

#miLCMSpastors

First Things First:

Putting the Cross and the Empty Tomb Back in the Center

*"For I delivered to you as of first importance what I also received:
that Christ died for our sins in accordance with the Scriptures,
that he was buried, that he was raised on the third day in
accordance with the Scriptures" (1 Cor. 15:3-4 ESV).*

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Michigan District, LCMS presents
North & East Pastors Conference
May 9-11, 2022 | Lewiston, Michigan

Hotel Wifi is complimentary and open.
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and Facebook: **#miLCMSpastors**

Speaker

Rev. Dr. Jeffrey A. Gibbs is Professor Emeritus of Exegetical Theology at Concordia Seminary in St. Louis, Mo. (CSL). Gibbs is a graduate of Concordia Theological Seminary in Fort Wayne, Ind. (M.Div., 1979; STM, 1988). After ten years of parish experience in the Northwest District, he did doctoral studies at Union Theological Seminary in Virginia, receiving the Ph.D. in 1995. Gibbs taught full-time at CSL from 1992 to 2020. His areas of interest are the Gospel according to Matthew and New Testament eschatology. He's the author of *Jerusalem and Parousia* (CAP, 2000) and the three-volume Matthew Commentary in the *Concordia Commentary Series*. Jeff and his wife Renee live in St. Louis, where they are active in life-affirming work as well as in their home congregation, Holy Cross Lutheran Church.



Note: Sessions, exhibitors, and breaks will be in the Garland Center.
All meals will be in Tamarack.

Monday, May 9, 2022

12:30–1:30 p.m.	Conference Registration and Lunch (on your own)
1:30–3:30 p.m.	Exhibit Hall Open
1:30–1:45 p.m.	Opening Devotion Rev. Jason L. Mandley
1:45–2:45 p.m.	Session 1 – Rev. Dr. Jeffrey A. Gibbs Rebalancing our Gospel Proclamation
2:45–2:55 p.m.	Church Extension Fund Mr. James R. Saalfeld, Mr. John H. Bates, & Mr. Andrew O. Sohn
2:55–3 p.m.	Wellspring Mr. David M. Gehm
3–3:05 p.m.	CUAA/CUW Rev. Dr. Ryan R. Peterson
3:05 p.m.	Free Time
5 p.m.	Dinner
7 p.m.	Worship at Bethlehem Lutheran Church, Lewiston
8:30 p.m.	Gemütlichkeit Sponsored by Church Extension Fund

Tuesday, May 10, 2022

6:30–8:30 a.m.	Breakfast
7:30 a.m.–2:30 p.m.	Exhibit Hall Open
8:45–9:15 a.m.	Opening Devotion Rev. Dr. Jack D. Ferguson
9:15–10:15 a.m.	Session 2 – Rev. Dr. Jeffrey A. Gibbs What Happened to/for Jesus on Easter?
10:15–10:45 a.m.	Break
10:45–11:45 a.m.	Session 3 – Rev. Dr. Jeffrey A. Gibbs What Good News Does Easter Offer Us?
11:45–1 p.m.	Lunch
1–2 p.m.	Session 4 – Rev. Dr. Jeffrey A. Gibbs Re-Reading Familiar Texts in Light of Easter/Eschatology
2–2:15 p.m.	Closing Devotion Rev. James D. Erickson
2:15–6 p.m.	Free Time
6 p.m.	Dinner / Gemütlichkeit Sponsored by Church Extension Fund

Wednesday, May 11, 2022

6:30–8:30 a.m.	Breakfast
8:45–9 a.m.	Opening Devotion Rev. Glen W. Bromm
9–10 a.m.	President's Report Rev. Dr. David P. E. Maier
10–10:15 a.m.	Options Pregnancy Center – Rev. Joshua M. Schultz
10:15–10:30 a.m.	Lydia's Gate – Rev. Glen W. Bromm
10:30 a.m.	Conference Business, Closing Devotion Rev. Joshua M. Schultz, and Adjournment

* The 2022 North & East Pastors Conference worship offering and ingathering items will be supporting Lydia's Gate and Options Pregnancy Center.



