

LUTHERAN SPOKESMAN

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

I thank You,
my heavenly Father,
through Jesus Christ,
Your dear Son, that You have
graciously kept me today.
And I pray that You would
forgive me all my sins, wherever
I have done wrong, and
graciously protect me tonight.
Into Your hand I entrust my
body and life and everything else.
Let Your holy angel be with me,
that the devil may have
no power over me.
Amen.

Luther's Evening Prayer

Online Version at www.lutheranspokesman.org

At the End of the Day 3
Complicating a Simple Ending 4
“Seconds” Can Be Good or Bad 5
CONFIDENT
That Christ Is in You and at Work through You 6
Deborah—a Rare Judge 7
The BELC: Building on the Foundation of Christ 8
Peace Thru Christ Lutheran Church and School—
Middleton, Wisconsin 10
What’s So Bad about Gambling? 12
John Schaller (1859-1920) 13
November “Bread of Life” Readings 15
Seen in Passing 16
Announcements 16

Give the gift of the Gospel
with a subscription to the Lutheran Spokesman. \$18.00/year.

Send subscription to:
Mr. Benno Sydow, Business Manager
2750 Oxford Street North
Roseville, MN 55113
or email: bennosydow@yahoo.com

Postmaster: Periodicals postage paid at St. Paul, MN 55113 and additional offices (825-580).
ISSN#0024-7537. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford
Street North, Roseville MN 55113

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750
Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession
(CLC). Website address: www.clclutheran.org. Editor: Paul Naumann, 3315 46th St E, Tacoma, WA
98443, E-Mail to pgnaum@aol.com; Assistant Editor: Craig Owings; Art Director/Designer: Matthew
Schaser, Staff: James Albrecht, Theodore Barthels, David Bernthal, Wayne Eichstadt, David
Fuerstenau, Frank Gantt, Norman Greve, Mark Gullerud, Jay Hartmann, Richard Kanzenbach, John
Klatt, Paul Krause, David Lau, Joseph Lau, Delwyn Maas, James Naumann, Nathan Pfeiffer, David
Reim, Andrew Schaller, Thomas Schuetze, Mark Weis. Material submitted for publication should
be sent to Editor Paul Naumann three months before date of publication. Announcements and
other short notices should also be sent to Editor Naumann. Business Manager: Benno Sydow, 2750
Oxford St. N., Roseville, MN 55113. E-Mail to Bennosydow@yahoo.com. Individual subscriptions
{foreign-U.S. currency only}: \$18.00 {\$22.00} for one year; \$34.00 {\$42.00} for two years; \$50.00
{\$62.00} for three years; sent in bulk to congregations: \$15.00. • Spokesman Online Version at:
www.lutheranspokesman.org Printed in U.S.A.



Lutheran Spokesman Cover Design and inside illustrations
by MschaserLLC. © 2015 MschaserLLC Any use of the images
and/or graphics in part or whole without permission is
prohibited. Contact Matt Schaser at: mschaser@sbcglobal.net
for terms and usage.

On the Cover: *Luther's Evening Prayer*

At the End of the Day ♦ ♦ ♦

How did it go today?

Some days are a challenge from start to finish. Others seem monotonous. Yet always, it is the Lord Who brings us safely to the close of each day. It's easy to forget the Lord's role, to feel that each day just grinds along on its own, somehow dragging us with it; or that by our own powers we have seized the day and bent it to our will.

In his evening prayer, Martin Luther (I mean, the *first* Martin Luther, 1483-1546, Bible-based reformer of the church in Germany) wrote, "I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me today." YOU HAVE GRACIOUSLY KEPT ME TODAY! The Father has compassionately gotten you past the humps and bumps of today. He has helped you deal with the problems of your own making, and also with those of others' making. He has given you strength to expend all, if need be. He has given you wisdom to solve the difficult issues. He has given you courage to deal with matters into which you had to be dragged. And so on, and on. "Father, thank You for bringing me safely to the end of this day."

Safely? Some days involve injuries, sicknesses, ailments—all at the worst possible times. Other days involve disputes at work, dissension at school, disagreements at home—yielding damaged emotions and riled nerves. Other days end with hearts heavy from bad decisions, foolish actions, and sins—and the difficult task of picking up the pieces. Safely to the end of the day? Yes.

Your Father keeps you safe, in His love through His Son. You are safe in Jesus' arms. No matter how difficult the task has been, how stupid the choice was, how hurtful the words were; no matter how unacceptable you have been—not just *felt*, but *been*—the Father's arms of mercy are extended to you in Jesus. Because of

Jesus' atonement for you on the cross, you are not swept away with the dirt of the day. You are lovingly picked up, brushed off, and held safe.

We read in Genesis 28 that Jacob was forced to leave his parental home. He had deceived his father in order to seize the blessing away from his twin brother, Esau. Now Esau planned to kill him. Jacob was not just a foolish teenager anymore, but a full-grown adult. Yet, when Genesis 28 tells us that this adult Jacob found a place to spend the night, setting a stone at his head, no mention is made that Jacob thanked the Lord for sustaining him in the midst of such turmoil!

Sound familiar?

During the night the Lord gave Jacob a dream of a stairway to heaven. From heaven, the Lord of forgiveness assured Jacob of continued love and protection. He assured Jacob of His will to keep the promise given to his grandfather Abraham, that the Savior from sin would come from this family, in fact from Jacob himself! In the morning, Jacob praised the Lord, named the place Bethel (House of God), and vowed to build an altar there when the Lord brought him safely back!

