teachers in the public school system.

Satan has even made major inroads in Christendom through widespread religious errors, including the fact that the preaching and hearing of the pure gospel message is a rarity. Opposition and hostility toward Christians and their gospel witness have intensified. In addition, sad to say, we are carrying around a sinful nature that is an ally to the enemies of our souls.

In the face of all this, we need help from above to accomplish those two critical concerns.

The apostle Paul and the Christians in Thessalonica were no strangers to such formidable evil forces. Paul encountered fierce opposition from Jews in Corinth (Acts 18:6,12ff., where he most likely wrote this second letter); the Thessalonians likewise encountered such opposition (1 Thess. 2:14).

To help him oppose such attacks on his personal faith and the spread of the gospel, Paul called on the Thessalonians to pray for him and his fellow Christian witnesses. They were asked to pray “that the word of the Lord may run swiftly and be glorified, just as it is with you, and that we may be delivered from unreasonable and wicked men; for not all have faith” (vv.1,2).



Prayer is a very powerful and effective weapon in the Christian arsenal against the forces of darkness which seek to destroy Christian faith and stop the growth of the kingdom of God (Eph. 6:1ff., in particular verses 18-20).

The Effectiveness of Prayer

And why is prayer so powerful and effective? Because we are calling upon the Lord of lords and King of kings. Everything and every enemy agent is subject to His governing power. The Lord Jesus who overcame the world and who delivered a head-crushing blow to Satan holds the upper hand on the battlefield for human souls.

How often do we make use of this heavenly weapon, praying for our pastors, teachers, and missionaries that God help them to remain in the Christian faith and steadfastly preach and teach the pure Word of God, and that God give success to their Christian witness?

Do we pray that the Lord would help us remain true to the Word of God and use us as His ambassadors in bringing the Word of Christ to unbelievers? (We should realize that this is what we are praying for when we pray the petition “Thy kingdom come” in the Lord’s Prayer.)

Not only did Paul call upon them to pray for him and other workers in the church as well as for the spread of the gospel, but he also assured them that the Lord would be faithful in guarding and keeping His followers spiritually and eternally safe from the evil one. He gave this reassurance to the Thessalonians and to us, “But the Lord is faithful, who will establish you and guard you from the evil one. And we have confidence in the Lord concerning you, both that you do and will do

the things we command you. Now may the Lord direct your hearts into the love of God and into the patience of Christ” (vv. 3-5).

Paul’s confidence that the Lord would be faithful in keeping believers safe in His saving grace—and that they would demonstrate their faith by living according to God’s Word as Christian witnesses—was not an empty pipe dream. His confidence was grounded upon the regular use of the gospel in Word and Sacrament, for through these means of grace God works to sustain saving faith (1 Pet. 1:5), engender Christian love (1 Jn. 4:19), and give a patient and persevering spirit (Gal. 5:22).

With this in mind Paul offered the prayer that the Lord direct the hearts of Christians into the love of God. Whenever our hearts are touched and

warmed by the redeeming love of God, Christian love is naturally generated in our hearts. And beholding the patient perseverance of Christ in His suffering, we receive not only a wonderful example but also an inner strength to patiently endure any kind of opposition we face for His sake.

May God help us to never lose sight of these two paramount concerns: remaining in the faith and making every effort to spread the message of salvation. And may He grant us grace to seek help through prayer and to have every confidence that through His Word He will keep us in His saving grace, causing His kingdom to come to precious souls purchased with the blood of Christ.

—Pastor Mark Gullerud
Eau Claire, Wis.



Volume 50 Revisits Earlier Volumes

Volume 10, Number 5 (October, 1967)

Editor’s note: As last month, this is another article which first appeared in an issue of the *Spokesman* marking the 450th Anniversary of the Lutheran Reformation. The writer was then-pastor David Lau, who subsequently served as editor of the *Spokesman* from 1978-1984. Later he served on the faculty of Immanuel Lutheran College (1991-2005). While residing in Eau Claire, Wis., Pastor Lau now serves Peace with God Lutheran Church, Onalaska, Wisconsin.

REFORMATION—REPENTANCE

In a recently published manual for adult instruction the author states in the concluding chapter: “If you were to join us, you would become a member of the great Lutheran denomination. This is the largest Protestant denomination in

the world, numbering 70,000,000 people. The Lutheran Church is deeply devoted to the truth of the Gospel and to the world-wide mission of the church.”

