



A Word from Pastor Schielke

On Creeds: Part 8

From the 3rd article of the Nicene Creed: And I believe in the Holy Spirit, the Lord and giver of Life, who proceeds from the Father and the Son.

A right, Biblical, understanding of the Trinity was an important topic and debate during the first three centuries of the church. The primary issue was over the divinity of Jesus. That is, was Jesus truly God in the same sense that God the Father is God? The answer from Scripture is a definitive “yes!” Jesus is man, and Jesus is God. This is made clear to us in the second article of the creed.

A similar debate arose over the third person of the Trinity, the Holy Spirit. First, let me point out that sometimes we say ‘Holy Ghost’ and sometimes ‘Holy Spirit.’ There is no difference in the church’s meaning. This apparent confusion over what to call the third person of the Trinity is only a problem for us because of English. In Latin the term is spiritus, which is where we get the English word ‘spirit.’ In German the term is geist, which is where we get the word

‘ghost.’ Thus, we have two possible expressions for the third person of the Trinity. In modern English we tend to use ‘Holy Spirit’ not because ‘Holy Ghost’ is wrong in any way but because ‘ghost’ has certain connotations of Halloween apparitions that ‘spirit’ does not. Either term is acceptable.

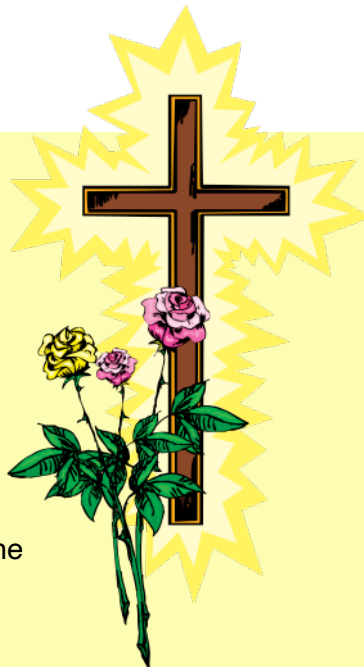
Notice that the Creed gives the same status to the Holy Spirit as is given to the Father and the Son. The Holy Spirit is ‘Lord,’ which is to say that the Holy Spirit is fully God. The Holy Spirit is not some sort of force or power but is a person of the Trinity in the same way as the Father and the Son. Though the Holy Spirit does not put on flesh like Jesus, nevertheless, He (not it) is by nature God just as Jesus and the Father are.

In the original version of the creed, the text simply states, “who proceeds from the Father.” The phrase “and the Son” was added in 589 by the Western church. These



words, referred to as the filioque which is a Latin term, caused considerable debate between the Western church and Eastern church. In a small way this debate contributed to The Great Schism, when the church split in two in 1054. In any case, we use the term ‘proceed’ to describe the Holy Spirit’s relation to the Father and the Son. ‘Proceeds’ has the notion of being sent or coming out of. “John 14:26 tells us that the Father sends the Holy Spirit in the name of the Son, and biblically speaking, to send in the name of a person is to send someone on behalf of that person. This would mean that the Son agrees in the sending of the Spirit that the Spirit is His ambassador. John 15:26 tells us that the Spirit proceeds from the Father but that the Son sends Him.”

Next month we will consider in more detail the work of the Holy Spirit which, as stated above, involves the giving of life to God’s people.



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



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.

IV - Good Works - Continuation

NEGATIVE THESES: Rejection of the False Opposite Dogmas.

- 16 1. Accordingly, we reject and condemn the following modes of speaking: when it is taught and written that good works are necessary to salvation; also, that no one ever has been saved without good works; also, that it is impossible to be saved without good works.
- 17 2. We reject and condemn as offensive and detrimental to Christian discipline the bare expression, when it is said: Good works are injurious to salvation.
- 18 For especially in these last times it is no less needful to admonish men to Christian discipline [to the way of living aright and godly] and good works, and remind them how necessary it is that they exercise themselves in good works as a declaration of their faith and gratitude to God, than that the works be not mingled in the article of justification; because men may be damned by an Epicurean delusion concerning faith, as well as by papistic and Pharisaic confidence in their own works and merits.
- 19 3. We also reject and condemn the dogma that faith and the indwelling of the Holy Ghost are not lost by wilful sin, but that the saints and elect retain the Holy Ghost even though they fall into adultery and other sins and persist therein.

V - Law and Gospel

STATUS CONTROVERSIAE: The Principal Question In This Controversy.

- 1 Whether the preaching of the Holy Gospel is properly not only a preaching of grace, which announces the forgiveness of sins, but also a preaching of repentance and reproof, rebuking unbelief, which, they say, is rebuked not in the Law, but alone through the Gospel.

