

ST. PETER COMMUNICATOR

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‘In All the Scriptures’: Interpreting the Old Testament with Luke

By Kevin Golden

“And beginning with Moses and all the Prophets, [Jesus] interpreted to them in all the Scriptures the things concerning Himself” (Luke 24:27). On the day of His resurrection, as Luke records, Jesus joined two disciples as they walked from Jerusalem to Emmaus, opening their eyes to the full truth of God’s prophetic Word. Jesus used that two-hour journey to teach them — and Luke, and the growing first-century church, and even us — how to read the Old Testament rightly and in faith.

The whole of the Old Testament proclaims Christ and cannot be fully understood apart from its fulfillment in Christ. There are moments in Luke where this is readily evident, such as when, in Christ’s inaugural sermon at Nazareth, He reads from Isaiah 61 and then proclaims, “Today this Scripture has been fulfilled in your hearing” (Luke 4:21). There are also occasions when a major biblical narrative is obviously referenced. An example is Luke’s account of the Transfiguration, where Moses and Elijah are said to be speaking about Jesus’ exodus (Luke 9:31). While many translations opt for the term “departure,” Luke uses “exodus” as an unmistakable reference to the deliverance the Lord provided through Moses, which is now being accomplished in far greater fashion by Christ.

Yet Luke does not limit the fulfillment of the Old Testament in Christ merely to specific quotations and references. Throughout all his writings, Luke exemplifies Christ’s teaching on the road to Emmaus that every word of Scripture finds its fulfillment in Christ. Consider how Luke reports Christ’s ascension both in his Gospel and in the book of Acts. Before He ascends, Christ tells His disciples: “Behold, I am sending the promise of My Father upon you. But stay in the city until you are clothed with power from on high” (Luke 24:49). Luke includes similar words of instruction from Jesus in Acts: “You will receive power when the Holy Spirit has come upon you” (Acts 1:8). Both of Luke’s accounts refer to the outpouring of the Spirit upon the disciples at Pentecost as a direct fulfillment of Old Testament promises.

What promises are those? Jesus echoes the language of the prophet Isaiah, who announced a coming judgment that would remain “until the Spirit is poured upon us from on high” (Isaiah 32:15). That Jesus is the fulfillment of Isaiah’s prophetic word is not surprising. Yet when this specific passage from Isaiah is read in context, surprise awaits. Isaiah 32 concludes an extended prophecy of judgment against an idolatrous Jerusalem. While Isaiah proclaims that temporal judgment is coming, he also promises deliverance, using prophetic language regularly bound up with the last days: The king will rule in justice and righteousness (Isaiah 32:1). The wilderness will be a fruitful field, even the fruit of righteousness. The Lord’s people will dwell in peace, and the Spirit will be poured out from on high (Isaiah 32:15–18). The big surprise is this: Jesus is teaching that His ascension will usher in the last days.

This lesson was not lost on Luke and the first-century church. Intimately familiar with the Old Testament and guided by the Holy Spirit, they recognized not only the scriptural basis for Christ’s words but also their full meaning and practical implications.

This can be seen in three key ways in the Book of Acts. First, the apostles read the Old Testament Scriptures as proclaiming Christ. Consider Paul and Silas in Thessalonica and Berea. In Thessalonica, as

was their normal practice, they taught from the Old Testament that the Christ must suffer and rise from the dead (Acts 17:2–3). When they brought this same message to Berea, the Bereans searched the Scriptures to verify their message (Acts 17:11). Having established that the Gospel message was in accord with the Old Testament, many of them believed. The Spirit worked through the Word to create and sustain faith.

Second, since the Old Testament finds its fulfillment in Christ, the church in Acts recognized a continuity between the faithful across the centuries. The faithful of old were saved by faith in Christ just as the faithful are saved by faith in Christ after the resurrection, as Peter proclaims in his Pentecost sermon. Twice Peter refers to David’s prophetic acknowledgment of Jesus as David’s “Lord” (Acts 2:34–36). Because Jesus is Lord and Savior for David and all the faithful of old, the first-century church confessed that there was no distinction between Jews and Gentiles, for both are saved by faith in Christ (Acts 15). Whether Jew or Gentile — whether living before the incarnation of Christ, during His earthly ministry or after His resurrection — all the faithful have the same focus: Christ. The Old Testament faithful looked toward His coming. The New Testament faithful looked back at Jesus’ ministry, death and resurrection, even as they looked forward to His return.

