

October 30<sup>th</sup>, 2022  
Reformation Sunday



8470 Landen Drive Maineville, Ohio

*At Abiding Word  
We gather around the Word (worship)  
We grow in the Word (education)  
And we share the Word with the world (outreach).*



**Abiding Word Evangelical Lutheran Church**  
**Wisconsin Synod**  
513.677.9357      abidingword.com

Pastor -Troy Jacobs

937.503.3333

[welstroyjacobs@yahoo.com](mailto:welstroyjacobs@yahoo.com)

**Welcome!**

To all who have gathered here this morning we welcome you in the name of Christ our Lord. Through him we have access to God in boldness and confidence. (Ephesians 3:12) Please join us for the potluck after the service.



**LIVE A LIFE OF COURAGEOUS WITNESS**  
**(The Festival of the Reformation)**

Jesus repeatedly told his followers that living as his disciples would bring hardship. Living life according to God's Law is going to make one appear odd in the eyes of the world, perhaps even evil. Sharing a message of mankind's sin and God's gracious salvation can cause offense. So why not just stay silent if that makes life easier? Why not keep our faith private? Answer: because we are going to live forever. In gratitude for Christ saving us and giving us eternal life, we share the gospel with others, hoping that they will believe and be saved too. Since we know we are going to live forever in the perfection of heaven, we don't worry if being a witness for Christ brings hardship or even death.

Martin Luther wanted to reform the false teaching of the church. He stood firm in the truth of the gospel, knowing it might cost him his life. But Luther knew that, thanks to Christ, he would live forever. So will we. Therefore, like Luther, let us live a life of courageous witness.

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

C: **Amen. I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have kept me this night from all harm and danger. Keep me this day also from sin and every evil, that all my doings and life may please you. Into your hands I commend my body and soul and all things. Let your holy angel be with me, that the wicked foe may have no power over me. Amen.**

***HYMN: REFORMATION SONG***

**877**

**CONFESSION OF SINS** - Please stand

M: As Luther immersed himself in the study of God's Word, he became increasingly aware of the poor spiritual condition of both the church, and the people its spiritual leaders were to shepherd. To help fill this void in spiritual knowledge and understanding, Luther wrote his Small Catechism to assist fathers in teaching their families the basics of biblical truth. It is there, in God's Commandments, that we hold up a mirror to our own lives and learn that we must seek salvation in God's grace alone if we are to be saved.

M: You shall have no other gods. What does this mean?

C: **We should fear, love, and trust in God above all things.**

M: You shall not misuse the name of the Lord your God. What does this mean?

C: **We should fear and love God that we do not use his name to curse, swear, lie, or deceive, or use witchcraft, but call upon God's name in every trouble, pray, praise, and give thanks.**

M: Remember the Sabbath day by keeping it holy. What does this mean?

C: **We should fear and love God that we do not despise preaching and his Word, but regard it as holy and gladly hear and learn it.**

M: Jesus summed up these commandments: (Matthew 22:37)

C: **Love the Lord your God with all your heart, with all your soul, and with all your mind.**

M: Honor your father and mother, that it may go well with you and that you may enjoy long life on the earth. What does this mean?

C: **We should fear and love God that we do not dishonor or anger our parents and others in authority, but honor, serve, and obey them, and give them love and respect.**

M: You shall not murder. What does this mean?

C: **We should fear and love God that we do not hurt or harm our neighbor in his body, but help and befriend him in every bodily need.**

M: You shall not commit adultery. What does this mean?

C: **We should fear and love God that we lead a pure and decent life in words and actions, and that husband and wife love and honor each other.**

M: You shall not steal. What does this mean?

C: **We should fear and love God that we do not take our neighbor's money or property, or get it by dishonest dealing, but help him to improve and protect his property and means of income.**

M: You shall not give false testimony against your neighbor. What does this mean?

C: **We should fear and love God that we do not tell lies about our neighbor, betray him, or give him a bad name, but defend him, speak well of him, and take his words and actions in the kindest possible way.**

M: You shall not covet your neighbor's house. What does this mean?

C: **We should fear and love God that we do not scheme to get our neighbor's inheritance or house, or obtain it by a show of right, but do all we can to help him keep it.**

M: You shall not covet your neighbor's wife, workers, animals, or anything that belongs to your neighbor. What does this mean?

C: **We should fear and love God that we do not force or entice away our neighbor's spouse, workers, or animals, but urge them to stay and do their duty.**

M: Jesus summed up these commandments: (Matthew 22:39)

C: **Love your neighbor as yourself.**

M: When we compare ourselves to the perfect will of God, we see that we have fallen short in thought, word, and deed. We have done things we should not have done, and failed to do things we should have done.

