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LUTHERAN SPOKESMAN

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



"...That he who
by a tree once
overcame, might
likewise by a tree
be overcome..."

– Lutheran Liturgy,
Proper Preface for
the Season of Lent



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The Trees that changed the World

Trees are very important in our lives. They are lovely to look at when they begin to leaf out in the spring, when they cover the hills in the summer, and when they display their splendor in the fall. They provide shade from the heat. They help to clean the air. Perhaps most importantly, they take in carbon dioxide and give off oxygen; we need both actions to happen or we will die. If the Brazilian rain forest were removed, we would be in dire straits.

However, there are more significant trees than these.

Centuries ago, our great-grandparents came face to face with a tree and made a decision that changed everything. It was the Tree of the Knowledge of Good and Evil, and their decision was to eat of its forbidden fruit. The change that took place centers on the words of the Creator: *“Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”* (Genesis 2:16-17)

It was not the tree itself that brought chaos and catastrophe to the world; rather, it was what man did with the tree. By rejecting the will of God and eating the fruit, our primogenitors (first parents) turned the world upside down. Thereafter, instead of life, there was death; and the shadow of death spread over everything. Instead of joy, there was sorrow. Instead of health, there was sickness. Instead of ease, there was hard labor. Instead of harmony, there was strife. Instead of righteousness, there was sin. Behold the first world-changing tree.

For 4000 years after this, believers lived in hope—a hope resting upon many promises. Then, 4,033 years after creation, a tree, fashioned into the shape of a cross, was raised up on Calvary. This tree was the site of a momentous change for the sin-dead world, a reversal of what happened with the first tree. It was there that the promises were fulfilled.

As with the first tree, it was not the tree on Calvary that brought a change for the world, but what God did with that tree. On Calvary, God’s Son *“Himself bore our sins in His*

own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.” (1 Peter 2:24) Wonder of wonders, on that second tree, Jesus brought healing to this sin-sick world! *“It is finished,”* said the voice from the center tree. Finished was the work of the Suffering Servant. Finished was the onslaught of the serpent of old. The curse of the first tree was laid upon the Man on the second tree. Thus, *“Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’).”* (Galatians 3:13)

Now, in the peace of redemption, we await a third tree. *“To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.”* (Revelation 2:7) Yes indeed! There is a Tree of Life, whose fruit will be for the everlasting delight of all who “die in the Lord.” We, who by faith have tasted the “fruit” of the second tree, will eat of the Tree of Life in Paradise.

Prayer: It is truly meet, right, and salutary, that we should at all times and in all places give thanks unto You, O Lord, holy Father, almighty, everlasting God. On the tree of the cross, You gave salvation unto mankind that, from where death arose, there Life also might rise again and that he who by a tree once overcame might likewise by a tree be overcome, through Christ, our Lord; through Whom with angels and archangels and with all the company of heaven we laud and magnify Your glorious name. Amen. (TLH, page 25)



John Pfeiffer is retired from the pastoral and teaching ministry. He is a former president of Immanuel Lutheran College.

Laid To Rest

“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.” (1 Corinthians 15:3–4)

Sandwiched between Jesus’ death and resurrection is His burial. What is the significance of the burial? Any burial loudly proclaims that life is definitely over. The body is no longer able to function. Something has gone wrong. The “end of the line” has come. The body—without the soul, spirit, life-principle—is a useless, empty shell. To conceal the ugly sight and smell of the body’s decay, it is buried. The “dust” is returned to the ground whence it came—which is true of everything buried—pets, garbage, junk, rubble.

Christ was dead. Christ had given the dearest sacrifice possible to rescue us. He gave His own life into the punishment of death for our sins. To leave His body unburied in apparent defeat and in visible dishonor (it’s never an honor to be knocked down) would be to leave His body as a visible trophy of Satan. However, Jesus was buried with honor. Friends-in-the-background, Joseph of Arimathea and Nicodemus, respected members of the Jewish ruling council, wrapped His remains in fine new linen, sprinkled it with aromatic spices, and laid Him in a new tomb nearby, cut out of the rock. Even today, except in cases of necessity, it would be a disgrace to wrap the body of a loved one in a dirty, ragged cloth and place the body in a casket already fouled by prior use. He was buried with honor—not extravagance, but honor. That is still a goal for children of God today.

Did any of the friends and disciples grasp that Jesus’ body would not begin to decay? *“Nor will you allow Your Holy One to see corruption.”* (Psalm 16:10) Did any His friends grasp that in three days He would rise again? *“As Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”* (Matthew 12:40) Perhaps Mary, the sister of Martha, did. She had anointed Jesus’ feet in preparation for His burial (John 12:7); perhaps she understood that on the third day He would rise.

At any rate, Jesus was indeed dead. He was hurriedly laid to “rest”

late Friday afternoon, in preparation for the Sabbath, the Day of “Rest!” which pointed hearts to peace with God through His promised mercy.



A burial brings a sense of closure. The person is indeed dead, no longer fit to be at our side no matter how much loved. Burial also involves resignation—resignation to the fact of death, resignation to the fact that sin is the cause of death, and resignation to

the reality that no one can do anything to fix it. Except God. And He did! Jesus would rise in victory!

In humble Christian resignation, we also lay our loved ones in the grave, allowing dust to return to the dust, with the conviction of the resurrection in Christ. He has gone before us into death and burial for our sins, and to the resurrection for our victory. For us who believe in Jesus, to enter the grave’s rest means the body awaits the Great Day of Rest when soul and body reunite to enter the mansions of heaven forever!

Perhaps we can “bend” the thoughts of Johannes Brahms’ tender “Lullaby,” to reflect Christian joy and expectation at the burial of a child of God:

Lullaby and Good Night, with Christ’s beauty so bright.
With blossoms o’er head, such a blest final bed.
Tomorrow morn, if God will, and He return from the skies;
Tomorrow morn, if God will, with Christ Jesus you rise!
(Morgen früh, wenn Gott will, wirst du wieder geweckt!)



