

FOCUS ON FAITH

OCTOBER 2022



**While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”
Genesis 8:22**

FAITH LUTHERAN CHURCH

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**“You shall not add to the word I command you, nor take from it, that you may keep the commandments of the Lord your God that I command you.”
Deut. 4:2**

With the introduction of LSB in 2006 we switched from NIV to ESV in our Divine Services. Have you noticed a word popping up more often now? It only seems to be an addition because it is omitted in the NIV. What word is it? It is the word “the.” We refer to “the” as the definite article in Greek. In Dr. Voelz’s book, “Fundamental Greek Grammar,” he informs us that “the” in Greek, as in English, works as an adjective to *modify* the noun. Also, in David Alan Black’s book, “Linguistics for Students of New Testament Greek,” he writes, “In Greek the presence of the article indicates *specific identity*, whereas the absence of the article indicates *quality* -characteristics.” So what’s the big deal? “The” or no “the” does it really matter? If the “the” is omitted from a verse does it change the meaning? In some cases, I think it does. Let me give you a few examples.

This reading from 1Timothy 2:8 (ESV) has caught my attention. (*This pastoral epistle is addressed to Timothy from St. Paul*) **“I desire that in every place the men (τοὺς ἀνδρας) should pray, lifting up holy hands without anger or quarreling.”** Now read it from (NIV). **“I want men everywhere to lift up holy hands in prayer, without anger or disputing.”** The original language includes the definite article. The ESV is more accurate. Does it matter? Is “men” to be understood in a general or specific sense? From reading the NIV, it could be understood as any male, in a general sense, or perhaps even “mankind” which would include women. (Verses 11-12 weigh against this interpretation.) It could be men praying at home or on a street corner. But what if St. Paul is talking to Timothy about a *specific* group of men, namely, the overseers and deacons who led the prayers in the worship services? (See 1Timothy 3:1ff) This is the meaning that fits the context. Why were these pastors in the early church quarreling? (We should note here that Timothy was Paul’s envoy sent by him to heal divisions.) I don’t know, but it was hindering their worship. In the Large Catechism (written for pastors) Luther applies this verse to the clergy. He writes, “Let *us* (fellow pastors), lift our hands in praise and thanksgiving to God for having graciously brought us to this our understanding of Confession.”

One of my favorite restorations of the “the” in the ESV translation is found in Acts 2:42. Again the NIV omitted it even though it is found in the Greek. It reads, **“And they devoted themselves to the apostle’s teaching and fellowship, to the breaking of bread and the prayers.”** Also, in the Greek it is the “prayer(s),” plural, not the singular “prayer”. What are the *specific identifiable* prayers that the early Christians were devoted to? It appears as though there existed a definite order of service, like that which was used at the

synagogue. We know for certain that this included the psalms, the prayer book of the Old Testament. My point is that “the” prayers are something specific. It was not praying in a general or informal way though there is a place for this. But it indicates structure. It indicates a liturgical pattern for prayer. Many Biblical scholars believe the early Christians patterned their worship after the liturgy that was used at the synagogue. It makes sense! Why do we still sing the psalms, hear readings from Moses and the Prophets, and speak the Lord’s Prayer in our own services? Because it has a very long tradition!

What about this verse from 1 Timothy 6:12? **“Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.”** Both the ESV and NIV have translated the “the” from the Greek. But, unfortunately other translations like the NET, New Evangelical Translation, and the NEB, New English Bible, have omitted it. Is faith in this verse to be understood as the objective truth of the Gospel, or as the subjective faith of one’s heart? It is the former, not the latter. This is clearly the context of chapter 6. *The* faith is the **“sound words of our Lord Jesus Christ and the teaching that accords with godliness.”** (See verse 3) It is the “good confession” that Timothy himself made. The fight to be fought is maintaining the purity of the Gospel over/against devilish lies and distortions. This was the battle cry of the Reformation captured in the slogan “Sola Scriptura!” Lenski writes, “We consider “the faith” to be objective; contend the noble contest for the *substance* of the Christian faith.” (Same as in 4:1 and 6:10)

This same translation issue comes up again in James 2:1. The definite article in Greek is underlined. **“My brothers show no partiality as you hold the faith (την πιστιν) in our Lord Jesus Christ, the Lord of glory.”** Here, too, it refers to objective faith, yet the NIV translation is not clear. It seems to indicate subjective faith. We read, **“My brothers as believers in our glorious Lord Jesus Christ, don’t show favoritism.”** The word “the” and “faith” in the Greek are not even carried forward into English.

