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**AND HE SHALL REIGN FOREVER
FROM HIS THRONE ABOVE THE SKY**

CHURCH OF THE LUTHERAN CONFESSION

I Believe in the Resurrection of the Body

“So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’” (First Corinthians 15:54—NKJV)

Easter reaffirms the hope of life in the midst of death. Jesus’ resurrection is God’s affirmation that there is forgiveness of sins and deliverance from sin (1 Cor. 15:17). Jesus’ resurrection is the basis of our faith and the central message of our preaching (1 Cor. 15:14). Jesus’ resurrection is the assurance that those who died in Him will also rise to life (1 Cor. 15:18-19).

A Physical Resurrection

We need to recognize that all of the above truths are dependent on the physical resurrection of the body. To the intellectual Greek community of Paul’s day the resurrection of the physical body was nonsense. Greek philosophy believed that the ultimate answer to death was to become pure spirit and rid one’s self of the physi-

cal limitations of the body. When Paul preached in Athens, he got along fine until he spoke about Jesus’ return in judgment. As Paul continued, “He has given assurance of this to all by raising Him from the dead” (Acts 17:31), the reaction grew hostile. “And when they heard of the resurrection of the dead, some mocked, while others said, ‘We will hear you again on this matter’” (Acts 18:32).

In First Corinthians 15, Paul deals with the question of the physical resurrection of the body—both Jesus’ body and the believer’s body. The question of the reality of a physical resurrection of the body colored the Corinthians’ view of Jesus’ resurrection. The specific question addressed in First Corinthians 15 is posed in verse 12: “Now if Christ is

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preached that He has been raised from the dead, *how do some among you say that there is no resurrection of the dead?*"

Thus the Holy Spirit devotes an entire beautiful chapter to the meaning and comfort of the resurrection of the body. "Now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep" (1 Cor. 15:20). The picture used by Scripture for death is sleep. This term stresses the waking from death and the grave. The physical resurrection of the body is the key to life and the Christian hope. The early church found it necessary to stress this by including in its confession of faith the phrase: "I believe in the resurrection of the body." Note that the resurrection of the body is tied to the certain hope of life everlasting.

Resurrection: His and Ours

The Christian faith stresses the Easter victory of Jesus by coupling it with our final victory on the day of resurrection. Remember there still remains one enemy that needs to be destroyed. That enemy is death (1 Cor. 15:26). Death will finally be destroyed in the day in which Jesus returns in glory and the dead are raised. On that glorious day the trumpet will sound and the dead will be raised physically from the graves. "For the hour is coming in which all who are in the graves will hear His voice and come forth" (Jn. 6:28-29).

Jesus is the first. Then we will be changed so that our bodies will be fashioned like His glorious body. A

tremendous change will take place. This poor, aging, tired body will come forth incorruptible. This body, even now dying, will come forth immortal. In the day of resurrection death will finally be swallowed up in victory.

This Easter we need to emphasize the importance of Jesus' physical resurrection. The fact of the empty tomb fills our preaching with meaning and hope. Jesus has removed the sting of sin from death by giving Himself into death. Jesus has given us hope beyond this life by promising that we also will rise to life. The Easter message is the hope of the resurrection of the body and the life everlasting.

We reaffirm the early church's confession: "I believe in the resurrection of the body and the life everlasting" this Easter season. Our preaching and congregational life needs to emphasize the reality of our resurrection from the dead. Every funeral sermon should give the concrete hope of the physical resurrection of the body. In dealing with the reality of death, it is important that we speak of our victory in terms of the reality of the resurrection. The Bible stresses the comfort of Jesus' resurrection and our resurrection. "For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus" (1 Thess. 4:14).

We believe in the resurrection of the body and the life everlasting. "Wherefore comfort one another with these words" (1 Thess. 4:18).

—J. Schierenbeck

JESUS: THE AMEN

Among the little known names of Jesus, our Savior and King, is the name, "The Amen," expressed once in Holy Scripture. Jesus called Himself by this name when He said: "These are the words of THE AMEN, the faithful and true witness, the ruler of God's creation" (Rev. 3:14—NIV). Since Amen is a word we use quite frequently in our worship, it is of deepest interest to us that our Lord took this name as His own. Since the book of Revelation was written for the comfort and strength of the Church in its days of great struggle, this name must have had a very special meaning to each Christian that read it. Jesus is not only my Lord and God but He is my AMEN.

