



SCRIPTURE ALONE

500th Anniversary of the Lutheran Reformation



October 29, 2017

WELCOME TO SHEPHERD OF THE LAKES! We're here to shepherd Christ's flock and seek the lost sheep by sharing the good news of Jesus Christ with all. Come, let us worship!

THANKS BE TO YOU, Lord God, for all the mercy and truth you have shown us these many years. Grant your Word to dwell with us continually; defend your Church against all her enemies; keep us in your grace, and preserve for us temporal & eternal peace through your Son, Jesus Christ; AMEN.

THE GOSPEL - SCRIPTURE ALONE:

We will now return to the Gospel, which does not give us counsel and aid against sin in only one way. God is superabundantly generous in His grace: First, through the spoken Word, by which the forgiveness of sins is preached in the whole world [Luke 24:45-47]. This is the particular office of the Gospel. Second, through Baptism. Third, through the holy Sacrament of the Altar. Fourth, through the Power of the Keys. Also through the mutual conversation and consolation of brethren, "Where two or three are gathered" (Matthew 18:20) and other such verses [especially Romans 1:12].

Smalcald Articles, III pt 4 (Concordia p. 277)

REFORMATION: SCRIPTURE ALONE

In posting his 95 Theses at the Wittenberg door, Roman Catholic friar / priest / professor Dr. Martin Luther ignited what is now known as the Lutheran Reformation. The Reformation centered itself around a number of "solus," or "Only" statements: Scripture Alone, Christ Alone, Grace Alone, Faith Alone. We consider "Sola Scriptura" today, with the others coming in the next few weeks. In our sermon, we consider the question:

How shall we heed the voice of our Shepherd?

OPENING HYMN: 283 - *Speak, O Savior; I Am Listening*

OPENING RESPONSES: *Gathering Rite on the Word of God*
Please rise.

M: In the name of the Father and of the Son and of the Holy Spirit.

C: Amen.

Blessed Jesus, at Your Word

Stanza 1



Bless - ed Je - sus, at your Word We are gath - ered all to
Let our hearts and souls be stirred Now to seek and love and
hear you.
fear you, By your teach - ings, sweet and ho - ly,
Drawn from earth to love you sole - ly.

M: When our Lord and Master Jesus Christ said, “Repent,” he willed the entire life of believers to be one of repentance. *Thesis 1 of the 95 Theses*

C: Have mercy on me, O God, according to your unfailing love.

Wash away all my iniquity and cleanse me from my sin. *Psalm 51:1-2*

Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters. *Thesis 36*

There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. *Romans 3:22b-25a*

All our knowl - edge, sense, and sight Lie in deep - est dark - ness
Till your Spir - it breaks our night With the beams of truth un -
shroud - ed
cloud - ed. You a - lone to God can win us;
You must work all good with - in us.

If God's wrath is to be taken from me and I am to attain grace and forgiveness, this blessing must be earned from him by someone.

For God cannot be kind and gracious to sinners, and cannot remove punishment and wrath, unless sin has been paid for and satisfaction has been accomplished. I confess that I am such a sinner, an object of God's wrath from the moment of conception.

Now no one, not even an angel in heaven, was able to do away with the eternal, irreparable damage and the eternal wrath of God, which we had earned by our sins, except the eternal Person of God's Son Himself.

And this he did by stepping into our place, taking our sins upon Himself, and answering for them as if He were guilty of them Himself. *Excerpted from "What Luther Says," #1549*

Gra - cious Sav - ior, good and kind, Light from Light, from God pro -
O - pen now our heart and mind; Help us by your Spir - it's
ceed - ing,
plead - ing. Hear the cry your peo - ple rais - es;
Hear and bless our prayers and prais - es.

And God means to say: ‘I see that sin weighs heavily on you and that you would have to break down under the heavenly burden; but I will relieve you of it, take the sin from off your back, and out of pure grace lay it on the shoulders of this Lamb.’ Let this picture be precious to you: It makes Christ a Servant of sins, yea, a Bearer of sins, the lowliest, the most despised of men, who Himself destroys all sin and says: ‘I am come to serve others, not to let Myself be served.’

God says: ‘I forgive you your sins for nothing, without any merit of your own – not because of your sorrow or because of your work.’ For sin cannot be removed by us. Or, to put it this way, satisfaction for sin cannot come through our efforts; it comes through the efforts of the Son of God *Romans 5:1*

Fa - ther, Son, and Ho - ly Ghost, Praise to you and ad - o -
Grant that we your Word may trust, Con - fi - dent of our sal -
ra - tion!
va - tion, While we here be - low must wan - der,
Till we sing your prais - es yon - der.

