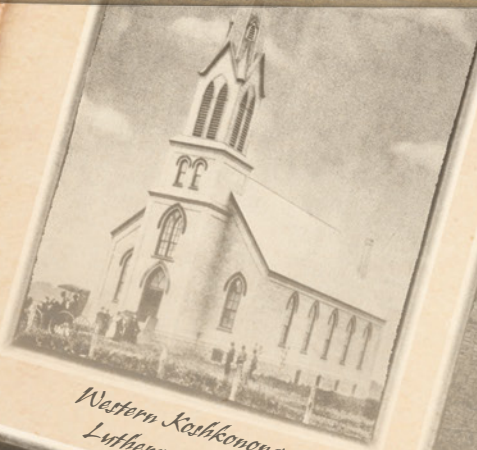


# Growing in His Mercy

*A brief history of the Evangelical Lutheran Synod*



*Western Keshkonong  
Lutheran Church*



*"The Oaks"*



*Rev.*

*"It is written."*



Evangelical Lutheran Synod



# The Means of Grace

Why did your parents give you a name?

Just as your name tells people who you are, our synod's name tells people what it is:

**Evangelical** tells people our synod is committed to telling the wonderful message of the Gospel. God the Father has sent His Son into the world to live a perfect life of righteousness for us, to offer Himself as the atoning sacrifice for the sins of the whole world, and to conquer death and the power of Satan. The Son of God won for us forgiveness of sins and eternal life. Now He gives us these blessings through the Means of Grace, the Gospel in Word and Sacrament. By the miracle of faith which the Holy Spirit gives us, these blessings become our very own.

**Lutheran** tells people our synod believes and confesses the teachings of the Bible as Martin Luther taught them. The teachings of the Lutheran Reformation are summarized with the Latin expressions: Sola Gratia, Sola Fide, Sola Scriptura.

**Synod** tells people that a group of congregations who believe and confess the same teachings of the Bible have joined together. Together they encourage one another in keeping God's Word pure and bringing the message that Jesus is our Savior to their congregations and to other people throughout the world.

The word "synod" is a Greek word which means "walking together." This is just the right word to use because a synod, in church language, is an association of Christian congregations made up of Christian people who have agreed to walk together in their teaching and in doing some of the things that individual congregations can not do as well alone.







# Norway

What would it be like to live in a different country?

Norway is a country in northern Europe. A part of the country is so far north that it is called the “Land of the midnight sun” because the sun doesn’t set for several weeks in the summer. Norway has long arms of the sea that come far into the land and are called fjords. The people who established the Evangelical Lutheran Synod came from Norway.

The people in Norway were not always Christians. Much like the people whom the Apostle Paul met in Athens, the ancient Norwegians knew there was a god, but they didn’t really know who that god was. The Vikings believed in gods named Tyr, Odin, Thor, and Freya. The English names for Tuesday, Wednesday, Thursday, and Friday come from the names of those gods. They thought that when a warrior died he went to Valhalla because he was brave.

The Lord wants the gospel of salvation in His Son to be brought to all people. That Gospel “came to Adam and Eve and to the Church of the Old Testament after them; to Mary and Joseph, to the Apostles and Disciples, and to the New Testament Church after

them.” The Gospel spread from one country to another. The Holy Spirit also brought the Gospel of salvation in Jesus Christ to Norway.

King Olaf II (995-1030) wanted the Norwegian people to become Christians. He brought priests from England to baptize and teach the people. He had Christian churches built throughout Norway.

At the time of the Lutheran Reformation, Norway followed the teachings of God’s Word as restored through Martin Luther.

Life was difficult for many people in Norway. The farms were small. The land was rocky and hard to farm. The seas were harsh for the fishermen. A growing population made it more difficult to support a family. In 1825 a ship with the first Norwegian emigrants sailed to America. Many people left Norway seeking a better living. Letters sent back to Norway from America encouraged still more families to leave. These Norwegians also took a strong belief in the Triune God with them. They knew He would come with them to their new home.









# The Oaks

Can you imagine what it would be like to live without electricity, cars, or telephones?