Old Testament Usage

There are ten different uses of the word "Amen" and its related forms in the Hebrew language of the Old Testament. However, all of these uses center around one idea—the *certainty of something*. Thus Amen gained the common meaning of constancy, steadfastness, and faithfulness. It was something you could trust absolutely, like the great pillars of the Temple. When King Hezekiah took off the gold from certain temple pillars to pay the king of Assyria, Amen was the word used for that great pillar.

However, Amen soon became a word that was almost exclusively used in connection with God, the Triune God of heaven and earth.

After all, He is the Only One that can be absolutely trusted. His faithfulness never fails. Rarely was Amen ever used of the word of men because their word was not to be trusted without fail.

When God gave special laws to the people of God, they were to answer with a serious, often double "Amen." We have an example of this in Numbers 5:22. When a woman was suspected of infidelity, she was subjected to certain tests. She was told that if she was innocent, she would be freed of all suspicion. But if she was guilty, she would be cursed. She then had to say before the people: Amen! Amen! In other words, she was declaring her complete agreement.

In Deuteronomy 27:15-26 a whole series of curses were to be read aloud from Mt. Ebal in the Promised Land. At the end of each of these curses the people were to say: Amen. That is, they were to stand by the Law of the Lord and agree with it. For all that comes from God is faithful and true. Likewise, when Ezra later read the Law to them, the people answered with a double "Amen." This is to say: This is the faithful and true will of the Lord and we will stand by it.

When David saw all the intrigue among his sons and his army officers, he wanted to insure the will of the Lord. So he had the priests come to him, and he instructed them what to do—namely, anoint Solo-

mon king. Then Benaiah had to answer: "Amen." That is, this I accept and agree that it is the will of the Lord.

Prophets like Jeremiah (Jer. 11:5) were told to bring the message of the Lord, both blessings and curses, to His people. Because this message was surely God's message, Jeremiah responded by saying, "Amen." There was to be no doubt in the minds of the people that they and their prophets and priests were speaking out as to the truth and faithfulness, yes, the dependability of the Lord and His Word.

The Lord even used Amen once as His own name—the name of the Triune God. In Isaiah 65:16 Jehovah is called the God of Truth. Literally, this is simply the God of Amen or the God Amen. Because our God is absolutely faithful and trustworthy in what He says and does, He can be called **THE AMEN**.

It is not hard to understand then that the people of God used this same word in the Hebrew language to express what we call "the true faith." This is something we *believe*, not because we like it but because it is true and faithful—it is *God's truth!* This faith is the only one that is true and dependable. Amen also became the word for faith or believing. True faith rests firmly on the truth of our God. It is not what we think or what he or she has found true in the world of science. Rather, we believe it because it is from the ever-faithful God of heaven and earth, even though we may not be able to see it.

Therefore, when it was said that someone was *established* or *sure*, this meant that his faith rested on the true God and His Word alone. There were never very many of whom this could be said. As Solomon said: "Who can find a faithful man?" (Prov. 20:6—NKJV)

When God's people presented their petitions to the Lord, they used that word Amen, for they were sure that in that steadfast God they would find a trustworthy answer to their prayers. They used Amen also to express their praise of God in many psalms, because He alone is absolutely faithful and true (for example, Ps. 41:13; Ps. 106:48). When they confessed their faith in God, they voiced the sureness of their position with an agreement: **AMEN**.

New Testament Usage

In the New Testament we find that a serious and solemn affirmation is ended with the same word: Amen (Rom. 1:25; Rom. 9:25). The famous doxology is agreed to and accepted in Revelation 5:14 and other passages with that same Amen. Among the Jews it was a regular practice of the congregation in its synagog worship to respond to prayers, thanksgiving, benedictions, and doxologies with a united Amen. It is not odd at all then that the early Christians used Amen similarly in their prayers, praises, confessions of faith, and in any expression that was truly faithful and true to the Lord of life and salvation. Consider the apostle Paul's expression in 2 Cor. 1:19-20: "The Son of God, Jesus

Christ, who was preached among you by me and Silas and Timothy, was not 'Yes' and 'No,' but in Him it has always been 'Yes.' For no matter how many promises God has made, they are 'Yes' in Christ. And so through Him the 'Amen' is spoken to the glory of God" (NIV).

