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LUTHERAN SPOKESMAN

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

If you abide
in My word,
you are My
disciples
indeed.

--John 8:31



Pages 10-11

IN THIS ISSUE SEPTEMBER 2023

COVER STORY - DISCIPLESHIP	PILLARS OF FAITH
What Does a Disciple Look Like?..... 3	Law and Gospel - <i>God's SOS Rescue Plan at Work</i> 9
DEVOTION - LABOR DAY	NOTES FROM THE FIELD
Work—Another of God's Manifold Blessings 4	Waiting 10-11
OUR LITURGICAL LEGACY	WHAT'S NEW WITH YOU?
The Sermon 5	Zion Lutheran Church— Hidewood Township, South Dakota12-13
STUDIES IN THE NEW TESTAMENT	BREAD OF LIFE READINGS, SEPTEMBER 2023 14
Beautiful in Christ 6	ILC NEWSLETTER
GEMS FROM THE OLD TESTAMENT	"God With Us" For Sixty Years in Eau Claire..... 15
Giving It Up. 7	SEEN IN PASSING / ANNOUNCEMENTS 16
THE PARABLES OF OUR LORD	
The Two Debtors 8	

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What Does a Disciple Look Like?

So much that is truly real we never really stop to consider. The fact that you are reading or hearing these words means that you are a sentient human being, which in turn means that God Himself gave life to your mortal body at your conception. Your conscious thought is not the sum and substance of that life, it is a byproduct. The life that God gave you enables conscious thought, as well as the reception of input from all your senses. Yet that life does not end when conscious thought and sensory stimuli are suspended. “Jesus said to [Martha], *I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die.*” (John 11:25-26 ESV) What an amazing gift, this life that God has given us and to which we tend to give so little thought, though it will survive the passage through physical death and continue to exist in eternity.

As living children of God, there is another aspect of our existence to which we routinely fail to devote appropriate consideration—the fact that we are *disciples of Jesus Christ*.

A disciple is someone who embraces and assists in spreading the teachings of someone else; in our case, the teachings of our Savior Jesus. That is what we are and who we are: disciples. Of Jesus Christ. When was the last time you gave that divine truth conscious thought or consideration?

An infamous and immoral athlete, when asked if he thought he was being a good role model for young men, complained that he never asked to be a role model. The response from the interviewer was excellent: “But you *are* a role model. The only question is whether you are a good or bad one.” That same truth applies to every Christian in connection with discipleship. From the moment of our conversion, we are disciples of Jesus Christ. The only question is how well we are serving in that role.

Our Savior did not leave us without guidance as to what good discipleship is supposed to look like. In John 8:31-32 we read, “So Jesus said to the Jews who had believed him, *‘If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.’*” (ESV)



If we are to “embrace and assist in spreading the teachings of Jesus,” we obviously need to know exactly what those teachings are. Our one certain source is the Word of God, in which good disciples are continually to immerse themselves. Our Savior gave us additional guidance when He said, “A *new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.*” (John 13:34-35 ESV) The Bible truth that we have been given to know, and the love that we are to have for one another, are one and the same. We demonstrate our love by sharing the simple Biblical truths of Law

and Gospel. Not one or the other. Both, rightly divided and appropriately applied. We show love to those under the slavery of sin and unbelief by first bringing the hammer of God’s Law. Sin is still sin, no matter how persistently our society tries to convince us otherwise. Unbelief will, without exception, result in eternal torment in hell.

Then, when God’s Law has done what it alone can do, *disciples of Jesus Christ* have the extraordinary privilege of sharing the secret to eternal life: “*Believe in the Lord Jesus, and you will be saved.*” (Acts 16:31 ESV) This is what our Savior wants our discipleship to look like.



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

Work—Another of God's Manifold Blessings

Work is good. My deeply German grandmother often said, “Arbeit macht das Leben süß”—“Work makes life sweet.” Until recent years, that was a concept largely taken for granted in America. Many would call it foundational to the American way of life. But as our country again celebrates Labor Day on September 4, some are questioning the value of work.

For the first two centuries of our nation's history, the so-called “Protestant work ethic”—the idea that work is good and that all have a duty to work—was taken for granted. No longer. In recent years capitalism, and by association work itself, have been vilified by many as contributing to the oppression of the disadvantaged by the wealthy. Recently some legislators have even proposed a so-called “Universal Basic Income,” the idea that every citizen should receive a monthly paycheck from the government for doing nothing.

Christians have a different view of labor. We certainly don't disparage work, but neither do we value work simply for its own sake. Jesus said that what we do for our neighbor we really do for Him (Matthew 25:31-46). The Apostle Paul had harsh words for those who were able to work but instead remained idle, living off others (2 Thessalonians 3:1-12).

Martin Luther emphasized that work is a gift from God. By it, God gives us a way to support ourselves and our families, but also gives us a way to serve our neighbor and, through him, Christ.

