

# LUTHERAN SENTINEL

A PUBLICATION OF THE EVANGELICAL LUTHERAN SYNOD

## *Incarnation Series*

pgs. 10-12



IT IS WRITTEN:

*"And the Word became Flesh."* (John 1:14)

# Skin-Enclosed Love

Dear Members and Friends of our ELS:

Need to know you are loved? How about having truly divine love with skin on it? *The Word became flesh and dwelt among us* (John 1:14).

Packed into that sentence is the greatest love the world has ever known or ever will know. The height of God's love for sinful mankind is found in the depths of the incarnation (taking on human flesh) of His beloved Son, our Savior. God could have abandoned us to the eternal destruction we sinners deserved. But in mercy, He promised and proclaimed his love for us. Then, at the appointed time, He even put skin—His own flesh and blood—into His insurpassable love! The Lord Jesus was conceived by the Holy Spirit and born of the Virgin Mary.

Think of what this skin-enclosed love means:

**Because of our Lord's incarnation**, we have a true substitute who saves sinners. Without God becoming man, we would be lost in our sins. Now, through faith in Him, we have solid hope!

**Because of our Lord's incarnation**, we have one who was tempted in all points as we are, but remained absolutely perfect. In word and action and every precise thought, the holy Jesus fulfilled what the Law demands of us.

**Because of our Lord's incarnation**, we have one who paid the full price that divine justice demanded of us sinners. The blood of Jesus, the God-Man, has with certainty atoned for our sins.

**Because of our Lord's incarnation**, we have the very One who sympathizes with our weaknesses. We can take our prayers to Him and be confident He understands us, hears us, and in mercy gives us His wise answers.

**Because of our Lord's incarnation**, we have a related miracle that sustains our faith—the giving of the Real Presence of his body and blood under the bread and wine in the Lord's Supper. This conveys to us personally the remission of sins.

**Because of our Lord's incarnation**, we have One who even now bears His love marks for us. Our risen and ascended Lord's nail piercings and spear mark forever will testify to the completed work of our salvation.

Finally, **because of the Savior assuming our own skin**, we are to know and believe beyond any doubt that God truly does love us and will grant to believers glorified flesh like that of our Savior's in the day of the great resurrection.

If we inquire about the personal cost to someone in connection with an earthly transaction, we may ask the question, "Does so-and-so have any skin in the game?" Our God put his skin not into a game, but into his love for our lives!

Have a truly blessed Incarnation Celebration!

REVEREND  
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# LUTHERAN SENTINEL

NOV-DEC 2016

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## Vicar-in-Mission

I was assigned as a Vicar-in-Mission to Redeeming Grace Lutheran Church, a congregation that can just barely consider itself a “mission congregation.” Having just passed its tenth year since formation, Redeeming Grace is beginning the transition off mission subsidy from the Synod—in a matter of a few years, it will no longer technically be a “mission congregation.”

At the same time, Redeeming Grace is a congregation that will never cease to be a mission. That was apparent from my first day on the scene. I hit the ground with my feet running; from day one, I was engaged with canvassing and preparations for our Summer Soccer and Karate Bible Camps. Throughout the year, the congregation was constantly involved in brainstorming creative ways to connect people with the Gospel: parades, Trunk-and-Treats, Jesus Cares Ministries, ice-fishing trips, family meals—the list could go on and on. It was a humbling privilege to serve a congregation with such a heart for missions.

But one aspect of evangelism that caught me by surprise was the amount of mission work done for the elderly. As any naïve vicar, I came to the congregation expecting that “mission congregation” meant reaching out primarily to younger families. Yet one of the greatest blessings of my

vicar year was seeing the Gospel powerfully at work among the elderly. Here was a group of people all too often overlooked by larger churches, people who desperately needed to meet their Savior through His Word.

One Wednesday morning, my first week on duty, I marched into a senior center specializing in memory care to conduct our bi-weekly chapel service. I was a minute or two late, so I politely turned off the Lawrence Welk Show and turned to face a crowd of about sixty people—almost three times our normal attendance! I will never forget the yearning look in their eyes as they were told about their Savior, assured their sins were forgiven, and promised eternal life in heaven. I will also never forget my feeling three weeks later when I found out that I had showed up at the wrong place that morning—interrupting their scheduled Lawrence Welk showing.