The early immigrants to the United States did not have any of those things. Their life was very simple. Each Norwegian immigrant packed his possessions into one or two painted trunks when he sailed across the Atlantic Ocean. One immigrant described his situation:

*"Into these chests was packed all that was considered good enough to go along. There were a few clothes, perhaps some kind of food that would not spoil, a Bible, and a few trinkets. Poor were the travelers when they left Norway; poorer still they were made to feel as they arrived in big New York, unable to speak English. But how they guarded their wooden trunks, for, as more than one 'newcomer' confessed, 'It is all that I have.'"*<sup>\*</sup>



Most of the Norwegian immigrants came to the United States in the mid-1800s. They settled in places with names like Muskego, Koshkonong, Spring Prairie and Washington Prairie. They especially settled in what became the states of Illinois, Wisconsin, Iowa, Minnesota, South Dakota, North Dakota and Washington.

These Norwegian immigrants were Lutherans. They taught their children the catechism, hymns, and Bible stories. The catechism was the first Norwegian book printed in America. It was printed in 1842. A man by the name of Elling Eielsen walked all the way from Illinois to New York City and back to get a copy of the catechism.

It was difficult to form Lutheran congregations. Lutheran pastors did not want to leave Norway and come to the wilderness of America. Finally, in 1844, the Rev. J.W.C. Dietrichson was the first ordained pastor to come from Norway. He conducted a Lutheran service on Sunday, September 1, in a barn at a place called Koshkonong Prairie (which is southeast of Madison, Wisconsin). The next day, he conducted another outdoor service under the oak trees in the western part of that settlement. His sermon text that day was Psalm 78:19 ("Can God furnish a table in the wilderness?"). The people were glad to hear God's Word preached to them. They also were happy to receive the Sacrament of the Altar.

Soon more pastors came from Norway. Many congregations were formed. Churches were built. Often those churches were very small and built of logs, just like the people's homes.

These congregations and pastors felt a need to work together. They organized a synod in 1853. The name of the synod was The Norwegian Evangelical Lutheran Church in America. It often was called the Norwegian Synod. In that year, the Norwegian Synod consisted of 38 congregations in 3 states, 7 pastors, and an estimated membership of 12,000 people (6,000 communicants).







# The Fathers

What is a hero? Who are some of your heroes?

The Bible tells us about some heroes of the faith long ago. There also are later heroes whose lives tell us a great deal about the Norwegian Synod.

Pastor Herman A. Preus was born in Norway in 1825. He came to the United States in 1851. He was the president of the Norwegian Synod for thirty-two years. In him we find the desire for mission work which was typical of the pastors of the Norwegian Synod. He made many missionary journeys to settlements that were without pastors. Sometimes he went to places located more than one hundred miles from his home. During this pioneer period, Preus, often for weeks at a time, conducted services every day, instructed children, and performed other ministerial acts.\*

Another important man was Pastor Jacob A. Ottesen. He also was born in Norway and came to the United States in 1852 when he was twenty-seven years old. He had a great concern about Christian education and was active in establishing both a college and a seminary.

Pastor U. Vilhelm Koren was the first Norwegian pastor to live west of the Mississippi River. He was twenty-seven years old when he arrived in 1853. His writings were important in defending the Bible's truths in doctrinal controversies which troubled the Norwegian Synod.

These men, along with other pastors, were

*"...determined to keep the teachings of the Christian church pure. Why? Because they were concerned about the eternal souls of the people in their churches. They knew that false teaching leads souls away from the Savior, Jesus Christ. They believed that nothing was more important than true teaching about Jesus Christ because such teaching, preaching, and confessing, would, by God's grace, bring people to faith in the Savior.*

*"However, their strong stand on correct teaching often led the Norwegian Synod into a variety of disagreements over the teaching of God's Word with other synods ... Norwegian Synod leaders like Pastor Ulrik Vilhelm Koren and Pastor Jacob Aal Ottesen were key in keeping the Synod true to the Bible and the Lutheran Confessions. One of their friends in the Missouri Synod was the great Lutheran teacher C.F. W. Walther."*

Future generations of pastors, including those who organized the Evangelical Lutheran Synod in 1918, wanted to be faithful to those same teachings of the Bible.

"Until we join them in glory's kingdom...we will remember them because they have spoken the Word of God to us. God helping us we will speak the same Word and follow the same faith. May the Lord bless the synod which we establish here and use it to His glory and to the saving of souls."\*\*







*Pastor Herman A. Prens*



*Pastor Jacob A. Ottosen*



*Pastor U. Vilhelm Koren*



# Lime Creek Lutheran Church

What is an invitation? Why are invitations given?