In the centuries leading up to the Reformation, the concepts of *work* and *vocation* became increasingly corrupted under the influence of the Roman Catholic Church. The church lost sight of the Scriptural concept of the priesthood of all believers (1 Peter 2:9), and with the rise of monasticism, people came to believe that the most worthy and God-pleasing vocations were those of a priest, monk or nun. It was thought that those who shut themselves away in monasteries and convents were truly doing good and God-pleasing work, in contrast to

the secular labor of common folk. Luther disagreed. In *The Babylonian Captivity of the Church* he wrote, “The works of monks and priests, however holy and arduous they may be, do not differ one whit in the sight of God from the works of the rustic laborer in the field or the woman going about her household tasks . . . all works are measured before God by faith alone.”



Luther stressed the sanctity of honest labor in any work or profession. Those who labor faithfully at their jobs serve the Lord as well as their employers, as Paul reminded the Colossians, “*And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.*” (3:23-24)

Most important to Luther was the way in which a Christian's honest labor should benefit his neighbor. This too is God's gift, to you *and* your neighbor. In his *Large Catechism* Luther stresses how the Fourth Commandment enjoins faithful and obedient service not only of children toward their parents, but also of employees toward their employers—and promises rich blessings to those who so labor. “If this truth, then, could be impressed upon the poor people, a servant girl would leap and praise and thank God! With her tidy work, for which she receives support and wages, she would gain such a treasure of good works. It would be unlike all those gained by people regarded as saints. . . . How can you lead a more blessed or holier life as far as your works are concerned? In God's sight faith is what really makes a person holy and serves Him alone (Romans 4:3-5), but the works are for the service of people.”

This Labor Day, say a prayer of thanks to God for giving you your job. It's not just a paycheck—it's a way to serve Christ and your neighbor!



Paul Naumann is Academic Dean at Immanuel Lutheran College in Eau Claire, Wisconsin, and editor of the *Lutheran Spokesman*.

OUR LITURGICAL LEGACY

Ever wonder why we Lutherans use the form of worship we do?

In this series we examine the depth and meaning of the various elements of our Lutheran worship service.

The Sermon

When Martin Luther returned to Wittenberg in 1523 after his time in protection at the Wartburg Castle, he set out to correct abuses that had crept into the churches in his absence. One of these was the neglect of preaching. In the services it was not enough, he said, for the Scriptures to be read. It was necessary that the Word of God be taught in sound, Biblical sermons. In support of the sermon in the worship service, Luther cited the Apostle Paul's direction that when Christians assemble for worship there should be "prophesying," which we understand to mean proclaiming God's Word (1 Corinthians 14).

The importance of the sermon as a regular part of Christian worship has been understood since the earliest days of the Church. At first, the reading of the Gospel was followed by an address in which the lesson was explained and applied to the lives of the people. Later, the sermon came after the Creed, the place that it still holds in our services today.

It is fitting that the sermon should follow the reading of the Scriptures and the recitation of the Creed, for in the sermon the pastor brings the teachings of the Scriptures as expressed in the ancient creeds into the present so that the people may hear and understand them today and apply them to their lives. This is not to be done according to the idea that the Scriptures need to be updated for today's hearers, as though the Church needs to "keep up with the times." The sermon is to bring the unchanging Word of the eternal God to bear on today's hearers, to bring their hearts and minds in line with God, not the other way around.

Preaching the Word of God in a sermon is a serious responsibility. Before a man is entrusted with this responsibility among us, he is required to go through extensive preparation. A candidate for the pastoral ministry is taken through much thorough study of the Scriptures, even learning the original languages. He learns rules for interpreting the Bible that are drawn from the Bible itself. He takes classes in the preparation

and delivery of sermons. He prepares and delivers sermons in class, subjecting his work to the criticism of his teacher and fellow students. Through all of this he learns to be careful in his handling of the Word of God.



In our seminary, candidates for the ministry are taught to distinguish Law from Gospel. Both of these doctrines of Scripture need to be taught in every sermon, but the Gospel is especially to be emphasized. The sermon should bring the hearers to a consciousness of their sins, but should never send them away feeling guilty. The message of redemption through the blood of

Christ shed for all on the cross is to be the main theme of every Christian sermon.

Seminary students are encouraged to choose their sermon texts from pericopes, systems of Biblical texts chosen to cover the doctrines of Scripture in the course of a year.

The preacher needs to stay within the bounds of Scripture. He should not feel free to teach ideas that are unsupported by Scripture, nor dare he use the sermon as a forum for his opinions on matters on which the Scriptures do not speak. However, the form of the sermon may vary according to the preacher's gifts.

So much for the responsibilities of the preacher. What about the hearers? Our responsibility is to attend to the preaching of the Word. Weekly sermons on texts from the Bible in which Law and Gospel are faithfully taught are a precious resource. It is to our blessing when we put aside other things and make a point of being in church to listen and take to heart what we hear. "Blessed are those who hear the word of God and keep it." (Luke 11:28)



John Klatt is a retired pastor. He lives in Watertown, South Dakota.

Beautiful in Christ

“Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel—rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.”

(1 Peter 3:3-6)

One can easily observe the fixation our society has with outward appearance, especially a woman’s outward appearance, simply by glancing at the magazine racks at a nearby grocery store. Seductively dressed cover models pose with headlines that claim to reveal how you can achieve the look that will instantly captivate that someone special.