Must it take a dramatic event to lead you finally to say, "Thank You, Lord and Father"?

At the close of each day say to Him, "Thank You for getting me safely through this day!"



Richard Kanzenbach is pastor of Morning Star Lutheran Church in Fairchild, Wisconsin, Trinity Lutheran Church in Millston, Wisconsin, and Peace with God Evangelical Lutheran Church in Onalaska, Wisconsin

Complicating a Simple Ending

Premillennialism, postmillennialism, and amillennialism—these are words that tangle the tongue, and concepts that twist the brain. If there is one thing humans seem to be adept at doing, it is complicating simple situations. God tells us in straightforward language in Genesis 1 that He has created the heavens and the earth, but man invents evolution as his origin. The Lord tells us to simply believe and trust in the atoning sacrifice of Jesus Christ and we will be saved, but man adds his own works and efforts in order to assist God in the work of salvation. Jesus plainly taught that He will bring this world to its conclusion when He returns to gather all believers to Himself, but man says, “Not so fast!”

Eschatology, the study of the last things, has prompted men to come up with many ideas and theories not supported by Scripture. Some of these theories again seem to attempt to assist God in His plan of salvation by holding out a second chance for people to come to faith.

Most of the confusion concerning the end of time, Judgment Day, and the resurrection of all people, comes from taking certain passages of the Bible out of context. Often these are from prophetic books such as Daniel or Revelation. We know that “*All Scripture is given by inspiration of God*” (2 Timothy 3:16). We also know that we allow Scripture to interpret Scripture. If there appears to be a “new” or contradictory teaching in one portion of God’s Word, we bring the light of the rest of Scripture to bear upon it.

The troubles millennialists get into by isolating certain passages or books are myriad. We have neither time nor space here to address all of the difficulties that arise from these unscriptural teachings, but we can see how they run contrary to Christ’s simple statements.

Jesus has promised that He will return unexpectedly, yet visibly to all men (Mark 13:32, Revelation 1:7). All the dead will be raised (John 5:28-29). He will come to judge all the nations of the earth (Matthew 25:32). Every knee will bow before Him, acknowledging Him as the Savior

God (Philippians 2:10). Those who have rejected Jesus and His sacrificial work will be condemned to eternal suffering with Satan and his cohorts (Matthew 25:41). Those who have believed in Christ for their salvation will be gathered together with Him to enjoy the paradise He has prepared for them (Matthew 25:34).

Jesus declares that His kingdom is not of this world.

These simple declarations and promises of our Savior say nothing of any secret return of Christ, nor of a merely spiritual return, as some millennialists teach. There will be no whisking away of some part of the populace while others are left behind to carry on. Jesus declares that His kingdom is not of this world (John 18:36), so we will not see believers ruling under Christ on this sin-filled planet. There will be no second chances for people to believe—no do-overs. Judgment Day will be the final day; afterward comes eternity in heaven or hell. This helps us recognize the urgency of bringing the Lord’s Gospel to lost souls before the time of grace is spent.

The truly amazing and comforting truth that Scripture teaches us about the final day is that we have *already* been raised from the dead! When we were baptized into Christ, we were baptized into His death. But Jesus rose from the dead as the first-fruits of all believers, and when we emerged from the waters of Baptism, we too were raised to new life in Christ! This conversion work of the Holy Spirit in us was the beginning of our eternal life with Christ—we need only pass through the door of death to see its full realization.

So we work now, while it is day, using these simple, comforting truths to help us look forward to that great day all the more eagerly.



David W. Bernthal is the principal of Luther Memorial School in Fond du Lac, Wisconsin.

“Seconds” Can Be Good or Bad

“Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation” (Hebrews 9:28).

Our family enjoys disc golfing. Over the years and the courses that we played, we developed the practice of allowing each player one “mulligan” per course—one second chance to replay a tee shot. The benefit, obviously, was that if you had a bad tee shot, you got another try at it; the downside was that you had to accept the result of the second throw, even if it was as bad as (or worse than) the first.

“Seconds” can be bad or good. Having “second thoughts” means that one’s initial decision may not have been so good. On the other hand, taking “seconds” at Thanksgiving dinner means that the first helping was great!

When the writer to the Hebrews says that that Jesus “. . . will appear a second time,” we could say that this “second,” too, is both bad and good.

The bad part is that it reminds us so clearly of the reason why Christ had to come the first time. As Paul concisely and bluntly puts it in 1 Corinthians 15:22, “[I]n Adam, all die.” It was because of that one man’s offense that many died (Romans 5:15). Through Adam “. . . sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (Romans 5:12).

And there is nothing and no one who can atone for that sin and death in the world except Jesus Himself! As we are reminded in the familiar hymn,

*Not the labors of my hands
Can fulfill Thy Law’s demands;*

*Could my zeal no respite know,
Could my tears forever flow,*

*All for sin could not atone;
Thou must save, and Thou alone.*

(TLH 376:2; see also stanza 3!)

Thank God that what Jesus alone could do, Jesus alone has done! *“Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life” (Romans 5:18). “For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive” (1 Corinthians 15:21-22).*

**His second coming
will be nothing but good
for those of us who are
His own by faith.**

So yes, while His first coming initially reminds us of our sin, we also rejoice in Jesus’ victory over sin and death! Because of His first coming, His second coming will be nothing but good for those of us who are His own by faith. We anticipate our Lord’s second coming with joy! *“To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation” (Hebrews 9:28).*

For those who are not His, Jesus’ second coming will usher in an eternity of hell. *“So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth” (Matthew 13:49-50).*

But thanks to Jesus, at His second coming we “. . . will see the Son of Man coming in a cloud with power and great glory” (Luke 21:27-28). On that Day we can and will lift up our heads, because our redemption draws near!

