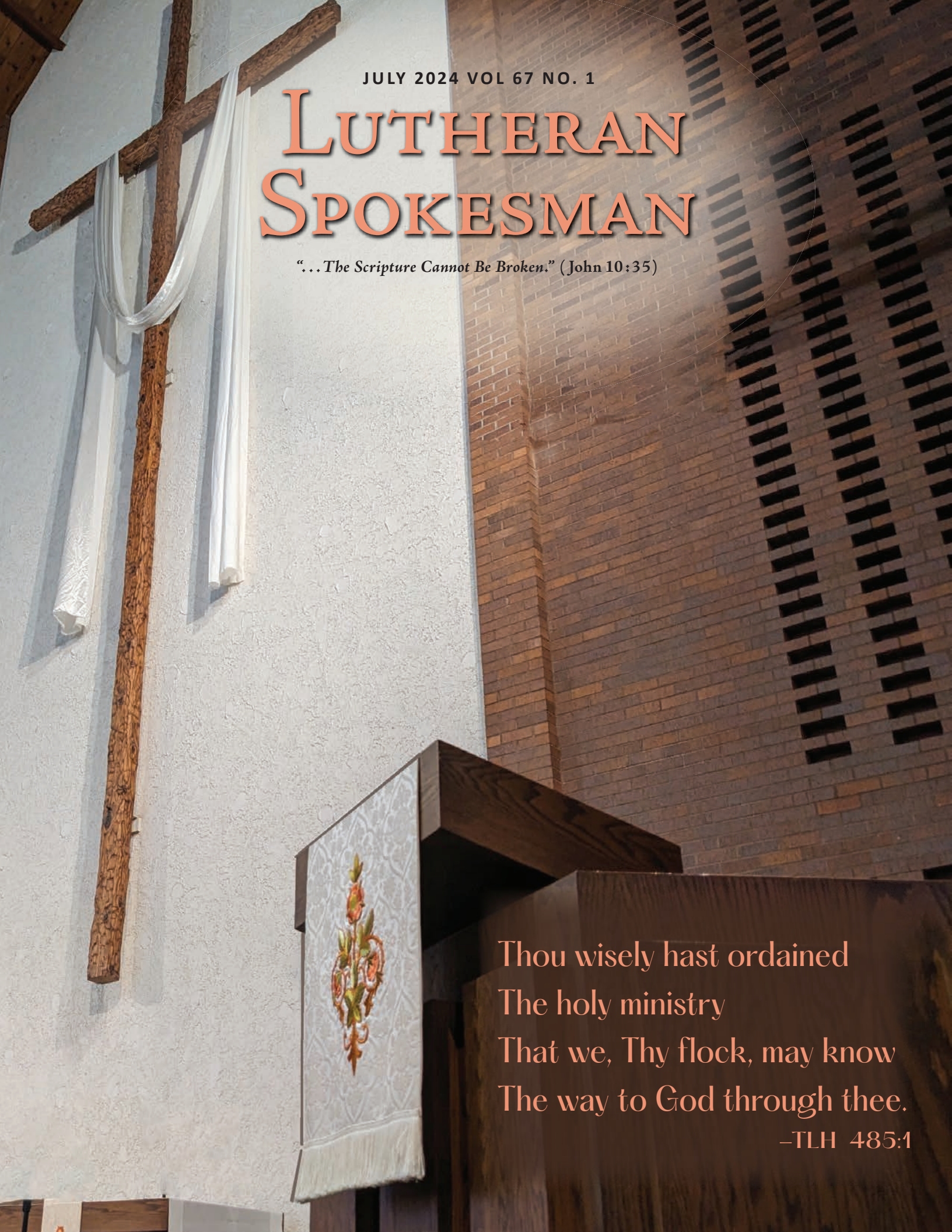


JULY 2024 VOL 67 NO. 1

# LUTHERAN SPOKESMAN

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



Thou wisely hast ordained  
The holy ministry  
That we, Thy flock, may know  
The way to God through thee.

-TLH 485:1





**IN THIS ISSUE JULY 2024**

**COVER STORY - THE PUBLIC MINISTRY**

Can You Handle the Public Ministry? ..... 3

**DEVOTION - THE DIVINE CALL**

The Holy Spirit Calls through the Church ..... 4

**OUR LITURGICAL LEGACY**

Service of the Sacrament: The Thanksgiving ..... 5

**STUDIES IN THE NEW TESTAMENT**

In Suffering for Christ, Glorify God ..... 6

**GEMS FROM THE OLD TESTAMENT**

Christian Witnessing, Old Testament Style ..... 7

**THE PARABLES OF OUR LORD**

The Laborers in the Vineyard ..... 8

**VOICES FROM THE PAST-GILBERT SYDOW**

Provoke Not Your Children ..... 9

**WHAT'S NEW WITH YOU?**

Gethsemane Lutheran Church–Saginaw, Michigan.... 10-11

**NOTES FROM THE FIELD**

Saved by Grace–A Message of Hope and Salvation.... 12

**BREAD OF LIFE READINGS, JULY 2024..... 13**

**ILC NEWSLETTER**

Meet Our New ILC Professor–Matthew Thurow ... 14-15

**SEEN IN PASSING / ANNOUNCEMENTS..... 16**

The Lutheran Spokesman (USPS 825580) (ISSN 00247537) is published monthly by the Church of the Lutheran Confession, 501 Grover Road, Eau Claire, WI 54701, and is an official organ of the Church of the Lutheran Confession (CLC). Website address: www.clclutheran.org

Periodicals postage paid at Eau Claire, WI and additional mailing offices.

POSTMASTER: Send address changes (Form 3579) to Lutheran Spokesman, 501 Grover Road, Eau Claire, WI 54701-7134

Editor: Paul Naumann, 3732 Claymore Lane, Eau Claire, WI, 54701, E-mail to paul.naumann@ilc.edu; Assistant Editor: Craig Owings; Art Director, art direction & graphic design by Pipestone Publishing Co.; Proofreaders: Vance Fossum and Paula Naumann; Staff: James Albrecht, David Bernthal, Timothy Daub, Michael Eichstadt, Wayne Eichstadt, David Fuerstenau, Mark Gullerud, Richard Kanzenbach, John Klatt, Joseph Lau, Delwyn Maas, Karl Olmanson, John Pfeiffer, Nathan Pfeiffer, David Reim, Peter Reim, Sam Rodebaugh, Michael Roehl, Robert Sauer, David Schierenbeck, Chad Seybt, Steven Sippert, Mark Weis.

