

OCTOBER 2026 VOL. 69 NO. 4

LUTHERAN SPOKESMAN

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



The Book of Concord of 1580

contains

- The Three Ecumenical Creeds
The Apostles' Creed
The Nicene Creed
The Athanasian Creed
- The Augsburg
Confession of 1530
- The Apology of the Augsburg
Confession (1531)
- The Smalcald Articles (1537)
- The Power and Primacy of the
Pope (1537)
- The Small Catechism (1529)
- The Large Catechism (1529)
- The Formula of
Concord (1577)



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“They Did Not Fail”

Picture this midwinter Friday night scene: The house—quiet. The fireplace—lit. The workweek—done and dismissed. You’ve settled in with the book you’ve been longing to start, and the title of the book is . . . the *Book of Concord*. No? Well, that’s understandable, because the *Book of Concord* was never meant to be a recreational read.

After the death of Martin Luther in 1546, attacks by false teachers from without and controversies from within tore at the newly-formed Lutheran church. Turmoil raged in Europe because of this, and rulers wanted peace restored. At their behest, the *Book of Concord* was compiled as a means to accomplish doctrinal unity—hence the name *concord*, which means peace, harmony, and agreement.

Between 1577 and 1580, Jakob Andreae and Martin Chemnitz spearheaded the effort to select writings that would clarify scriptural and doctrinal topics. The resulting table of contents is shown below:

- The Ecumenical Creeds of Christian Faith (Apostles', Nicene, and Athanasian)
- The Augsburg Confession of 1530
- The Apology of the Augsburg Confession
- The Smalcald Articles of Martin Luther
- Treatise on the Power and Primacy of the Pope
- The Small Catechism of Martin Luther
- The Large Catechism of Martin Luther
- The Formula of Concord

These entries give the book a textbook feel and, in fact, it is used in seminary classes. Could a textbook ever make your reading list? Maybe?

Confessional Lutherans believe that the Bible is the inerrant Word of God and also adhere to and confess the statements of faith found in the *Book of Concord*. Additionally, on the Church of the Lutheran Confession website, the history section explains, “Members of the CLC are eager to testify to the truths that had been held by the Synodical Conference when it had been faithful to the doctrines of Scripture and the Lutheran Confessions, as found in the *Book of Concord* 1580.”

Picture that midwinter Friday night scene again, but this time you actually are holding the *Book of Concord*. Ask the Helper, the Holy Spirit, to guide you as you explore and digest the contents of this valuable book, in order to learn more about what to adhere to, confess, and be eager to testify to.

Unsurprisingly, while we value it, false teachers devalue it. One website dedicated to the Book of Concord states the following:

“Do all Lutheran churches have the same view of the Book of Concord? No.” (<https://thebookofconcord.org/introductory-materials/book-of-concord-faq/> Used by permission)

Many Lutheran churches in the world today have been thoroughly influenced by the liberal theology that has taken over most so-called “mainline” Protestant denominations in North America and the large Protestant state churches in Europe and elsewhere.

The foundation of much of modern theology is the view that the words of the Bible are not actually God’s words, but merely human opinions and reflections of the personal feelings of those who wrote the words. [Note: this view blatantly contradicts God’s Word. 2 Peter 1:20-21 says, “No prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were

carried along by the Holy Spirit.”]

Consequently, confessions that claim to be true explanations of God’s Word are now regarded more as historically conditioned human opinions, rather than as objective statements of truth. [emphasis added] (same citation as used above)

The *Book of Concord* isn’t inspired, but it is a true and accurate summary of the teachings of the Bible itself. Charles Porterfield Krauth put it this way: “We do not claim that our Confessors were infallible. We do not say they *could* not fail. We only claim that they *did* not fail.”

The *Book of Concord* is a consequential book. It will instruct you in sound doctrine, increase your knowledge, strengthen your faith, and help you witness—“always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you.” (1 Peter 3:15)

“But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity. Amen.” (2 Peter 3:18)



Jakob Andreae and Martin Chemnitz



Karl Olmanson is a retired teacher. He lives in Eau Claire, Wisconsin.

Deeds With Creeds

“**D**eeds not creeds,” has been the battle cry of many a progressive Christian movement over the past hundred years. The proponents of such a statement believe that our actions and behaviors as Christians are far more important than statements of belief. Opponents of the motto point out that without statements of belief it is difficult, if not impossible, to know what actions are acceptable in the Christian realm. Is there relevance to studying dusty old documents of dogma, or should we simply let “our actions speak louder than our words”?

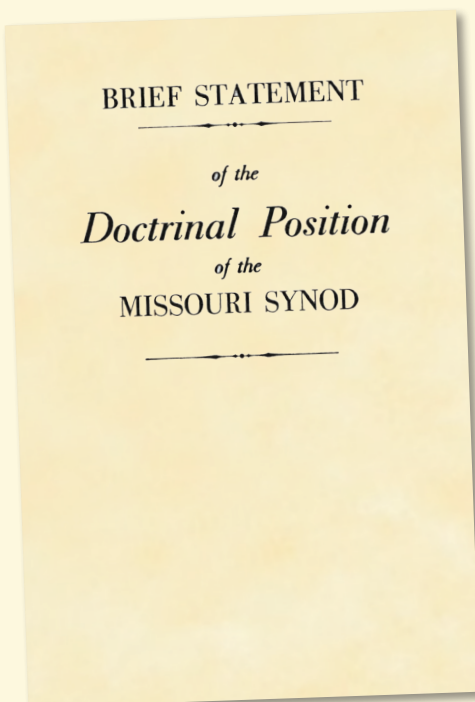
“For with the heart one believes and is justified, and with the mouth one confesses and is saved.” (Romans 10:10) No mention of actions here. We are to simply state, sometimes in confessions or doctrinal statements, what the object of our faith is. God’s gift of faith enables us to believe in Christ’s redemptive work and trust it implicitly for our own personal salvation. This needs to be stated clearly to the world along with “teaching them to observe all that I [Jesus] have commanded you.” (Matthew 28:20) Yet, all man-made organizations need to regularly self-check to ensure that their statements—and their behavior!—still adhere to faithful Bible teaching and, if not, adjust the statement or the behavior.