Jesus says, *“Surely I am coming quickly.’ Amen. Even so, come, Lord Jesus” (Revelation 22:20).*



Paul Krause is pastor of Trinity Evangelical Lutheran Church in Watertown, South Dakota, and Zion Evangelical Lutheran Church in Hidewood Township, South Dakota.

CONFIDENT ♦ ♦ ♦

That Christ Is in You and at Work through You

“But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner. For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister. And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises” (Hebrews 6:9-12).

Whenever we study Scripture, we must always consider the context. Very often the questions that arise in one verse are answered in the verses that follow—if only we would keep reading!

The divinely-inspired words we consider here (Hebrews 6:9-12) come directly on the heels of some rather ominous words, words that make us pause and perhaps even tremble.

“For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame” (6:4-6).

If we were to read these words after looking at ourselves in the mirror of God’s Law, then they would appear ominous indeed! After having confessed our sins and turned from the threats of the Law of God to Christ’s cross on Calvary, we find grace to help in time of need.

One of my seminary professors helped to allay my own fears that I was included among those who had fallen from faith and had committed the sin against the Holy Ghost, when he said, “If you are worried that you have committed the sin against the Holy Ghost—then you may be assured that you haven’t.” It is one thing to feel guilt for sin and be troubled by it, but it’s quite another to toss Christ aside with the contempt of unbelief.

The writer to the Hebrews was also confident that his readers were not numbered among those who had fallen from faith. It wasn’t just because He knew their confession

“If you are worried that you have committed the sin against the Holy Ghost—then you may be assured that you haven’t.”

of faith; it was also because there was evidence that their faith in Christ was indeed alive and well and expressing itself in acts of love!

While there are those who fall from faith, nevertheless, “. . . we are confident of better things concerning you,” things concerning salvation.

The Spirit of God revealed to this inspired writer that the acts of love about which he had heard were indeed the fruits of faith, rather than futile attempts to earn favor with God. The Holy Spirit was moving them to express their faith in Christ by acts of love directed toward others. That their actions were an expression of love for Christ is evident in the words, “For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister” (v. 10).

While good works do not themselves save, they do stand as evidence of the existence of a living faith (see James 2:20). Faith without works is dead, but a living faith in Christ—quickened by the Spirit of God—is never without fruits of faith. We both confess our faith in Christ and strive to exercise that confidence in Christ by deeds of love.

God help us to trust in Christ and to express our love toward others because they are individuals for whom Christ died. We may then also be confident that Christ is in us and working through us!



Andrew Schaller is pastor of Calvary Lutheran Church in Marquette, Michigan.

Deborah—a Rare Judge

Judges Chapters 4 and 5

Many in our “enlightened” society, including liberals among the Christian churches, have mischaracterized the Bible’s patriarchal system as being sexist and discriminatory against women. These detractors decry the fact that men were chosen in the Old Testament to be prophets, priests, and kings; and that, in the New Testament, Christ called men as apostles; and that men were prescribed to serve as leaders in the church (see 1 Timothy 2:12-3:2).

Refusing to acknowledge that God gave men and women differing gifts and roles, which are important in their own right, the worldly-minded reject what God reveals in such matters. They claim that the Bible’s male-oriented leadership is a product of human opinion, which is subject to error and change.

While God in His wisdom chose men to lead in the church and home, yet we find Him making an exception in the case of an Old Testament prophetess named Deborah. God chose Deborah to be one of the judges of Israel, an office normally filled by men. Deborah distinguished herself as a rare judge, not simply because of being the only female judge, but also because of the extraordinary kind of spirit-filled leadership and support she provided.

Such a spirit comes from knowing our Savior in faith. Christ humbly gave of Himself, to the point of death, in order to make us eternally redeemed children of God, children who humbly serve others in Christian love (see Philippians 2:1-8).

The Lord did not give a direct word explaining why He chose a woman as a judge of Israel. However, there are indications that the men of that day were unwilling to step up and lead in various capacities. With that void needing to be filled, Deborah was willing to serve. Have there not been similar cases in Christian homes? It has sometimes been necessary for the mother to provide spiritual leadership by default, because the man of the house was unwilling to serve as the spiritual head of the family.

Deborah was a humble and selfless judge. Her office quarters for delivering godly judgments to the Israelites were under a palm tree in the mountains of Ephraim.

Ordinarily in this sad period in Israel’s history, the appointed judge led soldiers into battle against their oppressive enemies. However, Deborah deferred to the male leadership in the military. Serving instead as

a mouthpiece of God, Deborah gave these words of encouragement to Barak of Naphtali, “*Has not the LORD God of Israel commanded, ‘Go and deploy troops at Mount Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun?’*” (Judges 4:6).

But when Barak saw he was up against nine hundred iron chariots, he displayed spiritual “weak knees.” With a fearful, needy spirit, he said to Deborah, “*If you will go with me, then I will go; but if you will not go with me, I will not go*” (Judges 4:8). It wasn’t just Barak who wanted her out there when the battle was engaged, but also Israel’s army of men (see Judges 5:15).

