

# GOOD NEWS

From  
Christ  
Lutheran  
Church



**Christ Lutheran Church**

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Sioux Falls, SD 57110

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Member: Issues, Etc., 300

Pastor: Matthew Nix

February 2026

## LENTEN SERMON SERIES HONEST REPENTANCE

This series consists of six doctrinal sermons exploring the nature of repentance, designed to be preached during mid-week Lenten services. By doctrinal sermon, I mean a sermon that employs the themes and imagery of a biblical text to elucidate a doctrinal topic. This approach employs a somewhat freer use of the biblical material than our modern way of doing exegesis, since it does not focus exclusively on the original intent of the author in the text's original context. Instead, it explores the resonances of the biblical text with other parts of Scripture and with Lutheran doctrine in order to sketch a picture of what repentance looks like in the Christian life.

Repentance starts with being honest before God and ourselves about who we are. When it comes to sin, everyone has a natural impulse to hide, but repentance means finding the courage to be honest. It also means having faith in the promise of forgiveness. But being honest about faith means recognizing that faith is contested on many sides not only by society, but by our own experiences, and sometimes even by the actions of God himself. Finally, repentance means becoming more human, not less. Because our thoughts, desires, and actions are so linked with sin, it is easy to view repentance as fighting against our humanity as if holiness meant trying to stifle as many of

our natural human impulses as possible. But honest repentance recognizes that sin is the thing that stifles our humanity, while repentance results in our natural impulses functioning more as God designed them.

Though not cited explicitly in the sermons, the key texts from the Lutheran Confessions that stand in the background are the following. First, the definition of repentance as contrition and faith is found in article 12 of the Augsburg Confession and the Apology. The practice of repentance is described as the daily use of baptism in the fourth question on baptism in the Small Catechism. There Luther says that we use our baptism by "daily contrition and repentance." Finally, the nature of original sin is described in article 1 of the Formula of Concord, where it states that sin is an accident, not a substance. These are the doctrinal points that are fleshed out in a narrative way with scriptural imagery in the sermons.

In order to explore the themes described above, I have chosen some of the readings that are assigned for the Easter Vigil. In the context of the Easter Vigil, these readings capture the broad sweep of God's saving acts in the Bible, culminating in baptism, which traditionally takes place at

*(Continued on page 8)*

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## BIRTHDAYS

### FEBRUARY

- 02 Benjamin Fick
- 04 Philip Fick
- 05 Monica Andreasen
- 06 Luna Nix
- 07 Eloise Fick
- 07 Matthew Wedeking

## BAPTISMS

### FEBRUARY

- 01 Samuel Counts
- 12 Lynette Wedeking

## ANIVERSARY

### FEBRUARY

- 22 Bernard and Teresa Ewoldt

## FLOWER CHART

The 2026 Flower Chart is pinned to the bulletin board in the Narthex for those who would like to provide altar flowers for a particular Sunday.

If you have any questions about providing flowers, please contact Cheri Zehendner.

### IN OUR PRAYERS

Mildred Corey, at home

Susan Powell, at home

Elva Clauson, at home

Denny Tellinghuisen physical rehab

Bryan and Kanie Nelson's Granddaughter, Ashlyn

## LIFE THOUGHTS IN THE CHURCH YEAR FROM LUTHERANS FOR LIFE

**February 1** "You may have a messy story. Your family may have a dysfunctional past. Your past (or present) may be filled with greed, sexual immorality, or other idols. But Jesus won't let that stop Him from reaching out to you with the message of His unconditional love. You might be far from good, but you are not too far gone for God." *Pastor Mike Novotny, Time of Grace – A Life Quote from Lutherans For Life • lutheransforlife.org*

**February 8** "God loves you in your vulnerability so much that He subjected Himself to conform to a vulnerable human body. So today ... remember that Jesus, in whom all things hold together, loves you, individually. He is fully present with you just as He was in His mother's arms. God's peace be with you this day, this night." *Andrea Delwiche – A Life Quote from Lutherans For Life • lutheransforlife.org*

