



## A Word from Pastor Schielke

### Law and Gospel part 1

In confirmation you should have learned about the distinction between the Law and the Gospel.

Fundamentally, this is a distinction that we find within the word of God, that there are two basic things the Bible says to us. The first is God's Law. God's law tells us what we should do and what we should not do, how we are to act, speak, and even think. God's law also relates the consequences of breaking God's commands. "The wages of sin is death," Paul says in Romans.

The Gospel, which simply means "good news," contains the promises that God makes to us. These are unconditional promises rooted in God's mercy and grace. They are not dependent on us. God's promises are valid even when we have disobeyed God's law. The ultimate Gospel message is that on account of Jesus' death on the cross, God forgives our sins. Since Jesus is true God and true man, His death can atone for the sins of

all mankind. Those who are baptized and are repentant over their sin and have faith in the merits and righteousness of Jesus receive the benefits of Christ's death. These benefits include forgiveness of sins, salvation from sin, death, and the devil, and eternal life with Christ. That is good news indeed!

Over the next several months, this column will discuss in more detail the functions of the law and the functions of the Gospel. We'll discuss how these two messages from God's Word function in the lives of Christians. These issues have been hotly debated within Christendom over the centuries and are still debated today. Even though we as Lutherans have very clear statements in the Book of Concord surrounding these questions, matters of Law and Gospel are still debated among us.

To get us started, I'll briefly introduce the idea of the three "functions" or "uses" of the law. You may have learned them in confirmation class as

curb, mirror, and guide. The "curb" of God's law written on man's heart and to greater or lesser degrees enforced by God-given governments, keeps humanity's wickedness in check. This function is intended to create stable and peaceful civil societies. The "mirror" function of the law acts on the heart and mind of people to show them their sinfulness. When we consider God's law and are honest with ourselves about our thoughts, words, and deeds, we see our sin reflected in God's law. And finally, the third function, the "guide," serves to instruct Christians how they are to live as God's people. This function only applies to Christians who, having been regenerated by God's Holy Spirit, now desire to follow God's ways.

Next month we'll consider more deeply the first function of the law.



**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.

### VII- The Lord's Supper

#### **Affirmative Theses: Confession of the Pure Doctrine concerning the Holy Supper against the Sacramentarians.**

6 1. We believe, teach, and confess that in the Holy Supper the body and blood of Christ are truly and essentially present, and are truly distributed and received with the bread and wine.

7 2. We believe, teach, and confess that the words of the testament of Christ are not to be understood otherwise than as they read, according to the letter, so that the bread does not signify the absent body and the wine the absent blood of Christ, but that, on account of the sacramental union, they [the bread and wine] are truly the body and blood of Christ.

8 3. Now, as to the consecration, we believe, teach, and confess that no work of man or recitation of the minister [of the church] produces this presence of the body and blood of Christ in the Holy Supper, but that this is to be ascribed only and alone to the almighty power of our Lord Jesus Christ.

9 4. But at the same time we also believe, teach, and confess unanimously that in the use of the Holy Supper the words of the institution of Christ should in no way be omitted, but should be publicly recited, as it is written 1 Cor. 10:16: The cup of blessing which we bless, etc. This blessing occurs through the recitation of the words of Christ.

10 5. The grounds, however, on which we stand against the Sacramentarians in this matter are those which Dr. Luther has laid down in his Large Confession concerning the Lord's Supper.

11 The first is this article 11 of our Christian faith: Jesus Christ is true, essential, natural, perfect God and man in one person, undivided and inseparable.

12 The second: That God's right hand is everywhere; at which Christ is placed in deed and in truth according to His human nature, [and therefore] being present, rules, and has in His hands and beneath His feet everything that is in heaven and on earth [as Scripture says, Eph. 1:22], where no man else, nor angel, but only the Son of Mary is placed; hence He can do this [those things which we have said].

13 The third: That God's Word is not false, and does not deceive.

14 The fourth: That God has and knows of various modes of being in any place, and not only the one [is not bound to the one] which philosophers call localis (local) for circumscribed].