In 1918 this announcement was made: “Pastors and members of congregations who desire to continue in the old doctrine and practice of the Norwegian Synod will, God willing, hold their annual meeting in the Lime Creek congregation, Pastor H. Ingebritson’s charge, June 14 and following days.”\*

Thirteen pastors and about two hundred people gathered at the Lime Creek Lutheran Church in northern Iowa. They wanted to continue the teachings of the Norwegian Synod.

One year earlier, a majority of the congregations of the Norwegian Synod had merged (combined) with two other Lutheran synods. The problem was that the three synods disagreed about various teachings of the Bible. They especially disagreed about whether our salvation is completely a gift of God’s grace in Jesus Christ or if we, in some way, can contribute something to our salvation. But most of the people in the synods were determined to merge whether or not they agreed on the Bible’s teachings.

There were many people in the Norwegian Synod who knew this was not the correct way to unite with other Christians. They knew that God wants us to be united in what we believe and teach before we worship, pray, and commune with other Christians. We are not to compromise the teachings of the Bible, God’s Word.

This is why thirteen pastors and about two hundred people gathered at the Lime Creek Lutheran Church in northern Iowa.

The simple beginnings of the synod were described by someone who was there:

*“...We were free and unafraid, and we were happy. We felt that the Lord was with us and that His grace was abundant.*

*“Our meeting was continued Monday forenoon and afternoon. Both doctrinal and practical questions were discussed. It was a small beginning and without temporal means, but God’s blessings have been showered upon us. One with God is always a majority.*

*“May we remain faithful stewards to the end of time!*

*“God help us for Jesus’ sake.”\*\**

The synod’s name became The Norwegian Synod of the American Evangelical Lutheran Church. In 1957, the name was changed to the Evangelical Lutheran Synod.



\* *Evangelisk Luthersk Tidende*, April 1, 1918, p. 144, quoted in *Built On The Rock*, pages 65–66

\*\* *The Lutheran Sentinel* April 27, 1943, page 115, quoted in *A City Set on a Hill*, page 70







# Bethany Lutheran College

Why do you attend school? What should you learn in school?

Many people feel the three “R’s” are important in education: Reading, wRiting, aRithmetic. They are important. But there also is a fourth “R”: Religion.

Science cannot ignore people’s creation, origin, and nature. History cannot forget that God is in control of all things. Mathematics must recognize that God has created an order of things. Literature must remember the sinful nature of people and their emotions. Without religion and a knowledge of the one true God, education is not complete. We need to learn about Jesus.

Long ago, at a place called Bethany, a woman by the name of Mary sat at Jesus’ feet. She listened to His words and learned from Him. Today, many students attend a school called Bethany. There they also hear Jesus’ words and learn about Him.

Bethany Lutheran College is located on a hilltop in Mankato, Minnesota. It was established in 1911 as Bethany Ladies’ College. In 1927, the Evangelical Lutheran Synod took over the operation and control of the college. The school also became coeducational (allowing both girls and boys to attend).

The school has grown. New buildings have been constructed. But the purpose of Bethany Lutheran College has not changed:

*“...Bethany has a very distinctive world view, one in which faith is valued above all else, and Christ is the center of that faith.*

*“You’ll find this special world view reflected in Bethany’s philosophy, objectives, course offerings, student activities, faculty and staff. All faculty and staff members, not just those who teach religion courses, view the world from a Christian perspective; as a result, everyone at Bethany shares the common goal of helping Bethany students gain a deeper understanding of themselves in relation to their faith.*

*“To promote spiritual life on campus, Bethany offers a number of religion courses (one is required each semester), daily chapel services, mid-week Vespers, informal Bible studies, and several Christian student organizations. Students are encouraged to make the most of these opportunities so that when they leave Bethany, they will be equipped with a sound moral base, a sense of purpose, and an awareness of what is truly important in life.”\**







# Bethany Lutheran Theological Seminary

What things should a man study if he wants to become a pastor?

The word “pastor” comes from a Latin word which means “shepherd.” A pastor is a shepherd of souls. The Bible gives the title “shepherd” to the Old Testament prophets and New Testament pastors.

