



A Word from Pastor Schielke

To conclude our discussion of God's law, we will reflect on the hymn *The Law of God is Good and Wise*, written by Matthias Loy (LSB 579). Loy (1828-1915) was an American Lutheran theologian and a pastor in the old Evangelical Lutheran Joint Synod of Ohio. His hymn highlights the three uses of the law we've been discussing in our monthly newsletter articles.

*The Law of God is good and wise
And sets His will before our eyes,
Shows us the way of righteousness,
And dooms to death when we
transgress.*

*Its light of holiness imparts
The knowledge of our sinful hearts
That we may see our lost estate
And turn from sin before too late.*

These stanzas highlight the second use of the law. God's law shows us our sin and the way of God's righteousness. It bids us to repent, that is, to turn from away our sin and turn toward God and His ways.

*To those who help in Christ have found
And would in works of love abound
It shows what deeds are His delight
And should be done as good and right.*

This is a beautiful depiction of the third use of the law as a guide. The

Christian desires to follow God's will because he or she loves God and believes that God's ways are the best ways.

*But those who scornfully disdain
God's Law shall then in sin remain;
Its terror in their ear resounds
And keeps their wickedness in bounds.*

Notice that even the unbeliever who despises God's law is still curbed by it, the first use of the law. The threats of the law restrain sin even in unbelievers at least at some level.

*The Law is good; but since the fall
Its holiness condemns us all;
It dooms us for our sin to die
And has no pow'r to justify.*

Here is the second use of the law again. The law always accuses us, even Christians. The Christian stands convicted by the law. Keeping the law cannot justify any of us, because we are unable to keep it perfectly. The wages of sin is death, and so if the law were God's final word to us, we would indeed be doomed.

*To Jesus we for refuge flee,
Who from the curse has set us free,
And humbly worship at His throne,
Saved by His grace through faith alone.*

And so God's law leads us to Jesus, who sets us free from the power of the curse of the law which is death. Forgiven and redeemed by Jesus, by God's grace alone through faith alone, we worship our Savior in this life and will worship before His throne in the life to come. This leads us beautifully into our article for next month where we begin our consideration of the Gospel.



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.

VIII - The Person of Christ - Continued

Affirmative Theses: Pure Doctrine of the Christian Church concerning the Person of Christ.

15 10. Hence we believe, teach, and confess that the Son of Man is realiter, that is, in deed and truth, exalted according to His human nature to the right hand of the almighty majesty and power of God, because He [that man] was assumed into God when He was conceived of the Holy Ghost in His mother's womb, and His human nature was personally united with the Son of the Highest.

16 11. This majesty He [Christ] always had according to the personal union, and yet He abstained from it in the state of His humiliation, and on this account truly increased in all wisdom and favor with God and men; therefore He exercised this majesty, not always, but when [as often as] it pleased Him, until after His resurrection He entirely laid aside the form of a servant, but not the [human] nature, and was established in the full use, manifestation, and declaration of the divine majesty, and thus entered into His glory, Phil. 2:6ff, so that now not only as God, but also as man He knows all things, can do all things, is present with all creatures, and has under His feet and in His hands everything that is in heaven and on earth and under the earth, as He Himself testifies Matt. 28:18; John 13:3: All power is given unto Me in heaven and in earth. And St. Paul says Eph. 4:10: He ascended up far above all heavens, that He might fill all things. And this His power, He, being present, can exercise everywhere, and to Him everything is possible and everything is known.

17 12. Hence He also is able and it is very easy for Him to impart, as one who is present, His true body and blood in the Holy Supper, not according to the mode or property of the human nature, but according to the mode and property of the right hand of God, as Dr. Luther says in accordance with our Christian faith for children, which presence (of Christ in the Holy Supper) is not [physical or] earthly, nor Capernaite; nevertheless it is true and substantial, as the words of His testament read: This is, is, is My body, etc.

18 By this our doctrine, faith, and confession the person of Christ is not divided, as it was by Nestorius, who denied the *communicatio idiomatum*, that is, the true communion of the properties of both natures in Christ, and thus divided the person, as Luther has explained in his book *Concerning Councils*. Neither are the natures together with their properties confounded with one another [or mingled] into one essence (as Eutyches erred); nor is the human nature in the person of Christ denied or annihilated; nor is either nature changed into the other; but Christ is and remains to all eternity God and man in one undivided person, which, next to the Holy Trinity, is, as the Apostle testifies, 1 Tim. 3:16, the highest mystery, upon which our only consolation, life, and salvation depends.

Negative Theses: Contrary False Doctrine concerning the Person of Christ

19 Accordingly, we reject and condemn as contrary to God's Word and our simple [pure] Christian faith all the following erroneous articles, when it is taught:

20 1. That God and man in Christ are not one person, but that the Son of God is one, and the Son of Man another, as Nestorius raved.

21 2. That the divine and human natures have been mingled with one another into one essence, and the human nature has been changed into the Deity, as Eutyches fanatically asserted.

22 3. That Christ is not true, natural, and eternal God, as Arius held [blasphemed].

23 4. That Christ did not have a true human nature [consisting] of body and soul, as Marcion imagined.

24 5. *Quod unio personalis faciat tantum communia nomina*, that is, that the personal union renders only the names and titles common.

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

VIC Happenings



All Saints Day

All Saints' Day, 11/3 - The annual festival of All Saints' Day is on Sunday, November 3. 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, 11/27 - The annual Thanksgiving Eve Pie Social is Wednesday, November 27, at 6:00 p.m. Please either bake or buy your favorite pie and bring it to share with others.

Thanksgiving Eve Service, 11/27 - After our pie social on Wednesday, November 27, 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
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November Birthdays:

21 Audrey Hansen

29 Maddisyn Reinsmith



November Anniversaries:

6 Dennis and Angie Haney

9 Tim and Theresa Rohloff

28 Philip and Kerri Schielke



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

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