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✠ TODAY AT GRACE ✠

Organist: Janelle Hein Elder: Brandt Wendland

Ushers: Brandt Wendland , James Bomber, Eli Wales,
David Hein, Michael Ude, Ryan Oman

Counting Team 4: Roger Ochsner; Al Rosendahl; Dave
Rust; Lynn Sandhoefner; Chad Hestekin

Hospitality Team 1: Phil & Jackie Radichel; Lynn & Janice
Sandhoefner

Church Cleaners: Kanneh School: Flesner

✠ NEXT WEEK AT GRACE ✠

Ushers: Brandt Wendland , James Bomber, Eli Wales,
David Hein, Michael Ude, Ryan Oman

Counting Team 1: Dan Degnan; Larry Nelson; Phil Radichel;
Pat Paplow

Hospitality Team 2: Bye (Easter Breakfast)

Church Cleaners: B. Rust

✠ OUR SCHEDULE ✠

- Sun., Mar. 29:** 9:00 am – Sunday School and Bible Class
10:00 am – Worship Service w/CDS mini-concert
11:15 am – Hospitality
11:30 am – Constitution Committee Meeting
6:30 pm – Tour Choir Concert @ Messiah in Eau Claire, WI
- Wed., Apr. 1:** 4:30 pm – Catechism for Public School Students
7:00 pm: Grace School Fair
- Thu., Apr. 2:** Maundy Thursday
- Fri., Apr. 3:** Good Friday
7:00 pm – Good Friday Worship w/ Lord's Supper
- Sun., Apr. 5:** Easter (No S.S., Bible Class, Hospitality)
7:30 am – Easter Breakfast
9:00 am – Easter Worship
- Sun., Apr. 12:** 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; 12:00 pm – Council Meeting
- Fri., Apr. 17:** 5:30 pm – Hein/Schaser Wedding
- Sun., Apr. 19:** Voters & Dorcas Guild Meetings
- Fri., May 8:** Field Day (5th-8th grade, by Berea in Inver Grove Hts.)



Grace Lutheran Church & School



Palm Sunday

Grace Lutheran Church & School



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Fridley, MN 55432



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Home Page: www.CLGraceLutheranChurch.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-8th

Church Year: Lent 6/Palm Sunday

Date: March 29, 2015

✠ WORSHIP INFORMATION ✠

Hymns:

TLH 161: Hosanna, Loud Hosanna
WS 725: No Tramp of Soldiers' Marching Feet
TLH 162: Ride On, Ride On, in Majesty
TLH 341, st. 1, 5: Crown Him with Many Crowns
Listening assistance is available. Please ask an usher.

Worship Prep:

Psalm 24, TLH p. 128

Liturgy:

WS, p. 12 (Projected)
Psalm 121, WS p. 42

Scripture Readings:

Philippians 2:5-11
Mark 11:1-10

Sermon: Matthew 27:22-23

²² Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let Him be crucified!" ²³ Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!" (NKJVTM)

Victim of Mob Mentality

Christian Day School Mini-Concert (after opening liturgy)

He Comes!
Jesus, Lead Thou On
Loving Shepherd of Thy Sheep
Hosanna (with the choir)

✠ THE ANNOUNCEMENTS ✠

- ◆ **Thanks** to the Christian Day School children for singing, Ann Radichel for preparing today's mini-concert, and Sue Nelson for accompanying.
- ◆ **Good Friday:** This Friday, April 3, at 7:00 pm, we will be holding our Good Friday service. The Lord's Supper will also be celebrated. The Day our Savior died is very precious for us as redeemed sinners. Let's honor it by pondering His profound love for us.
- ◆ **Easter Day:** Easter is next Sunday, April 5. We will be having the Easter breakfast at 7:30 am, followed by the Easter worship service at 9:00 am. What an opportunity we have to gather in worship on the day we commemorate our Lord's glorious resurrection from the dead! There is a signup sheet for those willing to help at the breakfast. The Lord is risen! He is risen indeed!
- ◆ **Easter Plants:** Anyone wishing to purchase an Easter lily or decorative plant for the altar, please sign up on the sheet by the guest book. If you have any questions, please speak with Jackie Radichel.
- ◆ **Communion:** Will be on Sunday, April 12, due to Easter falling on the 1st Sunday of the month.
- ◆ **School Science Fair:** This coming Wed., April 1, at 7:00 pm the children of the Day School will be presenting a school fair with the theme centered on chemistry. Each child will have a booth and will make an individual presentation. Come and listen to our students who, along with the teachers, have prepared extensively for this event.
- ◆ **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.
- ◆ **Field Day:** Joelle Nelson of Berea is organizing this year's field day with various CLC Day Schools, held on Fri., May 8, 9 am to 4 pm. If you are interested in helping, contact her at joelleroo@yahoo.com
- ◆ **School Request:** We could use some Pepperidge Farms UPCs (such as Goldfish snacks, Pepperidge Farms breads and buns) for a bonus offer that expires April 15.
- ◆ **Sunday School Memory Work:** Easter Recitation & Hymn

