

LUTHERAN SPOKESMAN

WE TEACH the sublime article of the Holy Trinity; that is, we teach that the one true God... is the Father and the Son and the Holy Ghost, three distinct *persons*, but of one and the same divine *essence*, equal in power, equal in eternity, equal in majesty....

WE HOLD that all teachers and communions that deny the doctrine of the Holy Trinity are outside the pale of the Christian Church...

We warn against Unitarianism, which in our country has to a great extent impenetrated the sects and is being spread particularly also through the influence of the lodges.

Portions of – Of God
THE BRIEF STATEMENT OF 1932



“HAVE YOU NOT READ?”

In His teaching ministry on Earth our Lord Jesus did not say very much about creation. At least very little is recorded in the four Gospels.

Of course, this does not mean that He did not know anything about creation. He certainly did because He was there. As His apostle John wrote: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made” (Jn. 1: 1-3).

In his teaching, the apostle Paul likewise placed our Lord Jesus at the beginning, side by side with His Father in the work of creation. “For by Him (Jesus) all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him” (Col. 1:16).

The letter to the Hebrews begins

with another reference to our Lord Jesus as Creator. “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds” (Hebr. 1:1-2).

If He had wanted to, Jesus could have told His disciples all the details of what happened in the first six days of world history. He could have drawn a map of what the world looked like on the seventh day: where the Garden of Eden was, the exact location of the four rivers, and the shape of the continents at that time. But as far as we know, He never did any such thing. Why not? No doubt, because everything God wanted us to know about the six-day creation was already recorded in the book of Genesis.

When the Pharisees asked Jesus a question about marriage and divorce (see Matthew 19), Jesus answered by

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asking them a question: “Have you not read that He who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’?” (v. 4) With this question Jesus directed the Pharisees to the book of Genesis and, of course, that book is what He wants us to read and examine when any questions arise as to the origin of our world.

See What the Bible Says!

Think of the millions of words men have written about their theories concerning how things originated. Jesus does not say we should read all their words. What can mere men tell us about what happened at the beginning? God said to Job: “Where were you, when I laid the foundations of the earth? Tell Me, if you have understanding” (Job 38:4). Job was not there, so how could he know what happened then? Huxley and Sagan and all the

other so-called experts were not there either. So what wisdom do they have?

Jesus was there and He could have told us everything, if He had wanted to. Instead, He directed us to Genesis and, in fact, in His response to the Pharisees He quoted from Genesis chapters 1 and 2. In these chapters we learn what God wants us to know about creation, and we can be sure that what Genesis tells us is absolutely true and correct in every detail.

One of the tragedies of our time is that many persons who confess Christ as their Savior and who even accept the Bible as the Word of God are not willing to read Genesis as a factual account of what happened.

Jesus would say to us all: “Have you not read?” Don’t you know what the Bible says? Don’t you know that Genesis is the Word of the God who was there at creation and who knows exactly what happened at that time? Don’t you know that Scripture cannot be broken, that it stands unassailable as the final word and authority on every subject of which it speaks? Don’t you know that God spoke in time past to the fathers by the prophets, of whom Moses, the author of Genesis, was the greatest of all? “There has not arisen in Israel a prophet like Moses, whom the LORD knew face to face” (Deut. 34:10). “So the LORD spoke to Moses face to face, as a man speaks to his friend” (Ex. 33:11).

Very often the trouble is that people read the wrong stuff. People get taken in by the fancy theories of the experts. People follow the arguments of those who find fault with the Bible’s simple account.

Critics may say that six days are not long enough for all the events of

Prof. Lau comments on a few resource materials which treat the subject of origins...

Although most authors on the subject of origins find fault with what God says in Genesis, we are thankful for the few who take Jesus' words to heart and read Genesis as God's final word on the subject. *Creation Out of Nothing* is a 2004 book by Paul Copan and William Lane Craig, published by Baker Academic. We read on page 60 of this book: "In light of the entire fabric of Genesis 1, creation out of nothing is the only proper inference to draw." In 1999 Canon Press of Moscow, Idaho, published a book by James Jordan entitled *Creation in Six Days—A Defense of the Traditional Reading of Genesis One*.

Douglas Judisch of Concordia Seminary in Fort Wayne, Indiana wrote *Book One of Genesis*, which came out in its Second Edition in 1999. He simply says: "The Word of God requires us to interpret the days of creation as days of ordinary length and, correspondingly, to repudiate all contrary views, whether they shorten these days or lengthen them" (p. 87). Again, Dr. Judisch writes: "To interpret Genesis 1 on the basis of modern evolutionary theory is to overthrow the principle of *sola scriptura* in godly theology. For, by virtue of its divine authorship, Holy Scripture constitutes the sole legitimate source and norm of any teaching in the church. No external evidence, in consequence, may be used to change the otherwise apparent understanding of any assertion of Holy Scripture" (pp. 99-100).

In 2004 Northwestern Publishing House of Milwaukee, Wisconsin published *A Commentary on Genesis 1-11* by Carl Lawrenz and John Jeske. The whole book is worthy of careful study, but we quote here only one brief section to get the flavor of the whole: "Whenever *yom*, day, is modified by a numerical adjective, cardinal or ordinal, in the Old Testament (and there are over two hundred such instances), the meaning is always that of a literal 24-hour day, never anything else. Moreover, we saw that both the narrow and the wider sense of *yom* is very clearly defined in verses 5 and 14. Thus even a liberal Old Testament scholar like John Skinner, who himself does not accept the creation account, nevertheless states in *The International Critical Commentary on Genesis*, p. 21: 'The interpretation of *yom* as aeon, a favorite recourse of harmonists of science and revelation, is opposed to the plain sense of the passage, and has no warrant in the Hebrew usage (not even Psalm 90:4).'" (p. 63).

As usual, Martin Luther can be counted on as one who accepted God's Word at face value and did not try to interpret it in a way contrary to its plain meaning. So we read in *Luther's Works*, Volume I, p. 5: "We assert that Moses spoke in the literal sense, not allegorically or figuratively, i.e., that the world, with all its creatures, was created within six days, as the words read. If we do not comprehend the reason for this, let us remain pupils and leave the job of teacher to the Holy Spirit."

Our confession on creation is summarized in these words from the *Brief Statement* of 1932: "We teach that God has created heaven and earth, and that in the manner and in the space of time recorded in the Holy Scriptures, especially Gen. 1 and 2, namely, by His almighty creative word, and in six days. We reject every doctrine which denies or limits the work of creation as taught in Scripture. In our days it is denied or limited by those who assert, ostensibly in deference to science, that the world came into existence through a process of evolution; that is, that it has, in immense periods of time, developed more or less out of itself. Since no man was present when it pleased God to create the world, we must look for a reliable account of creation to God's own record, found in God's own book, the Bible. We accept God's own record with full confidence and confess with Luther's Catechism: 'I believe that God has made me and all creatures.'"

