

# RESURRECTION NEWS



October 2023

# Pastor's Letter

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Brothers and sisters in Christ,

The Bible has been central to the life of Christians from the very beginning. It is through this book that God speaks to His people. From early times, access to this book was limited, however. Copies and manuscripts of the Bible were painstakingly made by hand. Due to limited manpower and a prohibitive cost, the only place where God's people could hear the Bible read was in the gathering of the saints—Sunday morning church, as we might call it. But when the late fifteenth and early sixteenth centuries came, this began to change. Gutenberg invented the movable type printing press in the mid-fifteenth century, which allowed for the mass-production of books at a reasonable cost. Less than a hundred years later, in the fall of 1522, Martin Luther published his translation of the New Testament, followed by a complete Bible translation in 1534. As Luther's Bible was printed and distributed by Gutenberg's printing press, something happened which had never been the case in history—the ordinary Christian had access to their own copy of the Bible.

In today's world, the Bible is everywhere. As I write this letter, I currently have 6 copies of the Bible within arm's reach (not counting digital versions), which doesn't count Bibles on my bookshelf or down the hall, which would easily take this count above 100. Historically speaking, we have unprecedented access to God's Word in the Sacred Scriptures. Pastors (including myself) regularly encourage Christians to read the Bible at home, but this seems like such a daunting task to many. Bible reading plans can help, such as our read the Bible in two years plan. However, even reading plans are not perfect. When you're reading one of these plans, it's easy to feel like you're missing too much, or you aren't doing it right.

Perhaps some wisdom from our Lutheran fathers on reading the Bible would be helpful. Our Lutheran fathers (I'm especially drawing on Johann Gerhard here) talked about two distinct ways of reading the Bible. Both ways of reading the Bible are necessary as well as complementary. They are what might be called: 1) **a cursory reading** and 2) **a deeper study** of the Bible.

A cursory reading of the Bible involves reading the Bible with the goal of general familiarity—much like you would read a non-fiction book. For argument's sake, imagine that you picked up a biography of George Washington. As you read the biography, you will gain a general familiarity with Washington's life. Many of the details will be new to you, but just as many will be familiar. When you return the book to your shelf after completing it, you will have been reminded of some things you knew, you will have learned some new things, and you will have missed a lot of information along the way. Such is the case with a cursory reading of the Scriptures. The goal of such reading is never to remember everything (as if we were capable of such a feat). The goal is to gain familiarity. Each time you read in a cursory manner, you gain more and more familiarity, though never complete mastery.

Where people go wrong in a Bible reading plan designed to increase general familiarity with the Biblical text is that they get too caught up in the details—looking up cross references, reading footnotes, or reviewing past readings to recall the back story on an obscure character. While some of this isn't bad, the problem is such deep study weighs you down and you cannot complete the reading you have planned. After becoming discouraged, many people will give up, having gained neither a deeper understanding of the text nor an increase in familiarity with the Bible as a whole. Such a trap could be avoided by allowing cursory reading to be cursory reading and deeper study to be deeper study.

And don't get me wrong—there is an important place for deeper study of the Bible. Gerhard writes a lot about this as well. It is good and right and necessary to focus on a small text for deep study, such as St. Mark's account of the Feeding of the Five Thousand (Mark 6:30-44). The problem is, one who does not have a general familiarity with the Bible from cursory readings will miss much of the depth of St. Mark's telling of this miracle. For example, we are told in this text: *"Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd"* (Mark 6:34). Without a general familiarity with the story of the Scriptures, one could not begin to mine the depths of this phrase. One without this cursory knowledge would not be able to connect this mention of "compassion" with the Good Samaritan who has "compassion" on the man who fell among robbers, thus seeing this feeding of the five thousand as part of Jesus' caring for lost humanity who

has fallen prey to the robbers of Satan and his demons. Similarly, the connection to Jesus' parable of the lost sheep is significant. Our Lord didn't just see these men by chance, He has sought them out, though they don't realize it yet. Similarly, the Old Testament's descriptions of Israel's King as a shepherd (think of King David) and Ezekiel's prophecy against the shepherds of Israel where the Lord promises to become the shepherd of His people would be completely missed were it not for a general familiarity with the story of the Bible.

