

# THE LUTHERAN AMBASSADOR

March 26, 1985



"You  
seek Jesus  
of Nazareth  
who was  
crucified.

**He has  
risen,  
He is  
not here;**

see the  
place where  
they laid  
Him."

Mark 16:6



# at the MASTER'S FEET

## Easter

Please read all of Psalm 16.

Psalm 16 was fulfilled in Christ when He victoriously rose from the dead. And the Head, who is raised up, will not let the members remain in the grave. As many as are united with Jesus through personal and living faith can read or sing this Messianic Psalm applying it to themselves, and as they do their souls rejoice in the Lord.

What are the riches and honors and fleeting enjoyments of the world worth when compared with the true joys and inner well-being of living in a confident love relationship with God through our Redeemer, Jesus Christ? The human heart and mind multiply their sorrows and pain when they run after other gods.

"The Lord is the portion of my inheritance and my cup; Thou dost support my lot. The lines have fallen to me in pleasant places. Indeed, my heritage is beautiful to me" (verses 5-6).

Together with all the saints, the believer in Christ shall have fulness of joy in the presence of the Lord. As surely as Jesus lives, all His believing people shall live with Him; as surely as He entered heaven, we, with resurrected, perfect bodies, shall be gathered to Him in the mansions at the right hand of God. Christian brother and sister, let us remember this, and praise the Lord who gave us such a good and beautiful heritage and caused our lines to fall in pleasant places.

As we daily abide in the Word the Holy Spirit will remind us of our goodly heritage when testings and trials come; for these will surely come as long as we are in our present earthly body in this world. But, Christian, be assured that our heavenly Father will maintain our lot. It is of His mercy and loving kindness that we can say, "The Lord is my portion . . . I have set the Lord always before me." We shall not be moved when He is at our right hand! Not even death shall be able to hold us fast, now that we as believing people are members of the body of Christ.

Let us then give ourselves to meditate diligently on God's Word so we can obey His Spirit, remember our hope, and discipline ourselves to set the Lord always before us—seeking Him and His kingdom above all else. By the grace of God, let us not permit unbelief, or a slavish spirit of fear, or the cares of this world to choke the joy which the Holy Spirit

pours into our innermost heart when He shows us the path of life—abundant life—and reminds us of our goodly heritage.

So let us in Jesus' Name pray: Preserve us, O God, for in Thee do we put our trust. Keep us from grieving Thy Holy Spirit whereby Thou hast sealed us unto the day of redemption. Help us to be rejoicing in hope, patient in tribulation, continuing steadfastly in prayer. By Thy mercy and grace, let us not lose our goodly heritage, but reach it safely in heaven with Thee. Amen and Amen.

And now from the heart we sing:

Let ev'ry kindred, ev'ry tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all!  
To Him all majesty ascribe,  
And crown Him Lord of all!

O that with yonder sacred  
throng  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all!  
We'll join the everlasting song,  
And crown Him Lord of all!

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by Pastor  
Amos O. Dyrud



## The night of man's despair ended there

As the first rays of sunlight fell upon the historic city of Jerusalem, in a manner no differently than all the mornings before, the inhabitants began to stir. None of them had the slightest inclination that this day's dawning would bear witness to an event which would change forever the destiny of all mankind. Nor did they realize that they were among earth's privileged few, living within the shadow of Redemption's dramatic unfolding. That morning even the priests of the temple, as they rose to tend their prescribed duties, were unaware that their own Jewish Scriptures were fulfilled and that God's need for their services had come to an end.

Just outside the city wall, not far from Jerusalem's horrifying place of execution, Golgotha, the first streams of light revealed the empty, once guarded, once sealed, grave that had so coldly enveloped the earthly remains of Jesus of Nazareth. As the first Easter morning skies brightened, more than the darkness of night disappeared; the darkness that had enslaved the whole human race was forever banished. The night of man's despair had ended. Piercing the stillness of Joseph's lovely garden, the cry that would be heard not only in the streets of David's royal city, but also in the most distant places of the earth rang out: "He is risen!"

Many journeyed to the Garden Tomb that first Easter day. Some went there out of a deep soul-wrenching sorrow, some went out of curiosity, still others went out of shocked disbelief. But go there they did! First to arrive were the three women whose only purpose was to anoint the dead body of their dearest friend. Next came two of His trusted disciples, running all the way, to see

## *I come to the Garden...*

"At the place where Jesus was crucified, there was a garden, and in the garden a new tomb in which no one had ever been laid."

John 19:41

for themselves if what the women had told them was really true. Undoubtedly, others came, His friends and foes alike. Perhaps the Roman army brass went there to discover personally how their subordinates could be so inept at guarding something as non-threatening as a Jewish

grave. It is possible that the High Priest himself, with his co-conspirators, paid a visit to Jesus' grave before they met to invent their own versions of the day's events. And surely, as the day wore on, the curious of Jerusalem made their way to the tomb to stare and ponder.

HE IS RISEN

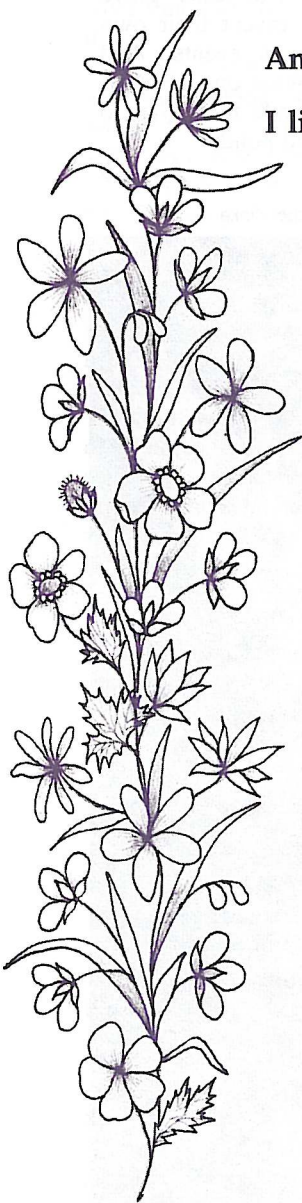
by George Hinke



by Pastor  
David R. Barnhart,  
Minneapolis, Minn.



But the Easter message of the risen Lord comes again and again to cheer and reassure us. Gradually life is transfigured, fears vanish, doubts lose their power; the words of Jesus become more and more reassuring: Fear not, I am He that was dead, and, behold, I am alive forevermore.



And because  
I live ye  
shall  
live also.  
"He  
is  
risen"  
is the  
world's  
greatest  
cry of  
victory.

—Robert E. Golladay

## GARDEN . . .

As the years passed, Christians continued to assemble at the place of our Lord's resurrection. Eventually, a small church was constructed, incorporating the entire tomb in its altar area. But worship in Jerusalem was short-lived. Harsh and bitter persecution forced the Christians to flee repeatedly from the region and most of the revered places from the early Christian era were either destroyed or given over to pagan purposes.