The Vicar in Mission program did two wonderful things for the sake of the Gospel. First, it allowed the vicar placement to be determined based on need rather than funding. Second, it put me in a place where I could grow and be enriched by a wonderful mentor and congregation that will never lose their “mission congregation” identity.

REVEREND  
**JOSH MAYER**  
REDEEMING GRACE LUTHERAN CHURCH  
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### A NOTE FROM THE ANNIVERSARY OFFERING COMMITTEE:

*Our home missions work is an integral part of our ELS. Be sure to support the Anniversary Offering by giving generously.*

*Visit [els.org/offering](http://els.org/offering) to learn more and support our students and missions online.*

SEND YOUR GIFT TO:  
**ELS Anniversary Offering**  
6 Browns Ct.  
Mankato, MN 56001

QUESTION:

Q

*I recently encountered someone who disapproved of the use of X-mas for Christmas. How should I respond to this?*

A

ANSWER: .....

The secular world is waging war against Christmas. The Christian majority in the United States seems to be shrinking. More people are not Christian. Christianity and things Christian irritate many of these people; our faith and its symbols irritate them.

Christmas has become the most prominent celebration of the faith. Because of traditions associated with the holiday, the secular world promotes Christmas. This column was written in September. Television commercials had already promoted Christmas sales. Retailers were preparing for Christmas sales. This Christian holiday is promoted for a great part of the year.

Every year, non-Christians make the news with their protests. This writer remembers when the Jewish mayor of the town in which he lived created a controversy by displaying a menorah with the nativity scene. So Jewish people need not feel left out, Hanukkah now is sometimes called the Jewish Christmas. Public school choirs replace Christmas carols with so-called holiday music. Lest they offend, many retailers instruct salespersons to greet customers with "Happy holidays" instead of "Merry Christmas." In the public forum, the Christmas tree is called the holiday tree.

Christians' reaction has Scripture and History in view. Christmas is a major festival in the church year. We celebrate the birth of God in human flesh, as St. Paul wrote: *But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.*

*And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"* (Galatians 4:4-6). Jesus was born to bring sinners God's good will. By His life, He provided the unholy with the righteousness by which we have the status of saints. By His death, He appeased God's anger at all sin. By His resurrection, God who became man earned for us the eternal verdict of "Not guilty" so that we are worthy to be God's children by faith.

All of history in the western world revolves around the birth of God in human flesh. What could be more important?

Those who disapprove of the use of X-mas may understand it as a further attack on the season. They may see it as being too commercial. To know how best to respond, we would need to know the cause of disapproval.

Christmas means Christ's mass (festival). Somewhere in most every Christian sanctuary, the symbol "X" is displayed, probably in the "Chi Rho." In the Greek language, the X represents the first letter in the title "Christ." "Christ" means Jesus is the One anointed to be our Savior. In His account of the Christmas story, St. Matthew wrote, And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ (1:16). St. Peter confessed the faith in Jesus, saying, "You are the Christ, the Son of the living God" (Matthew 16:16).

X-mas does not take Christ out of Christmas. Christians have used the abbreviation for centuries. It need not be considered commercial or insulting. It has a healthy history in the Church. Our own ELS Logo might be just the tool you need to express this to a friend or neighbor.



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the *Gospel* according to  
**ISAIAH**

**PART 6: ISAIAH SEES THE GLORY OF CHRIST'S CHURCH**

**W**e have seen how Isaiah shows us Christ and His gifts of forgiveness, life, and salvation that He earned for all people. This is the Gospel.

The Gospel is incomplete, however, if it does not include the gifts of Jesus being given. The Third Article of the Apostles' Creed, which is about the Holy Spirit and the Christian Church, also is the Gospel. This shows the salvation of souls: not being won by Christ (that is the Second Article), but actually being carried out in the Church.

Isaiah preaches this Gospel, too. He is allowed to see the glory of Christ's Church. This was a great comfort to Isaiah the preacher himself because he lived among people who were turning away from God and His Word; they would be led into captivity in Babylon within the next 100 years because of their refusal to heed the prophets God sent.

