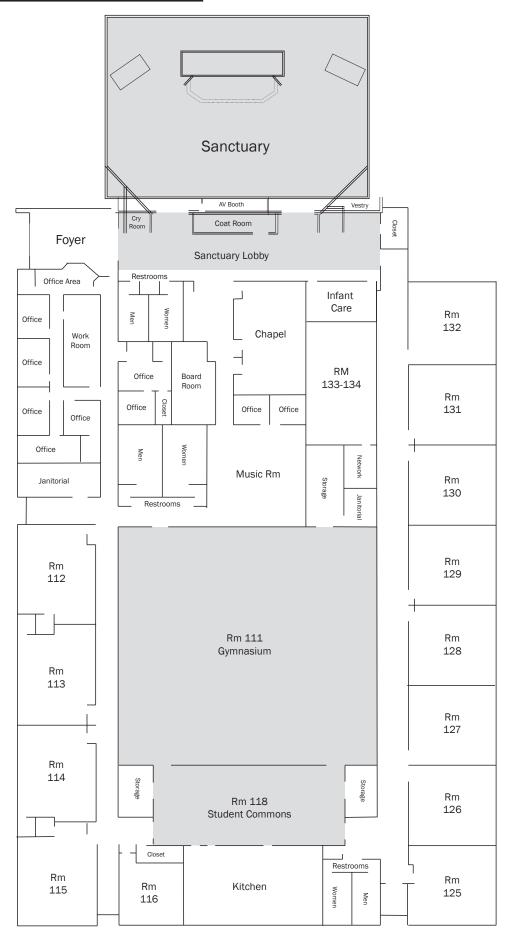


Saturday, February 5, 2022 Our Savior Lutheran Church, Lansing

Map of Our Savior



President's Welcome



Dear Followers of Jesus,

Along with the wonderful members of Our Savior Lutheran Church in Lansing—who are seasoned veterans at hosting this conference, and their Pastor, Rev. Bill Wanglin— I would like to welcome you to this year's Theological Conference. The Michigan District of The Lutheran Church—Missouri Synod is excited to present "Beyond the Walls With Jesus," an opportunity to listen, study, and pray together while we learn to determine when to defend the "walls" of the Church in truth and love and when to continue to speak the truth in love in the world, even when our witness goes counter to current cultural trends and lies.

As we listen to our speakers my fervent desire is that congregational members, church workers, and visitors attending this conference will receive Spirit-led encour-

agement and practical/biblical insight into the desire of God's heart that we "Keep (y)our conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation" (1 Peter 2:12).

May God bless your travels to and from Lansing. I look forward to being with you at the "Beyond the Walls With Jesus" conference.

In Christ,

Rev. David P. E. Maier

Rev. Dr. David P. E. Maier, President Michigan District, LCMS



Keynote Speakers



Rev. Dr. Joel D. Lehenbauer

Rev. Dr. Joel D. Lehenbauer is the Executive Director of the Commission on Theology & Church Relations (CTCR) for The Lutheran Church—Missouri Synod. He has been on the executive staff of the CTCR since 1991, having previously served as pastor of St. Paul Lutheran Church in Hillsdale, Mich. (1985-1990). He is a frequent speaker at church-related conferences on a wide variety of theological topics, and has a special interest in current issues, challenges, and opportunities in areas involving the intersection between church and culture. Dr. Lehenbauer attended Valparaiso University, Concordia College, Ann Arbor (B.A.), and Concordia Seminary in St. Louis, Mo. (M.Div., STM, Ph.D.). He and his wife Hope live in Union, Mo. and have four grown children and four grandchildren.



Rev. Dr. Theodore J. Hopkins

Rev. Dr. Theodore J. Hopkins is associate professor of theology, pre-seminary program director, and family life ministry program director at Concordia University Ann Arbor. A systematic theologian by training (Ph.D. Concordia Seminary, St. Louis, 2016), Hopkins' published work and presentations explore Dietrich Bonhoeffer's theology and the church-world relationship in North America as Christendom crumbles. Hopkins' book *Christ, Church, and World: Bonhoeffer and Lutheran Ecclesiology after Christendom* was published in October 2021 with Fortress Academic/Lexington Books. Hopkins enjoys birds, baseball, talking theology with anyone in his proximity, and spending time outdoors with his family. He resides near Ann Arbor, Mich. with his wife and two children.



