

July 2019 VOL 62 NO. 1

LUTHERAN SPOKESMAN

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



F₄ O₁ R₁ E₁ V₄ E₁ R₁



Pictured: This is Pastor A. Dinesh Kumar. As an orphaned child he was supported by a CLC sponsor. Later, other CLC members supported his study at Martin Luther Bible School (MLBS). He now serves as a pastor in the BELC in India. For more information on MLBS, see page 12.

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The Mystery of Marital Love

“Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church. . . .

Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word. . . .

This is a great mystery, but I speak concerning Christ and the church.”

(Ephesians 5:22-23,26,32)

If you were asked to give a definition for the word *love*, how would you answer? I suppose it depends on the kind of love you’re thinking about. There are different forms of love. If you’re a parent you might define love as the feeling of deep affection you have for your child (“I love my son to death”). If you’re engaged, you might define it as the romantic attachment you have for your sweetheart (“It was love at first sight”). If you’re a football enthusiast it may mean the great interest and pleasure you have in watching your team play (“I love the Seahawks”).

If you are a Bible student, you may be aware that Greek, the original language of the New Testament, has several distinct words for love. The Greek word *eros* doesn’t occur in the Bible; it is used in reference to the love of sexual attraction. *Philia* is the love shared by friends. Then there’s *agape* (*uh-GAHP-ay*), the highest and most important form of love. A key characteristic of *agape* is the willingness to put the welfare/happiness/comfort of others before your own. *Agape* has been defined as love that decides to do what is in someone else’s best interests no matter what, even when that person doesn’t deserve it.

It’s no accident that *agape* is the word the Bible most often uses when it speaks of the love God had for us lost, perishing sinners. Before we knew Him or possessed any ability to worship or serve Him or do anything to show Him our love, He made the unilateral decision to love and save us by sending His Son into the world. Through Jesus, Who lived and died for us and rose from the dead, He rescued us from our sins and brought us His gift of life. (A few passages where the unsurpassed beauty of God’s *agape-love* for us is placed on display are Romans 5:8, Ephesians 2:4-5, and John 3:16. You may wish to look them up.)

It is significant that *agape* is also the word that Paul uses in Ephesians 5 to describe the love which the Lord calls husbands and wives to place on display in their marriage relationship. He counsels husbands to love their wives in the same sacrificial way that Christ loved His bride, the Church. He directs wives to submit to their husbands (in *agape* love) in the same manner as the Church submits herself gladly to Christ.

Agape

... the willingness to put the welfare / happiness / comfort of others before your own.

Paul describes this love which husbands and wives are to show each other in Christ as a “mystery.” How is it a mystery? Not in the sense that it’s impossible to understand. It’s a mystery in the sense that it is known by revelation; no one can comprehend it, much less put it into practice, by their own strength. We see how true this is when we look around us in the world. Not only do

unbelievers have no clue as to what marriage is according to God’s original plan (the lifelong union of one man and one woman living together as husband and wife), they also have no appreciation for the love that Christ demonstrated for His Church and that the Church has for Christ. They view Paul’s heavenly counsel in Ephesians as a dusty relic from the outmoded past, having no relevance for people living in a modern age.

But how different it is for God’s redeemed children! The Holy Spirit has blessed us with eyes to see and appreciate “the love of Christ which passes knowledge.” (Ephesians 3:19) He graciously confers on Christian spouses the wonderful ability to practice *agape* love by putting on display the Christ-like traits of kindness, selflessness, and forgiveness in their marriage relationship.



Thomas Schuetze is pastor of St. Paul Evangelical Lutheran Church in Lakewood, Colorado.

A Six-Step Engagement Plan

Time-tested scriptural principles for selecting a spouse

Life is full of choices—some of little consequence, and some that can change the entire course of your future. There is perhaps no other decision that has more far-reaching implications than selecting a spouse. Here are some time-tested scriptural principles, as well as practical advice on how to go about making this choice in a way that will bring the Lord’s best blessing.

First, keep in mind what marriage itself is. At its heart, marriage is the unconditional promise between one man and one woman to be husband and wife, faithful to each other so long as they both shall live. In Jesus’ day, “betrothal” was just such a public and unconditional promise, although the man and woman did not live together as husband and wife until after the actual marriage ceremony. That’s why the Bible refers to Mary and Joseph both as being *betrothed* (Matthew 1:18) and also as being *married* (Matthew 1:20) prior to their wedding day.

In our own day and culture, engagement is most often simply a couple’s announcement that they *intend* to make their public and unconditional promise at a future date. In other words, the engagement is not the unconditional promise itself. Still, such a decision should not be entered into lightly. How can a person go about it with God’s blessing?

1. **Pray**, sincerely and often, for the Lord to lead you to find the spouse that He intends.
2. **Meet** and spend time with people of the opposite sex who may be good candidates for marriage. While doing this, keep in mind that it is vital to exercise self-control with regard to physical desires. The Lord makes it clear that the privileges of the marriage bed are only for those who are already married (see Hebrews 13:4).
3. **Evaluate** the qualities of a possible mate. Does this person know and trust in the Lord Jesus as the only Savior? Are you in agreement about the Bible’s teachings? (This needs to be settled *before* children may arrive.) Does this person exhibit

the qualities of humility, responsibility, respect for authority, and appreciation for children as blessings from God? Men: is this woman someone whom you would gladly love, honor, and cherish for your whole life? Women: is this man someone whom you would gladly love, honor, and cherish for your whole life—and will you gladly follow his God-given leadership in the home?

Take this step carefully! It’s easy to become infatuated with someone who would be a poor choice as a lifetime companion.

