

# THE LUTHERAN AMBASSADOR

March 21, 1989





# LIGHT on the WAY

## meditations on God's Word

Volume 27 Number 6

### THE LUTHERAN AMBASSADOR

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## Hallelujah! Jesus lives!

**I** am the resurrection and the life" (John 11:25a).

Surely one of the most powerful statements which Jesus made about life and death is recorded in John 11:25. He had come to the little village of Bethany to comfort His close friends, Mary and Martha, at the death of their dear brother Lazarus. Jesus said to Martha, "Your brother will rise again." Martha answered, "I know that he will rise again in the resurrection at the last day." Jesus then said to Martha, "I am the resurrection and the life." Jesus could have said, "I have the power to raise from the dead" or "I'm able to give new life," which certainly was true. He, however, chose to go much farther. He made the bold statement that He Himself, in His very own person, was resurrection and life. He announced that apart from and outside of Himself, there is no resurrection and life.

Have you and I ever truly pondered the depth of this announcement? Easter is here. We rejoice at the good news that Jesus has overcome the tomb and the grave, but Christ's triumph must be seen as far more than one man's victory over death and corruption. Jesus is life itself, who came to destroy eternal death and lostness. He is the all-conquering Savior who in His very own person defeats sin and damnation. In fact, He is the only one who has managed to do this, the only one who will ever be able to bring it about. Outside and apart from Him, there is nothing but death and loss. He is Himself the resurrection and life.

There is only one way, therefore, that you and I can vanquish death and gain life. We must have Jesus inside of us. To lack Jesus within is to be in death. To be filled with Jesus is to have resurrection and life. Life is not something apart from Jesus. It is Jesus Himself. St. John, in his understanding of this, could declare, "He who has the Son has life; he who has not the Son of God has not life" (I John 5:12). In Colossians 3:4, St. Paul wrote, "When Christ *who is our life* appears, then you also will appear with Him in glory."

As we pause to celebrate Easter joy, can we honestly say we have entered into the fullness of this event? It's good to know that Jesus has conquered the tomb and He can give life to all who come to Him. But can we with conviction say that Jesus not only gives life, but right now, "Jesus is my life! Because He is within me, I will rise from the dead and live forever"? "To live is Christ, and to die is gain" (Philippians 1:21). Oh, let's be sure we don't just celebrate the historical reality of Easter, but that we also have entered into its deepest spiritual meaning. May we confess to Jesus that without Him we lack life and only in Him can we find life in all its fullness. "Christ, You are the resurrection and the life itself. Take control of me, possess me, fill me fully. Without You I have nothing. In You I have everything." Then and only then will Easter joy be ours in the fullest sense of the word.

Hallelujah! Jesus lives!

He is now the living One;  
From the gloomy house of death  
Forth the Conqueror has gone,  
Bright forerunner to the skies  
Of His people yet to rise.  
Jesus lives! and thus, my soul,  
Life eternal waits for thee;  
Joined to Him, thy living Head,  
Where He is, thou too shalt be;  
With Himself, at His right hand,  
Victor over death shalt stand.  
Hallelujah, angels, sing!  
Join us in our hymn of praise,  
Let your chorus swell the strain  
Which our feeble voices raise:  
Glory to our God above,  
And on earth His peace and love!  
C.B. Garve  
(*The Lutheran Hymnary*)



—by Pastor  
Christian Oswood

**T**he anxious eyes were fixed on the monitor as though somehow staring intently at it would help restore Sarah's cancer-ridden body. The green line moved across the screen in its predictable pattern — up and down, up and down, each fluctuation the portrait of a failing heart. The men tried to suppress their sobs as the lines grew flatter and flatter. Suddenly all that was left was a flat, lifeless line. My beloved cousin Sarah was dead.

In that moment, I praised God for the death and resurrection of Jesus Christ, for it was His glorious resurrection that made the difference between hope and despair in that difficult time. But is the resurrection of Jesus a highly-prized doctrine of the Christian faith that we bring out only on Easter Sunday or in the case of the death of a fellow-believer? Often, unfortunately, I believe that is true. Is there a way we can incorporate the powerful reality of the resurrection into weekly worship and daily living? The answer is a resounding "Yes!"

To make that happen, I suggest you pause for a moment. Ask yourself these four questions, challenging your assumptions about the resurrection:

- 1) What do I know about the resurrection?
- 2) Where did I learn it?
- 3) Does what I know square with the facts and interpretation of the resurrection portrayed in Scripture?
- 4) Do I, in fact, know how to incorporate the truth of the resurrection into my private and public worship and into my daily life?

With these questions as a backdrop, we will look at the resurrection in Scripture under the following three points:

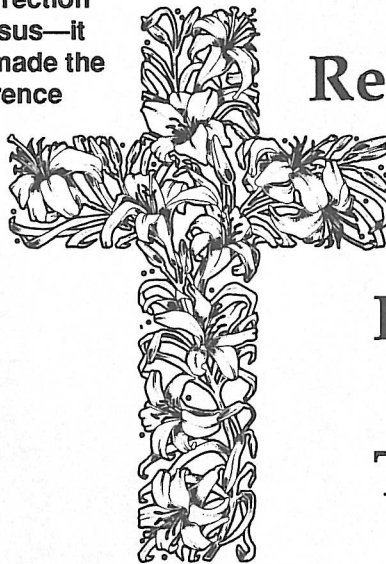
- the fact of the resurrection
- the interpretation of the resurrection
- the incorporation of the resurrection into daily life.

### **I. The Fact of the Resurrection**

The resurrection was a fact but it was a fact not easily or quickly accepted. The disciples could accept Jesus' death. They lived in a society where cruelty was rampant, life was cheap, and death was common. But resurrection was unknown. It simply did not fit into their patterns of thought.

When, according to the Gospel of Luke, the women came to the tomb early the first day of the week, the absence of Jesus' body in no way suggested resurrection. As far as they were concerned, the body had either been removed by the Roman soldiers, had been stolen or in some other way taken away. In Luke 24:4, it simply says, "They were perplexed."

the  
resurrection  
of Jesus—it  
has made the  
difference



# Resurrection:

## Power for Today

But God addressed their perplexity: two angels spoke to them. It is interesting to note that the angels did not try to develop a reasoned argument for Jesus' resurrection. To create faith, they applied the principle consistently used throughout Scripture of remembering a *word* God had already spoken. "*Remember* how He told you, while He was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, *and on the third day rise.*" Now they would also remember and understand John 11:25, "I am the resurrection and the life..." The text tells us the women remembered Jesus' words once they heard them. They were quick to believe. Based on Jesus' word, the resurrection for them was now an accomplished fact. Their perplexity was turned into certainty and joy.

For the apostles, it was different. They were very skeptical. The resurrection became fact for them only when Jesus revealed Himself to them (vs. 36-43). Even then, the text says they still wondered. For Thomas, the resurrection became fact when he could touch Jesus' wounds. Though some disciples doubted right up to the ascension, the physical resurrection was eventually accepted for what it was — a real historic fact. For those who had so reluctantly come to believe, the resurrection now became the powerful foundation for much of their subsequent proclamation and belief. They were now willing to die for this Christ whose resurrection they once considered foolish.

