

“They devoted themselves ...” Acts 2:42



Michigan District, LCMS

All Pastors' Conference

October 6-9, 2013 – Boyne Falls, Michigan

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Agenda

Sunday, October 6

4:00 - 8:00 p.m.	Hotel Registration.....	Mountain Grand Lodge Lobby
5:00 - 7:00	Conference Registration.....	Mountain Grand Lodge Lobby
7:00 - 9:00	Wine & Cheese / Dr. Kleinig Meet & Greet.....	Matterhorn & Civic Center Lobby <i>Sponsored by Concordia University Wisconsin/Concordia University Ann Arbor</i>
9:00 - 9:30	Evening Prayer.....	Matterhorn

Monday, October 7

7:15 - 8:30 a.m.	Breakfast.....	Matterhorn
8:00 - 11:00	Conference Registration.....	Civic Center West Lobby
8:45 - 9:00	Morning Prayer.....	Matterhorn
9:00 - 9:05	Welcome & Agenda	
9:05 - 10:15	Session 1 - <i>Dr. Kleinig "The Practice of Receptive Piety: Paul & Luther"</i>	
10:15 - 10:45	Break.....	Vienna <i>Sponsored by Michigan District Commission on Ministerial Growth & Support</i>
10:15 a.m. - 5:00 p.m.	Exhibitor Displays Open	Vienna
10:45 a.m. - Noon	Session 2 - <i>Dr. Kleinig "A Hearing Heart: The Discipline of Receptive Meditation"</i>	Matterhorn
Noon - 1:00 p.m.	Lunch	
1:00 - 1:20	Concordia University - <i>Rev. Ryan Peterson</i>	
1:20 - 2:30	Session 3 - <i>Dr. Kleinig "Clearing the Conscience: The Discipline of Self-examination"</i>	
2:30 - 3:00	Break.....	Vienna <i>Sponsored by Wellspring Lutheran Services</i>
3:00 - 3:30	Wellspring Lutheran Services - <i>Dave Gehm</i>	Matterhorn
3:30 - 4:45	Breakout Sessions	
	1) <i>Darrell Zimmerman "Stress Management"</i>	Matterhorn
	2) <i>Mark Schoepp "Living Inside God's Design"</i>	Arlberg
4:45 - 5:00	Close/Prayer.....	Matterhorn/Arlberg
5:00 - 6:00	Free time	
6:00 - 7:00	Dinner.....	Hemlock Lawn
7:30 - 9:00	Divine Service with Holy Communion	
9:00 - 11:00	Gemutlichkeit.....	Stein Ericksen's Patio <i>Sponsored by Lutheran Benefits Group</i>

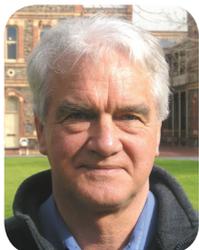
Tuesday, October 8

7:15 - 8:30 a.m.	Breakfast.....	Matterhorn
8:45 - 9:00	Morning Prayer	
9:00 - 10:15	Session 4 - <i>Dr. Kleinig "Standing on Guard: The Discipline of Vigilance in Spiritual Warfare"</i>	
10:15 - 10:45	Break.....	Vienna <i>Sponsored by Messiah, Holt</i>
10:15 a.m. - 2:00 p.m.	Exhibitor Displays Open	Vienna
10:45 a.m. - Noon	District President's Report.....	Matterhorn
Noon - 1:00 p.m.	Mens Luncheon.....	Matterhorn
	Wives Luncheon.....	Stein Ericksen's Patio
1:00 - 1:45	Sponsor presentations -	
	<i>Church Extension Fund, Lutheran Benefits Group/Lutheran Trust, Connection by Design, LLC</i>	
1:45 - 3:00	Session 5 - <i>Dr. Kleinig "Physical Self-restraint: The Discipline of Fasting for Joyful Feasting"</i>	
3:00 - 6:00	Free Time/Recreation	
	Optional Activities (<i>see page 29 for additional activities</i>)	
	Kids Against Hunger Coalition Service Project	Arlberg
	Dr. Kleinig "Meet & Greet".....	Graz
6:00 - 8:30	Banquet, Presentations, Entertainment - Joybell Theater.....	Matterhorn
8:30 - 10:30	Gemutlichkeit with Karaoke.....	Vienna <i>Sponsored by Church Extension Fund of the Michigan District, LCMS</i>
10:30 - 10:45	Evening Prayer.....	Matterhorn

Wednesday, October 9

7:15 - 8:30 a.m.	Breakfast.....	Matterhorn
8:45 - 9:00	Morning Prayer	
9:00 - 10:15	Session 6 - Dr. Kleinig "The Family Altar: The Discipline of Table Devotions for Daily Sanctification"	
10:15 - 10:30	Break	
10:30 - 11:30	Q & A - Dr. Kleinig and David Maier	
11:30	Sending Prayer and Lunch on your own	

Keynote Speaker



Dr John Kleinig

Dr John Kleinig has been involved in the preparation of students for ordination as pastors for 25 years at Luther Seminary (which has recently become the Australian Lutheran College) and is now retired from full time teaching. Before he was called to teach at Luther Seminary he worked as a college chaplain for 11 years, first at Luther College in Melbourne and then at St Peters Lutheran College in Brisbane. In last 20 years he has taught in many different Lutheran seminaries in North America, Asia, and Africa.

He is, by training, an Old Testament theologian. And so over the years he has taught courses on the Bible as a whole, on the book of Psalms as well as the wisdom books, on Old Testament theology and on worship in the Old Testament.

As a teacher of theology, he is interested in integrating all the classical theological disciplines pastorally and practically. The focus of his research and writing has been on the theology of worship and on the practice of Lutheran spirituality. His doctoral dissertation was on the function and significance of singing psalms at the temple in Jerusalem as described in 1 and 2 Chronicles. In a commentary on Leviticus he explores how the people of God share in his holiness through their participation in the divine service. While he introduces Christians to the gift of prayer in a congregational study called "Prayer: We Speak to God," in order to encourage them to pray with boldness and confidence together with Christ, he investigates the nature and practice of Lutheran piety in *Grace Upon Grace: Spirituality for Today* (Concordia, St Louis, 2008). This study of the practice of receptive spirituality deals with the disclosure of Christ's presence with us here on earth, meditation on God's Word for the reception of the Holy Spirit, prayer in the name of Jesus, vigilance in spiritual warfare, and participation in Christ's holiness in our hidden journey through life with Him. Much else of what he has published can be accessed as John W. Kleinig Resources at www.johnkleinig.com.

He is married to Claire, a church musician and retired music teacher. He is the father of four children, and proud grandfather of nine grandchildren. His hobbies are fishing, gardening, reading novels, viewing films, and doing nothing.

Monday Breakout Session Descriptions

Stress Management - Rev. Darrell Zimmerman

Joy is a marker of Christian vocation and stress is the enemy of joy. Discover the Lutheran Wellness Wheel, a model for vibrant faith, joyful service and fitness in body, mind and spirit. Stress management skills are part of a balanced, healthy lifestyle.

Living Inside God's Design - Mark Schoepp

This session will introduce participants to current brain research applied to church, school and home. The main focus will be on how dramatically, and surprisingly, three things affect our brains and academic performance: exercise, diet and a brief intro to play. The emphasis will be on good stewardship of our bodies and giving God our best by living inside God's design for how our bodies work.

Important Information

Cell Phones – Please! Do not forget to turn your cell phones to silent during sessions! Also turn the sound off on your laptops. We want to spare you the embarrassment!

Internet – Wireless Internet is available free in conference areas and guest rooms without a password.

Tweet! – Did you know there will actually be a Twitter conversation going on throughout the whole conference? To join the conversation, use the hashtag #apc13 in your posts. Sign up for an account at www.twitter.com. Need assistance? See Seth Hinz.

Evaluations – We will send you an email with an online evaluation at the conclusion of the conference.

Presentations – Speaker presentations will be available to all attendees; you will receive an email when they are available.

Prayer at Morning

Invocation

- L** In the name of the Father and of the † Son and of the Holy Spirit.
- C** Amen.

Versicles

- L** In the morning, O Lord, You hear my voice;
- C** **in the morning I prepare a sacrifice for You and watch.**
- L** My mouth is filled with Your praise,
- C** **and with Your glory all the day.**
- L** O Lord, open my lips,
- C** **and my mouth will declare Your praise.**
Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.

