

## ✠ TODAY AT GRACE ✠

Organist: Maureen Ochsner Elder: Frank Radichel

Ushers: Paul Lentz, Brad Kitzman, Rick Nelson, Keith Radichel,  
Bob Vandever, Bobby Vandever, Matt Vandever

Counting Team 1: Dan Degnan; Larry Nelson; Pat Paplow;  
Phil Radichel

Hospitality Team 5: Andrea Dahl; Pat & Dawn Paplow;  
Frank & Ann Radichel

Church Cleaners: Hein School: Ecker

## ✠ NEXT WEEK AT GRACE ✠

Ushers: Paul Lentz, Brad Kitzman, Rick Nelson, Keith Radichel,  
Bob Vandever, Bobby Vandever, Matt Vandever

Counting Team 2: Gary Gunther; Rick Nelson; Bill Rust; Bob  
Vandever, Clint Welker

Hospitality Team 6: Alex & Bonnie Baker, Kevin & Tracy  
Baker; Phil & Rona Flesner

Church Cleaners: No Volunteers School: Ecker

## ✠ OUR SCHEDULE ✠

**Sun., Apr. 3:** 9:00 am – Sunday School and Bible Class  
10:00 am – Worship Service w/Lord's Supper  
11:15 am – Hospitality  
6:30 pm – ILC Tour Choir @ Eau Claire, WI

**Wed., Apr. 6:** CLC Coordinating Council @ Eau Claire, WI  
4:30 pm – Catechism for Public School Students

**Thu., Apr. 7:** 7:00 pm – Student Fair (Geography/Olympics)

**Sun., Apr. 10:** 8:30 am – Choir Practice  
9:00 am – Sunday School and Bible Class  
10:00 am – Worship Service  
11:15 am – Hospitality

**Mon., Apr. 11:** 10:00 am – MN Pastoral Study Club @ Mankato, MN

**Sun., Apr. 17:** Voters & Dorcas Guild Meetings

**Fri., Apr. 29:** Immanuel High School Visitors Day @ Eau Claire, WI

**April 29-30:** 7:30 pm – Immanuel Musical: Enchanted Sleeping Beauty

**Sat., Apr. 30:** 9:00 am – Work Day

**Thu., May 5:** 7:00 pm – Ascension Day Worship

**Fri., May 13:** Field Day (5<sup>th</sup>-8<sup>th</sup> grade, by Berea in Inver Grove Hts.)

**Fri., May 20:** 3:00 pm – Immanuel Class Day; 7:30 pm – Immanuel Concert

**Sat., May 21:** 10:00 am – Immanuel Graduation

**Sun., May 22:** Confirmation Sunday (Trinity Sunday)

**Thu., May 26:** 7:00 pm – Grace School Spring Program

**Fri., May 27:** 12:00 pm – School Year Dismissal

**Sun., May 29:** 9:00 am – Summer Schedule Begins (Graduation)

**Sun., June 5:** 3:00 pm – MN Delegate Conference @ Mankato, MN

**June 23-26:** CLC Convention in Eau Claire, WI

**July 25-29:** 9:00-11:30 am – Vacation Bible School

## Grace Lutheran Church & School



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Fridley, MN 55432

Email: [jphein@clclutheran.com](mailto:jphein@clclutheran.com)

Home Page: [www.JustifiedByGrace.org](http://www.JustifiedByGrace.org)

Member: CHURCH OF THE LUTHERAN CONFESSION



Pastor: John Hein (Cell 612-408-1635)

School Phone: 763-784-6340

Church Year: Easter 2

Phone: 763-784-8784

Grades: Kindergarten-8<sup>th</sup>

Date: April 3, 2016

## ✠ WORSHIP INFORMATION ✠

### Hymns:

TLH 203: Morning Breaks upon the Tomb

WS 728: Christ Is Living

TLH 198: He's Risen, He's Risen, Christ Jesus the Lord

Communion: TLH 206

TLH 207, st. 6: Like the Golden Sun Ascending

Listening assistance is available. Please ask an usher.