Third, Luke shows us in Acts that the last days have truly dawned upon us. What Christ taught at His ascension is echoed in Peter’s Pentecost sermon, which he begins by quoting the prophet Joel: “In the last days it shall be, God declares, that I will pour out My Spirit on all flesh” (Acts 2:17). Because they knew that the last days commenced when Jesus ascended, the first-century church lived in anticipation of Christ’s imminent return. Peter later stresses the bond between Jesus’ ascension and His return, when he says that heaven received Jesus “until the time for restoring all the things about which God spoke by the mouth of His holy prophets” (Acts 3:21).

As Luke and the first-century church learned from Christ, so do we. Still today, Moses and the prophets testify to us about Christ. In His grace, Christ has given us the Old Testament as a clear testimony to His salvation, and we remain one body with the Old Testament believers. It is often said that Pentecost marked the birth of the church. Yet that understanding fails to recognize the faithful of old as being part of the one true church. The church was born on the sixth day of creation when Adam and Eve were created. When we acknowledge this reality, it is easy to see and confess that we are living in the last days — as we have been for two millennia — waiting with eager longing for Christ’s return. And He will return. Luke confirms it by the angel’s words: “This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven” (Acts 1:11). Such certainty drove the first-century church to proclaim Christ boldly, and it continues to drive us today.

This article originally appeared in the [June/July 2024 issue](#) of The Lutheran Witness.

Our Response to His Love

	7-07-24	6-30-24	6-23-24	6-16-24
General Fund	\$3687	\$1886	\$2095	\$2021
Missions	\$50	\$5		
VBS		\$110	\$155	\$5
Recycling	\$92			
Totals	\$3829	\$2001	\$2250	\$2026



LUTHERAN WOMEN IN MISSION

Current Ingathering for Gifts From the Heart:

Our ingathering container in the Narthex is already overflowing with our gifts for the students at Hilbert Public Schools. This is a wonderful display of our love for all of God's children! We have one more month to add to these gifts. See the list of items requested by the school, or if you forget to look at it, just walk through the massive display of school items at Walmart or other stores. Choose from those items that touch your heart such as writing items and notebooks, art supplies, math equipment, or more general resources. I didn't notice any science provisions, but they are probably there! Even backpacks are sometimes needed.

Thanks so much for caring for our local students in need.

LWML SWD Fall Retreat: It's time to get serious about registering for the Fall Retreat! It is scheduled for September 27-28 under the theme of "Treasured" written by Deb Burma. Deb is a well-loved writer for LWML, and her retreats are always well-received, enjoyable, and thought-provoking. We are all treasured by God, and this time spent together will reinforce God's love for each of us.

This fall we will be at the Radisson Hotel in Fond du Lac. Registration forms, as well as more details, are on the bulletin board. Registration of \$70 is due by September 13. Some ladies have been talking about commuting, and others plan to stay overnight. If you're interested in space in one of our hotel rooms, talk to Judy.

"The Lord has chosen you to be a people for His treasured possession". Deuteronomy 14:2

August meeting of St. Peter Women in Mission:

Our "Women" will meet on August 13 at 1:00 in the Fellowship Hall. Bring your most recent

Quarterly and your favorite Bible for Bible study led by Pastor Peterson. We'll also be adding to plans for the rest of the year including a recognition Fellowship for the 40th anniversary of his ordination for Pastor Krueger. Join us. We love adding more ladies! More ladies means more discussion and more ideas. Oh, yes, don't forget your mite box to add your mites to those we send to LWML SWD.

MISSION MATTERS



Did you know that Lutheran Hour Ministries has a daily devotion online? It also includes Bible references to use as a means to read through the Bible in a year. The discussions are thought provoking and lend themselves to our spiritual growth. An added bonus is that they can either be read privately or listened to as a family. Perhaps this is another way you can experience your family devotions. The writers change over the course of time, but all writings are approved by the LCMS doctrinal review. It's always important to make sure the 'devotions' we use are consistent with the teachings of our church.

Lutheran Hour Ministries is an outgrowth of the organization started in 1917 called Lutheran Layman's League. It has grown to include numerous outreach activities in many nations. One of the most well known and widely received programs of the LHM is **The Lutheran Hour**. This radio ministry has been produced for over 90 years. You will recognize many of the past speakers: The Rev. Drs. Walter Maier, Lawrence Acker, Andrew Melendez, Oswald Hoffmann, Wallace Schultz, Dale Meyer, Armin Oldsen, Ken Klaus, and Greg Seltz. Currently the speaker is the Rev. Dr. Michael Zeigler. Do you recognize many of those names? Have you met some of them?