A Hymn may be sung or a Psalm sung or spoken

Reading

A brief exposition of the Word or Catechetical Instruction

Apostles' Creed

Lord's Prayer

Prayer for others and ourselves

- L** Almighty God, merciful Father, who created and completed all things, on this day when the work of our calling begins anew, we implore You to create its beginning, direct its continuance, and bless its end, that our doings may be preserved from sin, our life sanctified, and our work this day be well pleasing to You; through Jesus Christ, our Lord.
- C** Amen.

Morning Prayer

- C** **I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.**

Benedicamus

- L** Let us bless the Lord.
- C** **Thanks be to God.**

Acknowledgments

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Prayer at Early Evening

Invocation

- L** In the name of the Father and of the ✠ Son and of the Holy Spirit.
- C** Amen.
- L** Let my prayer rise before You as incense,
- C** The lifting up of my hands as the evening sacrifice.

Phos Hilaron

- L** Joyous light of glory:
- C** Of the immortal Father;
heavenly, holy, blessed Jesus Christ.
We have come to the setting of the sun,
and we look to the evening light.
We sing to God, the Father, Son, and Holy Spirit:
You are worthy of being praised with pure voices forever.
O Son of God, O Giver of life: the universe proclaims Your glory.

A Hymn may be sung or a Psalm sung or spoken

Reading

A brief exposition of the a portion of the Large or Small Catechism may be read

Lord's Prayer

Prayers for others and ourselves

Concluding Prayer

- L** Lord Jesus, stay with us for the evening is at hand and the day is past. Be our constant companion on the way, kindle our hearts, and awaken hope among us, that we may recognize You as You are revealed in the Scriptures and in the breaking of the bread. Grant this for Your name's sake.
- C** Amen.

Benedicamus

- L** Let us bless the Lord.
- C** Thanks be to God.

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Prayer at The Close of The Day

Invocation

L In the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

L The Lord Almighty grant us a quiet night and peace at the last.

C Amen.

L It is good to give thanks to the Lord,

C to sing praise to Your name, O Most High.

L To herald Your love in the morning,

C Your truth at the close of the day.

Reading

Apostles' Creed

Nunc Dimittis

Lord's Prayer

Prayer for others and ourselves

Concluding Prayer

L Visit our dwellings, O Lord, and in Your great mercy defend us from all perils and dangers of this night; for the love of Your only Son, our Savior Jesus Christ.

C Amen.

C I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

Benedicamus

L Let us bless the Lord.

C Thanks be to God.

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Responsive Prayer 2

Opening Versicles

- L** O Lord, open my lips,
C and my mouth will declare Your praise.
L Make haste, O God, to deliver me;
C make haste to help me, O Lord,
Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.

Psalm (sung or spoken by the Liturgist)

Readings

The Church's One Foundation

LSB 644 sts. 1-5



1 The Church's one foun - da - tion Is Je - sus Christ, her Lord;
2 E - lect from ev - 'ry na - tion, Yet one o'er all the earth;
3 Though with a scorn - ful won - der The world sees her op - pressed,
4 Through toil and trib - u - la - tion And tu - mult of her war



She is His new cre - a - tion By wa - ter and the Word.
Her char - ter of sal - va - tion: One Lord, one faith, one birth.
By schisms rent a - sun - der, By her - e - sies dis - tressed,
She waits the con - sum - ma - tion Of peace for - ev - er - more



From heav'n He came and sought her To be His ho - ly bride;
One ho - ly name she bless - es, Par - takes one ho - ly food,
Yet saints their watch are keep - ing; Their cry goes up, "How long?"
Till with the vi - sion glo - rious Her long - ing eyes are blest,



With His own blood He bought her, And for her life He died.
And to one hope she press - es With ev - 'ry grace en - dued.
And soon the night of weep - ing Shall be the morn of song.
And the great Church vic - to - rious Shall be the Church at rest.

- 5 Yet she on earth has union
With God, the Three in One,
And mystic sweet communion
With those whose rest is won.
O blessed heav'nly chorus!
Lord, save us by Your grace
That we, like saints before us,
May see You face to face.

Text (sts. 1-5) and Music: Public domain

Kyrie

L O Lord,

C have mercy.

L O Christ,

C have mercy.

L O Lord,

C have mercy.

Lord's Prayer

Creed

Versicles

L Hear my prayer, O Lord;

C let my cry come to You.

L In the day of my trouble I call upon You;

C for You answer me.

L Hide Your face from my sins,

C and blot out all my iniquities.

L Create in me a clean heart, O God,

C and renew a right spirit within me.

L Cast me not away from Your presence,

C and take not Your Holy Spirit from me.

L Restore to me the joy of Your salvation,

C and uphold me with a willing spirit.

L Because Your steadfast love is better than life,

C my lips will praise You.

L For You have been my help,

C and in the shadow of Your wings I will sing for joy.

L Teach me Your way, O Lord, that I may walk in Your truth;

C unite my heart to fear Your name.

L I give thanks to You, O Lord my God, with my whole heart,

C and I will glorify Your name forever.

L May all who seek You rejoice and be glad in You.

C May those who love Your salvation say evermore, "God is great!"

L Save Your people and bless Your heritage!

C Be their shepherd and carry them forever.

L Give ear, O Lord, to my prayer;

C listen to my plea for grace.

Collects

L Let us pray.

O God, our refuge and strength, the author of all godliness, by Your grace hear the prayers of Your Church. Grant that those things which we ask in faith we may receive through Your bountiful mercy; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Lord God our Father, You kept Abraham and Sarah in safety throughout the days of their pilgrimage, You led the children of Israel through the midst of the sea, and by a star You led the Wise Men to the infant Jesus. Protect and guide us now in this time as we set out to travel. Make our ways safe and our homecomings joyful, and bring us at last to our heavenly home, where You dwell in glory with Your Son and the Holy Spirit, one God, now and forever.

C Amen.

Benedicamus and Blessing *[Psalm 103:1]*

L Let us bless the Lord.

C Thanks be to God.

L The Lord bless us, defend us from all evil, and bring us to everlasting life.

C Amen.

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The Spiritual Disciplines

Dr. John W. Kleinig

1. The Practice of Receptive Piety: Paul & Luther

- Koenecke survey on needs of 60 pastors
 - Second highest response: a faithful, disciplined life of prayer and devotion
- Our problem as pastors and church workers
 - Impossible demand: call to do God's work
 - Giving out without taking in
 - Running on empty: burn out
 - Solution: devotional life
- Making hard work of meditation and prayer
 - Desire for disciplined spirituality
 - Mistaken focus on our performance: the way of the law
 - Guilt from failure: binge and bust cycle
 - Problem: walking by the flesh rather than the Spirit (Gal 5:16, 18)
- The call to practice piety
 - Christ's institution of three practices of piety in Matt 6:1-18: giving alms, praying, fasting
 - Paul's instruction to Timothy in 1 Tim 4:7^p-9: ***Rather train (exercise) yourself for piety, for while bodily training (exercise) is of some use, piety is of use in every way, as it holds promise for the present life and for the life to come. This saying is trustworthy and deserving full acceptance.***
 - ❖ Picture: pastor as athlete with need for constant exercise
 - ❖ Piety = *eusebeia*: right reverence, good devotion, godliness
 - ❖ Key term in the pastoral letters: 1 Tim 2:2; 3:16; 4:7, 8; 5:4; 6:3, 5, 6; 2 Tim 3:5, 12; Tit 1:1; 2:12; see also 2 Pet 1:3, 6, 7; 2:9; 3:11.
 - ❖ Exercise for the reception of promised gifts rather than better performance
 - ❖ Source of power/empowerment (2 Tim 3:5): ***people who have the appearance of piety but deny its power***
 - ❖ Luther: ***The highest work of godliness (piety) is to meditate on the Word of God in order that we may teach and exhort one another*** (EA 29:3)
 - ❖ A trustworthy sayings: foundational for the life of faith
 - ❖ Link with the call in 4:16: pay attention to yourself and your teaching
 - ❖ Result: evident progress in ministry (4:15)
- Piety as God's training of us by His grace in Tit 2: 11-12: ***For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness (impiety) and worldly passions, and to live self-controlled (sound-minded), upright, and godly (pious) lives in the present age.***
 - Piety of grace rather than by way of the law
 - God's disciplining of us rather than just our self-discipline
- Two key passages on our spiritual life
 - John 1:14, 16: ***The word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth...And from his fullness we have all received, grace upon grace.***
 - ❖ Body of Jesus as the earthly temple of the Father
 - ❖ Reception of grace upon grace from Jesus
 - John 1:51: "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of God."
 - ❖ Medieval ladder of devotion
 - ❖ Jesus as the true Jacob's ladder: heaven to earth
 - ❖ Living under an open heaven
- Luther's training in monastic spirituality: three step ladder of devotion
 - Reading of the Scriptures out aloud: *lectio divina*
 - Attentive meditation: point of impact