CONFERENCE SURVEY

What did you think about this year's conference? Please tell us! A survey will be emailed to you following the conference. Please be sure to complete it and share how you have been encouraged, enriched, and refreshed. Thank you!

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Easter Good News and Exegesis

Session One: Rebalancing our Gospel Proclamation

Intro:

1. The NT's message is profoundly creational and eschatological. Things "make sense" as they should only when you take God's plan to its rightful conclusion, the consummation of the age at the return of Jesus in glory—the Day of Christ.
 2. The church (including the LCMS) often does not *actually* think and speak and act from within this framework. We have not erred in explicitly denying key truths such as the return of Christ. There is, however, at times a functional denial in which for practical purposes, the final hope of the church is "dying and going to heaven." There's an imbalance—a lesser truth can obscure the great Hope. This shortened story of salvation (so to speak) is fairly common and quite strong.
 3. My own thinking in these areas pointed me to the End, to the Day of Christ, and to a more full understanding of everything in light of that Hope (*CJ* 27,4 [October 2001]).
 4. Now I have worked back to the Beginning of the End, to Easter. I think there's another imbalance.
- I. **Thesis:** Our proclamation of the Gospel has been weighted heavily on the saving aspects of Good Friday, to the detriment / stunting of our proclamation of Easter.
 - A. Μέν . . . Our proclamation of Good Friday has been biblical and salutary, though even here there is a danger of too narrow of a focus. (See Preus, *Just Words* [CPH, 2000]).
 - B. Δέ . . . Easter, in many and various ways, is marginalized or under-emphasized, or even completely omitted in what we say and sing and do.
 - C. Examples are not hard to multiply.
 - II. The New Testament's Easter emphasis—basic data, all in a hurry
 - A. The Gospels
 - B. Early Christian "hymnic" material
 - Col 1:15–20

- Phil 2:6–11

- 1 Tim 3:16

- Rom 1:3–4

- 2 Tim 1:9–10

- 1 Cor 15:1–4

C. Acts

D. Explicitly theological affirmations (1 Cor. 15:14, 17; Rom. 10:8–9; Romans 4)

III. The Problem

A. We may not be reading the Bible well

B. If, in fact, Easter/Christ's resurrection can so often be omitted as we proclaim the Christ who is for us, there is some sort of fundamental problem

C. We have been spared the error of denying the bodily resurrection of Jesus. We know it is necessary fact. How it functions in our working theology is another matter.

D. In the most important and practical terms, there are promises that flow most naturally from Easter's message of Christ, raised for us. That means we may be falling short in trusting those promises ourselves, and in offering them to God's people.

Easter Good News and Exegesis**Session Two: What Happened to/for Jesus on Easter?**

- I. Jesus' death was permanently undone, overthrown, and reversed.
 - A. This is unique in all of history; Jesus is first (Acts 26:23; 1 Cor 15:20, 23; Col 1:18; Rev 1:5).
 - B. We need to be clear theologically on what death is
 1. An enemy of God and of humanity. Note the persistent pattern in the Psalms (e.g. Psa 30:9–10; 6:5; 88:112; 115:16–18).
 2. The way we talk about *our* death can bleed back, and tone down the shocking truth that God's Son, indeed, God himself died in the flesh.
 - Death is not a victory. It is not the entrance into eternal life. You don't pass through it—you go into it until you come out of it.
 - Death doesn't separate us from God's love in Christ. Physical death, however, is *"nothing less than a tearing asunder of man, the separation of the soul from the body, the unnatural disruption of the union of soul and body which have been created by God to be one"* (F. Pieper, vol. 1, 536). **It is part of the wages of sin.**
 - When you are dead, you are under the mastery of death (Rom 6:9). Believers are "dead in Christ" (1 Thess 4:16; 1 Cor 15:13, 15, 16). Believers are also "sleeping" . . . because they will wake up.
 3. Jesus' death is central to his role in our place, especially as our Substitute. At the same time, it is also the greatest injustice in history.
 - i. In itself, Jesus' death is not good news.
 - ii. "It is finished" can't mean "There nothing left for God to do."
 - iii. In the grave, Jesus is under the lordship of death (Rom 6:9); unless something changes, he will see corruption (Psa 16:10; Acts 2:30; 13:35).
 - iv. At the most fundamental and important level, Jesus' death must be undone, or we are lost.
- II. "God raised Jesus from the dead"—what does this mean for the Lord Jesus himself?
 - A. God did something new. Qualitatively new.