### **II. The Interpretation**

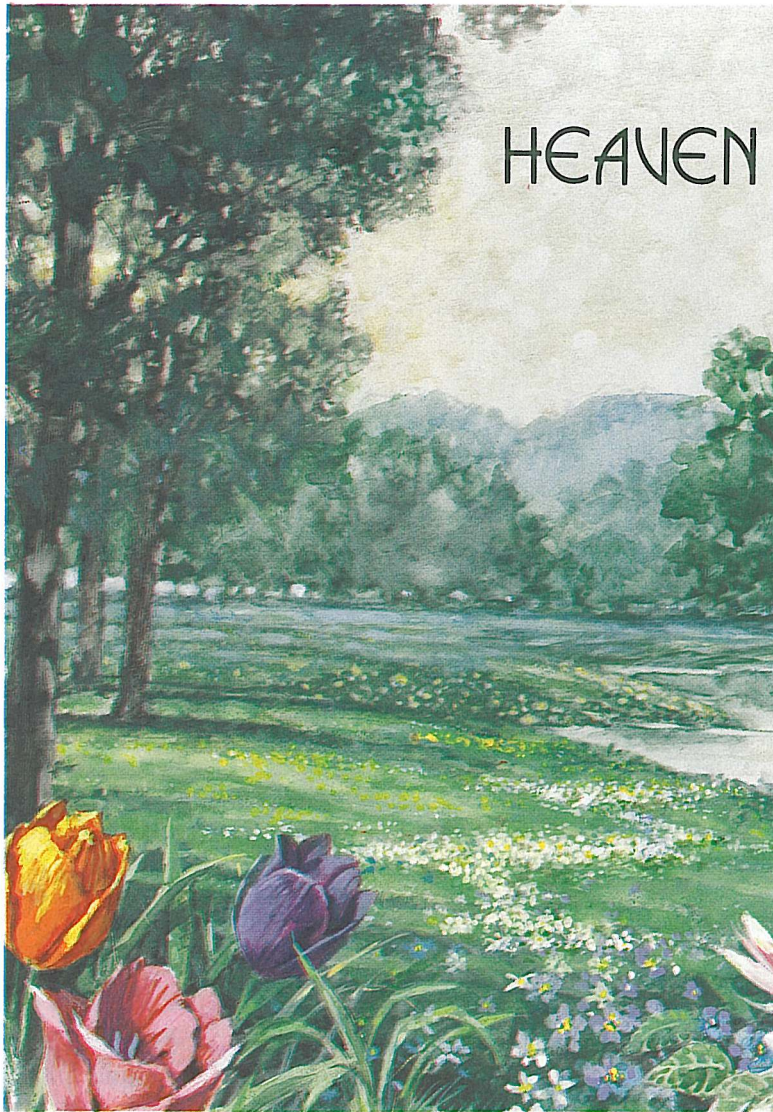
Once the fact of the resurrection was established, the question arose, What does it ◊

"... the angels did not try to develop a reasoned argument for resurrection."



by Rev.  
Donald Richman  
Bloomington, Minn.





## a festival of joy

— by Jaakko Haavio

**W**e heard this voice borne from heaven, for we were with Him on the holy mountain” (II Pet. 1:18).

What is heaven, where is it?

Think if I could answer that! But I can't, because I don't know. There are many things in our life upon earth that we don't fully understand. Also in regard to heaven there are things which in large measure are hidden from us. The Apostle writes: “What no eye has seen, no ear heard, nor the heart of man conceived, what God has prepared for those who love Him” (I Cor. 2:9). That is heaven. But there are some things we know about heaven, to be sure. We know that Jesus has gone there before us to prepare a place for us. On that last day He will invite there those “who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb” (Rev. 7:14).

Jesus' own, those who believe in Him, will be able to enter heaven, which is a holy place. Holy signifies that which is entirely cleansed, completely free from all evil and all impurity. In heaven all is light and beautiful. That is what the Bible certainly means when it tells us that the streets of heaven are of gold and the portals are of pearls.

It is a festival of joy for our spirits to be able to read Revelation's descriptions of heaven. And we realize, for all that, that they are pictures of something which cannot be described with

## DIFFERENCE

mean? What difference did it make? How did they understand it?

1) The resurrection gave them assurance that Jesus was the true Messiah. In Acts 17:30, it is written: “The times of ignorance God overlooked but now He commands all men everywhere to repent because He has fixed a day on which He will judge the world in righteousness by a man whom He has appointed, and of this He has given assurance to all men by raising Him from the dead.” In Romans 1:4, Paul authenticates the resurrection as the chief evidence that points to Jesus as the Son of God, “...and (Jesus was) designated Son of God in power according to the Spirit of holiness by His resurrection from the dead...”

2) It became a doctrine necessary to believe

in order to be saved. Romans 10:9 — “If you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved.”

3) Along with the cross, the resurrection occupied the center of their preaching. In Acts 4:33 we are told “and with great power the apostles gave their testimony to the resurrection of the Lord Jesus and great grace was upon them all.”

### III. Application and Action

Once the resurrection has been accepted as a fact and we are led to understand it as Jesus taught it to His disciples, we too will discover its power and beauty for our personal lives. It applies to us in three stages — past, present and future.



human words. Yet, when we look at these pictures, we are seized by longing for heaven.

Surely you desire to come there also. In heaven we shall all be as holy as the angels. We won't be angels, but we shall be like them in holiness.

Heaven is the abode of blessedness. Eternal bliss is to be in the place where anxiety never darkens.

"He will wipe away every tear from their eyes" (Rev. 21:4).

In your life, when have you experienced the deepest peace in your heart? Hasn't it been when you have been closest to God?

Earthly joys are always mixed with unsettling factors. And the peace and joy we experience here together with the Savior in the Lord's Supper, for example, last only for a short time. Here on earth the sunshine is always followed by clouds and rain, yes, including storms, when heaven's grace clouds over and faith is only a smoking wick. In heaven blessedness and peace prevail. There we can always gaze upon the Savior's glorified face and be blessed together with Him.

Heaven means eternal rest. If we older folks were to be asked what is the best thing about heaven, we could answer with a gleam in the eye, "To rest." There an older person can be fully rested up. Here we struggle with sleeplessness and all kinds of pains; nowhere is everything as good as it could be. Nowhere but in heaven! A person who throughout his whole life has worked in the sweat of his brow awaits rest as something wonderful. When I became a pensioner, I discovered what a relief it was to be

able to lay aside the many problems and constant strain associated with one's regular work. And I also said, "If retirement is this way, how much better will the freedom of God's children in heaven not be?"

Yet I don't think that we are going to be without work in heaven. When I became a pensioner, I began to write a book for other retired people. It is the one you are reading now. When one is not under compulsion, it is enjoyable to work. We will find that there will be much to do in heaven. We shall serve God in His temple day and night. We shall all rehearse so that we can sing in God's choir. Moses sings Moses' song and Paul sings the song he once sang in Philippi together with Silas. We shall sing the new song:

"...(To) Him who sits upon the throne and to the Lamb be blessing and honor and glory and might forever and ever!" (Rev. 5:13).

Heaven is the dwelling place of God and our Savior. Think what honor for us to live where they live! It seems completely impossible, and yet we read in the Bible: "...Behold, the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them" (Rev. 21:3).