### Worship Prep:

Psalms 16, TLH p. 125

### Liturgy:

TLH, p. 15 (Communion)

Gloria: TLH 199:4

### Scripture Reading:

Acts 5:12, 17-32

John 20:19-31

### Sermon: Revelation 1:4-18 "OUR LIVING LORD: THE CHURCH'S COMFORT"

<sup>4</sup>John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, <sup>5</sup>and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, <sup>6</sup>and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen. <sup>7</sup>Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. <sup>8</sup>"I am the Alpha and the Omega, *the Beginning and the End,*" says the Lord, "who is and who was and who is to come, the Almighty." <sup>9</sup>I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. <sup>10</sup>I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, <sup>11</sup>saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." <sup>12</sup>Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, <sup>13</sup>and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. <sup>14</sup>His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire; <sup>15</sup>His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters; <sup>16</sup>He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength. <sup>17</sup>And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. <sup>18</sup>*I am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

## ✠ THE ANNOUNCEMENTS ✠

- ◆ **ILC Tour Choir:** Tonight at 6:30 pm the ILC Tour Choir will have a concert of sacred music at Messiah Lutheran in Eau Claire, WI. Anyone seeking a ride may speak with Pastor Hein.
- ◆ **Grace School Fair:** This Thursday, April 7, is our annual student fair. The students will be telling us what they learned about an Olympic host country as well as a sport and athlete from that Olympics. Please come support our students. There will be no school the following day.
- ◆ **Among Us:** Sydney Dolores Dahl was born to John and Andrea this Friday, April 1, 2016, 7 lbs. 9 oz., 19 ¾". Andrea and baby are doing just fine. Thanks be to our living Lord for the gift of life.
- ◆ **Prayers:** Pastor and Mrs. Matthew Ude (Michael's brother) have started a CaringBridge website for their infant daughter, Kaylee ([www.caringbridge.org/visit/kayleeude](http://www.caringbridge.org/visit/kayleeude)). The short version is that Kaylee is in the pediatric ICU in Marshfield, Wisconsin. She has undergone multiple procedures already to relieve pressure on the brain caused by an infection, and will likely need more surgeries. Please keep the Ude family in your prayers.
- ◆ **Immanuel Lutheran High School Visitors Day:** Immanuel Lutheran High School in Eau Claire, WI, invites the young people of your congregation (grades 7 and above) to attend our annual Visitors Day on Friday, April 29, 2016, starting at 8:00 am. The purpose of the day is to give students an opportunity to experience what it would be like to attend ILHS. The day will conclude with a concert by the ILC Band at 7:00 pm, and a musical performance of Enchanted Sleeping Beauty at 7:30 pm. Please register your students and chaperones at [www.ilc.edu](http://www.ilc.edu) by Friday, April 22. Please contact Prof. Joel Gullerud with questions at [joel.gullerud@ilc.edu](mailto:joel.gullerud@ilc.edu), 715-544-8446.
- ◆ **Liberia Video:** Pastor has put together an hour-long video of the Liberia trip at: [youtu.be/Po3ktPJZNAo](http://youtu.be/Po3ktPJZNAo). There is also a longer video with more detail at: [youtu.be/B9hbAYloF4I](http://youtu.be/B9hbAYloF4I).
- ◆ **2016 Cleaning List:** After many months of advertising the cleaning list, there are still many openings. Obviously we've had dedicated volunteers for this over the years. But this is one of the signs of such members having transferred to other CLC congregations. It indicates the pressing need for new volunteers to step up to help. This church belongs to all of us. We all need to be involved for this to function.
- ◆ **CLC News:** Pastor Luke Bernthal of Grace Lutheran in Valentine, NE, St. Paul's Lutheran in White River, SD, and Peace Lutheran in Mission, SD, has been called to be the Associate Pastor at Immanuel Lutheran in Mankato, MN. ✠ Missionary Matthew Ude, missionary to India, has returned the call to Ascension Lutheran in Tacoma, WA.