Our text does not say that it is necessarily sinful to want to look good. However, *“the hidden person of the heart”* is much more important. Now, that might sound like good news. “Great, I don’t have to worry about my gray hairs (or lack of hair), my lack of height, or my middle-aged body. It’s what’s on the inside that counts.” But what does God see in our hearts? The picture is not pretty. Genesis 8:21 tells us, *“the imagination of man’s heart is evil from his youth.”* Jeremiah 17:9 tells us, *“The heart is deceitful above all things, And desperately wicked.”*

I think the reason why it’s such a temptation to focus on outward appearance rather than the inner person is that it’s easier. With a nice hair style, nice jewelry, nice clothing, and the right amount of makeup, people can conceal their physical flaws. And, because of something called the “halo effect,” people who are outwardly attractive are assumed to be better people—to have more inner beauty than others.

The Pharisees focused more on outward appearance than on *“the hidden person of the heart”* too. It wasn’t so much that they tried to make themselves look physically attractive, but by their outward works they tried to make themselves look more righteous than everyone else. And they did look more righteous. And because of the Pharisees’ outward righteousness, the people assumed that they had superior inner righteousness as well.

It is not necessarily sinful to want to look good. However, *“the hidden person of the heart”* is much more important.

But the Lord always gets to the heart of the matter. The outward works of the Pharisees couldn’t hide their unclean hearts from the Lord. No amount of jewelry or makeup can hide our unclean hearts from the Lord either. And so, the Lord shows His heart to us.

We see God’s heart for us in the person of Jesus—God in human flesh, Who came into this world to live a perfect life for us. Yet, He did so with *“no beauty that we should desire Him”* (Isaiah 53:2). There was nothing physically attractive about Jesus’ bleeding and dying on the cross, yet that event is the most beautiful event in history. Because our hearts are so ugly by nature, Jesus lived, died, and rose again for us to cleanse our hearts from sin and give us eternal life—so that our hearts could be filled *“with the incorruptible beauty of a gentle and quiet spirit . . . very precious in the sight of God.”*

Sarah is given as an example of one with this gentle and quiet spirit. Sarah was physically attractive (Genesis 12:11), but her true inner beauty came from her love for the Lord, her faith in His promise, and her quiet obedience to Him.

Styles and fashions change, hair becomes gray, jewelry tarnishes, and clothes wear out. But there is a beauty that lasts. We are beautiful because God has made us His own through Christ.



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Giving It Up . . .

The MC (Master of Ceremonies) is introducing the guest of honor. He tells of his background, relating also his achievements and reputation. Obviously, he expects the crowd to be informed about and appreciative of such a storied speaker. Finally, the MC brings his introduction to a climax by inviting applause and a warm welcome: “Please, let’s give it up for . . . !”

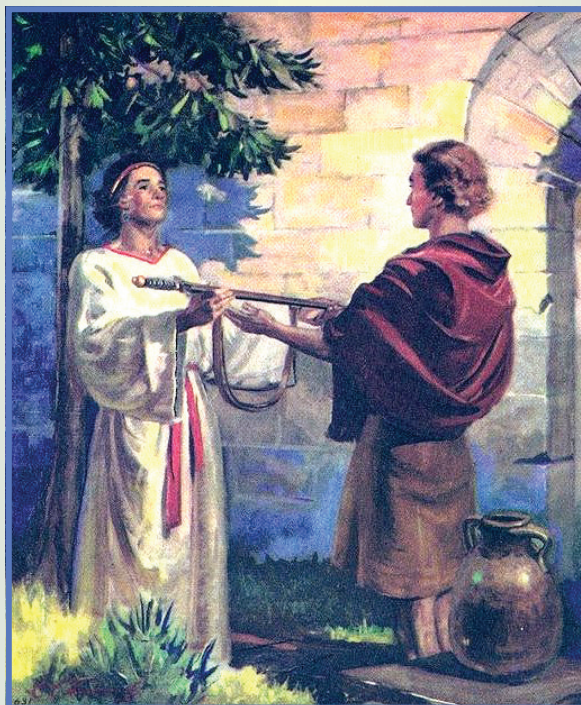
Jonathan was the son of King Saul, not an MC. He normally would have been heir to the throne of Israel, with all the perks associated with royalty. Jonathan surely knew that David was anointed to be king after Saul, and might have resented the man who would prevent him from becoming king of Israel.

Yet Jonathan did something truly remarkable, almost unbelievable. “Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.” (1 Samuel 18: 3-4 KJV) Jonathan’s action was remarkable, for he willingly and gladly gave up to David everything that attested to his own princely status. He was more interested in having David as a friend than in contesting for a throne. Jealously, pride, selfishness, status, and power—he forsook it all. He gave it all up for David.

Moreover, the covenant relationship between the two friends was surely based on respect for David and genuine brotherly love. Jonathan gave up selfish love for a selfless love that can only be present when one walks by the Spirit. He was a perfect example of that kind of grace that rejoices in the will of God and the love of a dear friend.