We have sinned much and we think: "Is it possible that I could ever get to enter heaven?" Yes, my friend, we shall get to enter it if we live in the forgiveness of sins. With His holy blood Jesus has redeemed us for heaven.

Translated from Norwegian  
from *Bli i Min Kjaerlighet*,  
Luther Forlag A/S (Original title  
in Finnish: *Kiitan tuulesta ja auringosta*)

1) We see it in our past experience as the means by which God has given us new life. What God did for Jesus, raising Him from the dead physically, He will do for us spiritually. We who are spiritually dead in Christ are brought to a new spiritual life called the new birth. As Peter said: "By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead" (I Peter 1:3). Paul said, "If anyone is in Christ, he is a new creation..." (II Corinthians 5:17).

2) To incorporate the resurrection into our daily lives we must also see its present dimension. In order for resurrection to occur, there must first be a death within us just as there was with Jesus. We must die to the urges of the old selfish nature. Paul put it this way, "as dying, and behold we live" (II Corinthians 6:9)

or "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Galatians 2:20). For example, we die to the natural desire to justify ourselves before God by our own achievements and trust entirely in the merits of Jesus Christ for our salvation. We are given a new life of joy and peace when we do this. Also, when we are crushed by painful circumstances in our lives, we will die to the temptation of self-pity and resentment. Then, as we rely upon God, a resurrection occurs within us as He gives us new strength and new gratitude for His faithfulness. "He drew me up from the desolate pit, out of the miry bog...He put a new song in my mouth..." (Psalm 40:2, 3). We experience the resurrection in our daily lives when we die to the urge to hate those who have hurt or deceived us and we see how the

"In order  
for  
resurrection  
to occur,  
there must  
be death."



# Jesus Lives

This is not a myth or a beautiful fancy,  
But a glorious reality and an everlasting truth.  
That Christ rose from the Dead is proved  
By a host of unimpeachable witnesses.  
During the forty days between  
His resurrection and ascension  
He appeared eleven times to His disciples and others.  
These many witnesses were not predisposed to accept  
The tremendous fact of Christ's resurrection.  
The doubting Thomas declared:  
"Except I shall see in His hands  
The print of the nails  
And thrust my hand into His side,  
I will not believe."  
He did see and feel of the risen Christ  
And humbly testified: "My Lord and my God."

The everlasting truth that Christ lives  
And because He lives we shall live also  
Is established forever.  
Said the Christ,  
"I am the resurrection and the life;  
He that believeth in Me, though he were dead  
Yet shall he live,  
And whosoever liveth and believeth in Me  
Shall never die."  
For since by man came death,  
By man came also the resurrection of the dead.  
For as in Adam all die, so in Christ  
Shall all be made alive.  
This is the glorious Easter message.

Thanks to Thee, O Christ victorious!  
Thanks to Thee, O Lord of Life!  
Death hath now no power o'er us:  
Thou has conquered in the strife.  
Thanks because Thou didst arise  
And hast opened Paradise!  
None can fully sing the glory of the resurrection story.  
Amen — Amen.

Gerhard Rasmussen  
(*Vesper Meditations*)

## DIFFERENCE

risen Savior, by His Holy Spirit, raises up within us an ability to supernaturally love them and pray for them. Or, again, the resurrection happens in our daily lives when we die to the temptation to moral impurity and the Lord raises up within us a spirit of integrity, truth and love.

Finally, we see the resurrection portrayed in Scripture in its future dimension. That is, we can await the final victory over death and completely trust we will receive a new resurrection body fit for the glorious environment of heaven. In his powerful proclamation of victory, the apostle Paul put it like this: "When the perishable (nature) puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written, 'Death is swallowed up in victory'" (I Corinthians 15:54). "We shall also bear the image of the man of heaven" (I Corinthians 15:49).

When we accept the resurrection as the glorious fact it is and understand it as our Lord taught His disciples, we will be able to incorporate it into our lives in its past, present and future dimensions. We who are privileged to lead in public worship will prayerfully seek and find ways of incorporating the resurrection into each Sunday's worship. As believers made new in Jesus' resurrection power and presence, we

will live it and declare it boldly. Praise God for the resurrection of Jesus Christ!

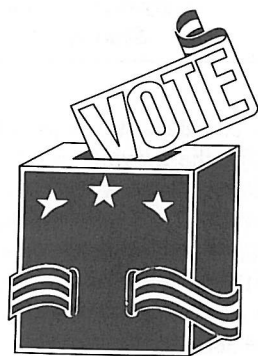
### Biographical Sketch

Pastor Donald Richman, one of nine children, was born and raised on a farm near Tower City, N. Dak. After serving for two years in the Army in Germany, he graduated from Concordia College in Moorhead, Minn. The Lord called him into the ministry in 1959. After graduation from Luther Seminary, he and his wife, the former Mavis Elster, from Worthing, S. Dak., served as missionaries in Brazil for 11 years. Their three children, Nathan, 24, Cynthia, 22, and Larry, 17, were born in Brazil.

Returning to the U.S., he served three and one-half years as associate pastor of Trinity Lutheran Church in Jamestown, N. Dak. He was called to serve as senior pastor of Emmaus Lutheran Church in Bloomington, Minn., in 1978. He is on the fellowship clergy roster of the AFLC.

Pastor Richman is the vice-president of the national board of Lutherans for Life. A special interest for Pastor Richman is seeking to encourage and support Lutheran pastors in Hungary and Romania and he has made various trips to Eastern Europe to do that.





# BALLOTING PROCEDURES

We believe it is necessary to have a policy regarding the way balloting is conducted during elections at annual conferences. The need for a policy becomes most obvious when there are more than two (2) nominees and none of the nominees receives the necessary majority vote.

A policy that is easily understood and fair to all, with a minimum of "politics" involved, would be good to adopt. We believe the answer would be to use the "ecclesiastical ballot." This method of balloting requires that all nominations are made before any balloting begins. If any nominee receives a majority vote, balloting is concluded. If no nominee receives a majority, the name of the nominee receiving the

fewest votes is dropped and balloting is conducted again. The balloting process continues until a nominee receives a majority vote.

Our *Rules for Work* require that an executive officer must receive 75% of the vote to be re-elected after he/she has served three consecutive terms. Until the 1988 Annual Conference, this was interpreted to mean the 75% was required on the first ballot. The 1988 Conference dropped the requirement that the 75% be received on the first ballot. If this is a permanent change, we also need an orderly manner of voting for this situation. The ecclesiastical ballot would work well. All nominations would be made before the balloting begins. If there is no election, the nominee with the lowest number of votes would be dropped from the next ballot. If the incumbent remains on the ballot and has not received the required 75% on any previous ballot, he must do so when there are only two names

left on the ballot or else he is not re-elected. If this occurs, another round of balloting will begin. Nominations are again received with any new names and any or all nominees who failed to receive the required 75% of votes. The incumbent would be *ineligible* to participate in the second round of balloting. Balloting would continue until a nominee received a majority vote, and thus a new executive officer elected.

The purpose of an election is to elect representatives chosen by the people and we believe that the ecclesiastical ballot would reflect the will of our people more accurately and with less confusion than the current method of balloting.

We therefore recommend that a policy be adopted by the 1989 Annual Conference before any balloting has begun, and we encourage the consideration of the "ecclesiastical ballot."