No doubt the author considers himself a loyal Lutheran. It seems he has

considerable pride in his denomination. But on this 450th anniversary of the Lutheran Reformation we ask: Is our Lutheran denomination “great”? Do we have a right to feel proud of our numerical strength and our deep devotion to the Gospel and church missions?

Any argument based on numbers is altogether out of place in any church. Our Lord Jesus has said: “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Mt. 7:13). That the Lutheran denomination is the largest Protestant denomination simply proves nothing.

Instead of this frightening pride in numerical strength, we need the simple faith of Jonathan: “There is no restraint to the LORD to save by many or by few” (1 Sam. 14:6). We need the word of the prophet Zechariah: “Not by might, nor by power, but by My Spirit, saith the Lord of hosts” (ch. 4:6).

Dare we call our Lutheran denomination “great” in any respect? Can we boast of our doctrinal unity? When the Lutheran World Federation met in Finland, there was no unity even in the fundamental doctrine of justification by faith. Indeed, Lutherans are becoming more unified in organization. But these outward unions cannot conceal the deep divisions within the organizations. In every large Lutheran group in this country there are conservatives and liberals bitterly opposing each other. They are enemies of each other, although they are both called Lutherans and belong to the same synod or organization. This is a far cry from being perfectly joined together in the same mind and in the same judgment as required



by the apostle Paul.

The fact is that Lutherans are split over many, many issues. But what can we expect when the Holy Scriptures are no longer honored as the infallible Word of God in all Lutheran pulpits and schools? Can unity be produced by God’s Spirit apart from the Spirit’s Book?

Among those Lutherans that seem to honor the Scriptures highly there are divisions too. Human pride, envy, jealousy, fear of consequences, lovelessness, all play their parts in this sad story. Who of us is without fault? Can we dare to call our Lutheran denomination “great”?

What about our deep devotion to the Gospel and the mission of the church? In many of the Lutheran state churches in Europe (that make up a great part of the 70,000,000 Lutherans), church attendance is close to zero. If it were not for government support, many of these churches could not exist.

What appears to be deep devotion in our American churches need not always be deep devotion to the Gospel. It may be devotion to the old ways of doing things, to church traditions, to prejudice, or devotion to the new ways: Civil disobedience, civil rights, social actions, political pressure. It is devotion to anti-Communism, or devotion to the King

James Bible, or devotion to the RSV. It may be devotion to liturgy and architecture, or devotion to old-fashioned methods of teaching, Oh, if it only were true: “The Lutheran Church is deeply devoted to the truth of the Gospel.” If only Lutherans did show this deep love for their Savior God and all of His words!

We know ourselves, don’t we? Our zeal is low, our flame is flickering, our love is waning. We don’t have a deep enough appreciation of God’s love. We don’t read and study the Bible as we should. Nor do we concern ourselves enough with the Christian training of our children. Aren’t we becoming more worldly in many ways? Surely this world we live in affects both the heterodox and orthodox. As a result, our Christianity is too easy-going. That we must bear our cross and follow our Savior does not have enough meaning for many of us. False teaching is surely not our only problem. Another one is false security and the fruitless life.

What about our mission zeal? It is still a serious problem with us: Our tongues are tied, our wallets are tight, our joy is little. We are saddened by the financial reports of most Lutheran church groups. There is something wrong. We know it, and yet we try to explain it away as best we can. Can we still dare to talk about our “great” Lutheran denomination?

Repentance is the need of the hour. The first one of Luther’s 95 theses nailed to the church door on October 31, 1517, declares: “When our Lord and Master Jesus Christ said, ‘Repent,’ He willed the entire life of believers to be one of repentance.” It is not only murderers and adulterers that should repent, not only non-Lutherans, not only liberal Lutherans. Every one of us

Knowledgeable and concerned readers will find that this 40-year-old writing sounds as if it was written for and about the Lutheran church in 2007. While certain statistics and events cited are dated, the doctrinal critique is not. In fact, the time elapsed only bears out the sad scriptural fact that “a little leaven leavens the lump” as the vast majority within the supposedly “great” Lutheran church continues its downward descent into scriptural and doctrinal bankruptcy. As we mark the 490th anniversary of the Reformation (from Oct. 31, 1517), and as the Lutheran Spokesman marks its fiftieth anniversary year, and as the CLC is preparing to mark its 50th anniversary in 2010 (Lord-willing), God help us to return to our “first love” before it is too late!

— The editor

should repent of his sins and his people’s sins against our God.