“But someone will say ‘You have faith, and I have works.’ Show me your faith without your works, and I will show you my faith by my works. . . . But do you want to know, O foolish man, that faith without works is dead?” (James 2:18, 20 NKJV) The early church fathers knew the importance of putting forth creeds and statements of belief; however, without the actions demonstrating the faith proclaimed in those documents, what would be the point?

It is with the heartfelt belief that both deeds *and* creeds are the opposite sides of the same coin that we take a look at one of our important documents of the past.

On the website for the Church of the Lutheran Confession, we state that the CLC member churches believe that the Bible, “is the inspired and unerring Word of God.” We

also, “confess the creeds of the Lutheran Church without qualification,” especially as put forth in the *Book of Concord of 1580*. (clclutheran.org) The CLC has also officially adopted another doctrinal statement that is perhaps not as well known. Since our synod has declared the doctrines contained in this document are true and scriptural, it would be good for us to familiarize ourselves with its contents.



A *Brief Statement of the Doctrinal Position of the Missouri Synod* is the lengthy title of what is commonly called the *Brief Statement of 1932*. (<https://clclutheran.org/>) Just click the “Library” tab, then “Doctrinal Platform” in the drop-down menu. The content and layout of the *Brief Statement* will be familiar to anyone who has read Franz Pieper’s or J. T. Mueller’s *Christian Dogmatics*.

Statements of doctrine are put forth along with passages which validate the teaching. Some of the doctrinal positions are also followed by statements of belief that we reject because of their anti-scriptural stance.

The *Brief Statement* arose out of a need to give a clear clarion call to the world (1 Corinthians 14:8), as well as to refute the false teachings that were gaining ground in the early 20th century and are prominent again in our day. We too should be ready in season and out to speak the Word of life (2 Timothy 4:2). We should also welcome critiques of and challenges to what we teach. We are told after all to “test the spirits.” (1 John 4:1) We should welcome others to test us in our faith and doctrine as well.

Let us pray the Holy Spirit to always give us the courage we need to present a clear and concise defense of our faith and doctrines.



David W. Bernthal is a retired teacher. He lives in Fond du Lac, Wisconsin.

HEARTS IN HARMONY— PROFILES OF THE HYMNWRITERS WHO SHAPE OUR WORSHIP

Each month we highlight a hymnwriter who authored one or more of the well-loved hymns that we sing today.

Nicolai F. S. Gruntvig

"Built on the Rock"

Even a broken clock is right twice a day. Though *The Lutheran Hymnal* contains two shining gems from Nicolai Gruntvig—"Built on the Rock" (467) and "God's Word Is Our Great Heritage" (283)—to rely on much else Gruntvig penned could only mislead.

Young Gruntvig found himself in the middle of a doctrinal triangle. Few conservative pastors contended for old Lutheran doctrine within their erring Danish church. Pietism emphasized subjective feelings over objective doctrine. Rationalism emphasized human reason over Scripture.

His open dissatisfaction with church and society led Gruntvig to rush through his theology coursework by age twenty. It also made reliable employment difficult to find.

In 1825, his personal turmoil birthed what he called his "matchless discovery." While rationalists argued over what parts of the Bible were true or not, Gruntvig argued that God's true Word was no text of the Bible but "the living word" of the church's oral tradition.

Gruntvig claimed Jesus taught His disciples the Apostles' Creed Himself, which they then expanded into the four Gospels. Since they learned to repeat the baptismal formula and words of institution aloud before any New Testament book was penned, saving truth is revealed in liturgical mystery: "Only at the bath and at the table, do we truly hear God's Word among us."

Notice how "Built on the Rock" craftily blurs the line between the means of grace and their outward adornments:

*Here stands the font before our eyes
Telling how God did receive us;
The altar recalls Christ's sacrifice
And what His table doth give us;
Here sounds the Word that doth proclaim
Christ yesterday, today, the same,
Yea, and for aye our Redeemer. (TLH 467:6)*

Gruntvig's "God's Word" and "our great heritage" are likewise not the inerrant Scriptures true Lutherans confess but an abstract concept of the church's liturgical life.

God commands us to "mark" false teachers "and avoid them"

(Romans 16:17), because when we remain entangled in error, we inevitably end up confessing false things ourselves.

Gruntvig rightly identified the errors of Pietism and Rationalism, but by advocating an answer other than a return to Scripture alone, he allowed the leaven of false teaching to remain. The incarnation replaced the crucifixion as chief saving miracle, and he exalted Norse culture as a manger in which Christian truth nestled.

Grundtvigianism still creeps about today. Missouri Synod podcasts which promote a historic liturgy may offer helpful apologetics against the spiritually corrosive pop-evangelical worship style, but they also seethe with the error I was taught at their seminary that Scripture is only properly understood through a lens of historical creeds and sacramental worship.

Perhaps without this article you'd be none the wiser concerning Gruntvig. To be clear, these two hymns still serve excellent purposes. At our recent church dedication in Aberdeen, South Dakota, we sang "Built on the Rock" with gusto. Prince of Peace in Hecla, South Dakota, sings TLH 283 each Reformation Sunday to its original tune: *Ein' Feste Burg!* But if our weekly standards left the burden upon you to interpret the best construction, you would not realize what you were missing until you no longer cared.