In the year 70 A.D., the Romans completely destroyed the Jewish Temple, as well as most of Jerusalem, and drove the Jews into an exile destined to last for nearly 2,000 years. The golden city of Jerusalem and all her holy places lay buried beneath heaps of rubble. The city was rebuilt and destroyed many times over in the centuries of the Jewish exile, as various peoples and nations vied with one another to hold this barren piece of real estate. The Romans, Egyptians, Seljuks, Crusaders, Turks and the British all took a turn in the occupation of Palestine. Then in 1948, the nation of Israel was reborn, as God, in the fulfillment of His Word restored His people to their Promised Land. Throughout all the years of Jewish exile, no nation ever rose to rule itself in Palestine. The land was under continual occupation, being kept, as it were, until God's signal for the Jews to return.

In the year 312, Emperor Constantine legalized Christianity throughout the whole of the Roman Empire. His mother, Queen Helena, was commissioned to travel to Palestine and search out the holy places associated with the life of Christ. In due time, Helena laid claim to several dozen locations which she determined to be authentic sites of Jesus' life and ministry; one of those places encompassed a hill and a tomb. Convinced that she had located the place of Christ's death and burial, she constructed the now famous Church of the Holy Sepulcher. The church has been destroyed and rebuilt many times, with the present structure dating back to the last century. The Church of the Holy Sepulcher is controlled by three main groups, the

Roman Catholic, the Greek Orthodox and the Armenian Orthodox, with the Coptics and Syrians also exercising certain rights of possession. In order to keep the peace among these various groups, the keys of the church are in the hands of an Arab-Moslem family, under an agreement dating back to the thirteenth century. Still, the plan leaves much to be desired, for the Church of the Holy Sepulcher, supposedly constructed over the hill of Calvary and the Tomb of Jesus, is often the scene of fist fights among the priests of these various church bodies.

In 1882, General Gordon, British hero of Khartoum, while walking along the top of Jerusalem's northern wall, noticed an adjacent hill with rock formations in the shape of a skull. Intrigued, he gave the site considerable study and concluded it might well be the place of Jesus' crucifixion. He encouraged a Christian group in England to acquire the land, which it did, and a few years later excavations were begun. There was great delight as it unearthed an authentic first century tomb of a wealthy Jew. Only one portion of the tomb had ever been used, though built to accommodate several persons. Close by, further excavations revealed a wine press and a huge cistern, absolute proof that this tomb was in a garden as described in the Gospels.

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"Search the whole of Israel; look into a thousand tombs, but you will not find Him."

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Several other archaeological discoveries also helped to give credence to this site as the true location of Jesus' crucifixion and resurrection. The present day East Jerusalem bus station, located directly below the skull-shaped hill, is known to have been a place of execution at the time of Jesus. The hill itself is an extension of Mount Moriah, on which stood the great Jewish Temple, and the place where Abraham was directed by God to offer his son, Isaac.



Since this account of Abraham's testing by God, as recorded in Genesis 22, is an Old Testament type of Christ's death for our sins, how likely that on the very same location, centuries later, God would offer His only Son. But on that momentous day we now call Good Friday there was no one to stay the hand of the executioner, no ram caught in the thicket ready to be used as a substitute offering.

Whether the Church of the Holy Sepulcher or Gordon's Calvary marks the true location of Christ's resurrection, one fact is certain, He is risen! Jesus is alive! Search the whole of Israel; look into a thousand tombs, but you will not find Him. It is the fact of Christ's resurrection, not the place that gives us our inexpressible joy and certain hope!

Still, there is no place in all the world which moves me in heart as deeply as my visits to the Garden Tomb in Jerusalem. Gazing first on the hill of Calvary, and then at the open, empty tomb, my heart cries out with the hymn writer, "Why should He love me so?" It is not the place that captures my soul, but the wondrous love of my blessed Redeemer. There, in the tranquil scene of Joseph's lovely garden, with its beautiful flowers and songbirds praising, God's Word speaks to me afresh: "If the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ from the dead will also give life to your mortal body, through His Spirit who lives in you."

How thrilling it is to stand in the center of the Garden as hundreds of people file quietly in to worship and praise the Lord of life. The Garden is large enough that various groups may worship simultaneously, with some choosing to celebrate the Lord's Supper. Often one can hear, at the same time, hymns of praise in five or six different languages. The great and the small shall stand together, side by side, at Calvary and before the empty tomb. None dares to boast except in the riches of Christ's infinite, matchless grace.

A few years ago, on a lovely Sunday morning, I gathered my small group in the Garden to hear a mes-

(Continued on p. 8)

Only one objective lay before him

# His cry was heard

## Ludwig Hofacker's "Simple Sermon"

by Konrad Eissler  
(Translated by  
Pastor Edward A. Johnson,  
Batesville, Ind.)

With his Easter sermon of 1828 in the pulpit at Rielingshausen, near Ludwigsburg, Germany, the young pastor Ludwig Hofacker began his pulpit work. He had just turned 30 and was already earmarked for death. In November, 1820, he had begun his vicarage at Stettin. In January, 1823, he assumed the pulpit of St. Leonhard's Church in Stuttgart. Behind him lay a fearful time of illness lasting 18 months. After he had concluded his studies in Tuebingen, he had suffered a lingering bout of illness, an inflammation of the cranial nerves which the utmost of medical care and attention was unable to check. He preached from Sunday to Sunday in a weakened state; yet his sermons became an event as peasants from villages six to eight hours distant came to hear this green young vicar. The balconies were packed to overflowing; people crowded into the pews and the aisles; in front of the doors they swarmed like bees.

Hofacker had chronic worries that this gigantic attendance at his services might go to his head. His mother then counseled him: "Poor boy, don't you be ashamed of that. One has to do his day's work! With your pitiful, sickly body you fear being haughty about what should make you happy: that you don't break down in the middle of one of your sermons!" Hofacker remained a humble man with little self-consciousness. Above his desk he had written the motto: "Down, down!" Yet he wanted to use the time that had been given for him to a specific purpose. As he put it:

"I would like to cry out so that I

would be heard from North Pole to South Pole that men should fear God and give Him the glory. They are blind, deceived by the spirit of the times and the god of this world. O brothers, pray and hasten unto the Lamb of God! For God's sake become His children, as the Savior has commanded you. Believe in His Word. Despise this world with its wisdom and do not engage in its controversies."

### A "Drover for Jesus"

Hofacker wanted to "make his cry," as he himself often put it. He understood himself neither as a learned theologian with detailed expositions and interpretations to offer nor as a "practical" theologian who just teaches others how to preach. "For the most part I am a drover for Jesus," he said — in German, *Treiber*, or "driver" — "whose job it is to herd the sheep into the barn. Someone else has to feed them once they are inside." Hofacker was a preacher of repentance who did not appeal to the heart through reason but tried, "as often as I can, to overcome, to arrest the heart, marching against it in double time as though I were going to storm and conquer a fortress."

His cry was heard: at that time in Stuttgart, and thereafter in 50 editions of his volume of sermons, which has been translated into English, Danish, French, Dutch and Norwegian. To this day much of the church life in the German province of Wuerttemberg and many of the parishes there have been molded by the cry of this sickly vicar whose work in Stuttgart lasted barely two years before he fell into a new and lengthy time of illness. After that he managed only two years of service in Rielingshausen before he died from a

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## CRY WAS HEARD . . .

severe attack of dropsy in November, 1828.

