

✠ TODAY AT GRACE ✠

Organist: Janelle Hein

Elder: Dale Enns

Ushers: Larry Brandt; Jeremiah Boe; Nick Duehlmeier;
Dale Enns; Duane Enns

Counting Team 2: Gary Gunther; Rick Nelson; Bill Rust; Bob Vandever; Clint Welker

Hospitality Team 6: Alex & Bonnie Baker, Kevin & Tracy Baker; Phil & Rona Flesner

Church Cleaners: R. Nelson School: K. Baker

✠ NEXT WEEK AT GRACE ✠

Ushers: Larry Brandt; Jeremiah Boe; Nick Duehlmeier;
Dale Enns; Duane Enns

Counting Team 3: Brian Eichstadt; Duane Enns; David Hein;
Chad Hestekin; Benno Sydow

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

Church Cleaners: Rosendahl School: Ecker

✠ OUR SCHEDULE ✠

Sun. Sept. 24: 9:00 am – Bible Class & Sunday School

10:00 am – Worship Service

11:00 am – Hospitality

Wed., Sept. 27: 4:30-6:15 pm – Catechism for Public School Students

7:00 pm – Midweek Bible Class

October 1,8,15,22,29: Lutheran Reformation 500th Anniversary Series

Sun. Oct. 1: 8:30 am – Choir Practice

9:00 am – Bible Class & Sunday School

10:00 am – Worship Service (Reformation #1)

11:00 am – Hospitality; 12:00 pm – Council Meeting

October 3-4: Minnesota Pastoral Conference @ Grace

Sun., Oct. 15: Voters and Dorcas Guild Meetings (6:30 pm for Voters)

Mon., Oct. 16: Parent/Teacher Conferences (no school)

October 18-20: CLC Teachers' Conference @ Mankato, MN

Mon., Oct. 23: School Field Trip @ Ordway, "Diavolo"

Sat., Oct. 28: 9:00 am – Grace Work Day

Sun., Oct. 29: 4:00 pm – Joint Reformation Service @ Mankato, MN

October 31: 500th Anniversary of the Lutheran Reformation

Nov. 6-24: Pastor Hein's Mission Trip to Liberia

Fri., Nov. 10: Immanuel Lutheran College Visitors Day

Nov. 10-11: 7:30 pm – ILC Musical, "Anne with an E" (Music @ 7 pm)

Grace Lutheran Church & School



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Fridley, MN 55432

Email: john.p.hein@gmail.com

Home Page: www.FridleyLutheran.org

Member: CHURCH OF THE LUTHERAN CONFESSION



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

Phone: 763-784-8784

School Phone: 763-784-6340

Grades: 1st-8th

Church Year: Pentecost 16

Date: September 24, 2017

✠ WORSHIP INFORMATION ✠

Hymns:

TLH 657: Beautiful Savior

WS 779: Redeemed, Restored, Forgiven

LSB 843: Forgive Our Sins as We Forgive (Tune 361)

WS 769: Lift High the Cross

Listening assistance is available. Please ask an usher.

Worship Prep:

Psalms 103, TLH p. 145 f.

Liturgy:

TLH, p. 5 (Projected)

Gloria: TLH 244:1,4

Scripture Reading:

Romans 14:5-9

Matthew 18:21-35

Sermon: Genesis 50:15-21

¹⁵ When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him." ¹⁶ So they sent *messengers* to Joseph, saying, "Before your father died he commanded, saying, ¹⁷ 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you."' Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him. ¹⁸ Then his brothers also went and fell down before his face, and they said, "Behold, we *are* your servants." ¹⁹ Joseph said to them, "Do not be afraid, for *am* I in the place of God? ²⁰ "But as for you, you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive. ²¹ "Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them. (NKJVTM)

"Forgiveness Has the Power to Heal"