We might be reminded of John the Baptist. At one point John had been the man in Israel, drawing huge crowds. Yet of the Lord John said, “He must increase, but I must decrease.”

(John 3:30) John was the forerunner of the Messiah, and in introducing Jesus could well have said, “Let’s give it up for ‘The Lamb of God who takes away the sin of the world!’” (John 1:29) John’s message was one of repentance. Give up your sins and heart to Jesus, and He will give you forgiveness, spiritual life, and true righteousness. Believe in Him Who is the very Son of God and give it up for Him—your respect and thanks, your trust and love. For with such He has made a covenant of grace and friendship.



Saint Paul gave it up to the Lord to such a degree that he said, “I no longer live, but Christ lives in me.” (Galatians 2:20 NIV)

Yet by our sinful nature, humans are loath to give up our status. It’s a daily battle to give up on self-righteousness and self-love. It’s hard to let go of pet sins. Yet the Lord and His Spirit say to give it up. Give up sin and self, and rejoice to serve as a humble slave in the kingdom of God. As you do, give up all honor and glory to the Triune God Who created, redeemed, and sanctifies you.

We might as well get used to so giving it up. For in heaven we might well hear the appeal, “Saints in the Lord; Let’s give it up for the Lamb Who sits on the throne! Let’s give it up for our great Savior-God!” Saint John heard heaven resounding, “Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen.” (Revelation 7: 12) “After these things I heard a loud voice of a great multitude in heaven, saying, ‘Alleluia! Salvation and glory and honor and power belong to the Lord our God!’” (Revelation 19:1) Holy, give-it-up saints of the Lord can hardly say otherwise!



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The Two Debtors

Simon was a Pharisee who asked Jesus to dine with him one day. A woman, known to be a “sinner,” interrupted the meal. She kissed Jesus’ feet, washed them with her tears, dried them with her hair, and anointed them with fragrant oil. Simon was disturbed that Jesus allowed this “sinner” to behave in this manner; surely, a prophet would know what kind of woman this was. Jesus, knowing Simon’s thoughts, responded with the parable of the “Two Debtors.”

It was her faith—not her anointing, kissing, or washing—that had saved her. She was told to “go in peace.”

possession, her hair, to dry Jesus’ feet. She knew her very best was less than Jesus’ very least. She knew the extent and depth of her unworthiness and debt. She, like the Apostle Paul, considered herself to be the “chief of sinners” (1 Timothy 1:15), wretched and in need of deliverance. She loved much because she knew she was forgiven much. Her debt was paid in full.

Jesus forgave the woman’s sins and was quick to point out that it was her faith—not her anointing, kissing, or washing—that had

A creditor was owed 500 denarii (over one year’s wages) from one debtor and 50 denarii (over one month’s wages) from another debtor. The creditor forgave them both. Jesus asked Simon which debtor would love the creditor more. Simon rightly chose the one who was forgiven more. A misinterpretation of this parable might lead one to think that it is better to sin more so that one is forgiven more, and therefore loves more. Jesus never encourages us to sin, and His lesson for Simon and us is quite different from that misinterpretation.

Some context is helpful in understanding this parable. It was culturally courteous in Jesus’ day to greet guests to one’s home with a kiss, a foot-washing, and an anointing with fragrant oil. These were customs indicating acceptance of and respect for a guest, perhaps similar to us hugging, shaking hands, taking someone’s coat, and offering refreshments today. Simon had done nothing to welcome Jesus. The “sinner” had. But it was not Simon’s social *faux pas* that Jesus was reacting to, but rather the condition of Simon’s heart. Simon did not recognize the enormity of his debt. As a Pharisee, he was secure in his standing in life, as shown by his condescending attitude toward a woman of ill repute. He loved “little” because he felt he owed little. “Those who are well have no need of a physician.” (Matthew 9:12)

In contrast, the woman demonstrated her attitude by her heartfelt sorrow, her willingness to use her most prized

saved her. She was told to “go in peace” (Luke 7:50), to live her life as one redeemed by Jesus’ precious blood, free of the debt of sin.

Are you Simon or the “sinner”? If we are honest with ourselves, we must admit that too often we resemble Simon. We compare ourselves to those we feel are worse than we are and look down on them. We rely on our own works to make us feel better about our spiritual state. We do not welcome Jesus into our homes the way we should. We do not love much because we don’t appreciate the enormity of our sins. We are tempted to take partial credit for the gift of grace we have been given.

Let us learn from this parable to emulate the humility of the sinful woman. May God’s Spirit convict us through the Law so that we recognize the magnitude of our debt, and by the Gospel strengthen our faith to believe in the promise of redemption in Jesus, and thus hear the words of comfort—“Go in peace.”



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This series offers an overview of the chief teachings of the Christian church.

Law and Gospel: God's SOS Rescue Plan at Work

Law and Gospel. Or might we say, “Bad news; good news.” *Sinners. Saved.* “SOS (Shows our sin); SOS (Shows our Savior).” Brief and to the point, these expressions help to show that *Law* and *Gospel* are more than categories for the Bible’s two main doctrines. Law and Gospel are Scripture’s communication from God to all according to His attributes of holiness and grace, designed to express the bad news of our sin and condemnation and the good news of God’s gift of salvation and eternal life in Christ. Put together in the right order and without mixing the two, Law and Gospel comprise God’s SOS rescue plan for us and for all.