Here's the point: One who does not read the Bible in a cursory manner will never be able to mine the depths of a text in deeper study. Similarly, one who does not study the Scriptures deeply will remain with a surface-level understanding of God's Word, having failed to (as the great collect says) "read, mark, learn, and inwardly digest" God's Word. Both cursory reading and deeper study of the Bible are necessary for the Christian to grow in the grace of our Lord Jesus Christ as He desires to give it to us through the Holy Spirit's working in the Scriptures.

But you may say, "Pastor, I still don't know what I'm doing. I read the Bible and it doesn't seem to stick, and I don't even know where to begin with a deeper study of the Bible!" Have no fear! These are problems that every Christian experiences as they begin reading God's Word. Reading the Bible can be daunting, but taking it one day at a time is the best place to start. You will miss things and fail to make connections, and you must be okay with this. On this side of glory, your days of learning from and about the Bible will never cease. Just pick up the Bible and see what sticks. If you have trouble with this, I would commend to you our current Bible reading plan (available weekly in the Congregation at Prayer) which gives you a daily reading plan as well as commentary from pastors in our Synod to help you digest what you've read.

Regarding deeper study of the Bible, this takes much longer to get the hang of on your own. The best place to start is to come to a Bible class where someone more knowledgeable in the Scriptures can help guide you into a deeper understanding of a particular text. As you learn more about the depths of Bible texts, you will begin to get a sense for how to do deeper study on your own. If you would like pointers for doing deeper study on your own, I would be more than happy to point you in the direction of some helpful resources for doing so.

We believe that the Bible is God's Word to us. When we open its pages, God's Spirit is working to teach us more about God's character, His will, and His ways. I hope and pray that this twofold distinction of reading the Bible is helpful in your own study and growth.

May the Lord continue to bless you through His Word!

In Christ,  
Pastor Akers

*"Let the word of Christ dwell in you richly in all wisdom."*  
(Colossians 3:16a)

## *Notes from your Deaconess*

Dear Brothers and Sisters of LCR,

The clothes we wear give evidence of other truths in our lives. We dress differently for warmth, for special events, for relaxing, or for sports. What we wear affects how we behave and how others respond to us. While I'm the same person no matter how I dress, when I wear my deaconess garb, I know that others see me a certain way, and I hope to reflect in my actions those expectations.

The Bible mentions garments throughout, and with some perceivable meanings as well. Men and women clothe themselves certain ways, often to cover up in order to hide from or deceive others. Think of Adam and Eve in the garden sewing fig leaves together, and Rebekah dressing her son Jacob in Esau's clothing and with skins on his arms.

The account about Joseph includes several gains and losses of clothing. His father Jacob give him a special coat (long-sleeved or multi-colored). His brothers strip him of that coat when they sell him to slavers, and use it dipped in blood to deceive their father Jacob. Joseph loses a garment to Potiphar's wife which she uses to lie about Joseph's actions. And he gains a new set of clothes when the Pharaoh brings him to court to interpret a dream and subsequently gives him authority to rule in Egypt as second-in-command.

God provided different clothing for Adam and Eve—giving them skins (from a lamb?) to replace the fig leaves. The Lord also gave directions to Moses about the specific clothes which the priests should wear who served in the temple. Isaiah spoke of the Lord clothing him with garments of salvation, and we read in Revelation about martyrs being given white robes. We have died in our baptism in order to be brought to new life in Christ, and indeed we are clothed in Christ.

In October, I plan to hold two women's Bible studies on 10/14 and 10/28, unless we end up having a women's retreat on one of the proposed dates. We meet downstairs at 8:30 a.m. on those Saturdays. I also provide a Zoom link for participating if that's more convenient. We continue to work through accounts of Biblical women, but I'm considering a study of Ephesians (or would entertain requests).