Richard Kanzenbach is pastor of Saint Luke’s Lutheran Church in Lemmon, South Dakota.

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.

Service of the Sacrament: The *Pax Domini*

“**W**here two or three are gathered in my name, there am I among them,” Jesus promises. (Matthew 18:20 ESV) Every worship service is a time of precious fellowship with brothers and sisters in the faith and with the Lord Jesus Himself. By faith we are joined to Him as branches to the vine. But Jesus doesn’t stop there. He comes to us in an even closer, visible, and tangible way. He gives us His very body and blood in, with, and under the earthly elements of bread and wine. Martin Luther wrote, “I certainly love it with all my heart, the precious, blessed Supper of my Lord Jesus Christ, in which He gives me His body and blood . . . accompanied by the exceedingly sweet and gracious words: Given for you, shed for you.” (*What Luther Says*, page 792)

The historic Christian liturgy rightfully focuses a great deal of attention on this special feast for the soul. Following the Preface, Sanctus, and Lord’s Prayer, the pastor speaks the Words of Institution to consecrate—set apart for the Lord’s use—the bread and wine. Then comes the *Pax Domini* (Latin for “the peace of the Lord”). The pastor may pick up both the chalice and the bread while saying, “The peace of the Lord be with you always!” The congregation responds by singing or speaking, “Amen.”

Such simple, yet reassuring, Gospel-filled words! On the first Easter night Jesus appeared to His frightened disciples and said, “Peace be with you.” (John 20:19) Though they had abandoned Him at His arrest in the garden, and only John was there at His crucifixion, Jesus assured them of peace. He had endured the suffering for all their sins, and now all was well between them and God. Looking ahead to their work as the Lord’s apostles, there was no cause for fear. The living

Lord would be with them always.

That peace is also ours. St. Paul assured the Corinthian believers that they need not be anxious about anything: “The peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.” (Philippians 4:7 ESV)

The peace of forgiveness is given by the Lord in the Sacrament in a way which we can see, taste, and touch. When we eat food, it becomes part of us. We take it into ourselves, where

it nourishes every cell of our body. In the Lord’s Supper we take in Jesus’ body and blood. The Lord and His peace become part of us. “It is no longer I who live, but Christ who lives in me.” (Galatians 2:20 ESV) It’s a way for us to “taste and see that the Lord is good.” (Psalm 34:8)

No matter the strife happening in the world around us, no matter how uncertain and unstable your

life, the Lord gives you His peace to see you through all the unknowns of a new year and beyond, until we join the entire Holy Christian Church in the eternal feast of His kingdom in glory. The Lord will never forsake His own. “You keep him in perfect peace whose mind is stayed on you.” (Isaiah 26:3)

The peace of the Lord be with you always! Whether it is spoken or sung, the confident response of faithful hearts is “Amen!”

**Such simple, yet reassuring,
Gospel-filled words! On the first
Easter night Jesus appeared to
His frightened disciples and said,
“Peace be with you.”**



Michael Eichstadt is pastor of Messiah Lutheran Church in Hales Corners, Wisconsin, and a past president of the CLC.

The Christian's Call to Arms

"Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God." (1 Peter 4:1-2)

Ever since sin entered the world, hatred, strife, and war have filled the pages and lives of human history, both individually and collectively. As nations pursue power and dominion over others or seek to protect their own existence, values, and interests, a vital element involves military armament and weaponry. Many a war has been won by winning the "arms race," possessing weaponry superior to that of the enemy.

As Christian soldiers marching onward in our spiritual war against our enemies, we do so "with the cross of Jesus going on before." The Apostle's opening "therefore" takes us back to the cross of Jesus, the ultimate spiritual weapon and war-outcome moment when "Christ suffered for sins, the righteous for the unrighteous, that He might bring us to God." (1 Peter 3:18) Singlehandedly descending from heaven to assume our position on the front lines of the battlefield, God's Son suffered hell and death for our sake, to atone for all our sins. Jesus "disarmed" the powers and authorities, "triumphing over them" by the cross (Colossians 2:15). Easter and Ascension are God's punctuating proclamation of Christ's victory as well as ours by faith.

As we in faith now embrace and follow our conquering Savior, we still face the residue and scars of war in our own hearts and lives. Though we are freed by Christ from the ultra-tragic guilt and punishment of sin, the Evil One still exploits sin's presence and power through our flesh and the world around us. God's children till struggle and suffer. We still face burdens and battles. We still wrestle for dominion over sin.

Yet because of Christ, not only has the war been won, the enemy defeated, and eternal victory secured; also we are guaranteed victory both in the Church's and our own personal "spiritual arms race." Our enemies never have prevailed, nor will they ever prevail, over Christ, His Word, or His Church. Never will satanic weaponry prove superior to divine weaponry. Never, even in these last days of intensive attacks, will Satan overcome those who trust in the Lord.



As Christian warriors called to mobilize, we "arm" ourselves "with the same mind(set)" of Christ (verse 1). Look to Jesus both to cleanse you from sin's guilt and power, and also to strengthen and renew you in your daily sin-battles. Draw strength and hope from Him. He Who has made you alive to God has also made you dead to sin. We who live for Christ now seek to "cease from sin" according to His Will.

The great Ephesians 6:10-17 call to arms urges us to "put on the full armor of God" that we might stand strong in the Lord and in His Word. What amazing, timeless, and effective spiritual weaponry is ours, both to save us and secure us forever. Consider how military weaponry and strategy have evolved since Old Testament times, since Ephesians, since the middle ages, since World War I and II, and even recently—weapons now are so much more sophisticated, powerful, and dangerous. Yet none of that nor even Satan's war machine's mightiest and craftiest "fiery darts" are ever a match for the weaponry of God's Word. From David's slingshot to Jericho's trumpets to Gideon's troop reduction to Jerusalem's angel deliverer against Sennacherib and many more, it is clear where the Source of those underdog believers' victories rested. Indeed, "one little Word can fell him"—then and now and always!