Confusing Law and Gospel is an age-old problem that has led to moralism, legalism, and other false teachings that undermine saving faith in Christ. Only the Spirit of God can lead us to use Law and Gospel properly, with a few basic points kept in mind.

Law and Gospel are both taught in the Old Testament and the New Testament. In tracing God’s Law from Genesis to Revelation, His moral law stands out, which has always applied to all people. The Ten Commandments, given first to Israel, serve well as God’s summary of what He continues to require of all people. His moral law in the Old Testament is repeated in the New Testament to inform everyone as to what they are to think, say, and do in keeping with God’s mandate that we are to “*be perfect, just as your Father in heaven is perfect.*” (Matthew 5:48)

In using God’s commands to examine their own thoughts, words, and deeds rightly, people experience the *mirror* effect of God’s Law. While His Law continues to be a *curb* against our sinful nature and a *guide* for the Christian on how to live a God-pleasing life, the mirror effect remains essential, also for believers, in God’s rescue plan of salvation. Before He brings the SOS good news that shows us our Savior, He

has to bring the SOS bad news that shows us our sin. The bad news includes the warning of Galatians 3:10: “*Cursed is everyone who does not continue in all things which are written*

in the book of the law, to do them.” Romans 3 teaches “*that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. . . . for by the law is the knowledge of sin.*” (verses 19-20)

The Spirit uses the Law’s divine judgment to alarm the sinner’s heart with the realization that he is lost, without excuse, deserving of hell, and desperately stuck, unable to escape. At that point God comes to the rescue with the SOS good news that His Son fulfilled all the Law’s demands in our place and fully paid

for all sins, with the result that they are removed from God’s sight. This good news is more than Bible history truth. The Gospel actually delivers the forgiveness of sins that all people need, along with life and salvation as God’s free gift. The Gospel, exclusively, “*is the power of God to salvation for everyone who believes*” (Romans 1:16), and such power includes the Spirit at work to create and preserve faith.

In the proper proclamation of Law and Gospel, the bad news is followed by the good news with the result that we still see ourselves as *sinners* deserving condemnation, yet *saved* entirely by the doing, dying, and rising of Christ Jesus. Thanks be to God for His SOS rescue plan at work for us and for all.

Confusing Law and Gospel is an age-old problem that has led to moralism, legalism, and other false teachings.



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NOTES FROM THE FIELD

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

Waiting

Are you someone who shows up early for church? Maybe you've been conditioned to arrive fifteen minutes early to most important events. Do you arrive at the last moment before the bell rings to begin the service? Perhaps you make it in time to find your seat while the opening hymn is still being sung. Could you imagine being thirty, forty-five, or even sixty minutes late for church?! Probably not, since you'd likely miss most, if not all, of the service. If you're a member of the late-arrival crew, I want to let you know that you are not alone, although likely for very different reasons.

If you live in East Africa, something as simple as rainfall can set back your Sunday morning trek to church anywhere from thirty minutes to an hour and a half. Even if you are wealthy enough to hire a motorbike taxi to get to church, very few operate in the rain or will risk the slippery mud road soon after it rains. Your options

are severely reduced. If you're going on foot, the mud is just as treacherous, if not more so.

Public transportation by *matatu* is very much hit or miss on a Sunday, since many of the drivers and conductors are headed to their own churches. Matatus are large, sixteen-passenger vans, though they can accommodate many more people than that when passengers are forced into every cubic centimeter. The name *matatu* comes from the Swahili for "three," since the initial fare that was charged when these buses were introduced into Kenya was three Kenyan shillings, or three pennies.

A typical Sunday morning at church in rural Kenya doesn't involve a last-minute rush. While waiting for everyone to make their way to divine service, hymns are sung, conversations are had, and prayers are offered up. After the service is over, no one is in a hurry to go anywhere. It may be time to fellowship or share tea and more lengthy conversation.



Fellowship and greetings after church.



Waiting for class to start.



Waiting on the Lord to provide for a new church.

We Americans might grow impatient, because we are eager to attend to all the additional Sunday errands and responsibilities that we need to fulfill before the new work week arrives. But such an attitude of impatience is rarely found in rural East Africa, especially on a Sunday. “There is no hurry in Africa,” the saying goes. For better or worse, nearly everyone lives up to that expression.

There is waiting involved in line at the bank, in the restaurant, the photocopy store, post office, and virtually any other public place. Most would tell you that you shouldn’t feel sorry for them. It’s during these times of waiting, delay, and slow trek or travel that bonds between family and friends are forged and fortified. You’ll notice

that almost no one there wears a watch. That gives rise to another expression that you may have heard before: “Americans have watches, but Africans have time.”