Beware the broken clock correct only twice a day: "Test all things; hold fast what is good" (I Thessalonians 5:21 NKJV) The Scriptures, which exhort us to speak "to one another in psalms and hymns" (Ephesians 5:19), hold all our preaching to the highest standard, especially what we sing. Base your staple diet on the very best our Lutheran heritage has to offer, hymns which clearly divide Law and Gospel, proclaim Christ and Him crucified, and your justification through faith in Him, as the finest food for the soul.



Nicolai F. S. Gruntvig



Timothy Daub is pastor of Prince of Peace Lutheran Church of Hecla, Zion Evangelical Lutheran Church of Aberdeen, and Redeemer Lutheran Church of Bowdle, South Dakota. He also serves on the CLC Board of Missions.

Knowing About Jesus Isn't Enough

"Now by this we know that we know Him, if we keep His commandments. He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked."

(1 John 2:3-6 NKJV)

Estimates suggest that the average Facebook user has 338 friends, but does the average person really have the capacity to keep a meaningful friendship with so many people? Likely, it would be better to replace the word "friends" with "acquaintances."

Some people are okay with having only acquaintances, because you don't really feel beholden to an acquaintance as you do to a real, genuine friend. Sadly, a lot of people feel the same way about Jesus, hoping they will get into heaven simply by having a mere acquaintance with Him. John teaches his readers that knowing *about* Jesus is not the same as truly knowing Jesus.

Consider an analogy. You could know all the rules of baseball inside and out, even know every skill for every position on the field, but if you yourself have never actually been on a baseball field to play the game in real life, you would have no right to say that you're a player for an MLB team. You might have impressive knowledge of the game, but you would be an impostor, a liar, and nothing more than an armchair baseball player.

Sadly, there are many armchair Christians today who say they believe in Jesus, but completely disregard the Word and will of the Savior in their daily living. It's like they want to own Jesus and deny Him at the same time. Claim to play on the team, when they have never even stepped onto a ball field.

In John's day, there was a group of false teachers who would later be called Gnostics, a name that comes from the Greek word *gnosis*, or "knowledge." Many Gnostics taught that the material body was evil and beyond redemption, and therefore one could indulge fleshly desires without harm. There was no such thing as sin, only ignorance. Therefore, for the Gnostic, salvation depended not on good works nor even on grace,

repentance, and faith, but rather on overcoming ignorance through access to knowledge. For Gnostics, Jesus was nothing more than an example of how to access knowledge for oneself.

Claiming to know Jesus, Gnostics advocated a false religion that completely ignored everything Jesus ever taught or did. They didn't really want to call on the name of Jesus to be saved. Instead, they simply wanted to abuse Jesus' name to their own advantage. At the same time, they seduced true Christians away from the faith by telling them that they could know and love Jesus while ignoring His Word and way of life. If a man claimed that he loved a woman, but never made any effort to speak with her, spend time with her, or read her love letters, would you believe him?

It is impossible to know and love Jesus without first knowing and understanding the severity of your own sins, and the horrible eternal hell-fire they deserved. That's when the Holy Spirit provides the saving *gnosis* the sinner really needs—not just to know *about* Jesus, but to know and trust Him personally as one's own Savior from sin. That true knowledge and love for Jesus reaches its completion in the Christian's keeping His Word. That is, the Christian, responding in repentance and faith to Jesus' love, will want to do anything and everything to show thanks to Jesus for Who He is and what He's done for him. May the fruits of repentance in your life show that you truly know Jesus by faith as your Savior.

Sadly, there are many armchair Christians today who say they believe in Jesus, but completely disregard the Word and will of the Savior



Chad Seybt is pastor of a quad parish that includes four western Wisconsin congregations: Morning Star Lutheran Church in Fairchild, Trinity Lutheran Church in Millston, St. Paul's Lutheran Church in Melrose, and Peace with God Evangelical Lutheran Church in Onalaska.

AN UNSEEN ARMY

(Read II Kings 6:8-23)

Since the fall into sin, God has allowed things unseen by the naked eye to bring destruction on humanity. How many lives have been lost due to germs associated with the Black Death, smallpox, and the Spanish Flu pandemics? In some ways humans are more afraid of a death they cannot see coming.

In contrast, God also saves people through the protection of unseen things. Guardian angels are real, yet rarely revealed (Psalm 91:11). Wouldn't it be nice to see the protective hand of God in our lives with our own eyes? Elisha and his servant got to experience just that! Let's see how.

Syria, a long-time enemy of Israel, was making plans to attack. Through God's revelation to Elisha, Israel's king was forewarned, and the Syrian king's plans were thwarted. Now seeking revenge on Elisha, the Syrian king had a great army with horses and chariots surround the city in which Elisha was staying. When the sun arose the next morning, Elisha's servant saw the enemy and said, "Alas, my master! What shall we do?" (2 Kings 6:15) Indeed, what should they do? There was no escape that the servant could see. They were far outnumbered and lacked a military force. Surprisingly, Elisha answered his servant's question, "Do not be afraid, for those who are with us are more than those who are with them." (verse 16) Knowing his servant doubted that truth, Elisha prayed that God would reveal to him what he normally could not see. Elisha's prayer was answered, and the young man saw a mountain full of horses and chariots of fire protectively surrounding them. Not only that, but God granted Elisha's second request as well, to strike the enemy army with blindness.