- B. Notice that in the NT, Easter, Ascension, Session at the Right Hand (and Pentecost) are sometimes conflated into “exalted.” Compare Phil 2:9, Acts 5:30–31, and Acts 2:32–33.
 - C. Jesus is first; see Acts 4:2, 2 Tim 1:10. In the case of Jesus, full eschatological re-creation has taken place in his own body.
 - Consider these texts: Matt 28:18, Rom 1:4, Phil 2:9–11, Acts 2:36, Acts 13:33. These are all “functional” texts, NOT ontological. But they do describe the new thing that God did in time and history.
 - D. In doctrinal and Christological terms, this is the change from Christ’s state of humiliation to his state of exaltation—and that also entails the change from mortality to immortality. Exalted, Jesus “was *installed into the full possession and use of his divine majesty according to his assumed human nature*” (FC SD VIII 26 [K-W, 620]).
- III. Hebrews’ unique testimony
- A. Psalm 100:1 is a key Christological affirmation in general; also Psalm 2:7. And recall the bestowal of the name of all names in Phil 2:9.
 - B. Hebrews 1:1–5, 13--“inheriting the name” happened at Easter/Exaltation (cf. Phil 2:9).
 - C. Heb 4:14–5:10: Being made perfect in his resurrection/exaltation, God invited Jesus to His right hand (Psalm 110:1), and on oath pronounced him High Priest (Psalm 110:4).
 - D. Heb 7:11–18.
 - Jesus’ indestructible life is the basis for his high priesthood
 - He is able to save utterly, because he ever lives.
 - E. Heb 9:6–28 and the Day of Atonement
 - In Leviticus 16, the death of the sacrifice alone does not perform or complete atonement. The high priest’s sprinkling of the blood in the holiest place is required.
 - Jesus’ atoning for sin was not performed or completed alone by his death. When he rose and ascended into the true sanctuary, he brought his own blood before the Father and completed atonement.
 - See Kleinig on Heb 9:12 (*Hebrews*, 427).
- IV. Summary: On Easter, Jesus was saved from death. He was vindicated and justified (Romans 4:25; 1 Tim 3:16). He was installed as Lord, High Priest, Giver of the Spirit. Pieper, 2.321, “As God punished our sins in Christ upon whom He laid them and to whom He imputed them as our Bondsman, so [God] also, by the very act of raising him from the dead, absolved him from our sins imputed to him, and so He absolved also us in him.”

Easter Good News and Exegesis**Session Three: What Good News Does Easter Offer to Us?**

- I. The deeds of God in Christ move toward death . . . and resurrection. This is the pattern; it is true for Jesus, for us, and for the world.
 - A. To be sure, at times the NT invites us to focus on Christ's death on Good Friday, especially when Jesus is in our place as **Substitute** (as distinguished from **Representative**).
 - B. Easter does not merely "announce" that another thing is so. If Jesus is going to save, he cannot remain under death's dominion.
 - C. 1 Cor 15:17 and Rom 4:25
 - D. Even Christ as atoning sacrifice (in light of Hebrews) requires exaltation.
- II. On Easter, the New Creation began. He is the Lord of all.
 - A. New creation—this matters only if we are longing for the fullness of the new creation for ourselves and the world. 2 Cor 5:14–21 bears pondering.
 - B. The "age to come" (Nicene Creed) has begun. We live in the Last Days.
- III. A New Life—Eternal Life—is available through Jesus' own new life.
 - A. Room for greater appreciation of this promise—born again, and alive!
 - B. To be alive "to" something/Someone—receiving, responding, growing, no?
 - C. 1 Peter 3:3–5
 - D. How?
 - By faith in the watery promise, of course.
 - Baptism is an eschatological gift, and it is not completed when we die.

