



LUTHERAN SENTINEL

A PUBLICATION OF THE EVANGELICAL LUTHERAN SYNOD

Help Support the ELS Military Monument

pg. 10

Growing Day by Day at Church, School, and Home

pg. 14

God is Still Speaking

pg. 19



Our Holy Substitute

As we approach the holy season of our Lord's nativity, we likely will join in asking the question: "Why lies He in such mean estate | Where ox and ass are feeding?" My fellow sinners, we all know the answer quite well. As shameful as it is, we know our Lord Jesus even as a baby was our holy Substitute. Since He came to take our place, He descended to our deep and dark level from His eternal throne on high. But being placed in a manger would not be the lowest depths of His substitutionary work for us. The depth would eventually be reached when He was nailed upon the cross for our sins.

At least in the manger, His shame was wrapped in swaddling clothes and His mother was there, able to tend to His every need. But not so on the cross. There He was fully exposed in our naked shamefulness, His loving mother looking on with tears, unable to make her Son comfortable. And worse yet, Jesus would be abandoned and forsaken by His heavenly Father as He turned away from the One who was made to be sin for us all. Then the question could be asked: "Why hangs He in such mean estate Where criminals go to die?" From infancy to full maturity, our Holy Substitute entered upon our mean estate to set us free from it forever and win for us an eternal home in the eternal lap of luxury. From womb to tomb, our dear Jesus experienced our mean estate out of love for us and to save us.

Things have changed in our culture now that Christmas shopping to a large extent happens online. However, in department stores throughout the last two months of the year, you can usually still hear Christmas songs and carols, secular and sacred. Shoppers will find themselves humming along, if not even quietly singing, to some classic words describing what God has done for our human race by sending His Son. For example, in addition to ELH #145 "What Child Is This?" v. 2 quoted above:

*How silently, how silently
The wondrous gift is giv'n!
So God imparts to human hearts
The blessings of His heav'n.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.*

ELH 137 "O Little Town of Bethlehem" v. 3

*No more let sins and sorrows grow
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found ...*

ELH 138 "Joy to the World" v. 3

*Hark! The herald angels sing,
"Glory to the new-born King!
Peace on earth, and mercy mild,
God and sinners reconciled!"*

ELH 125 "Hark! The Herald Angels Sing" v. 1

*God rest you merry, gentlemen,
Let nothing you dismay,
For Jesus Christ, our Savior,
Was born on Christmas Day
To save us all from Satan's pow'r
When we were gone astray
O tidings of comfort and joy ...*

ELH 126 "God Rest You Merry Gentlemen" v. 1

It is my prayer for you that your observance of our Lord's nativity this year will once again be enriched through the singing of these deeply rich Gospel-filled songs. And that it happens well beyond your Christmas shopping, but in gathering together with your brothers and sisters in Christ in your houses of worship. There, like the shepherds of old, you will be glorifying and praising God for all you have heard and seen, as it has been told to you. Gloria in excelsis Deo!

- THE 1521 SERIES
- 4 At the Wartburg, Part II**
PROF. EMERITUS, ERLING T. TEIGEN
- THE BIBLE'S PRAYER BOOK: PART VI
- 6 A Walk Through the Psalms**
REV. TONY PITTENGER
- 2021 APOLOGETICS SERIES: 4
- 8 Engaging Unbelievers in Conversation
Leading Toward the Gospel Proclamation
of Forgiveness in Christ**
REV. TIMOTHY HARTWIG
- MILITARY MONUMENT
- 10 Help Support the ELS Military Monument**
REV. LARRY WENTZLAFF
- EDITORS DEVOTIONAL SERIES: WHAT DID I JUST SAY?
- 12 Away from the Tempter
& Toward Deliverance**
REV. KYLE MADSON
- ELH 25TH ANNIVERSARY
- 14 Growing Day by Day, at Church,
School, and Home**
PROF. MARK DEGARMEAUX
- CROSS FOCUS
- 19 God is Still Speaking**
REV. PAUL FRIES
- MEETING MY BROTHERS & SISTERS
- 20 First Trinity Lutheran Church,
Marinette, Wisconsin**
REV. CHRISTIAN EISENBEIS

DEPARTMENTS:

- 2** From the President
- 13** Pastor, I Have a Question
- 16** Synod News: Nominations for Seminary President
- 18** Synod News: 2021 Reformation Lectures Recap



PUBLISHED BY:
The Evangelical Lutheran Synod
6 Browns Court
Mankato, MN 56001

ADDRESS EDITORIAL CORRESPONDENCE TO:
Rev. Paul Fries
6 Browns Court
Mankato, MN 56001

**ADDRESS CIRCULATION CORRESPONDENCE
and ADDRESS CORRECTIONS TO:**
Lutheran Sentinel
6 Browns Court
Mankato, MN 56001

**PERIODICAL POSTPAID AT MANKATO, MN 56001
and ADDITIONAL OFFICES, POSTMASTER:**
Send changes (Form 3579) to
Lutheran Sentinel
6 Browns Court
Mankato, MN 56001

THE LUTHERAN SENTINEL / NOVEMBER–DECEMBER 2021 / VOLUME 104 / NUMBER 6 / ISSN 0024-7510

The *Lutheran Sentinel* is the official publication of the **Evangelical Lutheran Synod** and is published six times per year. The subscription price is \$12.00 per year with reduced rates available for blanket subscriptions at \$10.00 through a member congregation.

STAFF:

Rev. Kyle Madson *Editor*
Rev. Paul Fries *ELS Communication Director*
Rev. Piet Van Kampen *Contributing Editor*
Denise Luehmann *Subscription Manager*
Jessie Fries *Proofreader*
Ryan Madson *Layout & Design*



Dr. Martin Luther in

1521

At the Wartburg, Part II: The Secret Visit to Wittenberg

by **REV. ERLING TEIGEN**, Professor Emeritus
BETHANY LUTHERAN COLLEGE, Contributing Writer

Luther's Bible translation is considered one of his most important contributions not only to the Lutheran Reformation, but to language, literature, and culture. The translation was begun at the Wartburg after Christmas in 1521, and the first draft was completed in an astonishing eleven weeks. Back in Wittenberg in March, Luther had the help of Melanchthon and others to edit the translation, which was printed in September 1522. The Old Testament was translated with the help of other Wittenberg faculty and was published with the New Testament in 1534.

The Secret Trip

While a German Bible translation had been on his mind for some time, he didn't make a firm commitment to it until December 1521. It is likely that what he learned on his trip to Wittenberg propelled him toward undertaking a translation of the Bible.

Why the trip to Wittenberg? Having lived through 2021, we can readily empathize with Luther, who just had to get out of his isolation. Despite the view from the castle and the charming company of the birds, he needed to see his friends and get recharged. There was still a price on Luther's head, so travel would be risky. But Luther was Luther—with-

out informing Elector Frederick and his officials, he decided on his own to take what would be a risky 125-mile trip. Leaving the Wartburg on December 2, Luther traveled on horseback, disguised as Junker Jörg (Knight George). He arrived in Wittenberg on December 4 and was back at the Wartburg by December 12. To avoid being recognized, Luther stayed at the home of Nikolaus Amsdorf, where he met with Melanchthon and with a few other close associates.