Under his mercy,  
Sharon M. Conover

*I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.*

Isaiah 61:10

### **Sunday Morning Bible Class**

Sunday morning Bible Class meets weekly at 8:45 a.m. in Room 201. Each week, Pastor will lead a deeper study of the Epistle Reading to help us prepare for the Divine Service. We will also have time to discuss your questions from the Read the Bible in Two Years readings.

### **Thursday Bible Class**

Thursday Bible class meets weekly at 10:30 a.m. in Room 201. We are studying 1 Corinthians.

### **Men's Breakfast**

The October Men's Breakfast is scheduled for Saturday, October 21. Breakfast is served at 8 a.m. with a study to follow.

### **Annual Reformation Potluck**

Our annual Reformation Potluck will be held on Sunday, October 29, in place of the regular fellowship hour. Please plan to join us and bring a dish to share!

### **All Saints' Day**

This year All Saints' Day is Wednesday, November 1. We will celebrate the day with Divine Services at noon and 7 p.m.

### **Thank you**

Thank you to all for the lovely spiritual graveside service for my parents, it was truly special and memorable. Thank you also for providing the baked goods and beverages for the fellowship reception after the burial. It was so thoughtful, kind, and generous. You ALL were so friendly and we enjoyed talking with you all, sharing stories and laughs, and now we have new friends at Resurrection!

Love,

Leslie Foley, daughter of William and Velta Jahnke

## **October Stewardship**

	<b><u>October 1</u></b>	<b><u>October 8</u></b>	<b><u>October 15</u></b>	<b><u>October 22</u></b>	<b><u>October 29</u></b>
<b><u>Acolyte</u></b>	Callum Goldsmith	Evan Farr	Elizabeth Akers	Matthew Akers	Haley Farr
<b><u>Communion Assistant</u></b>	Jared Goldsmith	Brian Watson	Mark Larsen	Steve Farr	Brad Fitzpatrick
<b><u>Usher</u></b>	Jeff Sammons	Chris Batson	Rick Drageland	Wayne Pelletier	Mike Hein
<b><u>Greeters</u></b>	The Andersons	Sharon Klipp & Christine Thomas	Avis Grant & Julie Kohl	Wilson Family	Gail Maestas & Dorthy McAllister
<b><u>Altar Care</u></b>	Kitty Carlson	Andrea Watson	LeeAnne Larsen	Julie Kohl	Lydia Bendas
<b><u>Flowers</u></b>	The Kubecks	Julie Kohl	Julie Kohl	Sharon Klipp	Sharon Klipp
<b><u>Fellowship</u></b>	Sharon Klipp	LWML	Anderson/Farr	Batson/Wilson	Reformation Potluck

## **Defending the Faith. Sometimes the Best Defense is a Good Defense.**

*Is Sacred Scripture reliable – or is it just a book written by men to gain money or power?*

If you talk to atheists or other people who are skeptical of the Christian worldview, this is a question you'll be faced with sooner or later. Let's talk about some ways to address the question.

First, the Gospels were written by eyewitnesses to the events they report – or in the case of Luke, had direct access to the eyewitnesses. Eyewitness testimony tends to be reliable, unless that eyewitness has an ulterior motive.

What could the Gospel writer's ulterior motives be? The three most common reasons that someone will lie or commit a crime are to gain money, sex and power. How did the writers fare on that account? Not well. Not well at all.

Some critics claim that the Gospels were written late in history. Some even claim it was in the 200s – but that's just not credible. The reason I say that is that none of the New Testament writers mention what would have been the "September 11, 2001" of their day. The Roman destruction of the Temple.

They would have had good reason to write about it because it was a fulfilled prophecy of Jesus in Luke 21:6: "*These things which you see—the days will come in which not one stone shall be left upon another that shall not be thrown down.*" Yet the entire New Testament is silent about this catastrophe and the only reasonable explanation is that it had not yet happened.