- IV. Who? The Holy Spirit poured out by the Risen Jesus
- Again, room for Lutheran growth
 - The Spirit uses the means of grace; He indwells all and each of us.
 - Rom 8:1–11
 - John 15 and the bearing of fruit (15:5–9, 16)
 - Beware of “poor-miserable-sinneritis,” another possible imbalance.
 - The command to love one another and our enemies can be conceived of as LARGER than the call to mission—though the latter is ever and always located at the center of the former.
- V. The Risen Jesus has given Sacraments
- A. Baptism into Christ’s death and resurrection
 - B. A broader “configuration” of the Eucharist. You can’t skip Easter, doctrinally or otherwise.
- VI. As the Body of the Risen Christ, the Church is the beginning of a new humanity
- A. Not the same as the world
 - B. Under the Lordship of the Risen Jesus
 - C. The temple of God the Spirit (Father and Son, too), living stones are we.
 - D. All by faith—of course. And often hidden. But not invisible.
 - E. Promises for faith to grasp—until the Day comes. In fact, the distant triumph song can actually make the heart to be brave again, and the arms to be strong.
- VII. At the Parousia of the Lord, we will rise incorruptible, glorious, powerful, fully indwelt by the Holy Spirit (1 Cor 15:42–44), and the creation itself will be set from the current corrupting slavery to the freedom that flows from **our** glory (Rom 8:21).

Easter Good News and Exegesis

Session Four: (Re-)Reading Familiar Texts in Light of Easter/Eschatology

1. 1 Corinthians 15:54–55
 - a. One hears that funerals are really “victory celebrations” for the dead Christian, and at times 1 Cor 15:54–55 is cited in support.
 - b. In general, this is obviously misleading, and a misreading. To be sure, the victory over death has happened to Jesus, and by faith we already have our victory via the baptismal union with him. But we don’t gain the victory over death when we . . . die.
 - c. For 1 Cor 15:54–55 to apply we have to wait until our mortality is clothed with immortality. THEN will come to pass (τότε γενήσεται) the saying that is written.
 - d. We cannot offer the fullness of comfort until the fullness of redemption has been delivered. Blessed are those who mourn, for they will be comforted.

2. Psalm 116:15
 - a. The psalmist praises God for preserving his life. The Lord has heard his cry, and he has NOT died. See especially vv.7–9, 15–19.
 - b. The adjective (יָקָר) most often means “valuable” (Job 28:16; 31:26; Ps 36:8; Prov 1:13; 12:27; 24:4; Jer 15:19) or “rare, costly” (1 Sam 3:1). Once it is “weighty, influential” (Eccles 10:1).
 - c. JB renders the verse, “*The death of the devout ones costs Yahweh dear.*” Both D. Kidner and F. Delitzsch advocate this sense. The latter says, “*The death of his saints is no trifling matter with God... He does not suffer His own to be torn away from Him by death*” (219).
 - d. When a Christian dies, that is not a small thing to God. It is a weighty matter, and the Day is coming when He will do something about it.

3. Phil 1:21–23
 - a. A key verse that affirms the soul’s blessed state with Christ immediately after death.
 - b. Philippians as a whole locates this affirmation; see Phil 1:6, 10-11; 2:16; Chapter 3.