4. **Seek advice** from trusted Christian friends. Take advantage of your pastor’s pre-marital counseling course. Continue to pray for God’s guidance.
5. **Seek the blessing** of your own and your intended’s parents.
6. **Ask, “Will you marry me?”** Come to a mutual agreement that you will make your unconditional promise to be faithful to each other, for life, on your wedding day. Then, be prepared for the flurry of planning that is often needed to arrange for invitations, the bridal party, the wedding service itself, and the reception that follows.

Finally, though you should fold your hands in prayer often, don’t sit on them afterward, expecting God to drop a spouse out of the sky for you. An engagement to be married rarely happens without first *engaging* with many others, so be friendly with many people. Be a close friend, in a chaste way, with those who share your interests, and then count on the Lord to make it plain to you when the “right one” comes along.

*“Trust in the LORD with all your heart,
And lean not on your own understanding;
In all your ways acknowledge Him,
And He shall direct your paths”*
Proverbs 3:5-6.



Bruce Naumann is associate pastor of Messiah Lutheran Church in Eau Claire, Wisconsin.

WS 791 OR LSB 859

“Lord, When You Came as Welcome Guest”

If there is an institution in the world needing our prayers more than the institution of marriage, I can hardly think what it could be. Among the households of my children’s schoolmates, I often feel as if ours is in a distinct minority—a man and a woman married to each other and living in the same house along with their three children—children who have never experienced anything other than that arrangement. Satan attacks marriages every hour of every day, and without the Lord’s gracious intervention they would all fail on account of our sinful behavior.

F. Samuel Janzow (1913-2001) also felt the importance of praying on behalf of marriages when he wrote the hymn we consider this month. Janzow was a professor of English and Theology at Concordia University, Chicago (River Forest), and each poetic verse here asks the great Bridegroom, Jesus Christ, for a particular blessing on married couples.

The first request is for the Savior’s presence in our marriages. “**Lord, when you came as welcome guest / To Cana’s wedding feast . . . Now give your presence from above / That these, by vowing true, / May show their pledge is like the love / Between the Church and You.**” If Jesus were not with us in our marriages, showering us with His Gospel of the forgiveness of sins, how impossible it would be to live together with our spouses in unconditional love and understanding! How could we show love to one another (even on those days we don’t feel like it) if we were not first brought to trust the love of Christ who loved us poor sinners even to the point of death? Yes, Lord, we need Thy presence every passing hour; what but Thy grace can foil the Tempter’s power?

In the second verse, the request is for Jesus to preserve our marriages. “**Preserve the vow these two shall make, /**

This circle round their life, / This golden ring that none may break / Which makes them man and wife.” Sadly, this “golden ring” is very often broken by ungodly divorces—divorces fueled by anger, unhappiness, selfishness, a lust for someone else, or any number of other things. How does Jesus work to preserve our vows? We pray, “**Your daily mercies let them share, / All threats of harm destroy.**” Christ overwhelms our marriages with His mercy and care, He preserves us throughout both physical and spiritual threats in the ways He knows are best for us. Husbands and wives share a unique standpoint from which to observe these mercies together and rejoice in them together. Knowing that God is on their side gives them renewed determination to work together and stay together. Marriages need the preserving hand of Jesus, and He gives it.

In the final hymn verse, we ask the Lord to *increase our love for Him*. “**On all who thus before You kneel / Your joyous Spirit pour / That each may wake the other’s zeal / To love You more and more.**” It may surprise you that the author prays for couples to love Jesus more rather than to love each other more. Isn’t marriage about loving each other? Yes, but if we do not show love to our Savior, will we really show love to each other? Love for God must always take first place. As we pray for this increase of love, the Spirit focuses our hearts on Jesus (compare Luke 11:13).

Go then and pray for your marriage and/or for the marriages of others! “**Oh, grant them here in peace to live, / In purity and love, / And after this life to receive / The crown of life above.**”



David Schaller is pastor of Redeemer Evangelical Lutheran Church in Sister Lakes, Michigan. He also prepares the “Bread of Life” devotions for the *Lutheran Spokesman*.

Heavenly Moon Signs

The inspired psalmist wrote that “*the heavens declare the glory of God.*” (Psalm 19:1) From Genesis 1 we know that God created two great heavenly lights, as well as other lights to “*be for signs and seasons, for days and years.*” (Genesis 1:14) Good reason then for us to consider the moons, even as the psalmist did so consider them (Psalm 8:3).

The earth’s moon functions in a number of ways. It separates day from night and provides reflected light and lunation (the period of time from one full moon to the next). Our moon is also the main cause of earth’s tidal system, without which our oceans would become stagnant. For this function the moon is just the right distance away. Much closer would mean very high tides causing much damage; too far away and it becomes ineffective.

Our moon helps stabilize the earth’s rotation, preventing it from wobbling on its axis. It is also just the right size, position, and distance from the earth and the sun to cause total eclipses of the sun. Accordingly, astronomers can study the sun’s corona and atmosphere.

Is not our moon also a sign indicating a young solar system?

The same earth-tides caused by the moon are also pushing it away from earth—about one and a half inches per year. By extrapolation, if the solar system were billions of years old, the moon back then would have been touching the earth.

Jupiter has sixty or so moons. Most fascinating and spectacular is the moon Io, which is covered with 150 active volcanoes (400 total). Loki is one volcano that is larger than all the volcanoes on earth combined. Lava is spewed 180-some miles into space, at 2,000 miles per hour. Lava flows can spread very quickly, and one is as large as the state of Nevada. It has been estimated that Io’s lava is one thousand degrees hotter than any lava on earth—another sign pointing to a young solar system.

Saturn has a moon named Enceladus. According to evolutionary theory, it’s supposed to be old, cold and with no energy.

Yet Enceladus has a huge geyser located at its Southern pole, whereby “it spray-paints the other moons of Saturn with snow and ice,” causing them to be brighter than expected. Is God a sign painter also?