Genesis 1 to take place. They may say that Adam could not possibly have named all the animals on the sixth day. They may say that almost all reputable scientists believe that the world is billions of years old, and almost all of them accept evolution as the method by which the various plants and animals

have developed. The thought might come — How can so many smart people be wrong?

What is recorded in Genesis is very simple and straightforward. This is the way it was. We are obviously dealing with six normal days during which God created everything that there is.

“Have you not read?” What God wants us to know about creation is all there. Jesus directs us to Genesis. Let us read it and accept it with believing

hearts in childlike faith.

*Prof. Em. David Lau
(Eau Claire, Wis.)*



More on the subject of Creation—

“Of the Father’s Love Begotten”

The title-phrase is from Christmas Hymn #98 in *The Lutheran Hymnal*, and it speaks of the birth of our Lord Jesus. In this writing we would suggest that the phrase speaks of creation. All creation itself was born of the Father’s love, whose love remains unchanged and demonstrated throughout all history from the beginning to our day.

This unchangeableness of the Father’s love bestows upon us the confidence we have in Him, and not merely in things temporal. The confidence so gained in temporal things strengthens the confidence we are to have in Him in things spiritual.

God our Father simply and wondrously demonstrated His love in the entire work of creation (and in detail in what He created on the sixth day).

He demonstrated this love from day one even into the sixth day—in creating time, light, day and night, the atmosphere, the sun, moon, and stars, the land, lakes, rivers, streams, and oceans.

Thus we see that our Father prepared the Earth for the creation of humans, that they might exist with joy and enjoyment of those things He created. The Father’s love gives us a world to enjoy.

We see the Father’s love demonstrated further in the creation of aquatic life, of creatures great and small, and of the entire plant kingdom (that humanity

might have food on which to live). The Father’s love puts food on our tables; He provides.

We come to the sixth day. Having created animals and creeping things, with the creation of the garden in eastward of Eden, God the Father created a safe, wonderful home for humanity.

In that garden He placed all manner of trees which “are pleasant to the sight and good for food” (as He told Adam and Eve).

In the creation of Eve, the Father provided a helper suitable for Adam and provided a happy home life. The Father even provided a means whereby they might show their love, devotion, and obedience for Him; He did this with the placing of the tree of knowledge of good and evil.

There was nothing which the Father withheld from them; everything they needed was there.

Even though (as we know) sin destroyed the perfection of creation, it did not destroy the Father’s love for what He had created. He provided all humanity the means of escape from sin in the SEED, who is “of the Father’s love begotten, e’er the worlds began to be”!

The continuation of that love is seen in every promise given concerning the SEED. It is seen in the fulfillment of

every one of those promises in Christ Jesus. It shall be seen in its full glory when our Lord Jesus returns to gather His believers to Himself in the mansions He is even now preparing for each one of those whom the Father's love has brought to faith.

While we remain in this world, eagerly awaiting that day and time, we have the confidence that our Father will—for Jesus' sake—day by day provide us with all things that are good, be they helpers suitable, homes, food and drink, or work.

His love will never change, for He is unchanging. As He was in the beginning, He is now, and shall ever be, “ever-

more and evermore.”

Of the Father's love begotten
Ere the world began to be,
He is Alpha and Omega,
He the Source, the Ending he,
Of the things that are, that have been,
And that future years shall see
Evermore and evermore.

Christ, to Thee, with God the Father,
And, O Holy Ghost, to Thee
Hymn and chant and high thanksgiving
And unending praises be,
Honor, glory, and dominion,
And eternal victory
Evermore and evermore.

—Pastor Roland Gurgel
(Weslaco, Tex.)



The Divine Nature of Christ—

You Can Be Sure...

How many times haven't we heard that assertion in our title—from the mouths of politicians, scientists, media-prognosticators and even weather forecasters? How many trial lawyers have not so told a jury? Right or wrong, our life and happiness do not depend on their affirmations (thankfully).

But there is an assertion that is true, must be true, and about which we can be sure. In fact, our life and future depend on it. It is a fundamental doctrine of our Christian faith—namely, the Divine Nature of Jesus of Nazareth.

This must be a surety, or there is no salvation—either universally won and offered or personally appropriated by faith.

To be the Savior of mankind, to succeed in what was justly required, Jesus

had to be a perfect substitute in keeping for us all God's law and a perfect sacrifice in atoning for all sins. Only He who was God Himself could be and do this. This is what must be believed and confessed.

But how can we be sure that Jesus, born of human flesh, is divine? Just believing something does not make it true. Neither does a scarcity of evidence make it not true.

Not to worry. God has provided abundant evidence and compelling witnesses to this necessary and amazing Christian truth. God surely wants us to be sure.

Consider the testimony of the following witnesses.

1) The divinely inspired Old Testament writers. The great King

**"THIS IS MY SON,
WHOM I HAVE CHOSEN:**



LISTEN TO HIM."
L U K E 9 : 3 5

David called his blood-descendant 'my Lord.' Isaiah beautifully described the promised Son to be born as 'Mighty God' (as to His person), 'Everlasting Father' (as to His relationship with us); yes, as 'The Prince of Peace' whose kingdom would never end. Micah named Him 'Immanuel' ('God with us').

2) John the Baptizer not only identified Jesus as the Lamb of God who takes away the sin of the world but also said of Him: "I have seen and testified that this is the Son of God" (Jn. 1:34).

3) The angel Gabriel announced to Mary that her Son, the 'Son of the Highest,' 'that Holy One to be born,' 'will be called the Son of God.' On His birthnight a choir of holy angels affirmed it by song.

4) Christ Jesus Himself testified, "I am the Living Bread which comes down from heaven. If anyone eats of this Bread, he will live forever" (Jn. 6:51). "I am with the Father who sent Me." "My witness is true, for I know where I came from and where I am going" (Jn. 8:16,14).

5) Jesus also said that His miracles validated and proved His claim of

divinity: "The works that I do in My Father's name, they bear witness of Me" (Jn. 10:25). "Believe the works, that you may know and believe that the Father is in Me and I in Him" (Jn. 10:38). Indeed, who except God Himself has power to calm storms, heal, cast out demons and defeat Satan, conquer death and give life?

6) The heavenly Father twice testified (at Jesus' baptism and transfiguration): "This is My beloved Son, in Whom I am well pleased."

