

Shepherd's Notes

November 2017



**SHEPHERD OF THE HILLS
LUTHERAN CHURCH – MISSOURI
SYNOD**

**4083 YAGER ROAD
MCMINNVILLE, TN 37110**

**931-815-7684 (815-SOTH)
PASTOR@SOTHLUTHERAN.ORG**

PASTOR DAVID MCMINN

November Birthdays:

05 Sandra Runge
08 Deborah Martin
14 Kerrie Hayes
17 Randy Gerdes
21 Jim Frysinger
27 Cade Buss
29 JoAnn Stender

November Anniversaries:

11 Michael and Karen Twitty

If you do not see your date(s) listed please inform Pastor McMinn or email a note to pastor@sothlutheran.org.

☞PRAYER TREE☜

An updated prayer list is provided weekly in the service bulletin announcements. Shepherd of the Hills Lutheran Church is a congregation of prayer. Please call with your prayer requests.
Church Office 931-815-7684
Pastor McMinn cell 931-303-2439 or home 931-432-1177



“What does this mean?”

For an informational course or refresher course on Lutheran doctrine please speak with Pastor McMinn about course opportunities.



Volunteer Calendar

Please remember to sign up on the volunteer calendar located in the parish hall for any time that you can volunteer to help out with the building cleaning, yard maintenance, and/or Sunday morning refreshments.



Website Information: www.sothlutheran.org

Webmaster: Pastor McMinn



Flower Chart

If you would like to sponsor Chancel Flowers for a Sunday service, please sign up on the Flower Chart that is located in the parish hall. In so doing, your commitment is to prepay \$25.00 for the arrangement. (Payment may be in the form of cash or check, checks being made out to the church. Please specify to the church treasurer that you are paying for a flower arrangement so that it will be properly posted on your giving statement.) The flower arrangement will be delivered to the church.



A time to be “Joy:fully Lutheran”

† blogs.lcms.org/2017/a-time-to-be-joyfully-lutheran

11/2/2017

by *Matthew C. Harrison*

Our world is completely unhinged.

The evil rampage witnessed in Las Vegas, which tragically and deeply affected also many LCMS people, is but a symptom of the chaos of these “gray and latter days.” The political world is unhinged. The ethical world is unhinged. The social world is unhinged. The religious world is unhinged. The racial world is unhinged. The educational world is unhinged. The entertainment world is unhinged. Merriam-Webster puts it this way:

Definition of **unhinged**:

upset, unglued; especially: mentally deranged

“... *attacked by an unhinged extremist ...*”

St. Paul saw it already, and he knew that it would get worse.

But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people. For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth (2 TIM. 3:1–7).

And yet, there is a candle in the darkness. Like a lone Paschal Candle lit before Easter sunrise, the light of Christ is burning and the dawn of resurrection is glowing on the horizon. “Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life” (JOHN 8:12). And joyous wonder, as we look eastward for His return, Jesus brightens our faces even now, even as He pulls us out of darkness toward and into His marvelous light! And He makes those who are His shine like Himself, for the sake of the lost.

You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way,

let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven (MATT. 5:14–16).

It is right in this same chapter of Matthew’s Gospel that Jesus tells it like it now is, and puts a surprisingly joyous spin on it:

Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you (MATT. 5:11–12).

And so I shall “rejoice and be glad.” In the face of everything, I shall not be burdened with anger and hatred. I shall confess it, and then I shall rejoice and be glad! In the face of fear and a myriad of pressures and challenges in the church, I shall rejoice and be glad. In the face of unspeakable and unfathomable evil (Luther said that the evil of original sin is so profound it can’t be understood, but only believed), I shall “rejoice and be glad.” And in this merciless world, marching to a funeral dirge because it does not yet know Christ, with St. Paul, I shall sing Christ’s name among those who don’t yet know Him:

“Therefore I will praise you among the Gentiles, and sing to your name.”

And again it is said,

“Rejoice, O Gentiles, with his people” (ROM. 15:9–10).

And because Christ has grabbed my heart and soul, my body and being ...

because He has brought me from darkness to light through Holy Baptism;

because He regularly forgives my sins anew in Holy Absolution;

because through my pastor He preaches forgiveness, peace and joy into my ears and down to my soul;

because He consoles me by the words and Christian encouragement of brothers and sisters in the faith;

because He sets before me a feast of His very body and blood for my forgiveness ...