God must also appreciate dancing.

Two other moons of Saturn are named Janus and Epimetheus. They are found in close proximity to each other and are called “The Dancing Moons.” Every four years, and right on schedule, these two moons switch their orbits, like speed skaters switching lanes. God must have been smiling when He positioned them!

Miranda is a very small moon of Uranus, only three hundred miles across. Some people are flabbergasted at its surface, described as a patchwork quilt. Miranda has stripes, grooves, craters, canyons miles in depth, a surface “check mark,” a surface-swath that looks like it was painted on, and a vertical cliff that is six miles high. It’s as if God stood back and challenged the earthly wise: “Try to figure this one out!”

Indeed, the heavens declare the power, wisdom and glory of God. When we consider the design, function and diversity of His creation, we can only respond with awe, wonder and praise.

But the greatest sign of God’s eternal love was the sending of His Son from heaven to earth. The psalmist (Psalm 8) declared that in His humiliation, the Messiah was made a little lower than the angels—even accepting help from them. He endured the shame of the cross, atoning for the sins of all humanity. This redeeming sacrifice resulted in the greatest glory—both for Himself and His heavenly Father—and our resurrection lives. The Son has now been exalted far beyond the heavens to a rightful position of power and authority over all things. We see the glory of

God in His created heavens. Much more do we see His glory in Jesus, our beautiful Savior.

David Fuerstenau is pastor of Holy Truth Lutheran Church in Ketchikan, Alaska.



Being Inside or Outside of the “In-Crowds”

“For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach.”

(Hebrews 13:11-13)

In various segments of society, there are regrettably the worldly “in-crowds.” They are found in schools, work places, neighborhoods, and even religious communities. Inclusion with the “in-crowd” results in being accepted and looked upon with favor. While most people like to be accepted and viewed favorably by others, to be a part of the “in-crowd” is not necessarily good or beneficial, as it very often involves compromising our Christian beliefs and adopting a manner of living that is in conflict with God’s holy will. Being a devout and faithful Christian most generally means being outside of the many “in-crowds” of the world.

The Jewish Christian readers of the book of Hebrews were being pressured by Jews to come back to the “in-crowd” of Judaism. To go back within the camp of the spiritual house of Israel entailed reverting back to outdated Old Testament laws and obsolete religious rites. Within such confines, sinners relied upon religious rituals and works of the Law to be reconciled to God. This latter practice is the case with all non-Christian religions of the world. But, were we to enter into and be accepted by such religions, we would lose all the spiritual and eternal blessings that Jesus purchased and won for us through His substitutionary life, sacrificial death, and victorious resurrection.

Even though the Lamb of God, Jesus Christ, was sacrificed on the cross in atonement for all the sins of the world, the Jews continued to observe the Great Day of Atonement outside the gates of Jerusalem. The blood of bulls and goats that was shed and poured out on the altar in the Most Holy Place in the Temple of Jerusalem over the many years in the Old Testament could never sanctify the people, but was intended to foreshadow Jesus’ all-sufficient sacrifice outside the walls of the city (Hebrews 9:12-14).

Unlike other sacrificial animals that were eaten by the priests, the animals offered on the Great Day of Atonement were not eaten, but rather were burned outside of the city. This pictured the complete removal of sin which Jesus accomplished when He endured the fiery torments of hell outside the gates of Jerusalem.

Therefore, Jewish Christians were exhorted to go outside the camp of Israel with all its work-righteous laws to the cross of Christ where His blood was shed to make full satisfaction for every human sin (1 John 1:7).

Leaving behind the “in-crowd” of Judaism and clinging to the cross of Christ alone would mean “bearing His reproach.” Even as Jesus suffered terrible persecution at the hands of His enemies, so also Christians who declare allegiance to Him will be faced with fierce opposition.

When we don’t go along with the worldly ways of the “in-crowd” and instead stand up for Christ and His ways, we can expect to be ostracized, ridiculed, and worse. This is what it means to be joined together with our Savior in faith, rather than being found with the “in-crowds” of the world.

Knowing how much Jesus willingly and lovingly suffered for us so that we could be redeemed children of God who shall finally be glorified in heaven, we willingly and lovingly suffer for Christ’s sake. In fact, like the believers of old, we rejoice that we are counted worthy to suffer for the name of Jesus (Acts 5:41).



It is better by far to be joined together with Christ than to be numbered among the worldly “in-crowds.”

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

UNDERSTANDING THE CULTS

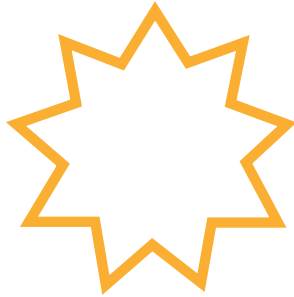
In this twelve-part series we are taking a brief look at some of the major cults, past and present, that have found adherents in the United States. Your pastor can help you if you'd like a more in-depth study of a particular group.

The Bahá'í Religion

The Baha'i religion is one of the more difficult cults to comprehend. Its teachings are rather nebulous and often contradictory. Its geographical reach is very broad, with well over five million adherents scattered throughout almost every nation. In the US alone there are over a half million Bahá'í, concentrated primarily in the southeast, though there is also a strong concentration in Alaska and south-western and north-central South Dakota. In the US, their efforts tend to be primarily among minorities and indigenous peoples, though many celebrities have been drawn to the tenets of the Baha'i religion.

As a distinct religion, Bahaism sprang up in modern day Iran as an offshoot of Islam. Its founder was Mirza' Ali Muhammad, who proclaimed himself to be a prophet greater than Mohammed, and who predicted that a prophet even greater than he would soon appear. Prior to his execution, he named Subh-i-Ezel to be his successor, but he turned out to be a poor leader. He was succeeded by his older half-brother, Mirza Husayn 'Ali, later named Baha'u'llah, which means "the glory of God." Baha'u'llah then claimed to be that "greater prophet" whom Mirza' Ali Muhammad had foretold would come into the world.