Have you ever felt that there was no way out of the problems you face? The physical and spiritual enemies

of ours seem to be at every turn. Is it addiction, despair, loneliness, weak faith, stress, or depression? Wouldn't it be nice to see the protection and loving hand of God with our own eyes? Look more closely—not at what your eyes see, but what the promises of God reveal in His Word. He will never leave you or forsake you. He sends help from

expected and unexpected places. Solutions we would never come up with, He does. He turns the most awful situation into a beautiful blessing, all according to His will, which is always for the spiritual good of His children. Perhaps you have caught yourself saying after an "impossible" problem was resolved, "Why was I so worried about that?"

Back to our account. Elisha then led the blind Syrian army to Israel's headquarters in Samaria. God restored their vision. Now *they* were the ones terrified. Israel's king asked Elisha if he should have this enemy army killed. Elisha said no. In fact, he told the king to

give them food and drink and let them go home. As a result of these merciful acts, the Syrian raids on Israel's cities stopped. God's solution once again proved to be better than man's.

Physical death coming from unseen sources can be frightening, but spiritual death is much worse. Our enemies are numerous and relentless in trying to lead us astray. Salvation from spiritual death is unseen as well. The Gospel message works faith in our hearts to believe God's promises of life through His Son, our Savior. Because of this, we need neither live nor die in fear.



Elisha reveals to his servant the army of the Lord



Joe Lau is a professor at Immanuel Lutheran College in Eau Claire, Wisconsin.

KNOW YOUR BIBLE BOOKS

In this series we offer brief introductions to the books of the Bible, including background, authorship, content, and application to the lives of today's Christians.

The Gospel of Matthew

God's Great Bridge

Prosecutors are well aware of the threat posed by multiple witnesses. While that sounds counterintuitive, defense attorneys look for inconsistencies in the testimony of multiple witnesses and leverage those inconsistencies to discredit all. Obviously, the threat is eliminated when all witnesses are in perfect agreement, but that is rarely the case when fallible human beings operate from flawed memories.

As we begin an introduction to the four New Testament Gospels, a frequent question is why God the Holy Spirit included four separate accounts of the life of Jesus instead of just one. While man dare not presume to answer for God, not only can we take comfort in the perfect consistency and harmony of the four separate accounts, we can also recognize and appreciate the wealth of information provided from four different perspectives.

Consider, for example, the invaluable truths communicated only through Matthew's Gospel. It is only from the Gospel of Matthew that we learn of the Magi, the star of Bethlehem, the flight into Egypt, the slaughter of the infants, and why Jesus grew up in Nazareth. Only Matthew recorded the Sermon on the Mount, the miracle of the coin in the fish's mouth, the Parables of the Weeds (tares) and Wheat, the Hidden Treasure, the Pearl of Great Price, the Unforgiving Servant, the Workers in the Vineyard, the Wise and Foolish Virgins, and the Separation of the Sheep from the Goats. Apart from the Gospel of Matthew, we would know nothing of Peter walking on water or his great confession, upon which Christ founded His Church. We would lack the precision provided in Matthew 18 of exactly how to deal with a fellow Christian who sins against us. We would be poorer for the lack of the clarity of our life's work provided by Jesus' Great Commission in chapter 28.

Although Matthew (Levi), like John, does not specifically name himself as the author, he has from antiquity been recognized as such. Matthew's omission of his authorship is likely a testament to his humility, as is the fact that he refers to himself as "the tax

collector" (Matthew 10:3) by which he magnifies God's grace rather than his own worthiness.

For a variety of reasons, including his frequent reference to Old Testament prophecies, Matthew is believed to have written his Gospel primarily to Jewish readers. He begins by tracing Jesus' human lineage from Abraham (the progenitor of the Jewish nation) rather than from Adam (as does Luke). Matthew identifies Jesus as "the Son of David," thereby identifying Him as the rightful heir to the Davidic covenant (2 Samuel 7:12-16). He seems to assume knowledge of the Old Testament on the part of his readers (using words like *phylacteries* and *Gehenna* without explanation), and he included the powerful seven-fold rebuke of the scribes and Pharisees (Matthew 23:13-36) which would have had the most obvious relevance to Jewish readers.

The Gospel of Matthew serves as God's perfect bridge between the Old and New Testaments by connecting the promises, themes, and expectations of the Old Testament with their fulfillment in the person and work of Jesus Christ. As the first book of the New Testament, Matthew introduces readers to Jesus not as a new or unrelated figure, but as the culmination of God's covenant purposes revealed throughout the Old Testament. Eleven times Matthew writes "*This was to fulfill what was spoken by the prophet,*" thereby confirming the central theological truth that **Jesus is the promised Messiah Who fulfilled the Law, the Prophets, and the covenant promises of God.** The Gospel of Matthew provides divine continuity between God's work in Israel's history and His redemptive work through Jesus the Messiah.



Michael Roehl is pastor of Saint Paul Lutheran Church in Bismarck, North Dakota.



Prof. Robert Dommer
1925-2026

In this series we are reprinting Spokesman articles by voices from the past in the CLC. Pastor Emeritus James Albrecht is the curator of the series. Professor Robert Dommer (1925-2026) began his career as a pastor in the Spokane Washington area and was involved in the early formation of the CLC. He was one of the original faculty when ILC was founded in 1959, and served faithfully until his retirement in 1988. Professor Dommer died this past June at the age of 101. This article is from the Lutheran Spokesman of October, 1980, and reproduces a devotion presented by Professor Dommer at the 1980 CLC Convention. Scripture quotations are from the author's own translation.