As he looked around him, Isaiah could not see the glory of Christ's Church – just as we cannot. The glory of the Church is always hidden, that God's Word prospers when it goes forth. The devil knows this. He sees what is hidden and keeps the glory of the Church hidden. But the failings of the Church, the problems and difficulties, are evident. You see the sins. You see disappointing results. You see human weakness. You see conflict. The devil works so you see and dwell on nothing but that. He tries to discourage us with that.

Isaiah, the preacher of comfort, is shown the glory of Christ's Church so that as we are tempted to despair about the Church, we can hear these promises and believe.

**We conclude this series by hearing Isaiah's Gospel concerning the Church, organized under three main points:**



### 1. Christ's kingdom, His Church, is glorious!

It is a kingdom of perfect peace, realized here only by faith, but seen in heaven. The Church's children are many – a multitude no one can count – and come from afar. When you are tempted to despair about the church, these promises of what the Church actually is are for you. "I believe in the holy Christian Church..." We cannot judge by outward results and what we see.

*"The wolf also shall dwell with the lamb... The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord..."* (Isaiah 11:6-9, New King James Version)

*Arise, shine! For Your [the Church's] light has come! And the glory of the Lord is risen upon you. ... His glory will be seen upon you. Lift up your eyes all around, and see: They all gather together, they come to you; your sons shall come from afar, and your daughters shall be nursed at your side."* (Isaiah 60:1-4)

### 2. The Church is the Bride of Christ, sorrowful as the "Daughter of Zion" in the world, but eternally joyful and made glorious by Him as multitudes are brought in by His grace.

When His Church is sorrowful, sad, persecuted, and troubled by its (mis)fortunes in the world, the Lord comforts His Bride with His enduring love. We would be surprised if we knew all who hold onto faith in Christ. This is the work of the Holy Spirit through His Word and Sacraments.

*"Sing, O heavens! Be joyful, O earth! And break out in singing O mountains! For the Lord has comforted His people, and will have mercy on His afflicted. But Zion said, 'The Lord has forsaken me, and my Lord has forgotten me.' – '...I will not forget you. See, I have inscribed you on the palms of My hands; your walls are continually before Me. Lift up your eyes, look*

*around and see, all these gather together and come to you. The children you will have, after you have lost the others, will say again in your ears, 'The place is too small for me; give me a place where I may dwell.' Then you will say in your heart, 'Who has begotten these for me...? There I was, left alone; but these, where were they?'"* (Isaiah 49:13-21).

### 3. He shall come again with glory, and His Church Triumphant will be seen by all! There will be no sin or sorrow, but only joy and praise there.

Let these promises of eternal life bring comfort to you – and the sure hope of everlasting life!

(There is only room here for a few words; if you like, read **Isaiah 2:1-4; 25:6-9; 35:1-10; 65:17-25; and 66:22-24.**)

*He will swallow up death forever, and the Lord God will wipe away tears from all faces* (Isaiah 25:8).

*The ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away* (Isaiah 35:10).

*"For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind. But be glad and rejoice forever in what I create; for behold, I create Jerusalem as a rejoicing, and her people a joy. I will rejoice in Jerusalem, and joy in My people; the voice of weeping shall no longer be heard in her, nor the voice of crying"* (Isaiah 65:17-19).

*"For as the new heavens and the new earth which I shall make shall remain before Me," says the Lord, "so shall your descendants and your name remain"* (Isaiah 66:22).

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# Accidentally LUTHERAN LYRICS

WHEN A POPULAR ARTIST OR SONGWRITER, PROBABLY BY PURE ACCIDENT, GIVES EXPRESSION TO THE CHRISTIAN FAITH IN KEEPING WITH LUTHERAN CONFESSION.

