

Click here to open service web page for: 2015/02/22/

## ✠ TODAY AT GRACE ✠

*Organist:* Maureen Ochsner      *Elder:* Benno Sydow

*Ushers:* Benno Sydow, Gary Gunther, Larry Nelson, Jacob Rhinesmith, Rich Rhinesmith, Jeff Stifter

*Counting Team 3:* Don Auel; Brian Eichstadt; Jack Kirkham; Benno Sydow; Brandt Wendland

*Hospitality Team 2:* Janelle Hein; Chris Lentz; Jenny Kleifgen

*Church Cleaners:* P. Radichel      *School:* Bruce

## ✠ NEXT WEEK AT GRACE ✠

*Ushers:* Benno Sydow, Gary Gunther, Larry Nelson, Jacob Rhinesmith, Rich Rhinesmith, Jeff Stifter

*Counting Team 4:* Ed Lentz; Roger Ochsner; Al Rosendahl; Dave Rust; Lynn Sandhoefner

*Hospitality Team 3:* Larry Nelson; Barb Sydow; Ryan & Mikey Oman; Nick & Miranda Duehlmeier; Dan & Cindy Degnan

*Church Cleaners:* P. Radichel      *School:* Bruce

## ✠ OUR SCHEDULE ✠

**Sun., Feb. 22:** 9:00 am – Sunday School and Bible Class  
10:00 am – Worship Service  
11:15 am – Hospitality

**Wed., Feb. 25:** 4:30 pm – Catechism for Public School Students  
6:00 pm – Lenten Soup Suppers Begin  
7:00 pm – Midweek Lenten Worship Services Begin

**Sun., Mar. 1:** 8:30 am – Choir Practice  
9:00 am – Sunday School and Bible Class  
10:00 am – Worship Service w/Lord's Supper  
11:15 am – Hospitality

**Last Week's Stats:** Feb. 15, 2015    Sun.: 137    S.S.: 17    B.Cl.: 42    Wed.: 75

Sun. Offering:	Grace:	\$2,311.00	CLC:	\$565.00	
Wed. Offering:	Grace:	\$2,608.50	CLC:	\$301.25	
Weekly Need:	Grace:	3,340.00	CLC:	1,060.00	
-Under / +Over:	Grace:	+1,579.50	CLC:	-193.75	
Year-to-Date Offering:.	Grace:	\$21,621.37	CLC:	\$5,665.45	
Year-to-Date Need:	Grace:	23,380.00	CLC:	7,420.00	
Year-to-Date (+/-)	Grace:	-1,758.63	CLC:	-1,754.55	
GLC Other:	13.25	Living Faith:	20.00	Tuition Aid:	130.00
SAF Endowment:	0.00	MDF:	50.00	Kinship:	50.00
ILC Student Aid:	0.00	ILC Bldg.	165.00	IIF: 0.00	CEF: 0.00
Current Balances:		Parking Lot:	+4,305.00	Tuition Aid:	+7,639.12

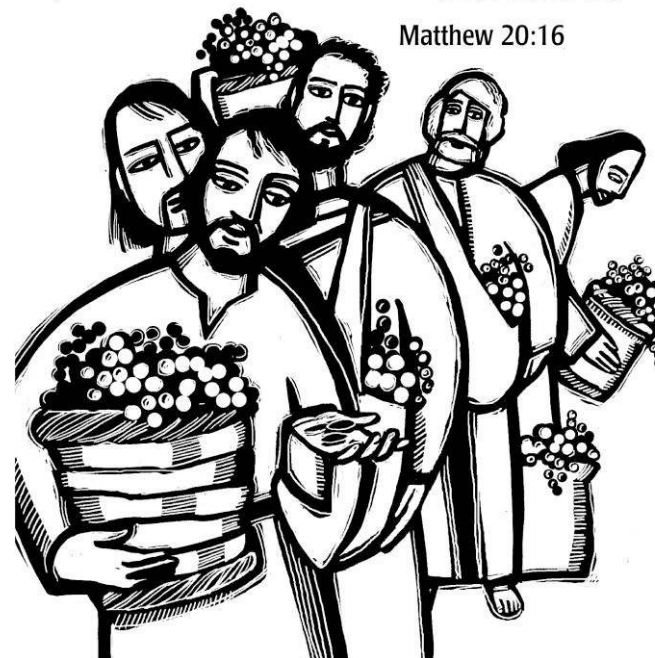
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# Grace Lutheran Church & School

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So the **last**  
will be **FIRST**,  
and the  
**first**  
will be **LAST.**

Matthew 20:16



# Grace Lutheran Church & School



460 75<sup>th</sup> Ave. NE  
Fridley, MN 55432



Email: [jphein@clclutheran.com](mailto:jphein@clclutheran.com)

Home Page: [www.CLCGraceLutheranChurch.org](http://www.CLCGraceLutheranChurch.org)

Member: CHURCH OF THE LUTHERAN CONFESSION

Pastor: John Hein (Cell 612-408-1635)

Phone: 763-784-8784

School Phone: 763-784-6340

Grades: Kindergarten-8<sup>th</sup>

Church Year: Lent 1

Date: February 22, 2015

## ✠ WORSHIP INFORMATION ✠

### Hymns:

TLH 140: Jesus, I Will Ponder Now

TLH 377:1-5: Salvation unto Us has Come

TLH 377:6-10: Salvation unto Us has Come

TLH 145: Jesus, Refuge of the Weary

Sunday School: TLH 158 (between readings)

Listening assistance is available. Please ask an usher.