To become a pastor, a man must be called by a Christian congregation who asks him to minister among them and for them in Christ’s place.

Before this happens, the man studies at a seminary. The Bible is his main book for instruction. He studies the Bible in its original Hebrew and Greek languages. He studies Christian doctrine and confessions. There are classes about the history of the church. He also studies the “how and what to do when” questions of a pastor.

Normally a man spends four years as a seminary student. Three years are spent in the classroom. During the fourth year, he is a vicar. A vicar is a student who is completing his seminary education by spending a year working in a congregation with an experienced pastor.

Bethany Lutheran Theological Seminary has been educating pastors in the Evangelical Lutheran Synod since 1946. For its first thirty years, the seminary shared classrooms and space with Bethany Lutheran College. Finally, in 1978, a seminary building was erected. A newer building was constructed in 1996.

The purpose of Bethany Lutheran Theological Seminary is:

*“... to train pastors to go forth and proclaim the saving Gospel of our Lord and Savior Jesus Christ who by His perfect life and atoning death and glorious resurrection has completed the work of salvation. God has commanded us to proclaim the message to the salvation of blood-bought souls. We have been greatly blessed by our gracious Lord. We have the Word of God in its truth and purity, ... It is incumbent upon us to be faithful to His Word and diligent in our task of carrying out the Lord’s command to preach the Gospel to every creature. May He give us grace, strength, and zeal in carrying out this work!”\**









# Missions

What is a missionary? Do you know any missionaries?

Shortly before the Lord Jesus ascended into heaven, He commissioned His followers to be witnesses of everything He had said and done for our redemption. All Christians are missionaries.

*"The mission work of our Synod is all-important. It is so, first of all on account of the souls whom we serve with the Gospel of Christ; secondly, for the sake of our Synod which must grow if it is to continue; and thirdly, for the sake of our congregations and ourselves, for we as Christian congregations and individuals must give the Gospel to others if we are to continue to have it ourselves and value it. We must constantly strive to increase our missionary efforts."*\*

Already at its second convention in 1918, the Evangelical Lutheran Synod elected a committee for home missions and a committee for foreign missions.

Our early work of missions in the United States (home missions) consisted of providing support to already existing small congregations. These congregations were located, especially, in the upper midwest.

There also have been some congregations which withdrew from various Lutheran synods and joined the Evangelical Lutheran Synod. They did this because they agreed with the teaching of the ELS and wanted to work together with other like-minded Christians.

Mission work in other countries (foreign missions) was carried on, at first, together with sister-synods. The fields for this mission work were China, India, and Nigeria. In 1950, the ELS began independent foreign mission work in England.

When the synod celebrated its 50th anniversary, it began mission work also in South America. Foreign missions have been conducted by the ELS and church-related organizations in Peru, Nicaragua, Costa Rica, Chile, Ukraine, Czech Republic, Korea and India.

*"...Knowing that we have brothers and sisters in Christ whose native tongues are Spanish, Ukrainian, Czech, or whatever else, knowing that we are not likely to meet those people on this earth but believing that by the grace of our God we are going to meet them in heaven before the throne and sing with them the eternal songs of praise to the Lamb, that is inspiring! Who cannot be interested in this and who cannot pray for it all?"\*\**









# Christian Education

Who will manage the church in the future?

Young people are both an important part of the church of today and an important part of the church of the future. Today's youth will someday be the teachers, leaders, and workers in the church on earth.

The Evangelical Lutheran Synod is:

*"...not merely Norwegian nor just American. The heritage is the eternal truth of God. In Christ Jesus He reconciled the world unto Himself, not counting its trespasses against it. The Lord remains the One who has not dealt with us after our sins, nor rewarded us according to our iniquities, but now pities us like a Father who has removed our sins from us as far as East is from West."\**

This is the truth which the ELS wants to continue to have taught and believed. To accomplish this important goal, some congregations have established Christian Day Schools, which teach the subjects taught in public schools but also teach the Bible, the Catechism, hymns, and church history.

Congregations also have Sunday Schools or Saturday Schools, Confirmation Classes, and Vacation Bible Schools.

Summer youth camps are held in several locations throughout the nation. The Lutheran Youth Association (LYA) holds conventions for young Christians, usually of high school age.