I shall rejoice to be fully Lutheran — Joy:fully Lutheran!

From the Aaronic blessing at the end of the service until I return again for the Trinitarian invocation, I shall march into my vocation as a light amidst the darkness — yes, as a sinner to be sure, worn and torn, but glowing with Christ’s own light.

I shall rejoice wherever the truth of Christ is known, whole or even in part, and yet I shall be fully Lutheran, for that is to be fully biblical.

And all of this, come what may.

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope (ROM. 15:13).

— Pastor Harrison

The Rev. Dr. Matthew C. Harrison is president of The Lutheran Church—Missouri Synod

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From the ACELC:

500 Years Ago: Martin Luther's 95 Theses Today: Evangelical Lutheran Communion Theses

“And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers” ([Acts 2:42](#)).

500 hundred years ago, in the year of our Lord 1517, the Reformer, Martin Luther, nailed the now famous 95 Theses on the Wittenberg Castle Church door.. He began with a short preface: *"Out of love and zeal for truth and the desire to bring it to light, the following theses will be publicly discussed at Wittenberg under the chairmanship of the reverend father Martin Luther, Master of Arts and Sacred Theology and regularly appointed Lecturer on these subjects at that place. He requests that those who cannot be present to debate orally with us will do so by letter."* By doing this, Luther was calling his fellow theologians to debate these theses in which he was seeking to clarify the power of papal indulgences. Little did he know that such a routine practice in his day would spark a reformation of the Church which continues to impact our daily lives right up to today. As confessional Lutherans, subscribing to the Scriptural doctrines as confessed in the 1580 Book of Concord (BOC), we can but praise God for His marvelous grace and mercy in using the likes of Luther and his fellow Reformers to bring to light the Apostolic teaching that had been all but hidden in the Middle Ages.

While much of what Luther wrote in those original 1517 theses would not stand up under the scrutiny of even the 1530 Augsburg Confession – in that much of what he wrote was still more Roman than Lutheran – it served the Church well in driving the conversations which ultimately led to that historic Augsburg Confession, and later the entire 1580 Book of Concord to which all LCMS pastors and congregations subscribe unconditionally. Unfortunately, based on the evidence documented by the ACELC, all too many of our fellow LCMS pastors (and seemingly the congregations which called them) have forgotten what such an unconditional subscription actually entails. And that forgetfulness, in conjunction with the poor to virtually non-existent [Ecclesiastical Supervision](#) in numerous districts of Synod, has created a pseudo-Synod that talks a good game, but is doing little to walk the

talk. Thus, while we are historically long past the reforms of Luther and the others who laid their lives on the line for the proper distinction between Law and Gospel 500 years ago, it is high time for the faithful pastors and congregations of the LCMS to plant a new standard (or, more appropriately, replant an old faithful standard) in our midst to muster the troops, so to speak.

It is with such a united rallying cry in mind that the ACELC, “*out of love and zeal for truth and the desire to bring it to light,*” is pleased to announce the “[**Evangelical Lutheran Communion Theses**](#)” which were unanimously adopted at our 2017 General Conference in Lincoln, NE ([**Christ For Us: The Order of Creation**](#)). It is not so much that there is anything new in these theses – for there truly isn't – but the sharpness and perspicuity of the presentation, together with the Scriptural, confessional, and evangelical content and supporting documentation, is outstanding. We commend it to the serious study and scrutiny of every pastor, congregation, winkle, pastoral conference, District Convention, and Synodical Convention. And, by all means, we invite and welcome your comments.

To be clear on exactly what each of the three documents found at the above link are, here is a brief description of each.

- a) “[**In BRIEF...**](#)” – A one page document that lists the seven theses and no supporting documentation.
- b) “[**In SUMMARY...**](#)” – An eight page document that expands on the theses in document “a)” above with supporting documentation.. **This is the document unanimously adopted by the ACELC.**
- c) “[**In DETAIL...**](#)” – A set of seven documents (one for each thesis) with additional explanations and footnotes that can be considered an appendix to “b)” above. Of particular significance and importance to ACELC congregations and associate members in this more detailed document is a section titled: *What does this mean?* for each thesis.

You will soon discover this as you dig into these theses, but here are the seven areas covered regarding the Lord's Supper.

