



## A Word from Pastor Schielke

### On Creeds: Part 2

The Nicene Creed begins with the words, "I believe in One God, the Father Almighty, maker of heaven and earth and of all things visible and invisible." This short statement says quite a lot. First, we confess with the Old Testament church that there is "one God." One of the foundational statements of God's people in the Old Testament, a doctrine that separated them from all the peoples around them is found in Deuteronomy 6:4, "Hear, O Israel: The LORD our God, the LORD is one." There is only one God. Every other so-called "god" is made up, a false god, an idol.

One early heresy that the Christian church dealt with was Manichaeism. Mani, for whom the heretical religion is named, was an Iranian born in 216 AD to parents of a Jewish Christian Gnostic sect. (See previous newsletter articles on Gnosticism.) Through a series of revelations or visions, Mani believed that Christianity, Buddhism, and other religions were incomplete. He referred to his new religion as "The Religion of Light," and felt he was correcting the deficiencies in

these other religions. Among other things, Manichaeism was dualistic, believing that the good, spiritual world of light was competing against the material, evil world of darkness. In his system, there were several gods, some gods of light and others of darkness. Adam and Eve were descended from the "Prince of darkness", an evil god sometimes called the devil.

Thus, in part, the first article of the Creed is confirming the revelation of a single God from the Old Testament, and arguing against various pseudo-Christian heresies including Gnosticism and Manichaeism. To be fair, no Biblical Christian would have embraced having more than one god in that time, but the authors of the creed felt it necessary to refute this obvious lie about the true God so there would be no confusion as to what actual Christians believe.

Notice that the creed describes God making (creating) heaven and earth, visible and invisible. With these words we are confessing that Almighty God created both the things that we can see and touch, the physical world, and the spiritual world,

those things which are not seen. This reflects Colossians 1:16, "For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him." Christianity objects to the notion that somehow only spiritual things were created good, and physical things are inherently evil. We teach that the one God created all things good but that the devil and mankind corrupted that creation, bringing evil and decay both to spiritual things and physical things.

Finally, consider God as Father. There are other monotheistic religions. Islam comes to mind. But the idea of God being Father is important. God is not just the father of all people in some spiritual sense. God the Father has a begotten Son, Jesus Christ. Thus, the first article of the creed is preparing us for the second article. More on that next time!

"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.

## I - Original Sin - Continuation

### The Principal Question in This Controversy.

<sup>1</sup>Whether original sin is properly and without any distinction man's corrupt nature, substance, and essence, or at any rate the principal and best part of his essence [substance], namely, the rational soul itself in its highest state and powers; or whether, even after the Fall, there is a distinction between man's substance, nature, essence, body, soul, and original sin, so that the nature [itself] is one thing, and original sin, which inheres in the corrupt nature and corrupts the nature, another.

### Negative Theses.

#### Rejection of the False Opposite Dogmas.

<sup>19</sup>9. We reject and condemn also as a Manichean error the doctrine that original sin is properly and without any distinction the substance, nature, and essence itself of the corrupt man, so that a distinction between the corrupt nature, as such, after the Fall and original sin should not even be conceived of, nor that they could be distinguished from one another [even] in thought.

<sup>20</sup>10. Now, this original sin is called by Dr. Luther nature-sin, person-sin, essential sin, not because the nature, person, or essence of man is, without any distinction, itself original sin, but in order to indicate by such words the distinction between original sin, which inheres in human nature, and other sins, which are called actual sins.

<sup>21</sup>11. For original sin is not a sin which is committed, but it inheres in the nature, substance, and essence of man, so that, though no wicked thought ever should arise in the heart of corrupt man, no idle word were spoken, no wicked deed were done, yet the nature is nevertheless corrupted through original sin, which is born in us by reason of the sinful seed, and is a fountainhead of all other actual sins, as wicked thoughts, words, and works, as it is written Matt. 15:19: Out of the heart proceed evil thoughts. Also Gen. 6:5; 8:21: The imagination of man's heart is evil from his youth.