Co-ordinating Committee  
AFLC

## Final Report

### Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard  
Minneapolis, Minn. 55441

AFLC Benevolences - February 1, 1988 - January 31, 1989

FUND	TOTAL BUDGET	REC'D IN JANUARY	TOTAL REC'D TO DATE	%* TOTAL
General Fund . . . . .	\$ 178,997.00	\$36,856.31	\$193,864.73	108
Schools - (AFLTS) . .	99,367.00	17,548.95	95,497.45	96
(AFLBS) . .	156,150.00	29,473.31	165,010.46	106
Home Missions. . . . .	317,850.00	58,140.07	299,432.07	94
World Missions. . . . .	280,140.00	41,123.43	236,596.19	84
Capital Investment . .	25,000.00	3,956.10	24,331.27	97
TOTALS . . . . .	\$1,057,504.00	\$187,098.17	\$1,014,732.17	96
1987 - 1988. . . . .	\$1,014,894.00	\$ 96,222.21	\$ 916,759.20	90

\*Goal 100%

## The conviction of the Apostles

The conviction of the Apostles as to the actuality of Jesus's resurrection, a conviction not easily produced, is the only thing which can satisfactorily explain the changed attitude, the absolute fearlessness, and wondrous activity we find in the Apostles so soon after the manifest helplessness of Good Friday.

—Robert Emory Golladay



## Smell

**C**hocolate, fast-food burgers, roasting turkey, pizza, and chili all excite our olfactory systems, and when we experience those stimulants, it is difficult for us to resist eating them. Coupled with food, the perfumes, scented candles and household sprays we use to enhance our lives are all made by man. God, however, gave us the scents of roses, the ocean, Alpine trees and watermelon, and the means to appreciate both types: chemical and natural.

We humans have the capability, under normal conditions, to determine whether the smells that come to us are either pleasant or objectionable. The burning of the sacrifices to God by the Israelites was pleasing to Him: "And when the Lord smelled the pleasing odor..." (Genesis 8:21). In the New Testament we are, in Ephesians 5:2, reminded of the importance of smell when we read, "And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God."

Each time that I read the story of how Jacob secured the blessing of Isaac, to me it illustrates how the sense of smell was used when Rebekah dressed Jacob in the clothes of Esau. Then she prepared a savory stew that must have sent off a pungent odor of meats and vegetables cooked to tenderness. When Jacob approached Isaac, who was old and his eyes dimmed, he was asked, "Who are you?" Jacob replied, "Esau."

Isaac then expressed his doubts that it could be his first son, Esau, and quickly requested Jacob to come closer. "So he came near and kissed Isaac; and he (Isaac) smelled the smell of his (Esau's) garments, and blessed him, and said, 'See, the smell of my son is as the smell of a field which the Lord has blessed!'"

Besides for pleasantness, mankind and animals use their sense of smell to recognize and avoid spoiled foods;

## the perception senses in God's wondrous design

dangerous gases and poisons. Also, to smell heightens the awareness of dangers, as in the book of Amos when the prophet warned of Israel's coming doom. He wrote this warning to the people: "I sent among you a pestilence after the manner of Egypt; I slew your young men with the sword; I carried away your horses; and I made the stench of your camp go up into your nostrils; yet you did not return to me, says the Lord" (Amos 4:10). Can't you imagine the awfulness of the smell of dying men and animals, blood and destroyed vegetation?

To smell is to experience both pleasantness and unpleasantness and to receive signals of danger, such as fire, gases and polluted water. Any disturbance in the nasal cavity interferes with the sense of smell, — such as the common cold. The sense of smell is not as strongly developed in mankind as it is in some of the other organisms. In the animal kingdom there are some species that are dependent upon their ability to smell and recognize scents, both for food and for the sensing of danger.

The nose you see in the mirror and on others is only the outside covering for the anatomy and physiology that makes it possible to smell. The inside area is lined with nerve cells that sense odors. The essences to be smelled must have certain properties: be volatile, capable of being absorbed, and must be different from those already present in the receptor. We are all familiar with the expression, "It will be okay as soon as I become used to the smell." Perfume users experience the feeling that their fragrance no longer smells when they are actually reeking with the chemical fragrance.

While we are breathing odors (tiny particles of gas), we take them into our noses where they become moistened,

whereby they can then stimulate the receptor cells of the nervous system. The nerve cells sense those wet particles and carry their message to the olfactory bulb. The nerve impulses then travel to the forebrain where they are translated and the body told what should be done about them.

In the New Testament, in the Gospel of John, we read about Lazarus' death and how he had been in the tomb for four days before Jesus arrived. When Jesus asked to have the stone rolled away from Lazarus' tomb, Martha said, "By this time there will be an odor..." Jesus entered, however, and because Mary and Martha believed, Lazarus was unbound from his burial arrangements and set free.

When Mary used a costly ointment, to me this was the greatest exemplification of the use of scents. "Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment" (John 12:3).

Alma and Harold Moldenke, in their book, *Plants of the Bible*, write that the costly ointment nard comes from both the spike-like woolly scented stems before the leaves unfold and from the roots of the spikenard plant. Spikenard is a perennial herb of the valerian family.

Nard was imported from a long distance, probably gathered in the Himalayas and produced in and imported from India. Nard was saved by the Hebrews and Romans for very special occasions. They also used the fragrant ointment of nard in the burial of their dead.

How wonderful the gift that God has given us — the ability to smell and to distinguish not only pleasant fragrances but also putrid odors and foul gases. In I Corinthians 12:17, we find a good summary of this gift, "If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell?"

## THE ACT OF GOD

**W**e proclaim a living Christ to the world. On Good Friday we preach a Christ who died as a sacrifice for our sins. That He should give His life was important. Atonement had to be made for sin. No one of us could do that.

At Easter we rejoice in the resurrection of Jesus. That He arose from the dead shows us that He is God. He has triumphed over death and the grave.

All around us we see what sin has done to mankind and our world. It's a bad scene. But we aren't afraid. If we have Easter *in our hearts*, we are victors over death. The physical world is awakening now. New life is coming forth. How well that fits in with the truth of Christ's resurrection and what that means for us.

That Jesus arose was a miracle. People just don't come back from the dead. Since Bible days there has been no documented evidence of resurrections. There have been some odd happenings, to be sure. People thought dead have revived, but these are not true resurrections, as with Jesus, or those He performed. *The resurrection of Jesus was an act of God.*

Jesus had been buried on Friday, before the Sabbath began. According to John's Gospel, His body was wrapped in cloth interlaced in 100 pounds of myrrh and aloes. The preparation was for a long time. The women brought spices on Sunday morning for further anointing. The spirits of His followers were at a low ebb. The disciples had cast their lot with Jesus. They had left all to follow and now they were dispirited and humiliated.

We hesitate to make the comparison, but there is a small one between these disciples and workers in political campaigns. The latter enlist in someone's cause. They really believe; they work tirelessly. For some, the campaign folds early. Or even if it runs its full course but ends in defeat, the result is not easy to take. The wife of one candidate for high office finds solace in drink. Yet in the case of Jesus, He was dead.

But that Sunday morning, the stone was gone. There was an earthquake. An angel came. The guards were as dead men. The angel said, "I know that you seek Jesus who was crucified. He is not here; for He has risen, as He said." It took a while for that to sink in. The angel continued, "Then go quickly and tell His disciples that He has risen from the dead." They went in fear and great joy to do as they were bidden. The resurrection was God's act.