Material submitted for publication should be sent to Editor Paul Naumann three months before date of publication. Announcements and other short notices should also be sent to Editor Naumann.

Business Manager: Steve Lentz, 501 Grover Road, Eau Claire, WI, 54701. E-mail to lutheranspokesman@ilc.edu. Subscription Manager: Jessica Lau. Individual subscriptions {foreign-U.S. currency only}: \$18.00 {\$36.00} for one year; \$34.00 {\$50.00} for two years; \$50.00 {\$72.00} for three years; sent in bulk to congregations: \$15.00.

Send address or payment question requests to: lutheranspokesman@ilc.edu

Spokesman Online Version at: www.lutheranspokesman.org

Printed in U.S.A.

Unless otherwise indicated, all Scripture quotations are from The Holy Bible, New King James Version, © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.



# Can You Handle the Public Ministry?

*“This is a faithful saying: If a man desires the office of an overseer [that is, pastor], he desires a good work.” (1 Timothy 3:1 Modern English Version)*

(Note: Please share this article with your children or grandchildren.)

It is to be expected that our pastors and teachers will repeatedly urge the youth to enter the preaching or teaching ministry. Some young people say that they feel guilty if they choose an occupation other than the public ministry. Such Christians should be relieved to know that the public ministry is not for everyone. James writes: *“My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.”* (3:1)

Who, then, should not become a pastor? Anyone who cannot handle it. If you cannot handle the joy of baptizing a baby, knowing that the Holy Spirit has entered her heart and that she is now a child of God; if you cannot handle the delight of watching a toddler come down the aisle after church and reach up his little hand to shake yours, because you are his pastor; if you cannot handle the joy of joining a bride and groom in a lifelong journey of blessedness; if you cannot handle the privilege of sharing with converts the wonderful truths that God has shared with you; if you cannot handle the happiness of bringing the life-sustaining words of God to a congregation of expectant souls; if you cannot handle the gladness of giving bread and wine to people who are hungering for the reassurance of God’s love and forgiveness, knowing, at the same time, that Jesus Christ is standing beside you, giving them His body and blood; if you cannot handle the blessed privilege of bringing comfort to the Christians who are suffering because of guilt or sickness or grief; if you cannot handle the wonder of bidding farewell to Christians departing this life, knowing that they are about to join their Savior in heavenly glory; if you can’t handle such things, then you shouldn’t become a pastor.

You should not become a teacher if you cannot handle the wonder in a child’s eyes, as you tell her about the love that Jesus has for her; if you cannot handle the love found in comforting

a child who is in tears; if you cannot handle the joy of watching a child grow in his knowledge of God; if you cannot handle the pleasure of watching your students stand before the congregation and publicly confess their faith in Jesus, then you shouldn’t become a teacher.

You should not become a pastor or teacher if you cannot handle the thrill of standing at the gates of heaven and seeing those whom you served pass through the gates and into the presence of their loving God.

Perhaps, now, you are thinking that, maybe, you want to experience these joys, pleasures, and privileges; but you wonder if you have the talents for this. Know this: God is the Giver of gifts and talents. At the right time and for the particular need, He will give you the gifts that you need, just as He did for young Timothy (2 Timothy 1:6).

***You should not become a pastor or teacher if you cannot handle the thrill of standing at the gates of heaven and seeing those whom you served pass through.***

Of course, we realize that God gives different gifts to different people for different callings. If your gifts take you somewhere other than the public ministry, go there and serve the Lord with gladness. And, while you are serving, support and encourage those who are serving as shepherds for the sheep and lambs of Christ’s flock. Add to their joy. Above all, pray for guidance.

“Lord Jesus, lead me into Your service, whatever my earthly calling may be, and help me to highly regard the public ministry of the Gospel, because this is Your gift to us all. If it is Your will, direct me into the public ministry for Your name’s sake. Amen.”



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



# The Holy Spirit Calls Through the Church

When I was in college, an acquaintance asked me why I was studying for the ministry. I paused and answered, “I have a call.” It seemed like a really good answer! It satisfied the inquirer. It solidified my direction. The only problem was, *the answer was wrong*. Two years later I discontinued my studies. Confusing.

The word “call” describes communication from one to another. A chairman calls a meeting to order, a victim calls for help, parents call the new baby *Martin*. God “called” Moses (Exodus 3), Isaiah (Isaiah 6), Peter (Matthew 4:18-20), and Paul (Acts 13), to be prophets, apostles, messengers, fishers of men. He directly called them to proclaim to sinners His message of forgiveness and eternal life through the Savior. The call provided these men with the conviction to go forward, even against obstacles. The same call gave the listeners reason to heed!

Today divine calls are still extended to laborers in God’s kingdom—to pastors and teachers in the churches. And, yes, women are called to teach the lambs. However, the call today does not come directly from God. It is extended through the people of the church. In Acts, “*The Holy Spirit said [to the believers at Antioch], ‘Now separate to Me Barnabas and Saul for the work to which I have called them.’ Then, having fasted and prayed, and laid hands on them, they sent them away.*” (Acts 13:2-3) In Romans, “*How shall they preach unless they are sent?*” (Romans 10:15). The call came through the people of the church, yet the call is from God. “*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.*” (Acts 20:28 KJV)

By direction of the Holy Spirit, your congregation through its voters has extended a divine call to your pastor or teacher to serve in your midst! It was not by luck or by chance, but by the Holy Spirit, that a particular pastor or teacher was called. The same is true at the synod level. The pastors or teachers who receive a call are also led by the Holy Spirit to determine whether it is at “this” congregation or “that” where

their abilities are currently needed. Divine calls are not to be extended or considered on the basis of moving costs, salary, location, proximity to family, or other improper considerations. A call is not a business deal. The call is from God.

Because of sin, pastors and teachers, and also congregations, are not perfect. Issues arise. The call assures the “distressed” pastor and teacher, or the “distressed” congregation, that the Lord has brought the two together for His reasons and purpose. Even when the time of service is short, the call is the Lord’s. To “manipulate” a call is a recipe for trouble.