Gregory S. Baylor, JD

Gregory S. Baylor, JD serves as senior counsel with Alliance Defending Freedom, where he is the director of the Center for Religious Schools and Senior Counsel for Government Affairs. Greg earned his Juris Doctor in 1990 from Duke University School of Law, where he graduated with high honors, and served on the editorial board of the *Duke Law Journal*. Following graduation from law school, he served as law clerk to the Hon. Jerry E. Smith on the U.S. Court of Appeals for the Fifth Circuit. He practiced labor and employment law at two large international law firms for three years before joining the staff of Christian Legal Society's Center for Law and Religious Freedom, where he served for 15 years prior to joining ADF. He lives in Northern Virginia with his wife (a medical doctor) and two daughters.



Rev. Dr. Dale A. Meyer

Rev. Dr. Dale A. Meyer earned his M.Div. from Concordia Seminary (1973), followed by M.A. and Ph.D. degrees in classical languages from Washington University in St. Louis (1974, 1986). He is also the recipient of an honorary Doctor of Divinity (D.D.) from Concordia Theological Seminary in Fort Wayne, Ind. (1993). Meyer served congregations in Illinois, taught as a guest instructor at Concordia Seminary in St. Louis, Mo. (CSL) at various times, was third vice-president of the LCMS (1995-1998), and served as a speaker on *The Lutheran Hour* (1989-2001), as well as host of the television show *On Main Street*. He rejoined the CSL faculty in 2001 and became president in 2005, from where he retired in 2020. Meyer has been speaking, writing, and preaching for more than 40 years. His areas of interest and study include 1 Peter, the church in a changing culture, and the Sabbath applied to life today.

Schedule

2022 Michigan District, LCMS Theological Conference

Beyond the Walls with Jesus

8:30 a.m.	Registration/Fellowship	
8:55 a.m.	Opening	Rev. Dr. David P. E. Maier
9:15 a.m.	Session 1: 1 Peter: The Key to the Door that Leads Us Beyond the Wa	alls with Jesus Rev. Dr. Joel D. Lehenbauer
10 a.m.	Practical Lesson and Q & A	Rev. Brian D. West
10:15 a.m.	Break	
10:30 a.m.	Session 2: Strangers, Yet at Home: Going Beyond the Walls in Humility	Rev. Dr. Theodore J. Hopkins
11:15 a.m.	Practical Lesson and Q & A	Rev. Brian D. West
11:30 a.m.	Lunch	
12:15 p.m.	Session 3: Beyond the Walls With Jesus: A Legal and Political Perspective	e Mr. Gregory S. Baylor, JD
1 p.m.	Practical Lesson and Q & A	Rev. Brian D. West
1:15 p.m.	Break	
1:30 p.m.	Session 4: Jesus Beyond the Walls	Rev. Dr. Dale A. Meyer
2:15 p.m.	Practical Lesson and Q & A	Rev. Brian D. West
2:30 p.m.	Panel Discussion	
3 p.m.	Final Comments	

➔ Video recordings of sessions will be available after the conference. You will be notified by email of their availability.

→ A conference evaluation will be emailed to you today; please take a moment to share your comments with us. Thank you.