Follow the example of your brothers and sisters in this part of the world. Rather than becoming frustrated at the delays which might throw your schedule off, practice patience. Take the time to forge and fortify bonds with your family members, fellow believers, neighbors, and even strangers. While waiting, join the psalmist in saying, “*I will meditate on your precepts and fix my eyes on your ways,*” (Psalm 119:15 ESV) and, “*I wait for the LORD, my soul waits, and in his word I hope.*” (Psalm 130:5 ESV)



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WHAT'S NEW WITH YOU?

Updates from congregations around the Church of the Lutheran Confession

Zion Lutheran Church Hidewood Township, South Dakota

It might seem like a paradox. On the one hand God says of Himself in Malachi 3:6, “For I am the LORD, I do not change,” while at the same time Jeremiah speaks of how the Lord’s compassions “are new every morning.” (Lamentations 3:22-23) We don’t usually talk about something that never changes as at the same time having the quality of being new.

And yet that is exactly what all of God’s people have always experienced. We treasure the profound peace of always knowing that our Lord’s gracious undeserved love and forgiveness is forever with us, as we experience it anew with the challenges and blessings that come with each dawning day.

In the five years since we were last profiled in the pages of the *Lutheran Spokesman*, we at Zion

Clockwise from right: Zion Lutheran Church exterior; Teacher Collette Krause of Trinity Lutheran School and kindergarten graduate Tessa Krause of Zion; Zion member Arnold Johnson, still playing violin at age 101; Arnold and his wife Helen





Baptism of Charles Krause



Baptism of Charlotte Tramp

Lutheran Church in rural Hidewood Township of Deuel County, South Dakota, have experienced those new-every-morning mercies of the Lord in a number of ways.

A building such as ours, which is well over one hundred years old, needs lots of maintenance. In these recent years we were blessed to be able to hire Loren Hansen from Hecla, South Dakota, to put a new steel roof on the church and also on the steeple.

And speaking of God's blessings on old age, member Arnold Johnson turned 101 this year, and with his wife Helen celebrated their forty-first wedding anniversary!

Our congregation has not been blessed with growth in numbers from those not previously connected with Zion. But in these five years our church family has grown to include the spouses and/or relations of those who were already members—there have been seven adults who have taken instruction with the pastor, of whom four remain as current members.

God has also continued to bless Zion's families with internal growth. Five years ago we reported having five children under six years old—since then we have had nine additional baptisms, of which five of those baptized remain as current members. One visiting pastor, knowing Zion/Hidewood to be an older, rural church, arrived expecting a small group of mostly older members. You can imagine his surprise when he instead found a church whose pews were nearly full, with several young families and many children!

Through this internal growth, God has blessed us with the new

challenge of having in place formal and informal instruction for our youth. Most years several Zion children go to Trinity Lutheran in Watertown for vacation Bible school, with the exception of 2019 when there were enough children for Zion to host its own VBS! This past year also saw Zion having two Sunday School classes meeting weekly during the school year. A couple of Zion's families have also made the commitment to enroll their children in the Christian day school at Trinity Lutheran in Watertown.

We invite you to join us in praying for God's continued never-changing and ever-new blessings on our congregation!

*Great is Thy faithfulness, O God my Father;
There is no shadow of turning with Thee.
Thou changest not; Thy compassions, they fail not;
As Thou hast been, Thou forever wilt be.
Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand hath provided;
Great is Thy faithfulness, Lord, unto me!
(Lutheran Service Book, #809:1)*