Consider what a change took place in the Twelve. In no way did the disciples look good during the crucifixion and after the death of Jesus, save for John who was at the foot of the cross. The men are a picture of shattered hopes and desolation.

They were ordinary men; none was brilliant. There was

some boastfulness in Peter, James and John, at least. Perhaps all the Twelve thought well of their own courage, but all failed miserably in the test.

But after the resurrection of the Lord a great change took place. It all came about through the realization that Jesus was alive. He was back from the dead. They could say, "We believed in Him. Now we're vindicated." This became the message of the Apostles. You can check it for yourself in the Book of Acts. Theirs became a two-fold message: Jesus Christ was crucified and He arose from the dead. Those very same foundation points must underlie our 20th century preaching also.

Fulton Oursler, in his life of Christ, *The Greatest Story Ever Told* (Doubleday and Co., Inc.), has Annas and Caiaphas in conversation after the resurrection. Annas is speaking: "the world will be a better place, Caiaphas (sic), only when their side wins. And they *will* win. We can only kill them; but they can conquer us.

"Why do they no longer care whether they live or die? Because they have seen their leader rise from the dead; they expect to do the same; to them, now, life and death are mere words for temporary things and do not really matter. Since the resurrection, that is what it means to be a Christian."

That isn't all it means, but that is an important part.

Finally, we look at *the acts of God through the disciples*. Those first disciples knew that sin was paid for and that God could justify the sinner on the basis of their Master's sacrifice. God's holiness had been satisfied. But it remains for those yet outside of fellowship with God to come, to confess sin, to believe, all those actions the Scripture commands and in the commanding makes possible.

The Apostles did a great work in telling their world that Jesus Christ is alive. We must do a great work, too, if we believe the resurrection. There's a world to tell, with millions yet unreached.

Confident, joyous living will be a powerful witness. There is the word of testimony to be shared with another person or maybe through teaching and preaching. Other people and Christian work must be carried on the wings of intercessory prayer. World evangelization demands sacrificial financial offerings. Yes, there is much that can and must be done.

**We have a living Savior. This is good news! Christ is risen! This makes all the difference!**



### Faculty focus

**Rev. Donald Greven**, AFLBS dean, continues to serve on weekends as interim pastor of Maranatha Lutheran Church, a home mission congregation at Blaine, Minn. He travelled with the Bible School Choir March 11-24 on their tour to the East Coast.

**Rev. Philip Haugen** was the speaker for the annual Bible School winter retreat at the Association Retreat Center, March 3-5. Also, he will be the guest Bible teacher for a weekend conference at Green Lake Lutheran Church, Spicer, Minn., March 31 - April 1.

**Rev. Robert Lee** continues as interim pastor of Faith Lutheran Church, Ottawa, Ill. He conducted special meetings on March 5-7 at St. Paul's Lutheran Church, Darrouzett, Tex., and on May 5-7 at Christ the King Lutheran Church, East Grand Forks, Minn. His schedule also includes a conference on Modern Christian Revivalism at Wheaton College (Illinois), March 30-April 1, and an installation service at Escanaba Lutheran Church, Escanaba, Mich., on March 26.

**Dr. Steve Lombardo** is serving a home mission fellowship group at Menomonie, Wis. He preached at special meetings at Word of Life Lutheran Church, Mankato, Minn., on March 12-17, Hope Evangelical Lutheran

Church, Ishpeming, Mich., on April 6-9, and Hope Lutheran Church, Wyoming, Minn. on April 16-19.

**Dr. Francis Monseth** continues his interim service with Solid Rock Lutheran Church, a home mission congregation in Brooklyn Park, Minn. He will also be traveling to Nogales, Ariz. on March 30-April 2 to speak at Triumph Lutheran Church as well as conducting an internship evaluation there, and will be the speaker for a weekend conference at Redeemer Lutheran Church, Canton, S. Dak., on April 14-16.

Please remember our faculty members in prayer as they fill these busy schedules.

### 1989 CAMPUS DAYS

March 31 - April 2

All senior high students  
come and be our guests!

also

Alumni basketball and  
volleyball tournament!

### Summer teams selected

#### Ambassadors

Jamie Hedlund, Roseau, Minn.  
Karla Jameson, Earlville, Ill.  
Jackie Holwell, Greenbush, Minn.  
Mark Dahl, Borup, Minn.  
Jeff Nikunen, Escanaba, Mich.

#### Majesty

Lisa Carr, Astoria, Ore.  
Mary Modean, Scandia, Minn.  
Tamara Dyrud, Middle River, Minn.  
Clark Landguth, Kirkland, Wash.  
Nathan Monseth, Rogers, Minn.

#### Barnabas

Tom Hanson, Fergus Falls, Minn.  
Aaron Quanbeck, McVie, N. Dak.  
Vicki Hoseth, Williston, N. Dak.  
Marissa Stitzell, Pemberton, N.J.

### Men's basketball team in national tourney

On March 8, fifteen AFLBS basketball players and Coach Wayne Peterson set off for Oklahoma City to represent the Northern Intercollegiate Christian College at the National Bible College Athletic Association tourney on March 9-11.

This is the second consecutive year that the AFLBS men's team has represented the Division II NICC schools at the national tournament. Senior Wayne Peterson, Thief River Falls, Minn. has coached both teams.

Congratulations to the players and their coach! Tournament results will be reported in the next *Ambassador*.

### Spring Quarter student officers

President - Scott Schierkolk, Prairie Farm, Wisc.  
Vice President - Larry Houston, Pacific Palisades, Calif.  
Secretary - Vicki Hoseth, Williston, N. Dak.  
Treasurer - Denise Gray, Brooklyn Park, Minn.  
Chaplain - Adam Lee, Crystal, Minn.  
Deaconesses - Lynn Erickson, Roseau, Minn., Sonja Dahl, Felton, Minn.  
Deacons - Cameron Johnson, Liberia, Scott Schierkolk, Prairie Farm, Wis.  
Proctors - Lynn Hoppe, Mpls., Minn.  
Jodi Femrite, St. Cloud, Minn.  
Tamara Dyrud, Middle River, Minn.  
Pam Lyseng, Vernon, B. C.  
Blair Johnson, Amery, Wisc.  
Clark Landguth, Kirkland, Wash.  
Steve Dahl, Felton, Minn.  
Troy Peterson, Thief River Falls, Minn.

### Choir tours ending

The annual tours of the Choir and Choral Club of Association Free Lutheran Bible School are drawing to a close.

Remaining appointments for the Choral Club, which has toured the Midwest and Saskatchewan, are at Frontier, Sask., tonight, Mar. 21, Lake Alma, Sask., Mar. 22, and Grafton, N. Dak., Mar. 23.

The Choir, which has been to the East Coast, is in New Lisbon, N. J., tonight, in Newark, Ill. (Helmar Lutheran), Mar. 23, and in Eagan, Minn., Mar. 24.

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**SPECIAL NOTICE:** Visitors to the AFLC Schools campus in suburban Minneapolis are reminded that Highway 18, the main route into the area, has been renumbered Highway 169. Please note this change, because we do not want anyone to go astray.