Here again, Deborah displayed a rare courage and supportiveness. She accompanied the soldiers. She was not dressed in armor with a sword in her hand, but nevertheless was there to give the men moral support and encouragement. What a marvelous example for all those who serve in supportive roles in the home, in the church, and wherever it is needed!

When we read this account, we might wonder how it is that Barak is listed in Hebrews as a hero of faith (Hebrews 11:32). Is it not due in part to Deborah being there for Barak and pointing him to the Lord as his source of strength and courage (compare Judges 4:14)?

In the victory song recorded in Judges 5, we don’t find Deborah singing her own praises as a woman in all this. No, we find her singing the praise of the Lord for everything He accomplished.

The enemy commander, Sisera, was defeated and killed. But because Barak had been fearful and hesitant, the honor of that victory would not be his, but would belong to another woman—a Kenite named Jael. Jael slew Sisera by driving a peg into his temple while he was fast asleep in her family tent (Judges 4:9, 17-22; 5:24-27).

Thank God for all those who, according to His will, are willing to serve in positions of leadership, as well as in supportive roles! To God alone be all the praise, honor, and glory!



Mark Gullerud is pastor of Redeemer Lutheran Church in Bowdle, South Dakota, and Zion Lutheran Church in Ipswich, South Dakota.

THE BELC: Building on the Foundation of Christ (Continued)



BELC students learn from God's Word.

Not all the pastors of the Berea Evangelical Lutheran Church (BELC) are ordained. Most have not studied beyond Martin Luther Bible School or attended a formal seminary. Many had their first extended study in God's Word through another pastor whom they may have helped in their home church. Regardless of how the men come to the BELC, all are asked to continue studying at a monthly class led by their district chairman, or by one of the CLC men sent from the United States. These local pastors and their members are the real missionaries in this land where missionaries are essentially forbidden.

This method of ongoing theological study away from a school is referred to as *TEE*—Theological Education by Extension. The original *TEE* program was not Lutheran. However, when Missionary Koenig adapted a similar program, he developed fourteen doctrinal pamphlets to fit confessional Lutheran teaching. Since the BELC does not have its own official statement of faith, the "Fourteen Pamphlets" have also been used to serve that purpose.

The background of many of the BELC pastors is Pentecostal. BELC teaching leads the men away from a former emphasis on Law and moralism, and toward a biblical, Christ-centered ministry focusing on all of God's Word in Law and Gospel. Helping people look to what



BELC leaders in conference.

Confessing doctrinal agreement is one thing, but to remain faithful to that confession in practice is quite another.

God has done for us rather than what we may do for Him is now providing BELC members with blessed Gospel assurance, rather than leaving them in the uncertainty of the Law.

Where church names have failed to describe a Lutheran confession, Pastor D. Paul and the other chairmen have been patiently guiding the pastors and their congregations to make changes. When it comes to preaching, it remains tempting for the men to choose a topic, rather than a biblical text. In this Pastor D. Paul is especially helpful. He encourages them with the example he has learned from Missionary Matthew Ude of following a pericope, a schedule of preaching texts. With this help, BELC members are now getting a better chance to hear all of God's Word, rather than their pastor simply choosing his favorite topics week after week.

The Berea Evangelical Lutheran Church faces many challenges. Confessing doctrinal agreement is one thing, but to remain faithful to that confession in practice is quite another. Maintaining a faithful confession is only possible as the Holy Spirit works through the means of His saving Word and Sacraments.

Persecution and resulting temptations are very real for Christ-believers in India. Most of the vast Indian population is made up of unbelievers following man-made gods. And sadly, of the three percent who do confess

Christ, many are confused Christians influenced by false teaching.

India's widespread material poverty and the everyday needs of so many seem to overshadow the eternal (spiritual) poverty that abounds. While souls are being lost for eternity, formerly faithful Christian missions are no longer building upon a foundation of Christ for salvation. Many are, instead, being tempted to forgo what is needed most for eternity and replace it with care for the short-term, material needs of today.

Though their earthly resources seem few, we continue to pray for, encourage, and support Pastor D. Paul and all of the BELC pastors, along with their members. May they always continue to be built upon the saving Gospel of sins forgiven at the cross of Calvary. And may the same Spirit who has given them eternal riches through faith in Christ, keep them steadfast in their witness to the only Savior, Jesus.

"For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (I Corinthians 3:11).



Edward Starkey has served as a foreign missionary in India. He is currently the pastor of Resurrection Lutheran Church in Corpus Christi, Texas.



The congregation in 2015

Peace Thru Christ Lutheran Church and School—Middleton, WI

What do the Vietnam antiwar movement and a salesman have to do with Peace Thru Christ, Middleton, Wisconsin? Keep reading!

In the fall of 1966, a CLC member, who was a salesman, saw an opportunity to serve some of the retired people at Lake Shore Manor on Lake Mendota in Madison. Soon thereafter, Pastor Egbert Albrecht from Markesan began to hold services at the Manor.

In 1968, retired Pastor Paul Albrecht, who had moved into the area, continued the work at the Manor while also serving two area CLC families. Pastor Paul Albrecht subsequently moved to Florida. In 1971, the CLC Board of Missions called Pastor John Johannes of Faith Lutheran, Cambridge, to serve the residents of the Manor, CLC students attending the University of Wisconsin, and area CLC families. He was also to explore the potential for a congregation in the area.

In 1972, regular Sunday morning worship services began, with thirty-four in attendance at the first service. On August 26, 1973, Peace Thru Christ was incorporated. The name was chosen carefully. Those were the days of the antiwar “peace” movement, and there were frequent riots and demonstrations in Madison—the University dominating a community with a very liberal outlook on social matters. The only real “peace” is Peace Thru Christ!