- 1) **The Institution and Validity of the Lord's Supper**
- 2) **The Purpose of the Lord's Supper**
- 3) **Unity of Faith and Doctrine Is Prerequisite to Communion Fellowship**
- 4) **Who Is Worthy and Well Prepared to Receive the Lord's Supper**
- 5) **Who Is Not Worthy and Well Prepared to Receive the Lord's Supper**
- 6) **Pastoral Care in the Administration of the Lord's Supper**

7) Pastoral Discretion in Extenuating Circumstances

On this life-changing topic of the Lord's Supper, Wilhelm Löhe – the Bavarian Pastor who was instrumental in shaping what would become the LCMS in its formative years, especially through the Pastors he sent to America – is quoted in “The Word Remains” (Emmanuel Press, 2016): “The Holy Supper forms, sustains, nurtures, and fulfills the congregation when it is understood, administered, and used as it ought to be” (p. 88). It is those final words in this brief maxim – “when it is understood, administered, and used as it ought to be” – that the ACELC wishes to stress on this 500th Anniversary of the Reformation.

The 500 year trail of written evidence by Lutheran theologians, upon whose shoulders we stand, not to mention the Church's 1500 year history of the Fathers before that, supporting the doctrine and practices set forth in the “[Evangelical Lutheran Communion Theses](#)” speaks loudly and clearly in support of the “as it ought to be” phrase from Löhe. To be sure, the Church must always and only seek to confess right doctrine, but Scripture insists it is equally important to work diligently in seeing that such doctrine is put into practice by pastors and congregations “as it ought to be.” This is where the matter of [Ecclesiastical Supervision](#) (esp. pp. 10-13) is critical to our Synod, but, as noted earlier (and documented in the above referenced pages, and also [here on pages 7-10](#)), the LCMS has a dismally poor track record relating to Holy Communion being “understood, administered, and used as it ought to be” in many of our congregations and districts.. To continue down this road and not set this right in our congregations and seminaries, is to risk facing our Lord Christ's words on the last day: **“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”** ([Matthew 7:21-23](#)).

The first of Luther's 95 Theses states: “When our Lord and Master Jesus Christ said “Repent,” he willed the entire life of believers to be one of repentance” [LW, Vol. 31, Fortress Press, 1957, p. 25]. It is way past time for the LCMS to again begin to do just that in the area of Holy Communion, and there is no better time to do so than this 500th Anniversary of the Reformation!

The grace of our Lord Jesus Christ be with you all!

[ACELC Board of Directors](#)

The Fabricated Luther

Posted on October 30, 2017 by Rev. Paul R. Harris
<http://blog.trinityaustin.com/2017/10/30/the-fabricated-luther/>

In Dr. Uwe Siemon-Netto's helpful 1993 book *The Fabricated Luther* he shows how it takes a misreading of history to lay Hitler and Nazism at the feet of Luther. But the Luther fabricated by William Shirer in his 1960 book *The Rise and Fall of the Third Reich* didn't do as much damage as the Luther fabricated by today's LCMS.

The October 25, 2017 Reporter's lead story is *COP Reviews Koinonia Project outcomes, hears president's report* shows the effects of the Luther we have fabricated.

According to Harrison's report, in recent years we have averaged 240 candidates for the pastoral office from our two seminaries. Now despite the path to the ministry for simpletons (S[i]MP), there are only 90. Whence cometh this less than halving? It cometh from the Lord and it is marvelous in our eyes. We pray each week for the Lord to cast workers into the harvest and we get less.

This in part is due to the Luther we fabricated. Not a robust, confessing not counting the costs nor the numbers Luther, but an anemic, effeminate voiced, carefully counting numbers and trying whatever seems to work Luther.

What did Siemon-Netto identify as the key issue that the Lutheran church must confront head-on or be swept away? Read for yourself. Here are Dr. Siemon-Netto's prescient words that evidently fell on deaf ears, seared consciences, and blinkered eyes almost 25 years ago: "This, then, is the Christian reality in the world, a reality the *Zeitgeist* is incapable of recognizing. Luther's church – in Europe as well as in many parts of the United States – stands at a crossroads: It can go on cooking the two realms into each other; it can persist in its foolish endeavor to prostitute itself to the spirit of the time [Think contemporary worship and pastors who ignore the fornicators living together.]. But it must realize that in so doing it commits the anti-Lutheran and anti-Christian transgression of selling indulgences in the futile effort to stop its membership from dwindling. What are the indulgences of the twentieth century? They are ecclesiastical nods to wanton violations of God's order of creation. If that is the road the church will continue to travel, it will inevitably miss its *kairos* [season]. Why? Because it beds with a spirit that is the antithesis of the Holy Spirit, the giver of life and creator of faith" (*The Fabricated Luther*, 176-7).