## WOMEN'S PAGE

### Greenbush, Minn.



Five ladies from United Free Lutheran in Greenbush, Minn. received their Honorary Membership pins at their annual Christmas party. Ladies from left to right are, Murle Lein, Pauline Peterson, Alice Owens, Bertha Klemetson and Lillian Kohnlein. Instead of gift exchange donations were put in envelopes and placed on the Christmas tree with the total going to the General Fund of the AFLC. To bring the evening to a close, boxes were packed for delivery to shut-ins in the community.

### Wyoming, Minn.



Three women of Hope Free Lutheran Church of Wyoming, Minnesota, were presented Honorary Membership certificates and pins in the Women's Missionary Federation during the morning worship service Nov. 27, 1988. (Left to right) Amber Larson, Rose Linn, and Helen Larsen were recognized for their years of faithful service to the Lord in the WMF. An appreciation dinner followed the service.

### Karlstad, Minn.

The Minneapolis District WMF Rally will be held April 15, 1989, at Hauge Lutheran Church, Kenyon, Minn. On May 2, Zion Free Lutheran Church, Wadena, Minn., will host the Southwest Central District WMF Rally. Registration begins at 9:30 a.m. for both days. Missionaries Paul and Becky Abel will speak at both rallies.

### On Sunday Morn

*A little church...a quiet pew...  
A Scripture story, ever new;  
A sacred hymn the organ plays,  
While voices sweetly sing His praise.  
A precious moment deep in prayer...  
Ah, golden hour in Jesus' care...  
Come!*

—Adolf Hotlen



Hegland Lutheran WMF honored Alice Thompson and Lorraine Setten for their years of dedicated service.

### Women's Missionary Federation

#### *In memoriam gifts*

Oswald Olson, Valley City, N. Dak.  
John C. Larson, Valley City, N. Dak.  
Paul Ruud, McVile, N. Dak.  
Lawrence Johnson, McVile, N. Dak.  
Anna Anderson, McVile, N. Dak.  
Joseph Kjos, Mayville, N. Dak.  
Anna Hermunslie, Abercrombie, N. Dak.  
Otto Kvernstoen, Dalton, Minn.

*Blessed are  
those who die  
in the Lord*



## Personalities

**Rev. J. Wesley Johanson**, Nampa, Ida., has been received on the fellowship roster of the AFLC, upon acceptance of a call from the Pukwana, S. Dak., parish (Pukwana and St. Olaf), and will begin serving there in June. Pastor Johanson was received through colloquy from the Church of the Lutheran Brethren. **Rev. Philip Featherstone**, former pastor of the Pukwana parish, has retired from the ministry and will continue to make his home in Pukwana.

**Rev. Robert Giles**, Phoenix, Ariz.,

has accepted a home mission call from Living Faith Lutheran Church, Tucson, Ariz.

**Rev. Lloyd Bjornlie**, Alexandria, Minn., has accepted a call from the Winger, Minnesota, parish (Dovre and Union Lake), having been received through colloquy from the Church of the Lutheran Brethren. He will be included on the fellowship roster when he begins serving the parish in June.

**Rev. Harold Mastad**, Newark, Ill., has announced his retirement as pastor of Helmar Lutheran Church, effective in June.



# The challenge of the Nominating Committee

## A Call for Churchwide Involvement

Some of the most important preparations for the AFLC Annual Conference are the work of the Nominating Committee. Thirteen individuals, representing at times vast areas, have been entrusted with the responsibility of selecting candidates for the various offices to be filled by conference elections. There will always be opportunity to nominate from the floor, which is not uncommon at our conferences. Yet the fact remains that most of the candidates to be considered will be the ones chosen by the Nominating Committee.

These candidates are not selected by means of special revelation. The committee members usually must depend on their acquaintance with people in the area they represent. (This is why those who are chosen to serve on the Nominating Committee will preferably be well acquainted with the congregations involved.) This task has become even more difficult, however, as the AFLC continues to welcome new congregations and individuals.

Is there a solution to this dilemma?

The answer is that the Nominating Committee members were never meant to serve alone!

Every concerned pastor and lay-person in the AFLC should feel constrained to help in the nominating process by passing on to their district representative the names of qualified people. One observer of healthy, growing congregations suggests that 20% of those elected to office ought to have been members for three years or less. Perhaps this might be a good guideline for a healthy, growing church body as well.

These are your representatives on the Nominating Committee:

Eastern N. Dak. — Mr. Clarence Quanbeck, P. O. Box 336, McVie, N. Dak. 58254.

Western N. Dak./Eastern Montana — Rev. Dale Mellgren, P. O. Box 548, Tioga, N. Dak. 58852.

S. Dak./Nebraska — Mr. William Buck, P. O. Box 38, Sinai, S. Dak. 57061.

Northwestern Minn. — Mr. Philip Grothe, Rt. 6, Box 295, Thief River Falls, Minn. 56701.

North Central Minn. — Mr. Wayne Floan, Rt. 1, Fertile, Minn. 56540.

Southwest Central Minn. — Mr. Art Arneson, 7051 - 150th Avenue N.E., Spicer, Minn. 56288.

Lake Superior — Pastor Clifford Johnson, 192 Heavenly Acres Road, Esko, Minn. 55733.

Minneapolis — Rev. Thomas Olson, 2311 - 10th Street, Cumberland, Wis. 54829.

Northern Michigan — Mr. Kenneth Williams, 710 Maurice Street, Ishpeming, Mich. 49849.

Arizona — Rev. Ted Kennedy, 1548 Patagonia Road, Nogales, Ariz. 85621.

West Coast — Mr. Clarence (Bud) Haugen, 6307 - 83rd Avenue S.E., Snohomish, Wash. 98290.

Eastern — Rev. Earl Henley, P. O. Box 1235, Massapequa, N. Y. 11758.

Illinois — Mr. Elwood Vesta, Chicago Road, Waterman, Ill. 60556.

Remember these committee members in prayer. Write to them now and pass on your suggestions for nomination, especially from among the newer members and congregations with whom they are not so likely to be well acquainted.

Then a word to the committee members themselves: Don't wait for others to contact you. The task is too great for you to try to do it alone. Correspond with the congregations in your district and ask for names to consider of those who have a good reputation among the brethren and before the world (I Timothy 3, Titus 1). Pray for guidance, since only some of the names can be used.

The problem is great, but God's provision is greater. All of us can be involved in the task of seeking and selecting the ones whom the Lord would have to serve His church through the AFLC committees and boards.

Do it now!

R.L.L.

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## The Bible Conference at Medicine Lake

The third of the AFLC Winter Bible Conferences was held at Medicine Lake Lutheran Church, Minneapolis, Minnesota, Rev. Laurel Udden, pastor, Feb. 10-12.

Pastor Tom Olson, Cumberland, Wisconsin, was the evening speaker for the conference, basing his two messages on the theme text from the third chapter of Philippians. "Knowing the Righteousness of Christ" (vs. 7-9) was the title of a pointed message on Friday night, as those in attendance were asked to consider the sins of pietistic Lutherans, and to be reminded that all of our righteousness is rubbish in view of the righteousness of Jesus Christ.

The second message, based on vers-

es 12-15, was entitled "Knowing the Lordship of Christ." We are called to press on, not in our own strength, but with our eyes fixed on Jesus (Hebrews 12:2), which is the secret of knowing His lordship.