7) The Holy Spirit was sent by Jesus after His ascension. Proceeding from the Father to all believers, He also testifies concerning Jesus (Jn. 15:26).

8) The Roman Centurion, who witnessed the events of Jesus' death on the cross concluded, "Truly this Man was the Son of God" (Mk. 15:39)!

9) The empty Easter tomb—as well as the angel—fairly cried out, "He is not here! He is risen!" Surely this very rock rejoiced to protect and hold, even for a few short hours, Him who made the rock, conquered death, and arose from it. Who has such power except God?

10) The apostles lived, walked, and talked with Jesus. Peter spoke for them all when he declared, "You are the Christ, the Son of the Living God!" St. Paul, who later met Jesus after His ascension, testified that He was both God and Man and the one Mediator between God and men.

Surely, we can be sure! The evidence is overwhelming, the testimony true and various—expert and eye-witness testimony; physical and circumstantial evidence.

In Old Testament times the witness of two or three was required to settle or confirm a matter. God has given us far

more than the minimum—and for one reason, “That you might believe that Jesus is the Christ, the Son of God” (Jn. 20:31).

The evidence is solid and true. Let there be no doubts, no jury nullifica-

tion among us. Of this important and absolutely necessary matter, YOU CAN BE SURE!

—Pastor David Fuerstena
(Ketchikan, Alaska)



How Deep the Father's Love for Us

(Numbers 1 & 2 of a series of six Lenten meditations [2006] by CLC pastors serving congregations in southern Minnesota)

No. 1 — The Father Gave His Son for Us

Prayer: *Dear Father in heaven, I meditate upon the unfathomable love that You have shown to all people in giving us the gift of Jesus Christ. This love is beyond all imagination! I ask only that You allow me in some measure to understand and appreciate its width and length and depth and height and to know Your love that passes knowledge (Ephesians 3:18f). Thank You for showing us that love in the face of Jesus Christ and Him crucified for us. Amen.*

How deep the Father's love for us
How vast beyond all measure
That He would give His only Son
To make a wretch His treasure.



“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16).

John 3:16 is perhaps the most familiar and most memorized of all passages in Scripture—and for good reason. It sums up in very few words the astonishing Good News of God's great love for all people. Indeed, it is called the “gospel in a nutshell,” for it speaks volumes about the love of God that is detailed in the rest of the Bible.

Here we see the greatest love in the world. It is the love of the Father who is Himself love. God's love will never fail, though even a mother's love sometimes does (cf. Isaiah 49:15). It is permanent and changeless. God has loved us with an everlasting love. It is all-encompassing, for God loves nothing less than the entire world—the same world that is frequently said to be at enmity with God; the world where, we are warned, we should not set our roots too deeply; the things which we are forbidden to love; the world that is partner to the Devil and our sinful flesh. It is not always easy for us to love even the loveable as we should, but the greatest love in the world loves the unloveable. This love wishes to rescue the world from its own unloveliness of sin.

We see the greatest gift ever given. Abraham found how difficult it was to surrender his only son, even to God Himself. His willingness to do so astounds us still. We find it difficult to give much lesser gifts to God! Yet God was determined to give whatever it took to rescue and ransom a rebellious creation. It took His dearest Treasure—His eternal and only-begotten Son, Jesus Christ, the righteous One.

We see the greatest promise imaginable. We need not perish! Death is overcome. Its replacement has been won and that replacement is everlasting life—life in the presence of the heavenly Father for all eternity. This has been won for us and all the world. Grab hold of this life! Cling to Jesus in faith!

—Pastor Norman Greve (Eagle Lake, Minn.)

No. 2 — The Father Forsook His Son for Us

Prayer: *Dear Father in heaven, as I consider once again the passion of Your beloved Son, move me to do so with humility. Cause me to reflect upon the gravity of my sins, to repent of those sins, and to turn away from them. Fill my heart with the joy of knowing that You sent Jesus to redeem me from my sins and to bestow upon me—by Your grace through faith—the gifts of forgiveness, life, and salvation. Renew my mind through the working of Your Holy Spirit, so that I might serve You with joy and faithfulness all the days of my life. Amen.*

How great the pain of searing loss
The Father turns His face away,
As wounds which mar the chosen One
Bring many sons to glory.



“And at the ninth hour Jesus cried out with a loud voice, saying, ‘Eloi, Eloi, lama sabachthani?’ which is translated, ‘My God, My God, why have You forsaken Me?’” (Mark 15:34)

How deep is the Father’s love for us? It is so deep that He forsook His only Son for us!

While Jesus hung upon the cross, the Gospel accounts of the crucifixion tell us that the sky went dark for three hours. During that time Jesus cried out, “My God, My God, why have You forsaken Me?” Why was there darkness? What is its connection with Jesus being forsaken by God?

The darkness was symbolic of the spiritual torment through which Jesus was passing. The apostle John tells us, “God is light and in Him is no darkness at all” (1 Jn. 1:5). The darkness over Calvary symbolized that God the Father had forsaken His Son. He turned His face away from His Son’s pain and suffering and allowed the full weight of His judgment to fall upon Him, leading ultimately to His death.

God did this, not because He hated His Son, but rather because He loved us! “For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life”. God “gave” up His Son in order to fulfill His plan for our redemption—a plan that called for the Son’s rejection.

The apostle Paul explains, “He [God the Father] made [Jesus] who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Cor. 5:21). We deserved to die both temporally and eternally because of our sins, but God the Father placed our sin upon Jesus. On the cross Jesus endured the punishment we deserved—the very punishment of Hell as our substitute. God forsook Jesus so that He might not have to forsake us.

How deep is the Father’s love for us!

—*Pastor Paul D. Nolting (Mankato, Minn.)*



The Eternal and Victorious King

In our meditations we are going to pray for the advancement of the Kingdom of God, as we do in the Lord’s Prayer.

However, as we look at the world around us, we will readily observe that the mighty of this world don’t eagerly bow before the Lord. They rebel against Him and against His Anointed One, Jesus our Savior.

So many of the mighty, and wise, and influential of the world live in defiance of God’s holy will. They see the moral law as an undesirable constraint on their plans, their pleasures, and ambitions. They see the gospel as a foolish scheme which refuses to acknowledge their own supposed innate goodness.

That is how it was when David ruled. In Psalm 2 David observed in his meditation the futility of this raging against the Lord. David’s words prophesied of the reception the Messiah would receive from the rulers of the world when He would proclaim the Kingdom’s presence to the world.

