



## A Word from Pastor Schielke

### Law and Gospel Part 6: Introduction to the Gospel

What is the Gospel? One confusing thing about this word is that we overload it somewhat. We refer to the New Testament books of Matthew, Mark, Luke, and John as “The Gospels.”

Sometimes the word Gospel can refer to the entirety of the Scriptures, basically used as a synonym for the Word of God. However, in the sense we are using it in this article, Gospel refers to the words from Scripture that stand in contrast to the words of God’s law. Law and Gospel are not opposites exactly, but they represent two ways in which God speaks to us through His word. They are two messages that God wishes to communicate to humanity.

One way to talk about the Gospel is to contrast it with the Law. God’s Law tells us what to do. The Gospel tells us what God has done. The Law makes demands of us. The Gospel frees us from any works. The Law threatens and condemns us for sin. The Gospel proclaims to us the forgiveness of sins and eternal life on account of

the death and resurrection of Jesus. The Law proclaims to us God’s wrath over sin. The Gospel proclaims God’s love for us on account of Christ. The Law shows us our deepest problem, the sinful condition we are in. The Gospel reveals to us the solution to that problem, namely faith or trust that the death and resurrection of Jesus cleanses us from all sin. The law kills sinners. The Gospel brings us back to life.

The Greek word typically translated into English as “gospel,” is “euangellion,”



which literally translated means “good news.” The Gospel is indeed good news to those who realize and confess their sins to the Lord. “If we confess our sins, [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (John 1:9). Christianity is the only religion in the world where salvation, whatever that might mean in that particular religion, is based solely on God’s activity and not on ours. All other religions are religions of the law. The only true religion is the one in which we recognize our complete inability to please God by our own works and rely solely on His grace and mercy to bring us into eternal life. That is indeed good news that God would have all peoples hear and believe.

Next month we will consider the Gospel in more detail, and delight in all the ways that Scripture proclaims its Gospel message to us.

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

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**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

#### Negative Theses: Contrary False Doctrine concerning the Person of Christ

25 6. That it is only phrasis et modus loquendi, that is, a phrase and mode of speaking, when it is said: God is man, man is God; since Divinity, as they say, has realiter, that is, in deed [and truth], nothing in common with the humanity, nor the humanity with the Deity.

26 7. That there is merely communicatio [idiomatum] verbalis [without reality], that is, that it is nothing but words when it is said the Son of God died for the sins of the world; the Son of Man has become almighty.

27 8. That the human nature in Christ has become an infinite essence in the same manner as the Divinity, and that it is everywhere present in the same manner as the divine nature because of this essential power and property, communicated to, and poured out into, the human nature and separated from God.

28 9. That the human nature has become equal to and like the divine nature in its substance and essence, or in its essential properties.

29 10. That the human nature of Christ is locally extended to all places of heaven and earth, which should not be ascribed even to the divine nature.

30 11. That because of the property of the human nature it is impossible for Christ to be able to be at the same time in more than one place, much less everywhere, with His body.

31 12. That only the mere humanity has suffered for us and redeemed us, and that the Son of God in the suffering had actually no communion with the humanity, as though it did not concern Him.

32 13. That Christ is present with us on earth in the Word, the Sacraments, and in all our troubles, only according to His divinity, and that this presence does not at all pertain to His human nature, according to which also, as they say, He, after having redeemed us by His suffering and death, has nothing to do with us any longer upon earth.

33 14. That the Son of God who assumed the human nature, after He has laid aside the form of a servant, does not perform all the works of His omnipotence in, through, and with His human nature, but only some, and only in the place where His human nature is locally.

34 15. That according to His human nature He is not at all capable of omnipotence and other attributes of the divine nature, against the express declaration of Christ, Matt. 28:18: All power is given unto He in heaven and in earth, and of St. Paul, Col. 2:9: In Him dwelleth all the fulness of the Godhead bodily.

35 16. That to Him [to Christ according to His humanity] greater power is given in heaven and upon earth, namely, greater and more than to all angels and other creatures, but that He has no communion with the omnipotence of God, nor that this has been given Him. Hence they devise mediam potentiam, that is, a power between the almighty power of God and the power of other creatures given to Christ according to His humanity by the exaltation, such as would be less than God's almighty power and greater than that of other creatures.

36 17. That Christ according to His human mind has a certain limit as to how much He is to know, and that He knows no more than is becoming and needful for Him to know for [the execution of] His office as Judge.

37 18. That Christ does not yet have a perfect knowledge of God and all His works; of whom nevertheless it is written Col. 2:3: In whom are hid all the treasures of wisdom and knowledge.

