

# THE VICTORY

St. John's Evangelical Lutheran Church Newsletter

February 2022

## Meat Flower

When I was in seminary, I taught a couple college courses for undergraduate freshmen on the basics of Christianity. Before every major exam, I'd host a review day with jeopardy-style competition, and, of course, I'd try to come up with creative category names. By far the most laughs came from a category titled "Meat Flower." The image is pretty ridiculous, I know, but I hope at least some of the humor came from my sideways reference to the actual topic. What was it? Incarnation. The flower part you might get right away (**incarnation**), but meat?

Incarnation is a word in Christianity that refers to Jesus taking on a human nature, even claiming the "meat" and bones of a human body. Jesus became as physical as a steak on the grill and as flesh-and-blood as you are!

Usually, we cover the topic of incarnation at Christmas, when we hear "the word became flesh and dwelt among us" (John 1:14, part of the gospel reading for Christmas Day). Right now we're in the post-Christmas season of Epiphany, lasting from January 6 until the beginning of Lent (Ash Wednesday, this year March 2). Epiphany takes the theme of incarnation and develops it. Yes, Christ is eternal God. Yes, he was also born with a human nature in Bethlehem. Epiphany helps us put it all together. Christ not only shows his divine glory through his human life and actions, but his work redeems our sinful flesh and blood along with our physical lives. Let me explain.

Jesus had to be fully human because he needed to live perfectly in your place and die your death on the cross. He needed to earn God's forgiveness as a human so you can have it as your own.

**Sunday Worship  
Service 10 a.m.**

**Youth Sunday  
School 9 a.m.**

**Bible Classes**  
Sunday 9 a.m.  
Wednesday 6:30 pm.

### Service Broadcast

- ♦ Sunday 8 a.m.  
Radio WKCQ 98.1 FM
- ♦ Monday 7 p.m.  
Charter Cable TV  
channel 191

**Church Office Hours**  
Monday—Friday  
10 a.m.—4:30p.m.

**Office Phone:**  
**(989) 652-6201**

**Pastor Patrick Ernst**  
**(612) 845-9152**

## *Continued from Page 1*

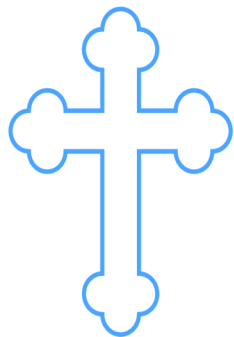
Jesus needed to come back from the dead so your resurrection can include your body and so heaven can be a real, physical life, different from our current one only in that it will be perfect, without sin, and it will last forever.

But even during his time on earth, and in the life he gives in word and sacraments, Jesus is redeeming all that is physical. In Epiphany, we see how Jesus “manifested his glory” (John 2:11) by turning water into wine at a wedding reception. Yes, from the miracle we learn he’s God. His disciples saw the miracle and “believed in him.” But we also see God showing how the physical, everyday life is part of his plan to bless us. Jesus honored marriage and celebration with his presence and miracle. Jesus implicitly showed the goodness of marriage, intimacy, free time, alcohol, food, and friendship. Now, those are all

things we’re tempted to misuse with sin. Marriage becomes a ploy to fulfill ourselves instead of a relationship of sacrifice and giving. Intimacy becomes immorality. Alcohol becomes a tool of addiction. But Jesus has come to free us *from* the need to abuse these things and free us *to* use them as God intended, as blessings, each with their proper place. When our hearts are created fresh through repentance and forgiveness, they are created in the image of God again. They imitate the heart of Christ, and where a heart loves and trusts in God, that person is able to embrace and enjoy all that flesh-and-blood existence has to offer, so that even our holy enjoyment of simple pleasures, of family and friends, yes, even of meat and flowers, it all shows the glory of God.

*~Pastor Patrick Ernst*

## Thoughts and Prayers



*I urge that requests, prayers, intercession, and thanksgiving be made for everyone~ for kings and all those in authority.*

*1 Timothy 2:1-2*

The family and friends of Margaret Albert, Maria Auerhach, Dennis Bamberg, Gary Bierlein, Lee Keinath, Jan Kittelson, Rhonda Marker, Hanna Struble and Margaret Weiss, who have fallen asleep in Jesus, have given memorials in their memory.

**May God’s comfort surround them and give them peace in knowing that their loved one has found eternal peace.**

January Memorials:	General Fund:	\$ 2,460.00
	Altar Guild:	\$ 119.00
	Archives Fund:	\$ 50.00
	ELS Hymnals:	\$ 24.00

# Confessions Corner

## Conclusion of the Ten Commandments

### Small Catechism

*What does God say about these commandments?*

I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, and showing mercy to thousands of those who love me and keep my commandments. (Exodus 20:4–6)

*What does this mean?*

God threatens to punish all who transgress these commandments. Therefore we should fear his wrath and do nothing against these commandments. But he promises grace and every blessing to all who keep these commandments. Therefore we should also love and trust in him and willingly do according to his commandments.