Adults have many opportunities to study and learn, too. Pastors read and explain God's Word every week when the congregation gathers for the Divine Worship Service. Bible Classes are taught.

The *Lutheran Sentinel* is published and mailed to most homes in the ELS. The *Lutheran Sentinel* has been published regularly since 1919. The motto of the magazine, as well as of the synod itself, is "It Is Written."

Through all of its efforts, the ELS endeavors to teach the gracious salvation we have received through Jesus Christ.

*"Such education for eternity never ends. It continues as children grow to become young adults and until at last they leave their parental home to establish homes of their own. Then father and mother will steadfastly continue their education for eternity until at last they leave their earthly home to join the family of saints in heaven. The process of educating for eternity never ends this side of the grave."\*\**

\* Paul Ylvisaker, *A Blessing in the Midst of the Land*, p. 12

\*\* Luther Vangen, *Synod Report*, 1966, p. 37-38







# Their Legacy Was God's Pure Word

*by Rev. Paul Madson*

1. Across Atlantic waves they came—  
Those dauntless Norsemen, sons and daughters,  
Their course like that of Bible fame—  
Of Israel at the Red Sea waters.
2. They left behind them kith and kin  
To face in distant haunts unknown  
The prospect of a better life  
Than that which their own land had shown.
3. Among their few possessions brought  
Upon their voyage 'cross the sea—  
Their Bibles they would treasure most,  
And truths they held in memory.
4. Their first glimpse of that other world  
Brought gasps of awe and shouts of glee—  
The "Stars and Stripes" to them unfurled,  
And towering o'er them: "Liberty."
5. Some stayed close by Atlantic's shore  
While others onward westward pressed.  
They came each year 'til more and more  
Had staked their claims throughout the west.
6. One thing they lacked, these pious folk—  
Some pastors who their souls would feed.  
God's answer to their prayer was given,  
And from their homeland filled this need.
7. Their public worship now returne  
In Word and Sacrament, and song,  
No matter what the place—a bar,  
Or 'neath the oaks at Koshkonong.
8. Each cleared a place so they could build  
Log cabins or mere huts of sod,  
And soon within their midst would rise  
A special house to worship God.
9. As time progressed, they settled in,  
They took up trades, they tilled the soil.  
They toiled at life, they battled sin,  
They found the Christian life worthwhile.
10. By grace they lived, by grace they died—  
The grace which they had known in Christ—  
And as descendants multiplied,  
To them these blessings likewise passed.
11. But as "the devil a castle builds  
Beside a church that's build for God,"  
False teachers did some pulpits fill  
And earned the name of "Ichabod."
12. We call attention—here we pause—  
There was a period now of strife,  
Divisions right and left it caused,  
Twixt brother, sister, man and wife.
13. Whose is the glory, man's or God's?  
Is what in essence they debated.  
And other doctrines thus were touched,  
For all of Scripture is related.
14. Our fathers did this faith bestow:  
That for salvation full and free  
The credit not to man should go,  
But to our God all glory be.
15. Rock-ribbed they stood against the tide  
Of popularity and ease.  
Their conscience could not compromise  
For sake of error to appease.
16. Those noble warriors who thus fought  
Shall make no earthly hall of fame.  
But one thing's certain: What they taught  
Brought honor to the Savior's name.
17. As years now passed the "Synod" grew  
Through varied times, some good, some lean;  
But ever to the Scriptures true  
It stood "foursquare," not in-between.
18. When gathered in convention hall  
To do God's work with one consent,  
They asked not whether duty called,  
But straightway to the task were bent.
19. They had a zeal to bring the news  
Of heaven's Gospel to the world,  
And sacrificed for Christian schools  
To educate their boys and girls.
20. A landmark in the history  
Of Synod's education zeal  
Was when a college, "Bethany,"  
Was purchased in a landmark deal.
21. That they should have this school at all,  
Is but a miracle of grace.  
For who'd expect a group so small  
This burden and this cost could face.
22. But face adversity they did,  
With trust that God would see it through.  
So still today it stands amid  
Mankato's trees, still guiding true.
23. In all these years, 'mid toil and strife,  
The outcome they need not have feared;  
For they had something more than life:  
Their heritage was God's pure Word.
24. This heritage must be passed on;  
So missions countrywide did rise,  
That souls, for kingdom heirship won,  
Might one day enter Paradise.
25. Their thoughts now turned to distant lands,  
That these should hear the Gospel too.  
With willing hearts and helping hands  
They brought God's kingdom to Peru.
26. "Lime Creek to Lima" soon became  
A partnership in Christian love,  
And souls were won in Jesus' name—  
Profound the blessings from above!
27. With "Thoughts of Faith" the mission arm  
Extended back across the sea,  
To Eastern Europe where much harm  
Had once been caused by tyranny.
28. Their world left shattered, torn and bare,  
Ukraine, East German, Czech and Slav  
Embrace the Word we with them share—  
Salvation by the Grace of God.
29. There's much we to our fathers owe  
For blessings we enjoy today.  
But most of all, the God we know  
Deserves our highest praise of awe.
30. Howe'er, 'tis more than words alone  
Should praise our God for His great love;  
May we in life live as his own,  
And heartfelt gratitude thus prove.
31. The work our fathers once began  
Is now our work to carry on—  
To teach, to preach salvation's plan,  
Win souls for Christ 'til Kingdom come.
32. And so we celebrate this day  
The legacy of God's pure Word.  
With days of yore in memory,  
We still can sing with one accord:  
  