****AFFIRMATIVE THESES: Pure Doctrine of God's Word.**

- 2 1. We believe, teach, and confess that the distinction between the Law and the Gospel is to be maintained in the Church with great diligence as an especially brilliant light, by which, according to the admonition of St. Paul, the Word of God is rightly divided.
- 3 2. We believe, teach, and confess that the Law is properly a divine doctrine, which teaches what is right and pleasing to God, and reproves everything that is sin and contrary to God's will.
- 4 3. For this reason, then, everything that reproves sin is, and belongs to, the preaching of the Law.
- 5 4. But the Gospel is properly such a doctrine as teaches what man who has not observed the Law, and therefore is condemned by it, is to believe, namely, that Christ has expiated and made satisfaction for all sins, and has obtained and acquired for him, without any merit of his [no merit of the sinner intervening], forgiveness of sins, righteousness that avails before God, and eternal life.
- 6 5. But since the term Gospel is not used in one and the same sense in the Holy Scriptures, on account of which this dissension originally arose, we believe, teach, and confess that if by the term Gospel is understood the entire doctrine of Christ which He proposed in His ministry, as also did His apostles (in which sense it is employed, Mark 1:15; Acts 20:21), it is correctly said and written that the Gospel is a preaching of repentance and of the forgiveness of sins.
- 7 6. But if the Law and the Gospel, likewise also Moses himself [as] a teacher of the Law and Christ as a preacher of the Gospel are contrasted with one another, we believe, teach, and confess that the Gospel is not a preaching of repentance or reproof, but properly nothing else than a preaching of consolation, and a joyful message which does not reprove or terrify, but comforts consciences against the terrors of the Law, points alone to the merit of Christ, and raises them up again by the lovely preaching of the grace and favor of God, obtained through Christ's merit.
- 8 7. As to the revelation of sin, because the veil of Moses hangs before the eyes of all men as long as they hear the bare preaching of the Law, and nothing concerning Christ, and therefore do not learn from the Law to perceive their sins aright, but either become presumptuous hypocrites [who swell with the opinion of their own righteousness] as the Pharisees, or despair like Judas, Christ takes the Law into His hands, and explains it spiritually, Matt. 5:21ff ; Rom. 7:14. And thus the wrath of God is revealed from heaven against all sinners [Rom. 1:18], how great it is; by this means they are directed [sent back] to the Law, and then first learn from it to know aright their sins-a knowledge which Moses never could have forced out of them.

Victory in Christ Lutheran Church
April 2024

"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

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

The Bible readings for April and part of May are listed below.

April 1: 1 Sam. 18-20
 April 2: 1 Sam. 21-24
 April 3: 1 Sam. 25- 27
 April 4: 1 Sam. 28-31
 April 5: 2 Sam. 1-3
 April 6: 2 Sam. 4-7
 April 7: 2 Sam. 8-12
 April 8: 2 Sam. 13-15
 April 9: 2 Sam. 16-18
 April 10: 2 Sam. 19-21
 April 11: 2 Sam. 22-24
 April 12: 1 Kings 1-2
 April 13: 1 Kings 3-5

April 14: 1 Kings 6-7
 April 15: 1 Kings 8-9
 April 16: 1 Kings 10-11
 April 17: 1 Kings 12-14
 April 18: 1 Kings 15-17
 April 19: 1 Kings 18-20
 April 20: 1 Kings 21-22
 April 21: 2 Kings 1-3
 April 22: 2 Kings 4-5
 April 23: 2 Kings 6-8
 April 24: 2 Kings 9-11
 April 25: 2 Kings 12-14
 April 26: 2 Kings 15-17

April 27: 2 Kings 18-19
 April 28: 2 Kings 20-22
 April 29: 2 Kings 23-25
 April 30: 1 Chron. 1-2
 May 1: 1 Chron. 3-5
 May 2: 1 Chron. 6
 May 3: 1 Chron. 7-8
 May 4: 1 Chron. 9-11
 May 5: 1 Chron. 12-14
 May 6: 1 Chron. 15-17
 May 7: 1 Chron. 18-21
 May 8: 1 Chron. 22-24
 May 9: 1 Chron. 25-27

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April Birthdays:

3 Troy Wilson

4 Kaitlyn Rodgers

6 Beth Crutcher

14 Esther Schielke

16 Nathan Campbell

22 Gabriel Safford

28 Randy VanDekerkhove



April Anniversaries:

17 Darin and Melinda Mitchell

28 Eugene and Robin Kroeger



Future Church Cleanings:

Apr. 6 Schober Family

Apr. 20 Teague and Purdom Families

May 4 VanDekerkhove Family

May 18 Crutcher and Mitchell Families

June 1 Richardson, Scott Rohloff, and
Reinsmith Families

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