*Oh you're so condescending, Your gall is never ending  
We don't want nothin', not a thing from you.  
Your life is trite and jaded, Boring and confiscated  
If that's your best, your best won't do.*

**SONG:** WE'RE NOT GONNA TAKE IT  
**ARTIST:** TWISTED SISTER - STAY HUNGRY  
**YEAR:** 1984

This mid-80s ballad has proven a timeless one in the rock-n-roll world. It draws on that familiar "stick-it-to-the-man" streak that has bridged countless generations, even centuries! From Robin Hood and his upstart peasants and the revolutionaries in Les Miserables to the Boston Tea Party or even some of the calls here in Texas for secession from the United States, this anthem manages to strike a human chord:

*Oh you're so condescending  
Your gall is never ending  
We don't want nothin', not a thing from you!*

And that chord reverberates in our native (old Adam) religion, too. When our revolution-rich eyes are confronted with God visiting humanity in the helpless flesh of a baby, when our upstart ears hear of our Promised Savior idly enduring the affliction of the powers that be, our senses are thoroughly unimpressed (see Isaiah 53:3-4). It's as if we join with Twisted Sister, with the sign-demanding Jews and the wisdom-clamoring Greeks (1 Corinthians 1:22) and say to God's humble, afflicted, suffering Christ:

*Your life is trite and jaded  
Boring and confiscated  
If that's your best, your best won't do.*

The Devil and the world enlist our flesh to respond in revolt to God: "You're so condescending!" And in His Incarnate Son, God-made-flesh, God the Father agrees. Yes, says the Father in Jesus His Son, I am stooping down to you. I am lowering myself to you – treating you as hopeless and helpless... because you are! Because nothing less will save you.

When the time was prime, God condescended to us – born of woman, born underneath His own Law, to redeem the helpless and hopeless – you and me. He absorbed the Law's accusations for you. He suffered its righteous punishment – death – for me (Galatians 4:4-5). In fact, God is so condescending that He's still doing it this very day – stooping Himself down to us in the generous waters of Baptism, in the liberating words of absolution, in the life-giving nourishment of His Son's body and blood under bread and wine. To our proud, upstart flesh, God as condescending is an accusation. But to Gospel-born faith, this condescending God is not an offense, but our bold confession. Luther invites the Christian to rejoice in this truth in the explanatory words to the 3rd Article of the Apostle's Creed:

*I cannot by my own reason or strength  
believe in the Lord Jesus Christ or come to Him  
But God condescends in the Good News that is  
Jesus, His Son.*

But the Holy Spirit calls me by the Gospel, enlightens me with His gifts, sanctifies and keeps me in the true faith.

God IS condescending. His conception and lowly birth, His life in human flesh under His own Law, His suffering, His public humiliation, His dying: it's all so very condescending of God... graciously so! It is the condescension of our salvation. The glory belongs to God and the comfort to you!

REVEREND  
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# *in·car·na·tion*

inkär'naSH(ə)n

**A**t first glance the word may conjure thoughts of instant breakfast or perhaps the corsage pinned on us for prom. But the Christian vocab word, in·car·na·tion, is a Latin by-product of the simple phrase from John 1:14 - “The Word **became flesh.**” The eternal Son of God became flesh.

*What does this mean?*

*What did God accomplish in this?*

*What does it mean for the Son of God now?*

*What does it mean for us who know flesh-and- blood life very well?*

Read on for a brief tour of the truth, comfort, and salvation that is

***The Incarnation.***



# Your Sympathetic Brother

*For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.*

(Hebrews 4:15)

**S**uperman would make a terrible husband. According to the comic books, he is married to Lois Lane, but this is a mistake—both on her part and on the part of the writers. Superman is simply too perfect. From never wrestling a ladder in order to clean the gutters (he can fly) to never suffering through a cold cup of coffee (he can heat it up with his eyes), Superman is unrelatable. As a husband, it would be nearly impossible for him to understand the mundane difficulties of Lois' everyday life.

This is a problem because we need people in our lives who can commiserate with us in our struggles. We are far more comforted by those who have experienced our same trials, sorrows, or grief. It is so valuable to us in our sufferings when someone does not merely pity us, but can sympathize and even empathize with us.

This is why our God's incarnation is such a cause for celebration and awe. He did not remain a lofty, unseen, uncaring deity who glares at us disapprovingly from His celestial throne. Through the incarnation, our God took on human flesh. He set aside the full use of that all-encompassing divine power and glory and was willingly subjected to things like common colds and stubbed toes.

God became our brother. And what makes this fact all the more wondrous is that He did this with the intent to suffer. He woke up every day and faced the relentless assaults of Satan and our sinful world. He was subjected to the devil's most treacherous scheming, his most ferocious attacks.