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

“BREAD OF LIFE” READINGS SEPTEMBER 2023

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

Date	Hymns	Reading	Comments
September 1	TLH 196 / LSB 468	Jeremiah 15	No one can resist the just wrath of the Lord. Even so, the Lord protects and delivers those who are faithful to Him.
September 2	LSB 786	Romans 12	Every believer in Christ has received certain gifts from God. Each of us is to use his gifts for the benefit of the church.
September 4	LSB 336	Revelation 1	While in exile on the island of Patmos, John received a revelation from the Lord. John sends messages from the Lord to seven churches in Asia Minor: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.
September 5	TLH 479	Revelation 2	The believers in Ephesus have endured in the true faith, but their love has faded; the Lord encourages them to resume their acts of love. The believers in Smyrna face persecution; the Lord encourages them to be faithful unto death. The believers in Pergamum have been infiltrated by false teachers; the Lord encourages them to repent. The believers in Thyatira also have been infected with false teaching and practice; the Lord encourages them to reject falsehood and to hold to the truth.
September 6	TLH 407	Revelation 3	The believers in Sardis are lacking in good works; the Lord encourages them to repent and to wake up. The believers in Philadelphia have remained faithful in the face of false teaching; the Lord encourages them to continue in faithfulness. The believers in Laodicea are lukewarm in their works; the Lord encourages them to become rich in faith.
September 7	TLH 331 / LSB 614	Ezekiel 33	The Lord sends Ezekiel as a watchman for Israel. The Lord desires not the death of the wicked, but that the wicked repent and live. Ezekiel prophesies destruction for Jerusalem as a result of the wickedness of the people.
September 8	TLH 577 / LSB 965	Romans 13	Even as citizens of the kingdom of God, believers remain citizens also of earthly kingdoms during this life. We are to obey the governing authorities with which God has blessed us.
September 9	TLH 135 / LSB 414	Matthew 17	Jesus is transfigured in the sight of Peter, James, and John, and displays for them His glory. Jesus casts a demon out of a boy. Jesus predicts His death and resurrection.
September 11	LSB 920	1 Peter 5	Peter closes his letter with final instructions, encouragement, and greetings.
September 12	TLH 290	2 Peter 1	Peter encourages believers to demonstrate their faith in their conduct. Peter reminds his readers that he is an eyewitness of the glory of Christ, having witnessed Christ in His glory at the Transfiguration. Peter upholds the Scriptures as the true Word of God.
September 13	TLH 413 / LSB 715	2 Peter 2	Peter warns against false prophets, citing from the Old Testament Scriptures examples of the judgment of God that results for those who reject the truth.
September 14	TLH 660 / LSB 748	Genesis 50	Joseph mourns the death of his father Jacob. Before his death, Joseph reminds his brothers of the promise of the Lord to bring them into the land of Canaan. Joseph dies in Egypt.
September 15	TLH 591	Romans 14	Where the Lord has issued no command, we are free. Sometimes in matters of freedom, our preferences will differ. Sometimes a Christian who is weak in faith or in understanding will feel as though something is sinful when in fact it is not. Believers bear with one another in patience and in love.
September 16	WS 785 / LSB 725	Matthew 18	The one who is humble like a child is greatest in the kingdom of heaven. It is better to lose a hand, foot, or eye, than to be led into sin by the hand, foot, or eye. Jesus tells the parable of the lost sheep and the parable of the unforgiving servant. Jesus teaches what a believer is to do when a brother has sinned against him.
September 18	TLH 607	2 Peter 3	Peter reminds his readers that Christ will return in judgment unexpectedly even as the flood came unexpectedly. Peter closes his letter with warning and encouragement.
September 19	WS 743 / LSB 802	James 1	James encourages believers to find joy in their trials, to ask the Lord for wisdom, and to remember that all good gifts come from God. James instructs believers not only to hear the Word of God, but also to put it into practice through acts of love.
September 20	TLH 453	James 2	James warns against the sin of partiality and teaches that faith without works is dead.
September 21	TLH 621 / LSB 858	Matthew 19	Jesus teaches against divorce, explaining that Moses allowed divorce because of the hardness of heart of the Israelites. Jesus prohibits divorce except in a case of sexual immorality. Jesus welcomes the children. Jesus speaks with a rich young man who thinks he is ready to follow Jesus, but loves his earthly possessions.
September 22	TLH 597 / LSB 742	Philippians 1	Paul and Timothy greet the believers of Philippi. Paul expresses his thankfulness for the Philippians and for their support of his mission work. The Lord has used the imprisonment of Paul for the advancement of the Gospel. Even when preachers preach with sinful motives, the Lord blesses the proclamation of His Word. Whether we live or whether we die, it is to our benefit and to the glory of the Lord.
September 23	TLH 371 / LSB 563	Matthew 20	Jesus tells the parable of the laborers in the vineyard. Jesus predicts His death and resurrection. James, John, and their mother request for James and John the highest seats of honor and authority in Jesus' kingdom. Jesus gives the disciples a lesson in humility. Jesus heals two blind men.
September 25	TLH 296 / LSB 589	James 3	James encourages believers to tame their tongues because sins of the tongue can cause great harm. James teaches the way of true wisdom.
September 26	TLH 144 / LSB 421	James 4	James warns against various forms of worldliness. Believers are not to boast about the future, but are to entrust themselves to the gracious will of the Lord.
September 27	TLH 459 / LSB 779	James 5	James warns of the spiritual dangers faced by the rich. James encourages patience in suffering as we await the coming of the Lord. James encourages faithful prayer.
September 28	TLH 295 / LSB 579	Ezekiel 18	The man who lives in wickedness will die for his own sin. The man who lives by faith will be justified. Desiring the salvation of all, the Lord calls His people to repentance.
September 29	WS 763 / LSB 512	Philippians 2	Paul encourages the Philippians to live in humility and in love, following the perfect example of Christ. Paul sends Timothy and Epaphroditus to Philippi.
September 30	TLH 57 / LSB 335	Matthew 21	Jesus enters Jerusalem in triumph on Palm Sunday. Jesus drives the buyers, sellers, and money-changers out of the temple. The priests and elders demand to know by what authority Jesus is teaching and performing miracles. Since they cannot answer whether the baptism of John was from heaven or from man, Jesus declines to answer their question. Jesus tells the parable of the two sons and the parable of the tenants.

Every other month we get an update on what's been happening recently at our Immanuel Lutheran High School, College and Seminary in Eau Claire, Wisconsin.

“God With Us” For Sixty Years in Eau Claire

This fall marks the 60th year that Immanuel Lutheran College (ILC) has been located on its campus in Eau Claire. This anniversary gives us the opportunity to reflect on how gracious the Lord has been and continues to be to our synod and our school.