"God's Word is our great heritage  
And shall be ours forever;  
To spread its light from age to age  
Shall be our chief endeavor.  
Through life it guides our way,  
In death it is our stay.  
Lord, grant while worlds endure,  
We keep its teachings pure  
Throughout all generations."



## Study Questions

### The Means of Grace

1. What is the name of your congregation? Why was that name chosen?
2. What is the meaning of these words: Sola Gratia, Sola Fide, Sola Scriptura? (Romans 3:23-24; Ephesians 2:8; John 5:39)
3. What are some things we can do as a synod that we cannot do as well as individual Christians or as an individual congregation? (Matthew 28:18-20; 1 John 4:1)
4. What is a sister church? (John 8:31-32; 2 Corinthians 6:14-18) Who are our sister-synods throughout the world?
5. How does the logo of the Evangelical Lutheran Synod reflect its teachings?

#### To Do

6. Look up your name in a book of names. Write its meaning below.

My name:

Meaning of my name:

**For teachers:** Read pages 1-6 of *A City Set on a Hill*.

### Norway

1. Where did your ancestors come from? When did they come to America?
2. Read the account of St. Paul in Athens (Acts 17:22-31). How was the people of Athens' knowledge similar to the Norwegians' early knowledge of God?
3. What kind of idols do people make for themselves today?
4. What does the Bible say about those people who worship and trust in other gods? (Acts 4:12)
5. Why are baptism and confirmation still so important to us today? (Galatians 3:26-27; Romans 10:9-10; Deuteronomy 31:6)

#### To Do

6. Find hymns that were written by these Norwegian hymnwriters:  
Thomas Kingo (1634-1703)  
Hans Brorson (1694-1764)  
Magnus Landstad (1802-1880)

Print the words of their hymns and make a display of hymns from Norway.

**For teachers:** Read pages 2-3 of *Built on the Rock*.

### The Oaks

1. Why is mission work so important? (Romans 10:12-15)
2. How does "God furnish a table in the wilderness" for us today? (John 17:17; Titus 3:5-8; John 20:23; Luke 22:19)
3. Why was receiving the Sacrament of the Altar so important to these people? (Matthew 11:28; Matthew 26:28)
4. When was your congregation formed? Who was its first pastor?
5. How does the size of the Evangelical Lutheran Synod in 1853 compare with the size of the Evangelical Lutheran Synod today?

#### To Do

6. Make a list of the items you think would be important to take with you if you were moving to another country.

**For teachers:** Read pages 2-8 of *Built on the Rock*.



## The Fathers

1. Why is it important to study the lives of the believers who lived before us? (Hebrews 13:7)
2. What makes a person a “hero of faith?”
3. List some of the “heroes of faith” in the Bible. (Hebrews 11:1-40)
4. How do we continue the teachings of Christ and the Apostles? (Ephesians 2:19-20; Acts 2:42)
5. Norwegian pastors often wore a “ruff collar” as a part of their clergy gown. One of the possible explanations for wearing this collar is described in Matthew 18:6. What is the meaning of that collar?