Why do we bury our heads in the sand? Can we not see that all the above-mentioned troubles in the Lutheran denomination are sent to us as the just judgment of God? Can we not see that false teaching, disunity, lack of zeal, and the general disintegration of the Christian life among us are permitted by God Himself because of our sins?

Why are so many Lutherans tolerating false teaching in their churches and schools today? It is God’s judgment on us for not loving the truth that we had all these many years. If God one day judged His ungrateful people Israel by sending them a famine “of hearing the words of the Lord” (Amos 8:11), why should He not also judge us Lutherans for our lack of appreciation for our precious heritage? “Be not high minded,



but fear: For if God spared not the natural branches, take heed lest He also spare not thee” (Rom. 11:20).

Let us not make the mistake of thinking only liberal Lutherans are in need of repentance. It was the orthodox church of Ephesus that heard these words: “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:5). The church of Ephesus did not tolerate false teaching. In that respect it was in agreement with the will of God. But the old spirit was gone. “...Thou hast left thy first love” (2:4), says the Lord to them. What would He say to us?

Reformation Day 1967 cannot be a day of boasting. Reformation Day 1967 must be a day of repentance. We must realize that, if the almighty God permits the Lutheran church to be disunited and plagued with error and indifference, we have it coming. Yet we can say with Ezra of old: “Thou our God hast punished us less than our iniquities deserve” (Ezra 9:13).

Much less indeed! For in spite of our contributions to the present sad state of affairs, we can still rejoice this Reformation Day that God has not given us a total famine of hearing the

words of the Lord. Among us Lutherans the Word of God is still spoken here and there. In this Word the Holy Spirit is still present. The power for a new reformation lies in this Word, “which effectually worketh also in you that believe” (1 Thess. 2:13). The truth of the Gospel is still a precious reality in many Lutheran churches and schools, and for this we thank God.

We also must rejoice and thank God for the many simple Christians inside and outside the Lutheran churches who receive the Word of God, “not as the word of men, but as it is in truth, the Word of God” (1 Thess. 2:13). It should not greatly trouble us when Bible scholars attempt to change the Scriptures or church leaders refuse to submit to the written Word. Our Lord Jesus once said: “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes” (Mt. 11:25). We thank God for all the “babes,” for all the sheep who hear the voice of their Good Shepherd and follow Him. We can be confident that, although God’s judgment rests on the Lutheran denomination, our Lord Jesus will always have a Church of believers that will never be plucked out of the Father’s hand. We trust that there will always be a remnant among Lutherans also who hear the Word of God and keep it.

May this then be our Reformation Anniversary goal: to repent of our sins collectively and individually; to thank God for His Gospel Word; to receive this Word as God’s Word; to search the Scriptures daily; to be doers of the Word and not hearers only, deceiving our own selves. May God grant us deliverance in the midst of His judgment! Amen.

**Noting the 75th Anniversary of the
*Brief Statement of the Doctrinal
Position of the MISSOURI SYNOD*
(1932-2007)**

**A Trumpet Which Gave—and Gives!—a Clear Sound
(See 1 Corinthians 14:8)**

*Brief Statement
Of the Church*

Introductory Thoughts:

There is much confusion today regarding Christ's Church. There need not be if one carefully considers what Jesus reveals to us in His Word regarding the Church, yet men so rarely do that! For some it is simply a matter of not making such reading a high priority in their lives (cf. Lk. 10:42), while for others it is simply a matter of resistance to that Word (cf. 2 Tim. 4:3-4). Some fail to distinguish between bricks and mortar and Spirit-wrought faith, while others confuse that which they can see and hear with what God alone can truly know.

The *Brief Statement* explains the Biblical teaching "Of the Church" clearly. Let us examine it with hearts thankful for its careful consideration and explanation of this important teaching.

Brief Statement text [with comment]:

Of the Church

24. We believe that there is only one holy Christian Church on earth [*What a simple and delightful truth, given the claims and counter-claims of many within an externally divided*

Christendom today!], **the Head of which is Christ** [*He is with us always as He promised—cf. Mt. 28:20.*] **and which is gathered, preserved, and governed by Christ through the Gospel.** [*That is why Jesus directs us to preach it to every creature—cf. Mk. 16:15.*]