- Prayer for help in doing what God required
- Goal: contemplation as experience of union with the exalted Lord
- Luther's practice of evangelical piety: preface to the Wittenberg edition of German Writings in 1539: ***I will show you a right way to study theology, which I myself have practiced, and, if you adhere to it, you too shall be so learned that, if need should arise, you will be able to write books that are as good as those of the fathers and councils ... It is the way that King David teaches in Psalm 119 and which was without a doubt adhered to by all the patriarchs and prophets. There you will find three rules which are abundantly set forth in the whole psalm: oratio, meditatio, tentatio.***
 - Theology = spirituality
 - Source: Ps 119 and other psalms
 - Three rules for personal devotions
 - ❖ *Oratio*: prayer for the Holy Spirit
 - ❖ *Meditatio*: meditation on the external word for the Holy Spirit
 - ❖ *Tentatio*: counter attack by the devil
 - New emphasis on temptation as the key to spiritual experience: the devil as the best teacher of spirituality
- Prayer for the Holy Spirit as teacher of heavenly wisdom: ***First, you must know that the Holy Scriptures is a book that makes foolishness of the wisdom of all other books, because none of them teaches eternal life, only this one alone. Therefore you must straightway despair of your own senses and reason, for you will not attain it by these. On the contrary, with such presumption you will cast yourself, and others with you, from heaven into the abyss of hell, as did Lucifer. Rather kneel down in your closet and pray to God in true humility and earnestness, that through his dear Son he may grant you his Holy Spirit to enlighten, guide, and give you understanding. You see how David in the above-mentioned psalm prays again and again: Teach me! O Lord, instruct me! Show me! and many other expressions like them. Even though he knew well the text of Moses and other books and heard and read them daily, he still desires the real Master of the Scriptures himself in order that he may not tackle them with his reason and make himself the master. For this produces those sectarians who fancy that the Scriptures are subject to them and easily mastered with their own reason, as if they were the fables of Markolf or Aesop, which require neither the Holy Spirit nor prayer.***
 - Daily reception of the Spirit in prayer
 - The Holy Spirit as the Master of the Scriptures
 - ❖ Spirit as the teacher of eternal life
 - ❖ Disciple as a student of wisdom: despair of senses and reason
 - Trinitarian pattern: prayer to the Father for the Spirit through the Son
 - Foundation: Luke 11:13
 - The Spirit as teacher of heavenly wisdom through the Scriptures
 - Reliance on reason and the senses as the way of the devil
 - Matt 6: 5-15: secret reception rather than public self-promotion
- Meditation on God's Spirit-filled word: ***Secondly, you should meditate, not only in your heart but also externally, repeating aloud and rubbing at the written word (like a herb), reading and rereading them with careful attention and thought as to what the Holy Spirit means by them. And guard against being satiated or thinking that when you have read, heard, or said it once or twice, you understand it fully; for this will never make an excellent theologian; it will be like immature fruit that falls before it is half ripe. This is why in the psalm you see David constantly exulting that he would do nothing else, day and night and always, but speak, write, utter, sing, hear, and read God's Word and commandments. For God will not give you his Spirit apart from the external word. Be guided accordingly, for it was not for nothing that he commanded that his Word should be externally written, preached, read, sung, and spoken.***
 - Meditation as verbal and mental attentiveness
 - External verbal meditation on the external word
 - Picture: crushed herbs for release of fragrance and medical use

- Liturgical dimension of meditation
 - ❖ Reading and preaching
 - ❖ Singing and hearing
- Daily reception of the Spirit through the external word
- Result of persistent meditation: fruitfulness
- Attack by Satan: *Anfechtung*: **Thirdly, there is tentatio, attack. This is the touchstone that teaches you not only to know and understand but also to experience how right, how true, how sweet, how lovely, how mighty, how comforting is God's Word, wisdom above all wisdom. So you see why it is that David so often in this psalm (119) laments concerning all the enemies, the wicked princes and tyrants, the lying and godless spirits, which he must suffer by reason of the very fact that he meditates, that he applies himself to God's Word, as we have said. For as soon as God's Word takes root in you the devil will afflict you and make you a real teacher [of theology] and teach you by his temptations to seek and to love God's Word.**
 - Trouble and suffering as the result of mediation
 - Picture: use of a touchstone by pawnbroker
 - ❖ Rubbing a gold object across the stone
 - ❖ Test for purity of gold
 - Temptation as testing and trial rather than just enticement to sin
 - ❖ Testing of God's word by testing of our faith in it
 - ❖ Proof of God's word by the devil's attack on us
 - Prayer and meditation as our lifelines
 - Attack by the devil to drive the Spirit-giving word from our hearts
 - Only help: meditation and prayer
 - Counterproductive effect: back to word and Spirit
 - Our experience of God's word in trouble
 - ❖ Its truth: assurance and conviction
 - ❖ Its goodness: satisfaction and enjoyment
 - ❖ Its power: health and strength
 - Psalms of lament: meditation on trouble in the light of God's word as the school for prayer
- Three basic personal disciplines for the practice of piety
 - Prayer for the Holy Spirit
 - External meditation on the eternal Word
 - Vigilance in spiritual warfare

2. A Hearing Heart: The Discipline of Receptive Meditation

a. Introduction

- Solomon's request in 1 Kings 3:9: ***Give your servant a hearing heart to distinguish what is good from what is evil.***
- Story by Jean Baptiste Vianney about a pious farmer: ***I look at him, and he looks at me, and we are happy just to be together.***
- The case of the solar torch

b. Nature of Meditation

- Meditation as a natural activity
 - Day dreaming: relaxed reception
 - Worrying: emotional stimulus
 - Tune: subconscious activity
 - Love letter: personal engagement
 - Advertisement: actual effect
- Relaxed concentration: involvement of whole person
- Shift from active to receptive thinking
 - Receiving thoughts
 - Reception of vision
 - Taking in
 - Being: attentive stillness
- Importance of focus and attitude rather the method
- Importance of desire in focus: the heart
 - Spontaneous meditation from love and hatred
 - Ps 119:97: ***Oh how I love your law! It is my meditation all the day.***
 - Luther on love and desire in LW, 10,17: ***What we want and love, on that we reflect inwardly and diligently...Therefore let delight (desire) be first sent into the heart as the root, and then meditation will come of its own accord. It is for this reason that the ungodly do not meditate on the law of the Lord. Yet they meditate on other things, namely, on things in which their delight (desire) is rooted, things they themselves desire and love, such as gold (money), honor, and flesh (sex).***
 - Luther on holy desire in LW 14:297: ***Wherever love goes, the heart and body follow...The godly...begin from the inside. They start with this holy desire, and then follow meditation and external works...for love itself will teach meditation...It is the mode and nature of all who love, to chatter, sing, think, compose, and frolic freely about what they love and enjoy hearing about it.***
 - Luther on evil meditation in LW 14:315: ***Meditation... is continual talking and conversation with the mouth. For just as the lover willingly talks at length about his beloved , so the hater keeps on talking and babbling the worst things about him whom he hates.***
- Shift in Luther's understanding of meditation from mental concentration to verbalisation
 - See the use of *hagah* in Ps 1:2 as mulling over the law by speaking it to oneself.
 - LW 14:298: ***This lover, this blessed man, has his love, the Law of God, always in his mouth, always in his heart and, if possible, always in his ear.***
- Luther on meditation in LC 1:101-102: ***Therefore you must continually keep God's Word in your heart, on your lips, and in your ears. For where the heart stands idle and the Word is not heard, the devil breaks in and does damage before we realize it. On the other hand, when we ponder the Word, hear it, and put it to use, such is its power that it never departs without fruit. It always awakens new understanding, new pleasure, and a new spirit of devotion, and it constantly cleanses the heart and its meditations.***

