



## A Word from Pastor Schielke

### On Creeds: Part 4

The second article of the Nicene Creed continues with the words, "... being of one substance with the Father by whom all things were made."

We say the creed so often that typically we don't realize where the real controversial parts are, the "juicy" parts. This section is a translation from the Greek that the early church wrestled with for years. There is one Greek word that was the focus. Transliterated from Greek the word is homo-ousious. The translation in English is "one substance" or more accurately "the same substance." The Son of God is of the same stuff or substance as the Father according to His divine nature. The reason the church fathers struggled with this word is that they actually invented it on account of their debate with the Arians.

Typically, the crafters of the creed attempted to use only Biblical words and phrases to confess the faith. However, a problem arose in the debate with the Arians. Recall

from last month that the Arians didn't confess that Jesus was God in the same way as the Father, that is the Son was not truly God but a created being. It seemed that any Biblical language the creed writers used was twisted by the Arians to fit their theological beliefs. Something more was needed, something that would distinguish the teaching of the Nicene Christians from that of the Arians. So, they invented the word homo-ousious to succinctly describe the nature of the Son of God. He and the Father (and the Spirit) are all God in the same way. Their nature as God is consistent. The Arians couldn't accept this word. They believed the Son was only homoi-ousious with the Father which means of a "similar substance."

Why should this matter? The Church fathers knew that the nature of who Jesus Christ is was critical for the next part of the creed, "who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man;" Here is the purest Gospel. The true God, the

one who is of one substance with the Father, became man. Why? For us and for our salvation. Any created being could not die for the sins of all humanity; indeed, any created being would be imperfect and tainted by sin. But not God. God, the true God of God, Light of Light, very God of very God, became man in the person of Jesus so that that through His perfect life, death, and resurrection, He would atone for the sins of the entire world. The Old Testament is replete with promises by God that He would save His people, that He would redeem creation. Since we know that work is accomplished by Jesus, He must be God Himself, Yahweh come in the flesh. He is truly God, begotten by the Holy Spirit, and true man, born of the virgin Mary. Any teaching that lessens the person and work of Jesus must be purged. Thus, we say homo-ousious, that the Son of God is of one substance with the Father.



**The Formula of Concord** - The Formula of Concord (FC) was the last of the confessional documents written by the Lutherans in the 16th century. Finished in 1577, the FC consists of twelve articles presented in two parts. The first part, the Epitome, is a brief presentation of each point of doctrine and the controversy surrounding it while the Solid Declaration presents a more detailed discussion. Over a dozen authors contributed portions of draft versions of the FC, but the most influential authors of the final document were Jakob Andrea and Martin Chemnitz. The need for the FC arose after the death of Martin Luther in 1546. Over time, the Lutherans became divided over several points of doctrine. Several political peace treaties also forced the Lutherans to entertain and accept certain points of Reformed theology which had been developing in Switzerland. Thus, the FC was pivotal in clarifying the Lutheran position over and against both the Roman Catholic position and more significantly, over the Reformed position. It is the FC that most clearly distinguishes Lutheran teaching on several important points and against the various Protestant bodies we see around us even today. Over the next months, you will find the articles of the Epitome of the Formula of Concord in our newsletter. It's good for all of us to have at least some familiarity with this important doctrinal statement.

**II - Free Will** - The Principal Question in This Controversy.

### **Negative Theses - Part 1**

Contrary False Doctrine.

7—Accordingly, we reject and condemn all the following errors as contrary to the standard of God's Word:

8—1. The delirium [insane dogma] of philosophers who are called Stoics, as also of the Manicheans, who taught that everything that happens must so happen, and cannot happen otherwise, and that everything that man does, even in outward things, he does by compulsion, and that he is coerced to evil works and deeds, as in chastity, robbery, murder, theft, and the like.

9—2. We reject also the error of the gross Pelagians, who taught that man by his own powers, without the grace of the Holy Ghost, can turn himself to God, believe the Gospel, be obedient from the heart to God's Law, and thus merit the forgiveness of sins and eternal life.

10—3. We reject also the error of the Semi-Pelagians, who teach that man by his own powers can make a beginning of his conversion, but without the grace of the Holy Ghost cannot complete it.