How do the roles of the individual Christians fit into this? Every Christian is indeed individually a member of the universal priesthood of believers. To scattered Christians, Peter wrote, “*You are a royal priesthood . . . that you may proclaim the praises of Him who called you out of darkness.*” (1 Peter 2:9) Each Christian has the right to approach the Lord, and to proclaim the Lord to others. Individual Christians together have the right to “call” someone to serve in their midst—often fulltime—to do this work for them, with them, and to them. The one called is nowhere authorized to “run” the congregation, rather “*to feed the church of God, which He hath purchased with His own blood.*” (Acts 20:28 KJV) Forgiveness in Jesus and eternal life in Jesus is the goal!

The Lord does give, to young people or old, a “desire” to prepare for the ministry and for receiving a call—which may or may not happen. However, the divine call comes through the church by the Holy Spirit. God’s gift and God’s blessing!



**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 Thanksgiving

**H**ave you ever visited with those who had been successfully treated for a life-threatening illness or injury? They won't just tell you how the surgery and radiation eliminated the cancer, or how well the medication relieved their pain. They will likely talk much more about the doctor who diagnosed the problem, explained the condition, and then provided just the right treatment. Heartfelt gratitude becomes obvious in the conversation.

The same thing happened when Jesus gave sight to a man born blind. When asked about the "how" of his healing, the man first focused on the "Who." "The man called Jesus made mud and

anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight." (John 9:11 ESV)

The man must have been overwhelmed by the world of color and images; but what mattered even more to him was the Giver of the gift.

In the Lord's Supper Jesus gives us the only "medication" effective for the fatal spiritual condition of sin. The Lord says, "Take, eat, this is my body. Drink, this is my blood shed for you for the forgiveness of your sins." Receiving the payment price for our sin, we are assured of forgiveness, our faith is fortified, and we are all the more determined to follow the Savior in daily life. In the Communion liturgy we join Simeon in singing, "Lord, now lettest Thou Thy servant depart in peace."

Immediately following the Nunc Dimittis comes The Thanksgiving in which the pastor says, "Oh, give thanks unto the Lord, for He is good," and the congregation responds by singing, "And His mercy endureth forever" (TLH page 30).

Alternatively, the pastor and congregation speak responsively Paul's words in 1 Corinthians 11:26: "As often as ye eat this bread and drink this cup: Ye do show the Lord's death till He come" (TLH page 30). We then offer a prayer thanking God for His priceless gift in the Sacrament, and we ask for renewed faith to live for Him in the days ahead. Two thanksgiving prayers are printed in The Lutheran Hymnal. The first one is from Martin Luther's German Mass of 1526: "We give thanks to Thee, Almighty God, that Thou hast refreshed us through

this salutary gift; and we beseech Thee that of Thy mercy Thou wouldst strengthen us through the same in faith toward Thee and in fervent love toward one another; through Jesus Christ, our Lord,

who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end." (TLH page 30)

In the Lord's Supper we experience the greatest, most miraculous healing of all: forgiveness, peace with God, and life eternal. With hearts overflowing in gratitude, let us give thanks to the Lord, for He is good! May we be eager to tell others how they too have been rescued from a certain death. May we say from the heart, "Let me tell you about the One Who has worked a miracle cure and gives new life which will never end."

**Thanksgiving**

**A** O give thanks unto the Lord, for He is good,

**B** and His mercy endureth for - ev - er.



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



# In Suffering For Christ, Glorify God

*“If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.” (1 Peter 4:14-16)*

**T**hroughout much of my ministry, I had a number of WWII veterans in my congregations. Though often humble and reluctant to talk about themselves or their service and sacrifice, one always sensed a great pride in and loyalty to our nation—its values and freedoms and what the Allied victory meant for the future of their families and of America. When one is part of some higher cause, some noble goal beyond oneself, the motivation to serve, even to sacrifice and suffer, rises significantly. And it is rare when achieving such great goals does not require a life-altering commitment and sacrifice.

Earlier in this epistle Peter assured us that for sinners, the humanly unattainable goal of eternal life has been attained for us by superhuman divine mercy, by the heaven-sent Lamb’s substitutionary and redemptive sin-sacrifice and by His glorious resurrection victory. In all this both Jesus and the Father have been glorified and *“the Spirit of glory and of God rests upon you”* and all who believe, follow, and serve Christ.

Connected by faith to Christ and His salvation mission, we are now part of the most vital and impactful cause and calling in human history. As His workmanship, every step of our faith-journey becomes God-glorifying, from the humblest form of service to our Savior and to one another to the highest level of sacrifice or suffering for the Name of Christ.

Yet the Apostle also warns against self-imposed suffering as a consequence of our sins. Guilt feelings, earthly sin-consequences (and they are many—see Genesis 3) as well as the certainty of divine judgment all constitute *“the just reward for our deeds.”* (Luke 23:41) This, we pray, will lead us and all people to see the horror of sin, and in repentance and faith to



Polycarp of Smyrna

look to the cross for forgiveness and hope.

Peter’s focus here is on those then and now who *“suffer as a Christian”* (verse 16), who *“are reproached [face contempt] for the name of Christ”* (verse 14). This suffering should seem neither strange nor unexpected nor a cause for shame or despair, but rather a source of joy, a blessing, a divine badge of honor by which God is glorified (verses 12-18).

An aged Christian bishop in the early church named Polycarp, when faced with the choice of renouncing Christ or being burned alive, replied, *“For 86 years I have served Christ and He has done me no wrong. How then can I blaspheme my King and Savior?”* Pray God for similar strength to confess Christ to the end. For all God’s soldiers of the cross who feel inadequate as Christ-confessors, especially compared to Polycarp, take heart! God never fails to deliver on His promises and He never calls

us to service without also supplying the wherewithal to fulfill that calling.

And for all called to serve, to sacrifice, to suffer for Christ, what does He promise? Nothing less than His abiding and protective presence (Isaiah 43:1-5), His powerful and unfailing Word (Isaiah 55:10-11), strength for each day and need (Deuteronomy 33:25), and eternal triumph for His cause and His Church (Matthew 16:18, Revelation). In short, His blessing, *“for the Spirit of glory and of God rests upon you.”*



**David Schierenbeck** is a retired pastor and a member of the CLC Board of Doctrine. He lives in St. Paul Park, Minnesota.