LHM has many other resources. If you're not familiar with their library, check out LHM.org.

A ‘wall of water’: Iowa floods strike three LCMS congregations

By Sarah Reinsel



On Saturday, June 22, floodwaters from the Little Sioux River inundated Trinity Lutheran Church in Hawarden, Iowa, and its surrounding neighborhoods. (Photo courtesy of Joshua Lowe)

On June 22, heavy rainfall led to catastrophic flooding in northwestern Iowa. What residents described as a “wall of water” hit several towns near the Little Sioux River. Water completely covered the landscape.

The ground was already saturated from heavy rainfall in the spring and early summer, so entire farm fields flooded easily. Sewer systems were also overwhelmed, causing basements of homes, businesses and churches to fill up with sewer water.

Three congregations of The Lutheran Church—Missouri Synod (LCMS) were severely affected by the flood: Christ the King Lutheran Church in Spencer, Iowa; First English Lutheran Church in Spencer, Iowa; and Trinity Lutheran Church in Hawarden, Iowa. Both Christ the King and Trinity suffered significant damage to their church properties, and the flooding damaged the homes of dozens of families in these congregations.

“The flood touched places that we never dreamed it would touch, even places that were not in the floodplain,” said the Rev. Paul Kaldahl, pastor of First English.

Baby Jesus recovered

At Trinity in Hawarden, the floodwaters took out the entire church basement, which included several Sunday school classrooms, the fellowship hall and the church kitchen. The elevator, HVAC system and the boiler will all need to be replaced.

At Trinity’s parsonage, where the Rev. Joshua Lowe and his family reside, the basement filled up with six feet of water.

“We’ve suffered along with our neighborhood,” said Lowe. “Most of the neighborhood around Trinity was also under water. Many families, sadly, have lost their homes and their neighborhoods too. It’s going to be a very different place in the near future.”

The Lowes lost precious family heirlooms as well as their children’s books, toys and homeschooling materials.

“God is generous to us through His people on a daily basis,” said Lowe. “We have received words of encouragement, support, prayers and financial gifts from all over the United States. ... A friend from seminary and his wife have coordinated an Amazon list for our kids, to provide them books and toys.”

Now, thanks to the work of a Lutheran Early Response Team (LERT) and other volunteers, both the church basement and the parsonage basement have been mucked out and gutted.

Among the items recovered from the church basement was the church’s nativity scene.

The Baby Jesus figurine had already been lost once before when someone “kidnapped and defaced” and “put all kinds of nastiness” on the piece, said Lowe. It was recovered and restored and now, after temporarily being lost again in the flood, has been recovered once more. Congregation members are ecstatic.

“I keep him in my garage now ... to keep him safe and secure, because we’ve lost him twice now and he’s returned,” said Lowe.

Lowe said the figurine has become “a sort of living icon for us, of how Jesus took on our iniquities, our sicknesses and sorrows — and now [we are reminded how] He’s borne our filth too, because we

had to rescue [the figurine] from sewage. It's an amazing proclamation of the Gospel, that the Good News of great joy will be to all people. That's the message we want to proclaim to the community."

'The Lord is merciful'

On the morning of the flooding, the Rev. Michael McGinley, pastor of Christ the King, first noticed, along with his wife, that the basement floor was damp. About an hour later, water began streaming in from the basement drain.

McGinley said he heard a story about another congregation member and his son, who were watching Saturday morning cartoons one moment and knee-deep in water the next.

Many members of First English and Christ the King had to be rescued by boat later that day.

McGinley later found out that the doors at Christ the King had been accidentally left unlocked on Saturday, with the result that, by God's grace, roughly 20 people from the community were able to take shelter at Christ the first night of the flood.

The floodwaters filled Christ the King's church basement, with the water coming up to eight or nine feet. And even after the flood receded, the water table remained so high that water continued to seep back into the basement, despite being pumped out once a day.

First English, the other LCMS church in Spencer, was spared from the flood. On Saturday night, when many people were still stranded, McGinley and Kaldahl did all they could to get the word out that people could come and shelter at First English for the night. About 10 people came.

All in all, over 70 families at Christ the King and First English had their homes severely damaged. The homes of two of these families were total losses. McGinley and Kaldahl's homes were damaged as well. Many families at Iowa Great Lakes Lutheran School, which is located on the same property as First English, were also affected.

On the Monday after the flood, McGinley, along with the church secretaries at Christ the King and First English, began calling everyone on the

churches' rosters and logging those who needed help in a spreadsheet.