I think we have so slept. What would Luther say to all the LGBT issues? To all the "confessional pastors" who think sinful fornicating (AKA living together) is a waypoint on the way to holy wedlock? To the women pastors, bishops, leaders, and now warriors? What would Luther say to Lutheran professors who confront Luther's disconnect with the spirit of our times in regard to the Order of Creation with: I wonder what Luther would have said if he had lived under a queen (Jastram, N., "Man as Male and Female: Created in the Image of God," *Concordia Theological Quarterly*, Vol. 68:1, January 2004, p75). Because men like him haven't struggled against these issues but gave in, his grandchildren will find out what it means to live under a "queen". And if you think Mary could be bloody queen in 16th century Renaissance England, watch out for "queen" Gary or Larry or Harry in our benighted 21st. The

extreme sentimentality that is a mark of the effeminacy of the transgendered will be paired with extreme brutality as it often is.

We have fabricated a Luther than would tolerate and even encourage those who believe in open Communion communing with those who believe in closed Communion. In the *Reporter* story mentioned above the president of the Minnesota South District says of the Koinonia Project his district “embraced” in 2015, “Among the outcomes was the discovery that there was more theological unity than anyone anticipated. ‘The single most varied practice in the district is admission to the Lord’s Supper,’ said Nadasdy.” Oh, Is that all?

This “difference” goes right to the core of theology. In the January 2003 “Kiss and Make Up” conferences hosted by Synod and Districts to heal the suppurating wound that is still the 2001 Yankee Stadium Prayer Service, the Synod reconciler asked how could some pastors view the joint service as a furtherance of the Gospel and others view it as a denial. Duh? Because we have a different Gospel as shown by our differing doctrines on the Lord’s Supper which is the Gospel.

We have fabricated a Luther who would accept the open Communion statement of Bethany Lutheran Church of Alexandria, VA and Faith Lutheran Church of Chattanooga, TN as merely a difference in practice not doctrine. The former’s I found when a member from their sought the Lord’s Supper from me on Easter. The latter I found when one of my sheep went to that fold in search of the Body and Blood. Bethany, Alexandria, VA said in their April 9, 2017 Palm Sunday bulletin. “The Scriptures teach that in the Holy Communion Christ’s body and blood are given to us for the forgiveness of sins, strength for our faith, and a foretaste of the heavenly banquet. All who have been baptized into Christ’s death and resurrection and who trust that these gifts are ‘given and shed for you, for the forgiveness of sins’ are invited to receive the sacrament.”

Here’s how First Lutheran of Chattanooga, TN “poisons” the well for any truly confessional Communicant: “As Lutherans we believe that the body and blood of Christ are truly present together with the bread and wine as we receive the Sacrament. Jesus told us this in his words: ‘Take, eat, this is my body...this is my blood.’ We believe and teach that in this Sacrament Christ offers us his real presence for the forgiveness of all our sins. If you are a baptized Christian and you share this faith, we invite you to participate at the Lord’s Table with us.” (Did you pick up the receptionism and Calvinism in this brief confession?)

Not only have we fabricated a Luther who is soft on confessing the truth and confronting sin, but one who is weak on the doctrine of creation. Concordia Seminary joined with Concordia Nebraska to do violence to the Word of God in the name of science in *Concordia Journal* Summer 2017 issue. (Not very original, huh?). In a travesty of an article by John Jurchen, an associate professor at Concordia Nebraska, titled “The Age of the Earth and Confessional Lutheranism” he says: “...individual struggling to reconcile faith in the God of Genesis with what is read in literature or heard in media, six, twenty-four-hour days is not a requirement” (*Concordia Journal*, Summer 2017). Compare this with Luther: “But if you cannot understand how this could have been done in six days, then grant the Holy Spirit the honor of being more learned than you are” (*What Luther Says*, 4935). Instead Jurchen gives literature and media more honor than the Holy Spirit!