c. The Receptive Dynamics of Christian Meditation

- Presupposition of three spiritual realities
 - The presence of the risen Lord: Matt 28:20: ***I am with you always to the close of the age.***
 - The life-giving power of the Spirit-giving word: John 6:63: ***The words I have spoken to you are Spirit and life.***
 - Access of those who are justified to the grace of God the Father through his Son: Rom 5:1-2: ***Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand.***
- Meditation on Jesus and his word: see the story of Mary and Martha in Luke 10:38-42
- Receiving life and nourishment through God's word: Luke 11:27-28: ***After he said these things, a woman in the crowd raised her voice and said to him, 'Blessed is the womb that bore you and the breasts at which you nursed!' But he said, 'Blessed rather are those who hear the word of God and keep it.'***
 - Mother = God
 - Child = disciple
 - Womb = word of God
 - Conception of life = hearing God's word
 - Breasts = word of God
 - Sucking for nourishment = keeping God's word: meditation
- Luther on 'sacramental' meditation in WA, 9, 439, 442: ***We meditate properly on the gospel, when we do so sacramentally, for through faith the words produce in us what they portray. Christ was born; believe that he was born for you, and you will be born again. Christ conquered death and sin; believe that he conquered them for you, and you will conquer them. With that you have the distinctive characteristic of the gospel. The histories of men cannot produce that effect in you.***
- Luther's pictures the effect of God's word in meditation
 - Flint or steel to kindle a flame in the heart
 - Herb that provides medicine for the soul
 - Nourishing food for tasting and digesting
 - Spiritual wine that intoxicates the soul
 - Most holy relic that makes holy what it touches
 - Holy incense that protects from the devil
 - Holy water that drives away the devil and all evil thoughts
 - Antidote against evil infection and poison
 - Act of spiritual arson that burns down the devil's house
- Luther on receptive meditation on a gospel story in LW 35, 121: ***When you open the book containing the gospels and read or hear how Christ comes here or there, or how someone is brought to him, you should therein perceive the sermon or the gospel through which he is coming to you, or you are being brought to him. For the preaching of the gospel is nothing else than Christ coming to us, or we being brought to him. When you see how he works, however, and how he helps everyone to whom he comes or who is brought to him, then rest assured that faith is accomplishing this in you and that he is offering your soul exactly the same sort of help and favour through the gospel. If you pause here and let him do you good, that is, if you believe that he benefits and helps you, then you really have it. The Christ is yours, presented to you as a gift.***
 - Visualisation of the situation
 - Identification with the main character
 - Reception from Jesus
- Luther LW 14:292: ***Thus I have said that the eye and ear of faith are necessary in order to hear the words of the Spirit and to see what is revealed.***

d. The Purpose of Christian Meditation

- Purpose of meditation on God's word in Luke 8:15-18: ***As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience. No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light. For nothing is hidden that will not be made manifest, nor is anything secret that will not be made known and come to light. Take care how hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away.***
 - Meditation as ongoing hearing and holding on to God's word with the heart
 - Letting the word produce its harvest in and through us
 - Need for patience: no immediate harvest
 - Enlightenment for our souls, minds, hearts and bodies
 - ❖ Life to dark soul: live as Christ lives
 - ❖ Vision to blind mind: see as Christ sees
 - ❖ Warmth to cold heart: feel as Christ feels
 - ❖ Strength to weak body: do what Christ does

e. Psalms as a Handbook on Meditation

- Meditation in early monastic tradition as saying/chanting the Psalter
- Psalm 1 as introduction to the Psalter:

¹Blessed is the man

***who does not walk in the counsel of the wicked,
nor stand in the way of sinners,
nor sit in the seat of scoffers.***

***²But his delight/desire is in the law/instruction of the Lord,
and on his law/instruction he meditates day and night.***

***³He is like a tree planted by streams of water,
which yields its fruit in its/his season,
and whose leaf does not wither.***

In whatever he does he prospers.

⁴Not so the wicked!

They are like chaff that the wind drives away.

***⁵Therefore the wicked will not stand in the judgment,
nor sinners in the assembly of the righteous.***

***⁶For the Lord knows the way of the righteous,
but the way of the wicked will perish.***

- Origin of psalms: meditation on the law/teaching of the Lord in our journey through life
- Meditation as a continual activity
 - ❖ Morning and evening
 - ❖ Waking and sleeping
- Meditation on God's word of instruction as the mark of the righteous: delight in it
- God's watering of the righteous with his Spirit through their meditation
- Result of meditation: evergreen fruitfulness in all seasons of life
- God's guidance of the righteous on their hidden journey through daily meditation
- Use of the Psalter to teach meditation

f. Five kinds of meditation

- Visualising Christ's promised presence with you
- Slow reading aloud from daily lectionary for point of impact: preaching of the Spirit
- Use of Bible verse as watchword for the day or week
- Use of Bible verse as a nightcap (see Ps 119:54,172)
- Singing of a verse from a hymn (see Ps 119:54,172)

3. Clearing the Conscience: The Discipline of Self-examination

- Two words from St Paul for guidance
 - Acts 20:28: **Pay attention to yourselves and all the flock of which the Holy Spirit has made you overseers.**
 - 1 Tim 4:16: **Pay close attention to yourself and to what is taught (doctrine). Persevere in them, because if you do so, you will save yourself and your hearers.**
- Surprise: accent on attention to self before attention to congregation and teaching
- The peril of a pastor in ministry
 - Care of others with spiritual self-neglect
 - Giving without receiving
 - Result: burnout/ compassion fatigue
- The use of secular instruments in the church for the appraisal of pastors
 - Psychological or managerial models
 - Focus on performance and popularity
 - Political use by leaders
 - Neglect of spiritual matters
- Pressure for pastoral self-promotion ► self-deception from desire for recognition and approval
- Honest spiritual self-appraisal as part of pastoral work
- Attention to conscience as first priority
- What is our conscience?
 - Modern equation of self-esteem with a good conscience
 - ❖ Feeling good about ourselves and what we do
 - ❖ Goal of therapy and new goal of education and worship
 - ❖ Confusion of emotional mood with spiritual state
 - Greek term: συνείδησις
 - ❖ Literal sense: seeing the same as others
 - ❖ Awareness of how others see me or that differs from the way I see myself
 - ❖ Internalised voice of parents and those in authority
 - ❖ Seeing oneself as others and God see me
 - Modern psychological understanding of the sovereign conscience: own lawmaker, ruler, jury and judge
 - Biblical view of the conscience as inner umpire rather than law maker
 - ❖ It does not make the rules, but it applies them
 - ❖ It is governed by God's word as law and gospel
 - ❖ It does not instruct me but receives instruction
 - ❖ It does not pass judgment but receives the judgment of others and God

The gift of a good conscience in baptism in 1 Pet 3:21-22: **Baptism...now saves you, not as the removal of dirt from the body, but as an appeal to God for a good conscience through the resurrection of Jesus Christ who has gone into heaven and is at the right side of God, with angels, authorities and powers having been subordinated to him.**

- Note the use of the emphatic **now**: **our present salvation through the resurrection of Jesus**
- Risen Jesus as our mediator who "brings" us to God (3:16)
- Contrast between the cleansing of the body and the reception of a good conscience
- Ongoing reception of salvation and a good conscience from the risen Christ through **baptism**
- Helpful distinction between the ceremony of baptism and the baptized state: see analogy with adoption and marriage
- The state of a good conscience as fruit of salvation
- **Appeal** as strong request
- Double sense of **the appeal of a good conscience**: appeal for a good conscience and appeal from a good conscience
- Surprise: emphasis on our ongoing appeal to God for a good conscience rather than our possession of it
- See Luther on the significance of baptism: daily repentance and daily renewal by the Holy Spirit
- Baptism is the foundation for life with a good conscience: God's Word rather than the water