As we are about to enter once more the season of Lent, all the schemes and plots and manipulations of the Mosaic

THE PSALMS
THE CHRISTIAN’S
PRAYER BOOK
—Please read Psalm 2—

Law by the rulers of the Jews quickly come to mind as they tried to throw off the shackles of the Lord’s Anointed. They were sure of their victory over Jesus when they saw Him nailed to the cross. They were so sure of themselves and secure in their power. They did not realize how puny and insignificant they were before the LORD. As our psalm says, He held them in derision. He laughed at their ridiculous plots to thwart His holy and gracious will. All they succeeded in doing was to bring themselves under the deep displeasure of the Almighty God.

God would and did set His King in place on the holy hill of Zion! Jesus was declared to be less than the eternal Son of God, begotten of the Father from eternity. He was declared to be God’s beloved Son at His baptism, upon the Mount of Transfiguration, and

in the temple courts shortly before His death by crucifixion.

Futility of Unbelief

Yet the loudest statement of Jesus' divine preeminence could be heard in His resurrection. In this ultimate demonstration of the futility of all efforts to destroy Jesus, He was "declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

We know Jesus as our Redeemer-King. God promised to give Him the nations for an inheritance and the ends of the Earth for His possession. As God willed, so it is. He who redeemed us with us blood rules our hearts with His grace, and directs our lives to eternal glory. The victory is secure in the King of kings, the Champion of our salvation.

But the world doesn't seem to have gotten the message. As we watch the evening news, we continue to hear the voice of the powerful and the wise of this world still raised in protest against the Lord and His Anointed. They still rebel against the Lord and His holy will. They still breathe resentment against the Lord and His Church.

But we need not fear that they will succeed in their ranting and raving

against God and His truth. The King shall prevail against them. He shall come again in glory to judge the world. They cannot and they will not stand before His mighty arm!

This wonderful psalm of triumph brings us assurance in our faith. We know the Lord reigns. We know that in spite of the reports we hear on the news—in spite of all the threats and denouncements of God's truth broadcast on the airwaves, and the persecutions thrown against the Church—His kingdom is established for ever.

As we pray for His kingdom to come, we pray with confidence. All the powers that seem so great and looming against the Lord and His Church are held in derision by Him. His gospel shall accomplish what He pleases for the salvation of souls, and in the end those who oppose Him shall be shattered in His judgment.

On our part as Christian believers, we are blessed with the knowledge that our love for Him does not go unnoticed. We are assured by Jesus, the eternal Son and everlasting King, "Blessed are all those who put their trust in Him" (Ps. 2:12).

—*Pastor Theodore Barthels*
(Austin, Minn.)



**Pastors present at Jamestown's
75th anniversary celebration,
August 6, 2006. (l-r) Matt Gurath,
Nathan Pfeiffer, John M. Johannes,
Eric Libby, Paul Fleischer,
John H. Johannes, Michael Roehl.
"Flowered" pastors serve(d) the
congregation. (Story, p. 23)**

INTRODUCING the Books of the Prophets

Zephaniah

Why is it that the Bible reminds us so often of Judgment Day?

Humans need that reminder for a variety of reasons. The unbelieving world needs to know there is a God of justice, and they will be held accountable. Believers need to know because they can be lulled into complacency, content to be in and of the world.

Believers also need the reassurance that the best is yet to come. Judgment Day for them will be a day of rejoicing. Most of the book of Zephaniah focuses on the approaching Day of the Lord, and it reminds us, as it did the people of the Old Testament, that it is near!

Since Zephaniah traces his genealogy back four generations, many believe his great-great-grandfather was King Hezekiah of Judah, one of the few kings whose reign was God-pleasing. Zephaniah was a contemporary of Nahum, Habakkuk, and Jeremiah.

The theme of the book is very similar to that of the book of Joel. The book was written during the reign of another God-fearing king, Josiah, who made it his goal to bring religious reform to Judah. Since Josiah and Zephaniah were both descendents of Hezekiah, they were most likely cousins.

Evidence suggests that the book was written between 635 B.C. and 625 B.C. Zephaniah's prophecy may have even inspired some of the reforms

King Josiah made.

From the outline of the book (see box), one can see that the majority of the three-chapter book focuses on impending judgment—temporal judgment for Judah and her neighbors, as well as eternal judgment on the Last Day when the whole world will be destroyed and God's justice will be administered.

Already in the book's second verse the LORD says, "I will utterly consume all things from the face of the land." Judgment will come with the utter destruction of the world.

Judah Singled Out!

Next, the land of Judah—the land from which the Savior would be born—is singled out for judgment. In spite of all of her advantages, most in the country had turned away from God and sought the gods of this world. They had become complacent "saying in their heart, 'The LORD will not do good, nor will He do evil'" (1:12).

Those in our country today ought to take heed, for though we claim to be a Christian nation and have all the opportunities to worship Him in freedom, far too many have chased the gods of the world and also face the judgment.

Chapter Two begins with a call to repentance: "Seek the LORD, all you

Outline of ZEPHANIAH

Theme: The Day of the Lord is near!

- I. The Judgment in the Day of the Lord (1:1-3:8)
 - A. The Judgment on the Whole Earth (1:1-3)
 - B. The Judgment on the Nation of Judah (1:4-2:3)
 - C. The Judgment on the Nations Surrounding Judah (2:4-15)
 - D. The Judgment on the City of Jerusalem (3:1-7)
 - E. The Judgment of the Whole Earth (3:8)
- II. The Salvation in the Day of the Lord (3:9-20)
 - A. The Promise of Conversion (3:9-13)
 - B. The Promise of Restoration (3:14-20)

Outline from *Nelson's Bible Charts and Maps*, 1996

meek of the earth, who have upheld His justice. Seek righteousness, seek humility. It may be that you will be hidden in the day of the LORD's anger" (2:3).

May it be that we are hidden from the LORD's anger!

The rest of chapter two speaks of the judgment to come on the nations surrounding Judah—the Philistines to the west, Moabites and Ammorites to the east, Ethiopians to the south, and Assyrians to the north (the directions from which they attacked). In their arrogance these nations, both far and near, trusted in themselves.

Again, our own country could well be in this list. Many are in danger of the judgment due to forsaking the LORD. We ourselves need to be careful that when we hear God condemning the sins of unbelievers around us, we not ignore those very sins in our midst. In fact, in chapter three, the LORD saves His

harsh criticism for the city of Jerusalem itself. It is described as a rebellious, polluted, and oppressing city.

What a depressing book this would be were it not for the last portion of chapter three! For here we are reminded of a faithful remnant, a meek and humble people, who shall trust in the name of the LORD.

The LORD calls upon His people to rejoice, for He "has taken away your judgments" (3:15). "The Mighty One will save" (3:16). The day will come when those faithful to Him will be restored to prominence, while their enemies will be put down.