<sup>22</sup>12. Thus there is also to be noted well the diverse signification of the word nature, whereby the Manicheans cover their error and lead astray many simple men. For sometimes it means the essence [the very substance] of man, as when it is said: God created human nature. But at other times it means the disposition and the vicious quality [disposition, condition, defect, or vice] of a thing, which inheres in the nature or essence, as when it is said: The nature of the serpent is to bite, and the nature and disposition of man is to sin, and is sin; here the word nature does not mean the substance of man, but something that inheres in the nature or substance.

<sup>23</sup>13. But as to the Latin terms substantia and accidens, because they are not words of Holy Scripture, and besides unknown to the ordinary man, they should not be used in sermons before ordinary, uninstructed people, but simple people should be spared them.

<sup>24</sup>But in the schools, among the learned, these words are rightly retained in disputations concerning original sin, because they are well known and used without any misunderstanding, to distinguish exactly between the essence of a thing and what attaches to it in an accidental way.

<sup>25</sup>For the distinction between God's work and that of the devil is thereby designated in the clearest way, because the devil can create no substance, but can only, in an accidental way, by the providence of God [God permitting], corrupt the substance created by God.

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	4	5 Academy Breakfast 8:30 a.m. Chapel 9 a.m. Women's Bible Study 1:30 p.m.	6 Barney Sales Memorial Service 4:00 p.m.	7	8	9
10 Divine Service 10 a.m Bible Study / Sunday School 11 a.m. Lunch noon	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	18	19 Women's Bible Study 1:30 p.m.	20	21	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	25	26 Women's Bible Study 1:30 p.m.	27	28	29	30

## VIC Happenings

**Barney Sales' Visitation** - Will be at Lucas Funeral Home at 1601 S. Main Street, Keller Texas from 6 p.m. until 8 p.m.

**Barney Sales' Memorial Service** - Will be at Victory in Christ Lutheran Church at 4: p.m. followed by a meal.

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**September Anniversaries**

8 Herb and Leann Safford

**September Birthdays:**

2 Dana McClain

3 Scott Rohloff

10 Marty Groves

12 Ruth Rohloff



**For 2022, 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 September and part of October are listed below.**

- |                         |                           |                                |
|-------------------------|---------------------------|--------------------------------|
| Sept. 1: Ezekiel 9-12   | Sept. 14: Ezekiel 46-48   | Sept. 27: Habakkuk & Zephaniah |
| Sept. 2: Ezekiel 13-15  | Sept. 15: Daniel 1-3      | Sept. 28: Haggai               |
| Sept. 3: Ezekiel 16-17  | Sept. 16: Daniel 4-6      | Sept. 29: Zechariah 1-7        |
| Sept. 4: Ezekiel 18-20  | Sept. 17: Daniel 7-9      | Sept. 30: Zechariah 8-14       |
| Sept. 5: Ezekiel 21-22  | Sept. 18: Daniel 10-12    | Oct. 1: Malachi                |
| Sept. 6: Ezekiel 23-24  | Sept. 19: Hosea 1-7       | Oct. 2: Matthew 1-4            |
| Sept. 7: Ezekiel 25-27  | Sept. 20: Hosea 8-14      | Oct. 3: Matthew 5-6            |
| Sept. 8: Ezekiel 28-30  | Sept. 21: Joel            | Oct. 4: Matthew 7-8            |
| Sept. 9: Ezekiel 31-33  | Sept. 22: Amos 1-5        | Oct. 5: Matthew 9-10           |
| Sept. 10: Ezekiel 34-36 | Sept. 23: Amos 6-9        | Oct. 6: Matthew 11-12          |
| Sept. 11: Ezekiel 37-39 | Sept. 24: Obadiah & Jonah | Oct. 7: Matthew 13-14          |
| Sept. 12: Ezekiel 40-42 | Sept. 25: Micah           | Oct. 8: Matthew 15-17          |
| Sept. 13: Ezekiel 43-45 | Sept. 26: Nahum           |                                |

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