**February 15** "The message of Jesus' transfiguration—the fact that Jesus is God and Savior—has the power to transfigure you, to give you metamorphosis, to transform you from a bug to a butterfly! That's what metamorphosis means. So, this week—and forever!—live a new life, one worthy of Christ, in whose sunshine and light, in whose transfiguration, you now bask." *Rev. Paul Marggraf – A Life Quote from Lutherans For Life • lutheransforlife.org*

**February 22** "God created us anew in Baptism. We are the work of His hands, and He will not forsake us. Guided by the Spirit through the wisdom of His Word, we learn to walk in His ways, even when we must 'walk in the midst of trouble.'" *Dr. Carol Geisler, Lutheran Hour Ministries – A Life Quote from Lutherans For Life • lutheransforlife.org*



## “Table of Duties: The Forgotten Stewardship Tool”

Luther’s Small Catechism is a magnificent tool. Joined with a well-used copy of the Holy Scriptures and an orthodox hymnal, and the Christian is well equipped to live a life of faithfulness to the Lord and service to the neighbor. First in German and now in English and just about any language known to man, this handy masterpiece has introduced generations of people to the central doctrine of justification by grace, through faith, on account of Jesus Christ. The Six Chief Parts have proven to be a faithful framework for a clear confession of the truth of the Gospel for nearly five hundred years!

But more than a textbook, the Small Catechism also serves well as a handbook for Christian living. As a part of its treasure, there is an element that teaches an extraordinarily strong message of stewardship. That hidden treasure that needs to be rediscovered is called the Table of Duties.

The Table of Duties is really nothing more than a categorized gathering of Bible verses. These verses are set apart for “various holy orders and positions, admonishing them about their duties and responsibilities.” Addressing pastors and people, government and citizens, husbands, wives, children, youth, workers and so many more, it very clearly lays out what faithful stewardship looks like. Even better, these assembled passages teach one important truth: we are stewards of one another!

The Table is much more than a “how-to” tool; it also lays out the interconnectedness that exists within the body of Christ. Pastors are described by what they are to be as stewards of the Word. 1 Timothy 3 highlights the characteristics of a faithful pastor. Even more, Titus 1 highlights the need for the pastor to be faith-

ful for the sake of those under his care.

Those who hear the faithful preaching of the pastor are stewards of the pastor as well. 1 Corinthians 9 talks about the need for the people to support the livelihood of the pastor. Galatians 6 talks about how the hearers share in the good things that the pastor teaches. 1 Timothy 6 talks about the honor that is owed to the pastor, not because of WHO he is, but rather WHAT he is teaching! Hebrews 13 shows the impact of this stewardship on the pastor, that they perform their duties with joy. Joyful pastors and people are always going to be better stewards of the Gospel!

Outside the church this interdependent stewardship is on display as well. Romans 13 highlights the respect necessary for the governing authorities. As citizens, the faithful steward is called to pay taxes (Matthew 22), pray for their leaders (1 Timothy 2) and that they should be ready to serve in the civil realm (Titus 3), because they are in these positions by God’s direction (1 Peter 2).

These steward duties are in the home too! 1 Peter 3 and Colossians 3 shape the husband steward. Ephesians 5 and 1 Peter 3 shape the wife steward. Ephesians 6 form parental stewards and child stewards.

The Table of Duties is a wonderful place for the individual steward to learn how much our stewardship is more than just a “me and Jesus thing!” In fact, it ends with these words: “Let each his lesson learn with care, and all the household well share fare.” This is interdependent stewardship on clear display. As each learns stewardship in this way, the more faithful we will be as a family, congregations, communities and the church at large.

### **The officers are:**

**President:** Luther Brack

**Secretary:** Alan Kludt

**Finance Secretary:**

Pastor Phil Andreasen 2024

**Assistant:** Dustin Preheim

**Treasurer:** Marty Johnson 2025

**Elders:** 2023 Jay Holtz

2024 Dan Munson

2025 Les Britson

**Trustees:** 2023 Andrew Brack,

2024 Carl Deardoff

2025 Jason Clare

**CHRIST LUTHERAN CHURCH  
TREASURER'S REPORT  
January 28<sup>th</sup>, 2026**

	<u>11/2025</u>	<u>12/2025</u>	<u>01/2026</u>
<b>Deposits:</b>	\$ 18,103.55	\$ 45,076.66	\$ 11,678.00
<b>Disbursements:</b>	\$ 31,206.41	\$ 28,136.14	\$ 20,152.79
<b>Deposit Breakdown:</b>			
<b>General Fund:</b>	\$ 18,045.53	\$ 40,462.66	\$ 11,672.00
<b>Designated Funds:</b>	\$ 58.02	\$ 4,614.00	\$ 6.00
<b>Monthly Budget Requirement:</b>	\$ 22,241.35	\$ 17,793.08	\$ 17,793.08
<b>Mortgage Balance as of 01/28</b>			\$ 20,901.22