One more example of the importance of the proper translating of the definite article is found in John 1:1 as it relates to the Watchtower Bible, the official Bible of the Jehovah Witnesses. We may see these charlatans standing on the side walk next to a busy Rock Rd. intersection (like in front of the Rib Crib) with their stand filled with Watchtower literature. The sign reads “Learn the Bible.” But is their Bible really God’s Word? Why do they substitute an “a” in John 1:1 when there is a definite article? They translate the verse, “In the beginning was the Word and the Word was with God and the Word was a god.” (A literal translation of the Greek is...God was “the” Word) They substitute an “a” where there isn’t one! It changes, corrupts the meaning of the verse. If accepted, their translation means that Christ is no longer true God from all eternity. This is what the JW’s believe (and the Mormons too). Adding or dropping a word in a verse can make a huge difference. We should remember that only the Greek of the New Testament and the Hebrew of the

Old Testament are the inspired and inerrant languages of the Bible. While most English translations, as a whole (not paraphrases) are reliable, teachers in the church should do their homework. A three-letter-word or even a one-letter-word can make a difference.

~ Pastor Johnson



Birthdays and Anniversaries

Birthdays...

- | | |
|------------------------|----------------------|
| 1 Robert Garcia | 17 Gunner Gifford |
| 2 Tammy Honn | 19 Grace Adkins |
| 3 Carmen Onken | 19 Stella Dickens |
| 7 Britton Voss | 20 Bruce Dopfel |
| 8 Tom Nearhood | 20 Kathy Fischer |
| 9 Kimberley Davis | 21 Kerry Lehman |
| 9 Kaytelynn Mendenhall | 23 Haither Zaragoza |
| 9 Hannah Vincent | 24 Jan Garcia |
| 11 Owen Bruner | 27 Richard Schott |
| 12 Jeremiah Davis | 28 Debbie McVey |
| 12 Katelyn Davis | 28 Lily Vincent |
| 15 Chase Rowland | 29 Dane Helzer |
| 15 Owen Voss | 30 Fred Bohm |
| 16 Cameron Gibson | 30 Julie Green |
| 16 Reise Holt | 31 Barbara Woodworth |
| 16 Jason Williams | |

Anniversaries...

- | |
|-----------------------------|
| 8 Curtis & Suzanne Campbell |
| 25 Lars & Kathy Fischer |
| 26 Frank & Sandy Fogle |
| 26 Pastor & Sandy Johnson |
| 28 Rodney & Phyllis Clark |

If we have incorrect information or have missed your special date, please contact the church office so we can correct our records.



Please continue to pray for Dan that the medical issues will be resolved quickly and they can return to Mexico soon. Please also pray for Ana as she begins her final semester of training to be a medical assistant. Thank you for your support!

~ The Conrads lcms.org/Conrad ~

Missions



GRACE FOOD PANTRY COLLECTION ENDS

Grace is ceasing operation of their food pantry at the end of the month. **Sunday, October 16**, will be the **final day** to donate to our grocery cart in the breezeway. Heartfelt thanks to all who have faithfully donated items over the years!



LUTHERAN CHURCH-MISSOURI SYNOD STEWARDSHIP MINISTRY

“We Are All Beggars”

In the early morning hours of Feb. 18, 1546, Martin Luther closed his eyes forever. Before that happened, the hand that hammered the 95 Theses into the door of the Castle Church in Wittenberg on Oct. 31, 1517, penned its final words: “We are all beggars. This is true.” And this is the truth that our Lord says makes you free.

Ironic, isn't it? In order to be free, you must be a beggar. You must be utterly dependent and reliant upon God. This makes us uncomfortable – the way we're uncomfortable when someone gets us a Christmas present when we haven't gotten them one. We feel we owe them. And we don't like being in someone's debt like that.

But what Luther would remind us is that we are all indeed beggars. And we're not just anyone's beggars. We're God's beggars. Christ came for sinners. He came to seek and save the lost. He came to heal the sick and raise the dead. He came for sinners, and He dwells only with sinners.

If we are to be where He is, we must be willing to be counted among the lost, the sick, and the dead. We must be willing to be beggars. We must cry out for mercy, for grace, and for his undeserved love and kindness. We must be dependent solely on Him and what He gives.

And here's the beauty: He gives us everything. Everything. Forgiveness of sins, salvation from death and the devil, and eternal life. This isn't because of any worthiness or merit in us. It is because of His divine goodness, mercy, and grace. On account of Christ's death and resurrection, the Father forgives you, saves you, and is pleased with you. You receive His love, His righteousness, His holiness, His acceptance, and His inheritance. We are all beggars. This is true.

This is the heart and soul of Christianity and the lifeblood of the Christian Church. God justifies us and declares us innocent and righteous by His grace received through faith for the sake of Christ. This isn't because of our works but because of His work on the cross. We, who once were enemies of God, are reconciled to Him and made to be His children.

This is what Luther pointed us to when He took up his pen for the last time and scribbled “We are all beggars. This is true.” We are beggars, but we are beggars of the God who does not ignore us and who doesn't pass by us on the other side. We are beggars of the One who descended from heaven to make His dwelling with sinners.