4. John 19:30—“finished, yes, but there’s more to come.”

5. I Cor 2:2—not literally or exclusively true. There is a 15th chapter to the letter.

6. John 14:1–6—This one is a challenge!
 - a. Jesus’ words have to make sense to the apostles in the first place, before they apply to us.

 - b. Start at 13:31. Where is Jesus going? To where can Peter not follow him, even though he will follow him later (John 21:19)? When will Jesus come again, to take them to himself?

 - c. What is the Father’s house?
 - i. It could be “heaven,” yes. But there’s not a lot of slam-dunk support for it.

 - ii. In the OT, the “house of God” is preeminently the tabernacle/temple. There in Jerusalem, on Passover night, with the Temple not far away.

 - iii. John 2:16–22—the temple, and then there is a new temple.

 - iv. John 1:14, 50–51; 4:19:26 and all of the “dwelling” talk point to Jesus as the new temple, the place where God the Father dwells on earth.

 - d. When Jesus comes again to the apostles, he doesn’t take them away anywhere else. He takes them to *himself*; see the parallel at John 12:32.

 - e. Later in John 14 (and chap 16), the Father dwells/remains in Jesus, and he in the Father. The promised coming of the Spirit ensures the later application to all believers while they are still living.

 - f. What is the text about?
 - This text is not about the death of believers, or about going to heaven.

 - On the cross and through the empty tomb, Jesus prepares a place / room (μονή) for each of his disciples in himself, in the Father’s house.

 - After a little while, at Easter Jesus comes again and draws the apostles to himself.

 - In the Spirit, all subsequent generations of believers have a place/ room in Jesus as well; the Father and Son also come and make their room (μονή, 14:23) in/with us. To slightly mis-apply the Vajda Christmas hymn, “*There is room and welcome there for me.*”

 - The good news to share at a Christian’s funeral is that the brother/sister already had a place in Jesus that death cannot take away. And so may everyone who hears and believes.

Invocation LSB 282

P: In the name of the Father and of the + Son and of the Holy Spirit.

C: **Amen.**

P: Alleluia! Christ is risen!

C: **He is risen indeed! Alleluia!**

P: Holy God, holy and most gracious Father,

C: **have mercy and hear us.**

Lord's Prayer LSB 282**Apostles' Creed** LSB 282**Hymn Jesus Lives! The Victory's Won** LSB 490 sts. 1-3

1 Jesus lives! The vict'ry's won! Death no longer can appall me;
Jesus lives! Death's reign is done! From the grave will Christ recall me.
Brighter scenes will then commence; This shall be my confidence.

2 Jesus lives! To Him the throne High above all things is given.
I shall go where He is gone, Live and reign with Him in heaven.
God is faithful; doubtings, hence! This shall be my confidence.

3 Jesus lives! For me He died, Hence will I, to Jesus living,
Pure in heart and act abide, Praise to Him and glory giving.
All I need God will dispense; This shall be my confidence.

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Reading 1 Corinthians 15:1-11

P: The Epistle is from 1 Corinthians, the fifteenth chapter.

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. Whether then it was I or they, so we preach and so you believed.

P: This is the Word of the Lord.

C: **Thanks be to God.**

Meditation**Hymn Jesus Lives! The Victory's Won** LSB 490 sts. 4-5

4 Jesus lives! I know full well Nothing me from Him shall sever.
Neither death nor pow'rs of hell Part me now from Christ forever.
God will be my sure defense; This shall be my confidence.

- 5 Jesus lives! And now is death But the gate of life immortal;
This shall calm my trembling breath When I pass its gloomy portal.
Faith shall cry, as fails each sense: Jesus is my confidence!

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Afternoon/Evening LSB 283

P: Show us Your steadfast love, O Lord,

C: and grant us Your salvation.

P: Let Your priests be clothed with righteousness;

C: and let Your saints shout for joy.

P: Lord, keep this nation under Your care,

C: and guide us in the way of justice and truth.

P: Let the nations be glad and sing for joy,

C: for You judge the peoples with equity and guide the nations upon the earth.