The members of the Christian Church are the Christians, that is, all those who have despaired of their own righteousness before God and believe that God forgives their sins for Christ's sake. [*Christianity is a most humbling faith, for it leads us to our knees in repentance, but it then offers us that in which we alone can have complete confidence—the redemptive work of Jesus Christ!*] **The Christian Church, in the proper sense of the term, is composed of believers only, Acts 5:14; 26:18; which means that no person in whom the Holy Ghost has wrought faith in the gospel, or—which is the same thing—in the doctrine of justification, can be divested of his membership in the Christian Church; and, on the other hand, that no person in whose heart this faith does not dwell can be invested with such member-**



ship. [Membership in Christ's Church is above all a matter of faith in Christ. Consequently, the external church cannot for unjust reasons strip us of our relationship with Christ and our place in His Church, nor can an unbeliever claim such a relationship even though his name may be attached to a church's membership roster.] All unbelievers, though they be in external communion with the Church and even hold the office of teacher or any other office in the Church, are not members of the church, but, on the contrary, dwelling-places and instruments of Satan, Eph. 2:2. [Such was the case for many of the religious leaders of Jesus' day, even as it was later on in the day of Luther, and as it is today!] This is also the teaching of our Lutheran Confessions: "It is certain, however, that the wicked are in the power of the devil and members of the kingdom of the devil, as Paul teaches, Eph. 2:2, when he says that "the devil now worketh in the children of disobedience," etc. (Apology, Triglot, p. 231, par. 16; M., p. 154)

25. Since it is by faith in the Gospel alone that men become members of the Christian church, and since this faith cannot be seen by men, but is known to God alone, 1 Kings 8:39; Acts 1:24; 2 Tim. 2:19,

therefore the Christian Church on earth is *invisible*, Luke 17:20, and will remain invisible till Judgment Day, Col. 3:3,4. [No external church organization, therefore, can lay claim to being the holy Christian Church, and should any church organization make such a claim—that claim itself proves the organization to be false! Consequently, when Pope Benedict XVI, for instance, reasserted the Roman Catholic doctrine, as he did earlier this year, that the Roman Catholic Church is the one and only true holy Christian Church, he was clearly contradicting Scripture and claiming that which was false!] In our day, some Lutherans speak of two sides of the church, taking the means of grace to be its "visible side." [The "means of grace" include the gospel in both word and sacrament.] It is true, the means of grace are necessarily related to the Church, seeing that the Church is created and preserved through them. ["Faith comes by hearing," the Scriptures tell us—cf. Rom. 10:17, while they describe baptism as "the washing of regeneration," and so a means for the "renewing of the Holy Spirit"—Tit. 3:5, and the Lord's Supper as the means whereby we "proclaim the Lord's death till He comes"—1 Cor. 11:26.] But the means of grace are not for that reason a part of the Church; for the Church in the proper sense of the word, consists only of *believers*, Eph. 2:19,20; Acts 5:14. Lest we abet the notion that the Christian Church in the proper sense of the term is an external institution, we shall continue to call the means of grace the "marks" of the Church. [Care must always be taken to speak clearly and

carefully, lest Satan cleverly use our words to undermine truth and support error!] Just as wheat is to be found only where it has been sown, so the Church can be found only where the Word of God is in use.

26. We teach that this Church, which is the invisible communion of all believers, is to be found not only in those eternal church communions which teach the Word of God purely in every part, but also where, along with error, so much of the Word of God still remains that men may be brought to the knowledge of their sins and to faith in the forgiveness of sins, which Christ has gained for all men, Mark 16:16; Samaritans: Luke 17:16; John 4:25. [Even so the Lord would have us teach, for He Himself graciously assures us that His Word never returns “void,” but always “accomplishes” what He pleases—Isaiah 55:11. The apostle Paul, recognizing this truth, was able to rejoice that “whether in pretense or in truth, Christ is preached”—Php. 1:18.]

27. *Local Churches or Local Congregations.* — Holy Scripture, however, does not speak merely of the one Church, which embraces the

believers of all places, as in Matt. 16:18; John 10:16, but also of churches in the plural, that is, of *local churches*, as in 1 Cor. 16:19; 1:2; Acts 8:1: the churches of Asia, the church of God in Corinth, the church in Jerusalem. [Those whose hearts have been touched by the gospel and have been brought into a fellowship relationship with God (cf. 1 Jn. 1:1-3) earnestly desire to share their joy with fellow believers and so seek them out to join in their Lord’s kingdom work.] But this does not mean that there are two kinds of churches, for the local churches also, in as far as they are churches, consist solely of believers, as we see clearly from the addresses of the epistles to local churches; for example, “unto the church which is at Corinth, to them that are sanctified, in Christ Jesus, called to be saints,” 1 Cor. 1:2; Rom. 1:7, etc. [External membership within a Christian congregation does not make a person a “saint,” but rather that faith which trusts in Jesus Christ as Savior makes one a “saint.”] The visible society, containing hypocrites as well as believers, is called a church only in an improper sense, Matt. 13:47-50,



Participants in the installation/ordination of Neal Radichel (story, p. 23) were: Teacher Jeff Karnitz, Pastor Rollin Reim, Jan Messerschmidt, Pastor Wayne Eichstadt, Michael Slattengren, the Ordinand, Philip Radichel, Pastor James Sandeen, Prof. John Reim, Ben Wright;
Right: St. Stephen’s long-time Pastor transferring his cross to his successor.