Now all this rests upon our Lord and Savior. AMEN is His name. He is the Amen to all the truths of God. He is the Amen to all the works and love of God. He is the Amen to all the blessings of God. He is the Amen to all the promises of God.

How can we believe all those wonderful promises of God regarding our life and His protection? How can we be sure that the future cannot fail but bring us blessings? How can we be sure that eternal life is ours and not death? JESUS CHRIST IS OUR AMEN. He is absolutely trustworthy, faithful, and certain. When He came, when He spoke, when He acted, there was nothing uncertain about any of it. We do not have to guess at what He did or said. He is our Amen. Every promise of His Word, every confession that rests upon His Word of truth, every hope that He brings us, is as sure as He is absolutely sure. For He is our eternal

Amen.

When we hear Him say in the Gospels: "Verily, verily, I say unto you," He is saying of Himself, the absolute Truth: "Amen, Amen, I say this to you." What then can fail you?

When we pray: "Through Jesus Christ, our Lord; Amen," we are simply saying: Jesus, my Amen, has said yes; He has promised to hear me. It is safe in His hands.

When we take His truths and say, "This I confess," we know we are not being misled, because these truths are based on Him, who is the Amen. When we lie on our death-bed and gasp our last, we know it is not our last, for eternal life is sure in our risen Lord. He is our Amen. "Amen! Amen! I tell you the truth, whoever hears My words and believes Him who sent Me has eternal life and will not be condemned; he has crossed over from death to life" (Jn. 5:24—NIV).

When we say that Jesus is THE AMEN, we are saying that He is the unshakeable Affirmative and the everlasting Guarantor of the promises and the truths of God. What a name!

—Ralph Schaller

Every Christian Father Is A Priest

The Reformation returned to the people the Word of God in which is revealed the one way of salvation: salvation by grace through faith in Christ. Martin Luther was not only a

theologian of the church, rightly handling God's Word to his parishioners and students. He was a father, ministering the Word to his family.

Do we still live in that Reformation heritage? Does each one of us individually read, study, and learn God's Word? Do we value highly and therefore use daily that treasure of the Word returned to Christ's people through the Reformation? More specifically, are our fathers, the heads of our households, leading their families in God's Word, exercising the keys of the kingdom, dispensing the means of grace, rightly handling Law and Gospel for the upbuilding of each member of the family? These are questions for each of us to answer honestly, and, in the event of shortcomings as there must be in this sinful world, to then improve by God's help. Let us implore the Spirit's help to better fulfill our tasks as priests in Christ's Church.

All Christians Are Priests

The term "priesthood" comes from Peter's first epistle (2:9-10): "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy." Peter addresses the Christians as a "priesthood": all the Christians scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. The "priesthood" is very clearly the Church, not one congregation and not one man, but the Christian

Church.

The Old Testament priests ministered to God in His temple. They offered the sacrifices and saw to the carrying out of the ceremonial laws. They were a special group among God's people. The sons of Aaron and Levi's sons were set apart to mediate between God and His people through the offerings. Think of the great Day of Atonement, when the high priest would sacrifice the blemish-free goat and sprinkle its blood on the mercy seat and then come out to the people and announce the cleansing of all the people's sins (Leviticus 16).

When Peter makes reference to the "priesthood," he is speaking of a special people, set apart, ministering in the temple. The special people who are set apart are the Christians, that is, those who are called by the Spirit into His Church, the Temple of God. As did the Old Testament priests, the Christians announce that all the sins of the people have been atoned for, once for all by the blood of the blemish-free Lamb of God, Jesus Christ. We, the Holy Christian Church, are the mediators of the new covenant.