P: Let the peoples praise You, O God;

C: let all the peoples praise You!

P: For the needy shall not always be forgotten,

C: and the hope of the poor shall not perish forever.

P: Create in me a clean heart, O God,

C: and renew a right spirit within me.

P: Hear my prayer, O Lord;

C: let my cry come to You.

P: Heavenly Father, in whom we live and move and have our being, we humbly pray You so to guide and govern us by Your Word and Spirit, that in all the cares and occupations of our life we may not forget You but remember that we are ever walking in Your sight; through Jesus Christ, our Lord.

C: Amen.

Benedicamus LSB 284

P: Let us bless the Lord.

C: Thanks be to God.

Blessing LSB 284

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

C: Amen.

Acknowledgments

Responsive Prayer 1 from Lutheran Service Book

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Opening Versicles LSB 282

P: Holy God, holy and most gracious Father,

C: have mercy and hear us.

Lord's Prayer LSB 282**Apostles' Creed** LSB 282**Hymn I Am Content! My Jesus Ever Lives** LSB 468 sts. 1–2

1 I am content! My Jesus ever lives, In whom my heart is pleased.
He has fulfilled the Law of God for me, God's wrath He has appeased.
Since He in death could perish never, I also shall not die forever.
I am content!
I am content!

2 I am content! My Jesus is my head; His member I shall be.
He bowed His head when on the cross He died With cries of agony.
Now death is brought into subjection For me by Jesus' resurrection.
I am content!
I am content!

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Epistle 1 Corinthians 15:12–20

P: The Epistle is from 1 Corinthians, the fifteenth chapter.

Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

P: This is the Word of the Lord.

C: Thanks be to God.

Meditation**Hymn I Am Content! My Jesus Ever Lives** LSB 468 sts. 3–4

3 I am content! My Jesus is my light, My radiant sun of grace.
His cheering rays beam blessings forth for all, Sweet comfort, hope, and peace.
This Easter sun has brought salvation And everlasting exultation.
I am content!
I am content!

4 I am content! At length I shall be free, Awakened from the dead,
Arising glorious evermore to be With You, my living head.
The chains that hold my body, sever; Then shall my soul rejoice forever.
I am content!
I am content!

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P: I cry to You, O Lord;
C: **in the morning my prayer comes before You.**

P: Restore to me the joy of Your salvation,
C: **and uphold me with a willing spirit.**

P: My mouth is filled with Your praise,
C: **and with Your glory all the day.**

P: Every day I will bless You
C: **and praise Your name forever and ever.**

P: By awesome deeds You answer us with righteousness,
C: **O God of our salvation, the hope of all the ends of the earth and of the farthest seas.**

P: Bless the Lord, O my soul;
C: **and all that is within me, bless His holy name!**

P: He redeems your life from the pit
C: **and crowns you with steadfast love and mercy.**

P: Hear my prayer, O Lord;
C: **let my cry come to You.**

Luther's 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 LSB 284

P: Let us bless the Lord.
C: **Thanks be to God.**

Blessing LSB 284

P: The Lord bless us, defend us from all evil, and bring us to everlasting life.
C: **Amen.**

Acknowledgments

Responsive Prayer 1 from Lutheran Service Book

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Invocation

P: In the name of the Father and of the + Son and of the Holy Spirit

C: Amen.

P: Listen to my prayer, O God, do not ignore my plea;

C: Hear me and answer me.

P: Evening, morning and noon

C: I cry out in distress, and He hears my voice.

P: Cast your cares on the Lord and He will sustain you.

C: He will never let the righteous fall. 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.