- Life and ministry with a good conscience
 - God as my judge: person and ministry
 - Standard for conscience: God's word as law and gospel
 - ❖ Misapplication of law and gospel by Satan
 - ❖ Law to condemn sinners
 - ❖ Gospel to excuse sin
 - Clear conscience from right application of law and gospel
 - Reception of a good conscience about myself as a person through the gospel: justification by grace through faith in Christ and the gospel
 - Result: assurance of salvation and God's approval of me
- Two judgments: person by the gospel and works by God's commands
- Two kinds of self-examination
 - Personal: myself before God
 - Vocational: my duty to my spouse and children and my congregation
- Personal self-examination
 - Paul in 2 Cor 13:5: **examine your selves to see whether you are in the faith; test yourselves.**
 - ❖ Danger of introspection: digging for dirt
 - ❖ Call for unusual self-examination
 - ❖ Audit of faith in Christ and His word rather than spiritual success
 - ❖ Faith as reliance on Christ rather than self-confidence
 - ❖ Basic issue: faith rather than innocence
 - ❖ Luther's advice on self-examination before confession in the Small Catechism: **Consider your place in life (station) according to the Ten Commandments: Are you a father or a mother, son, daughter, husband, wife, or worker? Have you been disobedient, unfaithful, or lazy? Have you been hot-tempered, rude, or quarrelsome? Have you hurt someone by your words or deeds? Have you stolen, been negligent, wasted anything, or done any harm?**
 - Use of Ten Commandments for spiritual self-diagnosis
 - ❖ Guilt for sin: my sins against others in my station and vocation
 - ❖ Anger from abuse: the sins of others against me
 - Confession: handing over the problem to Christ in prayer
 - ❖ Reception of pardon for sin ► private absolution
 - ❖ Healing from abuse through the blood of Jesus in Holy Communion ► personal ministry through prayer and blessing
 - Faith in Christ and his word of pardon or deliverance
- Vocational self-examination
 - Paul in Gal 6:4-5: **But let each one test his own work, and then his reason to boast will be in himself and not his neighbor. For each will have to bear his own load.**
 - ❖ New questions for me as a justified person
 - ❖ How can I be sure that God is pleased with my work as a pastor or church worker?
 - ❖ Which works please him and so meet his approval?
 - ❖ Which works will last for time and for eternity?
 - Reasons for uncertainty about my work as a pastor
 - ❖ Impossible task: doing God's work
 - ❖ Comparison with others: self-promotion
 - ❖ Self-criticism: self-debasement
 - ❖ Criticism from people
 - ❖ Adopting their agenda for my ministry
 - ❖ Need to prove myself that results in sense of failure
 - ❖ Spiritual attack by the devil
 - Result of bad conscience about ministry
 - ❖ Search for approval, popularity, and praise
 - ❖ Discouragement and burnout

- Delivery of a good conscience about my works through God's commandments: see 1 John 3:21-22: ***Beloved, if our heart does not condemn us, we have confidence (freedom of speech) before God, and whatever we ask we receive from him, because we keep his commandments, and do what pleases him.***
 - ❖ Pleasing God by doing what he has given me to do as his agent and representative: his works in and through me
 - ❖ Divinely instituted ministry in my station and vocation: holy work as working with God
 - ❖ Positive role of God's commandments: God's approval of what I do
 - ❖ Commendation in Rev 14:12: ***Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus. And I heard a voice from heaven saying, "Write this: blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them."***
- See words of Jesus to his apostles in Luke 17:10: ***So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.'***
- Audit with the first three commandments: basic temptations in ministry
 - ❖ Self-service: see first three petitions of the Lord's Prayer and its doxology
 - ❖ Self-reliance rather than prayer
 - ❖ Use of own ideas rather than God's holy word
- Audit of my call with God's instructions for ministry such as Matt 28:16-20; Mark 16:15-16; Luke 18:1; 22:19-21; John 20:21-23; 2 Tim 4:1-2; 1 Pet 5:1-4
 - ❖ Call to ministry as privilege rather than a burden
 - ❖ Importance of ordination/appointment and call for ministry with a good conscience
 - ❖ Criterion for evaluation: faithfulness rather than apparent success
- Conscience as the battle ground
 - ❖ Attack by the devil on two fronts
 - ❖ Attack on my assurance of salvation or my call to ministry
- Paul's reliance on God's judgment in 1 Cor 4:1-5: ***This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found trustworthy. But with me it is no small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each will receive his commendation from God.***
 - ❖ Problem: appraisal of ministry by others or by self
 - ❖ Pastors as stewards of God's mysteries: need for faithfulness
 - ❖ Accountability to God as the only Judge
 - ❖ Danger of ignorant and premature judgment
 - ❖ The discipline of working in the light of the Last Day
 - ❖ Difference between the judgment of myself as a person and the judgment of my works (see 1 Cor 3:10-15)
 - ❖ God's judgment of works as good news
 - ❖ Reception of praise from God
- Paul's boast in 2 Cor 1:12: ***For our boast is this, the testimony of our conscience, that we have behaved in the world with the holiness and sincerity that are from God, not with worldly wisdom but by the grace of God, and supremely so towards you.***

4. Standing on Guard: The Discipline of Vigilance in Spiritual Warfare

a. Introduction

- Call to spiritual warfare: 1 Tim 1:18^b-19^a: ***Fight the good fight, holding on to faith and a good conscience.***
 - Christians as soldiers of Christ
 - Hidden battlefield: conscience
 - Attack: faith in Christ which gives us a clear conscience
- Lord's Prayer: ***Deliver us from the Evil One.***

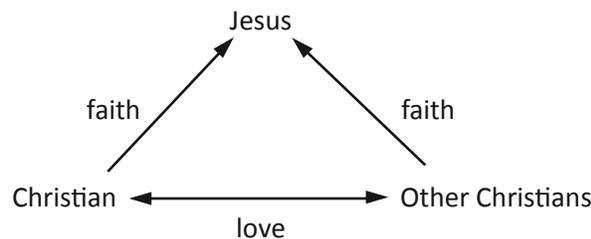
b. The Hidden Battle: Revelation 12

- Context of the vision in 12:1-6
 - Pregnant woman: clothed in sun with a crown of 12 stars and the moon under her feet
 - Red dragon: waiting to eat new born baby
 - Birth of male child: ruler of nations
 - Snatching up of child: God and his throne
 - Escape of woman to safe place in desert
- Revelation 12:7-13 and 17: ***And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down – that ancient serpent called the devil or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him. Then I heard a loud voice in heaven say: “Now have come the victory and power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. Therefore rejoice you heavens, and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short.” When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child... The dragon was enraged at the woman and went off to make war against the rest of her offspring – those who keep God's commandments and hold to the testimony of Jesus.***
- Vision
 - Eviction of dragon by Michael and angels from the heavenly realm
 - Attack of woman by dragon on earth
 - Gift of wings to the woman
 - Attack on woman's children on earth
- Meaning of vision
 - Woman: Mary and the church
 - Dragon: Satan
 - Male child: Jesus
 - Snatching up: ascension of Jesus
 - Woman's offspring: faithful Christians
 - Testimony of Jesus: words of Jesus and the words of the apostles about Jesus
- Spiritual warfare
 - Victory: Christ with Michael and the angels
 - Eviction of Satan from God's presence
 - Present battlefield: planet earth
 - Enemy: devil and angels
 - Attack: believers and church
 - Reason for attack: obedience to God's commandments and faith in the gospel of Jesus

- Tactics evident from titles
 - ❖ Deceiver: disobedience to commandments
 - ❖ Satan: accuser of believers
 - ❖ Devil: slanderer of believers
- Goal: condemnation and destruction of faith
- Weapons
 - ❖ Blood of the Lamb: Christ's death for our sins, baptism and Holy Communion
 - ❖ Testimony of Jesus: New Testament and our confession of faith in Jesus

c. The Strategy of Satan

- Temptation of Christians by the devil
 - Hidden work in darkness of guilt and anger
 - Attack on conscience
 - Use of bad conscience against us
- Goal of temptation
 - Front door: destruction of our faith in Jesus by his use of guilt to condemn us
 - Back door: destruction of our love for fellow Christians by his use of anger to condemn them for their sins against us



- The rat principle
 - Two approaches to rats in compost heap
 - ❖ Trapping or poisoning
 - ❖ Removal of garbage
 - Connection between sin and impurity
 - Digging up of 'dirt' by Satan
 - Disclosure of spiritual problems by the attack
- Two kinds of impurity: Ten Commandments
 - Guilt from sins against God and others: rebellion, abortion, adultery, slander
 - Anger at abuse by others: parental, physical, sexual, verbal
- Deliverance by exposure to the light in Eph 5:11: ***Have nothing to do with the fruitless works of darkness, but rather expose them***

d. Dealing with Anger

See Ephesians 4:26-27, 30-32: ***Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil...And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Let all bitterness and rage and anger, brawling and slander be put away, together with every kind of malice, and be kind and compassionate to one another, forgiving each other, just as in Christ God has forgiven you.***

- Satan's use of anger: accusation and condemnation of others
- Attack on love in our closest relationships
- Danger of sleeping on anger: bitterness and hatred
- Cycle of anger in 4:31: Bitterness ► rage and anger ► verbal abuse and slander ► malice
- Four steps in dealing with hurts
 - Acknowledging anger: 26^a
 - Dealing with anger day by day: 26^b