As far as the historical background is concerned, it is the same scenario that has played out countless times throughout history, as false Christs continue to arise, leading many astray. Where the teachings of Baha'u'llah and the Baha'i religion are unique is in their individual tenets. In regard to God, the Bahá'í hold that while there is only one God, He has chosen to reveal Himself through various *manifestations*, which—combined—are responsible for establishing the major religions of the world. Included, then, in these manifestations of God are Noah, Moses, Buddha, Jesus Christ, and Mohammad. Since all of these



The symbols of the religion are derived from the Arabic word Bahá' ("splendor" or "glory"), with a numerical value of 9, which is why the most common symbol is the nine-pointed star.

Smith, Peter (2000). *A Concise Encyclopedia of the Bahá'í Faith*. Oxford, UK: Oneworld Publications. ISBN 1-85168-184-1.

established religions are manifestations of God, Bahá'í find them all to be essentially unified in scope and purpose.

What is that purpose?

The Baha'i teachings state that the unification of humanity is the paramount issue in the religious and political conditions of the present world. Thus the Baha'i religion isn't about individual salvation, but rather but about "societal salvation," meaning cooperation and unity among all the races, ethnicities, and religions of the world for the greater good of mankind. The Baha'i religion does not present a personal Savior from sin, death, and hell because each human being must play the part of savior of the world by loving others and working to promote world peace.

While there are some aspects of the Baha'i religion that are appealing (for example, abolition of racism, equality and justice for all, provision for and mercy toward the poor), the glaring uselessness of this religion is shown in its failure to provide for the greatest need of the entire human race—the need to be reconciled to God. The Bahá'í fail to take into account that such evils as racism, war, and the injustices perpetrated by mankind are, ultimately, open rebellion against the God Who created us all in His holy image. The lack of unity in the human race is symptomatic of the broken relationship between man and God. No human being, because of the corruption of sin upon our nature, is capable of mending that relationship. For that mending to occur, it took a specific act of mercy and compassion on the part of "our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify

for himself a people for his own possession who are zealous for good works." (Titus 2:13-14 ESV)



Frank Gantt is pastor of Zion Evangelical Lutheran Church in Loganville, Georgia.

“THIS WE BELIEVE”

In ongoing observation of the 500th anniversary of the Lutheran Reformation, we are presenting a brief overview of those confessional documents that make up the *Book of Concord*.

The Apology to the Augsburg Confession

A used to work for a major corporation, responding on their behalf to customers’ social media complaints. My job was to engage customers and resolve online conflicts. We had strict standards: Never respond in haste. Write precisely and clearly. Publish only words you can stand by.

This was no mere business psychology. God says, “Do not be rash with your mouth, . . . let your words be few.” (Ecclesiastes 5:2) Wise advice for all public discourse, especially confessional theology.

The presentation of the *Augsburg Confession* immediately bolstered widespread support for the Reformation. Roman Catholic theologians believed force was the only solution to their German problem. But while Emperor Charles V was loyal to the Pope, he fancied the reputation of orchestrating a less violent resolution, so he ordered the Catholics to prepare a formal disproof of Lutheran doctrine.

After several rushed revisions, their *Confutation* was completed in just one month. Still dissatisfied with the final result, Charles had it read aloud but refused to give the Lutherans a written copy.

As if the *Augsburg Confession* had fallen on deaf ears, the *Confutation*, smattered with untruths, misrepresented Lutheran doctrine. German rulers pressed for a public defense of their faith, tasking Philipp Melanchthon with the response.

He was a gifted wordsmith, but the only primary resources he had were notes scribbled down during the *Confutation*’s oral delivery. Under political and emotional pressure, his initial *Apology* (or “explanation”) was completed in reciprocal haste, again one month later.

This flurry of responses back and forth caused the same frustrations as today’s rapid-fire internet debates. Melanchthon was not proud of his work, and little was achieved. Charles gave the Lutherans six months to recant.

Melanchthon used the time wisely. His initial *Apology* had contained nothing unscriptural, but it was hastily written, admittedly scattered and reactive. No longer in the heat of debate, he could retool the *Apology* into a proper public defense of Lutheran doctrine. He delineated the key

points of controversy with precision and clarity, taking particularly great care with the article of justification, the central teaching of the Christian faith. The end result was a thorough proof that it was the Pope who had departed from the Scriptures, not the Reformers.

Lauded as an eloquent exposition of Biblical doctrine, the *Apology* of 1531 was first adopted as a formal Lutheran confession by the Smalcald League in 1537 and remains the most comprehensive work in the *Book of Concord*.

The history of the *Apology* shows how Lutherans should regard their public doctrinal statements. They are not to be written in haste. Instead, by taking the time to search the Scriptures diligently, we choose our words carefully to say no more and no less than God says, and, that His Word may remain pure in our midst, we stand by them: “Let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’” (Matthew 5:37)

By God’s grace, our Church of the Lutheran Confession stands as a true spiritual descendant of this great heritage of integrity in all we publish and teach. Other church bodies tolerate error alongside God’s Word, making excuses for doctrinal statements which conflict with Scripture’s clear words. But if anything taught in our pulpits, schools, publications, and so forth is found to conflict with Scripture, we are yet committed to reject and correct it, summarily and publicly.

God’s saving truth deserves no less. Jesus Himself “spoke openly to the world” and “in secret . . . said nothing.” (John 18:20) He was crucified for the sins of the world out in the open for all to see. And in His resurrection, He called us to teach all nations in the same public way.

Thus, the *Apology*’s lesson for us today: Don’t respond in haste. Search the Scriptures for words you can stand by.