For the faithful in Judah this took place when the Babylonian captivity ended and "the remnant" returned to rebuild the temple. For believers this final restoration will be completed on Judgment Day when we go home to heaven. Come quickly, Lord Jesus!

—Prof. Joseph Lau (*Eau Claire, Wis.*)



Former teachers at Our Savior's, Jamestown. (l-r) Karl Olmanson, Kelly Fleischer, Leif Olmanson, Dorine Nohrenberg, Karla Olmanson, Tina Berreth, Barbara Ruegge. (Story, p. 23).

The Discourses of Christ

The Coming Rejection—John 15:26-16:4

I Told You Beforehand . . .

Eleven-year-old Tommy is walking home from school. He's still a couple blocks from home when a grimy old car pulls up nearby. A window rolls down and the occupant calls out, "Hey, Sonny. I lost a little dog; have you seen him?"

Tommy answers, "No, sir. I haven't seen any dogs today."

"Well, I'm sure he's around here somewhere. Come on over here, I'll show you a picture of him. Could you help me look for him?"

At this point, something clicks in Tommy's head. He hears his mother's voice: "Don't talk to strangers. Don't ever get in a stranger's car." He looks over at the stranger's vehicle, shakes his head, and moves quickly on home.

We've all been given, or have given, warnings designed to lie quietly at rest in the memory until the right circumstances trigger their message: "Don't talk to strangers"; "Say 'no!' to drugs"; "Drive defensively"; "Flee youthful lusts."

Not only in youth but throughout life we learn to be alert to possible dangers.

In this extensive discourse before His suffering, Jesus' message has oscillated between reassuring statements of the spiritual bond with His disciples ("I am the Vine, you are the branches," — 15:5) and sobering hints of trouble to come ("if they persecuted Me, they will

also persecute you" —15:20).

The theme of His discourse could be, "I am going away, but I am not abandoning you." He has mentioned the promise of the Holy Spirit, whom He calls "Paraclete" or "Helper." The Helper would come to them "in Jesus' name" (14:26).

Now they are told that "He will testify of Me." He would do this by motivating and encouraging the testimony of Jesus' own followers. They—who up until now have clumsily followed Jesus—would soon, in His absence, proclaim Him God and Lord. They would tell of His work, forgive sins in His name, proclaim that there is salvation in no other.

Forewarned is Forearmed

They would not have gotten far in this without the outpouring of the Holy Spirit, who fills His Church with a Christ-centered zeal.

For years Jesus had prepared them to go forth in His name. But He was always nearby, like a master teacher with his students, able to step in and prevent some terrible blunder.

But that would no longer be the case. And their frailty would soon become evident when the betrayal and arrest came.

They failed that exercise; and the hostility they would encounter in the

months and years ahead would far exceed the threats they met in Gethsemane, or in the High Priest's courtyard.

But with the Spirit, their faith would be clear; their confession eloquent in its conviction; their courage firm to the very end. Like Paul near the end of his life, they would "know whom they have believed!" (2 Tim. 1:12)

And all that in the face of strange hostility. They should not be deceived or surprised when supposed allies and respected brethren turned against them and their gospel. They would be thrown out of synagogues; they would be "the enemy" in 'holy' executions and purges. They would be martyred at the hands of people who did it in the name of God. An apostle would later quote the Psalms: "for Your sake we are killed all the day long" (Rom. 8:36, Ps. 44:22).

But forewarned is forearmed. They would face those days with a steady gaze, unafraid of the world, for it is their Lord Jesus—crucified, risen, and ruling in glory—who has "overcome the world" (Jn 16:33).

The Spirit of Christ dwells among us when the Word of God dwells in us richly. And where He inhabits the heart, the comfort and warnings of Christ are alive and alert.

Let us not be caught off-guard when our faith is mocked, belittled, or threatened (even by those who we think should know better). When a sinister world lures or deceives or threatens, we will know to take refuge with our Savior.

The Truth will prevail and so will those who live and die confessing it.

—Pastor Peter Reim
(Loveland, Colo.)

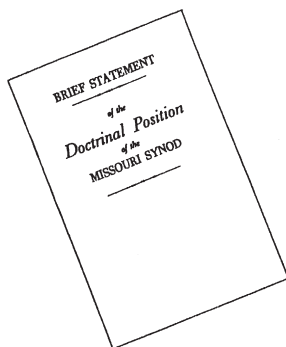


— Perspectives —

- #1: Why Bother In the First Place?
- *#2: Some Background History
- #3: Toward Preserving an "Orthodox Character"

Perspective #2: Some Background History (See previous and following months for #'s 1 & 3)

In considering how we might help you, the reader, appreciate anew the *Brief Statement* (one of old Missouri's [Lutheran Church-Missouri Synod (LC-MS)] confessional statements which we have adopted as our own), we refer to a series of tracts rediscovered in our dusty files. Of those eleven *Continuing In His Word* Tracts (1954)



which deserve to have the dust blown off them, the second one—titled sim-

ply “1938-1953”—gives the background history of a number of “Important Events and Documents in Recent Intersynodical History” (see Table-page, and footnote*).

We believe that the period of history there recounted/summarized deserves the careful study and attention of concerned Lutheran Christians today. That history reveals the on-going doctrinal struggles between and within the various Lutheran synods at the time, including the Synodical Conference and its constituent church bodies, from which most CLC congregations trace their beginnings.

Tract Number 2 labeled “1938-1953” begins: “At a special convention held on October 8 and 9, 1953, our synod (Wisconsin Synod, now Wisconsin Evangelical Lutheran Synod, WELS—ed.) adopted the following declaration: ‘That the Lutheran Church-Missouri Synod...has brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister synod.’”

Then this is said: “This ‘break’ was not a sudden and abrupt one. It has been developing steadily for more than fifteen years. From 1872, when the Synodical Conference was organized, until 1938, our Synod worshipped and worked together with the Missouri Synod in unity of doctrine and practice. Controversial issues which arose were quickly settled in a brotherly manner....”

In other words, from 1872-1938 (some 66 years!) all was going relatively smoothly in the camp of conservative Lutheranism within these United States. Yes, controversies arose,

but they were “settled in a brotherly manner”! Not surprisingly, it was during that comparatively quiet historical time-period that the *Brief Statement* was written and unanimously adopted by the Missouri Synod (1932). Hallelujah!

But it soon became evident that Satan never rests, and that the Church of Christ on Earth is and must ever be a militant church. “In 1935, three years after the Missouri Synod had set down its doctrine in the *Brief Statement*, it began to negotiate with the same three synods [Ohio, Iowa, and Buffalo synods—ed.] it had refused to accept as brethren on the basis of the *Chicago Theses...*” (1954 *Continuing In His Word* Tract Number 1, “Lutheran Bodies in the U.S.A.,” p. 5).