- Prayer for removal of anger and hurt: 31
- Practice of reconciliation and forgiveness: 32
- Grieving of Spirit by persistence in anger: 30

e. Doing Sentry Duty

See Ephesians 6:10-20: ***Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you may have the strength to stand against the devil's schemes, for our battle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore take the full armor of God, so that when the evil day comes, you may have the strength to stand your ground, and after you have done everything, to stand. Stand then, having buckled the belt of truth around your waist, and having put on the breastplate of righteousness, and having fitted your feet with the readiness that comes from the gospel of peace, and, in addition to all this, having taken the shield of faith, with which you have the strength to extinguish all the flaming arrows of the evil one; and receive the helmet of salvation and the sword of the Spirit, which is the word of God, praying at all times in the Spirit with all kinds of prayers and requests, and staying awake for this with all persistence in requests for all the saints and on behalf of me, so that a word may be given with the opening of my mouth, to make the mystery of the gospel known with boldness....***

- Assumption
 - No need to seek out the enemy
 - Enemy seeks us out: attraction
- Soldiers on sentry duty rather than spiritual crusaders
- Guard duty for holy territory conquered by Christ
- Only enemies: Satan and powers of darkness
- Two tasks
 - Standing guard at our allotted post
 - Staying awake to watch for attack
- Use of Christ's priestly armor and power: armor of light (Rom 13:12)
- Sentry duty by prayer for the saints
 - Calling out the champion to defeat the enemy
 - Protecting with the blood of Christ
 - Pleading for mercy for sinners
 - Prayer for pastors and missionaries
 - Watch by pastor on behalf of members: Heb 13:17
 - Prayer for those placed in your care: vicarious church attendance
- Use of God's word in prayer as only offensive weapon
 - Guidance by word and Spirit
 - Praying the word: claiming what is promised
 - Praying in the Spirit against Satan
- Watching out for attacks on spiritual support system
 - Attendance of church
 - Devotional life
 - Marriage
 - Children and grandchildren
 - Wider family
 - Leaders of congregation
- Insomnia: call for vigil on behalf of a person under attack
- Staying under authority: subordination to spiritual heads
 - Husband
 - President
 - Pastorate

f. Conclusion

- The warning in 1 Peter 5:8: ***Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him firm in the faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.***
 - Adversary: opponent in a court of law
 - Vigilance and resistance by our common faith
- Agathon: Sayings of the Desert Fathers
The brothers also asked him, "Amongst all good works, which is the virtue that requires the greatest effort?" He answered, "Forgive me, but I think there is no labour greater than that of prayer to God. For every time a man wants to pray, his enemies, the demons, want to prevent him, for they know that it is only by turning him from prayer that they can hinder his journey. Whatever good work a man undertakes, if he perseveres in it, he will attain rest. But prayer is warfare to the last breath."
- Luther: the devil as ***the comforter of the faithful***
 - Attack as proof of salvation and vocation
 - Counterproductive strategy: strengthening faith by driving back to God's promises and prayer
 - Devil as ***the best teacher of theology***
 - ***The worst temptation is no temptation***

5. Physical Self-restraint: The Discipline of Fasting for Joyful Feasting

- Common problem: life physically and emotionally out of control
- Modern interest in fasting: reaction to overindulgence and addiction
- Fasting as physical self-deprivation
 - Food
 - Alcohol, coffee and other drugs
 - Sexual intercourse
- Fashionable reasons for fasting
 - Physical health and emotional well being
 - Mental alertness
 - Spiritual self-advancement
 - ❖ Meat, alcohol, and sexual as carnal impediments to spirituality: sources of impurity
 - ❖ Reaching higher levels of spiritual consciousness: insight, vision, bliss
- Rejection of fasting for spiritual self-advancement in the New Testament
 - Food, alcohol and sex as good gifts from God that are sanctified by the word of God and prayer (1 Tim 4:1-5; cf. Rom 14:1-23)
 - Human prohibitions of food, drink and sex as the self-made religion of puffed up, carnally minded people which have little or no value in stopping the indulgence of the flesh (Col 2:16-23)
- Paul's call for physical self-control in 1 Cor 9:24-27: ***Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. So I do not run aimlessly; I do not box as one beating the air. But I discipline (pummel) my body and keep it under control (make it a slave), lest after preaching to others I myself should be disqualified.***
 - Self-control as a fruit of the Spirit (Gal 5:23; cf. 2 Pet 1:6)
 - Qualification for a pastor (Tit 1:8)
 - Two sides to self-control: physical and emotional
 - Physical self-control to counteract undisciplined discipleship
 - Dealing with three problems like any athlete
 - ❖ Aimless body ► running and fighting to win the prize
 - ❖ Soft body ► toughening the body
 - ❖ Enslaving body ► making the body serve Christ
 - Purpose: reception of the prize
- The practice of fasting in the Old Testament
 - Obligatory for adults on the Day of Atonement (Lev 16:29-31; 23:29, 31; Num 29:7)
 - Abstinence from all food from sunrise to sunset
 - Associated practices associated with mourning for a dead person
 - ❖ Use of sackcloth and ashes (Isa 58:5)
 - ❖ Tearing of clothes (Joel 2:13)
 - Purpose: repentance for sin to avert God's wrath and to gain God's pardon for the past year's sins
- The teaching of Jesus on fasting for his disciples in Matthew 6:16-18: ***And when you fast, do not look gloomy like the hypocrite, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. But you when you fast anoint your head and wash your face, that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.***
 - Fasting as one of the three acts of righteousness in Matt 6:1-18
 - No instruction on how to do it
 - Close connection with charitable giving and prayer: kind of bodily prayer
 - Association with warning against storing treasure on earth and serving two masters in Matt 6:19-24
 - The assumption of Jesus that his disciples will fast: not "if" but "when"
 - Fasting by those who are righteous/justified and have God as their Father
 - Three differences from the Pharisees
 - ❖ Joy rather gloomy sorrow for sin
 - ❖ Anointing and washing as for feasting rather than facial disfigurement
 - ❖ Secret private practice rather than public performance

- Goal of Christian fasting: being **seen** by their Father rather than seeing Him
 - ❖ Exposure to the Father: banishment of darkness
 - ❖ Approval by him
 - ❖ Intimacy with him
- The teaching of Jesus on a new kind of fasting in Mark 2:18-22: ***Now John's disciples and the Pharisees were fasting. And the people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" And Jesus said to them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. The days will come when the bridegroom is taken away from them, and then they will fast on that day. No one sews piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins. If he does, the wine will burst the skins- and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins.***
 - Fasting by the Pharisees on Mondays and Thursdays as voluntary acts of repentance to hasten the coming of the Messiah (cf. Luke 18:12)
 - End of the old practice of fasting by the presence of Jesus with his disciples as the heavenly Bridegroom
 - Present celebration of the Messianic wedding feast
 - Fasting after his death with their loss of his visible presence: origin of fasting on Fridays
 - Provision of a new custom of festive fasting rather than the adding of new content to the old practice of fasting
 - Rejoicing at justification rather than mourning over God's sentence of death on sinners
 - Fasting as preparation for the visible reunion with the heavenly Bridegroom and full participation in the heavenly wedding feast
 - Association of fasting with feasting: celebration of atonement
- The Lutheran practice of fasting
 - Connection with self-mortification rather than earning God's grace (AC 26:33-39; Apol 15:46-47)
 - One of the three divinely instituted good works (AC 12:147; Apol 12:139, 143)
 - Voluntary response to the gospel (Apol 15:46-47)
 - A good fruit of repentance (AC 12:139)
 - Bodily preparation for reception of Holy Communion (SC 6:10; LC 5:37)
- Liturgical fasting
 - Fasting before Holy Communion on Sundays
 - Fasting on Fridays in commemoration of Christ's death
 - Fasts before major feasts in the church year
 - ❖ Minor fast in Advent before Christmas
 - ❖ Major fast during Lent based on the fast of Jesus for 40 days after his baptism
- Extraordinary fasts
 - Sense of call by the Spirit as act of spiritual renewal or preparation for service
 - Association with some cases of deliverance ministry (see alternate reading in Mark 9:29: ***This kind (of unclean spirit) cannot be driven out by anything but prayer and fasting.***)
- The purpose of fasting
 - Spiritual preparation for a festival
 - Exposure of sin and idolatry: desires of the heart
 - Restraint and mortification of the old sinful self with its passions and desires
 - Preparation for full-bodied service in ministry
- Saying of Abba John the Dwarf: ***If king wanted to take possession of his enemy's city, he would begin by cutting off the water and the food so that his enemies, dying of hunger, would submit to him. It is the same with the passions of the flesh: if a man goes fasting and hungry the enemies of his soul grow weak.***