Services were first held at the University YMCA, and later at the M & I Bank in Middleton. In 1974 the

Middleton is a city in Dane County, Wisconsin, United States. It is a north-western suburb of the state capital, Madison, but it was actually founded before Madison. Middleton’s motto is “The Good Neighbor City.” The population was 17,442 at the 2010 census. In July of 2009, *CNN/Money* (a website) and *Money* magazine ranked Middleton the fourth best small town in which to live in the United States. *Wikipedia*



Lake Shore Manor in 1966.



Children looking at the church property in 1975.



Church service in 2015.



The congregation in 1989

congregation numbered eighteen souls.

In 1975-76 a 3.5-acre property was purchased and a church was built by members in Middleton. In 1978 Pastor John Ude accepted the call to Faith, Cambridge, and Peace Thru Christ, Middleton. In 1985 the Ude family moved from Cambridge into the newly-remodeled church basement, which served as the first parsonage of Peace Thru Christ.

In 1988 a new, separate church building was built by members of Peace, assisted by members of other area CLC congregations, and the old church was turned into a parsonage.

In 1991 Pastor David Koenig became the pastor of Peace Thru Christ, followed by Pastors Rob McDonald (1998-99) and Kevin McKenney (1999-2002).

In 1994 the congregation went off CLC subsidy and became independent. The members began prayerfully to consider a Christian Day School. That dream became a reality in the fall of 2001, with the calling of Mrs. Gail Schaefer, (top photo) a member of the congregation, as the first teacher.

In 2002 Pastor McKenney resigned his pastorate and was called by Faith, Cambridge, and the joint parish was dissolved.

In the summer of 2002 Pastor Mark Bernthal accepted the call.

In 2004-2005 a new classroom/fellowship hall/kitchen and bathrooms addition was built and the parking lot was expanded. In 2009 Miss Jennifer Ohlmann (middle photo) accepted the call to be the teacher. In 2013, Miss Claire Abbas (bottom photo) took over teaching duties.



In 2011 the church building was remodeled, the parsonage received new steel siding, new windows and a new attached garage.

All of this is the historical background to our congregation. But the Lord has blessed this little group with so much more. The amazing Gospel message of God's grace in Christ has been proclaimed from the pulpit every Sunday for forty-two years, and for the last fourteen years every day in the classroom.

The congregation has responded to our Lord's Great Commission by being heavily involved in various mission endeavors. For some time there were opportunities to work in the county jail and state correctional institutions, offering the inmates the Good News of forgiveness through Christ. Exploratory services were held at Dodgeville, a city about forty miles west of Middleton. Summer Vacation Bible School was held, and at times Easter and Christmas Bible school as well.

An active evangelism group meets monthly. The group has held an annual "Salt & Light" evangelism seminar for the past couple of years. The congregation builds a float for the annual late summer "Middleton Good Neighbor Parade." We have tried to match the parade's theme to our float theme in ways that emphasize the Gospel message of Christ crucified and risen again.

Recently our Christian Day School had the privilege of teaching thirteen Korean students who came to our country for a couple of months to learn English. For that time we had the opportunity to bring the saving message of Christ's great sacrificial love to these students. They were able to return home not only knowing English better, but also, through the Spirit's work, being filled with the peace of Christ.

Many members have come and gone from the congregation, as Madison has been a "stopping off" place for quite a few in their life's journey to our permanent home. But those who have been members here have been filled with that "Peace Thru Christ" that passes all understanding and fills our hearts and minds.

We pray that the Lord may continue to shower His grace and mercy upon His children as they work in God's kingdom on the shores of Lake Mendota, casting the net of the Gospel out to the rest of the world.



Mark Bernthal is pastor of Peace Thru Christ Lutheran Church in Middleton, Wisconsin.

What's So Bad about Gambling?

Statistics indicate that eighty percent of American adults gamble, and three to five percent of those struggle with a gambling addiction. In 2007, Americans lost more than \$92 billion gambling (www.dailyfinance.com).

As with other addictions, those caught up in gambling often turn to crime in order to fund their habit. Government-sponsored gambling is often touted as an excellent income source, but it also comes at the great cost of dealing with associated crime, failed relationships, and treatment for the addicted.

Even without addiction, personal lives can be impacted negatively. Former lottery winners have said: "I wish I'd torn that ticket up . . ." "Winning the lottery is the worst thing that ever happened to me" (TIME magazine, November 27, 2012).

All of this illustrates God's Truth: "*Those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts . . . [T]he love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows*" (1 Timothy 6:9-10).

The counsel of God's Word concerning gambling can be summarized with two simple words: *stewardship* and *contentment*.

Stewardship

Everything we have comes from the Lord (see James 1:17, Psalm 24:1, and so forth). We actually *own* nothing. We are stewards and caretakers of what is God's. This applies to our talents and abilities, our earthly possessions, and the Gospel itself.

God gives us direction for our role as His managers: "*It is required in stewards that one be found faithful*" (1 Corinthians 4:2). "*Therefore, whether you eat or drink, or whatever you do, do all to the glory of God*" (1 Corinthians 10:31).

Statistically, the odds of eating an oyster and finding a pearl are one in twelve thousand; the odds of being struck by lightning are one in two million; the odds of winning a state-sponsored lottery are, at best, one in *twelve* million!