The Wittenberg Troubles

Among the reformers, the leaders in Luther's absence were Melanchthon and the older fellow professor Andreas Karlstadt. Luther had confidence in Melanchthon, Nikolaus Amsdorf, Georg Spalatin, and Justus Jonas. From the reports from Wittenberg Luther had received, in general it appeared that the Reformation of the church in Saxony was progressing under the leadership of Luther's university colleagues. However, there were some problems: for one thing, Karlstadt was making changes too quickly without preparing the people for it; it also appeared that there was some unrest generally in Wittenberg. Schwiebert comments that Karlstadt "was not a very profound theologian nor too well balanced as an individual" (524).

The problem of monastic vows and the mass, including the administration of the Lord's Supper, were the issues generating heat in Wittenberg. Karlstadt issued an opinion that the monastic vows were now null and void, so priests and nuns could marry. Luther did not jump quickly into such decisions. He had to be convinced from Scripture; examine the implications for various doctrines as well as matters of adiaphora; and be satisfied that accepting a new practice or rejecting an old one would not lead people to sin. Luther also sought consensus from his coworkers in the reforms he wanted to institute.

In the months following Luther's excommunication, a Lutheran Church in Saxony did not suddenly spring up. Even if those who accepted Luther's "new theology" were derisively being called "Lutheran," as declared in the excommunication, there was no new denomination; neither did Luther suddenly overnight reject the traditions and practices of the Roman church in which he had been ordained. As he would make abundantly clear, one did not reject a biblical interpretation or tradition simply because it was held by the church of Rome. The only judge was Scripture itself. Luther had high regard for the traditions which supported the gospel and promoted true faith and confession, and reform could not be instantaneous.

On the matter of the Mass, Luther had rejected the "sacrifice of the mass," which embedded the words of institution in a prayer that turned the Sacrament of the Altar into a re-enactment of Christ's sacrifice on the cross and turned the mass into a good work. No longer would the private mass, the sacrament with only a priest present and no people, take place. Other corrections, such as the communicants receiving both body and blood, would come as the people were ready. Patient teaching was necessary so that consciences would not be bound.

The day before Luther arrived, some townspeople and students entered St. Mary's, the city church, and assaulted the priests. Further disturbance arose when Karlstadt later administered the sacrament in street clothing, inviting communicants to come to the altar and take bread and wine for themselves. Karlstadt now went his own way and rejected much of Luther's teaching, including the real presence of Christ in the sacrament of the altar.

Some who found their way into Wittenberg from elsewhere also believed that all vestiges of the Roman Catholic Church—statues, altar paintings, and other art and worship forms—had to be destroyed. Representatives from other movements, including a radical priest from Zwickau named Thomas Münzer, tried to exert an influence—Luther called

them Schwaermerei ("a buzzing swarm," enthusiasts, or fanatics). Anabaptists (rebaptizers) also entered the fray.

When Luther returned to the Wartburg, he sent a manuscript to Wittenberg to be published as a pamphlet *A Sincere Admonition to All Christians to Guard against Insurrection and Rebellion*. In this pamphlet, Luther showed why insurrection and rioting were wrong. Instead of flying into rages, rabble-rousing, and physically abusing all opponents, Luther counseled patience and urged the people to speak and live the gospel. Many of those they were opposing had not yet heard the gospel: "These you should not bully or beat up but instruct in a kindly and gentle manner." Finally he appealed to them, "God grant us all that we may practice what we preach" (LW 45,72,74).

In the conflict with the radical reformation movements Luther met in 1521 and following years, Luther formulated another principle: "In the first place I hear and see that such rebaptism is undertaken by some in order to spite the pope and to be free of any taint of the AntichristWe on our part confess that there is much that is Christian and good under the papacy;...— the true, holy Scriptures, true baptism, the true sacrament of the altar [etc]" (LW 40, 231 f.). It simply would not do to reject teachings, traditions, or practices simply because they existed in the Roman church. God's Word alone determines what is right and true. Luther put that into practice when in 1523 and 1526, he published two orders for mass or the divine service (Gottesdienst), which retained the outward forms of the Roman liturgy purged of all sacrificial and works-righteous elements; those orders are still followed in our orders of worship, including some of the language.

The principle that Luther enunciated after the experience of the radicals in Wittenberg was the same that he spoke at Worms:

Unless I can be instructed and convinced with evidence from the Holy Scriptures...[M]y conscience is captive to the Word of God....I cannot and will not recant, (Kittelson, 161).

Note:

In addition to sources used in previous articles in this series, Martin Brecht, Ernst Schwiebert, Heiko Oberman, and Scott Hendrix, James M Kittelson's *Luther the Reformer* has been consulted and Luther's Works (LW), Vol. 40, 231 f. "*Rebaptism*" and Vol. 45 "*A Sincere Admonition...*".

The Bible's 'Prayer Book'

Praying the Psalms

Psalm 25 (NKJV)

A Psalm of David. To You, O Lord, I lift up my soul. O my God, I trust in You; Let me not be ashamed; Let not my enemies triumph over me. Indeed, let no one who waits on You be ashamed; Let those be ashamed who deal treacherously without cause. Show me Your ways, O Lord; Teach me Your paths. Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day. Remember, O Lord, Your tender mercies and Your loving kindnesses, For they are from of old. Do not remember the sins of my youth, nor my transgressions; According to Your mercy remember me, For Your goodness' sake, O Lord. Good and upright is the Lord; Therefore He teaches sinners in the way. The humble He guides in justice, And the humble He teaches His way. All the paths of the Lord are mercy and truth, To such as keep His covenant and His testimonies. For Your name's sake, O Lord,

Pardon my iniquity, for it is great. Who is the man that fears the Lord? Him shall He teach in the way He chooses. He himself shall dwell in prosperity, And his descendants shall inherit the earth. The secret of the Lord is with those who fear Him, And He will show them His covenant. My eyes are ever toward the Lord, For He shall pluck my feet out of the net. Turn Yourself to me, and have mercy on me, For I am desolate and afflicted. The troubles of my heart have enlarged; Bring me out of my distresses! Look on my affliction and my pain, And forgive all my sins. Consider my enemies, for they are many; And they hate me with cruel hatred. Keep my soul, and deliver me; Let me not be ashamed, for I put my trust in You. Let integrity and uprightness preserve me, For I wait for You. Redeem Israel, O God, Out of all their troubles!

This last psalm in our year-long series is also the first. It is the last psalm we'll consider for now, but in the Church's worship services, it is the first.

Psalm 25 is the appointed psalm for the First Sunday of Advent. And as the first psalm traditionally heard as a new Church year begins, let's ascribe it to Adam.

Adam's psalm.

Adam, who had everything given to him as a gift: life, health, fellowship with God. An eternally bright future lay ahead of him: children and descendants, the satisfaction of work, the love of a spouse. No virus threatened to disrupt his plans, no terrorists were planning his death from distant shores, no wildfires, earthquakes, hurricanes, tornados, or snowstorms.

Eternally bright.