Hymn Crown Him with Many Crowns LSB 525 sts. 1–3

- 1 Crown Him with many crowns, The Lamb upon His throne;
Hark how the heav'nly anthem drowns All music but its own.
Awake, my soul, and sing Of Him who died for thee,
And hail Him as thy matchless king Through all eternity.
- 2 Crown Him the virgin's Son, The God incarnate born,
Whose arm those crimson trophies won Which now His brow adorn:
Fruit of the mystic rose, Yet of that rose the stem,
The root whence mercy ever flows, The babe of Bethlehem.
- 3 Crown Him the Lord of love. Behold His hands and side,
Rich wounds, yet visible above, In beauty glorified.
No angels in the sky Can fully bear that sight,
But downward bend their wond'ring eyes At mysteries so bright.

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Lesson 1 Corinthians 15:21–28

For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

P: This is the Word of the Lord.

C: Thanks be to God.

Meditation**Hymn Crown Him with Many Crowns** LSB 525 sts. 4–5

- 4 Crown Him the Lord of life, Who triumphed o'er the grave
And rose victorious in the strife For those He came to save.
His glories now we sing, Who died and rose on high,
Who died eternal life to bring And lives that death may die.
- 5 Crown Him the Lord of heav'n, Enthroned in worlds above,
Crown Him the king to whom is giv'n The wondrous name of Love.

Crown Him with many crowns As thrones before Him fall;
Crown Him, ye kings, with many crowns, For He is king of all.

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Kyrie

- P: O Lord,
- C: **have mercy upon us.**
- P: O Christ,
- C: **have mercy upon us.**
- P: O Lord,
- C: **have mercy upon us.**

Lord's Prayer

Collect

- P: Blessed Lord Jesus Christ, at this hour You hung upon the cross, stretching out Your loving arms to embrace the world in Your death. Grant that all the people of the earth may look to You and see their salvation: for Your mercy's sake we pray.
- C: **Amen.**

Benediction

- P: The grace of our Lord + Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.
- C: **Amen.**

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Invocation

P: In the name of the Father and of the + Son and of the Holy Spirit

C: Amen.

P: In the morning, O Lord, You hear my voice.

C: In the morning I prepare a sacrifice for You and watch.

P: My mouth is filled with Your praise,

C: And with Your glory all the day.

P: 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.

Hymn Come, Thou Bright and Morning Star LSB 872 sts. 1-3

1 Come, Thou bright and Morning Star,
Light of Light without beginning;
Shine upon us from afar
That we may be kept from sinning.
Drive away by Thy clear light
Our dark night.

2 Let Thy grace, like morning dew
Falling soft on barren places,
Comfort, quicken, and renew
Our dry souls and dying graces;
Bless Thy flock from Thy rich store
Evermore.

3 May Thy fervent love destroy
Our cold works, in us awaking
Ardent zeal and holy joy
At the purple morn's first breaking.
Let us truly rise ere yet
Life has set.

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Lesson 1 Corinthians 15:30-49

Why am I in danger every hour? I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." Do not be deceived: "Bad company ruins good morals." Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish person! What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man

is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

P: This is the Word of the Lord.

C: **Thanks be to God.**

Meditation

Hymn **Come, Thou Bright and Morning Star** LSB 872 sts. 4-5

- 4 Ah! Thou Dayspring from on high,
Grant that at Thy next appearing
We who in the graves do lie
May arise, Thy summons hearing,
And rejoice in our new life,
Far from strife.
- 5 Light us to those heav'nly spheres,
Sun of grace, in glory shrouded;
Lead us through this vale of tears
To the land where days unclouded,
Purest joy, and perfect peace
Never cease.

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Apostles' Creed

Lord's Prayer

Collect

P: Almighty God, merciful Father, who created and completed all things, on this day when the work of our callings 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.**

Luther's 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.**

Benediction (Aaronic)

P: The Lord bless you and keep you.
The Lord make His face shine on you and be gracious to you.
The Lord look upon you with favor and + give you peace.

C: **Amen.**

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Opening Versicles LSB 285

P: O Lord, open my lips,
 C: and my mouth will declare Your praise.
 P: 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.