### Worship Prep:

Psalm 6, TLH p. 124

### Liturgy:

TLH, p. 5 (Projected)

Gloria: TLH 245:1,6

### Scripture Readings:

Isaiah 55:6-9

Passion Account

### Sermon: Matthew 20:1-16

<sup>1</sup>For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup>Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. <sup>3</sup>And he went out about the third hour and saw others standing idle in the marketplace, <sup>4</sup>and said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went. <sup>5</sup>Again he went out about the sixth and the ninth hour, and did likewise. <sup>6</sup>And about the eleventh hour he went out and found others standing idle, and said to them, 'Why have you been standing here idle all day?' <sup>7</sup>They said to him, 'Because no one hired us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.' <sup>8</sup>'So when evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them their wages, beginning with the last to the first.' <sup>9</sup>And when those came who were hired about the eleventh hour, they each received a denarius. <sup>10</sup>But when the first came, they supposed that they would receive more; and they likewise received each a denarius. <sup>11</sup>And when they had received it, they complained against the landowner, <sup>12</sup>saying, 'These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.' <sup>13</sup>But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?' <sup>14</sup>Take what is yours and go your way. I wish to give to this last man the same as to you. <sup>15</sup>Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?' <sup>16</sup>So the last will be first, and the first last. For many are called, but few chosen."

### Rejoice in God's "Unfairness!"

1. Because "Fairness" Means Death

2. Because God Wants to Give Us What We Don't Deserve

## ✠ THE ANNOUNCEMENTS ✠

◆ **Thanks:** to Seminarian Rob Sauers for sharing God's Word with us today. He is the former vicar at Grace. May the Lord bless him and Kate as they await the opportunity for Rob to serve as a pastor.

◆ **Midweek Lenten Services:** Our midweek services continue this Wednesday at 7 pm. Our theme is "Gratitude for God's Geographic Grace," looking at God's promises based on features of geography used in the Bible. A soup supper will be held at 6 pm as a way for people to eat between work and worship.

◆ **Fiction Book:** Deborah Ude, wife of ILC seminary professor John Ude and mother of Michael Ude, is currently working toward the publication of a Lutheran Christian Fiction novel. No final date has been set, but the goal is to release it in early March. Information about Steeple in the Distance, excerpts and background, are available.

Visit website: [www.deborahude.com](http://www.deborahude.com) E-mail: [deborahu9@gmail.com](mailto:deborahu9@gmail.com)  
Phone: 715-955-4127

Address Deborah Ude; 507 Ingram Dr.; Eau Claire, WI 54701

◆ **Wedding Invitation:** An invitation to the Christina Hein/Tim Schaser wedding at 5:30 pm on Fri., Apr. 17 is posted on the bulletin board.

◆ **CLC News:** Pastor Michael Gurath of Holy Cross in Phoenix, AZ, has returned the call to Calvary in Marquette, MI. ✠ Recently Pastor Emeritus James Sandeen, retired CLC pastor and brother to Jackie Radichel, was diagnosed with leukemia. He is in Kentucky for chemotherapy treatment. His wife, Carol, now has bronchitis so is unable to be around him. Please keep them in your prayers.

◆ **Sunday School Memory Work:** #17 – Second Article

*Welcome to our guests and visitors. We appreciate the opportunity to share God's Word with you today. Please come again! Those interested in learning more about the Scriptures and our doctrinal position, please speak with Pastor Hein. He would be delighted to visit with you!*

### Gratitude for God's Geographic Grace



## TRUTH IS NOT FEAR or FEAR IS NOT HATE

With the stamp of approval by the courts and the government on so called marriages of homosexuals and lesbians, people who still have respect for Scripture are scoffingly referred to as homophobic.

