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CHRISTIAN CITIZENS

AS CHRISTIAN CITIZENS GOD
EXPECTS US TO CONDUCT OURSELVES
AS HIS CHILDREN. LET YOUR LIGHT SHINE.

CHURCH OF THE LUTHERAN CONFESSION

THE TWO DECLARATIONS OF INDEPENDENCE

On July 4, 1776, the Declaration of Independence written by Thomas Jefferson was adopted by Congress. In it the United Colonies declared their freedom from the tyranny of the British crown:

We therefore, the representatives of the United States of America, in General Congress assembled, appealing to the Supreme judge of the world for the rectitude of our intentions, do, in the name, and by the authority of the good people of these colonies, solemnly publish and declare that these United Colonies are and of right ought to be free and independent States; that they are absolved from all allegiance to the British crown . . .

Jefferson's declaration had to do with the freedom of a nation: "to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of right

do." No longer would any tyrannical crown rule over the United States. It was now "the land of the free."

Sinful From Birth

Many years before the United States declared itself free there was another declaration of independence. This one had nothing to do with the rule of governments on this earth. It had nothing to do with the bodily welfare of men. It had everything to do with the salvation of men's souls. This declaration of independence is the gospel of the Lord Jesus Christ.

All people "have sinned, and come short of the glory of God" (Rom. 3:23). All by birth are "dead in trespasses and sins" (Eph. 2:1). We were all born sinners. Jesus said to Nicodemus: "that which is born of the flesh is flesh" (Jn. 3:6); that is to say, sin is passed from Adam to

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INDEPENDENCE

all people. David confessed this clearly when he wrote: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5). All people are by birth under the power of darkness (Col. 1:13), blinded by the devil (2 Cor. 4:4), and children of wrath (Eph. 2:3). And so all people are born fearful of death for it means the final judgment.

A Spiritual Freedom

But Christ has given us the declaration of independence—freedom—from the guilt and power of sin, from the power of the devil, from the fear of death. So Jesus came to this earth, lived in fulfillment of all the commandments for all people and then died in the stead of all. On account of this He proclaims freedom for all.

This is not a political freedom but a spiritual freedom. He says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (Jn. 8:31f). This truth, the gospel, declares that Christ has forgiven the sins of all by His work of atonement.

Jesus is the "Lamb of God, which

taketh away the sin of the world" (Jn. 1:29). He has bruised the head of Satan; that is, He has destroyed his power. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 Jn. 3:8). Jesus frees mankind from the fear of death, having obtained victory over death for all. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55ff). Jesus said: "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" (Jn. 11:25f).

All the citizens of the United States partake in freedom as declared in Jefferson's declaration. All who by the power of the Holy Ghost through the Gospel believe in Jesus partake of the freedom that He has acquired for all people. Those who do not believe do not partake of this freedom. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn. 3:36).

Redeemed By Christ

We who believe in Jesus have been delivered by God the Father "from the power of darkness" and have been translated into the kingdom of God's dear Son (Col. 1:13). So we confess with Martin Luther that Jesus Christ "has redeemed me, a lost and condemned

creature, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.”

Here then are the two declarations of independence. Jefferson’s is

temporal and has to do with secular government. Jesus Christ is true God and true man who redeemed us from our sins—His declaration is forever and saves men’s souls.

We are glad to be free from the tyranny of earthly kings according to Jefferson’s document. Even more so are we glad to be free from the guilt and power of sin, from the tyranny of the devil and from the fear of death, all on account of the work of Jesus Christ according to the Gospel.

—*David Sweet*



A STRONG TOWER

One hundred years ago a great flood swept away several villages in the valley of the Little Conemaugh River in Pennsylvania and devastated the city of Johnstown. Unusually heavy rains caused the huge South Fork Reservoir to overflow and erode the earthen dam which held back its waters.

The disaster claimed over 2,200 lives as nearly all of the buildings crumbled where people sought refuge. But Alma Hall, the largest building in Johnstown, a four story, solid brick structure, remained standing, providing sanctuary for more than 250 people.