### Large Catechism

Although this appendix is primarily attached to the First Commandment, it is intended to apply to all the commandments. Now, these words contain both a wrathful threat and a friendly promise, not only to terrify and warn us but also to attract and allure us, so that we will receive and regard God's word as seriously as he does.

He demands that all our actions proceed from a heart that fears God, looks to him alone, and because of this fear avoids all that is contrary to his will, lest he be moved to wrath. Conversely, he demands that our actions proceed from a heart that trusts in him alone and for his sake does all that he asks of us, because he reveals himself as a kind father and offers us every grace and blessing.

No one is able to keep even one of the ten commandments as it ought to be kept. Both the Creed and the Lord's Prayer must come to our aid. Through them we must seek and pray for help and receive it continually.

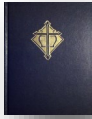
This is exactly the meaning and the right interpretation of the first and chief commandment, from which all the others proceed. This word, "You shall have no other gods," means simply, "You shall fear, love, and trust me as your one true God." For where your heart has such an attitude toward God, you have fulfilled this commandment and all the others. On the other hand, whoever fears and loves anything else in the heaven or on earth will keep neither this one nor any other.

For example, [under the fifth commandment] you are to do your neighbors no harm, injury, or violence. On the contrary, you should do good to all people, help them and promote their interests, however and wherever you can, purely out of love to God and in order to please him, in the confidence that he will repay you richly in everything. Thus you see how the first commandment is the chief source and fountainhead that permeates all others.

Where people consider this and take it to heart, there will arise a spontaneous impulse and desire gladly to do God's will. Therefore it is not without reason that the Old Testament command was to write the ten commandments on every wall and corner, and even on garments [Deuteronomy 6:8, 9; 11:20]. Not that we are to have them there only for display, but we are to keep them incessantly before our eyes and constantly in our memory and to practice them in all our works and ways.



JOSEPH FLEES POTIPHAR'S WIFE  
(GENESIS 39)



**EVANGELICAL** From the Greek euangelion, pertaining to the teaching of the gospel, the good news of Jesus' death and resurrection to save sinners **CHRIST-CENTERED LITURGIES** Traditional elements dating back to the early church and Old Testament worship Rite 1: The "Bugenhagen Order" developed for Scandinavians by Johannes Bugenhagen (Martin Luther's pastor) Rite 2: The "Common Service" based on liturgical revisions by Luther; used widely among Lutherans in America Rite 3: Modern English text with music composed by former Bethany Lutheran College professor Alfred Fremder **CHRIST-CENTERED HYMNS** Rich collection from the ancient church to modern times **HOME DEVOTIONAL USE** Brief services, daily prayers, and hymns for morning and evening **FAMILIAR PSALMS** Gospel-rich selections from the Psalms, "the first hymnbook," paired with simple musical tones



**LUTHERAN** From the last name of Martin Luther, of or relating to religious teaching (such as justification by faith alone) expounded by Luther and his colleagues **AUGSBURG CONFESSION OF 1530** Classic Christian confession printed in full following the tradition of other confessional Lutheran hymnbooks **LUTHER'S SMALL CATECHISM** Greatest tool for Bible instruction of the last 500 years; Luther's Catechism hymns also included **MOST HYMNS BY LUTHERAN AUTHORS** Half the hymns are of German and Scandinavian Lutheran origin; many more written in English by Lutherans **LARGE NUMBER OF CORE LUTHERAN HYMNS** Among modern hymnbooks, the most hymns from the 1545 Babst hymnbook – the last one endorsed by Luther



**HYMNARY** From the Medieval Latin word hymnārium, a hymnbook containing a collection of hymns **CONSERVATIVE APPROACH** Retains half the hymn texts of the 1913 Lutheran Hymnary and nearly two-thirds from the 1941 Lutheran Hymnal **MORE VERSES FROM CLASSIC HYMNS** Allows for more singing options, gives clearer context, and is richer for devotional use (Compare verse amounts in modern hymnbooks: "A Lamb Goes Uncomplaining Forth," "Like the Golden Sun Ascending," "One Thing Needful," "Salvation unto Us Is Come," "By Grace I'm Saved") **CLASSIC COMPOSERS** Eighteen compositions and settings by J. S. Bach; others by G. F. Händel, E. H. Grieg, and F. Mendelssohn **SINGING ENCOURAGED** Four-part harmony given in liturgies and hymns for congregational or choral use



## What is Love?



The first love mentioned in the Bible is not romantic love, but parental love (Genesis 22). When a child is born, the parent's reaction to this person, who so recently did not exist, is to feel that "I would do anything for her." In the doing is the love—the feeling is enacted. That is why we often hear the phrase "you don't act like you love me." We know in our bones that love is not a feeling alone, but a feeling that flows into the world in action.