1 Peter: The Key to the Door that Leads Us ... Beyond the Walls with Jesus

Rev. Dr. Joel D Lehenbauer

MICHIGAN DISTRICT CONVENTION - IMPORTANT DATES

February 26, 2022

Deadline for all nominations, reports, and overtures

April 23, 2022

Metro East Regional Meeting Bethany, Detroit Metro West Regional Meeting Christ Our Savior, Livonia

April 30, 2022

West Region Regional Meeting St. Matthew, Grand Rapids North & East Regional Meeting St. John, Pinconning

May 14, 2022 June 26-28, 2022 Floor Committee Meetings Michigan District Convention

michigandistrict.org/convention

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Strangers, Yet at Home: Going Beyond the Walls in Humility Rev. Dr. Theodore J. Hopkins



SAVE THE DATE

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Best Practices Heartland September 18–20, 2022 | Frankenmuth, Mich. stlorenz.org/ministries/best-practices/ Lutheran Adult Gathering October 14–16, 2022 | Mackinac Island, Mich. michigandistrict.org/lag22

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Beyond the Walls With Jesus: A Legal and Political Perspective

Mr. Greg S. Baylor, JD

I. WHAT IS OUR SITUATION?

- A. Identifying the Primary Point of Contention
- B. Our Opponents' Goals
- C. Where Things Stand

II. WHY ARE WE IN THIS SITUATION?

- A. The Rise of Triumph of Expressive Individualism
 - 1. Architecture of the Revolution
 - 2. Foundations of the Revolution
 - 3. Sexualization of the Revolution
 - 4. Triumphs of the Revolution

III. HOW SHOULD WE THINK ABOUT IT?

- A. A People Set Apart
- B. Our Attitude Toward Suffering

IV. WHAT SHOULD WE DO?

- A. Acceptance?
- B. Compromise?
- C. Resistance?

Gregory S. Baylor Senior Counsel GBaylor@ADFlegal.org

Jesus Beyond the Walls

Rev. Dr. Dale A. Meyer

Brent Orrel, **"Tribes in the Desert"** - "American religious belief and practice have been overtaken by a spiritual ennui and drift."¹

Os Guiness, *The Call* - "In short, the modern world quite literally "manages" without God. We can do so much so well by ourselves that there is no need for God, even in his church. Thus **we modern people can be profoundly secular in the midst of explicitly religious activities**. Which explains why so many modern Christian believers are **atheists unawares**. Professing to believe in supernatural realities, they are virtual atheists; whatever they say they believe, they show in practice that they function without practical recourse to the supernatural.... The call to follow Jesus Christ runs directly counter to this deadly modern pressure toward secularization."²

Abraham Heschel, God in Search of Man: A Philosophy of Judaism - "Unless history is a vagary of nonsense, there must be a counterpart to the immense power of man to destroy, there must be a voice that says NO to man, a voice not vague, faint and inward, like qualms of conscience, but equal in spiritual might to man's power to destroy. The voice speaks to the spirit of prophetic men in singular moments of their lives and cries to the masses through the horror of history. The prophets respond, the masses despair. The Bible, speaking in the name of a Being that combines justice with omnipotence, is the never-ceasing outcry of "No" to humanity. In the midst of our applauding the feats of civilization, the Bible flings itself like a knife slashing our complacency, reminding us that God, too, has a voice in history."

N.T. Wright, *Surprised by Hope, Rethinking Heaven, the Resurrection, and the Mission of the Church* - "Belief that Jesus of Nazareth has been raised from the dead is closely linked in the New Testament with the belief that he has been taken into heaven, where, in the words of the psalm (110:1), he has been seated at the right hand of God.... We are safe in saying it is impossible to collapse the ascension into the resurrection or vice versa. You can't get away with the suggesting that "Jesus is raised from the dead" and "Jesus is ascended into heaven" are two ways of saying the same thing.... In fact, some kind of belief in Jesus's ascension has recently been shown to be not just a strange added extra to Christian belief, as has sometimes been thought, but a central and vital feature without which all sorts of other things start to go demonstrably wrong."⁴

"What happens when you downplay or ignore the ascension? The answer is that *the church expands to fill the vacuum*. If Jesus is more or less identical with the church—if, that is, talk about Jesus can be reduced to talk *about his presence within his people rather than his standing over against them and addressing them from elsewhere as their Lord*, then we have created a high road to the word kind of <u>triumphalism</u>. This indeed is what twentieth-century English liberalism always tended toward: by compromising with rationalism and trying to maintain that talk of the ascension is really talk about Jesus being with us everywhere, the church effectively presented *itself* (with its structures and hierarchy, its customs and quirks) instead of presenting Jesus as its Lord and itself as the world's servant, as Paul puts it. And the other side of triumphalism is of course despair. If you put all your eggs into the church-equals-Jesus basket, what are you left with when, as Paul says in the same passage, we ourselves are found to be cracked earthenware vessels.