1. The forgiven
2. The forgiver

✠ THE ANNOUNCEMENTS ✠

- ◆ **Grace Hosting Conference:** This year Grace is hosting the Minnesota Pastoral Conference on Oct. 3-4. The Dorcas Guild committee #1 is organizing the meals. Normally the hosting congregation provides lodging for the Tue. night of the conference, which would be the night of Oct. 3. At this point five of the pastors are requesting lodging and there is the potential for around seven. If anyone is willing to provide this, please speak with pastor. Depending on how discussions go, the pastors will likely arrive at one's home sometime after supper to about maybe 9 or 10 pm. Besides a bed, perhaps breakfast could be provided.
- ◆ **October Voters Meeting:** Due to the pulpit rotation in October, the Voters meeting on October 15 is being revised. President Eli Wales changed it to 6:30 pm that same Sunday since Pastor will be at Mankato that morning to preach there.
- ◆ **Box Tops for Education:** We have about a month left before we will be mailing in the Box Tops for Education. We would like to encourage everyone to keep clipping those Box Tops! We are shooting for a goal of \$150.00. We are currently at \$65.
- ◆ **Cell Phones:** Please turn off your smart phone during church so as not to interfere with the projection system and with the worship of your fellow Christians.
- ◆ **500th Anniversary Series:** This October we celebrate the 500th Anniversary of the Lutheran Reformation and the important doctrinal truths it has and continues to faithfully proclaim. We will be focusing on five unique and important doctrines of the Reformation, through a "pastor exchange" with other CLC congregations in Minnesota. Each pastor will rotate to the five congregations and present a Bible Class study and worship service/sermon on one of these important Biblical truths. Lord, through our study of Your Word grant us understanding of these important truths, comfort us in Your abounding mercy and grace toward sinners, and give us strength to live our lives to Your glory.
 - Oct. 1: The Means of Grace (Pastor John Hein – Fridley)
 - Oct. 8: The Theology of the Cross (Pastor Rob Sauers – Morris)
 - Oct. 15: Vocation (Pastor Nathanael Mayhew – Sleepy Eye & New Ulm)
 - Oct. 22: Justification (Pastor Joe Naumann – Mankato)
 - Oct. 29: The Two Kingdoms (Pastor David Baker – Red Wing)



- ◆ **Joint Worship:** The Minnesota Area CLC Reformation Festival for the 500th Anniversary of the Lutheran Reformation will be held at 4 pm on October 29 at Immanuel Lutheran Church in Mankato, MN. The theme will be "Celebrating God's Grace." A fellowship meal will be served following the service. Guests planning on attending the meal afterwards are being asked to bring a dessert of any kind to share. Those who wish to participate in the joint choir are invited to a 3 pm rehearsal, singing "This is My Word," "Luther's Evening Prayer," and "A Mighty Fortress is Our God." Music for the service is available from our choir director. The children are invited to sing in the children's choir which rehearses at 3:30 pm and will be singing "Lord, Help Us Ever to Retain," something the Sunday School children are working on and will be singing here at Grace that morning. As we celebrate the 500th Anniversary of the Lutheran Reformation, let's take the time to join together with our fellow CLC brothers and sisters in Christ here in Minnesota to support and encourage one another with God's grace in Christ Jesus and with our Biblical Lutheran heritage in these last days.
- ◆ **Immanuel Lutheran College Visitors Day:** is Nov. 10 beginning at 10 am in the ILC gymnasium for chapel. It will feature presentations and classroom visits until 3 pm. Come and learn more about your church's college and a continuing education with Christ. Housing can be provided along with meals. Friday evening there is the opportunity to see the ILC fall musical: Anne with an E. It will be performed both Fri. and Sat. evenings at 7:30 pm. A band concert will precede it Fri. night at 7 pm and a variety of student musical performances on Sat. night at 7 pm. Speak with your pastor about questions and attendance. Someone please convey attendance information and any housing requests to Prof. John Ude, the ILC academic dean, by Nov. 7 (W: 715-836-6631/H: 715-600-6210/john.ude@ilc.edu).
- ◆ **Sunday School Memory Work: #2 – Luther's Morning Prayer**

Last Week's Stats: Sept. 17, 2017 Sun.: 127 S.S.: 18 B.Cl.: 41 Wed.: 16			
Sun. Offering:	Grace:	\$2,875.09	CLC: \$985.00
Weekly Need:	Grace:	3,300.00	CLC: 950.00
-Under / +Over:	Grace:	-424.91	CLC: +35.00
Year-to-Date Offering:.	Grace:	\$122,651.13	CLC: \$34,902.00
Year-to-Date Need:	Grace:	125,400.00	CLC: 36,100.00
Year-to-Date (+/-)	Grace:	-2,748.87	CLC: -1,198.00
GLC Other:	320.35	Living Faith:	20.00
SAF Endowment:	0.00	MDF:	65.00
ILC Student Aid:	20.00	ILC Bldg.	200.00
Current Balances:		Parking Lot:	28,922.75
		Tuition Aid:	5,662.62
		Tuition Aid:	135.00
		Kinship:	200.00
		IIF: 0.00	CEF: 0.00