**The counsel of God's Word
concerning gambling
can be summarized with
two simple words:
stewardship
and *contentment*.**

Casinos, lotteries, and other forms of gambling do not exist to lose money. They make money at the expense of those who play the game. Is it faithful stewardship exercised for God's glory to put His gifts on the line under these conditions?

Faithful stewardship involves more than whether gambling is a waste of money. The Apostle Paul writes: "*Let each of you look out not only for his own interests, but also for the interests of others*" (Philippians 2:4). "*Let no one seek his own, but each one the other's well-being*" (1 Corinthians 10:24).

Some forms of gambling directly seek to take away what other gamblers are risking. In other cases it may be less direct. As children of God, we are called to look out for others' interests, not exploit their weaknesses. Martin Luther wrote in his *Large Catechism*, "We are willingly to leave [our neighbor] in possession of what is his own and . . . to promote his property interests as we would have him do to us."

Contentment

When national lottery jackpots climb higher and higher, the number of people buying tickets similarly skyrockets. One's odds of winning don't go up with the jackpot, so there is no logical reason to jump into the game when the payout is high rather than when it is lower. It is merely the allurements of more money than anyone could responsibly spend which draws additional players into the fray.

Lack of contentment in any form quickly leads to coveting—sinful desires for what God has not chosen to give to us. A desire for easy, work-free money in large

Is it faithful stewardship exercised for God's glory to put His gifts on the line under these conditions?

amounts fuels a great deal of gambling. One-third of people in the United States think winning the lottery is the only way to become financially secure in life (www.webmath.com). Even when the jackpot is pennies, if you were to take the potential for "making" money out of the equation, would the game be just as much fun?

As we evaluate gambling in the light of God's Word, getting caught up in the amount that is being risked is a distraction. The number of dollars risked in gambling matters in terms of potential loss; but the question of gambling is a matter of the heart, even when the number is small.

Questions to ask our hearts are: Am I "desiring to be rich" when God hasn't seen fit to bless me in that way? Am

I desiring to have gain without labor? (see 2 Thessalonians 3:10). Am I content with what God has given me? Am I a faithful steward with what He has given me in resources, time, and ability? When we examine our hearts and seek the answers to these questions in the light of God's Word, we will also find our answer to the question of gambling.

God's Word has more to offer on this topic. Your pastor is called as your spiritual shepherd and will be happy to study and apply Scripture with you in these matters.



Wayne Eichstadt is associate pastor of Immanuel Lutheran Church in Mankato, Minnesota.

HEROES OF THE FAITH (NINTH IN A SERIES)

AS WE APPROACH THE 500TH ANNIVERSARY OF THE REFORMATION, WE TAKE A BRIEF LOOK AT THE LIVES OF SOME OF THE MOST INFLUENTIAL AND IMPORTANT LUTHERAN THEOLOGIANS.

John Schaller (1859-1920)

When Wilhelm Loehe, a mission-minded German pastor and church leader, heard from America of an urgent need for pastors to lead the many emigrants who had come there, he publicized that need, then approached several pastors about moving to America. Loehe even helped establish an emergency seminary to quickly supply the need. One of those he encouraged was Johann Schaller, a young pastor in southern Germany. Schaller moved to America in 1848, eventually serving in St. Louis first as a pastor and later as a seminary professor. In the St. Louis seminary, he was a friend and colleague of Walther. It was here that his son John was born in 1859 and where John was trained for the Lutheran ministry.



After serving eight years in the pastoral ministry, John was called to teach at Dr. Martin Luther College in New Ulm, a college of the Minnesota Synod. A few years later he also became its president and dean. By then, DMLC had become the teacher-training college of the Joint Synod of Wisconsin and Other States. Schaller quickly gained a reputation as an able administrator, a solid teacher, and a caring father figure. During his fifteen-year tenure, the college became co-ed, student teaching became a requirement, and basketball was introduced.

In 1908 Adolf Hoenecke died, and the Wisconsin Synod Seminary at Wauwatosa lost its leader and revered

dogmatics professor. John Schaller was called to take his place and teach dogmatics, homiletics, and pastoral theology. But perhaps most importantly, he was called to be the seminary president, with the difficult task of keeping peace between his two very gifted but temperamental colleagues, August Pieper and J. P. Koehler. Under his steady hand, what a mighty trio they became!

By all accounts he was a cheerful and gentle man . . . the heart and the soul of the seminary.

At this time the so-called Wauwatosa Theology flourished, with its especial emphasis on a “direct, coherent study of Scripture,” and its suspicious attitude toward a mere “proof-text” dogmatics or “citation theology.” They sought to elevate the study of Scripture itself in its historical setting (exegesis) above the study of dogmatics, and to study the teachings of Scripture as personally as possible and not through the veil of the church fathers. They took very seriously the fact that every generation must recapture the truths of Scripture for itself, and indeed from Scripture itself.

Professor Schaller sought to put these principles into action when he began to write his own textbook on Christian doctrine, beginning with *Biblical Christology*. His work featured few references to earlier dogmaticians, and he “employed caution in his use of proof passages and tried not to tear them out of context,” as one observer noted, who then added that he succeeded in this better than Franz Pieper. August Pieper agreed when writing Schaller’s obituary, saying, “He acquired . . . a great mastery of exegesis. Especially his choice of proof texts in dogmatics is eloquent testimony of this.” Schaller wrote *Biblical Christology* in English, noting the growing urgency for English materials both to meet the educational needs of his own church and also to explain his church to the outside world.