Last Week's Stats: Mar. 22, 2015 Sun.: 120 S.S.: 20 B.Cl.: 49 Wed.: 64

Sun. Offering:	Grace:	\$3,803.10	CLC:	\$705.00	
Wed. Offering:	Grace:	\$443.51	CLC:	\$465.00	
Weekly Need:	Grace:	3,340.00	CLC:	1,060.00	
-Under / +Over:	Grace:	+906.61	CLC:	+110.00	
Year-to-Date Offering::	Grace:	\$39,273.96	CLC:	\$10,458.70	
Year-to-Date Need:	Grace:	40,080.00	CLC:	12,720.00	
Year-to-Date (+/-)	Grace:	-806.04	CLC:	-2,261.30	
GLC Other:	10.50	Living Faith:	0.00	Tuition Aid:	246.25
SAF Endowment:	0.00	MDF:	66.25	Kinship:	50.00
ILC Student Aid:	40.00	ILC Bldg.	200.00	IIF:	0.00
				CEF:	0.00
Current Balances:		Parking Lot:	4,860.00	Tuition Aid:	+765.37

WHY “GOOD” FRIDAY, or WHAT’S GOOD ABOUT IT?

The Friday before the celebration of resurrection day is the day on which the Christian Church remembers the suffering and death of Jesus. But then how did it acquire the designation of “*Good*” Friday? There are many suggestions, but nothing can be substantiated. Among the Greek orthodox it has been called Holy or Great Friday. Some suggest that it was originally known as *Gottes Freitag*, (God’s Friday) and that this morphed into Good Friday. Some others called it in German, *Gute Freitag*. The Anglo-Saxons called it Long Friday as it is still called today in Denmark. Another name by which it was known was by the German, *Karfreitag*, (Sorrowful Friday). None of these explain the origin of the name for the day which we call “Good Friday.”

It is likewise difficult to find at what date in history the church first used the term or began to observe the day, “though some sources say it has been observed since 400 AD.” Another said, “Until the 4th century, Jesus’ Last Supper, His death, and His Resurrection were observed in one single commemoration on the evening before Easter. Since then, these three events have been observed separately.” Another simply called the source “ancient” and identified the 4th century as the beginning of some Good Friday practices.⁽¹⁾

Good Friday is a day of mixed emotion. As we follow the Savior on the way to Calvary and observe and hear everything that occurred there, what was the thought process that identified the day as good. Simeon had told Mary that a sword would pierce through her own soul (Luke 2:35). When she heard the vile words spoken against her Son, and observed the gambling for His garments, that had to hurt. When she saw the blood trickle down His forehead, and heard and observed all that fulfilled the prophecy of Psalm 22, it was certainly not a good day as humans measure days.

In a sense it should be for us a day of shame. Shame that it was our sins that caused the Lord to suffer the anguish in Gethsemane, the sorrow of being betrayed, the loneliness visited upon Him by sleeping disciples in the garden, and fleeing disciples at His capture, the hurt of being denied by a disciple. Yes, shame at the buffeting that we caused Him before the high priest, and in Pilate’s court. He suffered the ignominy of being mocked by Herod. We caused His pain on the cross, a mode of capital punishment reserved only for the most vile criminal. If this recounting, plus more, seems like piling on, over play, or overly dramatic, we have not comprehended what Scripture means when it says “All we like sheep have gone astray; we have turned, everyone, to his own way, and the Lord has laid on Him the iniquity of us all” (Isaiah 53).” We cannot distance ourselves from having caused Him to be forsaken by His friends, and in the cruelest twist of all forsaken by His Father in heaven (Matthew 27:46). The Lord laid on Him the sins of the world (2 Corinthians 5:21). Unless you are not in the world you cannot excuse yourself from responsibility for what He endured!

In this regard listen to Luther: “When you feel in your conscience that you are guilty, be very, very careful not to contend with either God or men in an effort to defend or excuse your sin. Rather do this: When God points His spear at you, do not flee *from* Him; on the contrary, flee *to* Him with a humble confession of guilt and a plea for pardon. Then God will draw back His spear and spare you. However,

the farther you try to flee from God by the denial and excuse of your sin, the closer and more hostile God will follow and press you. Therefore nothing is better and safer than to come before God with a confession of guilt; for so it comes to pass that while God conquers us, we also conquer through Him.”⁽²⁾

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness”^(1 John 1:9).