In his proclamation of the Gospel Ludwig Hofacker confined himself to a few major points of emphasis. He had learned from Zinzendorf that "the preaching of the Lamb who was slain will draw the spirits." He was never the eloquent orator in the pulpit whose public holds him in affection because of his far-ranging thoughts and his brilliant, educated "formulations." He himself wrote in a letter that he preached "simply, without art, even clumsily." His published manuscripts do not seem to speak to us today and are read only with some effort. But it was Hofacker's concern "to tell the people in the simplest possible way what is involved in their salvation." **Warn Them, Entice Them, Make Them Repent**

This "simple" preaching, this "cry" of Hofacker's was always threefold: as he put it, *Warnruf, Lockruf, Bus-ruf* (call of warning, call of enticement, call to repentance). Already, with Martin Luther, we notice how the call to faith in Jesus and the warning call against rationalistic heresies are inseparably joined. Hofacker attacked the learned philosophy of his day for making "the mighty God into just an empty concept." For him God was a consuming fire which could destroy body and soul. Only upon this concept of God stood his understanding of Christ, which was strongly of the Reformation in seeing Jesus as the Lamb who bore the sins of the world, thereby making it possible to stand before this high God. Hofacker sought to unmask "the lies of the devil" with utmost clarity, urging that "in this very dark hour our brethren need to take up the cudgel (for Christ), for that is very much needed. To be sure, many people could not bear this. But what of that? Our Bible also takes up the cudgel in this way."

But if Hofacker thus did battle with false teachings in all candor and warned against them, this warning call stood wholly within the context of what, for him, was uppermost: the enticing, inviting cry to "Come to Jesus!"

"Christ is the one element we cannot do without, more necessary than our daily bread and our clothing," he said. "Without Him this life is a miserable nightmare. Oh, what are we without Jesus? Indeed, we are miserably worse than miserable, piteously worse than piteous, more destitute than destitute, so miserable and so piteous that all heaven would weep over our misery!"

At another place in his sermons he draws this audacious picture: "I would rather be a horse beaten to death while trapped in harness, I would sooner be a bull being fattened for the day of slaughter, than to be a person who in death has no Savior!"

### Christ Depicted Before Our Eyes

Like Paul writing to the Galatians, Hofacker painted a picture of Christ before the eyes of his hearers: "Come closer. Look at Him, observe Him rightly, this Man of love and of sorrows. See how He hangs here with outstretched arms between heaven and earth." Once he read the sermon of a friend and lovingly criticized it. The friend's talent, exposition, well-rounded thoughts, and beauty of expression all aroused Hofacker's admiration. But then he said: "Could you deliver this sermon to heathen? No, you would have to tell them far more simply that they have a Savior. What has He done for them? How much has He loved mankind? And how will He save them?"

Hofacker's call to repentance was a call to conversion. It was therefore closely linked with his invitation to come to Jesus. With this Gospel he won the people. He gave his entire being to this work. Heinrich Hermelink, well known scholar of Wuertemberg church history, said that it was precisely the secret of Hofacker's preaching from the heart that he linked the Word with prayer, that his preaching was done with prayer and petition, and that the various threads of the sermon finally were united in the one objective of pointing men to "the Lamb that was slain."

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*Kirchliches Monatsblatt*,  
Mrs. Irene Schlenker, Editor,  
Huntingdon Valley, Pa.

## Evangelize

## Equip

## Send

the

When Dawson Trotman, founder of the Navigators, was trying to recruit counselors for a Billy Graham Crusade in a large metropolitan city, he made numerous phone calls to supporting churches. He would ask them, "Could we have the names of the men and women in your congregation who know how to lead someone to Christ?"

The church secretary of one of the larger churches replied, "Would you repeat the qualifications again, please?"

Trotman did.

After a long pause, the secretary said rather wistfully, "You know, we did have a man like that in church once, but he moved away."

If we are going to be honest with ourselves we would all have to sadly admit that this is often the case in our churches today. Spiritually qualified workers who are actively winning souls to Jesus are rare.

Have you ever wondered why this is so?

I believe the reason why we have so few spiritually qualified workers is because we have somehow misunderstood the Great Commission. In Matthew 28:19-20, Jesus gave us the command not just to make *decisions*, but to make *disciples*. Evangelism is not the *end* of our responsibility before God; it's only the *beginning*! What our ultimate objective ought to be is not only to lead a soul to Jesus, but to help that new Christian progress to the point where he is a fruitful, mature, dedicated disciple who is in turn winning others to Christ. One man has said that the success of our evangelism depends on how many spiritual grandchildren we have.

by Pastor  
Peter Franz,  
Minot, N. Dak.





# process of making disciples

Our best example in making disciples is Jesus. And if we would follow the process He used in training His disciples I believe all our ministries would be transformed. Jesus used a three-step process in making disciples which we ought also to use today.

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"Spiritually qualified workers who are actively winning souls to Jesus are rare."

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## Evangelizing

The first step in Jesus' process of making disciples is *evangelism*.

At the beginning of Jesus' ministry we see Him active in sharing the message of salvation. Many times, as reported in the Gospels, Jesus told people to "Repent, for the kingdom of heaven is at hand."

One example of Jesus' work in evangelism is when he called Andrew to salvation. In John 1:36-40, Jesus met Andrew and He said to him, "What do you seek?" Andrew replied, "Rabbi, where are you staying?" And Jesus invited him to salvation by saying, "Come, and you will see."

That one word "*come*" was Jesus' call to Andrew. It was His call to enter into a living relationship with Him. And that same call from Jesus is to be shared with others by every Christian in this dark world of sin. This is our responsibility before God.

Now if we lose that sense of responsibility to call men and women to salvation we will have lost our purpose for existing. A church that loses its fire for evangelism is a dying church. This fact has been proven over and over. There are churches that have boarded windows and padlocked doors because they have lost their burden for souls.

Evangelism is the first step in making disciples of all nations and we dare not lose sight of that fact.

## Equipping

The second step in Jesus' process of making disciples is *equipping*.

After Jesus called His disciples to salvation He spent over three years of His life equipping them for their ministry of evangelism.

In Mark 1:17, Jesus said to Andrew and Peter, "Follow Me, and I will make you become fishers of men."

And in Mark 3:14, Mark tells us why Jesus called His 12 men. He says, "And He (Jesus) appointed twelve, that they might be with Him, and that He might send them out to preach."

Notice the first reason Mark gives why Jesus called His disciples. Jesus chose them that "they might be with Him."

Now this may not seem like a very significant verse, but this little clause tells us the main reason why the disciples were so effective in their ministry of evangelism. They spent time with Jesus. They ate with Him. They walked with Him. They talked with Him. They prayed with Him. And most important, they saw Jesus evangelize. They had on-the-job training in winning souls to Jesus.

I believe this is where many of our churches today fail in their mission of making disciples, and we as pastors are perhaps most to blame. It's easy for us to beat our people over the heads from the pulpit by asking them why they aren't evangelizing, when the problem lies with us. We haven't showed them how, and yet we pile more guilt on our people by telling them to do something we have never helped equip them for. People need to see evangelism in action before they will be effective evangelists.