# Christian Witnessing, Old Testament Style

**H**ave you ever heard the phrase, “Location, location, location”? It’s a real estate expression meant to highlight the key to success for many thriving businesses. If a store or restaurant has a prominent location with many people passing by, the potential for regular customers is bound to be good. So also, in dealing with His chosen people Israel and the ancient Near Eastern world nearby, the Lord would implement a spiritual form of “location, location, location.”

God’s location was the promised land of Canaan and its well-worn trade routes near the Mediterranean Sea. Due to its unique geography, merchants and traders would pass through the land occupied by the Lord’s covenant people. So would imperial armies looking to do battle with their rivals. Thus, the nation of Israel and the Temple city of Jerusalem were conveniently located for much more than casual contact between pagan Gentiles passing through and the local Jewish worshippers of the one true God.

God’s plan to have believers witness His saving name to unbelievers did not originate with the Great Commission of Matthew 28. That plan was in place long before, but it had a major difference in the Lord’s logistical approach. Instead of sending His witnesses out from Jerusalem to all the world, as Jesus commanded His New Testament Church to do, God had ways of bringing a receptive audience to His Old Testament people right where they lived in Israel, Judah, and Jerusalem.

A striking example is the fame of King Solomon. When God gave Solomon divine wisdom and blessed what he accomplished and the great riches he acquired, word spread around. People talked, and as a result Solomon became famous in the surrounding region for his wealth and especially his wisdom from God. 1 Kings 10 reports that “*King Solomon surpassed all the kings of the earth in riches and wisdom. And all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.*” (verses 23-24) One such inquiring mind was the queen of Sheba, whose interaction with Solomon led her to realize that

Solomon’s wisdom and wealth far exceeded the report she had heard. The wisdom he had to share would include the identity of the one true God, His incredible power at work in the history of Israel, and His loving plan to provide a Savior for all people through His covenant people.

That kind of news would resonate with an audience familiar with the Lord’s miraculous intervention on behalf of Israel over its enemies. Consider what happened to King Sennacherib and the Assyrian army that he lost overnight in a failed siege at Jerusalem. The Lord eliminated the intruders before the battle even started, and that victory was the answer to King Hezekiah’s prayer in 2 Kings 19:19: “*Save us from his hand, so that all the kingdoms of the earth may know that You are the LORD God, You alone.*” Once

again, a Jewish king became instantly famous for something God did on his behalf, which even led to visitors from Babylon coming to King Hezekiah not long after.

When the Lord allows circumstances to confine His witnesses to one location, He also works to bring a captive audience to His witnesses. According to Acts 28, the world-traveling apostle Paul was sidelined for two years under house arrest, awaiting his trial in Rome. Nevertheless, the imprisoned New Testament missionary would have an Old Testament pattern unfold when the Lord brought to his residence in Rome all the people to whom Paul proclaimed the “*Lord Jesus Christ with all confidence, no one forbidding him.*” (Acts 28:31) We too can seek a similar outcome as God brings witnessing opportunities our way and we experience in our own location what the Lord directs and effects in 1 Peter 3:15: “*Always be ready to give a defense to everyone who asks you a reason for the hope that is in you.*”



Solomon greets the Queen of Sheba - Florentine Relief by Ghiberti

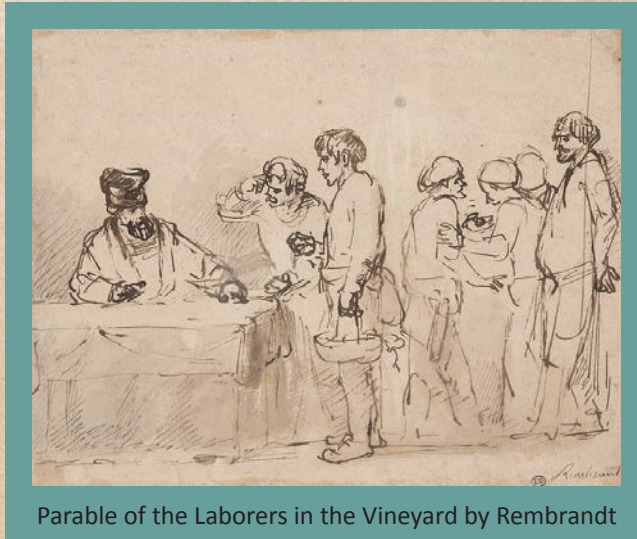


**Steven Sippert** is a professor at Immanuel Lutheran College in Eau Claire, Wisconsin.



# The Laborers in the Vineyard

Before reading on, take a moment to read the Parable of the Laborers in the Vineyard in its entirety (Matthew 20:1-16). Having done so, can you determine the singular truth that your Savior was communicating in the parable? If your answer is “Salvation is by grace alone” you would, of course, be right. Yet if that was the sum and substance of what Jesus wanted to teach us in the parable, why didn’t he just say, “Salvation is by grace alone”?



Parable of the Laborers in the Vineyard by Rembrandt

Why the parable? Why the story? Because the parable adds depth and contour. It creates a story that not only teaches a central truth but that does so in a way that is both memorable and applicable.

The occasion and target audience of this particular parable are vital pieces of information. It was delivered by Jesus in response to a rather typical pre-Pentecost question from Peter: “See, we have left everything and followed you. What then will we have?” (Matthew 19:27 ESV) In the question we hear echoes of “Will you at this time restore the kingdom to Israel?” (Acts 1:6) and “Grant that the two of us might sit, one on your right hand and the other on your left.” The parable was therefore not directed to wicked tenants or unforgiving servants. It was directed immediately to Peter and the other disciples, and therefore indirectly also to every Christian that would follow. This context is the steering wheel that keeps us out of the ditches that border our Savior’s intended path.

The workers in the parable are not divided into five groups (those who began work at 6:00, 9:00, 12:00, 3:00, and 5:00) but two (those who contracted with the master of the house and those who did not). That was not the only distinction that separated the two groups. Only the first group complained about their wages and only the first group was rebuked and sent away by the master. All the other workers trusted the master to do what was right. None complained and none were sent away.

But what was the “wage”? Commentators have differed on this point, some seeing the wage as eternal life, some as temporal blessings, some a combination of the two. One thing we know—no one earns his way into God’s paradise. Nor is it conceivable that any true Christian would complain about receiving heaven, as did the first workers, or that any true Christian would be dismissed from the master’s presence once the wage was received.