Trees Loaded with Fruit

“This is my constant prayer that your love would keep growing so that you would increase in insight and in every conceivable perception so that you can discriminate wisely and truly, that you, people that are filled with the fruit of righteousness that Jesus Christ gives, may be of unmixed purity and blameless until the day of Christ to the praise and glory of God.”
(Philippians 1:9-11)

“**T**he text for today’s devotion describes a beautiful thing—the love of God. The love of God that has made us members of His fellowship, and the abounding of which love has given us the perception to test and approve that which we believe; this same love also works morality or Christian behavior within us.

At first reading the text is awesome! “*That you may be of unmixed purity,*” Paul says, “*and blameless until the day of Christ.*” Who is up to this? Who is so honest and so pure as this? When can our behavior ever rightly be described as blameless, or the thoughts of our hearts as of unmixed purity?

If this were a requirement that the apostle is laying upon us, we would be terrified. But, you see, Paul is not demanding this behavior as a condition of our fellowship. If that were the case, no one here today could claim membership. Our membership in God’s fellowship is totally a work of His grace without any strings or conditions attached. What Paul is here describing is that ultimate kind of behavior that God’s love can work in the life of a believer.

A Powerful Force for Good

The love of God is not a neutral quality. It is a living power, a dynamic force in our lives. The love of God moves men to action and is more powerful and effective than any threat or punishment could ever be, for love elicits willing doers. If our hearts could be perfectly absorbed with the love of God, our behavior would be of the highest order. It could be no other way, and that is what Paul is saying. The Christian is like a fruit tree loaded with fruit, with cherries or apples or peaches. You have seen it. And the fruit is good fruit, not wormy or scabby or rotten, but “fruit of righteousness.” This is how Paul characterizes you and me. We are overflowing with the fruit of works, and we are that way because we are overflowing with His love. That relationship must stand and it must stand in that order. The fruit does not produce the tree; the tree produces the fruit.

Christ once atoned for all sins for all time, thus making us perfect. Whatever feeble attempts we make at Christian life are but faltering demonstrations of our appreciation of the gifts of God’s love.

Prince of Peace Lutheran Church

Loveland, Colorado

Greetings from the saints of Prince of Peace.

During Jesus' Passover celebration on Maundy Thursday, He spoke these words to His disciples: "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let them be afraid." (John 14:27). Jesus gave His peace, as only He can give, to His disciples shortly before His arrest and crucifixion. This peace was sorely needed by His disciples as they went through what was likely the most tumultuous three days of their lives. The next day held an arrest, a jury-rigged trial or two, and a death. Where was the peace in that? The disciples could have found it in Jesus' prediction of all those events. Instead, they gave it up until Jesus Himself restored it with His resurrection appearances.

Jesus' prediction and guarantee of His presence with His believers today can keep Christians in the peace of knowing that their sins are forgiven and that their God will see them



through all of the expected and unexpected changes in their lives. What could give greater comfort than knowing that the unchanging God is seeing Christians through their ever-changing lives?

Changes at Prince of Peace include a renovated sanctuary, an expanded narthex, a remodeled fellowship area, a new pastor, the creation of a Board of Outreach, and the refreshing of several annual congregation-wide traditions.



Remodeled fellowship area



Expanded narthex



VBS at Prince of Peace Lutheran Church

Work began on renovating the sanctuary and expanding the narthex in the summer of 2022 and was completed in the fall of 2023. The remodel of the sanctuary added additional natural lighting and updated the ceilings, walls, floors, pews, lighting, and entrances. The narthex expansion added much-needed space for members to visit and converse. The revamped worship facility has proven to be a blessing for the congregation as it continues to preach the Gospel in Word and sacrament.

Following the completion of the sanctuary renovation and narthex expansion, work began in earnest on the remodel of the fellowship area. Members were knocking out walls and tearing up floors as they prepared the space for new flooring, paint, cabinets, and lighting. The remodel was finished in the spring of 2026, just in time for Prince of Peace to host the ILC Tour Choir and then the Front Range Joint Mission Festival. Again, the space proved to be a blessing for the congregation as it hosted the singing and preaching of the good news of sins forgiven in Christ Jesus.

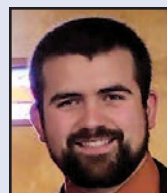
In the spring of 2025, Pastor Samuel Naumann was installed to preach and teach that same good news of peace through Jesus Christ on a regular basis. Although the man standing in the pulpit has changed, the message has remained the same.

Another recent development at Prince of Peace was the formation of a Board of Outreach. Remembering Jesus' Great Commission to make disciples of all nations, the voters established a formal board in order to help inspire and motivate each member to be active in their personal ministry for their Savior, as well as to organize congregation-wide outreach efforts.

Finally, Prince of Peace is in the process of reviewing and refreshing annual traditions such as the church picnic, the song service, VBS, and the Christmas Eve Children's Service in order to assure that these cherished traditions are serving both members and visitors in the best way possible. A new annual tradition is Friendship Sunday, for which every member is encouraged to bring a friend to hear about the peace of God during a service and sermon curated for visitors.

As always, there is a lot going on in this world. There is a lot going on that could tempt Christians to give up the peace which Christ has given them. At Prince of Peace Lutheran Church, there is an emphasis on holding on to the peace of God, which surpasses all understanding, for it holds up Christians when difficulties arise and they are tempted to despair. God's peace grants confidence and security as the world changes back and forth, as it always does. So yes, there is a lot going on in the world and there always will be. However, there is also a lot going on at Prince of Peace to remind Christians that Jesus' peace cannot be taken away, for He does not give as the world gives, but gives wholeheartedly, with the receiver's best interest at heart, and with no take-backs.

Prince of Peace Lutheran Church
620 E 50th Street
Loveland, Colorado 80538
Service Time: Sundays at 10:00 am



Samuel Naumann is pastor of Prince of Peace Lutheran Church, Loveland, Colorado.