Dr. D. James Kennedy, in his book *Evangelism Explosion* talks about those who think that once a person is converted he will just

naturally win the world for Christ. He says, "Unfortunately it doesn't seem to work this way. Obviously Christ didn't think too highly of this method, for He spent three and a half years training His apostles."

If we are ever going to be effective in fulfilling the Great Commission of making disciples we must be faithful in equipping.

## Sending

The third step in Jesus' process of making disciples is *sending*.

Once a person has been evangelized and equipped, he is then, and only then, ready to be sent.

What would have happened to the apostles if Jesus had sent them out with the Great Commission immediately after they had been evangelized?

They would have fallen flat on their faces. They would have been terrified. And they probably would have come back and said to Jesus, "Lord, this whole thing of making disciples is something *You* can do. But this is *not for me!*"

Does such a statement sound familiar today?

I think so. What many Christians are saying is, "Let 'Ecclesiastical George' do it. He has gone to seminary. Don't ask me to evangelize and disciple. I don't know how."

Do you know why people are saying things like this? Because nobody has equipped them. Nobody has taken the time to show them how to evangelize like Jesus did with His men. It's no wonder people are terrified. They have a right to be.

What we need today is to return to the process Jesus used to make disciples. First, He evangelized. Then He equipped. And then He sent.

I don't think there's any question as to the effectiveness of this process. All we have to do is read the Book of Acts and we will see how effective these 12 men were.

The only question to be asked is directed toward you and me. Are we willing to evangelize? Are we willing to equip? Are we willing to be sent?

If we are, God can do even greater things through us than He is now.

(This message was arranged by the AFLC Commission on Evangelism)



## GARDEN . . .

sage of hope preached by Pastor Richard Wurmbrand. A Jew, converted to Christ as a young man, he had personally experienced the power of the resurrection in his native country, Romania. There, his profession of faith and commitment to serve the Savior would prove very costly, first under the Nazis and then under the Communists. In all, Wurmbrand spent 14 years in their prisons "for the Word of God and the testimony of Jesus." As Richard preached that morning, a message of triumphant victory in Christ, my mind wandered back to the first two apostles who peered into that empty grave, and then went off in Jesus' name to bear witness to the greatest news the world has ever heard. They, too, paid a great price, but they paid it gladly for the honor of suffering for the One who had given His all for them. Surely that is what Paul meant when he declared: "I want to know Christ and the power of his resurrection and the fellowship of sharing in His sufferings . . ." "O God," I prayed, "help me to be faithful unto death, and give me this precious joy that Richard Wurmbrand found in suffering for His Name."

At last, I think I understand that great Easter hymn penned by C. Austin Miles, where he pictures Mary Magdalene going to the Garden on that first Easter morning. She expected to find only Jesus' dead body, but instead she met Him, alive and face to face!

"And He walks with me and He talks with me,

And He tells me I am His own;

And the joy we share as we tarry there,

None other has ever known."

### Pastor David R. Barnhart

David R. Barnhart was born and raised in Pennsylvania. He graduated from Clarion State College, Clarion, Pa., with a degree in secondary education. His theological training was received at the Lutheran Theological Seminary, Columbia, S. Car., and he was ordained into the ministry of the Lutheran Church in America in 1964. He served parishes in Erie, Pa., Charlotte, N. Car., and Dallastown,

Pa., before coming to Trinity Lutheran Church of Minnehaha Falls, Minneapolis, Minn., which he presently serves.

David Barnhart was married while in college. His wife's name is Mary and the couple has three sons, one of whom is married.

Pastor Barnhart is a member of the

fellowship clergy roster of the AFLC, since last June. He and his wife established Abiding Word Ministries in 1984, a program designed to evangelize, to work for revival and reformation among the people of God and to encourage disciplined spiritual growth, among other things.

## ERE YET THE DAWN HATH FILLED THE SKIES

Ere yet the dawn hath filled the skies,  
Behold my Savior Christ arise,  
He chaseth from us sin and night,  
And brings us joy and life and light.  
Hallelujah!

O stronger thou than death and hell,  
Where is the foe Thou canst not quell?  
What heavy stone Thou canst not roll  
From off the prisoned, suff'ring soul!  
Hallelujah!

If Jesus lives, can I be sad?  
I know He loves me, and am glad:  
Though all the world were dead to me,  
Enough, O Christ, if I have Thee!  
Hallelujah!

He feeds me, comforts, and defends,  
And when I die His angels sends  
To bear me whither He is gone,  
For of His own He loseth none.  
Hallelujah!

No more to fear or grief I bow,  
God and the angels love me now;  
The joy prepared for me today  
Drive fear and mourning far away.  
Hallelujah!

Strong Champion! For this comfort, see,  
The whole world bringeth thanks to Thee!  
And once we, too, shall raise above  
More sweet and loud the songs we love:  
Hallelujah!

J. Heermann  
(The Lutheran Hymnary)



# editorials

## LOOKING IN THE WRONG PLACE

The three ecumenical creeds, as expected, testify to the resurrection of Jesus. In the Apostles' Creed: "the third day He rose again from the dead;" the Nicene: "the third day He rose according to the Scriptures;" and, the Athanasian: "He rose from the dead." All imply bodily resurrection, not just that of His spirit. The Jesus who was buried by Joseph and Nicodemus rose again, albeit His body was glorified and now not limited by space.

On that long ago Sunday some women were surprised when they came to the burial ground of a friend. They had seen the place two days before and were sure of its location. They came to further anoint the body for long repose. However, they should have known better. This was the wrong place to look for the dead. The angel said, "Why do you seek the living among the dead?" There had been a resurrection. For ever after Jesus is linked *to life*, not death, although, for our salvation death had to be the prelude to life.

We note three things about the resurrection of Jesus:

1. **The resurrection seals the pardon.** In P. Bliss' song, "I Will Sing of My Redeemer," we have these words: "On the cross he sealed my pardon." That is even more true of the resurrection, for is it not written, speaking of Jesus, "and raised for our justification" (Rom. 4:25b)? And the justification was the pardon.

But be sure, the two go together, His death and life. We said that Jesus is linked to life now, but His death is very important. He died for us; He paid for our sins; "Beneath the cross of Jesus I fain would take my stand."

His resurrection seals the pardon. The sacrifice was acceptable to the Father. The wages of sin is death and the free gift is eternal life because Jesus died for us and rose again. It is ours to come to Him, to believe.

2. **The resurrection sanctifies life.** In physical life the newborn baby needs help. Left to itself it dies, but nurtured and cared for it can grow into fuller, attractive life. That's beautiful to see and it is even more so in spiritual life. The resurrection of Jesus doesn't only bring *to life*, but it aids growth.

The resurrection shows the path onward and upward. "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God" (Col. 3:1). In other words, if you are *in* Christ, if you have died with Him and been raised with Him, then go on to higher and better things.

The resurrection of Jesus sanctifies. Where there is faith and the will is yielded, life is made more holy and Christlike. That work is never finished in this world, but it will go on where the resurrection is believed and lived by.