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**Welcome Evan Schroeder to Christ Lutheran.**

Evan has worshipped with us for quite some time. She held her membership in the congregation where her Father serves a LCMS 3 point parish in Tyndall, SD.

Her desire to move to a larger city brought her to Sioux Falls. She is employed by Wells Fargo call center as a banker coach, customer service in addition to training new hires.

Family matters a great deal to her and 14 nieces and nephews are a big part of that.

Her hobbies include photography, reading, walking and she is a movie buff.

She is the creator of a group called, “Girls who walk SF”.

With joy we welcome this. gifted young woman to our family.



# Thy Strong Word LSB 578

Fifth Sunday after the Epiphany (YEAR A; ONE-YEAR) | study by Larry A. Peters

## Introduction

Light is so commonplace to us. We turn the switch on and darkness disappears. Sometimes it is hard to escape it. We even drive out to the country so that we can see the night sky unobscured by city lights. But it was not always so. Light and dark governed the lives of people. Today we are reminded how light and darkness still define us. This darkness is not just the absence of light, but is known as a broken world where problems outnumber solutions and sin cannot be broken by our invention or effort. We face the darkness of good we cannot do, of evil we cannot avoid, and of death that steals our lives away. We need a light that will shine in this darkness, a light the darkness cannot overcome, a light not of our own creation, but the Light that comes down from above (John 1:1–9).

- How does the imagery of darkness describe sin and its effects upon us?
- How does the imagery of light describe both who Jesus is and what He has come to accomplish?
- How does “light from above” illustrate both the limitations of our light down below and the divine intervention of God through His Son, our Light?

## Exploring the Scriptures

“The Light Comes from Above” is the motto of Concordia Seminary, St. Louis. The hymn “Thy Strong Word” is based on this motto. The motto is drawn from Matt. 4:16, part of a whole section of the Gospel where light is a prominent theme. The lessons for Epiphany 5A are focused on the same theme of light.

- Read Ps. 112:4. What light shines in the darkness?
- Read Is. 58:8. What light breaks through like the dawn?
- Read Matt. 5:14–16. What light gives glory to our Father in heaven?

Light is one of the most prominent themes of Scripture. It is laid against the darkness in creation, and it stands in contrast to the darkness of sin and death. But light is not just an image. Jesus Christ is called

the Light. The prologue to John’s Gospel retells creation from the vantage point of the Light who is Jesus Christ, the Word through whom all things came to be, and the Word who became flesh for us and our salvation.

While we have become masters of certain kinds of light (largely through electricity), we still associate darkness as a place where fear dwells, where mystery is hidden and even where danger lurks. Having light still connotes safety, security, and comfort.

- In 1 Cor. 2:1–16 we read of the secret or mystery long hidden and misunderstood, but now revealed to us through the Spirit. How do the light passages of the other lessons for the day relate? Paul says that “we have the mind of Christ”; how is this the result of the “light from above” that comes in Christ?
- God has chosen to reveal the light of Christ to the world through means. What are those means by which Christ’s light continues to shine upon us? Could we be the means by which God’s light shines in the world (Matt. 5:14–16)?

## Exploring the Hymn

### Background

In 1954 Martin H. Franzmann, a professor at Concordia Seminary, St. Louis, was asked to write a text for the seminary to use as a processional hymn at commencement. The suggested tune is now known as “Ebenezer.” He put into song the seminary’s motto “Light from Above,” writing four stanzas. But the hymn was not finished until 1959

after Franzmann had added two more. Its long and distinguished use by the seminary continues to the present day.