But then it all lay in tatters and ruins. Could his wife trust him any longer? Soon thorns and thistles would be sprouting in his once fertile fields even as disease and weakness took hold of his body. Soon enough, brother would turn murderously on brother and one day, nation would rise up against nation.

All this wreckage lay at Adam's feet. It could all be traced to him.

Think of when you have been in Adam's shoes, or at least when you have cowered behind his fig leaf, wishing your own efforts and innovations could cover your shame or sorrow.

Thinking of the times you have been like Adam, read again the words of **Psalm 25**.

Our enemy, the Old Evil Foe, deals treacherously with us. We pray God to show us His ways and teach us His paths.

We pray Him to forget and to remember. Forget. Don't remember. Don't dwell on my sin or think about me in that way. Instead, remember Your tender mercy, Your lovingkindness, Your goodness.

"For Your name's sake, O Lord, pardon my iniquity for it is great" (Psalm 25:11).

Picture this: The sun is setting on what has been a very long day. Adam looks longingly back at Eden.

Now and then, he can even see a flash of light from the cherubim who guards the way back.

They no longer live there in naked innocence. Imperfect and unholy, now the lives and skins of innocent creatures have been sacrificed to replace their fig leaves. The first sacrifice foreshadowing something far into the future.

Adam's sin and shame might have been too much, overwhelming, if not for something God had said earlier that day...

Earlier, in response to what they had done, God spoke of a Savior, born from a woman like Eve, and where Adam had failed to stomp that threat out of existence, this woman's Son would.

The sun went down outside Eden and darkness gathered with that promise as their comfort. A promise from God that He would resolve this, that He wouldn't remember and that He would...

He wouldn't remember the sins of their youth. Instead, when He thought of them and remembered them, He would do so in His mercy.

Psalm 25. The start of a new Church Year, the start of Advent, when the first thing we hear about is Christ's promise to return just as He's now already come once.

Remember me in Your mercy.
Forget my sins.
Teach me Your ways.
I wait for you.

Adam's psalm and yours as well.
A prayer answered in Christ.

by **REV. TONY PITTENGER**, Contributing Writer
BETHANY LUTHERAN CHURCH, Port Orchard, Wash.

ENGAGING UNBELIEVERS

in Conversation Leading Toward the Gospel Proclamation of Forgiveness in Christ

by **REV. TIMOTHY HARTWIG**, Contributing Writer
PEACE LUTHERAN CHURCH, North Mankato, Minn.



Zacchaeus was a tax collector. He was hated by the nationalists and the religious people of his day because he worked for a foreign and heathen government. Jesus was on the way through Jericho to Jerusalem for His last celebration of the Passover and His suffering, death, and resurrection for humanity. Jesus found Zacchaeus and went to his house in Jericho. While there, Jesus announced, “The Son of Man came to seek and to save the lost” (Luke 19:10). Zacchaeus was lost. Jesus found him. Jesus saved him. That is the work that Jesus calls His church to continue.

The lost are all around us. Your unbelieving neighbor is lost because his faith is in something or someone other than Jesus. Without faith in Jesus, he cannot possess the forgiveness of sins that only Jesus has earned. Therefore, he is eternally lost. The lost are all around us, but they are not always easy to find.

Consider a hiker lost in a huge forest with a cell phone. If you asked him, “Where are you?”—what good would that do? If he knew where he was, he wouldn’t be lost. All that hiker can do is explain the terrain around him. It requires someone with an intimate knowledge of the forest to identify where he is. That knowledgeable person can then go to the hiker and find him. Many of the spiritually lost are in the same situation. They don’t know where they are. They can only explain their “surroundings”—what they think and believe about themselves and life. That is where you come in. You can seek and find them. You can bring them Jesus.

Are you scared to talk to people about Jesus? Your answer to that question probably depends on who you thought I meant by “people.” You likely aren’t afraid to talk to the people at church about Jesus the Savior of sinners. The stranger on the street might cause you to have a different reaction. Maybe you are also afraid of speaking to a friend because you don’t want to risk the relationship. The purpose of this article is to help you think about the people that God has placed in your life and engage them in conversations that lead to a proclamation of the Gospel.

I propose that you are most comfortable sharing your faith with people with whom you are close and care for deeply. That closeness and care will have many factors. Three are location, relationship, and spirit. You are comfortable talking about Jesus with the members of your church because you are close to them in spirit. That is not the group upon which we will focus.

God has placed unbelievers in your life through locations and relationships. There are unbelievers in your town, workplace, friends, and family. The opportunity to proclaim the Gospel of forgiveness in Christ is there. The need is there. How can you overcome your fear and speak to them about the forgiveness that Christ has earned? If my proposition is correct, drawing near to people will decrease your fear of talking to them about Jesus, though I acknowledge that you are still risking the relationship. Your deep love for them will counter that risk. Drawing close to someone isn’t as hard as you may initially think.

There are a couple of reasons why this is less difficult than it appears. First, most people like to talk about themselves and appreciate it when others show interest in them. The “lost hiker,” whether he knows he is lost or not, is willing to share the description of his surroundings. The second reason is that we normally draw closer to someone through questions and listening. Christians often express the fear of not knowing what to say when talking to others about Jesus. This part of the conversation is easy: ask questions and listen intently to the answers. The inquiries are to be earnest attempts to understand the individual. You are trying to find them in the forest of unbelief. Any shallow interest will be quickly detected and rejected.

To this end, Pastor Thompson’s article on worldviews (May-June 2021) is a beneficial tool for navigating the forest of unbelief. It provides some questions which can be asked to help you determine where the person is in the forest. It should be added that in this stage of the conversation (and the relationship), the purpose is to find where the person is and not necessarily to show him that he is lost. This process may take many conversations, not just one.

Once you have a pretty good idea of where the person is, what he thinks and believes, and you have demonstrated genuine interest in the individual, you can begin to transition the conversation to a Gospel proclamation of forgiveness in Christ. The book *Prepared to Answer* suggests some talking points for transitioning to the things of God.

God has given us two teachings that work together to convert the believer. God's Law shows a person that he is eternally lost. God's Gospel shows an individual what God has done to save him through Christ. Only the Gospel saves. The Law can only show that a person is lost. Therefore, the proclamation of the Gospel is the goal of the entire conversation.

With regards to the proclamation of the Law, context will determine the extent. The goal is to have people acknowledge their guilt before God. If you are talking to someone who is going through a tragedy, then likely very little Law is needed. That person is already aware of failings, weaknesses, and the need for divine intervention. Others are more hardened in their sins and need to hear a stronger proclamation of the Law. The "Way of the Master" evangelism material is particularly strong in leading a person to consider God's Law.

We do have an ally inside the unbeliever. God has written His Law on everyone's heart. The conscience is an internal response to God's Law on the heart. When a person is hearing God's Law, the conscience is speaking internally and agreeing with God's Law even if the person may be denying it externally. Simple questions like, "Have you ever lied?", "Have you ever stolen anything?", and "Have you ever looked at another person with sexual lust?" quickly make a person aware of being guilty before God. Keep speaking the Law until the person acknowledges the need to be saved. Not everyone will express it verbally. It can be witnessed in a slumping of the shoulders or a tear in the corner of the eye.