A Saving Name

The story of the Johnstown flood and the people who survived it in Alma Hall calls to mind a passage from the book of Proverbs: “The name of God is a strong tower: the

righteous runneth into it, and is safe” (Prov. 18:10).

By the “name of God” the Bible sometimes refers to the entire revealed word of the Lord, the Holy Scriptures, where God has told us everything that He has done to save us. To this Holy Word believers will flee for refuge, and the Lord desires therefore that it be taught in truth and purity—as a safe haven for those who know their sin and need for the Savior.

The name of God is our defense against all harm and danger, for God Himself has given us His name and urges us to use it in every trouble (Ps. 50:5). And the name of God is more than a defense against the dangers of life. It is the only saving name. God has promised that whoever calls on His name will be saved (Acts 2:21).

When we understand something

of the priceless gift which God has given us in His name, we see something of the enormity of the sin of misusing the name of God, whether by cursing, swearing, practicing superstition, lying or deceiving. The worldly and unbelieving treat the name of God as something common, to be used thoughtlessly and for any low purpose.

The sin of cursing and swearing is as rampant in our time as is false teaching, which is lying and deceiving by God's name. We need not belabor the misuse of God's name on television and in the movies. We all know that Hollywood has nearly no regard for the name of God. This lack of regard for the name of God in the entertainment media both reflects and promotes the abuse of God's name that is common in almost every corner of our society. We hear God's name taken in vain in the workplace. Our children hear it on the playground. We hear it in public places.

A Name To Be Revered

There is need especially today for us Christians to guard against the

corruption of the world in this area. When we are exposed to profanity so much, we can easily find it creeping into our own minds, if not into our speech.

We need to be particularly concerned about our children because their young minds are especially vulnerable to the influences of the world. We parents and elders have a responsibility not just for our own minds, but for theirs as well. Though we obviously cannot entirely eliminate exposure to profanity, we will want to keep it to a minimum.

But the best defense against misusing the name of God in cursing and swearing is to hold the name and Word of God in highest reverence in our homes. Where children are taught the saving name and Gospel of Jesus at home they will be shocked when they hear their Savior's name used casually or in anger.

Where the name of God is taught as a Strong Tower for the refuge of the believing, children and parents will shrink from taking it in vain.

—John Klatt



Pilgrims on Earth—

“By faith Sarah herself also received strength to conceive seed and she bore a child when she was past the age because she judged Him faithful who had promised” (Heb. 11:11).

Sarah

Jehovah had promised a child to Abraham and Sarah in their old age. Upon this child's birth would hang many promises—the promises of the

possession of the promised land and the promise of the Messiah in whom all nations would be blessed.

From the human perspective the



situation looked hopeless. Sarah was sixty years old and past the age of having children. Many times we think of the spiritual struggles of Abraham as he had to wait twenty-five years for God to keep His word. Think of Abraham as he wondered whether God was going to give him an heir through his head servant Eliezer.

Sarah Struggles

Perhaps, however, we forget about the struggles of Sarah all this time. Can you even imagine the private burden of Sarah who was childless? Genesis 16:1 bluntly states the problem: "Now Sarai, Abram's wife, had borne him no children."

Sarah's faith like ours ranged from hot to cold. Sarah's faith like

ours grew weak as it looked as if God were never going to keep His promise.

About twelve years after the promise Sarah came up with a plan to help out God. With the best of misguided motives, she talked Abraham into taking Hagar as the mother of their child. Legally, children born to Hagar and Abraham would have been Abraham's and Sarah's children. Sarah begged Abraham: "Please go in to my maid; perhaps I shall obtain children by her" (Gen. 16:2).

Sarah's actions only complicated matters. Hagar despised Sarah. Sarah was jealous of Hagar. And Abraham was right in the middle. The result was that Hagar and her son, Ishmael, had to leave the household of Abraham.

A Laugh of Doubt

Now twenty-four years after the first promise and thirteen years after the birth of Ishmael, Jehovah again appears to Abraham and Sarah. God reveals to Abraham that within one year Sarah would give birth to the promised son. Sarah listened in at the tent door and laughed to herself at the thought of her giving birth.