- Think how the words of this hymn speak to a seminary commencement where pastors are being sent out into the Church and the world. How might these words give voice to the hopes of future pastors? How might they give voice to the prayers and expectations of a Church waiting to

*Continues on page 7*

+ + +  
**KIDS IN THE  
 DIVINE SERVICE**  
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**What is a "catechism"?**

A catechism (pronounced KAT-eh-kizm) is a book of instruction usually written in question and answer form. The word "catechism" comes from the Greek word *katekhein*, which means "to instruct." A catechism teaches the basics of the Christian faith.

**Why do we need catechisms?**

While visiting local churches, Martin Luther found many pastors and their church members were unaware of the true teachings of the Bible. Because of this, the people were living immoral lives. Martin Luther wrote the catechisms to instruct people in the basics of the Christian faith, that they might know Christ and His forgiveness and live accordingly. We still use Luther's Large and Small Catechisms so that we never forget those things that are necessary for faith in Christ.



**Parents:** Consider these words from Luther: "I, too, am a theologian who has attained a fairly good practical knowledge and experience of Holy Scriptures through various dangers. But I do not so glory in this gift as not to join my children daily in prayerfully reciting the Catechism. ... For God gave the Word that we should impress it on ourselves. ... Without this practice our souls become rusty, as it were, and we lose ourselves" (Plass, Ewald M., *What Luther Says* vol. 1 [St. Louis: Concordia, 1986], 125-26).



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**UPCOMING EVENTS**

**2026**

- Feb 18 Ash Wednesday Divine Service, 7pm
- Feb 25, Mar 4, 11, 18, 25 Midweek Lenten service, 7pm (Dinner prior)
- Mar 08 Daylight Savings Time Begins, 2am
- Mar 08 Voters' Meeting
- April 02 Maundy Thursday Divine Service, 7pm
- April 03 Good Friday Tenebrae Service, 7pm
- April 05 Easter Sunrise Matins Service, 7am
- April 05 Easter Breakfast, 8am
- April 05 Easter Festival Divine Service, 9:30am
- May 10 Mothers' Day Breakfast
- May 14 Ascension Day Divine Service 7pm
- June 14 Voters Meeting
- July 19-223 VBS
- Sept 13 Voters Meeting
- Nov 01 Daylight Saving Time Ends, 2am
- Nov 26 Thanksgiving Day Divine Service, 9:30 am
- Dec 2 Advent Service, 7pm
- Dec 5 decorating Tree 11am & Caroling to shut-ins to follow
- Dec 13: Voters Meeting, after Divine Service
- Dec 9, 16 Advent Services, 7pm
- Dec 20 Children's Christmas Service, 4pm
- December 24 Christmas Eve service, 5pm
- December 25 Christmas Day Service 9:30 am
- No New Year's Eve/Day Service
- Jan 06, Epiphany Divine Service 7pm

**GOOD NEWS!**

**God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**

**(Romans 5:8 NKJV)**



receive these new laborers in God's harvest?

## Text

Strong images are characteristic of Martin Franzmann's poetry. Compare this with another of his hymns, LSB 834, "O God, O Lord of Heaven and Earth."

"Thy Strong Word" unfolds like a story, each stanza building upon the other until it reaches its stunning close. Each stanza ends with a refrain that praises Him who sends us this light. What can we say in response to this gift of light? Only one word:

"Alleluia" without end! "Thy Strong Word" cuts through the darkness like the big blade of a sword. Stanza 1 begins with Gen. 1:1–3, John 1:1–5, and God's act of creation. We give thanks for created light that shines through the sun, moon, and stars to order all our days and our seasons.

- Can you imagine life without cycles of light and dark to define the day, or seasons to define the year?

In stanza 2 the images change. The darkness is no longer the state before God's creative Word speaks, but the result of the fall. This darkness speaks of the world marred by sin and death. Once glorious creatures who crowned His work, humans found themselves cursed and unable to free themselves.

- Read 2 Cor. 4:6 and John 8:12. See how many passages you can add which similarly describe how Christ, the Light of the world, broke into the darkness of our earthly dwelling place, both breathing in our death and breathing out His life as our salvation.

Stanza 3 describes the result of Christ's coming into the world. He "bespeaks us righteous" until we shine with His very own holiness (Rom. 3:5–6). Our lives on earth "press toward glory," where our eternal hopes are fulfilled.