We have fabricated a Luther who virtually none but the most liberal Lutheran pastor prior to 1960 would recognize. A Luther who is uncertain or wavering about the Order of Creation, creation itself, the sin of fornication, and participating in the doctrinal sins of others. No, wonder students are staying away from our seminaries in droves. And I'm not helping. A month ago, a college student asked me what seminary he should attend, and I was dumbstruck. I recovered enough to say he should check out both. I wanted to say 'neither'. A confessional pastor could possibly come from either of our seminaries, but, as they now are, neither would or could fabricate one.

Halloween: Not Just for Pagans Anymore

Posted on [October 30, 2017](#) by [Rev. Paul R. Harris](#)

This is a bonus blog. It's a sermon from the year 2000. It's always on my website, but because the pamphleteers are out again trying to bind the consciences of Christians, I'm reposting it here.

Each year tracts and pamphlets are published exposing the pagan roots of Halloween. Everything about Halloween: the pumpkins with scary faces, dressing up, trick-or-treating, and even the bobbing for apples comes from paganism. Should we be like some churches and go to war against Halloween? Should we Lutherans scratch Halloween off our calendars and celebrate Reformation instead?

The tie between the Reformation of the Christian church and Halloween is quite accidental. In 1517 Martin Luther, a Catholic monk and college professor became fed up with the Catholic church's practice of selling indulgences to people with the promise that by buying them they got their sins forgiven. He wanted to start a debate on this subject. So he wrote 95 statements, or theses, about what he believed, and he posted them on the front door of the castle church. That was the town bulletin board.

He posted them on October 31st the day before All Saints Day which is November 1 because All Saints Day was a big church festival when many people would be in town. All Saints in Middle English is *All Hallows*. The evening before *All Hallows*, which would be October 31st, is *All Hallows Even* from which our word Halloween comes. It wasn't a special day to Luther or to the Church of his day. It was the next day, All Saints, that was special to them. But October 31st was always a big day among pagans. Let me explain why.

The primary gods of pagans were associated with the sun, so the big dates in their religious life were connected with solar events. The pagan new year began November 1st. On the eve of the new year, that is on October 31st, pagans believed the souls of the wicked dead rose to haunt the earth. Witches and warlocks, who consorted with the dead, were said to roam the countryside on this night too. Many specific Halloween traditions go back to the Celts, the ancient pagans of the British Isles. October 31st was their end of summer rite to appease the god of the dead. Later the Romans celebrated the last day of October as a harvest festival in honor of Pomona, goddess of orchards. People bobbed for apples in order to get an abundant crop from her.

The Celts warded off evil spirits with a hallowed out squash, turnip, or pumpkin with a scary face on it and a candle inside. Descendants of the Celts, the Irish, gave it the name Jack-o-lantern from a legend about a man named Jack. He got the devil mad at him by playing a trick on him, so at death he was condemned to walk the cold darkness of earth till Judgment Day. He asked the devil for at least a burning ember. The devil consented. Jack hollowed out a turnip and placed the ember in that. He made Jack's lantern, and if you say it with an Irish brogue you get Jack-o'-lantern.

The Celts had the practice of dressing up in costumes hoping the evil spirits would not recognize them as they went door to door exchanging harvest foods. But some say trick-or-treating came from pagan Ireland where people went house to house begging food for their god Muck Olla; it was sign of honor and devotion to gather the most food.

Halloween is still celebrated today. It has become a big party day across America. If I remember correctly more beer is sold for this holiday than all others except for 4th of July, but beer parties are not what makes Christians upset with Halloween. It's the fact that Halloween was and still is a holiday to pagans. October 31st is still celebrated today by pagans, Satanists, and witches. They still regard it as a day when evil stalks the earth uninhibited and the dead are especially accessible. Can we, should we, break the tie between Halloween and Reformation?

Our own Lutheran publications have frequently advocated this over the years: Have Reformation rather than Halloween parties. Send out your kids dressed as Reformation figures or Bible heroes rather than as devils, witches, and monsters. Carve your pumpkins with smiles or better yet with crosses or other Christian symbols. And instead of giving out just teeth-rotting candy, give Gospel tracts too.