“Be swift to hear, slow to speak.” (James 1:19) Always wise advice. But when it comes to doctrine, being “swift to hear and slow to speak” is an intimate expression of our love for the God who saves, and for the neighbor who has yet to hear His Word.



Timothy Daub is pastor of Prince of Peace Lutheran Church in Hecla, South Dakota.

Faith Evangelical Lutheran Church Cambridge, Wisconsin

“Now faith is the substance of things hoped for, the evidence of things not seen.”

(Hebrews 11:1)

The village of Cambridge, Wisconsin is located about thirty-five miles east of Madison and ten miles from the cities of Lake Mills, Jefferson, and Fort Atkinson. It has a population of about 1,500 people, and approximately ten churches.



The Highway 12 property, which is Faith’s current location, also contained a building which was a former restaurant and residence. Immediately after purchasing the property, the members and pastor began to remodel the interior of the building into a chapel where the true

Word of God was to be proclaimed.

God continued to bless this congregation of believers.

It was in this small village that a strong group of believers and their pastor, Rev. Adelbert Geiger, stepped out in faith and broke from their church, St. James Evangelical Lutheran Church and the Wisconsin Evangelical Lutheran Synod, due to the church and synod’s failure to follow sound doctrine and practice concerning church fellowship and the divine call.

Faith Evangelical Lutheran Church was created by the Spirit of God on the night of November 22, 1960. Seven days later they became an organized congregation and began holding services in the basement of a member’s home. Faith was legally incorporated on January 22, 1961. The congregation applied for membership in the Church of the Lutheran Confession on July 7, 1961 and were received into membership on September 3, 1961.

By God’s grace, in September of 1961, the congregation was able to purchase a parsonage for their pastor on Main Street in Cambridge. Five years later, they were again blessed and were able to purchase a four-acre property located on U.S. Highway 12.

In 1970, Pastor Geiger accepted the Lord’s call to serve Lemmon and Firesteel, South Dakota. That same year, the congregation dedicated its chapel at their tenth anniversary service. The next month, a special call meeting was held with the CLC Mission Board to call a pastor to serve both Faith and the Madison mission, which would later become Peace Thru Christ Lutheran Church in Middleton. Pastor John Johannes accepted the call in 1971, and a dual parish was created.



The Lord continued to bless Faith. After Pastor Johannes accepted the Lord’s call to Luther Memorial in Fond du Lac in 1978, seminary graduate John Ude was ordained and installed at Faith and Peace Thru Christ.

In 1980, Faith celebrated its twentieth anniversary and, by God’s grace, burned its mortgage. A few years



later, a decision was made to move Pastor Ude and his family from the parsonage in Cambridge to Middleton. Eventually the parsonage in Cambridge was sold, but the dual parish continued.

After Pastor Ude accepted the Lord's call to Messiah of Hales Corners in 1990, Pastor David Koenig became the pastor of Faith and Peace Thru Christ. In 1998, when Pastor Koenig became the CLC missionary to Nigeria and India, Pastor Robert McDonald accepted the Lord's call and served both congregations until 1999. Pastor Kevin McKenney, who was a former WELS pastor and completed a colloquy in the CLC, accepted the Lord's call to serve Faith and Peace Thru Christ in 1999.

In 2002, the dual parish with Peace Thru Christ was dissolved.

The members of Faith were led by God to call Pastor McKenney to continue to serve as their pastor, and he accepted the Lord's call. Because the congregation was small, Pastor McKenney also worked at a secular job while serving Faith full time. Even though the dual parish was dissolved, God continued and still continues to bless both congregations. To God be the Glory!

Although Faith was small by worldly standards, the congregation was blessed throughout the years with spiritual and congregational growth. God's Word continued to be proclaimed. God blessed the congregation with baptisms, confirmations, Bible classes, catechism instructions, Sunday School and victory services. They were also able to remodel the outside of their building.

The congregation of believers and friends enjoyed many fellowship opportunities, including their annual Reformation service and potluck, Christmas decorating/lunch, Easter brunch, and the annual Easter egg hunt.

Outreach opportunities became available through newspaper ads, word of mouth, a church website, and most recently through hospital visits and Faith's Facebook page. By God's grace, the congregation was blessed to have visitors attend its worship services and inquire about the congregation and church body.

Even though God continued to bless the congregation, it also experienced struggles throughout the years. Pastor McKenney lost his secular job. Cambridge and the surrounding areas were affected by factories and businesses closing due to the recession. Because some members of the congregation moved out of the area for new job opportunities, the congregation began to decrease in size. Other members lost their jobs. The majority of the members no longer lived in Cambridge, which made it increasingly difficult to maintain the property. During this time, the congregation looked at options to relocate the congregation to a different area. It took several years for the congregation to make a decision. Before a final decision was made, some members left to join other denominations. This made the congregation even smaller.

But throughout all these struggles, God was still with the few remaining members of Faith and continued to bless them. This small group of Christians continued to worship in the church building when possible, and later on in the home of Pastor McKenney.

Early in the summer of 2018, after seeking the Lord's direction and guidance through prayer, the members and Pastor McKenney began to move forward with plans to sell the current property and relocate. However, these plans were put on hold when Pastor McKenney became ill and was unexpectedly taken to his eternal home in January of 2019.

Please keep Faith Evangelical Lutheran Church in your prayers as the members prayerfully take time to determine God's will for their congregation. Pray for God's guidance as they move forward by faith to proclaim the true Word of God! To God Be the Glory!

"Now faith is the substance of things hoped for, the evidence of things not seen."



Kevin McKenney was pastor of Faith Evangelical Lutheran Church of Cambridge, Wisconsin, from 2002 until his death in January of this year. This article was adapted from a congregational history he wrote. Family members also contributed to the article.