Hymn He's Risen, He's Risen LSB 480 sts. 1-3

- 1 He's risen, He's risen, Christ Jesus, the Lord;
 He opened death's prison, the incarnate, true Word.
 Break forth, hosts of heaven, in jubilant song
 And earth, sea, and mountain their praises prolong.

- 2 The foe was triumphant when on Calvary
 The Lord of creation was nailed to the tree.
 In Satan's domain did the hosts shout and jeer,
 For Jesus was slain, whom the evil ones fear.

- 3 But short was their triumph; the Savior arose,
 And death, hell, and Satan He vanquished, His foes.
 The conquering Lord lifts His banner on high;
 He lives, yes, He lives, and will nevermore die.

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Reading 1 Corinthians 15:50-58

I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

“O death, where is your victory?

O death, where is your sting?”

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

P: This is the Word of the Lord.

C: **Thanks be to God.**

Meditation

Hymn He's Risen, He's Risen LSB 480 sts. 4-5

- 4 O, where is your sting, death? We fear you no more;
 Christ rose, and now open is fair Eden's door.
 For all our transgressions His blood does atone;
 Redeemed and forgiven, we now are His own.

- 5 Then sing your hosannas and raise your glad voice;
Proclaim the blest tidings that all may rejoice.
Laud, honor, and praise to the Lamb that was slain:
With Father and Spirit He ever shall reign.

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Kyrie LSB 285
P: O Lord,
C: have mercy.
P: O Christ,
C: have mercy.
P: O Lord,
C: have mercy.

Lord's Prayer LSB 285

Apostles' Creed LSB 286

Versicles LSB 286
P: Hear my prayer, O Lord;
C: let my cry come to You.
P: In the day of my trouble I call upon You;
C: for You answer me.
P: Hide Your face from my sins,
C: and blot out all my iniquities.
P: Create in me a clean heart, O God,
C: and renew a right spirit within me.
P: Cast me not away from Your presence,
C: and take not Your Holy Spirit from me.
P: Restore to me the joy of Your salvation,
C: and uphold me with a willing spirit.
P: Because Your steadfast love is better than life,
C: my lips will praise You.
P: For You have been my help,
C: and in the shadow of Your wings I will sing for joy.
P: Teach me Your way, O Lord, that I may walk in Your truth;
C: unite my heart to fear Your name.
P: I give thanks to You, O Lord my God, with my whole heart,
C: and I will glorify Your name forever.
P: May all who seek You rejoice and be glad in You.
C: May those who love Your salvation say evermore, "God is great!"
P: Save Your people and bless Your heritage!
C: Be their shepherd and carry them forever.
P: Give ear, O Lord, to my prayer;
C: listen to my plea for grace.
P: 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 LSB 287

P: Let us bless the Lord.

C: **Thanks be to God.**

Blessing

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

C: **Amen.**

Acknowledgments

Responsive Prayer 2 from Lutheran Service Book

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Calendar of Events

May

14	Floor Committee Meetings	Ann Arbor
15-17	West Pastors Conference	Traverse City
25-26	IIM Conference	Hillsdale

June

3-5	Junior High Youth Gathering	Frankenmuth
26-28	Michigan District, LCMS Convention	Ann Arbor

July

9-13	National Youth Gathering	Houston, TX
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August

1-3	Higgins Lake Principals Conference	Higgins Lake
1-5	Special Friends Camp	Fenton
9	EC Directors Conference	Frankenmuth
10	EC Conference	Frankenmuth

September

11-13	Deacons Conference	Camp Arcadia
18-20	Best Practices Heartland	Frankenmuth
24-25	CEF Conference	Auburn Hills
26-29	Intentional Interim Conference	Hillsdale

October

2	Farewell Dinner for President and Pat Maier	Lansing
9-12	All Pastors Conference	Boyer Falls
14-16	Lutheran Adult Gathering	Mackinac Island

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IMPORTANT DATES

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

michigandistrict.org/convention

IN HIS PRESENCE

Throughout All Generations

Psalm 90:1

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