In this series, those involved with CLC foreign missions profile one aspect of our overseas endeavors.

United in His Word

The Good Shepherd Brings His Zambia-CLC Flock Together

Time and again, the Lord opens doors for the Gospel in places and ways we never planned. A recent visit to Zambia was another reminder that Christ gathers His flock according to His gracious plans, not ours.

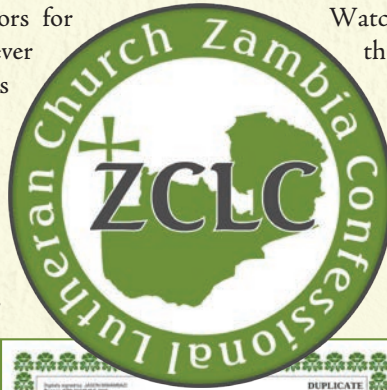
The story of the Zambia Confessional Lutheran Church (ZCLC) did not begin through a single coordinated effort. Instead, the Lord worked through two separate ministries that He would later unite in His own time.

About seventeen years ago, Pastor Lumbala of the CCLC, our sister church in the Democratic Republic of Congo, began outreach across the border in northern Zambia. Around twenty independent pastors gathered to study God's Word, and over time four remained steadfast in the Scriptures. Through the study of His Word, the Lord prepared these men to form the first district of what would become the ZCLC.

At the same time, the Lord was working in another part of the country. In 2009, Pastor Ibrahim, a student of the CLC-affiliated seminary in Tanzania, moved to Lusaka and spent four years doing evangelism and starting a congregation. Recognizing an opportunity in Zambia's Southern Province, he began outreach in Livingstone, training two local pastors and several evangelists. Over the next several years, despite many health and immigration challenges, the Lord blessed the preaching and teaching of His Word as the work expanded into two other provinces.

Although separated by hundreds of miles and having never met, these pastors and leaders were brought by the Holy Spirit to a unity of doctrine through the study of Scripture.

In May 2026, the Lord brought all these men together in Lusaka for the first official Zambia CLC Pastoral Conference. As we studied God's Word, pastors who had labored independently for years sat side by side, asking thoughtful questions, comparing Scripture with Scripture, and rejoicing in the unity the Lord had given them. Together they also began organizing their work as a confessional Lutheran church body to serve our Savior's Kingdom more effectively.



Watching these pastors and church leaders discuss the care of Christ's flock brought to mind Jesus' words: *"And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd."* (John 10:16 NKJV)

While Jesus is speaking here of gathering all believers into His Holy Christian Church, His promise also reminds us that He continues, through the work of His Holy Spirit, to unite like-minded Christians in true fellowship around His Word. This is a joy to behold! As the psalmist writes, *"Behold, how good and how pleasant it is for brethren to dwell together in unity!"* (Psalm 133:1 NKJV)

The Lord's timing is often hidden as He works behind the scenes. For years these pastors labored in apparent isolation, yet Christ was quietly gathering His flock and preparing them to serve together in one fellowship built on the foundation of His Word. What appeared to be scattered efforts were, in reality, part of the Lord's good and gracious plan.

The joy of the conference was made even greater when news arrived that the ZCLC had received official government registration.

This important milestone provides legal recognition and stability, allowing congregations to own property, train leaders, conduct marriages and baptisms, and continue proclaiming the truths of God's Word, all without interference.

Seeing these faithful servants of Christ rejoice was a moving reminder of God's faithfulness. The Gospel continues to bear fruit in Zambia, encouraging and reminding us that our Good Shepherd is faithfully gathering His sheep through His Word in every corner of the world. What a privilege it is to witness His work!



Todd Ohlmann is a full-time visiting missionary for the Church of the Lutheran Confession.

“BREAD OF LIFE” READINGS OCTOBER 2026

TLH = The Lutheran Hymnal, 1941; WS = Worship Supplement 2000; LSB = Lutheran Service Book, 2006