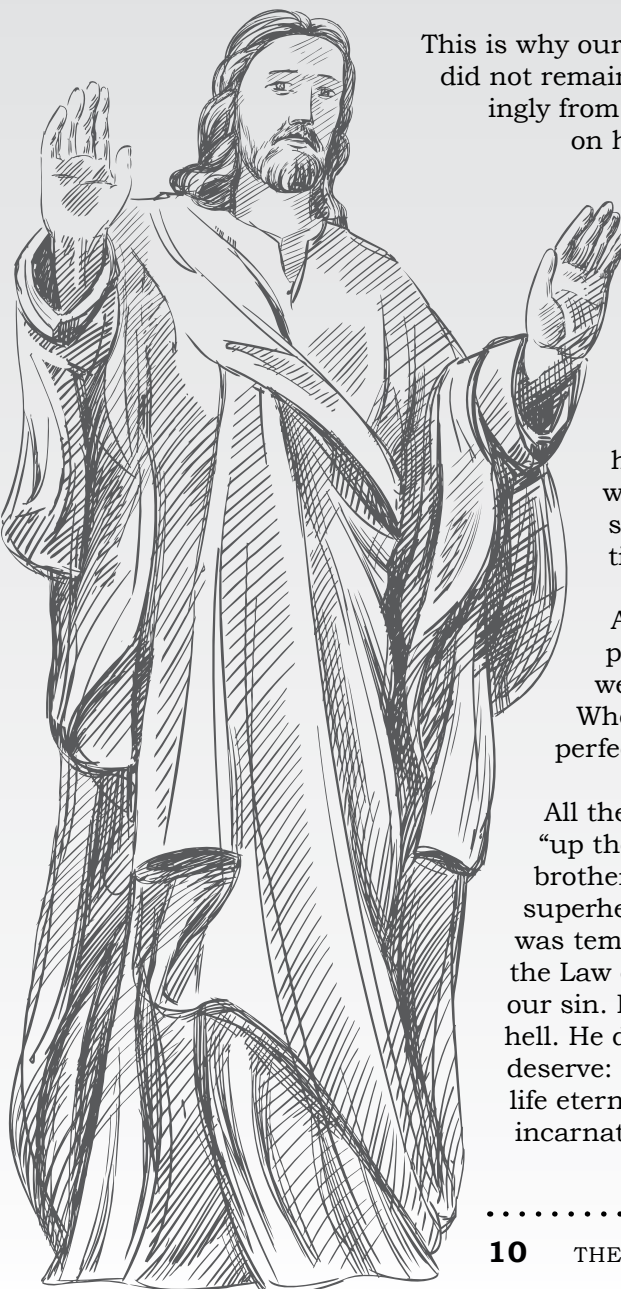
As our brother, Jesus understands our weaknesses. He knows how quickly temptation can pop up before us; He can sympathize with how easy it is to fall in line with the unbelieving world that surrounds us. As our brother, Jesus faced all these same temptations in their fullness.

And yet. What a blessing that word is to us—yet. Although in all points He was tempted as we are, yet He was without sin. Where we have given in, He stood firm. Where we failed, He succeeded.

Where we sinned, in Him is found only righteousness, holiness, and perfect obedience.

All the goodness of God would mean nothing to us if He were merely "up there" while we are "down here." Without our God becoming our brother, we would still be in our sin. But our God is not an unrelatable superhero who cannot understand our struggles. He is our brother who was tempted in all points as we are, yet remained righteous. He fulfilled the Law of His Father and on the cross exchanged His righteousness for our sin. He felt its weight upon His shoulders, suffered our death and hell. He did everything that we cannot do to give us what we could never deserve: the forgiveness of our sins and life eternal. Praise God for His incarnation!