Sarah's laughter is not the joy of faith. Sarah laughed at the thought of having a child in her old age. The fact that Sarah, when confronted by God, denied that she laughed shows that hers was a laughter of doubt and of weakness of faith.

As strangers and pilgrims not yet having received the end of God's promises, we too sometimes find God's promises laughable. The

harsh realities of life settle in and we find it hard to believe that “all things work together for good to those who love God.” Sometimes we laugh at the thought that we as Jesus’ people are better off than those in the world who seem to have everything. Sometimes we laugh like Sarah at God’s promises which seem impossible to be true in our situations.

A Laugh of Joy

The Lord did not reject Sarah because of her laughter or weakness of faith. God strengthened her weak faith. “Is anything too hard for the Lord? At the appointed time I will return to you, according to the time

of life, and Sarah will have a son” (Gen. 18:15).

Sarah conceived this child by faith. Her laugh of doubt was turned into a laugh of joy. This is the reason that special child was called “Isaac” meaning laughter. “And Sarah said, God has made me laugh, so that all who hear will laugh with me” (Gen. 21:6).

Sarah is one of the “heroes” of faith. Today we laugh her laugh of joy as we see God faithfully keep His promises. The Lord also will turn our laughter of doubt into the joy of faith as He keeps His word in our lives. Learn with Sarah to trust in God and, in faith, laugh the laugh of joy.

—John Schierenbeck



“We are alive to witness some of the saddest days in the history of Lutheranism.”

On Unity And Union, Or . . .

THE ELCA AND BANKRUPT LUTHERANISM

An acquaintance regularly passes along to us *The Lutheran*, the magazine of the Evangelical Lutheran Church in America (ELCA). We peruse its contents, since we are not unconcerned about what is being said (written) and done in “mainstream” Lutheranism.

The contents of the magazine are indicative to us of how far from traditional (biblical) Lutheranism the ELCA has fallen. The profile of Lutheranism painted in practically every issue is more and more unrecognizable to us as deserving of the Lutheran name. Concern for doctrine in general and doctrinal discipline in particular is almost non-existent in the ELCA. The thrust is clearly in the direction of liberation theology and social gospelism. There is a strong movement toward bringing the newly-formed church body into both the National and the World Councils of

“Concern for doctrine in general and doctrinal discipline in particular is almost non-existent in the ELCA . . . Such separation passages as Romans 16:17, 2 John 10-11, 2 Corinthians 6:14ff and others are apparently considered inapplicable or out of step with the mission of the church in our day.”

Churches, whose primary thrusts are political and social.

The ELCA is unapologetically ecumenical. We would say unionistic. When doctrinal matters and issues are addressed (for example in the “Letters to the Editor” column in *The Lutheran*—an indication that lay-people who pose the questions have doctrinal concerns), the responses given often bring to mind St. Paul’s warning against smooth and deceptive speech (cf. Rom. 16:18). The old slogan “agree to disagree agreeably” for the sake of outward church union is now rephrased as “reconciled diversity.” In spite of the fact that there is lack of agreement on what is believed and taught, altar and pulpit fellowship is not only deemed permissible, but is usually encouraged. Such separation passages as Romans 16:17, 2 John 10-11, 2 Corinthians 6:14ff and others are apparently considered inapplicable or out of step with the mission of the church in our day.

Misrepresenting the Bible

In the April 12, 1989 issue of *The Lutheran*, ELCA head Bishop Chilstrom spends a full page calling for the synod’s August convention to “affirm our Lutheran commitment to the visible unity of the body of Christ.” In an article titled “The Gospel Prompts Ecumenism,” Chilstrom says the synod will be considering a statement which will call on ELCA members to “be ready to recognize points of unity with other churches and even to move toward the final goal of all ecumenical ventures—full communion.” The other churches referred to include non-Lutheran churches such as the Episcopal and Roman Catholic churches, as is clear from previous reports.

The Bible is enlisted as supposedly supportive of calling for and endorsing such ecumenism. The passage quoted is from Ephesians chapter 4: “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism . . .” As far as we are concerned, this is a misuse of the passage. It does not call for ignoring doctrinal differences. It speaks of the unity of faith which *already exists* within the Holy Christian Church, the communion of saints, by virtue of the Spirit’s ongoing work in the hearts of believers.