"If the church identifies its structures, its leadership, its liturgy, its buildings, or anything else with its Lord—and that's what happens if you ignore the ascension or turn it into another way of talking about the Spirit—what do you get? You get, on the one hand, what Shakespeare called 'the insolence of office' and, on the other hand, the despair of late middle age, as people realize it doesn't work. (I see this all too frequently among those who bought heavily into the soggy rationalism of the 1950s and 1960s.) Only when we grasp firmly that the church is *not* Jesus and Jesus is *not* the church—when we grasp, in other words, **the truth of the ascension, that the one who is**

indeed present with us by the Spirit is also the Lord who is strangely absent, strangely other, strangely different from us and over against us, the one who tells Mary Magdalene not to cling to him—only then are we rescued from both hollow triumphalism and shallow despair."⁵

Yuval Levin, *The Fractured Republic* - "Individualism tends to weaken mediating power centers that stand between the individual and the nation as a whole—from families to local communities (including local governments), (and) religious institutions.... In their place, it strengthens individuals, on the one hand, and a **central government**, on the other, since such a government is most able to treat individuals equally by treating them all impersonally. For this reason, a hyper-individualist culture is likely to be governed by a hyper-centralized government, and each is likely to exacerbate the worst inclinations of the other."⁶

James Davison Hunter, *To Change the World* - "The state has increasingly become the incarnation of the public weal. Its laws, policies, and procedures have become the predominant framework by which we understand collective life, its members, its leading organizations, its problems, and its issues. There are other forces that frame common life as well—most notably the ubiquitous market—but these are not autonomous from the state but linked integrally with its extensive instrumentalities. This is the heart of politicization and it has gone so far as to affect our language, imagination, and expectations. The language of politics (and political economy) comes to frame progressively more of our understanding of our common life, our public purposes, and ourselves individually and collectively."⁷

John M. G. Barclay, *Paul & the Gift* - "In a pluralist or secularizing context, churches now find themselves needing to rediscover their social, political, and cultural identity. Taken-for-granted criteria of value regarding age, ethnicity, social status, education, gender, health, or wealth become in such circumstances the object of critical reevaluation, and churches identify anew what it is about the good news that makes them socially and ideologically distinctive.... Paul provides resources for the dissolution of pre-formed assumptions and for the construction of bound-ary-erasing communities."⁸ Beyond the Walls!

Levin - "The ultimate soul-forming institutions in a free society are frequently religious institutions. Traditional religion offers a direct challenge to the ethic of the age of fracture. Religious commitments command us to a mixture of responsibility, sympathy, lawfulness, and righteousness that align our wants with our duties. They help form us to be free."⁹

Hunter - "There is a yearning for a different way, especially among the young; a way that has integrity with the historic truths of the faith and the witness of the Spirit and that is adequate to the challenges of the present moment."¹⁰

Additional Notes



SUPPORTING PRE-SEMINARY STUDENTS

The CUAA Pastor Heckert Scholarship Endowment was established to help future pre-seminary students to complete undergraduate theological training focusing on sound doctrine and biblical languages, but most of all, to develop their pastoral heart.

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IN HIS PRESENCE Throughout All Generations

Psalm 90:1

SPEAKERS Rev. Matt Popovits Dcs. Heidi Goehmann MUSIC & ENTERTAINMENT 100 White Flags Band Jan Struck

Michigan District, LCMS presents **Lutheran Adult Gathering** October 14–16, 2022 | Mackinac Island, Michigan

michigandistrict.org/lag22

GET EQUIPPED FOR EFFECTIVE GOSPEL MINISTRY

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Support Michigan District ministries such as this conference. Contact: Ray Zavada, Assistant to the President – Development; 734.904.2773



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