3. **The resurrection sets the stage for what is beyond.** Because of the resurrection of Jesus, there is a resurrection to come and the promise and hope of glory.

The resurrection makes all the difference.

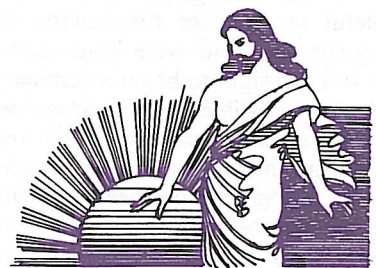
An English novelist wrote a book called *When it Was Dark*. It is the story of a wealthy unbeliever who would discredit Christianity and, therefore, the resurrection of Jesus. He hired archaeologists to fake the discovery of the body of Jesus. The book goes on to tell the effects of a still-dead Christ on the world and civilization itself. The church dies out, men and women lose all moral sense and hope dies in the human heart. Yes, that's what would happen if Christ was not raised.

But how triumphant those words of Paul are: "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep" (I Cor. 15:20). The resurrection sets the stage for the resurrection to come.

In our cemeteries the dead are buried facing east. East is the direction of sunrise and so it is thought to be the direction of the Lord's return. All shall rise, the righteous in Christ to full heavenly glory, to the vision of the Savior and reunion with loved ones who are also in Him. Then all the heavenly glories about which we know so little, although the glimpses are beautiful beyond description.

And all of this because Jesus rose from the dead. Easter is a very important day. What a difference a day made to the early disciples and does make for us in our time. The cemetery was the wrong place to look for Jesus. He had risen! It is for us to believe in Him for then we can be heirs to the resurrection *to life*.

"He is  
not  
here;



for He has risen,  
as He said.  
Come, see the place  
where He lay."

Matthew 28:6





## Letters to the editor

### REFLECTIONS ON OUR WORK TOGETHER

In a recent three-week absence from our campus for a study leave, I had opportunity to reflect again on the privilege of being a part of the Association of Free Lutheran Congregations. God in His grace has given us a wonderful heritage as well as a great calling in these important days. And, I want to say I'm so encouraged by the news we hear of God's Word at work in so many places. Oh yes, sometimes there are reports that grieve us but generally, and predominantly, there is tremendous cause to rejoice. In His wonderful grace, God is using congregations to build His Church as they rely on the Holy Spirit's work through the Word and Sacraments. The salvation of souls, infinitely precious to God, is the most encouraging news of all.

I love the AFLC. I am so thankful for our doctrinal position, which I believe is based squarely on the Word of God, I appreciate deeply our Biblical emphasis on the autonomy of the local congregation. What a beautiful vision is set before us to pray and work for truly "free and living" congregations! I am grateful to God for the handful of congregations who were given courage and foresight to begin a seminary and then a Bible school when resources appeared to be so slim. And right from the beginning, our congregations recognized the need to share the Gospel beyond our borders in places where opportunities were not so abundant. Our congregations, from the beginning, meeting in Annual Conference, have taken steps of faith and obedience in responding to the needs God has presented to them. All of our expanding work today has sprung from the prayerful decisions of our congregations. This includes the beginning of our schools, mission program, etc., as well as the election and calling of boards, committees, officers and personnel. All of this has been put into place as God has guided our congregations to act to-

gether in the Annual Conference. I praise the Lord for all that He has done and is doing by His grace through the AFLC.

There is great interest today in our work together by other Lutherans. Many Lutherans are looking for a warm-hearted Bible-preaching Lutheran fellowship that they can confidently support. The AFLC has real opportunity to be of blessing and help as God enables us. I believe the vision of our early congregations and pastors is being realized in increasing extent today. It should humble us. It should cause us to depend more fully on the Lord for strength and grace to respond to the great opportunities. It should cause us to pray for greater alertness to how the Enemy of Christ's Church would seek to divide and distract. Let us live in repentance! Let us live in faith! Let us surrender daily to Christ's purposes for us as individuals and congregations! Let us be sustained and guided by the wonderful Word of God! Let us move forward together in love for God, His Church, and for the lost souls all around us!

*Pastor Francis Monseth  
Minneapolis, Minnesota*

The late Dr. Hallesby was the author of such classics as *Prayer* and *God's Word for Today*, written originally in Norwegian. The following excerpt is from a travel letter he wrote concerning his first trip to the U.S. in 1923.

\* \* \* \* \*

Minneapolis and St. Paul, the Twin Cities, as they are called are each about the same size as Kristiania (present day Oslo, Norway) and have grown so much that they have become as one city. They are the Norwegian capital of America, the center for Christian life and work.

The Seminary for the Norwegian Lutheran Church in America, Luther Seminary, is in St. Paul. That church was formed in 1917 by the merger of the Norwegian Synod, the United Church and Hauge's Synod.

The Seminary of the Lutheran Free Church, Augsburg Seminary, is in Minneapolis. The larger part of the great Lutheran church life and work in America revolves around these two centers.

The pastors' convocation which I visited was as usual held at Luther Seminary. It continued from Monday evening to Sunday evening and over 300 pastors attended. The daily schedule: Bible hour, 8 to 9, three lectures each day from 9 to 12. The



### BOOK REVIEW

Raynard Huglen

**New Testament: Everyday American English**, Rev. Julian G. Anderson, translator, P.O. Box 1751, Naples, Fla. 33939. \$4.95 per copy.

Rev. Julian G. Anderson, Naples, Fla., retired professor of New Testament at Bethany Lutheran Seminary, Mankato, Minn., has accomplished the monumental task of translating the New Testament into English. It is a tremendous work for one person to do this, as any of us should realize.

The cover and title page of the paperback book carry this title: A New Accurate Translation of the Greek New Testament into simple Everyday American English. The book contains some illustrations in the form of sketches and maps. There are 157 pages of notes and helps for the reader in the back.

Anderson's *New Testament* is set in easy-to-read type, sections are clearly marked and at the top of each page the chapters and verses covered are listed. I don't think I've seen the latter done in a Testament or Bible before. The book does read in everyday language as it claims to do.

For some reason Dr. Anderson has chosen to arrange the books in order



# Among the pastors

by Prof. O. Hallesby

whole afternoon was free. Each evening discussion on the day's lectures, 7:30-9:30. As a person can see, the American pastors aren't afraid of work.

For me it was both interesting and informative to be together for so many days with so many of the Norwegian American pastors. It was a fine collection of interested, intelligent and energetic men. Gradually I came to know not so few of them personally. And after the experience I had both in personal fellowship and through hearing them speak and debate, I wish our countrymen here in America joy in their pastors.

The concern with which a pastor devotes himself to wholesome personal life and his spiritual concern for preaching and care of souls I scarcely think it would be possible to find in as large a gathering of pastors in Norway at this time.

At the same time it was comparatively easy to notice that there was a great difference in tendencies among them. And that isn't so strange when we think about it for it is only six years since the union, and the three

merging groups were so different: the Norwegian Synod, the United Church and Hauge's Synod. High churchly, and low churchly, the Christianity of education and evangelistic Christianity were represented here.