Hall). These building had to be converted into classrooms and dorms. Thanks to the hard work of CLC members who came from across the country to help, the campus was ready for the fall, though the conditions were far from what we are blessed with today. As Eunice Roehl writes in *Throughout All Generations*, “Excited

In 1959, Immanuel Lutheran congregation in Mankato boldly and with great faith demonstrated the importance of Christian education by establishing a high school, college, and seminary; and in 1960 the Church of the Lutheran Confession (CLC) assumed control of the school. These actions reflect how the training of young men and women, especially for the public ministry, has been a foremost emphasis from the earliest days of our synod. ILC was blessed with a strong enrollment and thus an increased need for housing, so a Planning Committee was elected to find a permanent site for the school. The Planning Committee had recommended the purchase of 20 acres adjacent to Messiah Church in Eau Claire for \$4000. The Lord, though, was preparing a solution for our synod beyond anything that had been contemplated, and His guiding hand could clearly be seen in the purchase of the Ingram estate.

In the early 1920's, the lumber baron Erskine Ingram had built an estate on the south side of Eau Claire. Later, per Erskine's will, his son Orrin donated the buildings and the seventy-five acres to the Minnesota Foundation in St. Paul, which used it as a retirement home. This venture, though, was not financially viable, and they had to sell. The Lord directed this information to Pastor Arvid Gullerud of the Messiah congregation. From the date the chairman of the Planning Committee first viewed the property on November 28, 1962, things went very quickly. The full committee met on December 3 and unanimously agreed that the synod should purchase the property. On January 9-10, 1963, a special convention was called, and the CLC purchased the Ingram estate, valued in 1963 at \$200,000, for \$85,000.

Though the property was ideal for a campus, and the Minnesota Foundation had done significant remodeling, much work was needed to be done to prepare it for the school year. At the time of purchase, the property comprised five buildings: the mansion (Ingram Hall), the annex (West Hall), a small barn (Sem House), a large barn (Northwest Hall), and the caretaker's house (Birch

students could hardly believe their eyes when they arrived in the fall. The amazement they expressed was echoed by all who ventured onto the campus. It was truly a gift from the Lord, one that would be enjoyed and appreciated for generations to come.”

This generation of students, faculty, and staff can enjoy and appreciate how the Lord has sustained our school on this campus. Two classroom buildings, Reim Hall and the Cottage, have been replaced by the Academic Center. We now have dorms for boys and girls as well as faculty houses. And we now have a gymnasium, the Commons building, and a maintenance shed. While we can surely marvel at how the Lord has materially blessed what in the world's eye is a tiny, insignificant school tucked away in the woods on the south side of Eau Claire, we can be even more thankful that He has kept and continues to preserve His Word among us, taught in its truth and purity. Indeed, no matter how the campus continues to change, or where the Lord chooses to locate us, as long as we have His Word, we have all we need.

(This article is based on information from Eunice Roehl's *Throughout All Generations: Immanuel Lutheran College 1959-2008*, Lynette Roehl's *The Erskine B. Ingram Estate 1920-63: God's Gift to Immanuel Lutheran College*, and David Lau's *Out of Necessity: A History of the Church of the Lutheran Confession*. If you are interested in tours of the historic Ingram mansion, please contact Lynette Roehl [lynette.roehl@ilc.edu].)



Dr. Daniel Schierenbeck is President of Immanuel Lutheran College in Eau Claire, Wisconsin.

ANNOUNCEMENTS



Ordination and Installation: In accord with our usage and order, Jonah Albrecht, who was called by Redemption Lutheran Church of Lynnwood, Washington, and Ascension Lutheran Church of Tacoma, Washington to be their pastor was ordained and installed on June 16, 2023. Also participating in the service were (photo, left to right) Missionary Peter Evensen and Pastors David Naumann, James Albrecht, [Jonah Albrecht], Wayne Eichstadt, and Drew Naumann.
—Pastor David Naumann

Fall 2023 West Central Pastoral Conference:
Saint Paul Lutheran Church, Bismarck, North Dakota
September 12-14

Agenda:

- Sports Gambling: A Gateway Drug?—Pastor Cory Drehle
 - Examination of Malicious Desertion—Pastor Timothy Daub
 - Why Is the 1st Commandment the Greatest?—Pastor Benjamin Libby
 - Schwan Test—Three Types of Mosaic Law—Pastor James Naumann
 - Church History: Luther's Time in the Wartburg—Pastor Paul Nolting
 - A Review of the Components of Effective Preaching—Pastor Michael Roehl
 - Church Membership and Choir Participation—Pastor Thomas Schuetze
 - The CLC and WELS Doctrinal Difference on the Identification of Error—Pastor Aaron Ude
 - New Testament Exegesis (Romans 14:1ff.)—Pastor Zachary Sippert
 - Old Testament Exegesis (essayist's choice)—Pastor Richard Kanzenbach
 - A Brief Study in Canon and Text in the New Testament—Pastor Timothy Wheaton
 - Chaplain—Pastor Delwyn Maas
 - Speaker—Pastor Paul Krause
- Submitted by Pastor Timothy Daub, Secretary



Vacation Bible School at Mount Zion Lutheran Church, Detroit, Michigan.



Valley Bible Academy Vacation Bible School at St. John's Evangelical Church in Clarkston, WA.