For these reasons, the wage might best be understood as earthly provision. Remember that the parable was Jesus’ response to Peter’s question: “See, we have left everything and followed you. What then will we have?” The Master has promised to provide for the earthly needs of his children, his workers: “But seek first the kingdom of God and his righteousness, and all these things will be added to you.” (Matthew 6:33 ESV) He has thus “contracted” with his workers to provide for their needs when they are engaged in his service, and

those earthly blessings include far more than the basic necessities. What blessings are showered on God’s children working alongside other Christians—mutual support and encouragement, correction when erring, comfort when grieving, support when weak, caution when strong!

All these temporal blessings Peter and the other disciples were told they could expect, but they came with an all-important warning: *Do not imagine that you in any way earn or deserve heaven because of your work in the church. Eternal life is an undeserved gift.* The first workers represent those who lose sight of this most basic Christian truth. They were sent away (became “last”) because they rejected God’s grace, imagining that they had earned more than God’s promised earthly provision. The word translated as “friend” in Jesus’ address to them does not indicate affection. It was the word He used to address Judas in the Garden of Gethsemane and the man without a proper wedding garment in that parable.

Christians are thus both encouraged and cautioned in this parable. We can spend our lives in joyful service to our Lord, fully confident that He will provide for our earthly needs. Yet no one, be he a lifelong Christian or an eleventh hour convert, earns his way into heaven. Jesus earned that, and He gives it to us as a testament to His undeserved love.



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





Rev. Gilbert A. Sydow  
1914-1988

*In this series we are reprinting Spokesman articles by early leaders in the CLC. Pastor James Albrecht is the curator of the series. Rev. Gilbert A. Sydow (1914-1988) was a leader in the formation of the CLC. He served several parishes in the Pacific Northwest, including Ellensburg, Washington. Later he was the longtime pastor of Faith, New Ulm, Minnesota. He served on the boards of Regents and Doctrine, and edited the Lutheran Spokesman. This article is from the Lutheran Spokesman of June 1971. Scripture quotations are from the King James Version.*

## Provoke Not Your Children

In May we celebrate Mother's Day. In June, Father's Day. On these holidays parents are to be remembered and honored, in particular by their children. Christians find this in keeping with the Fourth Commandment and can easily attune themselves to the spirit of such remembrance. But with Christians momentary remembrance isn't enough. As one father often told his children, "Forget the cards and gifts. The only way you can really honor me is with respectful obedience."

It won't do, however, for parents simply to demand this. The Bible clearly puts children under obedience, but they don't come that way. None of us did. As the Apostle Paul says in Ephesians 2, under the curse of sin we are "by nature children of disobedience." This is the very essence of our being. It started with man at the beginning rebelliously turning away from the will of God, and it now characterizes the conduct of the flesh in every aspect of life. Because of this the Christian realizes that if honoring by obedience is to be expected of children, it has to be taught and trained into them.

The question immediately arises, "How does one go about this?"

The words of Paul in the first verses of Ephesians 6 might be considered. We have no trouble with "children, obey your parents," nor with "honor thy father and mother," and we readily agree with "bring them up in the nurture and admonition of the Lord." What is often passed over too quickly and given less attention is "ye fathers, provoke not your children to wrath." And yet, this is the starting point for parents, their first consideration. The Phillips translation paraphrases this to "fathers, don't overcorrect your children or make it difficult for them to obey the commandment."

The question might arise, "Just what, in particular, does it mean to 'provoke to wrath'? Are there examples?" We can speak only in terms of opinion, of judgment on what has been observed. There

occur situations, even in Christian families, where sympathy belongs with the children because they have been victimized by thoughtless handling. We adults should watch ourselves and examine whether as we grow older we tend to drift into arbitrary ways of dealing with the young . . . that as adults we tend to force upon our children our own personal likes and dislikes, in music, in recreation, in styles and habits. So much so, that if one does not fall into our particular pattern of likes and dislikes, we lose the ability to evaluate fairly the whole person. "If his hair style isn't like mine, he can't be any good."

One might charge this sounds like permissiveness, an indulging of children, a "running scared" before the young. Not at all! Sin isn't excused, nor even an abuse of Christian liberty. We are simply saying that it should be remembered the Lord also says, "provoke not your children to wrath," and give indication that this is not a remote possibility. This word of the Lord says, "Proceed with circumspection, evaluate slowly and fairly, seek and pray for wisdom and understanding. Your children are not just yours to do with as you please."

In this connection that oft forgotten section of the Catechism, "The Table of Duties," comes to mind. Luther added a couplet at the end, "Let each his lesson learn with care. And all the household well shall fare." Learn the lesson with care. That implies teaching it with care. Then it isn't this, that as a parent I need go about demanding obedience of my children, asserting my authority and being quickly affronted when it isn't supposedly recognized. Rather, once inculcated it hardly need be mentioned, and yet it becomes a deeply entrenched way of life, quietly carried out, wonderful to live by. All this is possible to the new man in Christ, following after those things which the Lord advises.



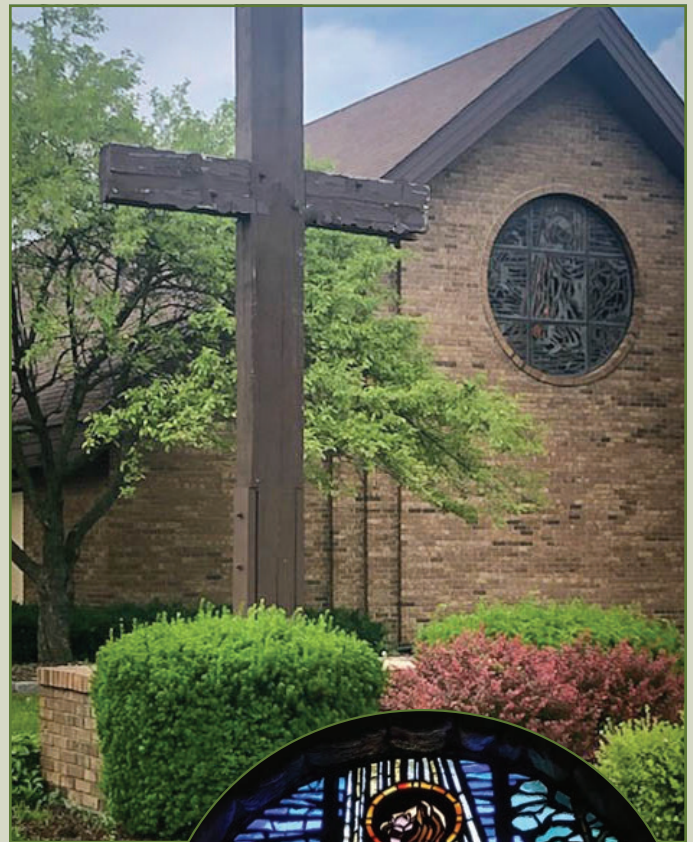
## WHAT'S NEW WITH YOU?