With all that He endured our Lord went quietly without complaint. He did not whine about being mistreated, nor complain about the unfairness. He did not fight back but said, “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour?’ *But for this purpose I came to this hour*” (John 12:37). When he was betrayed by one of His own, He reached out to Judas. When He was captured Jesus told Peter who would have defended Him with a sword to put the sword away. Jesus could ask the Father Who could send legions of angels to deliver Him from this hour, but “How then could the Scriptures be fulfilled, that it must happen thus” (Matthew 26:54)? Jesus knew why He came into the world!

Jesus went as it was prophesied, fulfilling the will of the Father Whose desire is to show mercy. While we are troubled by our sin which caused the Lord’s suffering and death on the cross, by the manner that He went and by what He won for us at the cross *Jesus put the “GOOD” in Friday!*

The Law and the Gospel have their particular purpose. They are as different as day and night, but at the cross they come together. We see the Law in all its condemnatory fierceness! There the wages of sin that we earned and deserved were paid to Jesus. On the cross Jesus suffered the wrath of God’s judgment against sin and the sinner, though He had no sin. By His death He removed from us the sting of death. Upon the cross the love of God is evident to such as confess their sin and believe the words and promises of God. On the cross God’s Son died and reconciled the world unto the Father, “having made peace through the blood of His cross” (Colossians 1:20). Pure Gospel! Paul wrote, “And you, being dead in your trespasses and the uncircumcision of your flesh, He made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross” (Colossians 2:14). On the cross by the merit and death of the Savior “with grief and shame weighed down,” the Heavenly Father turned to us a smiling face.

As much as it pains us to look at the cross in one sense just as surely the cross is to us the anchor of our hope, for without the cross there would have been no payment for sin, no resurrection and no restoration of life.

Beneath the cross of Jesus kneeling Dawns on my soul the endless day;
There, deeper than all tides of feeling, Doth God His boundless grace display;
Thence flow the mystic healing waves; There all my stains the Savior laves.^{(3) (4)}

With a sigh of relief, we thank the Lord that we are cleansed from sin by the suffering and death of the Savior on the cross! Where there is forgiveness of sins, there is also life and salvation. For all who believe and cling to the Christ of the cross in faith, and who eagerly anticipate the glorious confirmation of the resurrection it is indeed GOOD FRIDAY.

JUSTIFICATION/SANCTIFICATION

Justification and sanctification are two big words. Understanding them is essential to the spiritual life of the Christian, as well as to understanding the essence of Christianity.

The two go together, but in the right order. They are not to be mixed. Justification has to do with the way of salvation. Sanctification addresses the manner of life of the saved while living on the earth. Another way to express it: If one would ask, “How am I saved?” one would speak of justification. If another would ask “How do the saved live,” one would speak of sanctification.

Roman Catholicism has always denied the doctrine of justification as taught in Scripture. Consequently it exalts good works as the way to salvation. It has condemned the Scripture teaching that the sinner is saved by grace through faith without works⁽¹⁾. On the other hand confessional Lutherans believe from Scripture that the sinner is saved by grace through faith without works. For that we have been falsely accused of thinking lightly of good works.

That accusation could not be further from the truth. Scripture speaks of and encourages good works. But look at the subject in order. Of justification Martin Luther said: “By the one solid rock which we call the doctrine of justification we mean that we are redeemed from sin, death, and the devil and are made partakers of life eternal, not by ourselves ... but by help from without, by the only begotten Son of God, Jesus Christ”⁽²⁾. He also said, “Without this article the world is utter death and darkness”⁽³⁾ ... And finally, “The doctrine of justification must ... be diligently learned; for in it all the other articles of our faith are comprehended. And when that is safe, the others are safe too”⁽⁴⁾

So what is justification? Scripture teaches us that God loved the world (John 3:16). God in Christ reconciled “the world unto himself” (2 Corinthians 5:19). “Scripture teaches that God has already declared the whole world righteous in Christ (Romans 5:19; 2 Corinthians 5:18-21; Romans 4:25); that therefore not for the sake of their good works, but without the works of the Law, by grace for Christ’s sake, He justifies, that is accounts as righteous all those who believe in Christ, that is, believe, accept, and rely on, the fact that for Christ’s sake their sins are forgiven”⁽⁵⁾.