Furthermore, the context in which this word of God is found hardly suggests the Lord’s apostle is referring to a “*visible* (our emphasis) unity of the body of Christ” (which Chilstrom asks for) regardless of existing doctrinal differences. Preceding it the apostle calls upon Christians to “keep the unity of the Spirit in the bond of peace.” Following it, the same apostle warns

“ . . . Since fellowship ‘with diversity’ is the practice within the ELCA itself, it is a small but predictable step for that synod to call for outward union with non-Lutheran churches . . . ”

believers against being like “children, tossed to and fro, and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive.” Hardly is this a call for smoothing over or ignoring doctrinal differences to achieve a dishonest form of outward union.

By the way, another favorite passage often used by the ecumenists is the word of Christ in John 17: “. . . That they all may be one; as You, Father are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.” The Lord here speaks of the essential oneness He has with the Father, not some superficial oneness. By the same token, the unity He prays for in behalf of His believers hardly implies a glossing over of doctrinal differences for the sake of a superficial outward union. Consider the Lord’s words in Matthew 7:15ff, John 8:31f, Matthew 28:20 etc.

The winds of doctrine have been blowing every which way in the ELCA from the moment of its formation. Since fellowship “with diversity” is the practice within the ELCA itself, it is a small but predictable step for that synod to call for outward union with non-Lutheran churches without the expectation or demand of doctrinal unity. We say predictable because God’s Word teaches that the leaven of error, if not checked, is bound to permeate the whole.

Misrepresenting the Confessions

After Bishop Chilstrom seeks to enlist the support of Scripture for his cause, he goes on to appeal for ecumenical unity on the basis of “Our Reformation Roots.” He quotes from the Lutheran Confessions, specifically Article VII of the Augsburg Confession (AC). There, according to the Bishop, the reformers insisted that “for the unity of the church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments.” While the latter is a quotation, the question remains whether the Bishop is correctly representing what the reformers “insisted” on.

By the “Gospel” here is meant the entire Word of God, as Jesus used it, for example, in Mark 16:15: “Go into all the world and preach the gospel to every creature.” As the Lord Himself explains, what is to be preached is “all things, whatsoever I have commanded you” (Mt. 28:20).

When one reads the Apology (Defense!) of the Augsburg Confession—which is the reformers’ own explanation of exactly what they were insisting upon in the AC—it becomes clear that the Bishop has missed the point. As the spokesman for the Lutheran reformers, Philip Melancthon leaves no question that nothing written in the AC has the intent of minimiz-

“ . . . The ELCA talks about accepting the historic confessional writings only ‘insofar as’ they rightly interpret the Scriptures. This stance allows the ELCA Bishop to ignore the very reason the Apology was written, namely, to guard against the very kind of twisting of the Augsburg Confession of which he is guilty.”

ing doctrinal error.

What is insisted upon in the Apology is that unity in the area of human traditions and rites should not be expected for the sake of outward union. When, it is suggested, unity *in indifferent things* is insisted upon before union, injury is done to the Gospel and to Christian freedom under that Gospel.

The position of the ELCA has rightly been termed “Gospel reductionism”—reducing the Gospel to the lowest common denominator. This means that joining with non-Lutherans, both in worship and eventually even merging with them, is desirable as long as there is agreement, in a sense, that “Jesus Christ is Lord.” Differences, they say, can then be worked out later through dialogue.

As far as we are concerned, the ELCA Bishop’s misrepresentation of the message of the Lutheran Confessions is but further evidence of a bankrupt form of Lutheranism.

True Lutheranism

True Lutheranism has always accepted all of the Confessions in the Book of Concord of 1580 as correct expositions of the teachings of Scripture. The confessions are thus accepted because they rightly set forth the Scripture teaching. Our pastors are all asked to commit themselves to this “because” stance. On its part, the ELCA talks about accepting the historic confessional writings only “insofar as” they rightly interpret the Scriptures.

This stance allows the ELCA Bishop to ignore the very reason the Apology was written, namely, to guard against the very kind of twisting of the Augsburg Confession of which he is guilty.