Once they see themselves as lost sinners, it is time to focus their eyes on Jesus. Explain that Jesus fulfilled all of God's commandments in their place. He took their guilt and suffered in payment for their sins. Because of Jesus, God has forgiven them. God loves them and never wants to be separated from them again.

Many people when hearing the Gospel will wonder if they can be sure that it is true. Jesus' resurrection proves that it is! Dr. MacPherson's article (March-April 2021) provides good information for you to share with those who question the truthfulness of the historic Christian faith. Christian doctrine is true. Jesus really did live, die, and rise again. He came to seek and to save the lost. His work continues through you. Engage unbelievers in conversations leading to the Gospel proclamation of forgiveness in Christ.

Learn more about...

about Engaging Unbelievers in
Conversations Leading toward
the Gospel Proclamation of
Forgiveness in Christ:



Websites:

Center for Apologetics and Worldview Studies:
blc.edu/apologetics

ELS Evangelism Resources:
els.org/resources/evangelism



Book / Mark Paustian

*Prepared to Answer:
Telling the Greatest Story Ever Told*
(NPH, 2004)



Video / David Thompson

*"When Your Neighbor Doesn't Believe in Truth -
Combining Apologetics and Evangelism"*
blc.edu/2019/06/apologetics-and-worldview-seminar

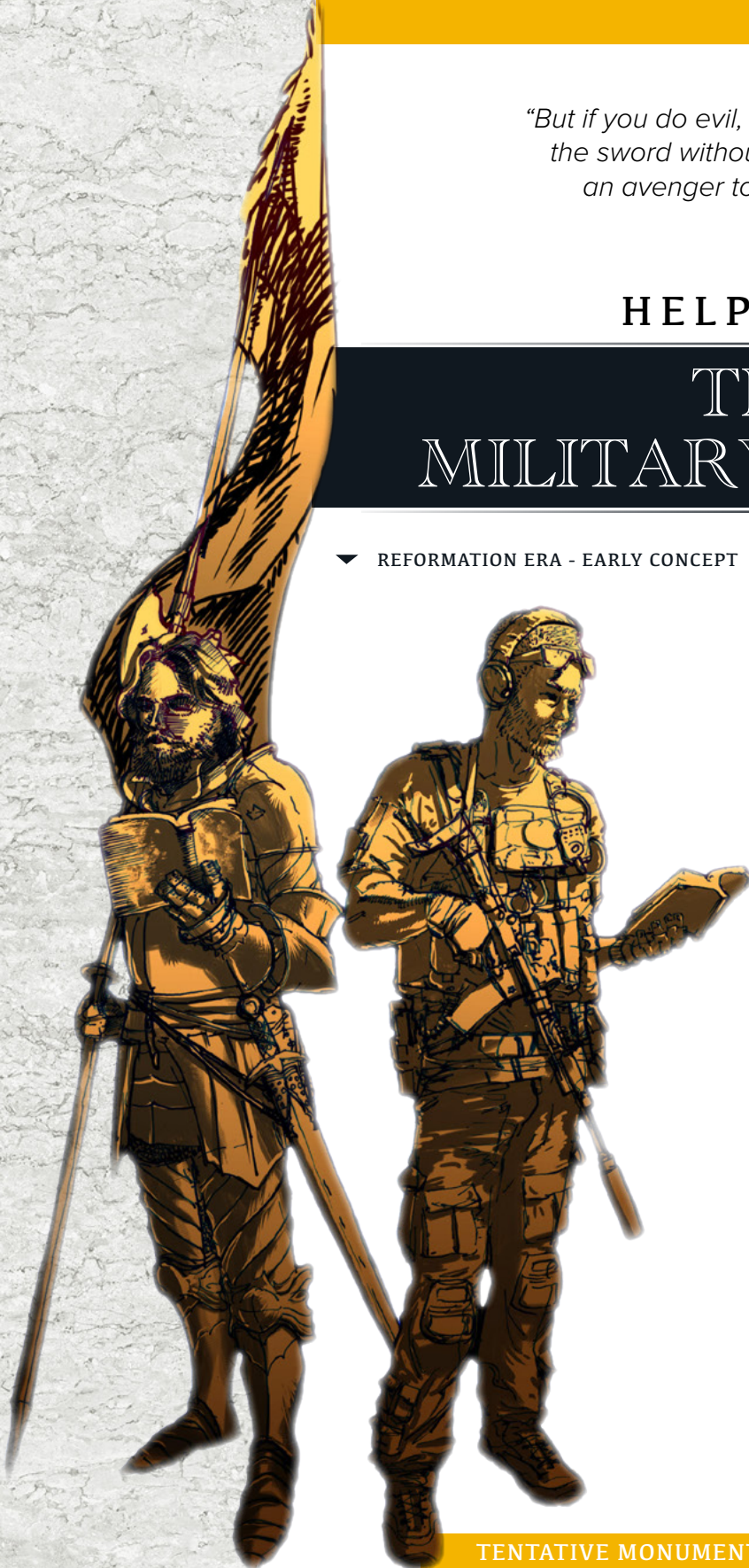
Video / Way of the Master

*"Mirror of the Ten Commandments,"
Way of the Master series*
youtube.com/watch?v=y3bK32AJHDQ

"But if you do evil, be afraid, because he does not carry the sword without reason. He is the servant of God, an avenger to bring wrath on the doer of evil."
(Romans 13:4)

HELP ESTABLISH THE ELS MILITARY MONUMENT

▼ REFORMATION ERA - EARLY CONCEPT



The Military Monument recognizes the vocation of the warrior as a gift of God, along with all other proper vocations. So long as there are evil powers in the world, there is a need for those who will do mortal combat against them. The military monument depicts two warriors in bronze, one of the present era and the other of the Reformation era. Though separated by years, they are united by the Scriptural principles that govern them.

Besides the sculptures, services and servicemembers will be memorialized with columns, benches, and pavers, which are available to you based on your contribution. So please consider a contribution to the monument dedicated to all those warriors whom God has used to preserve the peace of our land and the lives of the people of many times and many lands. Give through your congregation and mark it "Military Monument" or go to <https://els.org/monument/> and click "Donate" at the top of the page.

The Military Monument is a timely effort. The sacrifice of warriors needs to be remembered in a way that is consistent with the Scriptures, especially now because only a small fraction of Americans are involved in military service. As a result, we are in danger of losing our understanding of this vocation.

TENTATIVE MONUMENT INSCRIPTION ▼

Warriors of the Reformation age and the modern day, preparing for battle.
As Christians, they are reading from the Holy Scriptures.

"Though separated by five centuries, we are joined by our common faith, and by our common confession that the vocation of warrior is honorable, a means by which God uses earthly powers to protect the innocent from the evil."

"But if you do evil, be afraid, because he does not carry the sword without reason. He is the servant of God, an avenger to bring wrath on the doer of evil." (Romans 13:4)

Dedicated to the men and women of the armed forces, through whom the Lord has protected this nation and its heritage of freedom.