Again, casting eyes down the Table of “Important Events and Documents...”, you will notice how efforts and overtures toward union were repeatedly being made between the liberal A.L.C. churches [now, in effect, the Evangelical Lutheran Church of America, ELCA—ed.] and the one-time biblically solid, *Brief Statement*-based Missouri Synod.

Through all this, on the outside looking in (as it were) was Missouri’s smaller sister synod in the Synodical Conference, the Wisconsin Synod. Pastors in the Wisconsin Synod were asked to use the afore-mentioned carefully prepared eleven Tracts to school their church members on the doctrinal issues threatening Wisconsin’s fellowship relations with Missouri—and thus threatening the very existence of the Synodical Conference.

The sad theological scene was this: Wisconsin was in fellowship with big-sister Missouri (as well as with the

IMPORTANT EVENTS AND DOCUMENTS IN RECENT INTERSYNODICAL HISTORY*

- 1928** — Negotiations of many years culminate in the **CHICAGO THESES**, drawn up by representatives of the Buffalo, Iowa, Ohio, Wisconsin, and Missouri Synods.
- 1929** — The Missouri Synod rejects the **Chicago Theses** as inadequate.
- 1930** — The Iowa, Ohio, and Buffalo Synods unite to form the American Lutheran Church (A.L.C.).
- 1932** — Missouri's **BRIEF STATEMENT** defines its position on the disputed doctrines as the starting point for future negotiations.
- 1935** — The A.L.C. makes union overtures to (1) the Missouri Synod and (2) the United Lutheran Church (U.L.C.).
- 1938** — Missouri's St. Louis Resolutions join its **Brief Statement** with the A.L.C.'s **DOCTRINAL DECLARATION** as a joint settlement of past differences.
- A.L.C.'s Sandusky Resolutions view the **Brief Statement** "in the light of" their own **Doctrinal Declaration**.
- 1939** — A.L.C.'s Pittsburgh Agreement concedes to the U.L.C. on Inspiration.
- 1941** — Missouri's Ft. Wayne convention instructs its Committee on Doctrinal Unity to prepare a single document of agreement with the A.L.C.
- Missouri begins joint work with the A.L.C. in relief of missions and establishment of [military] service centers.
- 1943** — Wisconsin appeals to Missouri to halt its negotiations with the A.L.C. because of the false basis underlying those negotiations.
- 1944** — Missouri and A.L.C. publish a single document, the **DOCTRINAL AFFIRMATION**.
- Missouri abandons its former position on Scouting.
- 1946** — The A.L.C. withdraws the **Doctrinal Affirmation**, despairing of union by such confessional statements.
- 1947** — A.L.C.'s commissioners issue a "Friendly Invitation" to renew negotiations, contending for an "allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God."
- Wisconsin adopts its theses on Scouting.
- 1950** — Missouri and the A.L.C. adopt the **COMMON CONFESSION**.
- 1951** — Wisconsin rejects the **Common Confession** as "inadequate" and creating "a basically untruthful situation."
- 1953** — Wisconsin declares the existence of a break with Missouri and takes steps to heal the breach, if at all possible.

1938-1953

Tract Number 2

continuing
"His
Word"

* This is a reprint of the final page from "Tract Number 2" of a series of eleven brief (eight-page) Tracts titled *Continuing in His Word*. This "Tract" series was "issued by the Conference of Presidents, the Evangelical Lutheran Joint Synod of Wisconsin and other States-1954". Synod pastors were encouraged to use these Tracts to keep their respective congregations informed on the intersynodical (doctrinal) issues facing the various Lutheran synods at the time.

smaller Slovak and Norwegian and more "leaning left" toward A.L.C. Synods); Missouri, however, was more (though A.L.C. refused to accept the

Brief Statement!); in 1944 Missouri and A.L.C. published the *Doctrinal Affirmation* (an unacceptable-to-Wisconsin rewriting of the *Brief Statement*); soon adding to the unionistic mix/mess, in 1950 Missouri and ALC adopted the *Common Confession*, a writing which a *Brief Statement*-based Wisconsin Synod rejected as “inadequate” a year later; in 1953 Wisconsin declared the existence of a doctrinal break with Missouri.

Yet the same Wisconsin Synod—with ample evidence of Missouri’s “divisions and offenses contrary to the doctrine which you have learned”—failed to apply God’s clear directive to “avoid” its erring big sister by severing fellowship relations with her (cf. Romans 16:17).

Such was the theological ground and climate from which sprang up a new Lutheran synod. As individual pastors and congregations withdrew for conscience’ sake from the Wisconsin Synod, and, as Christians

are wont to do, reached out to one another for mutual support, the Church of the Lutheran Confession (CLC) was born (the CLC dates its beginning in 1960). As was previously said, this new synod included the *Brief Statement* of 1932 in its constitutional article of confessional documents.

So it is that this year—seventy-five years after the *Brief Statement* was first adopted by old Missouri—the *Lutheran Spokesman*, as an official “spokesman” of the CLC, has chosen to review the clear trumpet sounds of biblical teaching found in this special confessional document.

—Pastor Paul Fleischer

* The 1954 *Continuing In His Word* Tracts were: 1) Lutheran Bodies in the U.S.A.; 2) 1938-1953; 3) Every Sinner Declared Righteous; 4) Not By My Own Reason Or Strength; 5) If The Trumpet Give An Uncertain Sound [A critique of the COMMON CONFESION-Ed.]; 6) Chosen By Grace From Eternity; 7) Our Position Against Scouting; 8) Cooperation In External; 9) Antichrist; 10) Prayer Fellowship; 11) The Chaplaincy Question. (This writer has a complete set of these well-written Tracts.)



Noting the 75th Anniversary of the “Brief Statement of the Doctrinal Position of the MISSOURI SYNOD” (1932-2007)

**A Trumpet Which Gave—and Gives!—a Clear Sound
(See 1 Corinthians 14:8)**

Brief Statement Of God

Introductory Thoughts:

Defining God is always a struggle if the definition is attempted with human

knowledge and reason. The all-powerful, all-knowing, all-present, eternal, holy God is beyond human comprehen-

sion. Left to ourselves we would know only that a being exists who is greater, wiser, and more powerful than we.

Thankfully, God has revealed Himself to us through His Word. God's self-revelation in Scripture still defies all human logic. We should not expect otherwise because He is God and we are sinful human beings. Still, through God's gracious revelation and the work of the Holy Spirit, we are able to grasp the truth of God's Word and believe His revelation.