C: **Lord, forgive our lovelessness and remember our sins no more.**

## ABSOLUTION – THE PUBLIC USE OF THE KEYS

M: How does a Christian congregation use the keys? A Christian congregation with its called servant of Christ uses the keys in accordance with Christ’s command by forgiving those who repent of their sin and are willing to amend, and by excluding from the congregation those who are plainly impenitent that they may repent.

C: **I believe that when this is done, it is as valid and certain in heaven also, as if Christ, our dear Lord, dealt with us himself.**

M: Where is this written?

C: **Jesus says in Matthew, chapter 18, “Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”**

M: Then hear with believing hearts this message: “God was reconciling the world to himself in Christ, not counting people’s sins against them.” (II Cor. 5:19) Your sins are forgiven, you are God’s child.

C: **Amen! Alleluia**

## *HYMN: HIS MERCY IS MORE*

579

## PRAYER OF THE DAY

M: Gracious Lord, our refuge and strength, pour out your Holy Spirit on your faithful people. Keep them steadfast in your Word, protect and comfort them in all temptations, defend them against all their enemies, and bestow on the church your saving peace; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

## FIRST READING

## DANIEL 3:16–28

<sup>16</sup>Shadrach, Meshach and Abednego replied to him, “King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. <sup>17</sup>If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty’s hand. <sup>18</sup>But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up.”

<sup>19</sup>Then Nebuchadnezzar was furious with Shadrach, Meshach and Abednego, and his attitude toward them changed. He ordered the furnace heated seven times hotter than usual <sup>20</sup>and commanded some of the strongest soldiers in his army to tie up Shadrach, Meshach and Abednego and throw them into the blazing furnace. <sup>21</sup>So these men, wearing their robes, trousers, turbans and other clothes, were bound and thrown into the blazing furnace. <sup>22</sup>The king’s command was so urgent and the furnace so hot that the flames of the fire killed the soldiers who took up Shadrach, Meshach and Abednego, <sup>23</sup>and these three men, firmly tied, fell into the blazing furnace.

<sup>24</sup>Then King Nebuchadnezzar leaped to his feet in amazement and asked his advisers, “Weren’t there three men that we tied up and threw into the fire?”

They replied, “Certainly, Your Majesty.”

<sup>25</sup>He said, “Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.”

<sup>26</sup>Nebuchadnezzar then approached the opening of the blazing furnace and shouted, “Shadrach, Meshach and Abednego, servants of the Most High God, come out! Come here!”

So Shadrach, Meshach and Abednego came out of the fire, <sup>27</sup>and the satraps, prefects, governors and royal advisers crowded around them. They saw that the fire had not harmed their bodies, nor was a hair of their heads singed; their robes were not scorched, and there was no smell of fire on them.

<sup>28</sup>Then Nebuchadnezzar said, “Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king’s command and were willing to give up their lives rather than serve or worship any god except their own God.



**SERMON**

**DANIEL 3:16–28**

**APOSTLES' CREED**

**I believe in God, the Father almighty,  
maker of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried.**

**He descended into hell.**

**The third day he rose again from the dead.**

**He ascended into heaven**

**and is seated at the right hand of God the Father almighty.**

**From there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy Christian Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**



## **PRAYER OF THE CHURCH**

M: Let us pray to the Lord, our refuge and strength, a very present help in trouble, asking Him to have mercy and hear us.

Lord God, while we travel as pilgrims here on earth, give us comfort in the knowledge that You have called us to be Your disciples through water and the Word. In the midst of difficult times, when waters roar and foam and mountains tremble, give us confidence in knowing that we have been set free by the Son, and so we are free indeed! The Lord of hosts is with us;

**C: the God of Jacob is our fortress.**

**To God the Holy Spirit let us pray  
for the true faith needed on our way  
that when life is ending he may defend us,  
on our homeward journey attend us. Lord, have mercy!**

M Lord God, as Your children, we are called to love You, our neighbor, and even our enemy. Give us willing hearts to love our neighbor as ourselves because You first loved us. The Lord of hosts is with us;

**C: the God of Jacob is our fortress.**

**O sweetest Love, Your grace on us bestow;  
Set our hearts with sacred fire aglow  
That with hearts united we love each other,  
Ev'ry stranger, sister, and brother. Lord, have mercy!**

M: Lord God, You are greater than the one who is in the world, prowling and seeking to devour us. Deliver us from the old evil foe, knowing that he cannot harm us because he has been defeated by Your Son's death and resurrection. Give us strength to resist Satan, and keep us firm in the faith You have given us. The Lord of hosts is with us;

**C: the God of Jacob is our fortress.**

**Transcendent Comfort in our ev'ry need,  
Help us neither scorn nor death to heed  
That we may not falter nor courage fail us  
When the foe shall taunt and assail us. Lord, have mercy!**

M: Lord God, Your Son bought us with His lifeblood as the price. In Him, we are set free from sin, death, and the power of the devil. By Your Holy Spirit working through Your Word, preserve us in the one true faith, that we might abide in You until You bring us to the place You have prepared for us in Your house. The Lord of hosts is with us;

C: **the God of Jacob is our fortress.**

**Shine in our hearts, O Spirit, precious light;  
teach us Jesus Christ to know aright  
that we may abide in the Lord who bought us,  
until home at last he has brought us. Lord, have mercy!**

*Special petitions may be included here.*

M: Lord God, into Your hands we commend all for whom we pray, confident that for the sake of Jesus, You hear and answer. Lord, have mercy!