A Christian's call to arms is nothing less than a call to trust in the strong arm of the Lord—for salvation, for strength, for safety, for security. "O sing unto the Lord a new song! For He has done marvelous things; His right hand and His holy arm have gained Him the victory!" (Psalm 98:1)



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God's Consuming Fire in Christ

In a modern society like ours, the use of fire is not what it used to be. In fact, there's more of a tendency to protect ourselves from its harmful effects with smoke alarms, fire extinguishers, and 911 calls to the local fire department. In ancient Israel, however, fire was a daily source of heat, light, baking, and cooking. It even had a religious use at the altar of the Tabernacle and the Temple in Jerusalem. Especially with the whole burnt offerings of Leviticus 1, God was revealing the sobering, saving truth of His holy Law and His Gospel promises in a way that engaged the eyes, the hands, and even the nose of all the worshipers involved.

Long before the whole burnt offerings were commanded in Leviticus, the Lord sent fire and brimstone

in consuming judgment on the wicked cities of Sodom and Gomorrah. That event helps illustrate the principle at work in Isaiah 66:15-16: "For behold, the LORD will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword the LORD will judge all flesh." The same connection of God's judgment and unrestrained fire can be found in New Testament passages referring to the Lord as "a consuming fire" (Hebrews 12:29), Who confines His enemies eternally in the "lake of fire." (Revelation 20:14-15)

It's no surprise, then, that fire was such a definitive feature of the burnt offerings described in Leviticus 1. Not only was the animal to be without blemish and offered in place of the person who sinned against God; it was to be completely consumed by fire on the altar. The entire ritual was a powerful picture of the holy Lamb of God Whose atoning blood would be offered at the altar of the cross in the place of all sinners and for the forgiveness of all sins. As for the burning fire itself, this part of the burnt offering portrays the divine truth that the wrath of God's judgment would fall on the innocent One sacrificed instead of the guilty one who had incurred God's wrath.

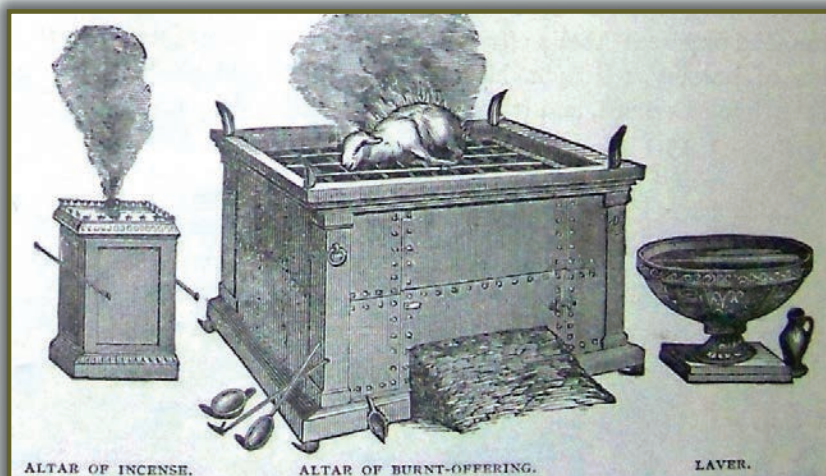
Actual fire was not included in the Good Friday sacrifice of Jesus. Nevertheless, though His body was not burned, He would experience something far worse: the full suffering of God's wrath poured upon Him. In Gethsemane He even prayed about it earnestly with the "cup" metaphor of Matthew 26:36-42. At an earlier time, He spoke of His looming sacrifice on the cross as "fire" and "baptism" in Luke 12:49-

50: "I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished!"

As one commentator put it, "Like the whole burnt offering . . . so frequent in the Old Testament, Jesus is to be offered up for the sin of the world, as the fire of the Father's wrath is laid on him."

(A. Just, Jr., *Concordia Commentary: Luke*, page 524)

The Israelite worshiper certainly got his hands dirty and bloody when he prepared the animal as directed. Then with the priest performing the rest, he saw the sacrificial blood applied at the altar and the slaughtered animal placed on the fire. As he watched it burn up, the smoke and the smell would bring the ritual to an end as a "sweet aroma to the LORD." (Leviticus 1:9, 13, 17) The dispensing of God's judgment was not to the extent of the scene yet to come. Jesus would absorb for all people God's complete judgment for all sin so that with the Father's justice fully met, His Son could be raised from the dead. Thus, God's consuming fire in the form of Christ crucified has become God's forgiveness in the form of Christ risen forever, the only "Lamb of God who takes away the sin of the world." (John 1:29)



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The Hidden Treasure

“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.”
(Matthew 13:44 ESV)

Even in things secular, quantity of words is a poor indicator of quality of message. The speech that preceded Lincoln’s Gettysburg Address was delivered by a noted orator of the day named Edward Everett, who spoke for two hours. In a letter to Lincoln, Everett later wrote, “I wish that I could flatter myself that I had come as near to the central idea of the occasion in two hours as you did in two minutes.”

So also, it would be a mistake to judge either the depth or the value of Jesus’ Parable of the Hidden Treasure on the basis of word count. The entire parable is communicated in just thirty-four English words, even fewer in its original Greek, yet the message is profound. It ought not surprise us that the same God responsible for the compression of carbon into diamonds is able to compact human words into the priceless gems of truth that fill the pages of our Bibles.

Note first that Jesus did not here tell us what the kingdom of heaven *should* be like; he told us what it is like. Therefore, if the kingdom of heaven in the individual heart does not appear as here described, the failure lies with the individual, not the kingdom—in which case it is time to repent and amend. This is the mirror of the Law in the parable.

Yet it is the Gospel that always predominates in the teachings of the One Who did not come to condemn, but to save. The “kingdom of heaven” is the rulership of the God of heaven in the heart of man. Once God establishes that rulership, all else is pushed aside as inferior, nonessential, and therefore expendable. That treasure fills the heart and directs the Christian’s thoughts and actions. Who, having *found* such a treasure, would be distracted by the inanities of life while personal *possession* of the great treasure remains uncertain?