- St. Peter and St. Paul both speak of our Christian lives as the press toward glory. Do you see your own life as this onward and upward journey?

We know Christ crucified (1 Cor. 1:22–25). He is our wisdom, righteousness, sanctification and redemption. Through the cross, God breaks into our hearts with His shining, conquering might.

- What do we expect to hear from the pulpit on Sunday morning except this message of the cross?

In the fifth stanza we plead for God's light to enable a fitting response from us. We beg for "lips to sing" His glory, throats to shout our hope, and mouths to speak His holy name. In this stanza the image of light is implicit.

- What is the glory, hope, and name of God we are to proclaim?

And then what is perhaps the finest doxological stanza ever explodes in a burst of light, praising God the Father (light-creator), the Son (the Light of Light begotten), and the Holy Spirit (light-revealer).

- How do we respond to God's Light? Who responds to that Light? How long does our praise last?

## Making the Connection

The strong Word of God has worked salvation for us, calling us to live and speak the strong words of the Gospel. This is not pious sentiment, but the earnest prayer of all God's baptized servants.

- How has this life-transforming Word and Light changed who you are? What you do? Your story?

## In Closing

The Word of God is strong and powerful. It brings Christ's light and life wherever it is spoken or sung.

- Sing or read aloud together LSB 578, "Thy Strong Word."

## Prayer

Almighty God, grant to Your Church Your Holy Spirit and the wisdom that comes down from above, that Your Word may not be bound but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve You and, in the confession of Your name, abide unto the end; through Jesus Christ our Lord. Amen (For the Church, LSB, p. 305).

## SERMON TEXT AND TITLES FOR FEBRUARY

February 1 <sup>st</sup>	<p><i>“And His Disciples came to Him!”</i></p> <p><b>Hymn of the Day:</b> <i>“Dearest Jesus, We are Here”</i></p> <p>Micah 6:1-8 Psalm 15 1 Corinthians 1:18-31 St Matthew 5:1-12</p>	<p><b>Matthew 5:1</b> <b>LSB 592</b></p>
February 8 <sup>th</sup>	<p><i>“How does your light shine?”</i></p> <p><b>Hymn of the Day:</b> <i>“Thy Strong Word”</i></p> <p>Isaiah 58:3-9 Psalm 112:1-9 1 Corinthians 2:1-16 St Matthew 5:13-20</p>	<p><b>Matthew 5:16</b> <b>LSB 578</b></p>
February 15 <sup>th</sup>	<p><i>“Does God scare you?”</i></p> <p><b>Hymn of the Day:</b> <i>“O Wondrous Type! O Vision Fair”</i></p> <p>Exodus 24:8-18 Psalm 2:6-12 2 Peter 1:16-21 St Matthew 17:1-9</p>	<p><b>Matthew 17:6</b> <b>LSB 413</b></p>
February 22 <sup>nd</sup>	<p><i>“Have you ever put yourself in Satan’s temptation?”</i></p> <p><b>Hymn of the Day:</b> <i>“A Mighty Fortress Is our God”</i></p> <p>Genesis 3:1-21 Psalm 32:1-7 Romans 5:12-19 St Matthew 4:1-11</p>	<p><b>Mathew 4:1-4</b> <b>LSB 657</b></p>

*(Continued from page 1)*

Some of the readings are quite long, so I have listed them here along with an alternate shorter reading that corresponds with the content of the sermons.

the vigil. That makes the readings good candidates for exploring the Christian use of baptism through “daily contrition and repentance,” as the Small Catechism puts it

1. **Law** (Creation: Genesis 1:1–2:3 or Genesis 1:1–10)
2. **Chaos** (The Flood: Genesis 7:1–5, 11-18; 8:6–18; 9:8–13 or Genesis 7:6–12, 17–21; 8:1)
3. **Faith** (Abraham and Isaac: Genesis 22:1–18)
4. **Repentance**  
(The Repentance of Nineveh: Jonah 3:1–10)
5. **Purification** (The Three Men in the Fiery Furnace: Daniel 3:1–30 or Daniel 3:13–30)
6. **Salvation**  
(The Crossing of the Red Sea: Exodus 14:10–15:1)

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