As God designated who would be the Old Testament priests, so He designates who are in the "priesthood of all believers." After Peter had made his confession of faith in the Christ, the Son of the living God, Jesus said to him, "Blessed are you, Simon Barjonas, because flesh and blood did not reveal this to you, but My Father who is in heaven. And I also say to you that you are Peter, and upon this rock I will build My

church; and the gates of Hades shall not overpower it. I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall have been bound in heaven, and whatever you shall loose on earth shall have been loosed in heaven" (Mt. 16:17-19). All those who believe and confess as Peter did have the keys of the kingdom. They are priests in the universal priesthood of all believers, dispensing grace through the Word and the two sacraments of Baptism and the Lord's Supper.

On Easter evening the resurrected Lord Jesus repeated this Gospel commissioning. "Jesus therefore said to them again, 'Peace be with you; as the Father has sent Me, I also send you.' And when He had said this, He breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained'" (Jn. 20:21-23).

And remember the time during that forty-day period between His resurrection and ascension when He spoke on a mountain in Galilee the words of the Great Commission: "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you" (Mt. 28: 18-20). If you are a Christian, then you have this commission.

Christian Fathers Are Priests

God also specifically speaks to fathers through His Word. In the Old Testament hundreds and hundreds of times the words "father" and "fathers" occur. The patriarchs come to mind. They guided both nuclear and extended families in God's ways. We think of father Abraham building altars to the Lord, and father Joshua with faith-determination averring, "As for me and my house, we will serve the Lord" (Josh. 24:15). What made these men and others like them patriarchs was their designation by God as heads of households to lead their families in God's Word.

In the New Testament the most familiar injunctions to fathers to fulfill their duties are Ephesians 6:4 and Colossians 3:21. "And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord." "Fathers, do not exasperate your children, that they may not lose heart."

In bringing up their children fathers preach both the Law and the Gospel. One cannot be brought up or nourished alone by the Law. True spiritual health and strength are to be found in the Gospel. Fathers are to instruct in the Gospel. Fathers are warned not to exasperate their children, not to provoke them to anger. Provoking to anger, exasperation, and frustration can result if the Law alone is preached.

In commenting on Colossians 3:21 Luther wrote: "The injunction St. Paul here gives pertains to the mind;

for of the body he in this place says nothing. He forbids that parents should provoke their children to anger, and thus discourage them. This is spoken against those who use passionate violence in bringing up their children. Such discipline begets in the child's mind, which is yet tender, a state of fear and imbecility, and develops a feeling of hate towards the parents, so that it often runs away from home. . . . Yet St. Paul does not mean that we should not punish them from love, seeking not to cool our anger, but to make them better" (*Luther on Education*, p. 123).

In the training up of children the fathers exercising their headship must use the Gospel. "For what must only be forced with rods and blows will have no good result, and at farthest under such treatment, they will remain godly no longer than the rod descends upon their backs" (*Luther on Education*, p. 123).

Fathers can be an influence for good or evil. The influence of a wicked or righteous father goes a long way. On the verge of possessing the promised land, the Israelite fathers decided by their rejection of the pleas of Joshua and Caleb to roam for forty years in the Sinai peninsula and to die there. Their influence on their households is seen in the complaining and griping in the wandering. One of the grossest examples of a father rejecting his divinely given duty to train up his family in the Word is Ahab of Israel. The result was a spoiled family. Because he failed to exercise his

priestly duty to his family, there were wicked descendants of his in both Israel in the north and Judah in the south: Ahaziah and Jehoram in Israel, Jehoram and Ahaziah and Athaliah in Judah.

Luther's Warning

Many an Ahab today is raising up his brood of Ahaziah's and Athaliah's with the tragic result that the iniquity is visited to the third and fourth generations. Luther warned the Ahabs of his day, and, though written to those in the early sixteenth century, his words of warning apply so well to those of the latter half of the twentieth century. "There are three ways in which parents ruin their children—by *neglect*, by *bad example*, and by *worldly training*."

"Those parents that knowingly neglect their children and let them grow up without proper instruction, bring about their ruin; and though they do not set a bad example, yet they spoil their children by undue indulgence. . . . Such people as thus fondle and indulge their children must bear the sins of their children as if committed by themselves."