Once possessed, it remains that greatest of all treasures.

Some spend their lives searching for this priceless truth. These “searchers” are addressed by Jesus in the parables that follow. Here we are told of a man who stumbles upon what he in no way sought, as the Gentiles who heard the message of Paul, and the Samaritan woman

who went to the well for water and found living water. Recall how she then “left her water jar” (John 4:28 ESV), for she had found her treasure and could not be distracted.

The heart of the man in the parable is filled with joy because, though in no way looking, he has found something of incalculable value that was earned by another. Once found, the finder’s greatest fear is the loss of this treasure, so he hides it until he can secure it as his own. Yet note that he does not attempt to buy the treasure, for he cannot. He seeks to make his own the field in which it is found. The “field” in which the hidden treasure is found is the Word of God. To most it is just another book. To Christians it is infinitely more, for there our priceless treasure has been revealed to us—forgiveness of sins and eternal life earned for us by our Savior Jesus. That treasure is also now yours. Allow the joy of the discovery of your great treasure, and your ownership thereof, to fill your heart and to prioritize every aspect of your walk of life.



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

In this series we are reprinting Spokesman articles by early leaders in the CLC. Pastor James Albrecht is the curator of the series. Rev. Egbert Schaller (1904-1971) was pastor at Faith Lutheran Church in Nicollet, Minnesota, and later became a professor of Greek and Hebrew at Immanuel Lutheran College. This article is from the Lutheran Spokesman of April, 1961. Scripture quotations are from the King James Version.



Rev. Egbert Schaller
(1904-1971)

A Perilous Partnership

“**J**ehoshaphat made ships . . . to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber.” (1 Kings 22:48)

At the shipyards in Eziongeber, near Eloth on the Red Sea, you might have seen a big project in the making. It was an ambitious plan that had been launched—of the sort to which men might aspire when they are moved by the memory of their great forefathers and seek to follow in their footsteps.

But this venture was taken without the blessings that God bestows on the truly great and must often withhold from their imitators.

Those shipyards had been erected by Solomon in the heyday of his glory. In the days of his youth and strength, when his heart was not yet drawn away from his God, he had laid keels for a whole fleet of ocean-going vessels which he sent to far-off places in search of treasure. The flotilla had returned with strange tales of distant Ophir and with a vast cargo of its gold. For the hand of God was with Solomon in all that he did.

Now once again the dry-docks at Eziongeber were bustling with workmen as the building of a new fleet neared completion. But the mighty men involved in this construction were not Solomon's. Ahaziah was king of Israel as another son of Ahab, Jehoshaphat, was king of Judah. They had embarked together upon a plan that should bring them fortune, if not fame. Solomon did it; why not we? They were going to re-enact the feat of David's great son and successor. From the rich mines of Ophir gold would come by their ships to illumine the land of the Jews with its soft and mellow glow. They had visions of a glory that had not been seen in Canaan since the decline of the nation that was named God's people but had departed from His Word in so large a measure.

The ships hardly managed to get their keels wet before they were

turned into kindling. There is a touch of irony in the words of the holy writer. “*They went not.*” The means by which the destruction was caused is not expressly mentioned; but we may safely assume that the ships were piled on the rocks by tremendous storms.

Yes, the lesson is simple. But many have been the shipwrecks and bitter disappointments of those who turned their hearts from its truth. Inevitable disaster—that is the epitaph written over many a broken dream of achievement. In any enterprise, it is not we, but the quality of our associations that determines success or failure, especially for people like Jehoshaphat who, themselves God-fearing, want to serve the Lord and aspire to glory for His sake. Alas, sometimes they cannot accept the plain truth that no undertaking, be it ever so promising and worthwhile in itself, and honestly endowed with good intentions, can succeed when the blessing of God does not abide upon it. And God commits Himself to no venture, indeed to no aspiration, which for its attainment requires unequal yoking of the godly and the ungodly, a union of darkness and light. Collaboration between truth and error never glorifies the Gospel and never builds or edifies the Church; it helps no one but the errorist, and him only to his downfall. Jehoshaphat and God could indeed have brought gold from Ophir; Jehoshaphat and Ahaziah never. Christian ships of achievement do not sail without God in sole partnership.

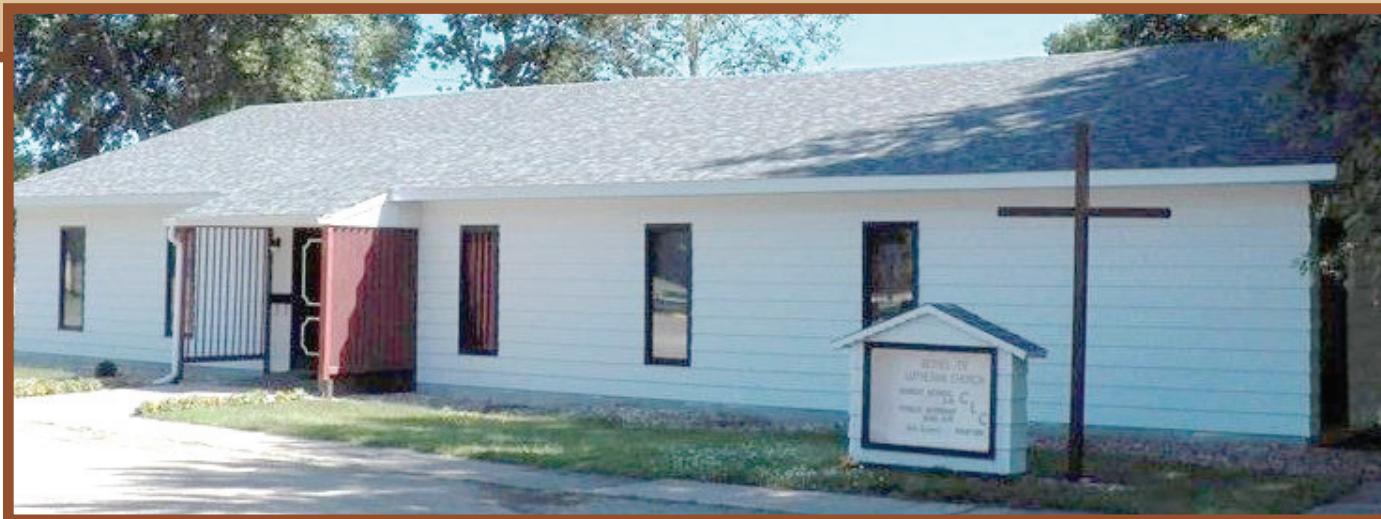
Jehoshaphat, after sitting crushed upon the shore covered with the litter of his shattered ships, arose and returned home a better ruler of God's nation. At long last he had come to see that there is no future in a sinful union. Someone once wisely wrote that disappointments are like a sieve. Through its holes the base and worthless motives fall and leave the precious grains of faith to be preserved. Something better than the gold of Ophir then remains to glorify God and enrich heart and life.