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# Flesh Forever

Crown Him the Lord of Love. Behold His hands and side,  
 Rich wound, yet visible above, In beauty glorified.  
 No angel in the sky Can fully bear that sight,  
 But downward bends his wond'ring eye At mysteries so bright.  
 (ELH 55, v. 3)

On Easter Sunday, our victorious Savior rose bodily from the dead just as He will raise up our bodies on the Last Great Day. For forty days, He appeared to His disciples. The first time He came to them in the upper room, He ate fish in their presence after telling them, *“See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have”* (Luke 24:39 ESV). A week later, He called Thomas’ doubtful bluff, ordering him to walk over to Him and put his fingers into the nail holes in His hands and to put his hand into His side.

After the forty days of appearances, Jesus physically ascended into heaven right before the eyes of a multitude of disciples. Finally, a cloud hid Him from their sight.

Years later, the Apostle John was transported “in the spirit” into heaven, where he describes the vision he saw: *“Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders.... And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation”* (Revelation 5:6a, 9 NIV84).

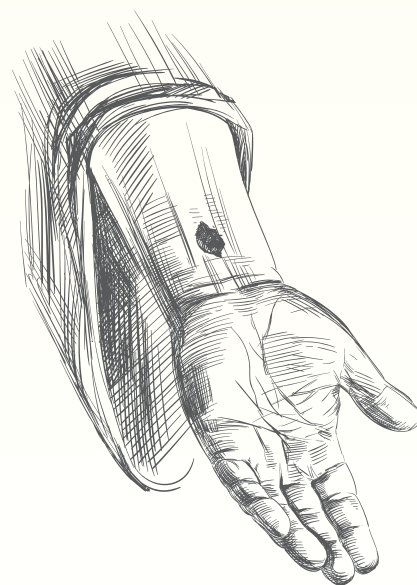
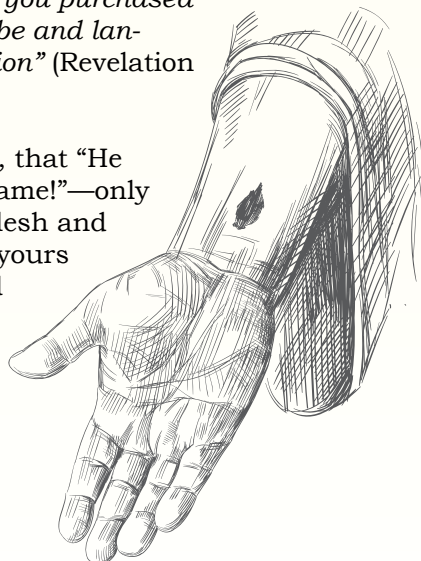
What a glorious truth it is, that “He lives, my Jesus, still the same!”—only glorified and exalted. My flesh and blood Divine Brother and yours is seated at the right hand of the Father and is also interceding for us (Romans 8:34). When you pray in Jesus’ name, you are talking to your brother. He wept. He

grew weary. He was hungry. He was tempted intensely in the wilderness for forty days. That is the One now seated on the throne! As True God, He hears every word when you cry out to Him. And as true man still to this day, He “knows where you’re coming from.”

Furthermore, He has blazed the path that we will follow! *“But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ”* (1 Corinthians 15:20–23 ESV).

What a glorious and comforting truth that Jesus is “Flesh Forever!”

REVEREND  
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# The Place to Suffer

Come to Me, all you who labor and are heavy laden,  
and I will give you rest. (Matt. 11:28)

**M**erry Christmas! Our Savior was born. God the Son took on our flesh so that you would have a place to rest: in His wounds.

When we think about Jesus' suffering, we often think about His passion and death. But this was not the full extent of His suffering. Jesus suffered throughout His earthly life just like you do. In fact, when He was only eight days old, He suffered the pain of a knife as He spilled the first drops of His divine blood in the Old Testament Sacrament of Circumcision. He fell and scraped His knees. He stepped on thorns or got scraped by thistles. He got bullied and teased. He suffered hunger, thirst, and sleep deprivation. He suffered socially as people mocked Him, taunted and tested Him, and threatened to excommunicate those who followed Him. He suffered the temptations of the Devil, which we should never discount, saying that since He is God, the temptations were not difficult for Him to conquer. He was still 100% man with the frailty and weakness of human nature.