Date	Hymns	Reading	Comments
October 1	TLH 526 / LSB 745	Job 6	Job continues bemoaning his misery and criticizes his three friends for having failed to offer him comfort.
October 2	TLH 588	Job 7	On the brink of despair, Job cries to the Lord to stop afflicting him.
October 3	LSB 739	Job 8	Bildad rebukes Job, arguing that those who suffer must be guilty of sin against God. Therefore, Bildad calls Job to repentance.
October 5	LSB 844	Ezra 1	The Lord moves Cyrus, King of Persia, to send a remnant of Judean exiles back home to Judah.
October 6	TLH 400 / LSB 783	Ezra 2	42,360 exiles return to Judah and begin giving offerings for the reconstruction of the temple of the Lord.
October 7	TLH 36 / LSB 895	Ezra 3	The returned Judeans begin rebuilding the altar of the Lord so that they may resume offering sacrifices. The Judeans lay the foundation of the new temple. The people shout for joy, but many of the older Judeans weep loudly, remembering the grandeur of the first temple.
October 8	TLH 520 / LSB 754	Ezra 4	Enemies of the Judeans oppose the rebuilding of the temple. They convince King Artaxerxes to prevent the rebuilding of Jerusalem and of the temple. The rebuilding of the temple ceases.
October 9	TLH 39 / LSB 790	Ezra 5	Prophets of the Lord call the people of Judah to resume the reconstruction of the temple. Tattenai the governor asks King Darius in a letter to determine whether or not Cyrus has decreed that the temple be rebuilt.
October 10	TLH 142 / LSB 438	Ezra 6	Darius finds that Cyrus has decreed that the temple be rebuilt. Therefore, Darius commands Tattenai to allow the reconstruction of the temple to continue. Having finished and dedicated the temple, the Judeans keep the Passover.
October 12	TLH 568 / LSB 785	Ezra 7	More than fifty years later, the Lord sends Ezra from Babylonia to instruct His people in Judah.
October 13	TLH 383 / LSB 557	Ezra 8	Ezra records the genealogy of those who accompanied him to Judah. Ezra identifies Levites and temple servants. Ezra and his companions pray for safe travels. Ezra appoints twelve priests to carry offerings to the temple.
October 14	TLH 318 / LSB 613	Ezra 9	Ashamed when he discovers how unfaithful to the Lord the Judeans have been in their marriage practices, Ezra prays to the Lord.
October 15	TLH 416 / LSB 707	Ezra 10	The Judeans repent of their sin, evaluate the extent of the problem among them, and put an end to many unlawful marriages.
October 16	TLH 382	Nehemiah 1	Nehemiah receives a report that the wall and gate of Jerusalem remain in ruins. Nehemiah prays to the Lord.
October 17	TLH 1 / LSB 901	Nehemiah 2	King Artaxerxes sends Nehemiah to Judah and provides timber for the construction of the temple gates and the wall of Jerusalem. Nehemiah begins discussing the construction work with the Judean leaders.
October 19	TLH 613 / LSB 672	Nehemiah 3	Nehemiah leads the Judeans as they begin rebuilding the walls and gates of Jerusalem.
October 20	TLH 461	Nehemiah 4	Enemies oppose the rebuilding of the walls. The Judean workers resume rebuilding the walls, armed with weapons in case enemies should interfere.
October 21	LSB 845	Nehemiah 5	Nehemiah stops the oppression of the poor by ending excessive interest rates and taxes. Having been appointed governor of Judah, Nehemiah sets an example of generosity in place of oppression.
October 22	TLH 619 / LSB 674	Nehemiah 6	False prophets conspire to deceive and to harm Nehemiah. The Judeans finish rebuilding the wall.
October 23	LSB 829	Nehemiah 7	Nehemiah appoints faithful leaders to ensure that the work of reconstruction continues to progress. Nehemiah records the returned exiles by their genealogy.
October 24	TLH 296 / LSB 589	Nehemiah 8	Ezra teaches the Word of the Lord to the Judeans. The Judeans sanctify the day as a holy day. The Judeans observe the Feast of Booths.
October 26	WS 792	Nehemiah 9	The Judeans confess their sin and receive mercy from the Lord.
October 27	TLH 572	Nehemiah 10	The people dedicate themselves to obeying the Law of the Lord and to serving Him faithfully.
October 28	TLH 618 / LSB 673	Nehemiah 11	For the sake of security and in order for the reconstruction of Jerusalem to continue, one out of every ten Judeans agrees to live in Jerusalem.
October 29	TLH 123 / LSB 733	Nehemiah 12	Nehemiah lists priests and Levites who have come to Jerusalem, beginning with those who arrived with Zerubbabel and Jeshua about a century earlier (compare Ezra 2). The Judeans dedicate the wall of Jerusalem and organize the men who are to serve at the temple.
October 30	TLH 515	Nehemiah 13	Nehemiah continues working to reform the people of Judah according to the law of Moses.
October 31	LSB 558	Psalms 115	We trust not in ourselves, or in our money and goods, or in other people, or in anything else in this fallen world. Our trust is in the Lord Who has created, redeemed, and sanctified us!

Gathering the Scattered

***"The lips of the wise disperse knowledge: but the heart of the foolish doeth not so."
(Proverbs 15:7 KJV)***

Our God highly commends the sharing of helpful information. You could have no clue your tidbit of knowledge is someone else's missing puzzle piece unless you opened your mouth. To "disperse knowledge" depicts a strewing of seed on fertile ground in confidence of a hearty crop.

This summer at Convention, the Board of Missions asked delegates to apply this "dispensing" wisdom to the "diaspora" of CLC members scattered across the US living at a distance from a CLC congregation. Mr. Jeff Radichel and Pastor Timothy Daub presented the backstories of several exciting domestic opportunities which have sprung up in recent years. But lest the many individual ideas across the room remained un-dispersed, we then asked pastors and delegates to sit together by conference and open their mouths.

After but a few awkward moments, the conversations began to flow freely. Men shared their current preaching stations and thoughts about where others might start. They brainstormed how to better communicate and follow through on opportunities. Many commented that they had no idea there was so much mission potential just in their area of the United States.

Over the next few days, lips kept dispersing. One pastor asked in passing, "I have someone in Peoria, Illinois, but that probably doesn't count as diaspora, right?" Another pastor, who just happened to overhear, chimed in, "I do too!" I

responded, "I think you just got your answer."

In the weeks following, the Board received several brand-new diaspora list contributions. The Great Lakes Conference has started a shared spreadsheet of regional contacts. The Pacific Coast Conference pastors are actively working together on gathering scattered members in Alaska.

There is rich wisdom in sharing best practices, letting people know what's happening in your area, and asking for feedback from others. This is not boasting, but in the spirit of the Proverb, bringing individual puzzle pieces together for a full picture of the kingdom

opportunities before us as a fellowship.

Keep the conversation going! Talk and ask about domestic mission opportunities in Bible study. Encourage your pastor and elders to keep diaspora contributions updated. Don't hesitate to send the names of scattered family and friends on your heart directly to the Board. When it comes to the Gospel-harvest, the only insignificant kernel of information is the one never shared.



Pastors and delegates from the Southeastern Conference meet to discuss "diaspora" in their areas



Timothy Daub is pastor of Prince of Peace Lutheran Church of Hecla, Zion Evangelical Lutheran Church of Aberdeen, and Redeemer Lutheran Church of Bowdle, South Dakota. He also serves on the CLC Board of Missions.