WHAT'S NEW WITH YOU?

Updates from congregations around the Church of the Lutheran Confession

Bethel Lutheran Church

Morris, Minnesota



Over the past few years, Bethel has received several “new” things. The first of our novelties was a facelift: we renovated our fellowship hall, put a new ceiling in the sanctuary, and resurfaced the parking lot. Not only does the building now look more pleasing to the eye, but we also have high-speed internet and a wireless

adapter for our projector. (Thank you, God!)

Like many other congregations, when the COVID-19 pandemic hit, it forced us to use the internet for communicating with newly home-bound members. Thus, an email group was created. This has now evolved to a



Some members of Bethel Lutheran Church



Some of the congregation's children at Christmas

“Bethel News” group, which sends our announcements the day before worship, so that the bulletin and worshippers can focus on God’s Word.

In December of 2020, Bethel received a new pastor. Pastor Johnathan Schnose had spent nearly twenty years as a WELS pastor, so much of the CLC was new to him; for instance, how certain words are used, what resources are available, and so forth.

One issue had to do with Bible translations. Like many in his former fellowship, Pastor Schnose had been using the Holman Christian Standard Bible (HCSB, which became the Evangelical Heritage Version), “until the Wartburg Project was finished.” Bethel had been using the New King James Version (NKJV). Eventually the congregation decided to start using the Evangelical Standard Version (ESV), and to take advantage of some of the associated Lutheran resources available online. This was new to all of us.



Some members of Bethel with their pastor (center)

Now, every Sunday, we have a unified theme (the Introit, Gradual, Collect, Lessons, Verse of the Day, Hymn of the Day, and the Prayer of the Church all match); and we have a Cantor who leads the church in chanting the Psalm. We find worship quite enriching.

With the ESV resources also comes an affordable music license. Thus, we are now able to stream (legally) our services. This brought one prospect to our church—but, alas, she did not complete her classes to become a member.



One final thing for which we are thankful—a new generation! Over the past six years, Bethel has had quite a few Baptisms. I’ve had two every year since I came here! When teaching children the truths of God’s Word, we bring out treasures old as well as treasures new. And sometimes, when the children express their Spirit-given faith, we learn new ways of seeing the same long-established truth. For this, God be praised.



Johnathan Schnose is pastor of Bethel Lutheran Church in Morris, Minnesota.

NOTES FROM THE FIELD

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

A MAN'S HEART PLANS HIS WAY, BUT THE LORD DIRECTS HIS STEPS

(Proverbs 16:9)

In our foreign mission work we see clearly that the Lord directs us. Each night we can't help but give thanks to our God for the opportunities He has laid before us to share our faith overseas. *"I know your works. Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my Word and have not denied my name."* (Revelation 3:8 ESV)



Choir of the Etago congregation

Think of how the work began in Etago, Kenya. In 1984 we learned that a Mrs. Kemunto of Kenya had corresponded with CLC President Daniel Fleischer and pleaded with us to work with her and her people to spread the Gospel in Kenya. This did not come to fruition, though there was correspondence with her.

In 1985 another opportunity arose with the Mission Board corresponding with Rev. and Mrs. Osaka of Kenya. Pastor H. C. Duehlmeier carried on the correspondence until the Osakas stopped corresponding. Well, *"weeping may endure for a night, but joy comes in the morning."* (Psalm 30:5) Further contacts arose, such as with Pastor Maweu. But that did not pan out. But then we hit pay dirt in the tea-laden hill country of Kisii, Kenya. A committee from a group in Etago began to correspond with us.

"There are many plans in a man's heart, nevertheless the LORD's counsel—that will stand." (Proverbs 19:21) It is truly fascinating how the Lord works in mysterious ways. A group of Seventh Day Adventists and Roman Catholics were looking for a new church in their area of Kisii at Etago. The chairman of this committee of twenty was Ombasa. Ombasa had homes both in Etago and also at Narok, in the Great Rift Valley, through which many tourists traveled to see the abundant wildlife. Ombasa would ask the tourists about a church he could attend. Someone, we do

not know who it was, suggested he check out the CLC. This was the contact that led to a meeting on the side of a hill at Etago, where my wife and I met with about 125 people. This contact would eventually culminate in the Kenyan Church of the Lutheran Confession (KCLC).

I distributed a lot of printed material I brought from Nigeria, and subsequently more was sent. Covering our differences with the

Catholics and Adventists, I also answered many questions. One man asked whether we would build hospitals, and other services. It should be assumed that poor people would expect us to supply other things also. I supplied Bibles, catechisms and devotional books. One man stood up in that pasture and said that what they needed was the pure preaching of the Word of God. A number of them agreed with this. I paid more visits and taught the Word. They then sent a formal letter of request for fellowship.

This new group held their first worship service on June 18, 2000, with thirty-two adults and twenty-four children in attendance. Pastor Enosh now leads them in the Word.