Jesus Himself was a sufferer. Suffering - this is precisely what He came to endure for you and to finally free you of. He knows the heartache of a loved one lost; the weariness of concern for a wayward relative, friend, community, and country; the stress of sleepless nights over family conflicts; the fears of job loss; the loneliness of single life, an unloving marriage, divorce, and widowhood; the affliction of betrayal and denial; the helplessness in the face of addiction (whether yours or someone else's), mental illness, depression, and abuse of any nature; the torture of a lost reputation (whether justly or not). He willingly yoked Himself to all of this suffering by taking on our flesh and blood.

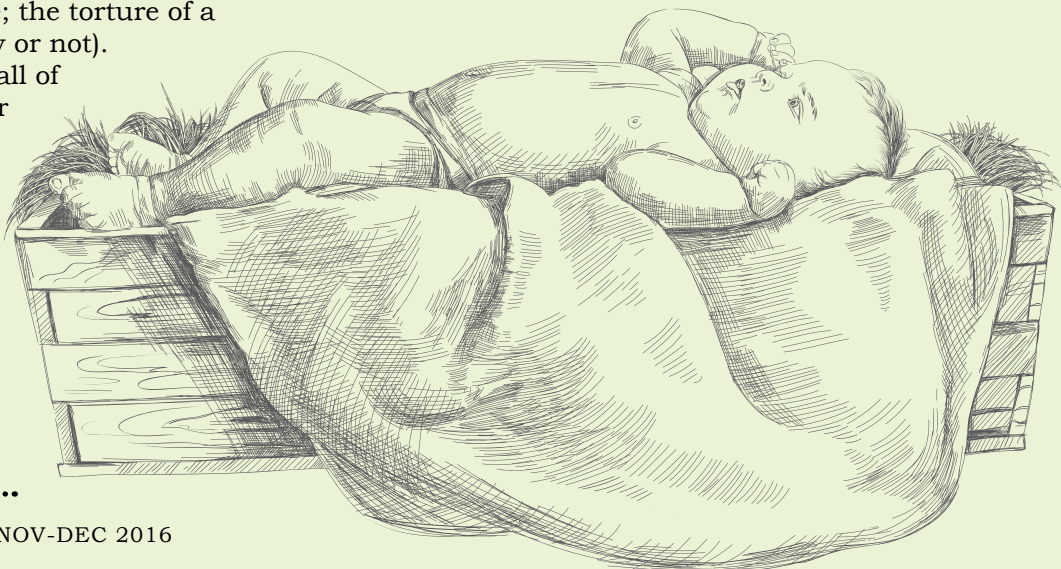
Jesus was fully human and in His humanity He suffered. In doing so, He suffered for all sin: sin inflicted upon you as well as the sin you have inflicted on others. But He knows even more because He also knows the

pain that you by God's grace will never know or feel, the pain of being forsaken by God. Jesus sacrificed His sinless divine and human life for you. And after His death, Jesus' body rested in the tomb and His soul rested in paradise from all the work of redemption which He had done.

He invites you now to rest with and in Him. The yoke of perfection still looms over you while you are in this sinful flesh, but Jesus invites you to take on His yoke, which is easy and light... for you, since He has already borne the full burden for you. He has yoked you to Himself already in Baptism and continually draws you closer as He gives you His crucified and risen flesh and blood, which bore your suffering and condemnation already. This is how you find rest from your suffering and sorrows in Jesus' wounds. Not that they take away the suffering, but that you receive God's full and free forgiveness and know that this present world with all its troubles will not follow you into eternity.

*In Jesus I find rest and peace--  
The world is full of sorrow;  
His wounds are my abiding-place;  
Let the unknown tomorrow  
Bring what it may,  
There I can stay,  
My faith finds all I need today,  
I will not trouble borrow. (ELH #437:1)*