6. The Family Altar: The Discipline of Table Devotions for Daily Sanctification

a. Introduction

- Ancient custom: perpetual fire on the hearth in each household
- Altar fire at the temple ► fire in the home and in each heart
- Lutheran tradition of the family altar: daily devotions
- Problem: disappearance among churchgoers and pastors
- Rekindling that fire ► **ablaze with the Spirit** (Rom 12:12)
- Help from Luther: worse situation than ours
- Good resource: part 7 and 8 in Luther's Small Catechism

b. God's Institution of Daily Devotions in the Old Testament

- Pagan custom
 - Shrine with idol and altar in each house: altar
 - Jewellery and tattoos with religious symbols on the main parts of the body
 - Purpose: ward off bad luck and ensure good luck
- Shema in Deut 6:4-9 with paraphrase in 11:18-21: **Hear, O Israel, "The LORD (YHWH) is our God; the LORD (YHWH) is one," so that you may love the LORD (YHWH) your God with all your heart and with all your soul (*nephesh* = throat, breath, life breath, life) and with all your strength, and that these words which I command you today may be in your heart, and that you may recite them to your children, and that you may speak them when you sit down in your home and when you walk on the way, when you lie down and when you get up, and that you may bind them as a sign on your hand, and that they may be a frontlets between your eyes, and that you may write them on the doorframes of your house and on your gates.**
 - Times : twice daily at morning and evening
 - ❖ Turning points of the day
 - ❖ Synchronisation with the singing of psalms at the daily temple sacrifice (1 Chron 23:30-31; 2 Chron 29:25-30)
 - Nature
 - ❖ Confession of faith: most holy name and unity of God
 - ❖ Call to listen to the confession of faith and to love the Lord in three ways:
 - ◆ with whole heart by memorising these words
 - ◆ with whole soul by speaking them together with their children
 - ◆ with whole strength by placing them on their bodies and places of residence
 - ❖ Recital of words: no prescribed prayer but framework for devotion
 - Addition in Num 15:37-40: **The LORD said to Moses, "Speak to the people of Israel and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassels of each corner. And it shall be a tassel for you to look at and remember all the commandments of the LORD to do them...So you shall remember and do all my commandments, and be holy/a holy shrine for your God.**
 - Purpose: reception of blessing from God (Deut 11:13-15, 21)
 - ❖ Substitute of name for charm and amulet
 - ❖ God's location in the heart rather than in idol
 - ❖ Recital with children ► teaching: Deut 4:10
 - ❖ Use before and after day's work
 - ❖ Writing on hands, forehead, doorposts and gates: ownership and presence
 - ❖ Bearers of blessing
 - ❖ Mouth ► ears ► heart ► body ► home ► village
 - Purpose of dress: participation in God's holiness
 - ❖ Body as holy shrine for the LORD

- ❖ Use of white shawl with blue tassels: priestly status
- ❖ Remembering LORD as their God by enacting his sanctifying commandments
- ❖ Sanctification by hearing the most holy name
- ❖ Result: loving God

c. Jewish custom of saying a blessing before and after a meal

- Foundation in Deut 8:10: **When you eat and are satisfied you shall bless the LORD your God for the good land that he has given you.**
- Blessing as acknowledging God as the giver of blessing
- Blessing before and after each meal: eating ► satisfaction
- Picture: God as host and Israelites as his guests
- Pharisees: extension of holy meals at the temple to meals at home

d. The teaching on saying grace in the New Testament

- Practice of Jesus: Luke 9:16; 22:17-20; 24:30
- Mention by Paul in 1 Cor 10: 26, 30-31: **“The earth is the Lord’s and everything in it” (Ps 24:1)...If I take part (in a meal with meat) with thanks/grace, why am I denounced for what say thanksgiving? So whether you eat or drink or whatever you do, do it all for the glory of God.**
 - Verse from Ps 24:1 as reason for saying grace before and after meals
 - Saying thanks for food as a gift from God for our enjoyment (cf. Rom 14:6)
 - Eating and drinking with thanksgiving as doxology to God for his gracious presence
- Theological rationale in 1 Tim 4:3-4: **God created food to be received with thanksgiving by those believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for it is made holy by the word of God and prayer.**
 - Reception of food from God with thanksgiving
 - Made holy by the word of God and prayer of thanksgiving
 - Holy food for holy priests to do holy work with a holy God
 - Basic pattern of devotion: word and prayer
 - Appropriate words: Ps 24:1; 106:1; 145:15-16; 147: 9-11

e. Luther’s Morning and Evening Blessings: Catechism 7

- Context for enactment
 - Location: home with extended family
 - Time: morning on rising and evening on going to bed
 - Responsibility: head of the family for teaching of household
 - Performance by individuals or whole family
 - Bodily posture: kneeling or standing for Creed and Lord’s Prayer
- Name: **Morning Blessing** and **Evening Blessing**
- Content
 - Invocation with sign of the cross: self-blessing
 - ❖ German wording: **God the Father, Son, and Holy Spirit watch over me (grant this).**
 - ❖ Recollection of baptism and the divine service with the placement of the holy name on the body
 - ❖ Work and sleep done in the name of the triune God
 - ❖ Sign of the cross rather than frontlets: redemption by Christ and naming by him
 - ❖ Dressing with Christ’s righteousness and holiness rather than prayer shawl
 - Apostles Creed: reaffirmation of baptism
 - ❖ Confession of faith in one God and declaration of allegiance to him
 - ❖ Christian life as life of faith in the gospel rather than obedience to the law
 - ❖ Whole day and night as confession of faith
 - ❖ Exercise in hearing the gospel

- Lord's Prayer as Christ's prayer
 - ❖ Praying to the Father as sons with his only Son
 - ❖ Prayer for ourselves and whole world: full access to heavenly blessings here on earth
 - ❖ Exercise in loving God by loving our neighbor
- Morning Prayer
 - ❖ Thanksgiving for protection during night with petition for protection from the devil and all evil during the day: pleasing God with life and work
 - ❖ Commendation from Ps 31:5 and Jesus in Luke 23:45 of body, soul, and belongings as an act of entrustment
 - ❖ Petition for guardian angel as spiritual escorts and body guards based on Ps 34:7 and 91:11-12
- Evening Prayer
 - ❖ Thanksgiving for gracious protection during the day with petition for forgiveness of sin and protection during the coming night
 - ❖ Commendation from Ps 31:5 and Jesus in Luke 23:45 of body, soul, and belongings as an act of entrustment
 - ❖ Petition for guardian angel as spiritual escorts and body guards based on Ps 34:7 and 91:11-12
- Singing a hymn or another devotional exercise (morning only)
- Transition
 - ❖ Morning: going to work with joy
 - ❖ Evening: going to sleep quickly and joyfully
- Purpose of morning and evening blessing
 - Daily rising and dying with Jesus
 - Reception, enjoyment and transmission of God's blessings
 - Protection in spiritual warfare
 - Maintenance of a good conscience
 - Sanctification of day or night, work or rest, body and life
 - Priestly service in the holy order of the family
 - ❖ Confession of faith before others in word and deed as proclamation of gracious God
 - ❖ Intercession for world together with Jesus

f. Luther's Table Blessings: Catechism 8

- Blessing before meal
 - Performance by extended family with folded hands
 - Word: confession from Ps 147:15-16: **The eyes of all look to You, O Lord, and you give them their food at the proper time. You open your hand and satisfy the desires of every living creature.**
 - Explanation of Luther's translation: **and satisfy all living things with delight** as enjoyment from food is evidence of God's goodwill that is destroyed by worry and greed
 - Lord's Prayer: link with Holy Communion as prayer of consecration
 - Prayer for blessing of guests and food by the Father
- Thanksgiving after meal
 - Word: call to thanksgiving from Ps 107:1 and praise of the Lord as the giver of food to all creatures and of His delight in those who rely on His loving kindness from Ps 147:9-11: **Give thanks to the Lord, for he is good. His love endures forever. He gives food to every creature. He provides food for the cattle and for the young ravens when they call. His pleasure is not in the strength of the horse, nor his delight in the legs of a man; the Lord delights in those who fear Him, who put their hope in His unfailing love.**
 - Lord's Prayer
 - Prayer of thanksgiving to the Father for all his benefits

- Purpose of blessing and thanksgiving
 - Blessing God as the host of the meal who not only gives the food but gives his life-giving blessing to people through it
 - Consecration of food and household with word and prayer
 - Call to be thanks-givers who thank God the Father for all His benefits as we work and as we rest
 - Jewish tradition: the offering of thanksgiving as the only offering in the age to come

g. Keeping the Home Fire Burning

- Challenge to us to rekindle the family altar
- Passing on the heritage of faith

Free Time Activities

Kids Against Hunger Service Project | Package meals for children in the Arlberg room.