Dear Readers:

This is another of the Brief Statement articles which is hardly brief. Yet for our ongoing series we print the article in its entirety [with comment] for its compelling content. Our hope is that it will be given the careful time and attention it deserves.

In his timely [bracketed] commentary, Pastor Nolting calls attention to the wide disparity of unscriptural ideas which have been and still are being perpetrated on this subject. We call special attention to his comments in connection with 1) paragraph 25, which refers to the Roman Catholic pontiff's teaching that his church is the only-saving church; and 2) paragraphs 28 and 29, with the Confession's truly classical and solidly biblical statements regarding the doctrine of Church Fellowship—and orthodox practice thereof within the church.

— The editor

24-30, 38-43. *[It is sad but true that hypocrites can and do exist within the visible church. The solution is to continue to preach with faithfulness God's law and gospel, with the hope that hearts lost in sin might be led to repentance, and repentant hearts, in turn, be assured of God's love and forgiveness.]*

28. On Church-Fellowship. — Since God ordained that His Word only, without the admixture of human doctrine be taught and believed in the Christian Church, 1 Pet. 4:11; John 8:31,32; 1 Tim. 6:3,4, all Christians are required by God to discriminate between orthodox and heterodox church-bodies, Matt. 7:15, to have church-fellowship only with orthodox church-bodies, and, in case they have strayed into heterodox church-bodies, to leave them, Rom. 16:17. *[How important is this truth! Yet, how unrecognized it is within external Christendom including Lutheranism! Many Christians today, including Lutherans, seem to be caught up in the "judge not" mentality of designer Christianity. Instead of God's Word "only" being taught and believed, everyone feels free to accept and reject God's Word as he or she sees fit, adding to it anything he or she wishes, with no thought of anyone saying anything to the contrary. Consequently, there is little thought given to discriminating*

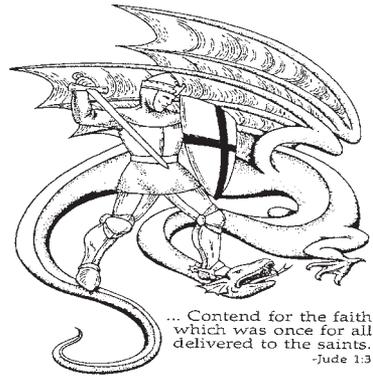
between the orthodox and heterodox, and even less thought of leaving the heterodox in support of the orthodox!]

We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17, 2 John 9,10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21. *[Again, what an important truth! The religious tide of doctrinal indifference today is a matter of direct disobedience to God, as is its result—the continuing pressure for Christians to unite in spite of the presence of false doctrine. "A little leaven leavens the whole lump" (cf. Gal. 5:9). Those who tolerate false doctrine are indeed in danger of losing God's Word entirely, for whenever false doctrine is tolerated, any ability to distinguish between that which is true and false is diminished!]*

29. The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is actually taught in its pulpits, in its theological seminaries, and in its publications. *[One cannot but mourn the current situation within the Lutheran Church-Missouri Synod, on behalf of whom the Brief Statement*

was originally written. Advocates of evolution, for instance, stand side by side with proponents of Biblical creation and yet remain uncensored.] **On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20:30; 1 Tim. 1:3.** [*Satan will always attempt to advocate his deceptions and will upon occasion also find ways to introduce those to orthodox bodies. But false doctrine must be confronted, dealt with, and removed for the sake of souls and for the glory of God's name!*]