The Bible study leader, Pastor Steve Lombardo, AFLC Schools faculty member, based all of his studies on the tenth verse of the third chapter of Philippians: (1) that I may know Him, (2) the power of his resurrection, (3) the fellowship of His sufferings, and (4) being conformed to His death.

The Bible conference also included a WMF luncheon on Saturday noon and an AFLC discussion hour led by Rev. Richard Snipstead on Saturday

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afternoon.

Conference attendance was between 75 and 100, with some coming from as far as Michigan and South Dakota. There was good fellowship with God in His Word and with His people.

R. L. L.

## "The end of the beginning" for a new congregation

"God's Word is our great heritage, and shall be ours forever...Lord, grant while time shall last, Thy Church may hold it fast throughout all generations."

These words from the old hymn were sung by the members of Faith Lutheran Church, Ottawa, Illinois, on Sunday, January 22, as they observed an important day in the life of the new congregation. It was the end of the beginning as the membership charter was closed by the official reception of those who had signed and as the first officers were installed.

The charter included 97 names, which was a great encouragement to a group that met as a Bible study fellowship of about 30 people less than one year ago.

New officers are: Chairman — James Boe; Secretary — Rita Meyer; Treasurer — Lowell Reding; Deacons — Stanley Dale, George Hupp, Jr., and John Milam; Trustees — Henry Hagenbuch, Ed Strehl, and Wayne Valentinsen; Auditing Committee — Robert Deckard and Ivan Tellefson; Nominating Committee — Henry Boe, Ralph Olmstead, and Joanne Reding.

The first worship service of Faith Congregation was held on April 17, 1988, and Rev. Robert Lee, AFLC Schools faculty, has been serving as interim pastor, assisted by Seminarian Michael Crowell.

The former Steering Committee continues to serve as a call committee and the seeking of a resident pastor is top priority at the present time.

*R. L. L.*

## MEN'S RETREAT April 21-23

at the ARC, Osceola, Wis.

Rescheduled because of snow.

Sponsored by the Mpls. District.

Call (612) 770-2509 for info.



The large billboard in St. Cloud advertising Granite Lutheran.



## New members at St. Cloud, Minn.

Pictured here are most of the 28 people who joined Granite Lutheran Church on Sun., Feb. 5. Holy Communion was received that day and a fellowship dinner was served afterward at which time the new families shared a little about themselves with all present. Pastor Curtis Emerson, shown in the upper right hand corner, adds this: "Our congregation has now grown to over 80 baptized souls with an average attendance recently of close to 90 on a Sunday morning. We are working with about 130 people and enjoy the diversity among our people. We are looking forward to the month of March when we will receive into membership five more new families."

## Four congregations officially accepted

**Solid Rock Lutheran Church**, Brooklyn Park, Minn., a Home Mission congregation that began meeting in 1988, has officially organized and was received by the Co-ordinating Committee during their January meeting. The congregation is served on an interim basis by Dr. Francis Monseth, AFLTS dean.

The Co-ordinating Committee voted at their February 9-10 meeting to receive three new congregations into AFLC membership. Two of them are

Home Missions congregations established last year: **Maranatha Lutheran Church**, Blaine, Minn., and **Trinity Lutheran Church**, Janesville, Wis.

The third, **Timberland (Ringebu) Lutheran Church**, Barronett, Wis., has been an independent congregation since withdrawing from the ALC before the recent merger and is served together with Section Ten Lutheran Church, Cumberland, by Pastor Thomas Olson.



# Introducing new AFLC congregations

## First Lutheran Church Camarillo, Calif.

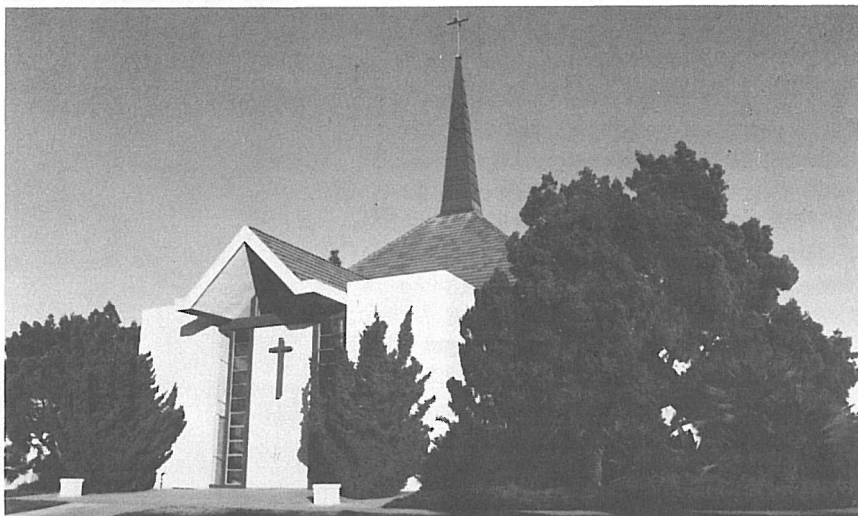
First Lutheran Church, Camarillo, Calif., is also the first AFLC congregation in the U.S.'s third largest state. Located in a city of about 40,000, west of north Los Angeles, First Lutheran was organized in April, 1954, with Rev. L. O. Sunde as its first pastor.

For five years the congregation met in the Veterans of Foreign Wars hall and the first church was dedicated in Sept., 1959. The present church was built in 1967. The Sunde Parish Hall was completed in June, 1973, and a two-story, ten-room school was erected in 1984. The Day School was begun in 1981, but a nursery school had been in operation since 1960.

Rev. Gene Sikkink succeeded Pastor Sunde in 1960 and served until 1965. Rev. Wallace O. Klanrud was pastor until 1978 and he was followed by Dr. Orville G. Hiepler who served until his retirement last year. Rev. Keith Quanbeck became assistant pastor in 1988 and the senior pastor is Rev. David Hinrichs who began his ministry at First Lutheran about Feb. 1.

Dr. Hiepler is now engaged in planting new AFLC congregations in California.

First Lutheran joined the Association on Jan. 1, 1988, and sent six delegates to the annual conference in DeKalb, Ill., last June.



## Faith Lutheran Church Shakopee, Minn.

On December 18, 1983, a small group of people met in a bank community room to share in a prayer and praise service and to discuss the possibility of organizing a new congregation. Exactly five years later, on December 18, 1988, that group, along with a host of new friends, held their first service in their new church building. They now had their own church home after worshipping in a school gymnasium for all but one and a half

months of their congregation's existence.

Faith Lutheran Church, Shakopee, Minnesota, now numbers 89 families with 283 baptized members. During its first year of existence, a constitution was approved and an affiliation committee was appointed to explore a relationship with other Christians. A decision was made to seek membership in the Association of Free Lutheran Congregations and was accepted.

Plans were launched to find suitable land for a church home. After a very thorough search, ten acres of land were

purchased on the growing edge of Shakopee. A project manager was employed to head up building construction for the 9,000 square foot, colonial-style building. An enormous amount of money was saved by volunteer labor from members of the congregation. Total cost of the building is about \$400,000. The sanctuary seats 350, with overflow to 500.