He also wrote an introduction to the books of the Bible, entitled *Book of Books*. This has been updated to take note of the Dead Sea Scrolls and has been made the introductory volume of *The People’s Bible* series. It makes for accessible reading and well deserves a place in our church libraries.



Former Wisconsin Lutheran Seminary, Wauwatosa, Wisconsin.

Schaller’s zeal for Christian education was well known. He asks, “How can one justify it, if we as parents, not only do not do all we can for our children’s Christian education, but if we intentionally expose them to anti-godly influences?” Strong words, but worthy of consideration in our secular world of today.

Perhaps some of the people profiled in this series have seemed to you a little intimidating, a bit stiff and stern, or even forbidding. But no one has ever suggested this about John Schaller. By all accounts he was a cheerful and gentle man. He was called the heart and the soul of the seminary. His company was refreshment. He took delight in simple pleasures: bird watching and piano playing, fishing and playing chess, milking cows and raising chickens and teaching these things to his children. He is described as a “very domestic person, proud of his wife, and pleased with his growing children,” of which he had nine.

He was taken very suddenly. The influenza epidemic still ravaging the world in 1920 also took him. He taught his classes on a Friday, joked around a bit with the other professors before visiting a sick student, and went to bed in good health. But in the morning he was sick and by Sunday evening he was gone. His influence, however, continues on, casting its long shadow also among us. Each of his five sons entered the ministry, and one of them, Egbert, was a charter member of the CLC and a professor in our college and seminary who brought with him much of the learning and spirit of his father.



Norman Greve is pastor of St. Peter’s Evangelical Lutheran Church in Iron River, Michigan.

November 2015

TLH = The Lutheran Hymnal, 1941; WS = Worship Supplement 2000; SC = Martin Luther’s Small Catechism;

[] = Minor Festivals or commemorations in the Christian Church Year

Date	Reading	Verse
Nov 2	1 Samuel 20:27-42	TLH 463
	The day after All Saints’ Day, we remember those friends and believers who have gone before us, and we give thanks to God.	
Nov 3	Revelation 7:1-17	TLH 656
	Washed clean in the blood of Christ, we will come through our earthly tribulations into a glorious liberty.	
Nov 4	Acts 20:26-32	SC Lord’s Supper III
	What would the Ephesians do without Paul? God and His Word of grace would still be there for them, of course.	
Nov 5	Matthew 17:24-27	PS 133-134
	The Lord of the temple surely didn’t need to pay the temple tax, but He paid it on account of others who might be tempted.	
Nov 6	John 7:1-13	WS 781
	It was the wrong time to make a public declaration, but Jesus ended up going to the Feast quietly so He could teach.	
Nov 7	Hebrews 9:24-28	SC Lord’s Supper IV
	We die only once—and just as surely Jesus was sacrificed only once. The sinner’s debt was paid once for all.	
Nov 9	Romans 1:1-7	TLH 81
	[Martin Chemnitz, Confessor] “For Christ, both God and man, must lay hold on us in order that there may be a union between Him and us” (Chemnitz).	
Nov 10	Isaiah 54:7-13	PS 43
	God’s anger shows us our sins, and His compassion saves us from them.	
Nov 11	Revelation 3:7-13	TLH 412:2
	Patient endurance is difficult, but looking to the crown helps us hold on.	
Nov 12	John 10:22-30	PS 145
	Jesus’ sheep are always safe with Him.	
Nov 13	Daniel 12:1-3	PS 7
	Judgment Day will be a day of mourning for many, but a day of triumph for those who are in Christ Jesus.	
Nov 14	Hebrews 10:11-25	PS 19
	Draw near to God! For sin has been forgiven, no further sacrifice is needed, and He remembers your guilt no more.	

Date	Reading	Verse
Nov 16	Mark 13:1-13	PS 69
	The world’s condition will not improve as the Last Day draws near, but salvation awaits the faithful.	
Nov 17	Exodus 33:11-17	WS 792
	Moses asks God to go with Him, and God grants his request.	
Nov 18	Romans 8:31-39	PS 91
	No matter how difficult the times get, we can always count on God’s love for us in Christ Jesus.	
Nov 19	Matthew 16:1-12	PS 140
	Jesus’ disciples were sometimes slow to catch His illustrations. He therefore corrects and instructs them	
Nov 20	Matthew 13:44-52	TLH 612
	In the end, the righteous will be separated from the wicked—the righteous being those who have been led to treasure Jesus.	
Nov 21	Hebrews 4:14-16	PS 31
	Do you think Jesus doesn’t know what you go through? He has experienced the same temptations we experience, and and has overcome them for us.	
Nov 23	Revelation 1:4-8	WS 799
	To the churches: Grace and peace. To Jesus: Glory for all that He is and has done!	
Nov 24	Isaiah 51:4-6	TLH 605
	The earth will fade away and its end is coming soon, but God’s salvation will last into eternity.	
Nov 25	John 18:33-37	TLH 657
	Jesus has no interest in setting up an earthly kingdom. When He comes again, it will be to take His children to heaven.	
Nov 26	Genesis 8:15-22	SC Lord’s Prayer IV
	Our Thanksgiving tables show us that God has still not broken the promise He made in v. 22.	
Nov 27	Luke 17:11-19	PS 65
	It’s sad that nine didn’t return, but what’s really striking is that one actually did. Jesus can so move the heart to faith!	
Nov 28	Revelation 22:12-21	TLH 343
	Amen. Come, Lord Jesus.	
Nov 30	1 Thessalonians 3:9-13	PS 73
	Pray for one another that you may all be strengthened in your faith until the great and glorious day of the Lord.	