The following paragraph from the Confessions leaves no doubt where the reformers stood on the matter of unity and union. To it all Lutherans who can truly claim Reformation roots will subscribe:

. . . We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured,

nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ. (Formula of Concord, XI, para. 95)

Church history has shown that, when churches or entire church bodies become guilty of error in doctrine and practice, the fault most often lies with the leaders. The leaders of the various Lutheran synods which united to form the ELCA have for years been actively promoting an ecumenism which encourages organizational union without doctrinal unity. The current ELCA Bishop is leading his new synod down the same path. We are not surprised, therefore, that mainstream Lutheranism is continuing on the unionistic path it has been traveling. Nor should we be surprised that, before long, it will claim union with Rome itself.

We are alive to witness some of the saddest days in the history of Lutheranism.

—Paul Fleischer



Tracing the Acts of the Apostles (Acts Chapter 12)

“The Lord has sent His angel, and has delivered me” (Acts 12:12).

ANGELS AS GOD’S MINISTERS

Both the Hebrew word (Old Testament) and the Greek word (New Testament) translated “angel” in our English Bibles mean “messenger.” Sometimes God’s messengers or angels have been human beings, like John the Baptist, who is called God’s “messenger” or “angel” in Malachi 3:1 and Matthew 11:10. God says: “Behold, I send My messenger (angel), and he will prepare the way before Me.”

Sometimes God’s Messenger or Angel has been the Son of God Himself, as in Exodus 3, when “the Angel of the Lord” who appeared to Moses at the burning bush showed Himself to be the Lord

God, “I AM WHO I AM.” Malachi identifies the Messiah, “the Lord whom you seek,” as “the Messenger of the covenant” (Malachi 3:1). Also the “Angel” of Revelation 20 would seem to be the Lord Jesus, who “laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years.”

Spirit Beings

But most often the term “angel” in the Scriptures refers to those spirit beings whom God created to be His ministers or servants or agents in the carrying out of His will. “Bless the Lord, you His angels,” says David in Psalm 103,

“who excel in strength, who do His word, heeding the voice of His word. Bless the Lord, all you His hosts, you ministers of His, who do His pleasure.”

The angels are holy creatures of God, certainly superior to human beings in holiness, wisdom, and strength. Yet they are not independent beings on a level equal with God, but created servants of the one true God, “sent forth to minister for those who will inherit salvation” (Hebrews 1:14).

Most of us Christians living today have probably never seen any angels, even in our dreams. Yet there are times when we have felt that God has protected us by means of His mighty angels. We believe that if God would open our eyes to see these spiritual beings, we would, like the prophet Elisha’s servant in Second Kings 6, see ourselves surrounded with “horses and chariots of fire.” Indeed, if our eyes could see these protecting angels, we would confidently say with Elisha: “Those who are with us are more than those who are with them” (Second Kings 6:16).

Angels in the Church

The early Christians had the privilege of seeing God’s angels from time to time. On Easter Sunday morning there were angels present at Jesus’ tomb to make the glorious announcement: “Why do you seek the living among the dead? He is not here, but is risen” (Luke 24: 5-6). Forty days later, at the Mount of Olives, there were angels present at Jesus’ ascension to transmit God’s wonderful promise:

“This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven” (Acts 1:11). There is no record of any angels on the Day of Pentecost, but God did use an angel in those early days to open the prison doors and set free the apostles who had been arrested for proclaiming the Good News of Jesus Christ and doing miracles in His name.

But even in those early days God did not always send angels to protect His followers in a miraculous way. When Stephen was stoned to death by angry Jews, no angel appeared on the scene to catch those flying rocks or pull the body of the martyr alive from the rubble. So also when Herod the king determined to kill Jesus’ apostle James, the brother of John, no angel came forward to deliver him.

Thus God’s people learned that even though their God had the power to deliver them, and even though He could send twelve legions of angels to protect them if He so desired, it was not always His will to do so. Should we expect miracles? Should we expect miraculous deliverances by angels? We can certainly pray for God’s help in all of our needs and problems, but we must leave the answer and the manner and method of His answer in God’s hands.