We in the CLC have but little power, being such a small Lutheran synod. Before us, though, our God has always set open doors, and He continues to do so. His purpose is accomplished as He directs our steps.



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.

“BREAD OF LIFE” READINGS MARCH 2024

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

Date	Hymns	Reading	Comments
March 1	TLH 287/LSB 581	Exodus 20	The Lord gives the Ten Commandments through Moses. The Lord gives additional laws regarding false gods and altars for sacrifice.
March 2	TLH 134/LSB 394	John 2	Jesus performs His first miracle at Cana in Galilee. Jesus drives the sellers and the money-changers out of His temple.
March 4	TLH 126/LSB 396	Numbers 1	The Lord commands a census of the men of Israel who are able to fight, in preparation for the conquest of the land of Canaan. The Levite men are exempted from the census; they are to care for the tabernacle.
March 5	TLH 145/LSB 423	Numbers 2	The Lord gives Moses and Aaron specific commands regarding how they are to arrange the camp of Israel.
March 6	TLH 220	Numbers 3	The sons of Aaron serve as priests. The Lord prescribes various responsibilities to the Levites. Moses collects the redemption price for the firstborn males of Israel.
March 7	LSB 602	Ephesians 1	Paul greets the believers in Ephesus, reminding them of the spiritual blessings that they have received through Jesus Christ. Paul gives thanks to the Lord for the faith of the Ephesian believers.
March 8	TLH 389/LSB 567	Ephesians 2	Paul reminds the Ephesians of their original sinful condition and of the salvation and regeneration that they have received by grace through faith. Paul reminds the Ephesians of the oneness that all believers in Christ share, whether Jew or Gentile.
March 9	TLH 245/LSB 571	John 3	Jesus teaches Nicodemus about regeneration. John the Baptist proclaims Jesus as the Christ.
March 11	TLH 566	Jeremiah 29	Jeremiah sends a letter to the Judeans who are exiled in Babylon. Through this letter the Lord encourages them to settle in Babylon and to raise families there. The Lord promises to return the people to their land after seventy years. At the same time false prophets, such as Shemaiah, proclaim lies to the people.
March 12	TLH 62/LSB 357	Jeremiah 30	The Lord promises to restore Israel and Judah, returning them to their land.
March 13	TLH 19/LSB 819	Jeremiah 31	The Lord continues to promise restoration for His people. The Lord promises to establish a new covenant with His people.
March 14	TLH 87/LSB 387	Jeremiah 32	During the Babylonian siege of Jerusalem, the Lord instructs Jeremiah to purchase a field, as a sign that He will restore His people to their land. Again the Lord promises to establish an everlasting covenant with His people.
March 15	TLH 645/LSB 359	Jeremiah 33	The Lord continues to promise restoration for His people, culminating in the raising up of a righteous Branch for David. We have seen through these last several chapters of Jeremiah how the Lord combines His promise to return Israel and Judah to their land with His promise to send the Messiah, who will accomplish salvation for the world.
March 16	TLH 627	Mark 10	In response to a question from the Pharisees, Jesus teaches about divorce. Jesus welcomes the children and blesses them. Jesus preaches the law to a rich man. Jesus predicts his death and resurrection. James and John request positions of authority in Jesus' kingdom. Jesus heals blind Bartimaeus.
March 18	TLH 153/LSB 451	Mark 12	Jesus tells the parable of the tenants to the chief priests, the scribes, and the elders. Jesus gives the perfect answer to a trick question regarding paying Roman taxes. Jesus corrects the Sadducees regarding the resurrection. Jesus summarizes the entire law in one word, "love." Jesus asks how the son of David can be the Lord of David. Jesus warns against the hypocrisy of the scribes. A poor widow gives a generous offering.
March 19	TLH 604	Mark 13	Jesus prophesies the destruction of the temple and gives signs of the end of the world. Jesus describes His return in glory for judgment. Since no one knows when Jesus will return, Jesus urges His disciples to be prepared at all times.
March 20	TLH 159/LSB 436	Mark 14	The chief priests and the scribes plot to kill Jesus. Jesus is anointed with costly ointment at Bethany. Judas plots with the chief priests to betray Jesus in exchange for money. While celebrating the Passover with His disciples, Jesus institutes the Lord's Supper. Jesus tells Peter that Peter will deny Him three times. Jesus prays in Gethsemane. Jesus is betrayed and arrested. Jesus stands trial before the Sanhedrin. Peter denies Jesus three times.
March 21	LSB 430	Mark 15	Pilate questions Jesus. At the insistence of the crowd, Pilate releases Barabbas instead of Jesus, and sentences Jesus to crucifixion.
March 22	LSB 837	John 12	Mary anoints Jesus at Bethany. The chief priests plot to kill Lazarus in addition to Jesus. Jesus enters Jerusalem in humble triumph. A group of Greeks wishes to see Jesus. Jesus proclaims that He must be lifted up. Though many people continue in unbelief, Jesus come to provide eternal life for all people.
March 23	LSB 446	John 13	On the night of His betrayal, Jesus washes the feet of His disciples. Jesus tells the disciples that one of them, Judas, will betray Him. Jesus commands the disciples to love one another as He has loved them. Jesus tells Peter that Peter will deny Him three times.
March 25	TLH 282	Genesis 2	After telling how God rested from His work of creation on the seventh day, Moses returns to the sixth day and explains in more detail how God created man, woman, and the blessing of marriage.
March 26	LSB 569	Genesis 3	In the form of a serpent, Satan tempts Adam and Eve to sin. Adam and Eve sin and in so doing bring curses on mankind and on the natural world. The Lord drives Adam and Eve out from the Garden of Eden so that they cannot eat from the Tree of life. Despite rebellion of man against his Creator, the Lord promises that the Seed (or offspring) of the woman will bruise the head of the serpent, Satan.
March 27	TLH 158/LSB 433	Genesis 4	In faith Abel offers a sacrifice that is pleasing to the Lord. The sacrifice of Cain is not pleasing to the Lord. Therefore Cain murders Abel, his brother. The Lord curses Cain, and Cain settles in the land of Nod, east of Eden. The descendants of Cain grow increasingly wicked. The Lord blesses Adam and Eve with another son, Seth, and a grandson, Enosh.
March 28	TLH 369/LSB 562	Genesis 5	Moses records the genealogy of mankind from Adam to the sons of Noah.
March 29	TLH 372/LSB 746	Genesis 6	As mankind grows increasingly wicked, the Lord resolves to remove mankind and the animals from the earth. The Lord commands Noah to build an ark in which Noah, his sons, their wives, and a male and a female of every kind of animal will survive the great flood.
March 30	TLH 198/LSB 480	Mark 16	Jesus rises from the dead! Jesus appears to Mary Magdalene and to the two disciples walking in the country. Jesus appears to the eleven disciples and commissions them to proclaim the Gospel to the world. Jesus ascends into heaven and is seated at the right hand of God.