For over two hundred years right doctrine and pietism have striven against one another in the Lutheran church. That struggle has followed the Lutheran church to America. And it was interesting to observe it also in this meeting. There were affirmations about "Spirit-filled" witnesses. And the proper Lutherans upheld the right doctrine, including the conviction that the Word has power in itself, only that it be proclaimed purely and clearly. The pietists, on the other hand, asserted that there must be not only a *correct* but a *living* faith, and that the preaching must be filled with God's Spirit, if the Word is to accomplish its work unto salvation.

The former considered it impatience and arrogance when one declares his desire to see fruit or results of his preaching, the latter maintain that such an attitude (emphasis on right doctrine—Ed.) would be a pil-

low for sleeping for the lazy, and that those who don't expect to see fruit from their preaching can well take it as a sign that they aren't fit to be preachers.

But such exchange gave that discussion hope because among these pastors was a humble desire for spiritual ministry which gave promise for the future.

It was very interesting for me to see how our emigrant countrymen have taken the spiritual Norway to America with them. Among these pastors I saw again all the known types from Norway. Here were the rigid, quite high churchly and self-assured pastors. Here were the sociable pastors, to the point of being overly so. And here were the unaffected and common pastors, who neither showed off their pastoral office nor their popularity.

But it also showed me that the Norwegian Americans have greater courage than we in Norway to be what they are. It is certain pastors in Norway are much more concerned with being cautious.

—Translated from the Norwegian.  
*Folkebaldet*, Nov. 14, 1923.

of writing, but this only causes confusion for the average reader. For instance, you run into this order: Acts, James, Galatians, I and II Thessalonians. Also, he makes three letters to the Corinthians. Our first one remains as it is. His II Corinthians is our chapters 10-13 of that book, while his III Corinthians is our II Corinthians 1-9.

It is startling to run across the word "Bible" in the text, for Scripture(s). Also the word "sheriff" where the RSV and KJV use "officer" and the NAS "constable" (Lk.12:58).

Dr. Anderson does that for which I am unhappy with the *Living Bible*, the adding of commentary, when instead of using the word "grace," he

uses "love that no one deserves" (cf. Gal. 1:3,15). Surely there are many words we use without defining them on the spot. Or take the word "persecute." He uses instead "was hunting us down like animals" (cf. Gal.1:23). Again, isn't the word persecute understood by most people or easily explained?

Anderson's *New Testament* uses more explicit language regarding sex in Matt. 5:27, 28 and 32 than even such books as *Living Bible*, Dr. Beck's *An American Translation* and *Good News for Modern Man*.

In Luke 2:7, where we are used to hearing that there was no room for Mary and Joseph in the inn, Anderson's *New Testament* states: "the se-

cond floor guest room was full." The question comes: why haven't we known this before?

Finally, in Luke 2:12 and 16, Dr. Anderson has the baby Jesus "lying in a feed box for sheep" instead of the traditional "manger."

I point up these things. You will notice more changes from the familiar as you read this New Testament and they may disturb you. But if you are a collector of New Testaments and whole Bibles, as I am, you will want to buy and read Dr. Anderson's *New Testament in Everyday English*. You will gain some new insights into Scripture as you read it.

(Order the Testament from the address given above.)



## The first of a series

### BIBLE LESSON:

I Samuel, chapters 1-3, and Luke 15:11-32.

### INTRODUCTION:

At Baptism, the child is received into the kingdom of God and begins a *spiritual* journey though life. Depending upon the response of the heart toward the Word this journey will proceed in one of three directions. In any of these instances God is constantly at work, attempting to continue and strengthen faith through His Word. If an individual falls from Baptismal grace God continually works to bring that one back into a restored relationship with Himself. In any of these three cases His purpose is the same; He continually works toward the end of establishing in, maintaining in, and restoring the individual to that personal experience of salvation in which forgiveness of sins and assurance of life everlasting though Jesus Christ are spiritual realities.

This is a study of these three directions of life as they are observed in God's Word. May God grant that each person will be brought to see which direction he is going in life and be given a willingness to be led onward in the steps toward a personal, conscious heart knowledge of salvation in Jesus Christ.

## Steps to a personal, conscious knowledge of salvation in Jesus Christ

### QUESTIONS FOR DISCUSSION:

1. Into what kind of a home was Samuel born? I Sam. 1:3-10
2. What promise did Hannah make to God concerning Samuel? 1:11-18
3. What kind of preparation did Samuel's parents make for his birth? 1:18-20
4. What in the Christian Church would compare with Hannah's dedicating Samuel to the Lord? 1:28
5. How would you describe Samuel's spiritual life as a child? 1:28; 2:11, 18-19, 21, 26
6. What does it mean that Samuel "did not yet know the Lord?" 3:7. See also 2:12.
7. What did God do so that Samuel could "know the Lord?" 3:4-14 List the different things in the order in which God accomplished them in Samuel's life.
8. What response did Samuel have to make to God; in order to continue maturing as a believer? 3:10

9. What were the results in Samuel's spiritual life because of his response to God? 3:11-21

10. What choice had Eli's sons made in regard to obeying God? 3:12-25

11. How do Eli's sons compare with the *prodigal* son in Lk. 15:11-32? with the *elder* son in that same passage?

12. How did the elder son's spiritual life compare with the spiritual life of the prodigal son? 15:11-32.

13. In conclusion, what three responses to God, or directions in life, can be seen in this study?

14. What one thing did all three types of people, Samuel, the prodigal son and Eli's sons, and the elder son need to have happen to them?

15. What response are you making to God? or what direction in life, in spiritual terms, are you going?

16. What do you need to allow God to do in your heart and life?

Pastor Ralph Tjelta  
Minneapolis, Minn.

## Choirs on annual spring tours

March 27 – April 3

Choral Club  
Mid-western churches

April 6-21

Choir  
Mid-western and eastern  
churches

Hear an AFLBS choir in your area.





# What makes a good sermon?

by Pastor Gerald F. Mundfrom,  
Osceola, Wis.

## Part II

### Content

Let the audience know where you are leading them as you preach. Let your introduction state the theme of your message and be straightforward in your presentation. Whether you

have two, three or even more main points tell your listeners how many there will be. You may wish to briefly state these points as you begin. A good sermon progresses as it is preached. It need not be a story but it should have continuity like a story. At any point in the message the listener should have an approximate idea how far you have progressed and how far you still have to go. He should never wonder where the speaker is leading him and how much longer the sermon will last.

The best kind of preaching is usually expository (although a topical message can be appropriate at times). The speaker should take the text God laid on his heart, explain it, expand it and illustrate it. If it divides into

main points, such is alright, but it need not necessarily do so. His task is simply to use the speaking and preaching gifts God has given him to declare His Word in a language the congregation can understand. He should avoid using words the listener does not understand. This might impress them regarding his education and oratorical skills but it does not feed the soul. It is better to make use of simple words and expressions in conveying Scriptural truth.

As the text is expounded, nothing is gained by talking above the people. This will starve them spiritually and may cause them to stay away from church. If they get nothing from the sermon they will soon tire of coming. On the other hand, a



## You are invited . . .

An appreciation dinner honoring Mr. Don Rodvold will be held on Saturday, May 11, at 5:30 p.m., at the Ambassador Motel on Highway 12, Minneapolis, Minn. You are cordially invited to participate in this special tribute to someone who has enriched many lives.