Nevertheless, people continue to attempt their own definitions of God. They define God in their terms, with their limitations, and according to their whims. As a result, such people stray further and further from the truth, not only losing sight of the true God, but also losing His salvation.

Some find their joy and reliance in the things of the Earth, but they fail to recognize the One who gives them all things (James 1:17). They worship the creation instead of the Creator (Romans 1:25).

Some simply follow after false gods of their own making: Buddah, Allah, the numerous Hindu gods, and so many more.

Some confess a triune god but then proceed to mold him into the kind of god they want him to be. This god is often one who ignores sin and changes his will to fit whatever fleshly desires are prominent at the time. By virtue of these changes to truth, this god is not the true God even if He is confessed by name, for then His name is used wrongly, a breach of His will expressed in the Second Commandment.

Some attempt to merge all of the world's gods into one, so that the followers of each can happily acknowl-

edge each other's gods and beliefs as being one with their own. These efforts are pursued to avoid conflict and appease all, yet they destroy the truth.

The identity of one's god is the beginning stone of every faith's foundation. Christ, the eternal Son of God, is our cornerstone, and He is inseparably tied to the Father and the Holy Spirit in the one true God. May our faith and confession ever be built upon this truth!

Brief Statement text [with comment]:

Of God

4. On the basis of the Holy Scriptures [*the true basis for anything and everything we teach*] **we teach the sublime article of the Holy Trinity** [*the truth concerning the Trinity exceeds anything we could fully comprehend, cf. Isaiah 55:8-9*]; **that is, we teach that the one true God, Deut. 6:4; 1 Cor. 8:4** [*the unity of God is taught in both Old and New Testaments*], **is the Father and the Son and the Holy Ghost, three distinct persons** [*the persons of God are not the same as persons—that is, people—as we know them; nor are they mere personalities. They are each definite and unique. Matthew 3:16-17, John 15:26*] **but of one and the same divine essence** [*they are together one God*], **equal in power, equal in eternity, equal in majesty, because each person possesses the one divine essence entire, Col. 2:9, Matt. 28:19. We hold that all teachers and communions** [*churches and religious groups*] **that deny the doctrine of the Holy Trinity are outside the pale** [*fold—that is, not in the fold of the Good Shepherd*] **of the Christian Church** [*they are not Christian and*

those who adhere to their teachings are not children of God]. **The Triune God is the God who is gracious to man, John 3:16-18; 1 Cor. 12:3. Since the Fall [into sin] no man can believe in the “fatherhood” of God [We are born enemies of God. Only through faith in the redeeming work of Jesus are we made His children, Gal. 3:26-27. Only through faith in Jesus are we able to boldly approach God as children approach their father.] except he believe in the eternal Son of God, who became man and reconciled us to God by His vicarious satisfaction,**

1 John 2:23; John 14:6 [John 5:23]. Hence we warn against Unitarianism [the belief that God exists only as one and is not Triune], which in our country has to a great extent impenetrated the sects [there are churches that bear the name “Unitarian,” but there are also Unitarian beliefs within other religious groups] and is being spread particularly also through the influence of the lodges [for example, the Masons].

—Pastor Wayne Eichstadt
(Mankato, Minn.)



The Word From Immanuel

*Chapel Talks to the student body of
Immanuel Lutheran College, Eau Claire,
Wisconsin*

To our young readers - This is for you!

A Heritage of Grace

(Chapel address, November 6, 2006—Visitor's Day Morning)

We all have a history. We can do different things with that history. We can ignore it, we can use it as a positive influence and guide, or we can allow it to become detrimental. The Jews had Moses and the Law in their history so they thought they needed no Savior. They used their history to their detriment. Their history was used to justify rejecting the Savior.

You and I have history, and we often ignore it. How often do we think about our history? Our history is

Lutheranism. The Lutheran Church is one of the oldest institutions in the world today. This week the Lutheran Church became 483 years old. Before there was an America, before the Civil War, before Napoleon or Queen Elizabeth, there was Lutheranism.

Many today choose to misuse or ignore their heritage. Today's idea “to be non-anything” suggests that we ignore our heritage. But let's look at our heritage and see if we can find comfort in our Heritage of Grace.

Text: [Please read] Romans 3:21-28

We wonder how anyone could hear these words of scripture and get it wrong. How could you study this text and not come away a true Christian? It is a mystery, but not surprising. After all, Luther probably read this text dozens of times and still had no clue. He maybe even memorized it and still didn't get it.

The fact is that nobody can understand these words without the Holy Spirit working in him (see 1 Cor. 2:14). Natural man does not receive the things of the Spirit of God. They are foolishness to him. Study all you want, meditate all you want, whip yourself, and memorize, but understanding still does not come without the Spirit. The world doesn't get it, because it is the opposite of their thinking.

In the world, to be a righteous man you need to do something good or avoid doing something bad. In God's eyes we can be righteous only through the goodness of another—"the righteousness of God apart from the law." In the world, whatever is valuable carries a high price tag. In Christianity, our text reminds us that we are declared "not guilty" as a gift (freely) "by His grace through the redemption that is in Christ Jesus."

So our text asks, "Where is boasting?" and answers, "It is excluded." We can do great damage to the cause of Jesus Christ by dwelling on the accomplishments of any one that ever had anything to do with the Lutheran Church. Yes, God used people—but the pillars of the Reformation were "by grace alone, by Scripture alone, by faith alone." Ours is a heritage of grace. We have a history of God's love and mercy. We have no self-centered boast.



Well, what will we do with our heritage? We hope we would choose to use it rightly and as a positive thing in this world.

Reformation is our special celebration, but what is the effect on the world around us? As far as the world is concerned, perhaps the single greatest turn-off connected with our celebration of history and heritage is the exclusiveness of it all. By celebrating the past you almost always produce a barrier between yourself and others. The "we are not a part of that" feeling can separate us from others.

If we in any way have that feeling about our celebration of Reformation and the history of the Lutheran church, then we are celebrating wrongly. Remember instead that our heritage is a heritage of grace—God's undeserved love—not our own human accomplishments. Ours therefore is anything but an exclusive celebration. God's condemnation includes everyone: "For there is no difference; for all have sinned and fall short of the glory of God."

That's the bad news—we have all sinned. It's a part of our heritage. The good news is that everyone that has sinned and fallen short, that same number (everyone) has been justified freely by His grace through the redemption that is in Christ Jesus (Rom. 3:24).

If you are a sinner, then you need to know that God has accepted the death

of His own Son as payment for those sins. He has declared the whole world “not guilty”!