Evangelical Lutheran Synod Military Monument Memorial Granite Paver Order Form



The Evangelical Lutheran Synod is on the move to complete the Evangelical Lutheran Synod Military Monument. The purpose of the monument is to honor all veterans, past and present. Here is your opportunity, not only to support the construction and upkeep of the monument, but to honor a family/church member or friend, etc., who served in the U.S. Armed Forces or Merchant Marines with an engraved granite paver. The engraved pavers will serve as the patio of the monument.

The granite pavers will be 8 in. X 16 in. The price for each paver ordered will be \$250.00. (One order form per paver.) Each paver is limited to 4 lines with a possible 24 characters in each line.

Inscription Examples

SSG LARRY WENTZLAFF US ARMY 74-85 9th INFANTRY DIVISION "THIS WE WILL DEFEND"	MARINE GYSGT JOHN DOE FIRST RECON VIETNAM, SILVER STAR
NAVY MCPO JANE DOE U.S.S. NASSAU PURPLE HEART	CAPT. JOHN DOE, ARMY BATTLE OF THE BULGE PVT JIM DOE, MARINES VIETNAM, TET OFFENSIVE

Paver Inscription options:

- **Option 1-One Veteran:**

Various suggestions (see examples): Veteran's Branch of Service, Veteran's Rank, Veteran's Name, Dates of Service, War or Armed Conflict your veteran served in, Theater served in (South Pacific, Europe), Major Battle (Iwo Jima, Battle of the Bulge, TET Offensive, Chosin Reservoir), Naval Ship(s) served on, Unit served in (9th Infantry Division, 75th Tactical Fighter Wing, First Recon, Sixth Fleet, Fifth Coast Guard District), Merchant Marine Ship served on, POW, KIA, MIA Status, Medals received (Purple Heart, Silver Star, Navy Cross, Air Force Cross).

- **Option 2-Two Veterans:**

Various suggestions (see examples): You may have the name of two veterans on one paver. The first on the top two lines and the second on the bottom two lines. (Still restricted to 24 characters per line.)

All inscriptions will be reviewed to insure their suitability for public display.

Branch selections: **US Army, US Army Air Corps, US Navy, US Marine Corps, US Air Force, Coast Guard, US Merchant Marine**

Please Note: Larger monument items (park benches - \$5K and pillars - \$15K) are also available for purchase in support of the ELS Military Monument Project with engraving options. For more information please contact Rev. Larry Wentzlaff (see contact info below)

- **I am not interested in purchasing a paver, but would like to include a cash donation in the amount of \$_____ or <http://els.org/monument/> and click the donation button.**

Please complete the order form and return to:

ELS Military Monument Project

6 Browns Court

Mankato, MN 56001

Purchasers name _____

Address _____

City _____ State _____ Zip _____ Phone _____

For questions, please email: pastorw1580@gmail.com or call 320-905-1929.

Thank you for supporting the ELS Military Monument Project with the purchase of an engraved paver!

Away from the Tempter



Toward & Deliverance

by **REV. KYLE MADSON**, Editor
THE LUTHERAN SENTINEL, Norseland, Minn.

In our U.S. courts of law, there is a standing presumption of innocence until sufficient evidence has proven otherwise. This places the substantial burden of proof on the prosecuting team. The prosecuting team has to argue one very particular case true. The defense team, by contrast, has many avenues to their desired end. Any evidence that creates doubt in the prosecution's one particular case is ammunition for their case. They aren't trying to prove any one particular thing. Merely sowing the plausibility of any number of possibilities is sufficient for their case.

In the First Commandment, the Scriptures make a prosecutor's case: There is only One True God and He alone is worthy of fear, love and trust above all other things. Jesus, with His teaching, by His fulfillment of the prophecies, and sealed by His resurrection, verifies this 'case'. The Devil's constant struggle is much more akin to the task of the defense team. He's not trying to persuade you or me of one particular god other than the true God. Instead, he's always sowing the plausibility seeds of any other person or thing being equally worthy of our fear, love, and trust. In other words, the Devil is always tempting us to believe anything other than this evidential truth of the One True God in whom we are given to trust in and hope on.

When Jesus teaches us to pray to God our Father, "Lead us not into Temptation", we are simply being taught to pray for defense and protection from the One who does tempt us toward such sins against the First Commandment – sins that drive us toward misbelief, despair, and other shame-filled sins and evil attractions. God tempts no one to sin (James 1:13), but He certainly guards us from the Evil One who always does.

But there is also a beautiful reciprocal to the Devil's sowing of sin, doubt, and misbelief and the Lord's keeping of us against such temptations. That's this: Our Father is always drawing us to believe on Him for deliverance (rescue) from sin, shame, and misbelief. Just as certainly as the Devil is

persistently tempting us into First Commandment sins and evil of which we are consistently in need of deliverance, so certainly is Our Father delivering from all such evils of body and soul, property and reputation.

Through Jesus, our stand-in Brother under the law (Galatians 4:4), God our Father is persistently at work rescuing us from our First Commandment offenses. In Jesus' perfect fear of His Father, we are being delivered from our misbeliefs and many idolatries. In Jesus's impeccable love for His Father, we are delivered from the despair of the guilt and shame of a lifetime's worth of lovelessness. In Jesus' unwavering fidelity to His Father's commission for Him to save sinners, we are delivered from our infidelities toward God and His promises of life and salvation.

And when our final hour in this body and in this valley of temptation comes, in Jesus we are assured of a blessed departure – a final deliverance into God's eternal presence untainted by temptation of body or soul. In His great mercy, God our Father is leading us away from our terrible Tempter and toward Himself and the eternal presence prepared for us in Jesus His Son, our Savior.

*Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpow'r us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged ; the deed is done.
One little Word can fell him.*

ELH 250 "A Mighty Fortress is Our God" v.3 (Martin Luther)

***Heavenly Father, lead us not into temptation,
But deliver us from Evil. Amen.***

In recent years, the transgender movement has grown more prominent. In the past year alone, I've encountered more trans people in society than I have in my entire life up to this point. How do Christians respond to the transgender movement?

Answer:

In the 1970s and 80s, young children would see Mr. Rogers on their televisions singing a song entitled “Everybody’s Fancy”:

Boys are boys from the beginning.

Girls are girls right from the start.

Everybody’s fancy.

Everybody’s fine.

Your body is fancy and so is mine.¹

Today, those who produce children’s television have a far different worldview. In June, the popular preschool show “Blues Clues” featured a Pride Parade celebrating transgender families. Many no longer believe that boys and girls are boys and girls “from the beginning.” How quickly the world has changed!

Gender dysphoria is a psychological condition where a person feels as though his or her gender identity differs from his or her biological sex. Those in the transgender movement believe that the preferred treatment for gender dysphoria is not to realign a person’s feelings with his or her body, but to realign the body with that person’s feelings. Individuals are encouraged to adopt the behavior and dress of the preferred gender and possibly even undergo hormone therapy and gender reassignment surgery. They see a person’s gender as something constructed by culture and society, open to be changed whenever a person wants.

Being transgender, however, is not the same as being intersex, the rare condition where a person is born with both male and female chromosomes or human anatomy. In those cases, it is legitimately difficult to determine whether that person is male or female.