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.

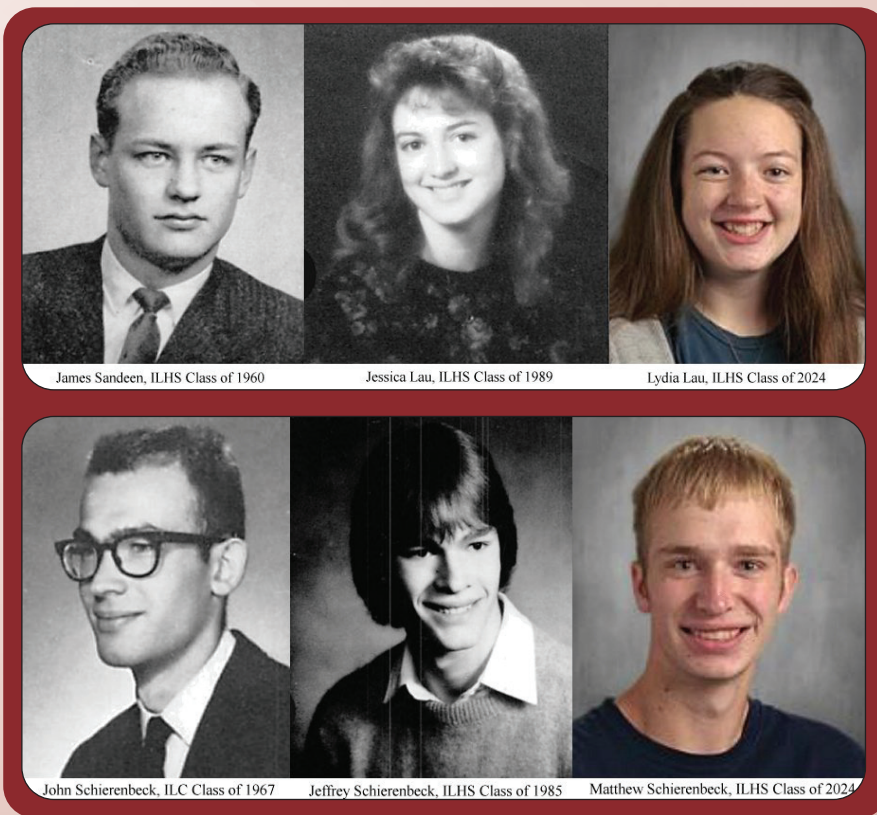
From Generation to Generation

“One generation will praise your deeds to another, and they will declare your mighty acts. I will contemplate the glorious splendor of your majesty and the accounts of your wonderful works. Then they will speak about the power of your awesome works, and I will tell about your great deeds. They will pour forth the memory of your abundant goodness and sing loudly about your righteousness.” (Psalm 145:4-7 EHV)

The above passage is a prayer of recognition of God’s blessings of the past, and of hope for future blessings from Him. All Christians recognize the kindness and majesty of God in their lives. It is knowledge of that greatness of God that parents want to share with their children. Such sharing begins at home and can continue in a number of ways, one of which is pursuing a Christian education for their children.

The existence of our CLC schools bears witness to the importance Christians place on a Christ-centered education. Such schools include K-8 Christian day schools throughout the CLC, Immanuel High School in Mankato, Minnesota, and Immanuel Lutheran High School, College, and Seminary (ILC) in Eau Claire, Wisconsin,

“Then we your people, the flock of your pasture, will praise you forever. From generation to generation we will recount your praise.” (Psalm 97:13 EHV)



Below is a demonstration of God’s precepts in action over the last sixty years, as we see how former generations have valued the Christ-centered education they received at ILC by sending present generations of young people to learn to “contemplate the glorious splendor of your majesty and the accounts of your wonderful works.”

Of the present student body, seventy students are third-generation students at Immanuel. A few of

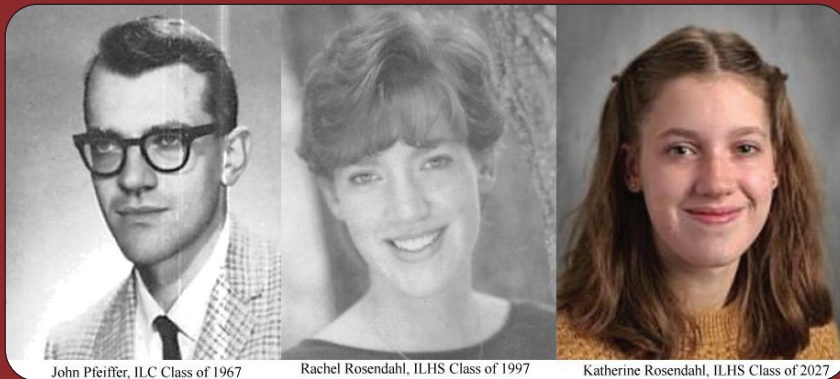
those are pictured in the accompanying photos. In some cases, both sets of parents and both sets of grandparents were also students at Immanuel. There are twenty current students whose parent, or parents in many cases, attended Immanuel, making them second generation ILC students. There are forty-two students who are first-generation Immanuel students. Next year, Lord willing, we may have the first fourth-generation Immanuel student!