Mr. Rodvold will be leaving his position at the AFLC Schools this summer and we pray God's blessings on him in the future. Written greetings will be given to him at the appreciation dinner. If you wish to have one included, please send it to the person and address listed below.

We hope that you will be able to join us for this evening of fellowship. If so, please fill out the form below and send it to Kathy Murphy, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441, making your check payable to AFLBS Alumni Association. Please make your reservation by May 1.

Name \_\_\_\_\_

Year attended AFLBS \_\_\_\_\_

Name \_\_\_\_\_

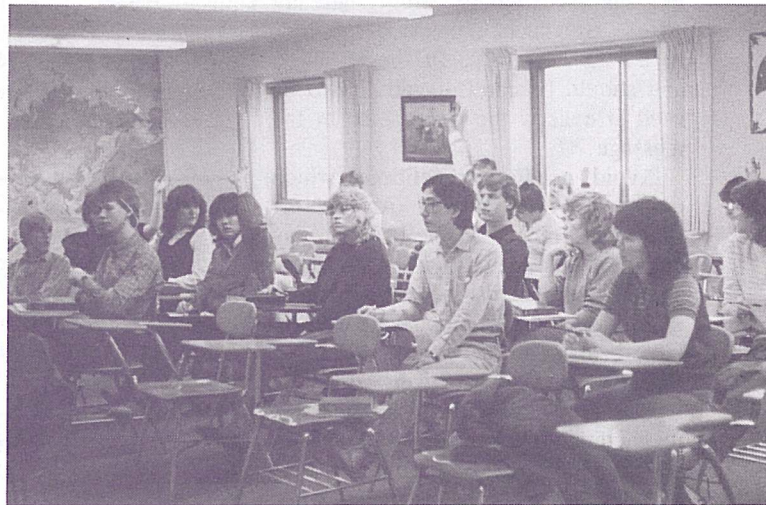
Year attended AFLBS \_\_\_\_\_

I wish to purchase one (1) ticket at \$10.75 or two (2) at \$21.50.

Enclosed please find \_\_\_\_\_

To phone in reservations or if you have questions, call Kathy Murphy, 612-533-4252.

## Should you be in this AFLBS classroom next September?



## Alumni Grants available

Come join us at AFLBS on the beautiful Medicine Lake Campus for a year. Apply for an Alumni Grant if you need financial assistance. For more information and applications write to:

Alumni Grant Committee  
3110 E. Medicine Lake Blvd.  
Minneapolis, MN 55441

Apply now for September 1985. Application deadline May 15th.

Don't delay!



## SERMON . . .

clear message that is well prepared, carefully thought out and thoroughly explained will attract people. The preacher's task is to take the deep thoughts of God as found in Scripture and break them down so they can be comprehended by his congregation. He is to make the profound simple, but that does not excuse a sermon that is shallow and carelessly prepared. The preacher is to draw from the deep and bring it to a level that is attainable to his listeners, but he is not to make them drink from shallow stagnant water. He is to break the Bread of life so that the listener can take hold of it and digest it.

Avoid the use of catchy phrases without making clear what they mean. Many pious-sounding expressions may look good on the surface but serve to only confuse the listeners. A catchy phrase might be useful in summarizing a truth already stated. But such expressions should, in an obvious way, fit the situation and should be carefully chosen to be used at exactly the right place in the message.

Avoid needless repetition, which only bores the listener. An unclear statement repeated the same way does not make it any easier to understand. Some word-for-word repetition is good in order to emphasize a truth, but it may be better to explain a point several ways, using different words. This will make it easier to understand. If a listener is not able to understand it the first time, he may be able to grasp what is meant when restated in a different way. A good speaker learns to detect how often a truth needs to be repeated for the sake of emphasis without making it trite or boring.

As much as possible, avoid words and phrases which could be offensive. Slang has no place in the pulpit.

Select your Biblical references very carefully. Some people will measure a message by the number of Scripture quotations used. The more Scripture is quoted, the better the sermon. However, this is not necessarily true. Unrelated verses quoted at random accomplish very little. A lot of unrelated and unexplained

## *fellowship corner*

### MY EASTER PRAYER

As we approach the most wonderful day of celebrating the death and resurrection of our Lord and Savior, Jesus Christ, death and life seem more meaningful. As we said our last farewells to a good friend of ours one time, I had many thoughts and feelings I'd like to share with you.

Bill (not his real name) had been failing for a year or so as he lived in a nursing home. As I stood beside his casket, alone in the church, knowing he had now left this earthly body, I wondered, are you really with the Lord in heaven, Bill? And I grieve to say I am not sure.

There were those few times I recall sharing God's Word and prayer with him that he seemed to be one of God's family. But I never got to the place where I really asked him, "Bill, are you a Christian," or something to that effect. Now it's too late. Then I thought of Jesus our Lord and

the hours He spent with the unsaved. And I don't believe it was always witnessing by talking or preaching, but rather His reaching out to meet whatever need there was at that time.

Then I thought, could this be one of the reasons we aren't seeing people coming to Christ for salvation? We can use many excuses, but it seems I know these things, but I don't obey what I know.

So at this wonderful season I bow again and ask the Lord to help me to be like Him these days, to go into the highways and byways and compel people to come to Christ that there may be many more to arise and meet our Lord in the air than there are today.

This is my Easter prayer.

Mrs. Arnold Jodock  
Hatton, N. Dak.

Scripture references do not make for a good message. It is not necessary to quote every Bible verse which backs up your argument, but only enough to make your argument convincing. Whatever Scripture you use, explain it as thoroughly and clearly as you can within the context from which it is taken.

A sermon should be educational. It should relate as much Bible knowledge and Bible truth to the listener as is possible in the time allotted. A pastor is called a preacher and yet he needs to teach more than preach. I am convinced that because there is so much ignorance of Bible knowledge in our day that we need to do more teaching from the pulpit. Let us aim at the intellect of our people and not so much at their emotions. A good pastor lets his ministry be a teaching ministry.

There is power in the Word of God. When preached clearly and simply it will change lives. But let us remember this power is in the Word

and not in the pastor's persuasiveness or flamboyant style.

Some preachers and evangelists spend much of their time in the pulpit trying to convince people to accept Jesus, but actually say little about Him. They do not make clear who He is, what He has done, and what He taught. They are like a salesman who continuously urges his customer to buy but tells little or nothing about the product he is to purchase.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). It becomes the pastor's job as preacher (and teacher) to lift up Jesus. This he does by telling people all that he can about Jesus, so that the Holy Spirit can draw men to believe in Him and accept Him as their Savior. A good preacher, like a good salesman, lets the product sell itself.

*(To be continued)*

Next time: *Delivery*



## Section Ten Church installs pastor

Rev. Thomas Baker was installed as pastor of Section Ten Lutheran Church, rural Cumberland, Wis., on Sun., Jan. 13, by Rev. Richard Snipstead, president of the Association of Free Lutheran Congregations.