30. The Original and True Possessors of All Christian Rights and Privileges. — Since the Christians are the Church, it is self-evident that they alone originally possess the spiritual gifts and rights which Christ has gained for, and given to, His Church. [*These "spiritual gifts and rights" are reviewed by Luther when in the Small Catechism he speaks in particular of the Ministry of the Keys.*] **Thus St. Paul reminds all believers: "All things are yours," 1 Cor. 3:21,22, and Christ Himself commits to all believers the keys of the kingdom of heaven, Matt. 16:13-19; 18:17-20; John 20:22,23, and commissions all believers to preach the Gospel and to administer the Sacraments, Matt. 28:19,20; 1 Cor. 11:23-25.** Accordingly, we reject all doctrines by which this spiritual power or any part thereof is adjudged as *originally* vested in certain individuals or bodies, such as the Pope, or the bishops, or the order of the ministry, or the secular lords, or councils, or synods, etc. [*The Biblical teaching of the priesthood of all believ-*



ers is so very important to the proper understanding of the Church. Every believer is a "royal priest" (cf. 1 Pet. 2:9) and shares equally the power and benefit of the gospel.] **The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers, and such administration remains under the supervision of the latter, Col. 4:17.** [*Congregations call pastors, teachers, deacons, and other church officials to administer the keys on their behalf. They do not give up their power and authority, but rather ask such individuals to act on their behalf so that all may be done decently and in order—1 Cor. 14:40.*] **Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, 1 John 4:1; 1 Pet. 4:11.** [*Jesus assures us that if we abide in His Word, we are His disciples indeed, and He promises that we will "know the truth" and that truth will "set us free" (John 8:31-32). May we all experience the blessing of those promises as we both hear and heed His Word!*]

—Pastor Paul D. Nolting
Mankato, Minnesota

The Word From Immanuel

*Chapel Talks to the student body of Immanuel
Lutheran College, Eau Claire, Wisconsin*

To our young readers - This is for you!

A Short History of Our Church Body

“Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. (Colossians 3:16-17),

Good morning, and a special warm welcome to any visitors.

Lutheran Christian Church, Immanuel Lutheran Conference, Evangelical Lutheran Conference, Memorial Lutheran Conference, Spokesman Lutheran Conference, Lutheran Christian Missionary Church, Lutheran Confessional Fellowship, Church of the Lutheran Confessions—and yes, there will be a quiz later.

All of the above have something in common—the word *Lutheran*.

Lutheran was a name given (although against his wishes) sometime after the Reformation, to those following the work accomplished by the Holy Spirit through Martin Luther. It is a good thing for us to look back at our history because, after all, we are Lutherans.

We are Christians bound together by

the teachings of the Bible that God so aptly brought into the open through his servant Martin Luther. These truths stemming from the time of the Theses on the door of the church at Wittenberg to the present time have been written down for us in the form of creeds, theses, confessions, apologies, and the like.

We Christians are firmly rooted in the scriptural truths that have their beginnings with our God and are shown to us through the Bible. We thank God for Martin Luther whom God used to open the scriptures for us. We treasure these confessions as found in the *Book of Concord*, as well as our own *Concerning Church Fellowship* and *Concerning Church and Ministry*. They are truly Lutheran and contain the Biblical thoughts and ideas that we, unashamed of the God we confess, want to confess to the world. Part of your confession is that you are here at Immanuel.

Luther was also very fond of music, and in our hymnal we can find any number of hymns written by him. Singing praises to our God, teaching, and praying through our hymn-singing is truly Lutheran. We are descendents of the “Children of the Reformation.” And we remain children of the Reformation—truly Lutheran. Our

heritage is “in scripture alone, through faith alone, by grace alone”; we take that heritage seriously, confessing it also through our singing of hymns.

When we come together in our places of worship, we come together as a group of Christians. We call these groups meeting in Christ’s name—”church.” We come together as larger groups in conferences. We come together in still larger groups like conventions. When we come together in Christ’s name we rightly call this “church.”

As Lutheran Christians we also are eager to spread God’s Word. Our faith is a living faith, “not ashamed of the Gospel of Christ,” and so we confess our Savior on a daily basis with our lives and the preaching of the gospel in any form for all to see.

Now for the quiz—What was the event that prompted all those expressions I read earlier?

The Name Is Special

It was the year 1960; a group of people had been drawn together to try to form some sort of a church body dedicated to the proclaiming of the whole truth of God’s Word. People from many parts of the U.S. who felt that God’s Word was not being proclaimed in all its truth came together in Watertown, South Dakota, to try to form a church body to carry on the work of our Savior God. Mission work was already under way in Japan and Florida and maybe elsewhere; Immanuel Lutheran College and High School had already been in session for a year in Mankato, Minnesota. The *Lutheran Spokesman* was already being published.

This was not the first meeting together for many of these people, but

The name is special. We are a group of believers, children of the Reformation, living our faith and bringing confession to the world. We do not claim to be the only bearers of truth, so your predecessors left off the “The” and simply took the name “Church of the Lutheran Confession.”



for some it was. There would be more to come.