Dr. Kleinig Meet and Greet | Ask questions of Dr. Kleinig in an informal setting in the Graz room.

Segway® PT Experience | Take a Segway® Personal Transport (PT) Tour and experience northern Michigan in a truly unique way!

Golf and Disc Golf

Boyne Rapids Adventure Golf | 18-hole adventure mini golf, batting cages, and video games located at 1231 M-75 South, Boyne City, Mich. Hours: Monday-Friday 12-6 p.m.; Saturday/Sunday 11 a.m. - 7 p.m. Call 231.582.3505 for more information.

Zipline Adventure | Fly down the mountain and sail through the trees at speeds of up to 25 mph during this exciting adventure.

Jordan Valley Outfitters | Your Eco Tour headquarters offering family paddling on the Jordan River and surrounding waterways, including the Chain of Lakes in Antrim County. New this year is Geocaching, Grass River Sunrise Tour, additional Moonlight Paddle Tours, and Basic Paddling Primers. For more information, call 231.536.0006 or visit www.jvoutfitters.com.

Solace Spa | The Spa located on the lobby level consists of treatment rooms for facials, hydrotherapy, massages, manicures, and pedicures.

Crooked Tree Arts Center | The Crooked Tree Arts Center is a landmark in downtown Petoskey. Formerly a Methodist Church, the Arts Center is a 119-year-old fully restored Victorian facility. Two galleries feature art exhibits, and the Art Tree Gallery displays works by local artists. Hours: Monday-Tuesday 9 a.m. - 5 p.m.; Wednesday 10 a.m. - 5 p.m.

Shopping | From the Downtown boutique shopping district to the larger franchised stores in the area, the Petoskey Area has it all. Visit www.petoskeyarea.com for more information. | Boyne City, Where Life Meets Lake, visit www.boynecitymainstreet.com.

Dining Options

Onsite

Everett's | The restaurant, located in the Mountain Grand Lodge, serves an array of American cuisine, including mouth-watering steaks, seafood, pasta dishes, sandwiches, burgers, salads, and more, plus healthy children's options and delicious desserts. The bar features an extensive wine list, featuring many Michigan made products. Choose from indoor or outdoor patio seating both affording views of the resort courtyard. Guests can cozy up to the fireplace with a hot chocolate or take a seat by the 600 gallon fish tank housing trout from the Boyne River.

Pierson's Grille and Spirits | Located within the pedestrian village at Boyne Mountain, our menu varies from casual pub food to eclectic cuisine. Kick back and enjoy the views outside or slip in and enjoy the live entertainment. Carry out also available for those on the go.

Trophy Room Pub & Pizzeria | The pub, located in the Clock Tower Lodge, offers a large selection of beer and wine, and the menu features delicious specialty pizzas, salads, pasta dishes, grinders, and more. Indoor or outdoor patio seating is available, as well as fast and FREE on-property delivery for resort lodging guests.

Offsite

Café Sante | One Water St, Boyne City www.magnumhospitality.com/cafeSante

A casual, European-style bistro serving The Classics— simply and with flair. Featuring Belgian beers, wood-fired pizzas, mussels and frites, pastas, Panini, unique breakfasts, and casual cuisine from other fine European traditions.

Morel's Bistro | 273 Old State Rd, Boyne City www.morelsbistro.com

Morels Bistro is adding seasonal freshness and an American twist to Boyne Appetit. The menu includes five steak options ranging from a grilled ribeye to a morel-encrusted shortrib and includes year-round options using morel mushrooms, local cherries, and wine pairings.

Red Mesa Grill | 117 Water St, Boyne City www.magnumhospitality.com/redmesa

Mexican, Caribbean, South American, Central American; all of the flavors of Latin America are celebrated at Red Mesa Grill. We offer traditional dishes and exotic specialties prepared with the freshest ingredients using our unique and flavorful recipes.

Exhibitors

Visit our Exhibitor's Displays in the Vienna Room:
 Monday, October 7 - 10:15 a.m. - 5:00 p.m.
 Tuesday, October 8 - 10:15 a.m. - 2:00 p.m.



Camp Arcadia
www.camp-arcadia.com



Church Extension Fund
www.mi-cef.org



Commission on Ministerial Growth & Support
www.michigandistrict.org/pcw/care/cmgs



Concordia Publishing House
www.cph.org



Concordia Theological Seminary, Fort Wayne
www.ctsfw.edu



Concordia University Ann Arbor
www.cuaa.edu



Concordia University Wisconsin
www.cuw.edu

Connection by Design, LLC



Ephphatha Lutheran Mission Society
www.elms-deaf.org



Kids Against Hunger Coalition
kidsagainsthunger.org



Lutheran Benefits Group
www.luthben.com



Lutheran Bible Translators
www.lbt.org



Lutheran Trust
www.lutherantrust.com



Lutheran Heritage Foundation
www.lhfmissions.org



Lutherans For Life of Michigan
www.lutheransforlifeofmichigan.org



Michigan District Lutheran Layman's League
www.lhm.org



Michigan District Lutheran Women's Missionary League
www.lwmlmichigan.org



Merritt Cieslak Design, PLC
www.merrittcieslakdesign.com



Michigan District, LCMS
www.michigandistrict.org



Michigan District, LCMS Deacon Training Program
www.michigandistrict.org/deacon



MOST Ministries
www.mostministries.org



POBLO
www.poblo.org



Sauriol Bohde Wagner Architects and Associates, Inc.
www.sbwarchitects.com



Wellspring Lutheran Services
www.lcfsmi.org
www.agingenriched.org

Michigan District Events



Theological Conference on Church, State, and CULTURE

February 15, 2014 Faith, Troy
February 22, 2014 Messiah, Midland
February 22, 2014 Trinity, Newberry (Simulcast)
February 22, 2014 Trinity, Traverse City (Simulcast)
March 1, 2014 Holy Cross, Jenison

www.michigandistrict.org/tc14

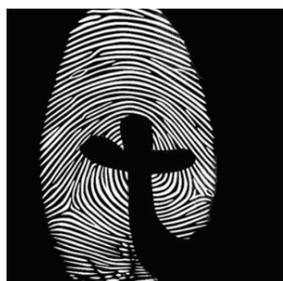


West Pastors' Conference

Thinking Theologically, Talking Winsomely About Sexuality

February 4-5, 2014
Holland, Mich.

www.michigandistrict.org/west14



Katie Conference

Identity Check: Remind Me Who I Am

April 25-27, 2014
Bay City, Mich.

www.michigandistrict.org/katie14



North and East Pastors' Conference

Thy Kingdom Come: Evangelism in a Post-Christian World

May 5-7, 2014
Grayling, Mich.

www.michigandistrict.org/ne14



South and East Pastors' Conference

Contemporary Trends in Preaching

May 13-14, 2014
Frankenmuth, Mich.

www.michigandistrict.org/se14



Professional Church Workers' Conference

Imagine Immeasurably More

October 13-15, 2014
Dearborn, Mich.

www.michigandistrict.org/pcw14



DISTRICT COMMUNICATIONS MAKES SHIFT TOWARDS A STRONG ONLINE PRESENCE

Michigan In Touch Online launched in early September along with the publishing of the first Michigan Supplement to *The Lutheran Witness*. Both are filled with stories of hope, great commission and compassion ministry, and healthy congregations and workers. The content is sure to awaken, connect, challenge, and inspire you and your congregation.

Visit www.michiganintouch.com and read, link, and share stories, subscribe in-print and on-line, submit articles, and post your upcoming events to the Community Calendar and view the interactive map.

Check out
Michigan In Touch
Online!



Stop by the Michigan District Booth and take a look at the first issue of *Michigan In Touch* as a supplement the *The Lutheran Witness*!



Did you know that there is a District Pastors' Group on Facebook?
Join today to connect and share resources with fellow brothers in Christ!
"Pastors of the Michigan District, LCMS" click "Join Group"

Pastors' Wives! You can also connect on Facebook at
"Katie Conference - Michigan District LCMS" click "Join Group"



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