**Last Week's Stats:** Mar. 27, 2016 Sun.: 138

Sun. Offering:	Grace:	\$2,762.10	CLC:	\$1,513.00	
Weekly Need:	Grace:	3,300.00	CLC:	1,000.00	
-Under / +Over:	Grace:	-537.90	CLC:	+513.00	
Year-to-Date Offering::	Grace:	\$42,510.31	CLC:	\$13,292.15	
Year-to-Date Need:	Grace:	42,900.00	CLC:	13,000.00	
Year-to-Date (+/-)	Grace:	-389.69	CLC:	+292.15	
GLC Other:	335.00	Living Faith:	0.00	Tuition Aid:	80.00
SAF Endowment:	0.00	MDF:	70.00	Kinship:	50.00
ILC Student Aid:	57.00	ILC Bldg.	100.00	IIF: 0.00	CEF: 0.00
Current Balances:	Parking Lot:	12,387.50	Tuition Aid:	1,084.12	

## The Lord's Supper Preparation

As a reminder, communicants are to examine themselves prior to communing. 1 Corinthians 11:27: "But let a man examine himself, and so let him eat of the bread and drink of the cup."

### Prayer before the Lord's Supper:

Lord God, You invite all who are burdened with sin to come to You for rest. In the sacrament of Holy Baptism You called me to be Your child by the Holy Spirit. I now come at Your invitation to receive the holy body and blood of my Savior, Jesus Christ, in the sacrament of Holy Communion. Prepare my heart, Lord, to receive this precious meal with a repentant heart: sorry for my sins and recognizing they deserve punishment, but also rejoicing in the full forgiveness You have granted me by grace through Jesus' holy and precious blood shed for me at the cross. Strengthen my faith, increase my love and hope in You, and assure me of Your blessed peace. Hear me for the sake of Jesus, my dear Savior. Amen.

### Prayer after the Lord's Supper:

Blessed Savior, Jesus Christ, You have given Yourself to me in this holy sacrament. Thanks and praise be to You for Your divine tenderness and love shown to me, Your child. I humbly ask you, now that I've received Your body and blood in the Sacrament, continue to fill me with the power of Your Holy Spirit. May I be led to ever embrace by faith the treasures of Your grace imparted to me, especially the forgiveness of sins and fellowship with You. Keep me in Your faith and favor that I may live in You and You may live in me. Let the love that You have shown me enable me, with a forgiven and tender heart, to love You and my neighbor. Preserve me in the true faith until everlasting life. Hear me, O Jesus, for the sake of Your dear name. Amen.

### TLH 306

1. Lord Jesus Christ, Thou hast prepared  
A feast for our salvation,  
It is Thy body and Thy blood;  
And at Thy invitation  
As weary souls, with sin opprest,  
We come to Thee for needed rest,  
For comfort and for pardon.

4. We eat this bread and drink this cup,  
Thy precious Word believing  
That Thy true body and Thy blood  
Our lips are here receiving.  
This word remains forever true,  
And there is naught Thou canst not do;  
For Thou, Lord, art almighty.

7. Grant that we worthily receive  
Thy Supper, Lord, our Savior,  
And, truly grieving o'er our sins,  
May prove by our behavior  
That we are thankful for Thy grace  
And day by day may run our race,  
In holiness increasing.

8. For Thy consoling Supper, Lord,  
Be praised throughout all ages!  
Preserve it, for in every place  
The world against it rages.  
Grant that this Sacrament may be  
A blessed comfort unto me  
When living and when dying.

### 1 Corinthians 10:16

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

# CHRIST IS RISEN—INDEED!

*Each year we celebrate God's love:  
Our Savior risen from dead.  
We know we shall to heaven above  
Arise to join our living Head.*

Once He died for all mankind  
And by His death revealed His love.  
His will is that in Him we find  
The peace and joy of heaven above.

Our sins He paid for when He died,  
And death couldn't hold Him in the grave,  
As fiercely as the devil tried,  
Our Lord fulfilled His will to save.

We doubt it not; we know we're saved,  
For Christ is risen from the dead.  
The resurrection says we're saved  
And God accepts the price He paid.

Though men may doubt, and men may prate  
The Lord's alive, and we believe.  
We ne'er shall doubt the promise great  
That from earth's woes we'll find relief.

But in this world we still must vie  
Against the devil whose ways are rife.  
But God will keep us in His eye,  
And keep us on the path of life.

And so we'll look, *not once a year,  
But hasten every day through life*  
To cross and empty tomb so near  
To find our peace from earthly strife.