On August 12, a Friday, a Constitution was adopted and immediately the group rose as one and sang praises and hymns with thankfulness in their hearts to God. Eighty-nine names were signed to a new Constitution, firmly tying together these like-minded people who wished to maintain the historic doctrines of scripture as taken from the Bible and brought forth through the Reformation.

At a recessed meeting in the biting, bitter cold of January in Sleepy Eye, Minn., thirty-three congregations applied for membership in this new church body.

This church body needed a name, and you heard me read all the suggestions for names that came before the group at Watertown, S.Dak. After much discussion a committee presented “Church of the Lutheran Confession” as its choice. After eight more names were presented from the floor (the ones that I read), the vote was carried for the floor committee’s choice; your brothers, your fathers, your grandfathers, your great grandfa-

thers and others had named your church body—Church of the Lutheran Confession.

The name is special. We are a group of believers, children of the Reformation, living our faith and bringing confession to the world. We do not claim to be the only bearers of truth, so your predecessors left off the “The” and simply took the name “Church of the Lutheran Confession.”

Why that name? From the *Lutheran Spokesman* of September 1960, we find the following:

We remember: *Church*—we come together in Christ.

We remember: *Lutheran*—We are children of the Reformation.

We remember: *Confession*—We confess to others in Word and deed; and in that remembering, we give thanks to God the Father through Jesus Christ.

And there you have it, a short history of the formation of your church body and a little explanation of its name. Treasure your history because it is a history of truth and faithfulness to God’s Word.

What’s in a name? In some cases, it is what you are!

Let us rise as did your predecessors and close by singing the Doxology—Hymn 644.

—Prof. Ronald Roehl
Morning Chapel: 4/19/2007



FACILITATION

We know that God preserves and governs the world in the interest of His Church. And when the last of the elect is called, this world will end.

Now, even though hearts grow cold, and the devil turns up the pressure of persecution on Christians, the Lord’s kingdom advances. Part of His gover-

nance involves His giving for His Church’s use so many gifts to facilitate the Word’s spread: planes, phones, printing, internet, and e-mail.

When the first Lutheran missionaries went to India in 1706 (Ziegenbalg and Pluetschau), they spent month after tiring month at sea until finally



Speaking of facilitation!—at the CLC General Pastoral Conference at Immanuel Lutheran College, Eau Claire, Wis. in June, Mission Board Chairman Bruce Naumann arranged an “internet video conference” with Missionary David Koenig in India (on screen). Indeed, “What hath God wrought!”

they reached their destination. We can't really even imagine what a hardship such a trip was then! Read in the book by Celeste Reim (the widow of our to-heaven-departed brother Norbert) how long it took them to reach Port Harcourt in Nigeria after WWII; whereas now we can travel to Africa or India in about half a day! Hear those big jet engines roar, and praise God!

A few years back in India, Mission Helper (MH) Peter Evensen suggested that I get a cellphone to use overseas. Tardy as I am to adapt to progress, I later did, and wow! What an aid in communication with the brothers in the field! In each country a different card, specific to the local cell service provider, is inserted in the phone and, voila!—roaming communication at the fingertips.

When Lawrence and Natasha Bade

(MHs) were working in India some years back, Lawrence set up my first hotmail account. We can only exclaim at this invention—What hath God wrought?! Now, through the internet, we can also communicate with Skype and Windows Live Messenger by voice, and all that for but pennies a minute!

Our messages on Christ's kingdom work now speed instantaneously across the ether world. I remember that twenty years ago in Nigeria we figured a letter would take two weeks over and two weeks back (if it wasn't stolen or lost). This facility with e-mail has caught on with all our overseas fields, so that now we have e-mail connection with each of them. Reports, news, questions and answers can fly back and forth!

What a revolution in information technology we have seen in our gener-

Craft project description (thanks to Pastor Todd Ohlmann, St. Louis, Mo.):

Each card has a small piece of fabric glued to it; the color of each piece represents a different aspect of our Savior (for example, Red— blood, death, sacrifice for sin; Purple—



Jesus is King of kings who is raised from the dead never to die again; Gold— our heavenly home where Jesus reigns at the right hand of God and where we will go to be with Him, etc.). Each child receives one card at a time, with pen and pencil, to write a short phrase in his or her native language, explaining the meaning on the back of the card. The cards are then strung together into a mobile hung from the ceiling to remind them of what they learned about Jesus. CLC Congregations in Dallas and Corpus Christi, Tex., Eau Claire, Wis., and St. Louis, Mo., along with many students from Immanuel Lutheran College and residents of GardenView Care Center in the St. Louis area assembled and packaged 5,000 craft kits used by the 2007 Mission Helper Program to spread the gospel in India.