"We worked hard at first to make sure no one [from either congregation] was in immediate need, that everyone had shelter, everyone had food, everyone had clothes," said McGinley.

Currently, the two congregations are worshipping together at First English, with McGinley and Kaldahl taking turns preaching.

"In the end you recover, just at a completely different level because you have lost equity and property value and material value. [It all] went down the river," said Kaldahl. "So we've got all our members grieving different levels of loss. Some of them ... their whole house has to be bulldozed, and others lost all their possessions, and others lost their basements. Everyone is grieving and everyone is hurting at their loss.

"But we see the Body of Christ through acts of mercy and showing up at just at the right time. ... Everyone I visited was thankful that the Lord is merciful. They realize that this is temporary on earth, and creation groans under the burden of the curse."

LERT response underway

A few days after the flood, Julie Mann, district disaster response coordinator for the LCMS Iowa District West (IDW), along with the Rev. Michael Meyer, managing director of Congregations and Districts for the LCMS Office of National Mission, went to Hawarden and Spencer to do damage assessment and start planning response efforts.

This is the third major natural disaster that has hit the district in the past three months. Tornadoes struck Minden, Iowa, in April and Greenfield, Iowa, in May.

"A major difficulty with this disaster is that most homeowner and church insurance does not cover damage caused by floodwaters," said the Rev. Dr. Steve Turner, IDW president.

Manual labor, as well as contractors and technicians, are in high demand. Many families will have to wait months before their homes are back to normal and are facing high costs to replace major appliances like water heaters and HVAC systems.

Volunteers are still needed for LERT deployments, which began July 15. Volunteers will do some mucking and gutting of basements, power washing, sanitizing and drywall work. Meyer noted that “the response to this flood will be extensive; the opportunity for volunteers to come and help will be many. Together, we can help remind the members of these three churches and their communities that God has not forsaken them — by stepping into the mess and serving them with our time and talents.”

Camp Okoboji, a Lutheran summer camp near Spencer, will host one site for outside volunteers, providing meals, shower and laundry facilities, and cabins for sleeping. St. Paul’s Lutheran Church in Ireton, Iowa, will host another site, which will focus on helping congregation members in and around Hawarden.

“In times like this, we remember the rainbow and the promises of God’s divine protection,” said Turner. “But we have so much more than just a sign in the sky. The promise of the presence of Christ is found in the preaching of the Gospel and in His Sacraments. Rainbows come and are quickly gone, but the Word of the Lord endures forever.”

Volunteer to serve in Spencer on a Lutheran Early Response Team.

Volunteer to serve in Hawarden on a Lutheran Early Response Team.

Individuals, congregations and groups in the Iowa District West or Nebraska District who wish to donate to the IDW’s response are encouraged to contact their district office.

Those outside the district who wish to support the relief and recovery efforts through LCMS Disaster Response can:

Make checks payable to The Lutheran Church—Missouri Synod, noting “Disaster Relief” on the memo line. Mail to: The LCMS, P.O. Box 66861, St. Louis, MO 63166-6861.

Visit lcms.org/givenow/disaster, or text the keyword **LCMSDISASTERS** to the number 41-444 on their text-enabled phone or tablet.

The Lutheran Church—Missouri Synod LCMS Stewardship Ministry Newsletter Article – August 2024

Mercy and Grace Lead to Generosity

“Thanks be to God for His inexpressible gift” (2 Cor. 9:15)! This is St. Paul’s exclamation upon hearing the Corinthian church’s response to the preaching of the Gospel of Jesus Christ and his request for support for the church in Jerusalem. The Christians in Corinth heard and received God’s mercy in Christ, and they responded to St. Paul’s call to support Christians in Jerusalem with a collection. The Corinthians’ joy filled Jerusalem’s need.

This is the reality of stewardship. Because of God’s generosity in the giving of His Son to die on the cross for us, we are to be generous with all that we receive from Him. What do we receive? Everything. All that we are and all that we have is the Lord’s. He is the creator and the giver. We are His creatures and those who receive what He gives.

It sounds easy. And it is. But then again it isn’t. Stewardship is easy because it is God’s work. Through what God gives, we give to others. Through what God gives, we support the work of the church for the life of the world. He gives; we receive. And like our generous Father in Heaven, we, as His children, use what He gives to us to love and serve others.

But stewardship is also difficult. That is because it goes against our natural inclination to think that what I have is mine to do what I want with. This is our sinful nature. It is our selfishness and our greed. How can we who have been given everything — life, food, clothing, house, home, forgiveness, divine sonship, an eternal inheritance — be so stingy with what we give to the church, the place where we hear about and receive all that God gives us and does for us? We are all guilty of this kind of thinking. And the only godly response is to repent and trust in the Gospel.