That puts the New Testament dating prior to 70 A.D. By the way, I encourage you to use A.D. (anno Domini, Latin for "The Year of our Lord"), not the secular CE for Common Era. You don't have to give in to the secularists, even in the little details.

So the Gospels and the entire New Testament are dated early. But have they changed over time?

No. And we know that by looking at the letters of Ignatius and Polycarp, who were directly instructed by the Apostle John. Ignatius wrote 7 letters to local churches describing Jesus and Polycarp wrote one letter to the church at Philippi.

With credit to Biblegateway.com, "*Ignatius was concerned strongly with the message that Jesus Christ is God, God who has become man. He referred to Jesus as God at least twelve times. Jesus was born of a virgin, was baptized, suffered and rose again. He was the son of David and the Son of God. The reason for His suffering was "that we might be saved" (Smyr. II, 1).*"

How about Polycarp? His letter to the Philippians states (just a snippet for the sake of space): "*The strong root of your faith, spoken of in days long passed, have lasted until now and borne fruit to our Lord Jesus Christ, who suffered even to the point of death for our sins, but whom God raised from the dead, releasing the grip of Hades.*" *He is the one that though you do not see, you believe in, and, believing, you rejoice with joy unspeakable and full of glory" (1 Pet. 1:8). Into this joy many long to enter, knowing that "by grace you are saved, not of works, but by the will of God through Jesus Christ" (Eph. 2:8-9 w. Jn. 1:13).*"

So both of these letters are in complete concordance with Sacred Scripture – and are only one generation removed from the Apostle John. They simply have not been changed.

This isn't meant to be a complete treatment of their letters or other evidence for the early dating of Scripture. It is intended to show that the earliest church fathers were writing about Sacred Scripture, giving lie to the proposition that the gospels were dated late in history.

Both Sacred Scripture and the earlier church fathers held the very same beliefs and teachings that we hold today.

No, Scripture isn't a 2nd century work of fiction as some atheists like to claim. It is the infallible Word of God and always has been.

As always, I'm open to comments, questions and especially criticisms at [Charles.j.macpherson@gmail.com](mailto:Charles.j.macpherson@gmail.com).