On January 8, 1989, Pastor Richard Snipstead, AFLC president, dedicated the building, with Pastors David Hinrichs, Marilyn Kruse, Laurel Udden, Walter Johnson and Mr. Roger Hoikela

## NEWS OF THE CHURCHES

### World Mission's Director's schedule

March 5 – Victory Lutheran Church, Park River, N. Dak.

March 12-15 – Bethel Lutheran Church, Frontier, Sask., Canada.

April 8-24 – Brazil Tour

May 7 – Section Ten and Timberland Lutheran Churches, Cumberland, Wis.

May 14 – Our Savior's and Alma Lutheran Churches, Argyle, Minn.

*from here and there —*

**Ortley, S. Dak.** — Bill Pederson was elected president of Ortley Lutheran at the Annual meeting recently. Plans were made to re-shingle the roof of the church when weather permits.

**Wallace, S. Dak.** — Rev. Herbert L. Franz, Dollar Bay, Mich., is speaking at evangelistic meetings in Calvary Lutheran at this time, Mar. 22-24.

**DeKalb, Ill.** — Received into membership of Grace Lutheran at its annual meeting on Jan. 25 were Mrs. Craig (Dawn) Eike; Mr. and Mrs. Jerry (Julie) Clark and Robert; Mr. and Mrs. Ralph (Caroline) Ziegler; and Mr. and Mrs. Vernon (Eva) Westberg.

In the special meetings at Grace earlier this month, Pastor Terry Olson, Valley City, N. Dak., taught the book of Nehemiah. He also brought a message to those involved in the congregation's "Read the Bible Through in One Year" program.

**St. John's Lutheran Church of Schwer, rural Milford, Illinois,** voted on January 15 to seek affiliation with the AFLC, a decision that must be finally ratified in 1990. The congregation, which withdrew from the American Lutheran Church before last year's merger, is served by Pastor Paul Zietlow and has a baptized membership of approximately 300.

**Beaver Creek Lutheran Church, Ray, N. Dak.,** will observe its 100th anniversary on July 1 and 2. There will be a confirmation reunion on Saturday and services on Sunday, with former pastors taking part.

(Congregations celebrating 100th and 125th anniversaries this year are reminded that pictures of their churches will be featured on *Ambassador* covers following the anniversaries when a picture is provided to us. — Ed.)



Faith Lutheran Church



Sanctuary, Faith Lutheran Church

participating. The month of January was set aside as dedication month and a special program was held every Sunday afternoon during the month. The first Sunday consisted of musical groups from the AFLC Bible School and Seminary and Pastor Don Greven and Dr. Francis Monseth participating.

Walter G. Johnson is the pastor of this new AFLC congregation.

God has been good to Faith Lutheran Church both spiritually and physically. It is the prayer of the congregation that God would be honored in all things in the use of this new facility and that from it will ring loud and clear the importance of His Word and the invitation to let Jesus Christ be Lord and Savior.

—*Corr.*

### In memoriam

Key: The name of the town was the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

#### **SOUTH DAKOTA**

Webster

**Olaf Fiksdal**, 100, Jan. 13, Calvary, Wallace, S. Dak.

#### **WISCONSIN**

Boscobel

**Lefern M. Staskall**, 77, Feb. 13, Trinity.



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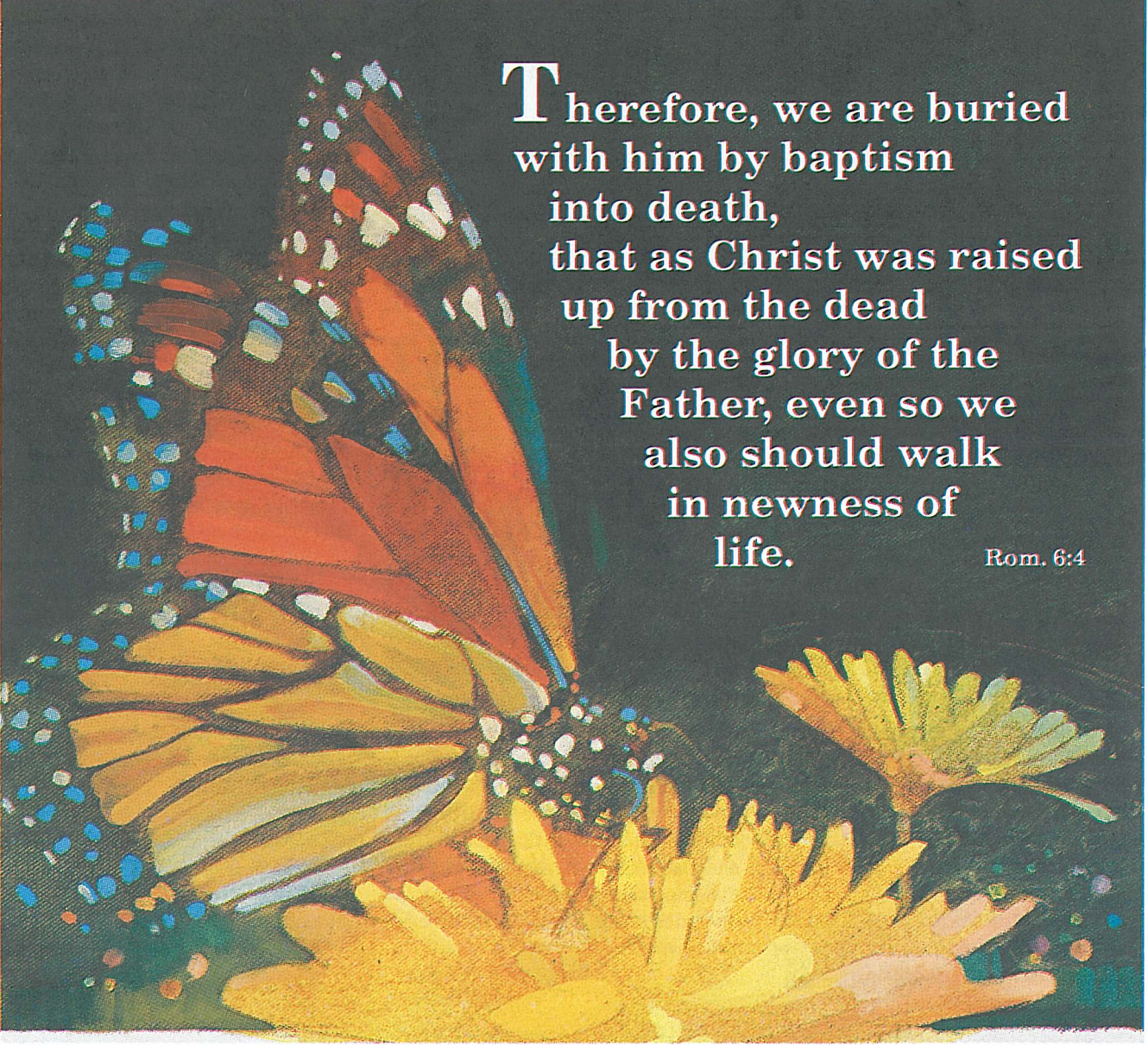
THE LUTHERAN AMBASSADOR  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

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Second-class

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Therefore, we are buried  
with him by baptism  
into death,  
that as Christ was raised  
up from the dead  
by the glory of the  
Father, even so we  
also should walk  
in newness of  
life.

Rom. 6:4