A New Song

"He lifted me out of the slimy pit, out of the mud and mire; he set my feet on a rock and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God."

(Psalm 40:2-3 NIV)

We've heard the tune before. We heard it from the Pharisee in the temple, boasting of himself before God. We heard it from the poet who bragged, "I am the master of my fate, I am the captain of my soul." Like a broken record, it keeps playing over and over again, "As long as you don't do anything really bad, God will accept you into heaven."

A New Song for the Middle Ages

Loud and proud, that song was heard during the Middle Ages. With heavy emphasis on making satisfaction for one's own sins, Roman Catholicism held the people in a bondage of fear. The monk Martin Luther tried hard to dance to the church's tune. He did everything the church demanded in an effort to merit God's favor, but to no avail. Of his experience he would later write: *"Life had become a living hell, so firmly sin possessed me."*

Yet one day, while reading his Bible, Luther came across this passage from Habakkuk: *"The just shall live by his faith."* (2:4 NKJV) It was then that Luther felt heaven open. Through the Word the Spirit caused him to discover that salvation is a free gift through faith in Jesus Christ. With great relief, Luther, like David before him, could now say: *"He lifted me out of the slimy pit. . . . He put a new song in my mouth."* (Psalm 40:2-4 NIV)

Soon this "song" was being "played" all across Europe. Luther's *Ninety-five Theses* and his many Gospel pamphlets rang with the promise of spiritual liberty, praising the blood and merits of Jesus as full payment for all sin. Salvation through Christ alone sweetly sounded in the hymns of Luther and the other reformers: "Salvation unto us has come by God's free grace and favor!"

It's true that the new song of the Gospel goes back all the way to when God first promised mankind a Savior to crush the power of Satan. Yet, its amazing message was new to the hearts and ears of most people during the Middle Ages. Satan, through the antichrist Church of Rome, had managed to muffle its glad

tidings so that they were barely audible in the days prior to the Reformation.

A New Song for the Modern Ages

Sadly, the beat goes on! In this modern age we see Satan working harder than ever to silence the sound of God's song of grace. Satan's handiwork is evident in all the non-Christian religions of the world, which place the hope of salvation in one's own deeds. We see it in churches which have abandoned Bible truth for work-righteous based human psychology. We hear it from the TV evangelist who teaches his audience that they must cooperate with God in order to be saved. In each case "the arrangement" might be slightly different, but it is always the same song of self-salvation.

There remains a crying need for the unconditioned song of *"a man is justified by faith apart from the deeds of the law."* (Romans 3:28 NKJV) As in every age, the sinner must be pointed entirely away from himself to Jesus' cross where full satisfaction for all sin has been accomplished! Only then can the unbeliever be lifted out of the mud and mire of damning sin. Only then can the believer maintain full confidence of his acceptance by God. Only then can the guilt be driven away and the accusing tongue of Satan be silenced.

May our new song be the same song of Luther, of Paul, of David. For it is God's everlasting song of triumph for all through Christ. What music to the soul—a new song to give real and lasting peace—to bring us safely into the new heavens and the new earth!

***The sinner must
be pointed entirely
away from himself
to Jesus' cross where
full satisfaction for
all sin has been
accomplished!***



Michael Wilke is pastor of Gethsemane Lutheran Church in Saginaw, Michigan, and president of the Church of the Lutheran Confession.

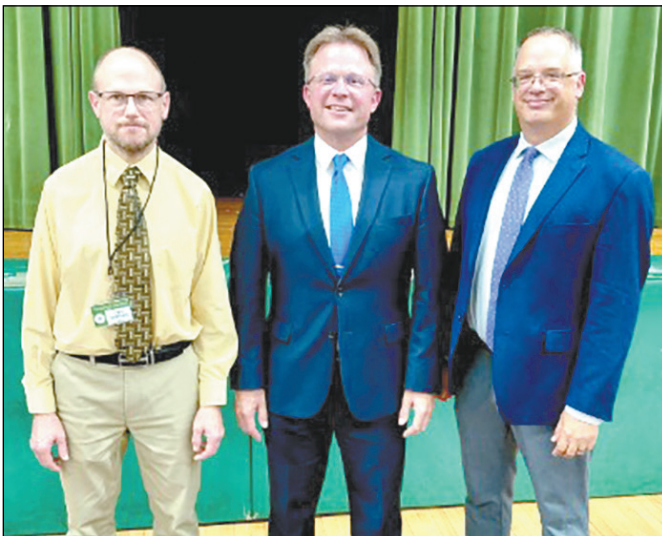
ANNOUNCEMENTS

Anniversary. Ascension Lutheran Church of Batavia, Illinois, will be celebrating their sixtieth anniversary on Sunday, October 11, 2026. All are welcome. Former Pastor David Schierenbeck will be speaking at the 10:00 A.M. service. A fellowship meal follows.

—Pastor Terrel Kesterson

Installation. In accordance with our usage and order, **Dr. Daniel Sullivan**, who was called by Immanuel Lutheran College to be a professor, was installed on August 23, 2026, in conjunction with ILC's opening service.

—Pastor Wayne Eichstadt, ILC Board of Regents



(L-R) Dr. Daniel Sullivan,
Pastor Wayne Eichstadt, and Dr. Daniel Schierenbeck

Installation. In accordance with our usage and order, **Orrin Hanel**, who was called by Redeemer Lutheran School, Cheyenne, Wyoming, to be their teacher was installed on August 9, 2026. Pastor Emeritus Norman Greve served as guest preacher.

—Pastor Benjamin Libby



ZCLC 2026 Pastoral conference attendees