Charlie MacPherson, SDG



### **Monthly Worship**

October 1

The Seventeenth Sunday after Trinity

Psalm: 119

Old Testament: Proverbs 25:6-14

Epistle: Ephesians 4:1-6

Holy Gospel: Luke 14:1-11

October 8

The Eighteenth Sunday after Trinity

Psalm: 122

Old Testament: Deuteronomy 10:12-21

Epistle: 1 Corinthians 1:4-9

Holy Gospel: Matthew 22:34-46

October 15

The Nineteenth Sunday after Trinity

Psalm: 78

Old Testament: Isaiah 44:21-23

Epistle: Ephesians 4:22-28

Holy Gospel: Matthew 9:1-8

October 22

The Twentieth Sunday after Trinity

Psalm: 48

Old Testament: Isaiah 54:17b-55:11

Epistle: Ephesians 5:15-21

Holy Gospel: Matthew 22:1-14

October 29

Reformation Day

Psalm: 46

First Reading: Revelation 14:6-7

Epistle: Romans 3:19-28

Holy Gospel: Matthew 11:12-15

### **BIBLE QUIZ**

1. How did David take down the giant named Goliath?
  - A. With a club
  - B. With a nail
  - C. With a stone
  - D. With a sword
2. How should someone respond to beautiful things in nature, such as a gorgeous sunset?
  - A. Worship it because it is an object God created.
  - B. Worship God because He created it.
  - C. Study it intently so that one can explain the phenomenon if asked.
  - D. Ignore it because life is too short to waste time on unprofitable things.
3. How has Jesus Christ changed over the years?
  - A. He has become more lenient and looks the other way over accidental sin.
  - B. He has become harsher and angrier with the more serious sins.
  - C. He has become more understanding and forgiving with sin in general.
  - D. He has not changed but remains the same yesterday, today, and forevermore.
4. How long did it take for God to create the universe and everything in it?
  - A. 1 day
  - B. 6 days
  - C. 7 days
  - D. 10 days
5. What bird did God create to be extremely foolish?
  - A. Owl
  - B. Seagull
  - C. Stork
  - D. Ostrich
6. Who said this: "My soul doth magnify the Lord"?
  - A. Miriam
  - B. Hannah
  - C. Mary
  - D. Elizabeth



10/1 Mari Gouvea  
 10/3 Julie Kohl  
 10/5 Jo Schiebel  
 10/15 Krista Carlson  
 10/21 Corina Wilson  
 10/23 Amy Ouellette  
 10/31 Dottie Evertsen



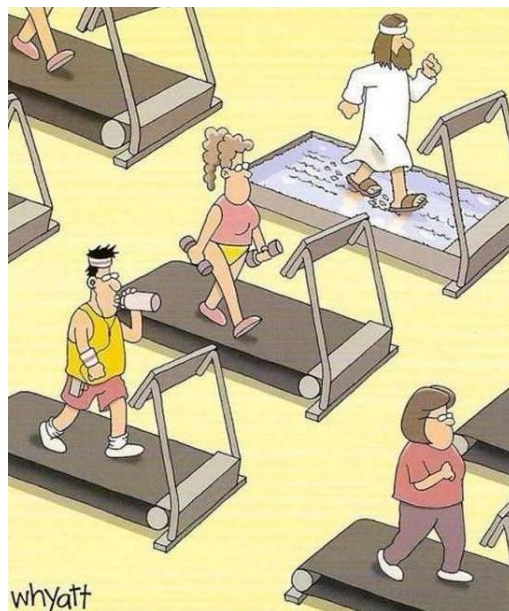
10/10 Glenn & Kitty Carlson  
 10/12 Seth & Angie Carlson  
 10/21 Sharon & Dennis Klipp  
 10/30 Rick & Joan Drageland



10/4 Bode Carlson  
 10/5 Mari Gouvea  
 10/8 Kathleen Paules  
 10/9 Steve Love  
 10/13 Richard Kubeck  
 10/21 Olive Grierson  
 10/28 Mark Larsen

#### **BIBLE QUIZ ANSWERS**

1. C. (1 Samuel 17:49-50)
2. B. (Romans 1:25)
3. D. (Hebrews 13:8)
4. B. (Genesis 1:31-2:2)
5. D. (Job 39:13-17)
6. C. (Luke 1:46)



A little boy who wanted one hundred dollars very much prayed and prayed for two weeks, but nothing happened. Then he decided to write a letter to God requesting the one hundred dollars.

When the post received the letter addressed to "God, USA," they didn't know what to do with it, so sent it to the president at the White House. The president was so impressed he instructed his secretary to send the little boy a five dollar bill. "That should look like a large sum of money to one so young."

The boy was delighted with the five dollars and immediately sat down to write a thank-you note to God, which read, "Dear God, thank you for sending me the money. However, I notice that for some reason you had it sent through Washington D.C., and as usual, the government deducted ninety-five percent."

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The minister was preoccupied with thoughts of how he was going to ask the congregation to come up with more money than they were expecting for repairs to the church building. Therefore, he was annoyed to find that the regular organist was sick and a substitute had been brought in at the last minute. The substitute wanted to know what to play. "Here's a copy of the service," he said impatiently. "But, you'll have to think of something to play after I make the announcement about the finances."

During the service, the minister paused and said, "Brothers and Sisters, we are in great difficulty; the roof repairs cost twice as much as we expected and we need \$4,000 more. Any of you who can pledge \$100 or more, please stand up."

At that moment, the substitute organist played "The Star Spangled Banner."