*Updates from congregations around the Church of the Lutheran Confession*

# Gethsemane Lutheran Church Saginaw, Michigan

In the Garden of Gethsemane, on the night before He died, our Savior resolved to go forward and suffer the hell we all deserved because of our sins. This truth is stunningly pictured for all who come to Gethsemane Lutheran Church for worship. When worshipers pass through the doors of her sanctuary and look up, there, above the altar, they are greeted by the sight of a large stained-glass window, bright with dazzling color. The window pictures our dear Savior in Gethsemane, ready and willing, after agonizing in prayer, to lay down His life for all. What a wonderful reminder of Jesus' redeeming love for all who come to worship at Gethsemane. On any given Sunday you will find a nice mix of worshipers. Infants, toddlers, school children, teenagers, young adults, middle-agers, and senior citizens—all join together to receive the blessings of the means of grace and to sing praises and offer prayers to our Triune God.

Over the years, Gethsemane has carried out a number of outreach efforts, including setting up Bible craft tables in area parks, "invite-a-friend" Sundays, and various Bible seminars. Two annual outreach efforts include Vacation Bible School and our Day School Open House. Through



Children of the Christian Day School, lower grades

each of these efforts the Lord has enabled us to share the Gospel with many in our community, some of whom have become members of our congregation. There are currently three individuals in adult instruction class.

Bible classes include Sunday morning studies for both children and adults, as well as a Wednesday night Zoom Bible study. A few of those who "attend" our Zoom class

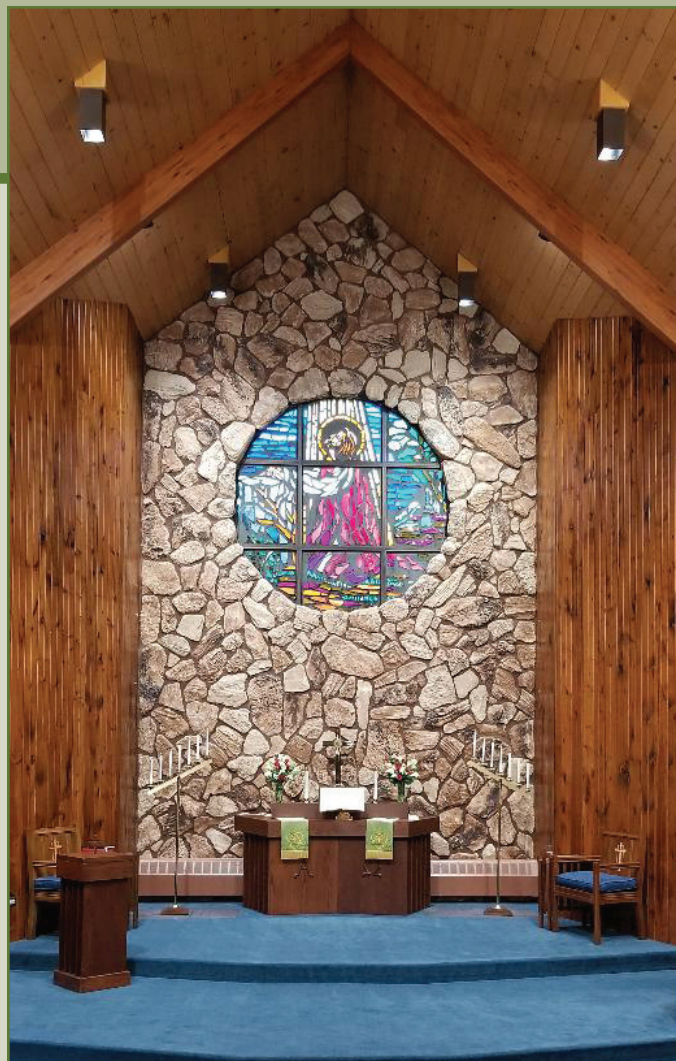


do so from two hundred miles away. We also conduct a special Bible study with a church member currently living in Tennessee.

Our Ladies' Guild is active in many different areas, such as sponsoring foreign seminary students, doing special things for our shut-ins, theme-decorating for our potlucks, helping with funeral dinners and, currently, spearheading a remodel of our church kitchen.

Since 1982 the congregation has operated a Christian day school. During those forty-two years we have been blessed with many caring teachers, all of whom have aided parents in nurturing the faith of Jesus' precious lambs. This past school year, Loretta Leinberger accepted the call to be our Pre-K/Kindergarten teacher. We feel very blessed to have her as part of our teaching staff. Gloria Wilke has been our lower grade teacher since 2003. With teaching, playing organ and being the pastor's wife, she keeps very busy. The congregation appreciates everything she does. For the past three decades Daniel Barthels faithfully served as our school principal and upper grade teacher. He also served as an organist, handbell choir director, choir director, and church secretary. At the end of the past school year Dan retired from the teaching ministry. We will greatly miss our beloved "Mr. B," as he and his wife Kathy plan to move to Stevens Point, Wisconsin, this summer.

We are very thankful that the Lord led Joshua Ohlmann to accept the call to be our new principal and upper grade teacher. Joshua will begin teaching at our school this coming



Chancel of Gethsemane Lutheran Church

fall. We look forward to adding Joshua, his wife Hannah, and their four children to our church family.

This last school year Gethsemane had two ninth-grade members attending Immanuel Lutheran High School in Eau Claire. Despite the considerable distance between Saginaw and Eau Claire, Gethsemane, throughout her history, has had many young people attend Immanuel.