### To Do

6. The Rev. U.V. Koren did much of the work in compiling the synod’s hymn book in 1870. He wrote the hymn *Ye Lands, to the Lord Make a Jubilant Noise*. Identify the words and phrases in Psalm 100 that are quoted in that hymn.

**For teachers:** Read pages 44-54 of *Built on the Rock*.

## Lime Creek Lutheran Church

1. Why is your congregation a member of the Evangelical Lutheran Synod? When did it become a member of the ELS?
2. How does God want unity of His church on earth to be expressed? (1 Corinthians 1:10)
3. What does God tell us to do when a church (people) does not teach in agreement with what God says in His Bible? (Romans 16:17)
4. Why is God concerned about with whom we worship and pray? (1 Corinthians 5:6; 2 John 9-11)
5. Why is “one with God” always a majority?

### To Do

6. Draw a picture of your church.

**For teachers:** Read pages 54-69 of *Built on the Rock*.

## Bethany Lutheran College

1. Read the story of what happened at Bethany in the Bible. (Luke 10:38-42) What is “the one thing needful?”
2. What is the most important knowledge a person can have? (Jeremiah 9:23-24; 1 Corinthians 1:31)
3. Why is it important to learn of God and study His Word as recorded in the Bible? (Deuteronomy 32:44-47)
4. What is the difference between a Christian’s and a non-Christian’s view of life and the world? (2 Timothy 3:12-17)
5. What are some problems facing young people? How does the Bible help solve those problems?

### To Do

6. Use a map or atlas to find out how many miles it is to Mankato, Minnesota. Record the best route. Contact Bethany Lutheran College for information ([www.blc.edu](http://www.blc.edu)) or invite someone to visit your church or school to make a presentation about Bethany.

**For teachers:** Read pages 114-122, 209-225 of *Built on the Rock*.



## Bethany Lutheran Theological Seminary

1. Why did Jesus feel sorry for the people as recorded in Matthew 9:35-38?
2. Why is the work of a pastor so important? (Ephesians 4:11-13; Romans 10:14-17)
3. What are some of the *qualifications* of a pastor? (Titus 1:6-9; 1 Timothy 6:11-12; 1 Timothy 2:8)
4. What are some of the *responsibilities* of a pastor? (2 Timothy 4:2-5; Acts 20:28)
5. When was your pastor called by your congregation as its shepherd? Maybe you can ask him to show you the call document.

### To Do

6. Make a list of those pastors who have served as pastor of your congregation.

**For teachers:** Read pages 71, 122-126, 225-235 of *Built on the Rock*.

## Missions

1. Where is mission work to be done? (Acts 1:8; Mark 16:15-16; Matthew 28:18-20)
2. How often are we missionaries? (Isaiah 62:6; John 9:4)
3. How bold should we be in our witnessing? (2 Timothy 1:8-10)
4. How can we help with the work of home and foreign missions? (Matthew 9:37-38; 2 Corinthians 8:1-5; 2 Corinthians 8:16-17)
5. Describe some obstacles that are faced by foreign missionaries.

### To Do

6. On a map of the United States, locate the home mission congregations of the Evangelical Lutheran Synod. Ask your pastor or teacher if you can become a pen pal with someone in one of our mission congregations.

**For teachers:** Read pages 126-135, 159-196 of *Built on the Rock*. Consult the current *Synod Report* (reports of the Board for Home Outreach and the Board for World Outreach).

## Christian Education

1. What instruction does God give to Christian parents? (Ephesians 6:4; Deuteronomy 11:18-21)
2. What instruction does St. Paul give to the young man Timothy? (2 Timothy 3:14-17)
3. Why is it so important to continue to study the Bible? (John 17:17; 1 Peter 2:2; Psalm 119:105; John 14:6)
4. Why are the words "It is written" an appropriate motto for the Evangelical Lutheran Synod and the *Lutheran Sentinel*? (Matthew 4:1-11; John 8:31; Revelation 22:18-19)
5. What are some of the major challenges the Evangelical Lutheran Synod faces today?

### To Do

6. On a world map, locate the foreign missions of the Evangelical Lutheran Synod.

**For teachers:** Read pages 107-112, 204-209, 235-263 of *Built on the Rock*. Consult the current *Synod Report* (report of the Board for World Outreach).