C: **Amen.**

## LORD'S PRAYER

**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.**

M: O Lord God, our heavenly Father, pour out the Holy Spirit on your faithful people. Keep us strong in your grace and truth, protect and comfort us in all temptation, and bestow on us your saving peace, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

## BLESSING

M: Brothers and sisters, go in peace.  
Live in harmony with one another.  
Serve the Lord with gladness.

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



C: A - men. A - men. A - men.

## *HYMN: LORD, KEEP US STEADFAST IN YOUR WORD*

862

### The First Three Theses of Dr. Martin Luther with commentary by Pastor Tim Smith

#### 1. Our Lord and Master Jesus Christ, when He said “Repent,” willed that the whole life of believers should be repentance.

The first thing we must notice and embrace is that Luther defines “repent” by what Jesus said in Scripture. He does not call any other Christian source to bear, not a council, not a church father, not a pope, not human reason, and, we might add, not even a Lutheran confession; he calls simply on the Word of God alone. This first simple lesson will carry us through Luther’s entire debate, and it is something we dare not forget when we talk to other people about what we believe and as we share our Christian faith. The basis of our faith goes beyond the reason or understanding of anyone alive or dead. God so loved the world that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life.

#### 2. This word [repent] cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.

The Roman Catholic sacrament of penance involves confessing one’s sins to a priest and then receiving a task to perform (such as a prayer or series of prayers). The completion of the task is to satisfy a “temporal debt” (a debt owed on earth before God). Luther’s point is that since the Bible says our entire lives are to be lives of repentance, then Jesus could not possibly have meant any “sacrament of penance” (the Catholic rite). We are sinful all the time: “every inclination of the thoughts of the human heart (is) only evil all the time” (Genesis 6:5). So to do penance in the Medieval (Catholic) sense, we would have to be constantly speaking to a priest. We could do nothing else except confess our sins every waking moment. We would even have to include the sins we committed while sleeping and dreaming, while we were in the act of confessing, while we were leaving the confessional booth, and so on and on.

One of the reasons why this debate occurred at all was the Roman Catholic practice of treating the Latin translation of the Bible (the Vulgate) as the only inspired word of God. Roman Catholics treat the Vulgate in this fashion even today. The Vulgate's translation of Jesus' words in Matthew 4:17 records Jesus' words as, "Do penance." But the Bible was not written in Latin. The Greek of Matthew 4:17 is better translated, "repent," or "turn the mind." Repentance occurs inside, not just in outward actions.

Luther's point is that the Catholic "sacramental penance" is only outward. It assumes that real inward repentance (turning the mind to God) has taken place. However, without inward repentance, outward "penance" is pointless and a sham. So Jesus can't have been talking only about outward repentance as in the "sacrament of penance," He was instead referring to inner repentance. We know from Scripture that God looks at the heart.

### **3. Yet it [repent] does not mean inward repentance only; no, there is no inward repentance which does not outwardly work diverse mortifications of the flesh.**

In the second thesis, Luther said that "repent" as the Bible uses it must be not only on the outside, but also on the inside, too. Now Luther points out that repentance nevertheless will be shown on the outside in some way. Luther calls this "mortification of the flesh." Anyone who has read about the Reformer's life will recall the terrible scenes of the young Luther whipping himself into unconsciousness to try to purge away sinful thoughts.

What Luther thought he should do when he was a naïve young monk is not what the Bible tells us we should do. In this thesis Luther follows Romans 12:1: "We ought to present our bodies before God as living sacrifices." When we tell God we are sorry for our sins, we ought also to behave in a way that keeps in step with this sorrow for sin. For example, we ought to avoid committing that sin again.

We have to say again that it cannot be outward repentance alone that Christ means when he says "Repent." Luther explained this when he said, "If the penance taught by Christ signifies sacramental penance, and if the pope can change this and then actually does change it according to his (the pope's) own will, then either the pope has divine law under his authority [which is blasphemy] or he is a most wicked adversary of his God, causing the command of God to be of no effect."

The question is plain: Do we follow God, or do we follow the opinion or whim of a sinful human being? If we have ever failed to follow God, then we have obeyed the whim of a sinful human being, or the devil. It does not matter who that human being is—we may even see ourselves as we look into in a mirror. That is exactly why we repent, turning away from our sins and laying them before Jesus who died to wash them away.