Scripture teaches. “We conclude that a man is justified by faith, apart from the deeds of the Law” (Romans 3:28). And again, “But to him who does not work, but believes on Him that justifies the ungodly, his *faith* is counted for righteousness” (Romans 4:5). No sinner is saved without faith in Christ Who has justified the sinner by His death and resurrection. No one is justified because he is a believer; neither was he justified in view of faith. He is a believer because he is justified in Christ. Consequently no believer in Christ ever has to doubt for a moment that he is justified.

For confidence of salvation, therefore, we look to a work of one outside of us—that One is Christ, the sinless Son of God Who died in our place and for us. On the other hand, they who look to their own works for assurance of salvation can never be sure—ever. They can never be sure that they have done enough to satisfy the Father in heaven, and they haven’t. Christ has done it all! “It is finished” (John 19:30)! “Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).

We reject the accusation that we think lightly of good works because we trust in Christ alone for salvation. We could not deny the place of good works in the life of the Christian without rejecting Scripture. Scripture says, “This is the will of God, your sanctification ...” (1 Thessalonians 4:3). Sanctified living manifests itself through good works. Believers in Christ are God’s workmanship “created in Christ Jesus for good works ...” (Ephesians 2:10). Titus puts the whole subject in perspective and in order: Christ “gave Himself

for us, that He might redeem us from every lawless deed and purify for himself His own special people, zealous for good works” (Titus 2:14).

The Father justifies (declares righteous) the sinner through faith in Christ. Sanctification is the work of the Holy Spirit Who calls the sinner to faith in Christ. He set us apart from the world to live to the glory of God. Justified through Christ and brought to faith in Christ the child of God produces fruits of faith which confirm that one is a believer (Galatians 5:22). Of the Spirit, God’s special people bring forth fruits (good works) not in order to be saved, but because they are saved! The Augsburg Confession says, “Our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but we obtain this only by faith, when we believe that we are received into favor for Christ’s sake ...”⁽⁶⁾.

Sanctification is not forced. It is generated by the Spirit of God through the Gospel. It can never properly be taught independent of, or separated from justification. Where the Gospel is not preached there is no fertile ground in which sanctification can take root and flourish. Though God’s people pursue it, because we are still in the flesh perfection in sanctified living is never attained in this life. Therefore, sanctification is begun and daily increases, as Luther said in the *Large Catechism*. He continued, “The Holy Spirit must ever continue His work in us by means of God’s Word, daily bestowing forgiveness, until we attain to that life where is no more forgiveness”⁽⁷⁾.

Good works flow spontaneously from the child of God. Think of it in terms of an apple tree. An apple tree has no conscious thought that it must bear apples. It bears apples because it is an apple tree. If it ceases to bear apples it is cut down and thrown into the fire. It has lost its usefulness. The Christian produces fruits of faith because for that reason he was sanctified (set apart) by the Spirit of God. The Christian does not bear fruit because he must, but because it is not possible to be alive in Christ and be fruitless. But since what is not of faith is sin (Romans 14: 23), what is produced in the Christian’s life is acceptable to God only for the sake of Jesus whose blood covers even our imperfections and makes even our halting efforts acceptable to God.

In our day however, the doctrine of justification has been shunted to the background if it is understood at all. In its place many preachers and fellowships promote “how-to” Christianity. The “how-to” is not about how one is saved but how to get ahead in life, how to be happy, how to achieve success, how to be what God wants one to be, how to love your neighbor, how to be loved by your neighbor. It is about what man should do. But “how-to” preachers do not tell the truth that without faith in Christ and His atonement one can do nothing acceptable unto God. When is the last time you heard a typical TV evangelist tell hearers the words of Jesus: “I am the Vine, you are the branches, He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing” (John 15:5).

Where sin is not confronted, justification is not taught, and the Gospel does not predominate, there can be no faith. Where there is no Gospel or faith, work righteousness flourishes. As far as salvation is concerned, the “how-to” religions are a dead-end road.

Without faith in Christ Jesus it is not possible to be saved. Since justification and saving faith precede sanctification those who reject Christ and are without faith cannot please God (Hebrews 11:6). On the other hand, Scripture teaches that as believers die in the Lord “their works *follow* them” (Revelation 14:13) as a testimony to their faith!

1. The Council of Trent, Session VI, 1547; What Luther Says (CPH)-Vol. II, p.701, para. 2186
2. What Luther Says (CPH)- Vol. II, p.703, para.2102
3. What Luther Says (CPH)- Vol. II, p.703, para. 2193
4. The Brief Statement, 1932 (LC-MS) “Justification” para.. 17
5. Book of Concord, (Triglott) Art. XX, p. 53 f.
6. Martin Luther: Large Catechism (APH-1935) p. 125, para 162