Our fervent prayer is that, for many years to come, God will enable Gethsemane to faithfully proclaim the unchanging message of Christ crucified to a world lost in sin and that, as both members and visitors look up at the stained-glass image of Jesus in the Garden, they may all be reminded of our blessed Savior's redeeming love, "Who for the joy that was set before Him endured the cross." (Hebrews 12:2)



Gethsemane's school playground



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



## NOTES FROM THE FIELD

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

# *Saved by Grace* A Message of Hope and Salvation!

[Editor: The following is a report about current activities in the Himalayan Church of the Lutheran Confession in Nepal (HCLCN). It is written, in his own words, by the indigenous pastor who is our main contact in Nepal. Names of people and places are being withheld because of the risk of persecution. The report is lightly edited for clarity.]

**T**he HCLC Nepal has been working in Nepal since 2009, and the Lord has blessed us with a number of churches and fellow servants in the country. We have been especially blessed in our work with the people in the hills and mountains of the country. The country is struggling to move forward as it lags behind in social, economic, and spiritual aspects. A vast array of false gods are worshipped in Nepal. In this scenario the Lord has given us the opportunity to share the saving Gospel with the lost people in this nation.

Our Gospel preaching and evangelizing has been carried out throughout the year. Jesus in John 3:5 says, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." Jesus here points out the importance of faith and Baptism, in that He says one should be born of water and the Spirit.

Again, at the end of His time on earth Jesus said, in Matthew 28:19-20, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."

It is God Who has moved His people to share the saving Gospel in this Himalayan country. This year, and particularly the month of April, have been great for our church body. The Lord is blessing souls who are ready to receive the blessing of Baptism. In Chitwan district we are going to experience seventy-five people receiving Baptism in April. This is one of the biggest numbers in a month that we have experienced so far. Thirty-five people were baptized



HCLCN pastors conduct a Baptism

on April 9th alone. The Word of the Lord is working and growing.

There are a few more reports from different churches about Baptisms and the increasing of the membership in the churches. The Lord has blessed us with the Holy Sacraments of Baptism and the Lord's Supper. The baptized members have been increasing since then. The Lord has been working in the hearts of people in Nepal, and they are opening their hearts for the Gospel, and the Lord has brought them to faith.

Now there are several churches in Nepal affiliated with the HCLC Nepal. The number will increase as the training of the new students continues and more places can be reached.

The work is not easy, and there are several challenges to the spreading of the Gospel. We are working so that we can reach out to the many villages in the country. There are invitations and requests from several areas and churches for the visitation, seminars and training to the local pastors, leaders and church members.

God is good, and He has done mighty things in Nepal that would not be possible with human strength and wisdom. People are coming to Christ, and they are receiving the gift of salvation through the Gospel and the Holy Sacraments.

We appreciate your continued prayers and support to the HCLC Nepal from the brothers and sisters in the CLC USA and from all around the world. Our vision is that the country may be saturated with the Gospel, and that many may come to know their Savior Jesus Christ and receive the blessing of hope and salvation.



# “BREAD OF LIFE” READINGS JULY 2024

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

Date	Hymns	Reading	Comments
July 1	TLH 319	Lamentations 4	The punishment that the children of Israel must bear is horrendous in the extreme. The enemies of Israel, who delight in the destruction of Israel, will bear punishment of their own.
July 2	TLH 321	Lamentations 5	On behalf of his people, Jeremiah appeals to the compassion and love of the Lord.
July 3	TLH 347 / LSB 743	Amos 1	Amos prophesies two years before a notable earthquake. Through Amos the Lord pronounces judgment on Damascus, Gaza, Tyre, Edom, and the Ammonites.
July 4	TLH 246 / LSB 507	Ezekiel 1	Ezekiel prophesies while in exile in Babylon. Ezekiel sees four living creatures and the glory of the Lord.
July 5	LSB 836	Ezekiel 2	The Lord sends Ezekiel to prophesy to the people of Israel. The Lord warns Ezekiel that they are a rebellious people and commands him not to be afraid of them.
July 6	LSB 847	Mark 6	Mark records the rejection of Jesus at Nazareth, the sending of the twelve apostles, the execution of John the Baptist, the feeding of the five thousand, Jesus' walk on water, and the healing of the sick.
July 8	TLH 496 / LSB 826	Ezekiel 3	The Lord commands Ezekiel to eat a scroll before sending him to prophesy to Israel, though Israel will not listen. The Lord charges Ezekiel to warn the wicked. If Ezekiel fails to warn the wicked, he too will be accountable for the destruction of the wicked. If Ezekiel warns the wicked, he will be innocent of the destruction of the wicked.
July 9	TLH 58 / LSB 334	Amos 2	Through Amos the Lord pronounces judgment on Moab, Judah, and Israel. The Lord judges not only the wickedness of the enemies of His people, but also the unfaithfulness of His own people.
July 10	TLH 289	Amos 3	The Lord exposes the guilt of Israel and threatens just punishment.
July 11	TLH 524 / LSB 734	Amos 4	The wickedness of Israel will result in military defeat and exile. The Lord afflicts His people in order to lead them back to Him.
July 12	LSB 788	Amos 6	The Lord warns those who live in luxury with no concern for their spiritual needs. Punishment will come.
July 13	TLH 292 / LSB 585	Amos 7	The Lord shows Amos a vision of locusts, a vision of fire, and a vision of a wall and a plumb line. Amaziah the priest accuses Amos before King Jeroboam.
July 15	LSB 510	Genesis 26	The Lord repeats to Isaac the messianic promises first given to Abraham. Like his father before him, Isaac lies that his wife is his sister. The Lord blesses Isaac with great wealth. Isaac makes a covenant with Abimelech. Esau marries two Hittite women.
July 16	TLH 239 / LSB 905	Genesis 27	Jacob and Rebekah deceive Isaac so that Isaac blesses Jacob instead of Esau. Esau plans to kill Jacob. Rebekah sends Jacob to Haran to stay with her brother, Laban.
July 17	TLH 533	Genesis 28	Isaac directs Jacob to marry one of the daughters of Laban. Esau marries an Ishmaelite woman in an attempt to please his father. Jacob dreams of angels ascending and descending. In the dream, the Lord repeats the messianic promises to Jacob.
July 18	TLH 409 / LSB 685	Jeremiah 21	Jeremiah prophesies that Nebuchadnezzar will conquer Jerusalem. Destruction is coming for the unfaithful who live in false security.
July 19	TLH 613 / LSB 672	Jeremiah 22	The Lord calls His people to faithfulness and righteousness. The Lord will bless their obedience to His Word, but He will punish their disobedience. The Lord warns the sons of King Josiah in particular.
July 20	TLH 491 / LSB 681	Jeremiah 23	The Lord warns the shepherds who have not cared for His people and the prophets who have prophesied lies in His name. At the same time, the Lord promises to send Jesus, the righteous Branch, Who will save His people.
July 22	LSB 417	Jeremiah 24	The Judeans exiled to Babylon who return to the Lord will receive blessing from the Lord and will be returned to their land. The Judeans remaining in Judah, who continue fighting against Babylon and who rely on Egypt for deliverance, will receive judgment and destruction from the Lord.
July 23	TLH 607	Jeremiah 25	After seventy years of captivity for the people of Judah, the Lord will pour His wrath on Babylon.
July 24	TLH 624	Genesis 29	Jacob marries Leah and Rachel, daughters of Laban. Jacob favors Rachel over Leah. The Lord blesses Jacob and Leah with four sons, but Rachel is barren.
July 25	TLH 629 / LSB 867	Genesis 30	Rachel gives her servant Bilhah to Jacob as a wife so that Bilhah may bear children on behalf of Rachel. The Lord blesses Jacob and Bilhah with two sons. Leah gives her servant Zilpah to Jacob as a wife. The Lord blesses Jacob and Zilpah with two sons. The Lord blesses Jacob and Leah with two more sons and a daughter. The Lord blesses Jacob and Rachel with a son. The Lord blesses Jacob with great wealth.
July 26	TLH 643	Genesis 31	Jacob takes his wives, children, flocks, and herds and begins traveling back to Canaan. Jacob makes a covenant with Laban.
July 27	TLH 349 / LSB 683	Ephesians 3	Paul relates to the Ephesians the mystery of the Gospel, which the Lord has revealed to him. Not only Jews, but also Gentiles will receive the Gospel of Christ. Paul prays for the spiritual strengthening of the Ephesians, ending with a doxology.
July 29	TLH 110 / LSB 899	Genesis 32	Jacob is afraid when he hears that Esau is approaching with four hundred men. Jacob prays to the Lord for deliverance. Jacob sends a generous gift to Esau. Jacob wrestles with the Lord, and the Lord changes his name to Israel.
July 30	TLH 464 / LSB 649	Genesis 33	Esau has forgiven Jacob and means him no harm. The brothers are happy to be reunited.
July 31	LSB 764	Genesis 34	Shechem rapes Dinah, the daughter of Jacob, and then asks her father and brothers to give her to him as a wife. Simeon and Levi retaliate by killing all the men of the city and plundering the city.