"There are others who ruin their children by setting them a bad example in word and deed. . . . There are people that are delighted when their sons are pugnacious and willing to fight, as if it were a great honor for them to be afraid of no one. Such people will in the end pay dearly for their folly, when they are called to mourn the untimely death that often with justice overtakes their sons. Young people are inclined to

evil desires and to anger, and therefore it is necessary that parents should not excite them thereto by their example in word and deed. For when a child is accustomed to hear shameful words and oaths from its parents, what else can it learn but shameful words and oaths?"

"The third class that ruin their children are those who teach them to love the world, and who have no other solicitude than that their children acquire an imposing bearing, learn to dance and dress, and cut a figure in society. We find but few at the present time who are as solicitous that their children be provided with

those things that relate to God and the soul, as that they be provided with clothes, pleasures, wealth, and honor" (*Luther on Education*, pp. 125-126).

It is indeed a serious duty for a father to teach the Word of God and in particular the Gospel, and there are far-reaching consequences.

(to be continued)

—David Koenig

Note: The West Central Delegate Conference of the CLC requested that this paper be printed in the *Lutheran Spokesman*. Bible quotations are from the New American Standard Bible.

THE CHOICE OF A MARRIAGE PARTNER — I

Since marriage by God's design is a lifelong union, the choice of a marriage partner is one of the most important decisions a person can make in this life. Yet all too often this choice is made without a thorough consideration of all the warnings and suggestions that our God gives us in His holy Word. This series of articles is being printed in order to bring together in one place some of the important words of advice God has spoken on the choice of a marriage partner.

The Lord's apostle Paul says in his first letter to the Thessalonians: "Every one of you should know how to get a wife in a holy and honorable way and not in the way of passionate lust like the people of the world who

don't know God" (1 Thess. 4:4—*An American Translation* here and throughout).

The people of the world choose marriage partners, too, and some of their choices last for a lifetime, even though they are not Christians. Yet it is probably still true today that the people of the world, the non-Christians, generally choose their partners on the basis of physical attraction, that is, "the way of passionate lust," as Paul says.

Poor Choices

Sometimes physical attraction brings together two persons who otherwise have very little in common. We think of the heathen prince Shechem and Jacob's daughter

Dinah. Their backgrounds and up-bringsings were altogether different. No doubt Dinah was taught by her parents to know the special role given by God to Jacob and his descendants, namely, that through their family would come the One Seed that would be a blessing to all the nations of the earth. Prince Shechem knew nothing about such a promise of the Messiah. He was an uncircumcised heathen. Yet when he saw Dinah, he liked what he saw and he "took her and lay with her" (Gen. 34:2) and then afterwards asked his father to make the arrangements for her to become his wife. Seemingly the only thing that drew him to her was physical attraction, hardly a basis for a lifelong union.

We expect unbelievers to make such poor decisions. But the sad fact is that children of God sometimes also are misled by physical attractiveness to make tragic mistakes in the choice of their spouses. Already before the great flood of Noah's time "the sons of God saw how beautiful the daughters of men were, and they married the women they liked best" (Gen. 6:2). The offspring from these marriages became "tyrants" (Gen. 6:4) or "giants," not physical giants necessarily, but giants in wickedness, hastening God's determination to destroy the ancient world.

So also Samson was attracted by a Philistine girl and wanted his parents to arrange a marriage with her. Their objections were certainly valid. "Is there no one among the daughters of your relatives or among all our people that you must go and

marry a woman from the uncircumcised Philistines?" (Judges 14:3) Yet Samson insisted on marrying this girl, and a marriage was arranged, which God then used to stir up bitterness between Samson and the Philistines, with the result that God began to deliver His people from the Philistines through Samson. But the fact that God used this incident does not mean that He approved of it, just as little as He approved of the action of Joseph's brothers in selling him into slavery.

Throughout the Old Testament the Lord God repeatedly warned His people not to contract marriages with the heathen, but again and again these warnings were not taken to heart. Isaac's son Esau married two Hittite girls, and "these women were a grief to Isaac and Rebekah" (Gen. 26:35). "The Hittite women make my life miserable" (Gen. 27:46), said Rebekah to her husband Isaac after Esau had been married to them for 37 years. Surely many of these forbidden marriages became a reality because God's people were attracted to the physical beauty or manly charm of the unbelievers. They chose their spouses on the basis of "passionate lust" (1 Thess. 4:4).