Martin Luther Bible School

The Confederate General Nathan Bedford Forrest, in his after-war life, became a devout Christian. Many are familiar with the motto attributed to him, “Get there firstest with the mostest.” Whether he actually said it that way or not, he certainly practiced it in his use of cavalry. This speedy and wise tactic was a key to his success, and the men who served under him were proud after the war to say, “I rode with Bedford Forrest.”

“Get there firstest with the mostest.”

The saying simply means that one should move quickly to the point of decision, where the forces are most needed, and get there with sufficient resources. When mission opportunities arise, we need not dilly-dally, but grasp what God puts before us. The saying “He who hesitates is lost” is a reminder that the window of opportunity may not remain open for long. If we are excited about Him and His mission for us in this world, we really ought to be chomping at the



bit to go forward to the sound of the guns, where the action is. And when we are given free rein—off we go!

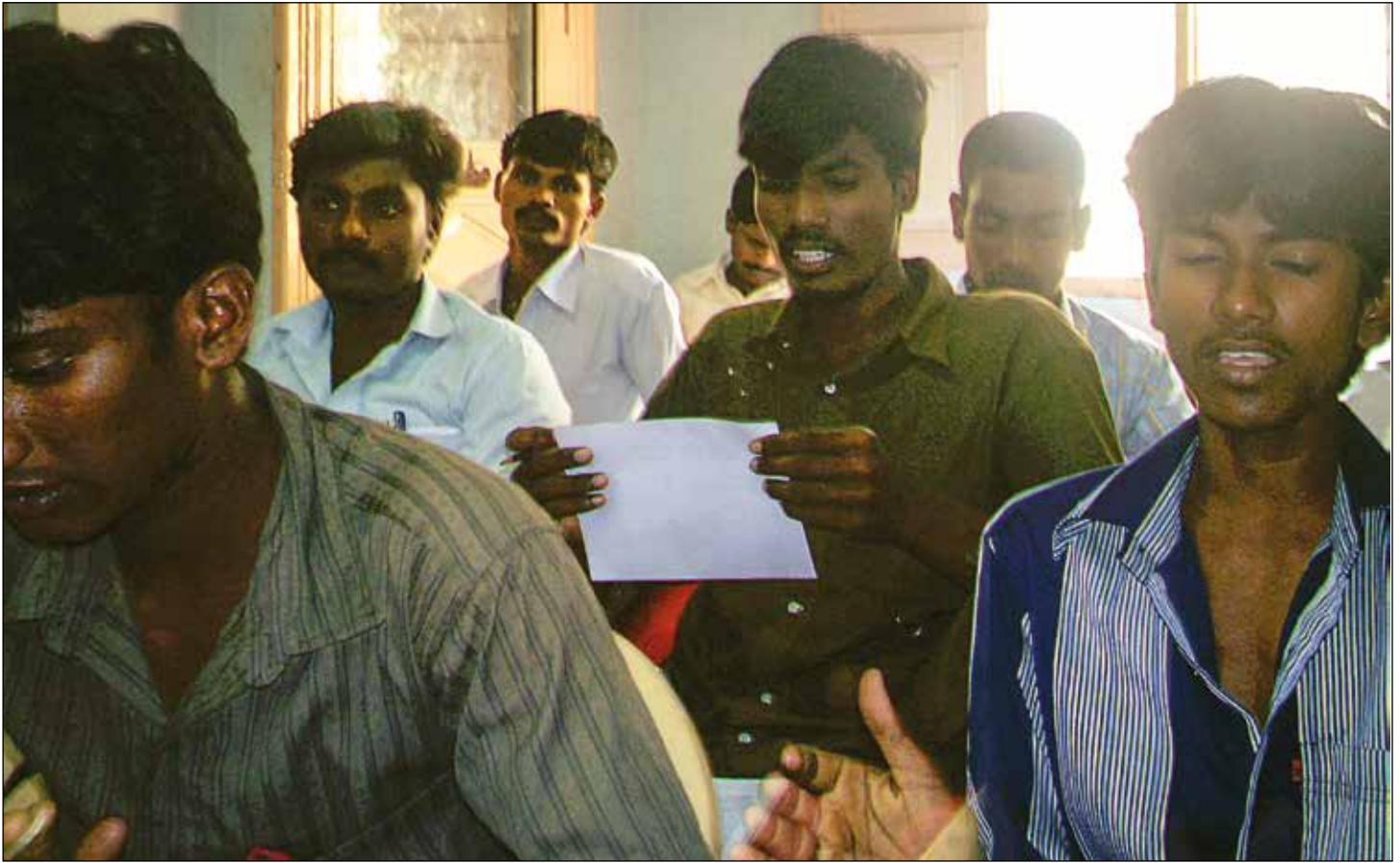
Martin Luther Bible School of the Berea Evangelical Lutheran Church (BELC) in India began anew in February of 2007. I worked with them in my role as overseas missionary, but I have to admit that I was not “firstest.” It was Pastor D. Paul, the head of the BELC, who pushed forward on this project to train men in a two-year program to serve congregations and mission stations. Every two years since then, between sixteen and twenty-four men have graduated to serve.

The “mostest” was there.

There can be a dilatoriness that impedes the advance of our work for Christ. When we started, we did not have fine buildings for this new Bible school at Nagalapuram, India. We rented, for a small sum of money, a very humble site. I admit the wait was too long before I even recommended any move forward to better quarters. All was in place; the “mostest” was there. The students were there, the teachers



Top: Pastor D. Paul, president of the BELC, preaches to seminary graduates. Above: D. Paul with several district chairmen of the BELC



Above and left: students are prepared for the pastoral ministry at Martin Luther Bible School in Nagalapuram, India.

reaped; we are talking conversions, not just transfers within the visible church. There are vast numbers of villages where there is no Christian church at all. Here, the need for workers is as plain as the nose on your face!