After Herod killed Jesus, he imprisoned Peter. “Constant prayer was offered to God for him by the church” (Acts 12:15). In fact “many were gathered together praying” (Acts 12:12) in the house of



Mary, Mark's mother. They were praying for God to save Peter's life, if it was His will, for, in their judgment, Peter's leadership was still needed, now especially that James had been taken from them. That night was a time for earnest prayer, because on the very next day Herod intended "to bring Peter out before the people" (Acts 12:4, 6).

Peter must have felt safe in God's hands that night. For he "was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison" (Acts 12:6). There was no way he could possibly escape, was there?

Peter's Deliverance by an Angel

It was time for God to send one of His spirit creatures, an angel, to set Peter free. But Peter was sleeping. This was no problem. "He struck Peter on the side and raised him up" (Acts 12:7). But Peter was chained to two soldiers. This was no problem. "His chains fell off his hands" (Acts 12:7). But what about the guards? This was no problem. Peter followed the angel "past the first and second guard posts" (Acts 12:10). But what about the iron gate? This was no problem. The gate "opened to them of its own accord" (Acts 12:10).

It all happened so fast that Peter "thought he was seeing a vision" (Acts 12:9). It was all like a very pleasant dream, but he fully expected to wake up in prison, chained

between two soldiers. But when he came to himself and was fully awake, there he was, walking down the streets of the city. The angel was nowhere to be seen. Yet it was now all clear in Peter's mind. God had answered the prayers of His people. Peter said: "Now I know for certain that the Lord has sent His angel, and has delivered me from the hand of Herod and from all the expectation of the Jewish people" (Acts 12:11).

Peter could not keep this good news to himself. The whole congregation would want to hear what God had done. Peter went to Mary's house and knocked at the door. The maid Rhoda answered the door and recognized Peter. But in her excitement she forgot to open the door. She went in and told the others she had seen Peter. But they did not believe her. They thought she was "beside herself" (Acts 12:15).

Finally they conceded that she might have seen Peter's angel. Apparently they held the view that angels that had guarded persons now dead sometimes assumed the bodily form of the persons they had been guarding. But the Peter at their door was no spirit being. He kept on knocking. Finally they let him in and learned how God had delivered him from prison through the service of a mighty angel.

An Angel of Judgment

There is yet one more angel men-

tioned in Acts 12. "An angel of the Lord struck Herod, because he did not give glory to God. And he was eaten by worms and died" (Acts 12:23). Thus the Lord sends His angels on assignments of judgment as well as on errands of mercy. If God chooses to use angels to carry out His judgments on the rebellious, that is certainly something He can do.

After reading how God used angels as His ministers in Acts 12, we get the feeling that we know only very little of what is actually going on in our own world. Normally we cannot see God's angels at work. Even Peter "did not know" at first "that what was done by the angel was real" (Acts 12:9).

We know about God's angels

only from God's Word. On the basis of God's Word we believe that they are watching over us yet today, destroying God's enemies and protecting God's people. For God's promise of Ps. 91: 11-12 has never been repealed. "He shall give His angels charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash your foot against a stone."

But watchful is the angel band
That follows Christ on every hand
To guard His people where they go
And break the counsel of the Foe.

For this, now and in days to be,
Our praise shall rise, O Lord, to
Thee,
Whom all the angel hosts adore
With grateful songs forevermore.

(TLH #254)

—D. Lau



Graduation At ILC . . .

CONTINUING EDUCATION

The spring Thespian production "You Name It" was over.

The baseball and softball seasons were over.

The banquet and the after-banquet events with their "Sea" and "Tahitian" themes were over.

The formal tea for graduates was over.

Final tests were over.

Classday, which recognizes student accomplishments in many areas of school life, was over.

The lively Pep Band presentation was over.

The neat, quiet performance of the string group was over.

The Mass and Tour Choirs' edifying music, under the theme "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms . . . and Hymns . . . and Spiritual Songs," was over.

But graduation was not over, and President Gordon Radtke addressed the assembly to remind us of something else that is not over.