Even David and Solomon

Even David and his son Solomon, the authors of a large portion of the Old Testament, married women they should never have married, simply because of passionate lust. "From the roof David saw a woman bathing, and the woman was very beautiful." Even though she was

another man's wife, "she came to him and he lay with her" (2 Sam. 11:2, 4), and the end result was pregnancy, murder, and another marriage for King David. "But what David did was wrong before the Lord" (2 Sam. 11:27).

Likewise David's son Solomon was persuaded to marry many foreign women, even though God had said, "Don't marry them." "But Solomon desired their love" (1 Kgs. 11:2), and the result was that these unbelieving wives of his led him into shameful idolatry.

Besides "passionate lust" "love of money" can lead persons to make bad choices in marriage partners. No doubt King Ahab's marriage to Jezebel was arranged in order to gain for himself power, prestige, and money, for Jezebel was the daughter of a powerful Phoenician king. But this marriage proved to be of no benefit to Ahab, for "he was spurred on by his wife" (1 Kgs. 21:25) to become one of the most wicked of all

the kings of Israel.

As Proverbs tells us, "It is better to possess little with the fear of the Lord than have riches with turmoil. A dish of vegetables where there's love is better than fattened beef with hate" (Prov. 15:16-17). Marrying a woman or a man for money is one of the surest ways to guarantee an unhappy marriage.

On the basis of all these examples we are able to formulate Rule #1 in the choice of a marriage partner. Rule #1: *Do not let your choice be made only on the basis of physical attractiveness or the desire for earthly riches.* If you make your choice in such a way, you are following the example of "the people of the world who don't know God" (1 Thess. 4:4).

(to be continued)

—D. Lau

Note: This material was first presented at a Minnesota Delegate Conference in 1982, which requested that it be printed for a wider audience.

A Year of Jubilee

"Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before His presence with singing.

Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name.

For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."
(Psalm 100)

This psalm especially well relates what is happening this year in Lemmon, South Dakota. The 204 souls in St. Luke's congregation are re-

membering God's grace and goodness in a yearlong 75th anniversary celebration. This congregation was organized in 1909, shortly after the



St. Luke's Present Church Dedicated in 1963

railroad and homesteaders came west across the Missouri River into western South Dakota.

During St. Luke's 50th anniversary year the congregation withdrew from the Wisconsin Evangelical Lutheran Synod and joined the Church of the Lutheran Confession in obedience to God's Word. In addition to its present shepherd, Pastor David Koenig, who has served for eleven years, St. Luke's was served by Pastor Vernon Greve for fourteen years, and by Pastor Helmut Rutz for seven years.

For the last ten years St. Luke's has operated a Christian Day School. As of now fourteen children are taught by Karl Olmanson and Lola Lyndgaard. Others who have served in the school are Erma Maier, Debbie Ude (Gurgel), Sharon Kurtzahn (Seibel), and Ted Quade.

In one special event so far this year the congregation held a wedding

meal on March 25th, complete with a cake and special program. In this celebration all couples who had been married thirty years or longer were honored.

In addition to other special events and celebrations during the year special services with guest speakers will be held. Pastor Vernon Greve will speak on May 6. Professor Gordon Radtke has been invited to speak on June 6. Pastor Rollin Reim will take part in a July 15th service, and Pastor Mike Sydow will speak on October 14.

All of St. Luke's sister congregations in our church body surely feel joy and heartfelt thanks that our dear Lord has richly and for such a length of time bestowed His abundant grace upon them. We wish St. Luke's many more such wonderful years!

—Ted Thurow



Immanuel Lutheran College Tour Choir — 1984

Front row: (left to right) Paula Mueller, Tammy Rutz, Sandra Alchele, Allison Schmitt, Gloria Reim, Judy Greening. Second row: Lorie Rieger, Rhonda Lillo, Kim Crandall, Amy Olmanson, Lois Meyer, Linda Hallauer. Third row: Dennis Petersen, James Albrecht, Paul Krause, Jerome Barthels, Thomas Schuetze, Peter Reim. Top row: Hugh A. Pillsbury, Paul Naumann, John Johannes, David Reim, Paul Meyer.