We are beggars of Him who deigns to dwell with us, among us, and – yes – still in us by grace for Christ's sake. For in the bread and cup that we bless we share together with Christ and each other the riches of God's grace. The riches

of this grace – the Gospel in sermon and absolution, in Baptism, and in Holy Communion – are so inexhaustible that our cups overflow. We, who are God’s beggars, are inexhaustibly satisfied, and we have something to give back in thanksgiving and praise.

– LCMS Stewardship Ministry: lcms.org/stewardship

2022-2023 Elders of Faith Lutheran Church

Rich Polwort *A – Clark (Stewardship)*----- (580) 370-0189
Mark Doesken *D – F (Youth & Family)* ----- 214-2735
Steve Davis *G – Hoepfinger (Christian Ed)* ----- 303-7259
Rodney Clark *Hollenbeck – Sarah Martin (Ushers)* ----- 250-0643
Brad Bohm *Steve Martin – Reed (Elder Chairman)* ----- 616-5793
Steve Bartlett *Rodman – Fred Voss (School Board)*----- 788-7606
Max Ayers *Jordan Voss – Zaragoza (Endowment & Evangelism)* -- 777-0615



CIRCUITS 10 & 11 REFORMATION FESTIVAL IMMANUEL LUTHERAN CHURCH 900 S MARKET ST, WICHITA SUNDAY, OCTOBER 30, 2022

Mark your calendar! **4:00 pm** Divine Service ➤ **5:30 pm** Banquet
6:15 pm Lecture by Rev. Dr. Cameron MacKenzie ➤ **7:30 pm** Closing Prayer
RSVP to Immanuel by 10/24/22: (316) 264-0639 or secretary@ilchurch.org
Banquet tickets are \$15/meal. Children 10 & under eat free. Childcare provided during the lecture.

HELP NEEDED FOR FAITH’S CHICKEN NOODLE DINNER: There are **two ways you can help** with the Oct. 18 Chicken Noodle Dinner: **1)** Sign-up to provide items listed on the sign-up sheets posted on the narthex window. **2)** Sign-up on sheets in the narthex to volunteer a little time to help with the preparation and/or serving the dinners. Questions? Call Grace Adkins, 518-9670.



Chicken Noodle Dinner at Faith Lutheran Church
Tuesday, October 18, 5:00 – 7:00 pm
Dine In & Carry Out
Adults: \$8.00 Ages 5-10: \$4.00
Ages 4 and under – no charge



EACH SUNDAY: During the Sunday School hour (9:30a).

FALL FESTIVAL & TRUNK OR TREAT

SUNDAY, OCTOBER 30

FAITH LUTHERAN PARKING LOT



The Fall Festival & Trunk or Treat will be Sunday, October 30, in the church and school parking lot from 1:00 pm to 3:00 pm. We'll have a photo spot as well as fun, prizes, food, & games! Questions? Call Kevin at 882-4110 or Mandi at 250-2177.

OCTOBER IS NATIONAL "CLERGY APPRECIATION MONTH"



This is a great opportunity to demonstrate love, appreciation, and encouragement for Pastor Johnson as well as other pastors. Consider the instruction of the Apostle Paul as, under inspiration of the Spirit, he writes: *"We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work..." 1 Thessalonians 5:12-13*



OCTOBER WORSHIP ASSISTANT SCHEDULE

ALTAR GUILD: Pam Green & Karen Harland

1st Service – 8:15AM	2nd Service – 10:45AM
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USHERS: Lars Fischer
Terry Woods

USHERS: Gerry Faley

October 2

Elder Rodney Clark
Acolyte Alivia White

October 2

Elder Max Ayers
Acolyte Lora Davis

October 9

Elder Mark Doesken
Acolyte Noah Trapp
Crucifer Brooke Forward

October 9

Elder Steve Bartlett
Acolyte Abby DeWitt
Crucifer Addie Jensen

October 16

Elder Brad Bohm
Acolyte Zackary Forward

October 16

Elder Rich Polwort
Acolyte Emmit Ohlde

October 23

Elder Rodney Clark
Acolyte Noah Trapp
Crucifer Taylor Williams

October 23

Elder Max Ayers
Acolyte Abby DeWitt
Crucifer Caris Johnson

October 30

Elder Steve Davis
Acolyte Alivia White
Crucifer Dahkotta Forward

October 30

Elder Steve Bartlett
Acolyte Emmit Ohlde
Crucifer Troy Ohlde



Church Office Attendance Report

September 4 - 25, 2022

Date	8:15 a.m.	10:45 a.m.	Totals	SS Adults	SS Children
9/4/2022	57	27	84	21	N/A
9/11/2022	64	30	94	24	N/A
9/18/2022	63	35	98	21	N/A
9/25/2022	54	38	92	20	N/A
TOTALS	238	130	368	86	0
AVERAGES	60	33	92	22	