It is also interesting to note that fifty-four sets of parents or grandparents of present Immanuel students married people

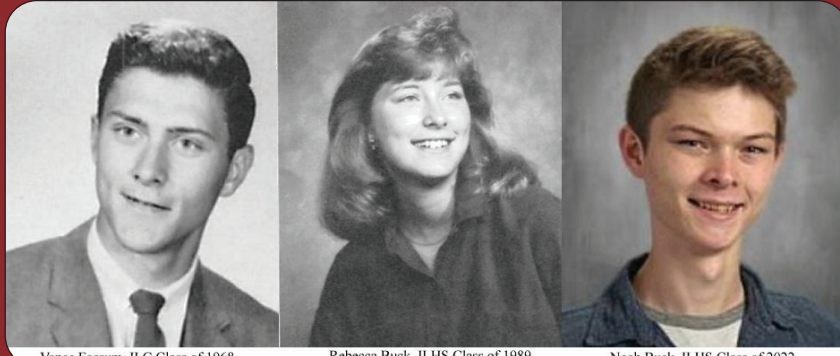
they met at ILC, another blessing from God. The trend of finding a God-fearing spouse at Immanuel is continuing today as three of our present collegians are married or engaged to schoolmates. Of our current faculty and staff, twelve married ILC schoolmates. Only the Lord knows whether any of the rest of our present student body will find a soul mate here at Immanuel.

Long-time CLC members will of course recognize many of the last names that recur frequently at Immanuel, names like Barthels and Bernthal, Gurgel and Gullerud, Schaller and Schierenbeck, Radichel and Reim. But perhaps even more important are the many first-generation students who are looking to establish a future legacy at Immanuel, with names like Joers and Johnson, Freberg and Havemeier, Daub and Willitz, Blank and Vieth. For them, too, attendance here brings the rich blessings of Immanuel, "God with us."

In addition to His directives to parents, the Lord has this counsel for the young people themselves: "Listen, my son, accept what I say, and the years of your life will be many. I guide you



John Pfeiffer, ILC Class of 1967 Rachel Rosendahl, ILHS Class of 1997 Katherine Rosendahl, ILHS Class of 2027



Vance Fossum, ILC Class of 1968 Rebecca Buck, ILHS Class of 1989 Noah Buck, ILHS Class of 2022



Mark Bernthal, ILS Class of 1976 Neil Bernthal, ILHS Class of 1997 Ella Bernthal, ILHS Class of 2024



Walter Schaller, ILS Class of 1968 Caleb Schaller, ILHS Class of 1997 Carmen Schaller, ILHS Class of 2026

in the way of wisdom and lead you along straight paths. When you walk, your steps will not be hampered; when you run, you will not stumble. Hold on to instruction, do not let it go; guard it well, for it is your life. (Proverbs 4:10-27 NIV)

Our prayer is that our students may value the greatness of our God, and share His mighty acts with future generations. In addition to praising God for preserving an emphasis on Christian education throughout multiple generations, we pray that we may continue to reach new generations of students who will receive the blessings and benefits of an education centered in God's Word.

"For the LORD is good and his love endures forever; his faithfulness continues through all generations." (Psalm 100:5 NIV)



Ross Roehl is a professor at Immanuel Lutheran College in Eau Claire, Wisconsin.

ANNOUNCEMENTS

ILC Dorm Supervisors: After serving as dorm supervisors, both Paul and Courtney Agenten plan on resigning at the end of this academic year. We thank them both for their faithful service to the Lord and for being such positive role models to our dorm students. ILC is accepting applicants for these two positions to begin the 2024-25 year, an adult male for the boys' dorm and an adult female for the girls' dorm. These roles are vital to our campus, given how they provide spiritual counsel and a fatherly or motherly role to those students who are living away from home. Those who are CLC members in good standing and are able and willing to fill this position may contact ILC President Daniel Schierenbeck (dan.schierenbeck@ilc.edu/660.864.9231) for more information about the responsibilities and compensation for this position. An application is available online at ilc.edu > Forms and Applications > ILC Employment Application. Review of applications begins April 1.
—Pastor John Hein, Chairman, ILC Board of Regents

Volunteers Needed at ILC. With Professor Mark Kranz retiring and moving out at the end of the school year and, Lord willing, our new professor moving in this summer, ILC is planning to do a considerable amount of renovation in a short amount of time at 505 Ingram Drive. To facilitate these renovations, we would especially welcome volunteers with skills in the following areas: general carpentry, wall framing, window installation, trim work, concrete cutting, flooring installation, electrical, and plumbing. Help with demo, clean up, and painting would also be welcome. We would like to complete much of the work from June 1 to July 1. If you are able to help, please contact Paul Heinze (paul.heinze@ilc.edu or 715-456-7194) before April 15. After that date, we will need to begin hiring local contractors to complete tasks that we are not able to do on our own. Thank you for considering using your time and God-given talents in this work for our synod.
—Professor Daniel Schierenbeck, President, Immanuel Lutheran College

Call for Nominations: Nominations to fill synodical offices can be made by CLC pastors, professors, male teachers, and voting members of CLC congregations any time through March 31, 2024. Nomination forms are available on our clclutheran.org website.
—Pastor Paul Nolting, CLC Moderator



Installation. In accord with our usage and order, Neal Radichel, who was called by Messiah Lutheran Church of Eau Claire, Wisconsin, to be their third full-time pastor, was installed on the weekend of December 31, 2023. A number of pastors, professors, and emeriti participated in the laying on of hands. Pictured in the photo above is Messiah's current ministry team, (l to r) Pastor Paul Tiefel II, Pastor Neal Radichel, Pastor Caleb Schaller; and Chaplain Mark Bernthal.
—Pastor Caleb Schaller



Attendees at the pastoral conference of the Tanzanian Church of the Lutheran Confession held in January