But where is now the cross and tomb?  
It's in the Word of Christ our Lord.  
In Bible Word in church and home  
We find the life that Christ affords.

E'en when the whole world falls apart,  
The resurrection shows God's grace,  
And says of heaven we'll have a part.  
We thank the Lord for such rich grace.

As Christ is risen and is our Lord  
He cares about our every need.  
It's true, we say with one accord, because  
**CHRIST'S RISEN — HE'S RISEN INDEED!**

By Rev. Daniel Fleischer, 3/2016

# THE REVELATION TO JOHN

From "The Word of the Lord Grows"

By Martin H. Franzmann

## Occasion and Purpose

Revelation is, in form, a letter addressed to seven churches in the Roman province of Asia (Rev. 1:4), complete with salutation and closing benediction (Rev. 1:4; 22:21). The situation which called forth the writing is made clear by the writing itself: the churches are being troubled by false teachers (Rev. 2:6, 14, 15), slandered and harassed by Jews, the "synagogue of Satan" (Rev. 2:9; 3:9), and are undergoing a persecution (Rev. 1:9) which has already cost the lives of some faithful witnesses (Rev. 2:13; 6:9, 10) but has not yet reached its height (Rev. 6:11). To these churches John, himself in banishment on the island of Patmos "on account of the word of God and the testimony of Jesus" (Rev. 1:9), writes the account of the visions vouchsafed to him there, the record of "the revelation of Jesus Christ, which God gave Him to show to His servants" (Rev. 1:1). He writes in order to strengthen them in their trials, both internal and external, to hold before them the greatness and the certitude of their hope in Christ, and to assure them of their victory, with Christ, over all the powers of evil now let loose upon the world and, to all appearances, destined to triumph on earth. The book is thoroughly practical, like all the books of the New Testament, designed to be read in the worship services of the churches, as the first of the seven beatitudes which the book pronounces shows: "Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near." (Rev. 1:3)

## Time and Place of Writing

Irenaeus' statement (Adv. Haer. V, 30, 3) that Revelation was written toward the close of the reign of the emperor Domitian (A.D. 81--96) gives us the most probable date for the book, A.D. 95 or 96. Domitian was the first Roman emperor to make an issue of emperor worship; and since the emperor cult was propagated with great zeal in the province of Asia, the collision between the emperor who laid claim to men's worship as "Lord and God" and those who would call no one Lord but Jesus and would worship Him alone proved to be inevitable in Asia. That John should have been banished from Ephesus to Patmos, off the coast of Asia, "on account of the word of God and the testimony of Jesus" (Rev. 1:9), that Antipas should have died a martyr's death at Pergamum in Asia (Rev. 2:13), that the souls of men who had been slain for the witness they had borne should cry aloud for vindication (Rev. 6:9, 10) -- all this fits in naturally with the historical situation in Asia in the latter years of Domitian's reign. The payment of divine honors to the emperor was made the test of loyalty; the Christian had to refuse, and that refusal made him liable to the penalty of death. The visions given to John made it unmistakably plain to the churches why the Christian had to refuse and die; and these visions wrote out in letters of gold and fire the promise that such dying was not defeat but triumph, a triumph which man shared with the Lamb that was slain, with Him who is King of kings and Lord of lords, whose people go His way through death to victory and royal reign.

## The Literary Form of the Book

Revelation, with its visions of riders, trumpets, and bowls, of dragon and beasts, its use of number symbolism, and its mysterious and suggestive style generally, strikes the modern reader as strange and bizarre, and he is inclined to agree with Luther when he says, "My spirit cannot adapt itself to this book." Much in the book that puzzles us today was familiar to John's first readers; much that we can gain access to only by laborious study and by a gradual process of sympathetic immersion into this alien world spoke directly to them. They had been familiarized with the imagery of John's vision by a form of Judaic religious literature known as "apocalyptic." Apocalyptic elaborated certain elements or aspects of Old Testament prophecy, found in such passages and books as Isaiah 24-27, Zechariah 9-14, Ezekiel, Joel, and Daniel. It sought to interpret all history on the basis of purported visionary experiences of the author. It was especially interested in eschatology, that is, in the end of history and the ushering in of the world to come. It utilized pictures, allegories, and symbols (which soon became traditional); numbers, colors, and stars were in these images endowed with a profound significance. Books of this type were The Book of Enoch, The Book of Jubilees, Fourth Esdras, The Assumption of Moses.