38 19. That it is impossible for Christ according to His human mind to know what has been from eternity, what at present is occurring everywhere, and what will be in eternity.

39 20. When it is taught, and the passage Matt. 28:18: All power is given unto Me, etc., is thus interpreted and blasphemously perverted, namely, that all power in heaven and on earth was restored, that is, delivered again to Christ according to the divine nature, at the resurrection and His ascension to heaven, as though He had also according to His divinity laid this aside and abandoned it in His state of humiliation. By this doctrine not only the words of the testament of Christ are perverted, but also the way is prepared for the accursed Arian heresy, so that finally the eternal deity of Christ is denied, and thus Christ, and with Him our salvation, are entirely lost if this false doctrine were not firmly contradicted from the immovable foundation of the divine Word and our simple Christian [catholic] faith.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon Youth Confirmation 12:30 p.m.	2	3	4 Women's Bible Study 4:30 p.m. Choir Practice 5:30 p.m. Advent Dinner 6 p.m. Advent Service 7 p.m.	5	6	7 Men's Bible Study 8:30 a.m.
8 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon Youth Confirmation 12:30 p.m.	9	10	11 Women's Bible Study 4:30 p.m. Choir Practice 5:30 p.m. Advent Dinner 6 p.m. Advent Service 7 p.m.	12	13	14
15 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon Youth Confirmation 12:30 p.m.	16	17	18 Women's Bible Study 4:30 p.m. Choir Practice 5:30 p.m. Advent Dinner 6 p.m. Advent Service 7 p.m.	19	20	21
22 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon	23	24 Christmas Eve Service 7 p.m.	25 Divine Service 10 a.m.	26	27	28
29 Divine Service 10 a.m. Bible Study / Sunday School 11 a.m. Lunch noon	30	31 New Year's Eve Service 7 p.m. New Year's Eve Party				

**Future Church Cleaning:**

Dec. 14 Richardson, Reinsmith, and S. Rohloff

Dec. 28 Foltz

Jan. 11 Higby / Metoxen

Jan. 25 Haney / Knox

**December Birthdays:**

2 Melinda Mitchell

11 Brian Schwiesow

13 Kymberly Reinsmith

15 David Layson

25 Bo Hill

27 Deena Strang

**December Anniversaries:**

18 Elledge

18 Higby

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We are in our last month of 2024. In 2025, 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 December and part of January are listed below.

Dec. 1: 1 Corinthians 9-11	Dec. 14: 2 Thessalonians	Dec. 27: Revelation 4-8
Dec. 2: 1 Corinthians 12-14	Dec. 15: 1 Timothy	Dec. 28: Revelation 9-12
Dec. 3: 1 Corinthians 15-16	Dec. 16: 2 Timothy	Dec. 29: Revelation 13-16
Dec. 4: 2 Corinthians 1-4	Dec. 17: Titus, Philemon	Dec. 30: Revelation 17-19
Dec. 5: 2 Corinthians 5-9	Dec. 18: Hebrews 1-6	Dec. 31: Revelation 20-22
Dec. 6: 2 Corinthians 10-13	Dec. 19: Hebrews 7-10	January 1: Genesis 1-3
Dec. 7: Galatians 1-3	Dec. 20: Hebrews 11-13	January 2: Genesis 4-7
Dec. 8: Galatians 4-6	Dec. 21: James	January 3: Genesis 8-11
Dec. 9: Ephesians 1-3	Dec. 22: 1 Peter	January 4: Genesis 12 -15
Dec. 10: Ephesians 4-6	Dec. 23: 2 Peter	January 5: Genesis 16-18
Dec. 11: Philippians	Dec. 24: 1 John	January 6: Genesis 19-21
Dec. 12: Colossians	Dec. 25: 2-3 John, Jude	January 7: Genesis 22-24
Dec. 13: 1 Thessalonians	Dec. 26: Revelation 1-3	January 8: Genesis 25-26



Advent



Christmas

## VIC Happenings

**Advent Dinners** - We will be serving dinners on Wednesday nights at 6 p.m.

**Advent Services** - We will be having Advent services on December 4, 11, and 18. These services will begin at 7 p.m.

**Christmas Eve Service, 12/24** - We will have our annual candlelight Christmas Eve service on December 24, at 7 p.m.

**Christmas Day Service, 12/25** - We will have our Christmas Day service at 10:00 a.m. This service is a celebration of Christ's coming to redeem his lost creatures.

**New Year's Eve Service, 12/31** - We will be having a New Year's Eve service on December 31, at 7 p.m., followed by games and snacks.

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