Marianne Burkhardt (who organized this effort) and other ladies of Resurrection Lutheran Church, Corpus Christi, Texas assembled 500 of the 5,000 craft kits.

ation! It is so broad and deep that we could not have imagined this twenty years ago. We have seen its impact on our foreign work. We can supply our teachings to any inquirers faster than posthaste. Whether members or inquirers, they can punch a few keys and receive items which can then be downloaded and printed out to be read at leisure.

Ages ago when Johann Gutenberg (1398?-1468) invented the movable type, and printing presses replaced human scribes (with their hand and pen), the Reformation followed on the heels of this gift of God, and the Word spread. Soon after the Diet in Augsburg, Germany—where the Lutheran princes presented their con-

fession—the Augsburg Confession was found in translation in Brazil!

Today, desktop publishing and increasingly refined printing technology give ample opportunity, at an unbelievably low cost, to give out the Word. We give out the gospel—as it should be given freely and in great volume—because the Lord God has made the costs so small.

The implications of this facilitation for our little synod are tremendous. Christ has enabled us to do what we are doing in His name in two states in India and seven countries in Africa. He governs this world in the interest of His Church. Thank you, Lord!

—*Missionary David Koenig*



2007 ILC Seminary Graduates

Introducing Neal Radichel

Neal was born to Philip and Jackie Radichel in December, 1981 (the “Radichel” name is a familiar one in CLC circles; for example, father “Phil” has been a long-time member of the synod’s Board of Trustees).

Neal grew up in Plymouth, a suburb of Minneapolis/St. Paul, and attended grade school at Grace Lutheran in Fridley, Minn., while Pastor Daniel Fleischer was serving the congregation. The young pastor-to-be attended Immanuel Lutheran High School in Eau Claire.

In Eau Claire he would meet his future bride, Erin Oster. Both Neal and Erin attended high school and college at Immanuel. In the college department Neal took the pre-theology course, while Erin graduated from the school’s two-



year program. They were married in October, 2003.

Both Neal and Erin continued at their jobs—Erin in customer service at Sam’s Club, Neal at Menard’s Distribution Center—throughout Neal’s three years in Seminary. On April 1, 2006, their first child, Titus Jacob, was born; the child was reborn through baptism eight days later. Another child, Lord willing, is expected in January, 2008.

Neal graduated in May, 2007, from the Seminary. This was after vicaring stints at two CLC Wisconsin congregations—Luther Memorial Church, Fond

du Lac, and Messiah Lutheran, Eau Claire.

Two weeks after graduation, St. Stephen Lutheran Church, Mountain View, Calif., issued a divine call to Neal to serve as pastor. He accepted this call from the Lord to serve. The ordination/installation service took place Sunday, July 29.

May the young undershepherd and the sheep he has been called to serve be blessed by the Good Shepherd Who has laid down His life for all and taken it again.

Introducing Chad Seybt

Chad Martin Seybt was born in Lexington, South Carolina. He attended Holy Trinity Evangelical Lutheran School, West Columbia, South Carolina, from kindergarten through eighth grade.

Chad was graduated from Immanuel Lutheran High School in 1998, and from the teaching program at Immanuel Lutheran College in 2002.

As part of his schooling in the education program at ILC, he student-taught at Messiah Lutheran School in Eau Claire under Principal and teacher Seth Schaller.



Teacher Seybt, with wife Carrie, was installed by Pastor James Albrecht of St. John's, Okabena.



He graduated from Immanuel Lutheran Seminary in 2007. As part of his seminary training, he served as vicar at Messiah, Hales Corners, Wis. under Pastor Michael Eichstadt, and at Calvary Lutheran Church, Marquette, Michigan under Pastor Joel Fleischer.

On July 7, 2007 he was united in marriage to Ms. Carrie Bruce of Wind Lake, Wis. After honeymooning in the mountains of North Carolina, he and his wife moved to Okabena, Minnesota. Chad had accepted a divine call to serve his Lord in that city by becoming the new upper grade teacher and principal of St. John's Lutheran School.

The new teacher was installed on Sunday, August 12, 2007.

The Lord of the Church bless his faithful servant.

Send Change of Address to :
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Roseville, MN 55113