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SAVED



WATER

1 PETER 3:20

#LYA17

CINCINNATI, OH  
JULY 27TH-30TH

REGISTRATION DETAILS COMING SOON



# SYNODSYNOPSIS

## BETHANY SEMINARY BEGINS A NEW SCHOOL YEAR 2016-2017



Bethany Lutheran Theological Seminary began its new school year with an opening service on August 22, 2016, in the Good Shepherd Chapel. The Rev. John Moldstad, president of the Evangelical Lutheran Synod, delivered the devotional message for the occasion, centering his remarks on Matthew 20:20–28. In his message, he urged all to assess our motives for service to the Lord, whether in the classroom as ones privileged to study for the ministry, as professors and administrators, or as dedicated Christians in our various vocations of life. In the text cited, Jesus speaks a strong message on how greatness in his kingdom does not come by way of the world’s standards in judging merit. It comes only through faithful service to other fellow sinners, done fully out of love and thanks to the Savior without any thought of reward. While we sinners fail in upholding this pure motive, we are spurred on to greater commitment to help others—which the ministry is all about—through the Savior himself, who “came not to be served, but to serve and give his life as a ransom for many.” In conclusion, reference was made to the familiar citation from Dr. Luther in his 1 Peter commentary: “God could easily take away

our breath and have us die as soon as we are baptized and have begun to believe, but he leaves us here so that we may do for others what he has done for us.” We pray that God fills our seminarians, our professors, and our administrators—all of us—with the attitude of gratitude as we are moved with humility in all of our activity.

The teaching staff for the seminary this semester is as follows: Adolph Harstad, Thomas Kuster, Allen Quist, Michael Smith, and Gaylin Schmeling. Professor Harstad is teaching in the areas of Old Testament and homiletics; Professor Kuster is teaching communication; Professor Quist is teaching apologetics; Professor Smith is teaching in the areas of New Testament, hermeneutics, and homiletics; and Professor Schmeling is teaching courses in church history and homiletics.

The seminary enrollment this year numbers nine. There are two vicars, two seniors, one middler, and four juniors. The vicars are Aaron Ferkenstad at St. John’s Lutheran Church (Frankenmuth, Michigan) and Kurtis Freimuth at Grace Lutheran Church (Vero Beach, Florida).





These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary.

*theme:*  
The Cost of Confessing:  
Luther and the Three Princes

LECTURE 1 *Luther and Frederick the Wise*  
by **DR. ROLAND ZIEGLER**

LECTURE 2 *Luther and John the Constant*  
by **DR. CHARLES CORTRIGHT**

LECTURE 3 *Luther and John Frederick*  
by **DR. DAVID LUMPP**

The Reformation Lectures presented the life and work of the three princes who ruled during Luther's lifetime. God, through these men, provided the environment and political situation which made the restoration of the Gospel possible. They defended and protected the Reformation movement in its infancy. Great Lutheran confessors they were to a man.

The complete lectures will be published in the March issue of the Lutheran Synod Quarterly.

# LUTHERAN SENTINEL

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## JESUS CARES MINISTRY

*“The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me’” (Matthew 25:40).*

A man comes to church firmly clutching his Bible. Throughout the service, he pages here and there. A young woman sits and constantly stares at any new sound that is heard in the sanctuary. The woman behind you sings the parts of the liturgy that she knows off key. The creed, confession, and prayers are said faster than another can keep up with.

These short descriptions refer to a group of people who live in our towns and cities. They usually are taken care of in group homes or by their parents. They are referred to as developmentally delayed. They belong to the vulnerable part of our society.

But in seeing the joy when a hymn sung in church is known, the angelic smile that a young man returns when you smile right at him, the enthusiasm displayed by the small movement that is all the person is able to do, you see the love that they have for their Savior. How can their needs be met by any congregation?

The Lutheran Home Association of Belle Plaine, Minnesota, started the Jesus Cares Ministries program in 1998. Jesus Cares Ministries (JCM) assists congregations in reaching out to people with intellectual and developmental disabilities, their families, and communities. Nationwide, JCM programs encourage Bible studies, worship, and fellowship opportunities. JCM staff members:

- Offer step-by-step encouragement
- Help develop publicity materials
- Assist in researching the community to find people who can be served
- Train volunteers to help them better reach people with developmental disabilities

Why should a congregation consider beginning a ministry for the developmentally disabled? Christ died for all and commissioned the church to share the good news with all. These people and their caregivers have spiritual needs that a Jesus Cares program can meet. Congregational members themselves will grow in Christian love by their interaction with these brothers and sisters of Christ.

*“Jesus cares and loves me too!  
Jesus cares for me and you.  
God’s own Book tells me it’s true.  
Jesus cares and loves me too!”*

DIRECTOR  
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