The 1981 copyright of *The LIVING WEBSTER Encyclopedic DICTIONARY of the English Language* failed to define the word “homophobic.” Not only does it not define it, it does not even recognize the word! Someone described the word homophobic as a “poorly coined word.” It is a combination of Latin (*homo=man*) and Greek (*phobos=fear*) The hybrid word is defined as “*fear of humans,*” or “*fear of men.*”

Since it was not found in the old dictionary, the next search was online where was found “Homophobia encompasses a range of negative attitudes and feelings toward homosexuality or people who are identified or perceived as being lesbian, gay, bisexual or transgender (LGBT). It can be expressed as antipathy, contempt, prejudice, aversion, or hatred, may be based on irrational fear, and is sometimes related to religious beliefs.” Obviously it was a word coined as a consequence of the new, albeit, immoral reality that defines our culture. Another definition was “fear, hatred, or mistrust of lesbians and gay men; prejudice against homosexuals.” It is obviously a word coined to castigate objectors to the described practices.

The word “fear” appears often in both testaments of Scripture. In the New Testament the most common Greek word is *phobos*. But nowhere does it mean what is suggested above. Note also the swipe at “religious beliefs.” In biblical usage, context will help determine the sense of the word: Is it fright, or awe (respect)? Two passages come to mind: “The fear of the Lord is the beginning of knowledge” (Proverbs 1:7), and “The fear of the Lord is the beginning of wisdom” (Proverbs 9:10). In the *Small Catechism* Martin Luther begins the explanation of each commandment with, “We should *fear* and love God ...” In the *Large Catechism* he quotes David in Psalm 147: “The Lord takes pleasure in those who *fear* Him, in those who hope in his mercy.”

Luther made a distinction between servile and filial fear. Servile fear is that of a slave to his master, the fear of punishment. We understand servile fear in the conclusion to the commandments: “God threatens to punish all that transgress these commandments. Therefore we should *fear His wrath* and not act contrary to them.” It is the purpose of the Law to create such fear (fright) so man will despair of self. Not until the sinner understands, “It is a fearful thing to fall into the hands of the living God” (Hebrews 10:31), is his heart prepared to receive the Gospel.

In the Law we see the wrath of God and through it feel its frightening sting. The Gospel on the other hand assures freedom from fear and fright and gives comfort and peace. Simultaneously, the Gospel creates an antipathy toward sin, and the will to live unto God. As sinners reconciled unto God through the death of Jesus, believers in Christ stand with awe and respect before Him and delight to walk in the Law of the Lord. By the power of the Gospel, the child of God has a respectful, filial fear of the Father in heaven. He does not want to abuse his loving

Father Who cared so deeply for him that he spent His Son Jesus for man’s redemption. In as much as in the flesh we still sin, the Christian sorrows that he has offended God the Father, and by sin crucified the Lord anew. In filial fear and love he respects the holiness of God and all that means, and expresses confidently, “I said, I will confess my transgressions to the Lord, and You forgave the iniquity of my sin” (Psalm 32:5). He prays, “Our Father, Who art in heaven ...”

Filial love and respect for God is evident in listening to the Word of God, and letting the Father speak His will to us, rather than we for personal reasons imposing our interpretation on God’s Word, or setting our will above His. Consequently, the accusations against the Christian for speaking against sin are made by those who do not bow to the Word of God, are deaf to the Law of God, and therefore cannot appreciate the Gospel, nor experience its power!

In this matter as well as many others Christians are asked to be tolerant of behavior that is contrary to their Lord, His Word, their faith, and their witness, while those who engage in such behavior see no intolerance in their behavior toward Christians! The accusation of intolerance and hate made against Christians is actually a boomerang aptly describing the accusers!

What should be the Christian reaction? We should continue to speak the truth in love, but by no conscious word or action validate their accusation! We will as Christians live our faith, our “religious beliefs.” We will not engage in nor promote that which the Lord calls sin. As citizens of heaven, in this matter or any other that Scripture addresses, we are called to reflect the will of our Heavenly Father.

Further, as citizens of heaven who still live in this world, we will submit to the law of the land. We can try to change ill-conceived laws in a lawful manner and by lawful means. Scripture, however, nowhere gives us the right to change the law by breaking the law. In this regard, and others just as heinous, we are subject to Caesar unless Caesar *forces* us to engage personally in that which is sinful, or would make us participate in some fashion in that which the Lord calls sin and violates our conscience. In such a case “We ought to obey God, rather than man” (Acts 5:29), and then suffer the consequences if necessary. In due time, God will avenge us.

The very nature of life on this side of eternity means that we will by circumstance in the business world and cultural scene interact with those whose life-style we detest, and whose arrows are aimed at us. But let us always do so in the fear of the Lord, with the hope and prayer, that by our manner and witness someone may by the Spirit be brought into the kingdom of God. Do so remembering the exhortation of the apostolic word: “But sanctify the Lord God in your hearts, and always *be* ready to give a defense to everyone who asks you a reason for the hope that is in you, with *meekness and fear (phobou)*; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. For *it is* better, if it is the will of God, to suffer for doing good than for doing evil” (1 Peter 3:15-17).

As we fear and love God, we can do no less. “Dear Lord, help us. Amen.”