The challenge of responding to the transgender movement is that the church has to hold two things in tension. God’s people need to address the dangers that transgenderism poses to society and the church while at the same time addressing the suffering of those who declare themselves to be transgender.

The danger of the transgender movement rests in its desire to bring into doubt the Bible’s answers to basic questions about who we are, the nature and purpose of human sexuality, and the definition and role of the family. Especially teens and young adults are pressured by society and their peers to either adopt a worldview that runs contrary to Scripture or face rejection.

This is why Christians need to teach the truth of God’s Word boldly in the face of the false transgender worldview. People need to know that God created human beings in His own image, with a body and a soul. He made us male and female with the purpose of being united in marriage to form and raise families. As Mr. Rogers would say, our

bodies truly are “fancy” in the way that God created them. Therefore, we are not free to reshape our bodies however it may please us. Doing so rejects our Creator’s goodness and despises His gift of both a body and soul. (See Genesis 1-2; Psalm 33:6-9; Romans 1:21; Matthew 10:28; Hebrews 11:3.)

We do not, however, wish to set aside the hurt and anguish of suffering individuals. Many in the transgender community experience profound depression and anxiety due to traumas suffered in the past. Forty-one percent of those who identify as trans commit suicide. Add to that the insult and injury they experience not only from society, but also from those who claim to be Christians. The individual wrestling with his or her own gender needs our mercy and compassion. Ultimately, we know that at the root of transgenderism is sin. Yet transgenderism isn’t more damnable than other sins. The question is: Do people know that they are sinners needing a Savior? Christ Jesus offered Himself as “*the Lamb of God who takes away the sin of the world*” (John 1:29). Though all fall short, all “*are justified freely by His grace through the redemption that is in Christ Jesus*” (Romans 3:23-24). God justifies sinners personally through the proclamation of the Gospel, even those who struggle with confusions of their gender, bringing them to faith in Him by the working of the Holy Spirit. So we happily proclaim the truth of our redemption in Christ.

Not everyone will listen to God’s Word. Many will obstinately reject it. Yet we continue to proclaim the good news in love and compassion, rightly dividing law and gospel, so that those who hear may be saved.

This doesn’t mean that we soft-pedal the truth about sin. The world has changed—God’s Word has not. Yet as God’s people, we always strive to speak the truth in love. If trans people dismiss us by believing that we only hate them, our kindness can give them pause to question their own opinions.

Treat with loving care those who struggle with their gender. Look for opportunities to lead them to the Great Physician, who alone can provide rest for their souls.



Do you have a question for Pastor Van Kampen?

→ Send them via email:
pastorspvk@christthekinggb.org

→ Send them via “snail mail”:
1700 Cardinal Ln,
Green Bay, WI 54313

¹ Fred Rogers. “Everybody’s Fancy,” The Mister Rogers’ Neighborhood Archive, http://www.neighborhoodarchive.com/music/songs/everybodys_fancy.html

25th ANNIVERSARY

Evangelical Lutheran Hymnary

Growing Day by Day at Church, School, and Home

by **PROF. MARK DEGARMEAUX**, Contributing Writer
BETHANY LUTHERAN COLLEGE, Mankato, Minn.

Christian Hymns: For Church, School and Home was published by the Norwegian Synod in 1898. The title is a good reminder that the hymnbook is not simply for use on Sunday mornings in church, but is a welcome companion also at school and at home.

In the opening prayer of our liturgy (Rite One), we ask God to open our hearts by His Holy Spirit “that through the preaching of His Word we may be taught to repent of our sins, to believe on Jesus in life and death, and to grow day by day in grace and holiness.” The hymnbook is a useful resource for that daily growth.

Home: The Catechism encourages us to begin and end each day with prayer and devotion, using Luther’s Morning and Evening prayers: “I thank You, my heavenly Father, through Jesus Christ, Your dear Son...” Just as the Sunday sermon should not be just a little pep talk that we forget the rest of the week, the hymns we sing and the liturgy we pray can encourage us in our daily Christian life. Sometimes the words are directly from the Bible. Sometimes they are Scriptural truths, recited or sung in poetic language. Regularly singing strong hymns, especially our Lutheran chorales, will impress those truths into our memories. Children love to sing, even hymns that some people consider “too hard.” In the preface to the *Lutheran Hymnary, Junior*, in 1916, our forefathers wrote:

The songs of childhood should be essentially of the same character as the songs of maturity.... Old age delights in the songs learned in childhood.... The songs of Lutheran children and youth should be essentially from Lutheran sources. The Lutheran Church is especially rich in songs and hymns of sound doctrine, high poetical value and fitting musical setting. They express the teachings and spirit of the Lutheran

Church and help one to feel at home in this Church. ... We should teach our children to remain in the Lutheran Church instead of to sing themselves into some Reformed sect.

Many people pray at mealtimes. At home, it would be easy to add a hymn to that prayer. Hymns 599-601 in ELH are table prayer hymns. Our ELH is arranged so we can review various hymns each Sunday and not just our favorite few. At mealtimes, we can use the Office of Prime or Compline (page 108 or 128) and review the Small Catechism (page 31).

Morning and evening prayers for daily and weekly use are included in the Hymnary (pages 167-171) as well as prayers for worship (page 40). The Litany and Suffrages are beautiful and traditional prayers that cover many circumstances of life (pages 137-141).

Psalms have been prayers of the believers at least since the time of Moses. They express every human emotion and situation. They teach us to pray in church and at home. Praying one psalm a day, a part of a longer psalm, or the whole psalter in a month (page 195) is a beneficial exercise. Or take one hymn a week to pray and meditate.

School: The hymnbook has a role in Lutheran schools and homeschools and in Sunday School. Opening with a prayer and a hymn, a Psalm, or part of the Sunday liturgy helps children learn and review what we do in the church service. It helps to welcome them into the communion of saints.

We can learn church history by studying various hymns or hymnwriters in their various eras of history. One can ask: *Why do O Come, O Come, Emmanuel* and *O*



Lord, We Praise Thee and *Praise God from Whom All Blessings Flow* and *This Is the Feast* sound so different from each other? What caused Paul Gerhardt to write *Why Should Cross and Trial Grieve Me*? Much about Christian doctrine and history and Christian life can be learned by studying these hymns and the life and work of various hymnwriters.

Children love rhyme and learn it more quickly than we think. Even in my college classroom, I often use a Scripture passage or song to begin each class for a month at a time. Rather than assigning the memorization, it just happens through the frequent recitation.

Church: The hymnbook is for the choir as well as the congregation. The choir can sing hymn settings by Bach, Psalms, or parts of the liturgy in elaborate or simple forms. This can add a beautiful color and variety to the service and gives the congregation a chance to listen. In many places, the congregation already sings in four-part harmony.

When is the last time your congregation sang an unfamiliar hymn? The choir can help us learn hymns that are less familiar in a particular congregation. How many hymns can be “new to us” that are already in our hymnbook?

In liturgy and hymns, we sing words that come from Moses, David, Solomon, Simeon, Mary, and the angels (Glory to God in the highest). “To sing is to pray twice.” This saying is attributed to St. Augustine. Even if we don’t “sing” a hymn out loud, the poetic form gives us a different way to see and hear and pray the divine truth of Scripture.