Dear friends, I ask you as one who at one time went along with this type of thinking, can we really battle Satan by tearing down plastic skeletons and shredding paper witches? Can we really strike a blow for Christ by substituting Reformation figures for Halloween monsters? Can we really Christianize a jack-o-lantern by knocking out its jagged teeth and making its eyes crosses instead of triangles? Don't such attempts at dealing with Halloween dishonor the Reformation heritage by not taking the devil seriously enough? All you have to do is look at the hymn "A Mighty Fortress" and you will see that Luther took the devil very seriously. The devil is the "old evil Foe" who has no equal on earth. "With might of ours" nothing can be done against him says Luther. Luther calls him the prince of this world following Scripture which calls him the ruler and god of this world.

You won't defeat a being who according to II Thessalonians is capable of "all kinds of counterfeit miracles, signs, and wonders" by dressing up your kids as Martin Luther rather than Freddie Kruger. If you think you can, then you are making the error Christ points out in Scripture. If an evil spirit is dealt with by anything less than Christ, the only One stronger and more powerful than him, the spirit leaves for a while only to come back with seven other spirits more wicked than himself.

But if Satan is so ferocious, so unstoppable, shouldn't we keep our children away from anything so closely connected to him as Halloween? If we do, then we fall prey to the other error: making it appear Satan has won, as if Halloween really *did* belong to him. We can give

our kids the impression, much as the Pharisees of Jesus' day did, that the real danger to guard against is outward evil. As long as our kids stay away from Halloween, they're safe.

Furthermore, by leading them away from Halloween we may be leading them towards paganism. It is the pagans who believe that wicked spirits are free to roam the earth on Halloween doing as they please to us. To pagans it is a day when evil reigns. Among some, it has been known as All Evil Day.

It's pagans who react with fear to Halloween. We want our kids to react with faith. And we can help them by using rather than breaking the tie between Reformation and Halloween. We can teach our kids Halloween is not just for pagans anymore! We can tell our children that we don't have to do anything to defeat, trick or make friends with the Old Evil Foe. According to "A Mighty Fortress," for us fights the Sabaoth Lord, that means the Lord of angelic armies, and He holds the field forever. Our Jesus Christ is the One who was able to come up against Satan, the strong man, fully armed, guarding his house, holding us captive by the Law, sin and death. Our Jesus is stronger than the strong man. He has overpowered him, bound him, and set us free.

Satan, according to Hebrews 2, held us in bondage by the fear of death. We were at his mercy because we couldn't keep the Law of God, and God plainly said, "Cursed be everyone who does not keep the whole Law of God." We were at the devil's mercy because we are sinners and God had clearly said, "The soul that sins shall die." What defense did we have against the devil? We couldn't claim that we deserved God's help because we kept His Law. We couldn't claim that we deserved God's protection because we had made up for our sins.

"But for us fights the Valiant One, whom God Himself elected," we sing in "A Mighty Fortress." God the Father chose His only beloved Son to come and do battle with the devil. But He had to do battle in such a way as not to harm us hostages. God could have easily destroyed Satan on the spot, but Satan had the gun of damnation to our head because of God's perfect Law and our many sins.

So God the Son came down and put Himself under the Law keeping all of it. And He took responsibility for our sins making payment for them by His innocent suffering and death and by His holy precious blood. What Law can Satan now demand we keep? Show me one that Christ didn't already keep perfectly? What sin of ours can Satan demand we pay for? Show me one sin that Christ didn't suffer for? Show me one sin that Christ's blood failed to cover completely?

On the day when pagans believe fear and death are in control, we Christians can teach our children to laugh secure in the everlasting life that is theirs through the forgiveness they have in Christ. Reformation has always been a celebration of the victory the Christian has in Christ over fear. What does Psalm 46, the Reformation Psalm, the psalm "A Mighty Fortress" is based on say? "Therefore, will not we FEAR."

And can't you hear the laughter in verse 3 of "A Mighty Fortress?" We laugh right in the devil's face in that verse even as our children laugh at ghosts, goblins, and witches on

Halloween. We sing, “Though devils all the worlds should fill” even as they are said to do on Halloween, “We tremble not we fear no ill.” Far from trembling, we dress up and go into the night and make fun of those defeated beings. “They shall not overpower us,” we sing. Go ahead you witches cast your spells; Go ahead you demons stalk me all you want. You can harm me none. You’re judged; the deed was done almost 2,000 years ago. You’re ancient history.