Bedford Forrest served a cause that was lost, and later found the true cause for living. *"In Him we live and move and have our being."* (Acts 17:28) May God bless this and every year's graduating class of Martin Luther Bible School as they go forward to the sound of the trumpet.



David Koenig has served as a foreign missionary in Africa, India, and elsewhere. Though officially retired, he continues to be active in the synod's mission endeavors.

were there, and above all the overwhelming force of God's precious Word was there. So God advanced His work despite our shortcomings. And the graduates have been going forward to where the action is ever since.

It goes without saying that more workers are needed. The Lord points at the harvest and says that the workers are few. In a country such as India, there is a clear harvest to be

“BREAD OF LIFE” READINGS JULY 2019

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

Date	Hymns	Reading	Comments
Jul 1	TLH 191; WS 727	1 Corinthians 5:1-13	Get rid of what is sinful so that it does not corrupt everything around it.
Jul 2	TLH 424; LSB 600	1 Corinthians 6:9-20	Those who continue in sexual immorality without repentance are rejecting the Lord Jesus Who bought them with His own blood.
Jul 3	TLH 246 (LSB 507)	Leviticus 10:1-11	The deaths of Nadab and Abihu reminded Israel of the need for holiness before the Lord.
Jul 4	TLH 623; WS 791	1 Corinthians 7:1-14	The apostle Paul reiterates God’s intent for the marriage relationship. God wants husbands and wives to stay together until parted by death.
Jul 5	TLH 418; LSB 847	1 Corinthians 8:1-13	Sometimes just being permitted to do something doesn’t mean it’s a good idea to do it.
Jul 6	TLH 415 (LSB 510)	1 Corinthians 9:19-27	The apostle disciplined himself carefully so as not to lead others or himself away from the prize in Christ Jesus.
Jul 8	TLH 375 (LSB 568)	Leviticus 12:1-8	These ceremonial purifications reminded the people of the purification Christ would give them once and for all (see also Luke 2:22-32).
Jul 9	TLH 446	1 Corinthians 10:1-13	We don’t want to treat temptation carelessly, but rather look to the Lord for help to escape it safely.
Jul 10	TLH 307; WS 755	1 Corinthians 11:17-32	The Lord’s Supper is given for our spiritual benefit and blessing. May we appreciate Christ’s beautiful demonstration of His forgiveness and mercy!
Jul 11	TLH 229; WS 739	1 Corinthians 12:12-27	Jesus has given us a precious fellowship and unity with our fellow believers.
Jul 12	TLH 228	Proverbs 25:11-15	A gentle tongue and a fitting word will do the most good.
Jul 13	TLH 462 (LSB 651)	1 Corinthians 12:31b-13:13	The Corinthians were concerned about obtaining unusual spiritual gifts, but far greater for them to show love to God and to each other.
Jul 15	TLH 42; WS 746	1 Corinthians 14:26-40	Our worship of God should be orderly and fitting, for our God is a creator of order, not chaos.
Jul 16	TLH 210; LSB 466	1 Corinthians 15:35-58	Jesus has triumphed over death and given us life—as well as meaning and purpose to all our preaching!
Jul 17	TLH 279 (LSB 915)	Proverbs 26:1-12	Some of these proverbs paint a humorous picture, but the message is serious: don’t be a fool.
Jul 18	TLH 359 (LSB 873)	2 Corinthians 3:7-18	The New Covenant which promises the forgiveness of our sins is truly glorious—and we reflect that glory.
Jul 19	TLH 660 (LSB 748)	2 Corinthians 5:1-10	Oh how we long for heaven!
Jul 20	TLH 534; WS 789	2 Corinthians 12:1-10	Weakness isn’t always a bad thing, for it reminds us to lean on God’s strength.
Jul 22	TLH 169; LSB 572	Leviticus 16:6-22	All our sins were laid on Jesus.
Jul 23	TLH 442 (LSB 851)	Proverbs 28:18-27	Greed is a terrible thing and can overcome a person, ruining faith. Trust the Lord for what you need because He will provide just what is right.
Jul 24	TLH 320 (LSB 610)	Romans 1:18-2:4	God has allowed people to continue in their terrible sins, not because they don’t deserve immediate judgment, but because He still hopes to bring them to repentance.
Jul 25	TLH 389 (LSB 567)	Romans 4:1-16	Faith is not a “good work” that we do to earn forgiveness; it is the very opposite of all work.
Jul 26	TLH 106 (LSB 412)	Proverbs 29:4-14	The Lord looks for fairness and justice in people. This is a fruit of faith, faith in the One Who submitted to God’s just judgment for our sake.
Jul 27	TLH 347 (LSB 743)	Romans 8:18-39	We are super-conquerors because Christ Jesus has conquered sin and death for us.
Jul 29	TLH 276; WS 749	Romans 11:11-21	You belong to Christ and that is good, but do not become arrogant toward those whom God is still trying to bring to faith.
Jul 30	TLH 296; LSB 583	Proverbs 30:1-9	We are not wise in our own right, but the flawless Word of God gives wisdom, and we can trust it forever.
Jul 31	TLH 624	Proverbs 31:10-31	This should not make you wives feel unworthy. Instead, let it make you glad for all the different ways the Lord blesses His families through you—whatever those ways may be.

The Retirement of Professor Paul Schaller

"It was he [Jesus] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." (Ephesians 4:11-12 NIV84)

In the summer of 1996, the Lord sent Paul Schaller to teach at Immanuel Lutheran High School, College, and Seminary. Not long ago, on May 17-18, 2019, the school recognized his retirement at its customary year-end graduation activities.