Pastor Snipstead also preached the sermon at the service, which was the congregation's morning worship.

Following the service a fellowship dinner was served. In addition to Pastor Baker and Pastor Snipstead, other guests were Mrs. Snipstead, and Pastor and Mrs. Leonard Anderson of Forest Lake, Minn.

Corr.

## news of the churches

### Deadlines for Annual Conference news

Any material intended for the information of the Association prior to the Annual Conference, June 12-16, should be in the hands of the editor either by April 13, first call, or April 27, second call. Such material would appear in the issues of May 7 and May 21, respectively.

The Annual Conference program has been requested for the April 13 deadline.

The 1985 Annual Conference will be held at the Association Retreat Center (ARC), Osceola, Wis.

### With our evangelist- youth worker

Back at his work after his illness, Evangelist Kenneth Pentti has these coming appointments in the churches. Pray for the work of evangelism in our congregations. The third one listed will be filled by Mr. Clifford Johnson, Esko, Minn. Pray that lives will be changed and strengthened for Christ.

**Minneapolis, Minn.**  
Faith Lutheran Church  
Apr. 14-17  
Ralph Rokke, pastor

**Grafton, N. Dak.**  
Bethel Lutheran Church  
Apr. 21-25  
Lyle Aadahl, pastor

**Wyoming, Minn.**  
Hope Lutheran Church  
Apr. 28-May 1  
Wendell Johnson, pastor

### 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 she held membership.

**NORTH DAKOTA**  
Langdon

**Mrs. Guy (Thilda) Flaten, 78,**  
Feb. 1, Aspelund, Vang

### Annual fiscal year report

It has been reported that the Association of Free Lutheran Congregations reached approximately 87 per cent of her goal for benevolences in the fiscal year 1984-85, which ended on Jan. 31. No breakdown has been received on the individual funds within the budget at the time this *Ambassador* goes to press, but we hope to have the full report in our next issue.

I know that my Redeemer liveth,  
and that he shall stand at the latter  
day upon the earth. Job 19:25



Pictured here are eight men who helped the Olsons move into their new apartment. Bottom row, left to right, Ron Kesterke, Dave Osland, Bob Eike and Merv Mathison; and, top row, Pastor Gray, Harry Halverson, Leonard Osland and Larry Rogers.

### AFLBS grad at DeKalb

Mark Olson, a graduate of Association Free Lutheran Bible School, has been employed part-time by Grace Lutheran Church, 1121 South First Street, DeKalb, Illinois. Rev. Dennis Gray is the pastor of the congregation.

Before coming to DeKalb, Mark was a student at the Moody Bible Institute of Chicago. He plans on going into missionary work.

He is married to Dawn Nelson of the Kenyon, Minnesota, parish. The Olsons have one son, Benjamin.

Mark will be working with the youth, the Sunday School, and with the evangelism training and outreach program of the congregation at DeKalb.



### Eden Prairie, Minn.—

Recent new members at King of Glory Lutheran Church are: Mr. and Mrs. Eric Deck; Mr. and Mrs. Lloyd Ferch and Mr. Stephen White. Not pictured are Mr. and Mrs. John McGuire, Billy, Katie and Kari. Rev. Wayne Hjermstad is the pastor.



## Mpls. Dist. Women's Retreat

May 3-5, 1985

ARC

Osceola, Wisconsin

Cost: \$31.00

Theme: "Women...the feet that bring good tidings."

For reservations or information:

Jan McDonough	or	Diane Delzar
21408 Valga St. N.E.		30115 Fur Tr.
Wyoming, Minn. 55092		Stacy, Minn. 55079
612-462-5074		612-462-1129

## THE LUTHERAN AMBASSADOR

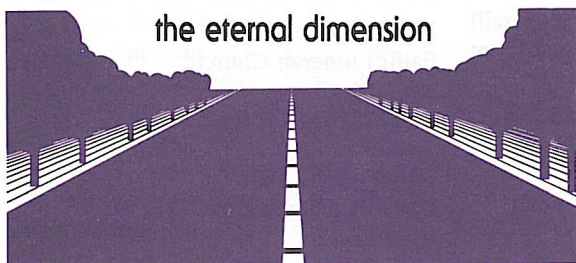
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## what shall we do about Cleveland's school tragedy

As we write, the news of the tragic death of Cleveland School Superintendent Frederick Holliday is heavy on the hearts of our community. If what we read is true, we have a classic case of man trampling on man for the sake of temporal gain. We stand amazed at such tactics and it is painful to think of what must have gone on in Mr. Holliday's mind as he approached the hour of suicide. We may have our personal opinions of this tragedy, but the real question is, "What does God think about it?" Two thoughts come to mind which we feel are relative to what we have read on this matter.

First, when days of spiritual decline and corruption were in Israel, God sent prophets to tell the nation she was wrong and where she was wrong. High on the list of wrongs were the few in high places who were oppressing others for selfish gain. God made man in His own image, so man was to treat man with respect and dignity. Further, in Israel, men were to live together as brothers, regardless of station in life. They were to have genuine concern for one another. Departure from God's ways left Israel with man's ways. These proved to be self-destructive. "Might" became "right," therefore the most ruthless became

Israel's leaders. In Isaiah 30:12-13, God spoke to Israel saying, "Therefore, thus says the Holy One of Israel, 'since you have rejected this word and have put your trust in oppression and guile, and have relied on them, therefore this iniquity shall be to you like a breach about to fall, a bulge in a high wall, whose collapse comes suddenly in an instant.'" Doesn't this teach us that the society which lives by oppression and cunning craftiness is on a course of self-destruction? Isn't that a lesson for our community? Aren't Christian principles still essential for our well-being?

The second thought is that no person holds public office without being accountable to God for the way he conducts himself in that office. The Bible records numerous instances of public officials coming under God's judgment for serving self rather than serving the community. In Romans 13:1 and 4, Paul writes, "Let every person be in subjection to the governing authorities. For there is no authority, except from God, and those which exist are established by God . . . for it is a minister of God to you for good." Public officials should think often about their responsibilities. They will some day give a full account of their stewardship.

It is our prayer that anyone who may have contributed to Mr. Holliday's extreme inner distress will give these truths serious thought, that they may repent of the wrong use of their offices and begin to lead us in God's way. If this is done, our community will have made the best use of this tragedy. We will have begun to do what Mr. Holliday suggested in his open letter to the people of Cleveland, when he wrote, "Use this event to rid yourself of petty politics, racial politics, greed, hate, and corruption." We may take the pathway of self-justification and continue on the road of destruction, or we may repent and put our community under the blessing of God. The decision is ours, and it is crucial. *Let everyone who can pray, pray for the change we need.*

Pastor Emerson Anderson  
Cleveland, O.

## Mrs. Linda Rigstad leaves business office

Mrs. Linda Butterfield Rigstad resigned as bookkeeper for the Association of Free Lutheran Congregations, effective March 1. She had been full-time in that office since June 26, 1978. Mrs. Rigstad is a graduate of Association Free Lutheran Bible School.

(Ed. note: The AFLC wishes Mrs. Rigstad well in her new endeavors and expresses thanks for her services to the church over these past years.)