*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.*

## Meet Our New ILC Professor Matthew Thurow

“In The Pipeline” is the apt title of a *Lutheran Spokesman* series that profiles those ILC students who are preparing for the public ministry. It applies no less aptly to the past faith and career journeys of our current CLC pastors, teachers, professors and missionaries. Our newest ILC professor is a prime example of that.

In instilling and transmitting the oil of faith through the pipeline of his life, the Holy Spirit used many people to bring God's Word and Gospel to Matthew Thurow's heart—his parents Ted and Connie (both of whom served as his elementary day school teachers), his ILC professors, his pastor mentors and his wife of twenty-nine years, Traci. Matt and Traci are blessed with three adult children—Zachary, Olivia and Noah.

Matt's interest in teaching stemmed from his father's classroom—especially his dad's gifts and his humble and caring approach toward his students. Matt's desire to serve the Lord was further nurtured during his ILC years.

Upon graduation from ILC in 1994, and from Mankato State College (now Minnesota State—Mankato) in 1996 with a BS degree in elementary education and a minor in middle school education and social studies, Matt has served CLC schools at Gethsemane, Spokane, Washington (1996-2001); Grace, Valentine, Nebraska (2001-2003); and Berea, Inver Grove Heights, Minnesota (2003-2024).

When asked about “changes” during his teaching career, Matt pointed to “the amount of







knowledge and resources now accessible to teachers, the impact of the internet on teaching and learning and the need to adjust teaching methods and styles to the differing needs and attention spans of students.” Yet what hasn’t changed is “the need of precious young souls for the life-giving Word—both the Law and the precious Gospel message of their Savior from sin.” Some of Matt’s fondest memories are of seeing how the Lord has guided and blessed the paths of his former students.

Prior to beginning his first year of teaching, Matt had been mowing the church lawn when he came inside to find his pastor showing a new family around the school. When introduced to Matt, they commented on how nice it was that the 8th graders helped around school so much. Thankfully, Matt’s still-youthful appearance is being supplemented by some professorial “gravitas.”

As Professor Thurow assumes his ILC calling of teaching future teachers, as well as giving instruction in history and social studies, his prayer is “that the Lord would use this earthen vessel to continue to provide the stream of well-trained, theologically-grounded teachers with which He has so richly blessed the CLC. With all the confusion, false messages and lack of hope surrounding us, the need for Christian education is vital. I would urge everyone to reach out and encourage our young people to consider the public ministry as a career path. You never know the impact of a simple word from a trusted friend, mentor or family member. Pray to the Lord to send workers into the harvest.” We are confident that Matt’s own many gifts as well as his humble and caring spirit will truly be a blessing to Immanuel Lutheran College.



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



## ANNOUNCEMENTS



Pastors of the PCPC: back row l-r) Pastors David Reim, David Naumann, Drew Naumann, Michael Gurath; (front row) Pastors Wayne Eichstadt and Jonah Albrecht

### Pacific Coast Pastoral Conference

Saint Stephen Lutheran Church, Mountain View, California  
October 1-3, 2024

Agenda:

- Old Testament Exegesis (Essayist's Choice)—Pastor Michael Gurath
- New Testament Exegesis, James 3:1ff.—Pastor Jonah Albrecht
- The Christian's Relationship to Government—Pastor Wayne Eichstadt
- A Christ-like Response to Transgenderism—Pastor Drew Naumann
- Chaplain—Pastor David Reim
- Communion Service Speaker— Pastor David Naumann  
— Pastor Drew Naumann, Secretary



Students of Wittenberg Lutheran Seminary in Arusha, Tanzania (far right, supervising Pastor Jeremia Issanga)