God gave his Word “so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name,” (*John 20:31*). The Scriptures testify about Jesus: He lived a perfect life in your place, died on the cross to pay for all your sins, and rose again to guarantee our salvation. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

Amen.

Almighty God, in your mercy you chose to speak to us in your Holy Word, the Bible. You revealed your righteous law, which convicts us of our sinfulness. You proclaimed your grace in Christ Jesus, who earned us the forgiveness of sins. Lead us to always teach the truth of your Word, to treasure the gospel, and to let the love of Christ compel us to live according to your will.

Amen.

THE WORD

FIRST READING: 2 Kings 22:1-11; 23:1-3

For about 57 years prior to the reign of King Josiah, Judah had tolerated two kings who promoted paganism. While repairs were being made on the temple during Josiah's reign, the Book of the Covenant was rediscovered:

Josiah was eight years old when he became king, and he reigned in Jerusalem thirty-one years. ... He did what was right in the eyes of the LORD and followed completely the ways of his father David, not turning aside to the right or to the left.

In the eighteenth year of his reign, King Josiah sent the secretary, Shaphan son of Azaliah, the son of Meshullam, to the temple of the LORD. He said: "Go up to Hilkiah the high priest and have him get ready the money that has been brought into the temple of the LORD, which the doorkeepers have collected from the people. Have them entrust it to the men appointed to supervise the work on the temple. And have these men pay the workers who repair the temple of the LORD—the carpenters, the builders and the masons. Also have them purchase timber and dressed stone to repair the temple. But they need not account for the money entrusted to them, because they are honest in their dealings."

Hilkiah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the temple of the LORD." He gave it to Shaphan, who read it. Then Shaphan the secretary went to the king and reported to him: "Your officials have paid out the money that was in the temple of the LORD and have entrusted it to the workers and supervisors at the temple." Then Shaphan the secretary informed the king, "Hilkiah the priest has given me a book." And Shaphan read from it in the presence of the king.

When the king heard the words of the Book of the Law, he tore his robes.

Then the king called together all the elders of Judah and Jerusalem. He went up to the temple of the LORD with the people of Judah, the inhabitants of Jerusalem, the priests and the prophets — all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the LORD. The king stood by the pillar and renewed the covenant in the presence of the LORD—to follow the LORD and keep his commands, statutes and decrees with all his heart and all his soul, thus confirming the words of the covenant written in this book. Then all the people pledged themselves to the covenant.

PSALM OF THE DAY: *Psalm 46, CW p. 84*

SECOND READING: *1 Corinthians 2:1-14*

Paul says that the message of wisdom, which the apostles spoke, was given to them by God the Holy Spirit:

When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

I came to you in weakness with great fear and trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on human wisdom, but on God's power.

We do, however, speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. No, we declare God's secret wisdom, a mystery that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

However, as it is written:

“What no eye has seen, what no ear has heard, and what no human mind has conceived” — the things God has prepared for those who love him — these things God has revealed to us by his Spirit.

The Spirit searches all things, even the deep things of God. For who knows a person's thoughts except their own spirit within them? In the same way no one knows the thoughts of God except the Spirit of God. What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words. The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit.

THEME VERSE: *Psalm 118:17*

Alleluia. I will not die but live,

and will proclaim what the Lord has done. Alleluia!



1 A lo - nely monk, now long a - go, Nailed
2 Con - fes - sors, prin - ces, du - ty bound, To
3 With con - fi - dence in Christ a - lone, Our



truth up - on a door; The ech - oes of that
Augs - burg bold they came; Be - fore the king they
faith we will con - fess; For Je - sus' death made



ham - mer blow Rang out to ma - ny more. And
stood their ground And were not put to shame. Their
us His own, And now He lives to bless. Our



when he spoke his "Here I stand," Al -
good con - fess - sion made that day Proved
Sa - vior leads us hea - ven - ward, E -



though he could be slain, Through - out the realm a
not to be in vain; Gird us their sons, Lord,
ter - nal life to gain; Con - fess - ing truth that



grow - ing band Soon fol - lowed in his train.
that we may Still fol - low in their train.
we have heard, We fol - low in His train!

GOSPEL READING: *John 8:31-36*

Jesus says that being his disciple means holding to his teachings:



To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”

They answered him, “We are Abraham’s descendants and have never been slaves of anyone. How can you say that we shall be set free?”

Jesus replied, “Very truly I tell you, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed.



CONFESSION OF FAITH: *Luther’s Explanation to the Second Article (from the Large Catechism - April 1529)*

M: If you are asked, “What do you believe in the Second Article, concerning Jesus Christ?” answer briefly:

C: “I believe that Jesus Christ, true Son of God, has become my Lord.”