Psalms, Prime, and Compline are fitting devotions for church meetings. Reviewing the *Catechism* and the *Augsburg Confession* keeps the teachings of the church always before us.

Want to learn more? els.org/resources/worship is very helpful. Hymnary.org has gathered information about hymns and hymnwriters from many sources. There you can find full texts of many hymns and their original forms, as well as helpful older books like *Hymns and Hymnwriters of Denmark* by J. C. Aaberg, and *The Story of Our Hymns* by E. E. Ryden. *The Handbook to the Lutheran Hymnal* by W. Pollack and *Library of Christian Hymns* by John Dahle were companions to *The Lutheran Hymnal* and the *Lutheran Hymnary*, the predecessors of ELH, and are helpful if you can find a used copy.

Concordia Publishing House has recently published a very extensive resource. *Lutheran Service Book: Companion to the Hymns* has thorough research on many hymns and hymnwriters found in Lutheran hymnbooks.

Pray, Praise, and Give Thanks. Alongside our Bible, the hymnbook is a way for us to read and pray God’s Word each day. Through this proclamation of God’s Holy Word, we are taught to “repent of our sins, to believe on Jesus in life and death, and to grow day by day in grace and holiness.” We learn to love God with all our heart and soul and mind; to pray, praise, and give thanks; to hold His Word sacred and gladly hear and learn it; and to love our neighbor as ourselves.

The hymnbook can be our comfort and companion when we are sick, homebound or in difficult times of life. When our memories fail us in old age or through disease, the words we learned in childhood will remain with us. In such times, we might not be able to maintain a conversation, but the pastor or family and friends can comfort us with the Lord’s Prayer or by singing a hymn. We may even be able to join in.

In song and faith, we praise our Maker, Redeemer, and Comforter, who has washed and cleansed us in Holy Baptism, who invites us to pray to Him, who feeds us with His body and blood given into death for our sins, who will raise us to sing in the choirs of heaven.



NOMINATIONS FOR THE PRESIDENT OF Bethany Lutheran Theological Seminary

Nominee

Nominated by

REV. JOSEPH C. ABRAHAMSON, Clara City, MN

Our Savior Lutheran Church, Belview, MN
Rock Dell Lutheran Church, Belview, MN
Saved by Grace Lutheran Church, Gresham, OR

REV. MARK F. BARTELS, Madison, WI

King of Grace Lutheran Church, Golden Valley, MN
Peace Lutheran Church, North Mankato, MN

REV. EDWARD L. BRYANT, Medford, OR

Peace Lutheran Church, North Mankato, MN

REV. CHRISTIAN H. EISENBEIS, Marinette, WI

King of Grace Lutheran Church, Waukon, IA
Our Savior's Lutheran Church, Albert Lea, MN
Christ the King Lutheran Church, Green Bay, WI

REV. AARON C. FERKENSTAD, Crystal, MN

Holy Scripture Lutheran Church, Midland, MI
Peace Lutheran Church, North Mankato, MN

REV. AARON J. HAMILTON, Eau Claire, WI

St. John's Lutheran Church, Frankenmuth, MI

REV. TIMOTHY A. HARTWIG, Mankato, MN

Peace Lutheran Church, North Mankato, MN

REV. NICHOLAS D. PROKSCH, Mankato, MN

King of Grace Lutheran Church, Golden Valley, MN

REV. THOMAS L. RANK, Lake Mills, IA

Christ Lutheran Church, Port St. Lucie, FL
Jerico Lutheran Church, New Hampton, IA
Center Lutheran Church, Scarville, IA
Scarville Lutheran Church, Scarville, IA
St. John's Lutheran Church, Frankenmuth, MI
Heritage Lutheran Church, Apple Valley, MN
Our Savior Lutheran Church, Belview, MN
Rock Dell Lutheran Church, Belview, MN
Bethany Lutheran Church, Princeton, MN
Our Savior Lutheran Church, Grants Pass, OR
Saved by Grace Lutheran Church, Gresham, OR
Faith Lutheran Church, Medford, OR
Faith Lutheran Church, Oregon, WI

REV. ALEX K. RING, Port St. Lucie, FL

Faith Lutheran Church, San Antonio, TX
Faith Lutheran Church, Oregon, WI

REV. TIMOTHY R. SCHMELING, Mankato, MN

Grace Lutheran Church, Vero Beach, FL
Holy Scripture Lutheran Church, Midland, MI
Heritage Lutheran Church, Apple Valley, MN
King of Grace Lutheran Church, Golden Valley, MN
Divine Mercy Lutheran Church, Weatherford, TX
Holy Trinity Lutheran Church, Oconomowoc, WI
Trinity Lutheran Church, West Bend, WI



REV. MICHAEL K. SMITH, Ames, IA

Gloria Dei Lutheran Church, Saginaw, MI
 Heritage Lutheran Church, Apple Valley, MN
 Gloria Dei Lutheran Church, Cold Spring, MN
 Hope Lutheran Church, Farmington, MN
 King of Grace Lutheran Church, Golden Valley, MN
 Mount Olive Lutheran Church, Mankato, MN
 Peace Lutheran Church, North Mankato, MN
 Norseland Lutheran Church, St. Peter, MN
 Peace Lutheran Church, Deshler, OH
 Divine Mercy Lutheran Church, Weatherford, TX
 Living Water Lutheran Church, San Angelo, TX
 Christ the King Lutheran Church, Green Bay, WI
 Holy Trinity Lutheran Church, Oconomowoc, WI
 Trinity Lutheran Church, West Bend, WI

REV. STEVEN R. SPARLEY, Tacoma, WI

Saved by Grace Lutheran Church, Gresham, OR

REV. S. PIET VAN KAMPEN, Green Bay, WI

Trinity Lutheran Church, West Bend, WI

REV. DAVID JAY WEBBER, Scottsdale, AZ

Redeemer Lutheran Church, Scottsdale, AZ
 Christ Lutheran Church, Port St. Lucie, FL
 Scarville Lutheran Church, Scarville, IA
 Pilgrim Lutheran Church, Waterloo, IA
 St. Timothy Lutheran Church, Lombard, IL
 St. John's Lutheran Church, Frankenmuth, MI
 Heritage Lutheran Church, Apple Valley, MN
 Our Savior Lutheran Church, Belview, MN
 Rock Dell Lutheran Church, Belview, MN
 Bethany Lutheran Church, Princeton, MN
 Our Savior Lutheran Church, Grants Pass, OR
 Saved by Grace Lutheran Church, Gresham, OR
 Reformation Lutheran Church, Hillsboro, OR
 Concordia Lutheran Church, Hood River, OR
 Bethany Lutheran Church, The Dalles, OR
 Lakewood Lutheran Church, Lakewood, WA
 Faith Lutheran Church, Oregon, WI

The **ELS Synod Handbook** – Bethany Lutheran Theological Seminary - Article II,A,1,b says in regard to the list of nominees:

“Comments may be submitted to the secretary of the Board of Regents by a specific date that will be not earlier than thirty days following the distribution of the names of the nominees.”