For if God has given you His own Son, will He not give you all things? Yes. He will. This is His sure and certain promise. God provides for His

people. He provides everything we need for this body and life and for the life that is to come.

The church is a mercy place. It's a place where God's mercy in the death and resurrection of His Son, Jesus Christ, is given and received. For us who believe it means forgiveness, life and salvation in the face of sin, death and the power of the devil. Here in the church, we inhale God's mercy in Word and Sacrament, and exhale this same mercy in love and service to our neighbor. And that is an enduring, joyful thing to do. Our joy fills our neighbor's need because His joy filled ours (Heb. 12:2). Thanks be to God for His inexpressible gift!

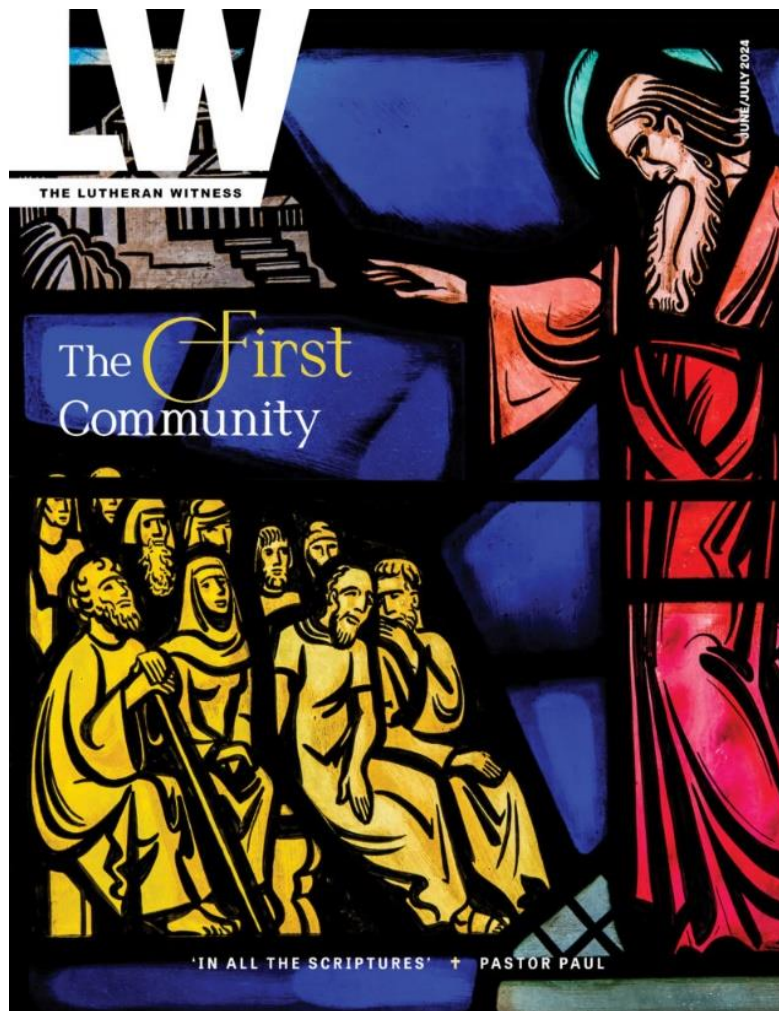
– LCMS Stewardship Ministry:
lcms.org/stewardship



HAPPY ANNIVERSARY

August

- 4th Nelson Jr. & Jessica Teinert
- 9th Ron Jr. & Lori Ott
- 21st Tom & Betty Ruppenthal
- 26th Gary & Sandra Mirsberger
- 30th Chad & Amber Roehrig



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August 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Altar Guild: Dean & Jan Bergelin				1	2 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	3
4 11th Sunday after Pentecost <i>Green</i> 8:30 Divine Service	5	6 7:00p Bible Study	7	8	9 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	10
11 12th Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC) Fellowship	12	13 1:00p W.I.M. Meeting & Bible Study 7:00p Bible Study	14	15 6:00p Elders Meeting 6:30p Council Meeting	16 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	17
18 13th Sunday after Pentecost <i>Green</i> 8:30 Divine Service	19 Newsletter Articles Due	20 7:00p Bible Study	21	22	23 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	24
25 14th Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC)	26	27 7:00p Bible Study	28	29	30 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	31

Divine Services marked (NC) will not have Holy Communion