Having served as a pastor since 1972 at congregations in Hayward, California; Clarkston, Washington; Orofino, Idaho; and Spokane, Washington, moving to the Immanuel campus meant a career change for Professor Schaller, as it does for any of our active pastors who switch to the public teaching ministry. Instead of conducting Bible classes and counseling sessions, or delivering Sunday sermons, he now prepared courses in English, Biblical Greek and Hebrew, and Church History.

Our professors not only teach full time, but also support the school outside the classroom, too. In Professor Schaller's case, the Lord made extensive use of his musical gifts and athletic interests while he was at Immanuel. During his twenty-three years there, he regularly taught a number of piano students. He also served for some of that time as a band director and a softball coach.

During this year's Class Day (when student awards are given), the students themselves recognized Professor Schaller's years of teaching ministry among them with a humorous and loving video presentation depicting him as "The Organist" whose familiar high-fives with students in the hallways were unknowingly turning them all into musical instruments! The school band followed it up with a surprise musical tribute, a medley of songs by George Gershwin, one of his favorite composers.

At the graduation service, Pastor John Hein, chairman of the Board of Regents and himself a former parishioner



of Professor Schaller's, referred to him in front of the assembly as "a team player" and thanked the Lord for the many blessings the school had received through him, especially his kind and thoughtful way with the students, and the many striking chapel addresses he presented over the years. Pastor Hein quoted 2 Corinthians 4:5, "For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake."



Professor Schaller responded, "I thank the Lord for the many opportunities He's given me, some of them which I was graced to heed, some of them I missed. The many opportunities to serve Him both in the pastoral and teaching ministries. It's been the shortest forty-seven years of my life. When I look back, as our speaker indicated earlier, the first thing to notice is

mistakes and blunders, and so it means much to me that you remind me to look back and see grace and mercy following me all the days of my life. Thank you."

Surely Jesus blesses us in all the Christian teachers He so graciously provides. Whether we are still sitting in their classrooms or are now recalling what they said to us in times past, they show us our dear Redeemer, and through them we are gladly led to sing,

Today I was my Savior's guest, My soul was here so richly blest, The Bread of Life receiving. Oh, may thereby my faith prevail, So that its fruits shall never fail Till my account is given Before the throne in heaven. (TLH 48:3)



David Schaller is pastor of Redeemer Evangelical Lutheran Church in Sister Lakes, Michigan. He is the son of Professor Emeritus Paul Schaller.

Lutheran Spokesman

501 Grover Road, Eau Claire, WI, 54701

SEEN IN PASSING

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

Does Your Pastor Wear \$1000 Shoes?

A clever Instagram account has recently been publishing photos of famous evangelical pastors sporting astronomically expensive apparel. Especially shoes. The account @PreachersNSneakers has featured some prominent megachurch pastors like Pastor Carl Lentz of Hillsong, who was photographed wearing \$800 Fear of God sneakers, Pastor Chad Veach of Zoe Church in Los Angeles (\$2000 Gucci backpack), or Pastor John Gray of Lakewood Church in Houston (\$5000 Nike Air Yeezy 2 "Red October" sneakers). The author of the account says he's not directly criticizing the pastors, just questioning the optics. "I want the leaders of churches to have to evaluate their stewardship of the funds and people of which they have been put in charge," he said. "They



have such a heavy calling and need to understand the gravity of the example they are setting." Fry, Madeline. "Behind the Instagram account calling out evangelical pastors for \$1,000 shoes." *Commentary*. WashingtonExaminer.com, 8 Apr. 2019. Web. 9 Apr. 2019.

Fear of God: Men's Leather High-Top Basketball Sneakers \$995.00

Store Owner Forgives, Feeds Shoplifter.

Surveillance video clearly showed a teen pocketing items from a Toledo, Ohio, 7-Eleven store. Jitendra "Jay" Singh, owner of the store, emerged from the back and confronted the youth, but was shocked by what the teen had to say. "He said, 'I'm stealing for myself. I'm hungry, and I'm doing it for my younger brother,'" Singh said. Instead of calling police, the store owner decided to send the teen back to the aisles to pick up pizza and sandwiches – all at no charge. "It's not going to make any difference to

ANNOUNCEMENTS

Candidates for Immanuel Professor Call:

The Board of Regents for Immanuel Lutheran High School, College, and Seminary invites "all pastors, professors, male teachers, and voting members of member congregations of the Church of the Lutheran Confession" (CLC Constitution) to nominate an individual or individuals to fill the vacancy which will be created by the retirement of Professor Paul Sullivan at the end of the 2019-20 academic year. The position would require the ability to teach in a variety of areas, which may include high school and college courses in religion, social sciences, and church history. To fill a current need on campus, this individual would need to be able to provide spiritual counsel and encouragement to students in the Word of God, understanding and addressing the particular challenges that students often face today, and someone who is seminary trained. The position would, God-willing, commence with the 2020-21 academic year. Those submitting nominations are strongly encouraged to verify that the individual would be willing to be nominated and would need to include information regarding their nominee's educational background and teaching and/or professional experience, also indicating how the person might help our school in supervising extracurricular activities or serving in administrative positions. Nominations are to be received by email or letter no later than midnight July 15, 2019 (letters postmarked July 1, 2019) to: Mr. James Burkhardt; 217 Windy Lane; Rockwall, TX 75087; email: jeb6217@yahoo.com."



me if I give him some food, because we sell a lot of food," Singh said. "If he goes to jail, then he's definitely not going to do anything good in life." Singh said he likes to help others when he can. N.a. "7-Eleven owner helps teen shoplifter in need instead of calling 911." *Society*. Abc13.com, 9 Apr. 2019. Web. 11 Apr. 2019.

Above: members of Mount Zion, Madison Heights, Michigan, gather round a new church sign on Easter Sunday, 2019.