11—4. Also, when it is taught that, although man by his free will before regeneration is too weak to make a beginning, and by his own powers to turn himself to God, and from the heart to be obedient to God, yet, if the Holy Ghost by the preaching of the Word has made a beginning, and therein offered His grace, then the will of man from its own natural powers can add something, though little and feebly, to this end, can help and cooperate, qualify and prepare itself for grace, and embrace and accept it, and believe the Gospel.

12—5. Also, that man, after he has been born again, can perfectly observe and completely fulfil God's Law, and that this fulfilling is our righteousness before God, by which we merit eternal life.

13—6. Also, we reject and condemn the error of the Enthusiasts, who imagine that God without means, without the hearing of God's Word, also without the use of the holy Sacraments, draws men to Himself, and enlightens, justifies, and saves them. (Enthusiasts we call those who expect the heavenly illumination of the Spirit [celestial revelations] without the preaching of God's Word.)

14—7. Also, that in conversion and regeneration God entirely exterminates the substance and essence of the old Adam, and especially the rational soul, and in conversion and regeneration creates a new essence of the soul out of nothing.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	6	7 Women's Bible Study 1:30 p.m.	8	9	10	11
12 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	13	14 Women's Bible Study 1:30 p.m.	15	16 VICCLA Thanksgiving Feast 11:00 a.m.	17	18 Men's Bible Study 8:30 a.m.
19 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	20	21	22 Pie Social 6:00 p.m. Thanksgiving Eve Service 7:00 p.m.	23	24	25
26 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	27	28 Women's Bible Study 1:30 p.m.	29	30		

## VIC Happenings



All Saints Day

**All Saints Day, 11/5** - The annual festival of All Saints Day is on Sunday, November 5. In the Missouri Synod, it is not a day to remember martyrs and heroes of faith since they already have their special days. Rather, it is a day to remember instead all of those who have passed on with the sign of faith whose lives and deaths were mostly ordinary but who are nonetheless important to us.

**Thanksgiving Eve Annual Pie Social, 11/22** - The annual Thanksgiving Eve Pie Social is Wednesday, November 22, at 6:00 p.m. Please either bake or buy your favorite pie and bring it to share with others.

**Thanksgiving Eve Service, 11/22** - After our pie social on Wednesday, November 22, we will have our annual Thanksgiving Eve Service at 7:00 p.m.

"But thanks be to God, who gives us the victory through our Lord Jesus Christ."  
**1 Corinthians 15:57**

**Victory in Christ Lutheran Church**  
508 Main Street Newark, Texas  
817-489-5400  
viclutheranchurch.org

**November Birthdays:**

2 Leann Safford

21 Audrey Hansen

26 Gabriel Sequeira Bacher



**November Anniversaries:**

6 Dennis and Angie Haney

9 Tim and Theresa Rohloff

28 Philip and Kerri Schielke



**For 2023, I would like to challenge every member of this congregation to read or continue reading through the Bible in one year. The Bible readings for November and part of December are listed below.**

Nov. 1: Luke 19-20

Nov. 2: Luke 21-22

Nov. 3: Luke 23-24

Nov. 4: John 1-2

Nov. 5: John 3-4

Nov. 6: John 5-6

Nov. 7: John 7-8

Nov. 8: John 9-10

Nov. 9: John 11-12

Nov. 10: John 13-15

Nov. 11: John 16-18

Nov. 12: John 19-21

Nov. 13: Acts 1-3

Nov. 14: Acts 4-6

Nov. 15: Acts 7-8

Nov. 16: Acts 9-10

Nov. 17: Acts 11-13

Nov. 18: Acts 14-15

Nov. 19: Acts 16-17

Nov. 20: Acts 18-20

Nov. 21: Acts 21-23

Nov. 22: Acts 24-26

Nov. 23: Acts 27-28

Nov. 24: Romans 1-3

Nov. 25: Romans 4-7

Nov. 26: Romans 8-10

Nov. 27: Romans 11-13

Nov. 28: Romans 14-16

Nov. 29: 1 Corinthians 1-4

Nov. 30: 1 Corinthians 5-8

Dec. 1: 1 Corinthians 9-11

Dec. 2: 1 Corinthians 12-14

Dec. 3: 1 Corinthians 15-16

Dec. 4: 2 Corinthians 1-4

Dec. 5: 2 Corinthians 5-9

Dec. 6: 2 Corinthians 10-13

Dec. 7: Galatians 1-3

Dec. 8: Galatians 4-6

Dec. 9: Ephesians 1-3

"But thanks be to God, who gives us the victory through our Lord Jesus Christ."

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