Our God speaks quite plainly about this. He says, in effect, “As many as have sinned, that same number has been declared—not guilty!” That is how we

should celebrate Reformation. This is our heritage of grace and it—by God’s grace— includes us all. God has placed on His dear Son the sins of us all.

Our calling then becomes very simple. Tell the world what God has already done for them. That same Holy

CLC EXPLORATORY SERVICES

Last revised: December, 2006

This is a list of “start-up” congregations who are being served by an off-site pastor. Some meet in homes, others in rented facilities. Visitors are warmly welcomed. Those who are considering a move, or are just traveling through the area, are encouraged to contact these groups and worship with them.

LOCATION	PASTORAL CONTACT	LAY CONTACT
Alaska, Fairbanks	Rev. Jay Hartmann 907-452-1236	
Alaska, Anchorage	Rev. David Fuerstenau 907-225-2842	
California, Pasadena (L.A. area)	Rev. David Povolny 650-964-5915	Mr. Mike Collins 818-883-1749
California, Modesto	Rev. Steven Karp 510-581-6637	Mr. Roy Cameron 209-772-0934
Florida, Orlando	Rev. John Schierenbeck 863-299-4084	Mr. Paul Kuehne 407-568-9213
Florida, Coral Springs (North Ft. Lauderdale)	Rev. Paul Larsen 941-423-1822	Mr. Bob Doriot 954-429-0063
Iowa, Sioux Center	Rev. James Albrecht 507-853-4417	Mr. Roger Ver Mulm 712-722-2805
Michigan, Cadillac	Rev. Tim Holland 616-532-0198	Mr. Bob Remus 231-832-2097
Minnesota, Chaska (SW Twin Cities area)	Rev. David Schierenbeck 651-454-1915	Mr. Adam McLaughlin 952-445-7317
Missouri, Missouri City	Rev. Todd Ohlmann 636-225-3458	Mr. Jim Priebe 816-781-4702
Missouri, Springfield	Rev. Todd Ohlmann 636-225-3458	
New Mexico, Albuquerque	Mr. Robin Vogsland 505-892-6934	
Ohio, Cleveland	Rev. Walter Schaller 248-457-0682	
Oklahoma, Oklahoma City	Rev. Matthew Hanel 973-733-4535	Glenn Albertson 405-799-7273
Tennessee, Monterey	Rev. Nathanael Mayhew 866-962-9034 www.clclutheran.org/atlanta/tunky.html	Mr. Wayne Everhart 270-618-4387
Texas, Austin	Rev. Luke Bernthal 281-353-2533	Chuck Kurth 512-794-8991
Virginia, Fairfax (Washington DC area)	Mr. Glenn Oster 03-926-0603	Mr. David Loop 03-250-2020
Washington, Withrow	Rev. Terrel Kesterson 509-327-4203	Mr. Ray Lillquist 509-683-1192
Wisconsin, Green Bay	Rev. Michael Schierenbeck 920-398-2778	

Spirit that worked faith in the heart of Martin Luther and in all other Christians down through the ages will also work saving faith in hearts today through our witness. This historic promise stands true for all: “A man is justified by faith apart from the deeds of the law.”

Our history goes back much farther than 1517 and the Reformation. Our

heritage dates back to the Garden of Eden and the first gospel promise. Glory in the Reformation celebration—not in man’s accomplishments, for they will come to nothing. Rejoice instead in your free gift of eternal Life through our Lord Jesus Christ. Amen.

—Prof. Ronald Roehl (adapted from a sermon by Pastor Michael Roehl)

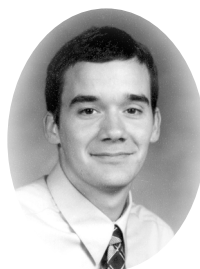


In Our CLC Classrooms—

Meet Ryan Hammett

Hailing from South Carolina, Ryan Hammett attended Immanuel Lutheran College, Eau Claire, Wisconsin, for eight years. He is currently in his second year of full-time teaching at Trinity Lutheran School, Watertown, South Dakota.

Ryan teaches all the grades in this one-room school. The enjoyable, challenging, and rewarding nature of teaching is what drew him to serve the



Lord in a Christian Day School.

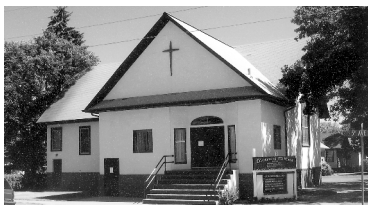
A student once approached Mr. Hammett’s desk with “the hardest problem in my entire life.” The worksheet revealed that it was “3 + 6”.

When school is out, Ryan enjoys playing basketball and golfing. He is married to Val (nee Bernthal), who is also a teacher.



Anniversary in Jamestown—

75 Years of Grace



Exterior and Interior Views Our Savior’s Church

Our Savior’s Evangelical Lutheran Church, Jamestown, N.Dak., observed

its 75th anniversary on Sunday, August 6, 2006. The day’s events capped off

our church's year-long celebration.

During the course of the past year, Our Savior's undertook a number of projects and activities to praise the Lord for the seventy-five years in which He has so graciously dwelt among us by His Spirit and through His Word and Sacraments.

We are thankful that as part of our celebration former pastors of the congregation were able to come and address us on various Sundays throughout the year, bringing Christ-centered messages of hope regarding our church's anniversary.

In April Pastor Peter Reim of Loveland, Colo. came and preached. In May Pastor John Johannes of Detroit Lakes, Minn., addressed the congregation. In July Professor Steven Sippert of Immanuel Lutheran College shared God's Word with us. As part of our August 6th celebration, Pastor Paul Fleischer of Cheyenne, Wyo. was speaker at a special afternoon service. (Editor's note: For the morning service on August 6, Pastor Libby himself gave a series of five brief devotions in which he applied various Bible references to the number "75" to the congregation's anniversary contemplations—thought-provoking and inspiring!)

Surely our church's anniversary was no marker of human accomplishment. Rather it was a measure of God's grace

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2750 North Oxford Street
Roseville, MN 55113

and mercy toward sinners whom He saves through the shed blood of Jesus Christ. To God alone the glory!

Those who have connections to our congregation may be interested to know that as one of our 75th anniversary projects a bound history book was compiled (complete with color pictures). If interested in obtaining a copy, you may contact the under-signed by phone at (701)952-2289 or by e-mail at ericlibby@hotmail.com.



—Pastor Eric Libby reporting



Robert & Barbara (nee Rutz) Ruegge, Cheyenne, Wyo., at the Jamestown celebration. Pastor Helmuth Rutz served 1956-1966. Daughter Barb taught in the school 1960-64.