Daily Devotions for June 1984

| June Scripture | Theme | Hymn |
|-----------------|-----------------------------------|---------|
| 1 Acts 1:1-5 | "The forty days." | 214:1-3 |
| 2 Acts 1:6-11 | "He was lifted up." | 214:4-5 |
| 3 Acts 1:12-14 | "They continued in prayer." | 215:1-3 |
| 4 Acts 1:15-26 | "The place of Judas." | 215:4-5 |
| 5 Acts 2:1-4 | "The Spirit gave them utterance." | 224:1 |
| 6 Acts 2:5-13 | "The wonderful works of God." | 224:2 |
| 7 Acts 2:14-21 | "I will pour out My Spirit." | 224:3 |
| 8 Acts 2:22-28 | "By the foreknowledge of God." | 226:1-2 |
| 9 Acts 2:29-36 | "This Jesus God raised up." | 226:3-4 |
| 10 Acts 2:37-42 | "For the remission of sins." | 226:5-6 |
| 11 Acts 2:43-47 | "All who believed were together." | 226:7-9 |
| 12 Acts 3:1-10 | "Such as I have give I thee." | 231:1-2 |
| 13 Acts 3:11-16 | "And killed the Prince of Life." | 231:3-4 |
| 14 Acts 3:17-26 | "God sent Jesus to bless you." | 235:1-2 |
| 15 Acts 4:1-4 | "Many annoyed; many believed." | 235:3-4 |
| 16 Acts 4:5-12 | "None other name." | 235:5-6 |
| 17 Acts 4:13-22 | "We cannot but speak." | 235:7-8 |
| 18 Acts 4:23-31 | "Grant Thy servants boldness." | 236:1-2 |
| 19 Acts 4:32-37 | "Of one heart and one soul." | 236:3-4 |

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| 20 Acts 5:1-11 | "You have lied to the Holy Ghost." | 228:1-3 |
| 21 Acts 5:12-16 | "Believers were added." | 228:4-7 |
| 22 Acts 5:17-26 | "Stand . . . and speak!" | 262:1 |
| 23 Acts 5:27-32 | "We ought to obey God." | 262:2 |
| 24 Acts 5:33-42 | Gamaliel's compromise | 262:3 |
| 25 Acts 6:1-7 | Organization is needed. | 262:4 |
| 26 Acts 6:8-15 | "The face of an angel." | 470:1 |
| 27 Acts 7:1-8 | Stephen's defense | 470:2 |
| 28 Acts 7:9-16 | Joseph in Egypt | 470:3-4 |
| 29 Acts 7:17-43 | Rebellious Israel | 477:1-2 |
| 30 Acts 7:44-60 | "I see heaven opened." | 477:3-4 |

—Reprinted from *Lutheran Spokesman*, Vol. 2

Green Pines Camp

A camp for adults will be held at Immanuel Lutheran College, Eau Claire, Wisconsin, from July 16 to 20, 1984. A fee schedule and other information will be sent upon request. Each pastor has received information and registration blanks.

For further information, comments, or registration contact:

Green Pines Camp
 Ronald L. Roehl
 501 Grover Road
 Eau Claire, WI 54701

Wisconsin Delegate Conference

When: June 10-11, 1984, beginning at 7:00 p.m. (Eastern Daylight Time) on Sunday. Closing time is planned for 3:00 p.m. on Monday.

Where: Faith Lutheran Church, Coloma, Michigan.

Agenda:

- A Bible Study — James Pelzi;
- How Has the Women's Liberation Movement Contributed to the Erosion of Family Values? — Ross Roehl
- Presentation and Discussion of the Convention Prospectus.

Announce to the host pastor, James Sandeen. Please indicate your tentative time of arrival.