Please direct all correspondence regarding the nominees to the secretary of the Board of Regents by **February 1, 2022**.

Mr. William Soule, Esq.
 212 10th Ave. S.
 Minneapolis, MN 55415
 willjsoule@gmail.com



RECAP

2021 Bjarne W. Teigen

Reformation Lectures

October 28–29, 2021 | Bethany Lutheran College

“We Confess Jesus Christ”

**Early Church
Christology**

Dr. Joel Elowsky,
Concordia Seminary,
St. Louis, MO

**Early Modern
Lutheran Christology**

Dr. Carl Beckwith,
Beeson Divinity School,
Birmingham, AL

**Modern Lutheran
Christology**

Dr. Jack Kilcrease,
Aquinas College,
Grand Rapids, MI

The fifty-third annual Bjarne Wollan Teigen Reformation Lectures were held at the Ylvisaker Fine Arts Center, Mankato, Minnesota, on October 28–29, 2021. These lectures are sponsored jointly by Bethany Lutheran College and Bethany Lutheran Theological Seminary.

The theme of this year’s Reformation Lectures was “We Confess Jesus Christ.” These lectures emphasized the centrality of the person and sole-sufficient salvific work of Jesus Christ in all Lutheran preaching and teaching. This Christological focus is by no means reductionistic. Christ himself claims these are “the Scriptures” that “testify of me” (John 5:39), or as Martin Luther so aptly put it: The Scriptures are was Christum treibet, i.e., “what bears, promotes, or drives home Christ.” The first lecture, given by Dr. Joel Elowsky, was entitled, “Early Church Christology.” It not only provided an overview of patristic Christology, but it also spelled out its importance for a Biblical proclamation of salvation and what it really means to be

human in God’s creation. The second lecture, presented by Dr. Carl Beckwith, was entitled, “Early Modern Lutheran Christology.” In contrast to the other theological traditions of the Early Modern Era, this lecture showed how Lutherans were unique in fully preserving the Christology of the ecumenical councils. The third lecture, given by Dr. Jack Kilcrease, was entitled, “Modern Lutheran Christology.” By examining the Post-Kantian philosophical pitfalls that many modern Lutheran articulations of Christology have fallen into, this lecture helps Confessional Lutherans faithfully express the person and work of Christ in the twenty-first century.

The complete lectures will be published in the March issue of the Lutheran Synod Quarterly. You can also see videos of the lectures at the links below:

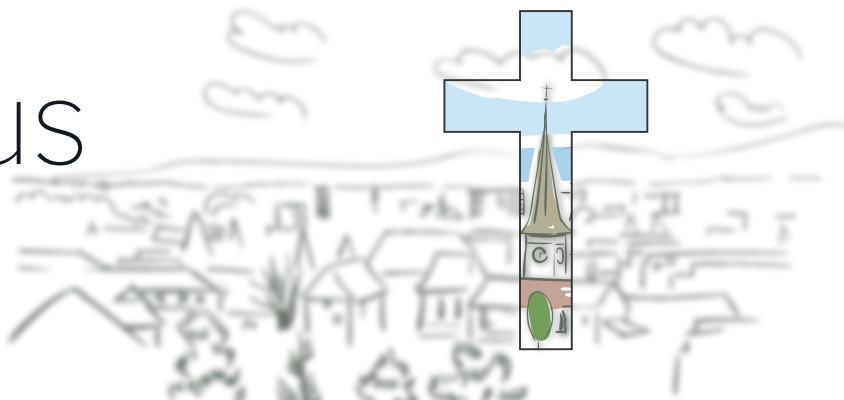
blts.edu/2021-reformation-lectures-videos/

bhc.edu/campus-life/annual-events/reformation-lectures/

Cross Focus

Focusing on the world around us
through the lens of the cross.

by **REV. PAUL FRIES**, Communications Director
EVANGELICAL LUTHERAN SYNOD, Mankato, Minn.



GOD IS STILL SPEAKING

Walking through a small town recently, I saw a large banner on a local church that read, “God is Still Speaking.” The banner, which was advocating a change in teaching on a particular topic, implied that God has not finished telling us what He wants us to know. God is still speaking, but He is not changing what He has always said. God still speaks to us—through His Word, the Bible.

Our culture has abandoned the idea of objective truth and, unfortunately, many Christian leaders have fallen for the notion that God’s Word is changeable, that we can mold it to fit what we might like it to say. Sadly, the Christian Church has dealt with this problem since its beginning. The Apostle Paul, by inspiration, warned of this already in the book of Acts: *I know that after my departure savage wolves, who will not spare the flock, will come in among you. Even from your own group men will rise up, twisting the truth in order to draw away disciples after them* (Acts 20:29-30 EHV). And he again warned Timothy and us: *There will come a time when people will not put up with sound doctrine. Instead, because they have itching ears, they will accumulate for themselves teachers in line with their own desires* (2 Timothy 4:3 EHV).

If you are struggling with whether or not you are being taught the truth, you are not alone. When the Apostle Paul and Silas preached in Berea, we are told: *The Bereans were more noble-minded than the Thessalonians. They received the word very eagerly and examined the Scriptures every day to see if these things were so* (Acts 17:11 EHV). The Bereans are commended for comparing Paul’s teachings with God’s Word. You can and should do the same. Preaching and teaching should never contradict and should never call into doubt what the Bible teaches.

In the end, the idea that God is still speaking and changing His own teachings is no different than Satan’s question to Eve: “Did God really say...?” God has spoken. He has spoken and continues to speak only through His Holy Word. Through that Word, the Bible, we learn of our own sin, of our rejection of God and His will. And we learn what our God has done for us: He sent His only Son, Jesus, to save us. Jesus was born and lived without sin in our place. He gave His life in payment for all our sins—all the times we refused to listen to God’s Word. And He physically rose from the dead, guaranteeing that God accepted Jesus’ sacrifice for all our sins. God has spoken and is still speaking through the Word alone.

MEETING MY BROTHERS & SISTERS:

First Trinity Lutheran Church

Marinette, Wisconsin

by **REV. CHRISTIAN EISENBEIS**, Contributing Writer
FIRST TRINITY LUTHERAN CHURCH, Marinette, Wisc.



This year, First Trinity Lutheran Church celebrates ninety years of God's grace. In July 1931, the congregation was founded as a member of the American Lutheran Church (ALC). By Christmas that year, the sanctuary had been completed and dedicated along with the Möller pipe organ, which is still in use. Six years later, bells were installed—also still in use. In 1942, a parsonage was built next door with bricks to match the sanctuary. Fifteen years later, an adjacent residence was purchased and renovated for Sunday School classrooms and the pastor's office. This residence was demolished and replaced with a spacious parish hall in 1973.

During all this expansion, the congregation was caught up in doctrinal disputes. When the ALC departed from confessing the inerrancy of Scripture, the congregation voted to become independent in 1969. Five years later, largely through the efforts of President George Orvick, First Trinity joined the ELS.

Having led them by a unique path into our synod, the Triune God continues to bless His flock in Marinette. Whether you are enjoying the Northwoods of Wisconsin or heading up to Michigan's Upper Peninsula, you are always welcome to join your brothers and sisters at First Trinity!