What is it to “become a Lord”? It means that he has redeemed me from sin, from the devil, from death, and from all evil. Before this I had no Lord and King but was captive under the power of the devil. I was condemned to death and entangled in sin and blindness.

When we were created by God the Father, and had received from him all kinds of good things, the devil came and led us into disobedience, sin, death, and all evil. We lay under God’s wrath and displeasure, doomed to eternal damnation, as we had deserved.

There was no counsel, no help, no comfort for us until this only and eternal Son of God, in his unfathomable goodness ... snatched us, poor lost creatures, from the jaws of hell, won us, made us free, and restored us to the Father's favor and grace. He has taken us as his own, under his protection, in order that he may rule us by his righteousness, wisdom, power, life, and blessedness.

Therefore, the little word “Lord” simply means the same as “Redeemer.” Jesus Christ has brought us back from the devil to God, from death to life, from sin to righteousness, and now keeps us safe there.

The remaining parts of this article express how much it cost Christ and what he paid and risked in order to win us and bring us under his dominion.

The Son of God became man, was conceived and born without sin, of the Holy Spirit and the Virgin Mary, that he might become Lord over sin; he suffered, died, and was buried that he might make satisfaction for me and pay what I owed, not with silver and gold but with his own precious blood.

Afterward he rose again from the dead, swallowed up and devoured death, and finally ascended into heaven and assumed dominion at the right hand of the Father.

The devil and all powers, therefore, lie beneath his feet until the last day, when he will completely divide and separate us from the wicked world, the devil, death, and sin.

Indeed, the entire Gospel that we preach depends on the proper understanding of this article.

Upon it all our salvation and blessedness are based, and it is so rich and broad that we can never learn it fully.

HYMN OF THE DAY: *203 - Lord, Keep Us Steadfast in Your Word*

SERMON based on Jeremiah 23: *How shall we heed the voice of our Shepherd?*

“Woe to the shepherds who are destroying and scattering the sheep of my pasture!” declares the Lord. 2 Therefore this is what the Lord, the God of Israel, says to the shepherds who tend my people: “Because you have scattered my flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done,” declares the Lord. 3 “I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number. 4 I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will any be missing,” declares the Lord.

5 “The days are coming,” declares the Lord, “when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. 6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteousness.



Cre - ate in me a
pure heart, O God, and re - new a right spir - it with -
in me. Do not cast me a - way from your
pres - ence or take your Ho - ly Spir - it from
me. Re - store to me the joy of your sal - va - tion, and up -
hold, up - hold me with your free Spir - it.

OFFERING: *Chimes - "God is Our Refuge & Strength"*

PRAYER OF THE CHURCH

Please rise for prayer.

M: Let us pray to the Lord for the Christian church on earth and for all people everywhere. For all who gather here today and for our entire congregation, that through the gospel the Lord would give us growth in faith and increase our love:

C: We ask you to bless us, O Lord.

For the spreading of the gospel throughout the world; for all pastors, missionaries, and their families, that they may boldly proclaim Christ to the nations:

We ask you to hear us, O Lord.

For the comfort of the gospel restored to the church on earth through your servant, Martin Luther, and other faithful pastors and lay leaders during the time of the Reformation:

We magnify your name, O Lord.

For protection against all enemies of your saving Word; for the truth to be reclaimed in congregations that currently teach error; and for resolve to keep your Word holy among us:

We humbly ask for your favor, O Lord.

For the people of our country; for the Lord's blessings on our work; for those seeking employment; for good health; and for good weather:

We beg for your mercy, O Lord.

For all who are sick in body or mind; for the hungry and the homeless; for those who are in prison; for those who are dying and those who are mourning:

We ask you to help them according to your will, O Lord.

Hear us, Lord, as we bring you our private petitions.

Silent prayer

All this we ask, O Father, through your Son, Jesus Christ, who has taught us to pray:

Our Father, who art in heaven; hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever – AMEN.

HYMN: 280 vv. 1-4 - *Thy Strong Word*

M: Blessed Lord, you have given us your Holy Scriptures for our learning.

C: Grant that we hear your Word, read it and learn it.

Strengthen and comfort us by your Holy Word, that we may cling to the blessed hope of everlasting life; through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Let your cross be our one and only hope; send your Spirit so that our congregation may be a true bride of the Lamb..

Heavenly Father, give us singleness of heart to love, honor, and serve one another, as we would love and serve you.

All this we ask in the name of Christ Jesus our Lord, who lives and reigns with you and the Holy Spirit, one God from eternity to eternity.

Amen.

The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord look on you with favor and give you peace.

Amen!