—John Ude, Secretary

Organ Needed

Peace Thru Christ of Madison, Wisconsin, is looking for a used organ suitable for church use. Our chapel is small, so the organ does not need to be real large. We are interested in obtaining one with pedals. If anyone has any helpful information, please contact:

Pastor John Ude
 P.O. Box 53
 Cambridge, WI 53523

Rocky Mountain Circuit

The Rocky Mountain Circuit of the West-Central area of the Church of the Lutheran Confession will hold its delegate conference on May 29, 1984. Redeemer Lutheran of Cheyenne, Wyoming, is the host congregation. Sessions begin at 9:00 a.m. Papers: "The Importance of Preaching Christ Crucified"—Robert Reim; "Living As If Christ Has Been Crucified,"—Lowell Kolb. Discussion will include a review of the Convention Prospectus.

—M. Sydow, Moderator

Installation

Pastor Steve Kurtzahn was installed in the office of pastor of St. Matthew's Lutheran Church of Richardson, Texas, as authorized by President Fleischer.

—Paul R. Gurgel

Address Changes

Redeemer Lutheran Church (Sister Lakes)

Pastor P. Tiefel, Jr.

66325 M-152 West

Dowagiac, MI 49047

Note: This is a post office address change, not a change in residence.

Paul F. Nolting

3956 Persimmon Dr., Apt. 104

Fairfax, VA 22031

Telephone: (703) 425-7215

Robert W. Mackensen

1518 Kanuga Road

Hendersonville, NC 28739

CLC Roughrider Youth Camp

Our Savior's Lutheran Church, Jamestown, North Dakota, is planning to resume hosting its summer youth camp. The place is Camp Rokiwan on Spiritwood Lake, 15 miles northwest of the city. The dates are July 22-27, beginning with a Sunday worship service at the camp site. Campers cover the ages of fifth grade through senior high school. A fee schedule and other information will be provided upon request.

Prospective campers and counsellors, as well as supervisory and kitchen help from sister congregations, are invited and urged to be in touch with the host pastor: Paul G. Fleischer, 424 Fifth Avenue SE, Jamestown, ND 58401.

—Paul Fleischer

Minnesota Delegate Conference

The Minnesota Spring Delegate Conference will be meeting at 3:00 p.m., Sunday, June 24, to discuss the Prospectus of the Biennial Convention of the Church of the Lutheran Confession. The conference will be held at Berea Lutheran Church in Inver Grove Heights, Minnesota.

Please notify host pastor David Schierenbeck of your intention to attend. Notification should be made at least two weeks prior to the meeting date, by calling or writing:

Pastor David Schierenbeck, 9308 Rich Valley Boulevard, Inver Grove Heights, MN 55075. Telephone: (803) 796-0005.

—Daniel Ohlmann, Secretary

Vacation Bible School Materials

A reprint of the 1982 5-day series entitled "Old Testament Pictures of Jesus" is once more available for use. The series includes materials for the following fall grade levels: Level 1 (pre-school and Grade 1), Level 2 (Grades 2 & 3), Level 3 (Grades 4 & 5), Level 4 (Grades 6-8). The cost is 50¢ per student.

Also available: a limited number of the 1980 series: Psalms—Hymnbook of the Holy Spirit.

For further information, contact Pastor Mark Bernthal, 3460 Crestmont Drive, Saginaw, MI 48603.

Pastor P. W. Schaller
1119 14th Street
Clarkston, WA 99403

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West-Central Delegate Conference

Time: June 5-7, 1984, beginning at 10:00 a.m.
Mountain Time Tuesday, June 5.

Place: St. Luke's Ev. Lutheran Church, Lemon, S. Dak.

Agenda:

A Devotional Study of Ephesians 5:21-33—
L. Grams;

A Devotional Study of the Book of Ruth—
P. D. Nolting;

A Scriptural Evaluation of the Ethics In-
volved with Test Tube Babies—D.
Koenig;

The Practical Application of the Fellowship
Principle to Our Everyday Lives—
T. Thurow;

Should We Use the New WELS Catechism
and Sunday School Materials in View of
Their Use of the NIV?—R. Grams;

How Can We Encourage Our Members to
Make Greater Use of Private Pastoral
Counseling?—D. Klatt.

Conference Chaplain: J. Klatt

Conference Speaker: G. Radtke

—P. D. Nolting, Secretary