SEEN IN PASSING

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

Pastors—Stop Telling Everyone They’re Awesome. Pastor and widely-read author Karl Vaters decries the hollow flattery employed by many modern church leaders: “I’ve had it with people trying to tell me how awesome I am. Especially fellow pastors. We should know better. I’m not sure exactly when I reached my limit on this. Maybe it was the church I saw on vacation that calls itself, ‘The church for awesome people. Like you.’ Sorry. No. I don’t want a church for awesome people. I’d feel out of place attending it. And I sure couldn’t pastor it. I need a church that helps broken, sinful people find an awesome, loving and forgiving God. And I need to be that kind of pastor, too. Can anyone imagine Jesus telling people how awesome they are? Of course not. Because he never did that. Instead, he told them he loved them. But not because of how great they were. Because of how loving he is.” Vaters, Karl. “For Pastors: Nine Reasons To Stop Telling Everyone They’re Awesome.” *Pivot*. Leadership Journal, 2 Sept. 2015. Web. 5 Sept. 2015.

Key to Regaining the Young: Sound Teaching. In an interview with *WORLD Magazine*, political philosopher and ethicist J. Budziszewski acknowledged the exodus of young people from today’s established churches, but urged church leaders to double down on Christian instruction as a remedy. “You can’t stop someone from walking out,” Prof. Budziszewski said, “but you can teach him well enough that when he considers coming back, he’ll know what he’s returning to. We haven’t a chance of getting people to live a Christian way of life if they think it is just a collection of joy-killing rules. What we should explain is that Christian morality is a prerequisite for happiness, and that it makes us more free, not less—free to do what is good rather than being jerked around by desires.” Olasky, Marvin. “Generation Disordered.” *WORLD Magazine*. 5 Sept. 2015:32-33. Print.

Faithful Preaching Not Only Proclaims the Truth, But Exposes the Error. “A spirit of universalism and toleration which is indifferent to doctrine suggests that the Lutheran church, while confessing the truth, need not condemn other church bodies or their various errant teachings. Such

condemnations are deemed to be insensitive and unloving. . . . However, there is great danger in such a position. There are so many false teachers in the world, combined with a high view of individual ideas and beliefs, that it is more important than ever to explicitly condemn false teachers and their teachings in order to warn Christians to avoid such teachers. Christ Himself warned, ‘Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves’ (Mt. 7:15). . . . It is God’s Word of Truth that brings us to faith and keeps us in the faith. Therefore, let us faithfully proclaim the Truth, and faithfully condemn those who teach contrary to it, by name when necessary.” Nieminen, Johannes. “Should Lutheran Preaching Condemn False Teachers?” *Steadfast Lutherans*. 3 Sept. 2015. Web. 5 Sept. 2015.

“Individualism” Bad for Society Unless Anchored in Religion. “When the French political theorist Alexis de Tocqueville visited America in the 1830’s, he was struck by something he couldn’t quite express—and so he coined a new word to describe the American spirit: ‘individualism.’ Each man thought he could do whatever he pleased. Tocqueville, however, was astonished that despite rampant individualism, Americans formed cohesive, stable communities. He attributed this stability to the moral force of religion. America’s founding fathers agreed: nothing but religious virtue could ensure an *ordered* liberty that would sustain the republic. Since the 1960s, however, a new kind of individualism has become dominant in American culture—one that pushes away rather than embraces religion. This new individualism opposes Christianity while celebrating self-made ‘spirituality.’ When sociologist Robert Bellah attempted to apply Tocqueville’s analysis to late-twentieth-century America, he discovered it no longer fit; Americans had become too fragmented by their own personal ambitions to work together within a shared moral tradition. Some observers refer to our current age as ‘postmodern.’ Postmodernism characteristically rejects all external standards for truth and morality and celebrates people’s private whims. Postmodernism comes in two common varieties: relativism and

subjectivism. A relativist thinks that *society* gets to invent the truth; a subjectivist thinks that each *individual* may do so. Neither one believes that there can be any truth except what we, whether collectively or individually, invent.” MacPherson, Ryan. “Postmodern Morality: Attacking God’s Standards for Marriage and Procreation.” *LifeDate* Fall 2015:9. Print.

ANNOUNCEMENTS

In accord with our usage and order, **Collette Krause**, who was called by Trinity Lutheran Church, Watertown, South Dakota, to be its teacher, was installed on August 16, 2015.

—Pastor Paul Krause



In accord with our usage and order, **Richard Kanzenbach**, who was called by Trinity Lutheran Church, Millston, Wisconsin, to be its pastor, was installed on September 6, 2015. Preaching for the service was Pastor Emeritus David Lau. Also in attendance were Pastors Emeritus Jonathan Schaller and Arthur Schulz, and Pastor Caleb Schaller

—Pastor Emeritus Burgess Huehn

In accord with our usage and order, **Naomi Oster**, who was called by Messiah Lutheran Church, Eau Claire, Wisconsin, to serve as its second grade teacher, was installed on August 23, 2015.

—Pastor Paul Tiefel, Jr.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION



The Lutheran Spokesman, with a paid circulation of 1,888 and a total distribution of 1,966, is owned and managed by The Church of the Lutheran Confession of 501 Grover Road, Eau Claire, WI 54701.

— Benno Sydow, Business Manager