Formally, Revelation belongs to this class; apocalyptic, as it were, furnished the familiar vocabulary of its speech. But Revelation is set apart from the general run of apocalyptic literature by profound differences. Apocalyptic itself drew heavily on the Old Testament; John draws even more heavily. No other New Testament book can compare with it in the number of allusion to the Old Testament; Revelation is saturated with the Old Testament. In fact, it is the Old Testament itself and not apocalyptic that constitutes the immediate background and the richest source for Revelation. Revelation is at bottom much more deeply akin to the Old Testament than it is to the apocalyptic which it resembles so strongly on the formal side. Other differences are equally striking. Apocalyptic works are generally pseudonymous that is, they claim some great figure from Israel's past, such as Enoch, as author; and the past course of history as known to the actual author is made a prediction in the mouth of the purported author. John, however, writes in his own name. Apocalyptic has speculative interests and seeks to calculate the times and seasons of the world's last days and the world's end. John has no such speculative interest; he does not aim to satisfy men's curiosity but to give them hope and courage, and he does not attempt to calculate the approach of the end. "I come quickly," is the burden of the revelation of Christ as given to John. The visions of apocalyptic betray their origin; they are the fantasies of men. The visions of John have on them the stamp of genuine visionary experience; they are not products of the study. If apocalyptic may be termed literary meditation on prophetic themes, Revelation is genuine prophecy, a prophecy which uses apocalyptic motifs and forms insofar, and only insofar, as they are legitimate explications of Old Testament prophetic themes and are germane to its own thoroughly Christ-centered proclamation. The Lord in speaking through John speaks in five tongues of men; but He does not think the thoughts of men.

The peculiar advantage or virtue of utterance in this form lies not in the precision and clarity with which the utterance can be made, but in the power with which the thing said can be brought to bear on the whole man -- on his mind, his imagination, his feelings, his will. His whole inner life is caught up in the moving terror and splendor of these visions; and the course and bent of his life are determined by them as they could hardly be determined by any other kind of communication. But just this characteristic of the book has given rise to widely divergent interpretations of the book; men have attempted, usually in a one-sided fashion, to be more precise in their interpretation of the book than the book itself by its very nature can be. One group of interpreters has fixed on the fact that the visions have their occasion and basis in real historical events and interprets the book wholly in terms of what had already happened at the time of writing; they see no real prediction anywhere in it, but merely an interpretation of past events in the guise of prediction. This, of course, ignores the prophetic claim of the book itself. Others refer everything but the content of the first three chapters to the very end of time, to the period immediately preceding the advent of Christ, and think of it as still awaiting fulfillment. This ignores the fact that for the author himself all time since the ascension of Christ is the time immediately preceding the advent of Christ and makes the book largely irrelevant for the very people for whom it was first written. Others again see in the visions a more or less detailed predictive portrayal of the successive events of universal history or of the history of the church to the end of time; here again one must ask how such a series of predictions was to be of any aid and comfort to the troubled churches of Asia A.D. 95. Still others renounce all attempts to relate the message of the book directly to history and see in the visions rather the enunciation of general principles which will hold good throughout history. But the book itself, with its life-and-death involvement in the crisis of A. D. 95, is anything but the enunciation of abstract principles.

Each of these attempts to interpret the book is, in its one-sidedness, a falsification. A true interpretation will, with the first group, look for the roots of the work in the history contemporary with it, for the book was obviously written for the church's encouragement and strengthening at a certain time and place. It will, with the second group, recognize the fact that the prophecy embraces all time between the now of the church and the return of the Lord of the church. It will, with the third group, take seriously the relevance of the book to all history; but it will, with the last group, be inclined to see in it, not a blueprint of history but a divine light that strikes history and illumines where it strikes, a pointing finger of God to guide men through history and judgment to the end. If the book is so viewed and so taken to heart, its value for the church and the individual will not depend on the completeness of one's comprehension of every detail of its imagery.