CLOSING HYMN: 201 - *A Mighty Fortress Is Our God*

NOTES

3 PM District Reformation Service, today Sunday at MLC.

Thanksgiving Eve worship, Nov 22. Advent begins Dec 3.

Final QVM, Nov 26.

THIS WEEK

Today **John 4**
9:30 AM - Reformation Festival Worship
10:51 AM - Bible Study
11:40 AM - Thanksgiving Friendship Meal

Monday **John 5**

Tuesday **John 6**
7-8:30 PM CAP Class

Wednesday **John 7**
5-6:45 - Small Catechism Class

Thursday **John 8**
6 PM - Lutheran Women Project Hour
7 PM - Lutheran Women Bible Study
7:30 PM - Lutheran Women Business Mtg

Friday **John 9**

Saturday **John 10**
(Set your clock backward one hour before going to sleep!)

Sunday **John 11**
9:30 AM - Reformation Worship with Holy Communion
10:52 AM - Bible Class

Looking Ahead to Next Sunday:

Theme "Christ Alone"

Color Red

Liturgy Common Service with Holy Communion (CW p. 15)

Hymns 704, 382, 172 (revised), 752; CW Psalm 98.

Readings from Isaiah 45, Romans 3, John 14. Sermon: Acts 4

Verse of the Day Romans 3:21-22

This We Believe: The Lutheran Confessions

The Reformation started in 1517, but the Reformation was extended only through instruction in the Catechism (1529). The Reformation was still on shaky ground, but was greatly solidified when the German laymen & princes boldly confessed their belief at Augsburg (1530). Even then, the Augsburg Confession had to be defended (1531). Thinking he was near death, Luther penned his last will & testament in the Smalcald Articles. (1536) Luther would live ten more years.

Finally, 30+ years after Luther's death, secular politics nearly crushed the Reformation through the forced introduction of Calvinistic thought. The Formula of Concord served to safeguard the Lutheran Reformation for another generation, and these six Lutheran Confessions still define Biblical Lutheranism today:

The Small Catechism (1529)

Martin Luther wrote the Small Catechism as a brief summary of the basic truths of the Christian faith. It was primarily intended to educate the laity and was designed as a tool that parents could use to teach their children. It provides summaries or explanations of the Ten Commandments, the Apostles Creed, the Lord's Prayer, the Sacrament of Baptism, the Sacrament of the Altar (Holy Communion), and the Ministry of the Keys and Confession.

The Large Catechism (1529)

Covering in greater depth the same doctrines and subjects as the Small Catechism, the Large Catechism was really a series of edited sermons of Martin Luther. It was intended primarily as a tool that could be used by pastors and teachers to broaden their knowledge of the teachings of the Bible.

The Augsburg Confession (1530)

Written by Luther's colleague Philip Melancthon, this statement of faith is often viewed as the chief Lutheran confession. It was presented by the followers of Luther to Emperor Charles V at the imperial diet (assembly) meeting in Augsburg, Germany. It was intended to be a summary of the chief articles of the Christian faith as understood and taught by Lutherans in contrast to the errors that were being taught by the Roman Catholic church.

The Apology (Defense) of the Augsburg Confession (1531)

After the Roman theologians had condemned many of the teachings of the Augsburg Confession, Philip Melanchthon authored this lengthy defense of the Augsburg Confession.

Smalcald Articles (1536)

The Smalcald Articles were written by Luther in late 1536 for presentation and discussion at a church council that had been planned by Pope Paul III. . On June 4, 1536, Pope Paul III announced that a council would be held to deal with the concerns of the Protestants. In these articles Luther indicated on which points Lutherans would not compromise. Lutherans at once recognized their value as a statement of pure evangelical and biblical doctrine.

The Formula of Concord (1577)

In the years following Luther's death, Lutherans had become divided over a number of doctrinal issues. Written primarily by Jacob Andreae, Martin Chemnitz, and David Chytraeus, the Formula of Concord (or "agreement") was a detailed restatement of many of the truths contained in the Augsburg Confession and was intended to be a statement that all genuine Lutherans could adopt. It was signed by over 8,100 pastors and theologians, as well as by over 50 governmental leaders. The Solid Declaration is the unabridged version. The Epitome is an abridged version intended for congregations to study.



www.shepherdofthelakes.net

www.shepherdofthelakeslutheranchurch.net

www.facebook.com/shepherdofthelakes

Podcast: Search for "Green Pastures with Jesus" in your podcast app

Instagram: [Shepherdofthelakes](https://www.instagram.com/shepherdofthelakes)

323 E. 1st St | Church: (507) 238-2998 | Pastor: (507) 236-9572 | Parsonage: (507) 238-9663

PastorHagen@icloud.com | Chairman Roman Johnson: (507) 235-2685