15 6. We believe, teach, and confess that the body and blood of Christ are received with the bread and wine, not only spiritually by faith, but also orally; yet not in a Capernaite, but in a supernatural, heavenly mode, because of the sacramental union; as the words of Christ clearly show, when Christ gives direction to take, eat, and drink, as was also done by the apostles; for it is written Mark 14:23: And they all drank of it. St. Paul likewise says, 1 Cor. 10:16: The bread which we break, is it not the communion of the body of Christ? that is: He who eats this bread eats the body of Christ, which also the chief ancient teachers of the Church, Chrysostom, Cyprian, Leo I, Gregory, Ambrose, Augustine, unanimously testify.

16 7. We believe, teach, and confess that not only the true believers [in Christ] and the worthy, but also the unworthy and unbelievers, receive the true body and blood of Christ; however, not for life and consolation, but for judgment and condemnation, if they are not converted and do not repent, 1 Cor. 11:27-29.

17 For although they thrust Christ from themselves as a Savior, yet they must admit Him even against their will as a strict Judge, who is just as present also to exercise and render judgment upon impenitent guests as He is present to work life and consolation in the hearts of the true believers and worthy guests.

18 8. We believe, teach, and confess also that there is only one kind of unworthy guests, namely, those who do not believe, concerning whom it is written John 3:18: He that believeth not is condemned already. And this judgment becomes greater and more grievous, being aggravated, by the unworthy use of the Holy Supper, 1 Cor. 11:29.

Victory in Christ Lutheran Church  
July 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	3	4 	5	6
7 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	8	9	10	11	12	13
14 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	15	16 Women's Bible Study 1:30 p.m.	17	18	19	20 Men's Bible Study 8:30 a.m.
21 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	22	23 Women's Bible Study 1:30 p.m.	24	25	26	27
28 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	29	30 Women's Bible Study 1:30 p.m.	31			

*The Formula of Concord continued from page 2.*

19 9. We believe, teach, and confess that no true believer, as long as he retains living faith, however weak he may be, receives the Holy Supper to his judgment, which was instituted especially for Christians weak in faith, yet penitent, for the consolation and strengthening of their weak faith [Matt. 9:12; 11:5. 28.

20 10. We believe, teach, and confess that all the worthiness of the guests of this heavenly feast is and consists in the most holy obedience and perfect merit of Christ alone, which we appropriate to ourselves by true faith, and whereof [of the application of this merit] we are assured by the Sacrament, and not at all in [but in nowise does this worthiness depend upon] our virtues or inward and outward preparations. all be compassed again with this my skin, and in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold.

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

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**July Birthdays:**

- 1 Aria Higby
- 12 Lori Rohloff
- 14 Orion Ward
- 17 Bobbie Sherrod
- 19 Grace Metoxen
- 22 Matt Moll
- 23 Theresa Rohloff
- 25 Wyatt Safford
- 30 Azarah Menendez



**July Anniversary:**

20 Randy and Brenda VanDekerkhove

**Future Church Cleanings:**

July 13 Haney and Knox

July 27 Hill

Aug. 5 Kroeger, McClain, Wilson, and Schwiesow

**The Bible readings for July and part of August are listed below.**

July 1: Psalms 90-95	July 14: Prov. 4-6	July 27: Song of Solomon
July 2: Psalms 96-102	July 15: Prov. 7-9	July 28: Isa. 1-4
July 3: Psalms 103-105	July 16: Prov. 10-12	July 29: Isa. 5-8
July 4: Psalms 106-107	July 17: Prov. 13-15	July 30: Isa. 9-12
July 5: Psalms 108-114	July 18: Prov. 16-18	July 31: Isa. 13-17
July 6: Psalms 115-118	July 19: Prov. 19-21	Aug. 1: Isa. 18-22
July 7: Psalm 119	July 20: Prov. 22-23	Aug. 2: Isa. 23-27
July 8: Psalms 120-125	July 21: Prov. 24-26	Aug. 3: Isa. 28-30
July 9: Psalms 126-132	July 22: Prov. 27-29	Aug. 4: Isa. 31-35
July 10: Psalms 133-139	July 23: Prov. 30-31	Aug. 5: Isa. 36-41
July 11: Psalms 140-145	July 24: Eccl. 1-4	Aug. 6: Isa. 42-44
July 12: Psalms 146-150	July 25: Eccl. 5-8	Aug. 7: Isa. 45-48
July 13: Prov. 1-3	July 26: Eccl. 9-12	Aug. 8: Isa. 49-53

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