THE IMPORTANCE OF OUR CHURCH CONFESSIONS

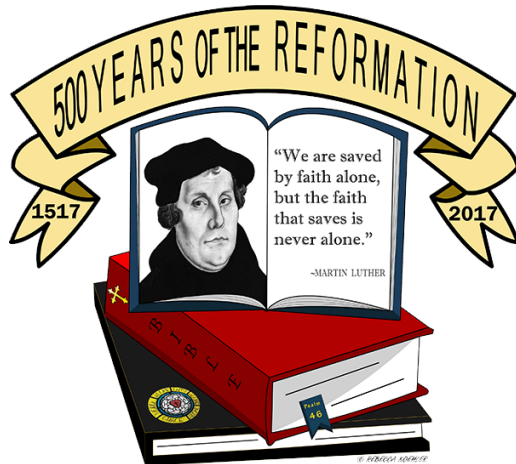
Frederick Bente

(Wrote Historical Introduction to The Book of Concord)

The true Lutheran Church differs from others in being the church of the pure Word and sacraments. Not the great number of her adherents, not her organizations, not her charitable and other institutions, not her beautiful customs and liturgical forms, but the precious truths confessed in her creeds and confessions (in perfect agreement with the Holy Scriptures) constitute the true beauty and rich treasures of our church, as well as the never-failing source of her vitality and power.

Wherever the Lutheran Church has ignored or rejected her confessions, there she has easily fallen prey to her enemies. But wherever she held fast to her God-given crown of truth and made them a standard of her life and practice, there she has flourished and confounded all her enemies. Accordingly, if Lutherans love their church and seek her welfare, they must be faithful to Scripture lest anyone rob her of her treasure.

May God be pleased, as in the past, so also in the future, to bless our church and graciously keep her in the true and only saving Christian faith as set forth in her Lutheran Confessions, whose paramount objective is to maintain the gem of Luther's Reformation, the blessed doctrine of salvation by grace only, which most wonderfully magnifies the great glory of our God, and alone is able to impart solid comfort to poor sinners.



IN PERSPECTIVE: NOT AGAINST, BUT FOR

At Jesus' trial, Pilate asked the question, "Are you a King then" (John 18:37)? Jesus responded, "You say *rightly* that I am a King. For this cause I was born, and for this cause I have come into the world that I should bear witness to the truth. Everyone who is of the truth hears my voice." In His declaration, He was confirming what He said previously, "I am the way, the truth, and the life ..." (John 14:6). The truth is therefore that no one can come to God except through Jesus Christ, as the same passage says.

Truth is that which is true and is in accord with reality. The apostle John expressed reality as he recorded the inspired word, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). In the same chapter we read, "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father full of grace and truth." John bore witness to the Word become flesh—the Lord Jesus Christ. By that, we conclude that the Word cannot be separated from Christ, or vice versa. We further conclude that Christ is truth. The truth was standing before Pilate, and he did not recognize it. Pilate did not comprehend the truth: The Lord Jesus Christ came into the world to save sinners. This He did when He offered up Himself upon the cross, and when He rose from the dead.

The Savior is the focus of all Scripture: Old Testament by prophecy, and the New Testament by fulfillment. Concerning the Old Testament, Jesus said, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me" (John 5:39). No comment is needed regarding Christ as the focus of the New Testament.

Speaking of Scripture Jesus said, "If you abide in My word, you are my disciples indeed, and you shall know the truth, and the truth shall make you free" (John 8:31-32). The truth which Jesus reveals in the gospel, and which Jesus is, makes all who believe in Him free from the service of sin, from the consequence of sin which is eternal death, and free to live lives unto Christ, until they are released from the shackles of this life.

This is what the divinely established ministry of the Church is all about in time. The Church is commissioned by the Lord as His representative to proclaim the Word—the truth and nothing but the truth—in and to the world. Before the Reformation, the church had lost its way. The Reformation refocused attention on the Word, with emphasis on the cardinal doctrine of Scripture which is justification by grace, through faith in Christ Jesus alone. By the Spirit, the Evangelical Lutheran Church, like no other, assumed the mantle of responsibility to teach and to stand up for the truth.

Christ alone is the foundation of faith. There is none other (1 Corinthians 3:11). Scripture alone is the source of all that is confessed in the confessions of the Evangelical Lutheran Church, the chief confession being the Augsburg Confession. The Lutheran Church faithful to Scripture and to its confessions drawn from the Scripture, is accused of sectarianism, separatism, Phariseeism, lovelessness, discrimination, and whatever other negative can be thought of.

Luther lamented, “People accuse us of being seditious, as they accused the apostles (Acts 17:6), and of breaking the unity of the church. Every evil that happens, happens because of us, they say.”^(*) Such accusations come from Rome and from what Scripture calls “false brethren” (Galatians 2:4). Against such accusers the apostle Paul said, “to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you” (Galatians 2:5). Had the confessors caved in, the Scripture and truth of the gospel would have been denied to the hearers at that time and place.