On the basis of Colossians 2:6-7 President Radtke presented thoughts on the theme *Continuing Education*. Continuing what we have learned here at Immanuel will bring us safely through life. To this



'89 High School Grads Singing Class Hymn

end let us all continue our education by remaining students of the Word.

It was a fitting message to the graduates, students, and friends of Immanuel College at the 1989 Commencement service. We were all reminded that graduation does not end our education, but rather it continues as we walk in Him and have our faith in Christ strengthened through the Word.

This message preceded the distribution of diplomas to two Seminary, three four-year college, eight two-year college, and twenty-one high school graduates.

Lawrence Bade and Steven Sippert were presented to the Church of the Lutheran Confession as Candidates for the Holy Ministry. Lane Fischer and Joseph Lau were presented with the Bachelor of Science degree certifying them to teach in the schools of the CLC. Joel Fleischer was the only graduate that will enter the Seminary next year. In their hymn of praise the collegiate graduates reminded us that we are children of the heavenly Father while the high school class reminded us of the heritage we have in God's Word.

Professor John Lau, who will be

—Smiles of Graduation '89—



Lynn Ruege, Barb Rust, Jessica Sandeen (High School).



Jenny Matson, Kim Kurtzahn (2-Yr. Grads—AA Degree).

installed as President of Immanuel College at the Opening Service of the next school year, gave words of thanks to retiring President Radtke. Professor Lau also presented to President Radtke a plaque from the Board of Regents inscribed with selected verses from the 119th Psalm. The service ended with the singing of the Alma Mater.

—Prof. Ronald Roehl



Daily Devotions for August 1989

Date	Scripture	Theme	Hymn
1	Matthew 21:28-32	Salvation is for the penitent sinners.	347:5
2	Acts 14:8-18	Turn from vanities to the living God.	347:6
3	Genesis 25:7-10	Abraham dies and is "gathered to his people."	349:1
4	Matthew 18:15-22	As God forgives us, so we forgive others.	349:2
5	Matthew 15:10-20	"Out of the heart proceed evil thoughts . . ."	349:3
6	Ephesians 4:29-32	"Be ye kind one to another, tenderhearted . . ."	349:4
7	I Kings 17:1-16	The Lord takes care of His prophets.	349:5
8	Mark 4:26-29	The Kingdom of God grows slowly but surely.	349:6
9	I Timothy 6:6-12	Having the essentials, let us be satisfied.	349:7
10	Acts 16:22-23	Witness to Jesus under all circumstances.	494:1
11	John 7:14-24	Jesus teaches in the temple	494:2
12	John 5:30-38	Undeniable witnesses to Jesus as the Christ.	494:3
13	I John 4:1-9	Test the spirits whether they are of God.	494:4
14	Jeremiah 23:21-32	Let all prophets speak the Word of the Lord faithfully.	518:1
15	Matthew 12:46-50	Jesus' brethren are they who do His will.	518:2
16	Acts 17:1-15	The noble example of the Bereans.	518:3
17	Mark 8:34-38	Keeping priorities in a materialistic world.	518:4
18	Mark 12:38-44	Beware of selfish ambition and give to the Lord.	518:5
19	John 5:39-47	All the scriptures testify of Christ.	518:6
20	I Timothy 1:12-20	Christ Jesus came to save sinners.	518:7
21	Exodus 32:1-14	Moses intercedes for a stiff-necked people.	477:1
22	Matthew 13:44-46	The kingdom of heaven is priceless!	477:2
23	Acts 17:16-34	All people enjoy the providential care of the Lord.	477:3
24	Matthew 14:22-34	Trust the Savior who can still any storm.	477:4
25	Matthew 21:12-22	Jesus cleanses the temple.	581:1-2
26	Matthew 21:33-46	Jesus, the "stone which the builders rejected."	581:3-4
27	Acts 4:8-20	There is salvation in none but Jesus.	581:5-7
28	Deuteronomy 4:23-31	The Lord God is a jealous—and merciful—God.	326:1
29	Matthew 23: 34-39	Judgment comes to those who reject Christ.	326:2
30	Acts 20:17-31	Let us proclaim the whole counsel of God.	326:3
31	I Corinthians 3:10-17	Jesus is the foundation of His Church.	326:4