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# Brotherly Love

*Love one another with mutual affection*

*(Romans 12:10)*

No feeble love is demanded here but a love that comes from the heart, so that our heart bears us witness that the sorrow of others hurts us as much as if it were our own and their prosperity cheers us as much as if it were our own, just as parents are delighted when their children do well and are very troubled when they fall or fail.

Here we learn how far we still are from fulfilling the command "You shall love your neighbor as yourself" (Leviticus 19:18), which means that we should love them so deeply that we should be entirely theirs, with body and soul, with possessions and honor. It is a great thing to love. It is far greater to love like a brother, but the greatest of all is to love as a father loves his child ~ an ardent and untiring love that flows from the heart.

*Sermons from the year 1527. WA 17/2:277*

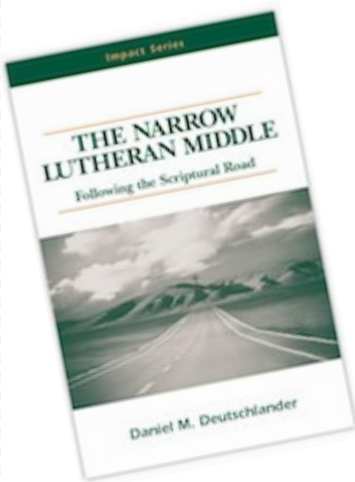
*Martin Luther Day by Day We Magnify You~Daily Readings for the Entire Year*

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February's book recommendation by Jeremy Aiello:

## **The Impact Series: From Northwestern Publishing House**

**The Narrow Lutheran Middle**  
By Daniel M. Deutschlander



Written by expert pastors and theologians, this series provides a greater understanding of our present-day church and faith. Addressing a wide variety of important doctrinal and cultural questions, this series offers both clarity on difficult issues and practical applications for your spiritual life.

While reading the Bible, many people make the mistake of favoring one teaching over another. In this book *The Narrow Lutheran Middle*, the author examines a number of seemingly contradictory teachings in the Bible and shows us how to apply them to our lives by letting each teaching stand alone, without trying to resolve them. Some topics covered in this book include the right and wrong uses of reason in religion, predestination, God's providence and human responsibility, doubt and presumption, God's will and human will, and finding the middle in worship wars. The author dives into the depths of Scripture as he examines these timely topics, all the while showing the reader the "narrow Lutheran middle" of Scripture.

The Impact Series features crucial titles on a variety of topics, including denominations, doctrine, and cultural issues. With practical applications for Lutherans and other Christians, these books provide a greater understanding of our present-day church and faith, all while pointing to the gospel.

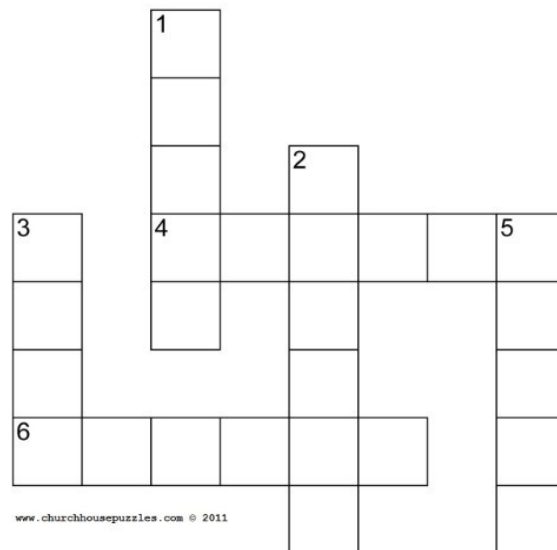
These books can be ordered at [online.nph.net](http://online.nph.net) or you can see Jeremy Aiello for purchasing a copy.

# About Jesus



JESUS  
SAVIOR  
HELPER  
CROSS  
RESURRECTION  
VINE  
WAY  
LOVE  
CREATOR  
MESSIAH  
HEALER  
FRIEND  
SINS  
LIGHT  
FIRST  
TRUTH  
RELIEVE  
RIGHTEOUSNESS  
KING  
FORGIVENESS  
LORD  
TEACHER  
GATE  
LAST  
LIFE  
LEADER

## Mountains in the Bible



### ACROSS

- 4 Where you might find Noah's ark  
6 Where Jesus ascended into heaven

### DOWN

- 1 Where God gave the Ten Commandments to Moses  
2 Where Elijah defeated the prophets of Baal  
3 Where God showed Moses the promised land  
5 Where God helped Barak defeat Sisera