As far as its mission and ministry is concerned, therein lies the danger to the Church in these latter days. Scripture and the truth of the gospel will endure. But will it be heard among us if we compromise the truth? Jesus did not say, “I am part of the way, half of the truth, and some of life.” Truth cannot be half-truth and still be truth. Error can be half-truth, but is still error. Of whatever sort or magnitude, *any* departure from Scripture truth is error.

Differences do arise with respect to Scripture understanding. The solution to such differences lies first of all, in respecting Scripture as God’s Word. If that is not the starting point, unanimity will not be reached. That the Bible is the Word of God cannot be proven by disputation, arguments, or appeal to reason. The only route to convincing someone is by getting into Scripture itself and leaving the result to the Spirit.

Where difference in doctrine and understanding of Scripture exists among brethren (or others)—but nevertheless mutual respect for the authority of Scripture remains—there is at least a hope. However, even then agreement in doctrine and understanding can be achieved only by personal prayer, honest acknowledgment of the differences, and thorough study of the Word. The appropriate conclusion is not achieved by adopting an attitude that is comfortable with what some may call “a differing point of view” concerning the issue. It is arrived at when everyone in a church setting or among friends over coffee is ready to say without qualification, “Thus saith the Lord.” Scripture alone establishes doctrine to be believed, and it alone can overcome error.

Believers and confessors of the Lord Jesus are frequently characterized as reticent to other opinions. That is true because when there is a clash between opinions and Scripture only the Word of God can be truth. By the same token, if a principle one holds is proven from Scripture itself to be contrary to what God teaches, one cannot be so stubborn so as not to be convinced otherwise, lest he himself continue in error.

Further, believers and faithful confessors of the Lord Jesus and His divinely inspired Word are often characterized as being against everything, or being pharisaical—particularly in matters of life in this amoral and immoral age. On the confessional stage, however, Lutherans bound by Scripture and their confessions are not against something to be against something, but are *for* the truth; unfortunately, many in the church and in the state see truth today as negotiable.

Luther stood against the Catholic Church, not because he was against the church, or the pope whom he initially respected because of his office. Luther was for the truth. Among the biblical truths he trumpeted to the world was the underlying message of salvation. Luther declared that the sinner is not justified by works in whole or in part. The robes of righteousness that avail before God were not deeds of men. Luther taught with Scripture, “Therefore by the deeds of the law no flesh will be justified in His [God’s] sight, for by the law is the knowledge of sin” (Romans 3:20). “The just shall live by faith” (Romans 1:17). The truth does not exist in a vacuum. In the setting forth of the truth, obviously Luther and we must point out what is contrary to the truth.

The question, however, is not what the confessor of the Lord and His Word is against, but what he is *for*. Luther contended for the Lord. Why? Because to teach salvation by works as Rome did robbed Christ of His glory, made of Him a liar, and robbed sinners of the hope of salvation. On the cross Jesus said, “It is finished” (John 19:30). Christ had paid the price sufficiently and perfectly for our redemption. We dare not add to Scripture or subtract from it. Further, to twist or distort any part of God’s Word robs God of His glory. The very nature of confession of the truth is that error is exposed. Clarity of confession in witness to the truth dictates that the contrary be named, lest the idea is promoted that differing points of view are of equal validity when matters of Scripture and faith are addressed.

In matters of faith and life it is essential that we *live* the truth, and that we *speak* the truth. The truth can hurt. But it is not love for the neighbor to withhold the truth so as not to hurt him. The faithful Evangelical Lutheran Church cannot cease preaching the truth of the law of God. The law of God says, “The wages of sin is death” (Romans 6:23a). The law pronounces condemnation. As much as it may hurt, how is it loving to withhold the truth, when the eternal consequences of living and dying in sin and unbelief is eternal damnation? Only when sinners feel the hurt and acknowledge the cause will the grand truth of forgiveness and eternal salvation through the Lord Jesus take root in the heart. Only then do they appreciate that “The gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23b). Though it is not perceived in this fashion by reason or by the world, we do not speak the truth—even that which hurts—because we are against someone, but because we care about the salvation of the individual caught in the snare of the devil.

What we are against will not uncover what we are for, but what we are for *will* reveal what we are against. When, therefore, we are asked what our church teaches, the starting point should not be “what we are against,” but “what we are for.”

Jesus Christ is the truth. His Word, from Genesis to Revelation is truth. It is for Christ and His Word that the Reformers contended, and for which true Reformation Lutherans contend today. The apostle wrote, “For we can do nothing against the truth, but for the truth” (2 Corinthians 13:8). Thus and foremost, we preach Christ, “The way, and the truth, and the life.”

Written by Rev. Daniel Fleischer, 9/2017

^{*}) *What Luther Says*, Vol. III, p 1195, para 3807