O yes, “this world’s prince may still scowl fierce as he will,” as we sing. He may howl, he may frighten with tragedy, disease, death, and more. But “one little Word can fell him,” we also sing. One little Word can bring Satan whimpering to his knees. That Word is Christ. In the Great Temptation, how long did Satan stay around after Christ said to him, “Begone, Satan?” He left so fast he forgot his pitchfork. But what about some of the truly terrible things that have happened on Halloween? The tampering with candy, the accidents involving kids, the alleged Satanic activity?. Doesn’t this make you tremble and fear Satan’s ill just a little?

A very careful reading of “A Mighty Fortress” will help here. Notice that while Luther, as Scripture does, considers Satan defeated, yet Luther, and Scripture too, still speak of his power in the present tense. “The old evil Foe now means deadly woe.” “On earth *is* not (not *was* not) his equal.” “This world’s prince may still scowl fierce as he will.” This world is still under the domain of the evil one. We are still at war not against flesh and blood but against spiritual wickedness in the heavenly places. And this spiritual wickedness still brings awful sufferings, hardships, and deaths into this world even on Halloween. Luther recognized this too: He wrote the forces of evil may take “our life, goods, fame, child and wife.”

But still victory would be ours. Why? “They yet have nothing won; The kingdom ours remaineth.” We can laugh at Satan and his gang because no matter what they do in this life, they can’t hurt, modify, or even touch our everlasting life. That is secure in Christ the Crucified. Even though our Crucified Lord appeared by all accounts to lose to Satan on Calvary, we know it was precisely at that point He won. So even when Satan appears to be winning in our life, he has “yet nothing won.” Our everlasting life is so secure, that we can laugh and make fun of Satan regardless of what happens in this life.

To pagans, Halloween is a night where Satan rules. Let Halloween be for us Christians our night out against Satan. You’re familiar with the “Night Out Against Crime” which happens each year in cities across America. Ordinary citizens take to the streets to show the criminals that on this night the streets belong to them. Well dear friends, Halloween is our “Night Out Against Satan.” We are saying to him and all his spiritual thugs that we don’t concede even this night to the forces of darkness. Halloween is not just for pagans anymore. Our God is our Mighty Fortress; He is our Shield and our Weapon. And He has redeemed us from sin, death and the power of the devil, even on Halloween. Amen

Rev. Paul R. Harris

From Friday Church News Notes:

(From Pastor McMinn: Friday Church News is a Fundamentalist Baptist publication. We obviously cannot agree with everything they believe theologically. This material is presented to you as information as to the state of the world from their perspective, much of which we are in agreement.)

CHURCH OF ENGLAND'S APOSTATE ARCHBISHOPS (Friday Church News Notes, November 3, 2017, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The Church of England has never been scripturally sound, and it has moved ever farther away from God's Word. Consider some statements over the last 65 years from the Archbishop of Canterbury, the highest position in the Anglican Church. In 1953, William Temple, in his book *Nature and God*, said, "... there is no such thing as revealed truth." In 1961, Michael Ramsey said, "... heaven is not a place for Christians only. ... I expect to see many present day atheists there" (*London Daily Mail*, Oct. 2, 1961). In 1982, Robert Runcie said he was an agnostic as to why Jesus suffered on the cross (*Sunday Times Weekly Review*, London, April 11, 1982). I read this interview over breakfast in London that morning, and nearly spilled my coffee. In 1996, George Carey lashed out at fundamentalists who place the Bible "above and beyond human inquiry" (*Christian News*, Dec. 9, 1996). In 2008, Rowan Williams led the Church of England in issuing the following statement: "Charles Darwin, 200 years from your birth, the Church of England owes you an apology for misunderstanding you and, by getting our first reaction wrong, encouraging others to misunderstand you still" ("Church Makes 'Ludicrous' Apology," *The Daily Mail*, Sept. 13, 2008). In a 2014 interview, Williams said that he practices a combination of Buddhist/Catholic/Orthodox meditation practices ("Rowan Williams: How Buddhism Helps Me Pray," *The Telegraph*, London, July 2, 2014). Last month, Justin Welby told a reporter for *GQ* magazine that he cannot answer the question as to whether or not gay sex is sinful.

NORTH KOREA'S HELLISH PRISON CAMPS (Friday Church News Notes, November 3, 2017, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "Kim Jong Un's Hellish Prison Camps," *The Daily Caller*, Oct. 26, 2017: "Hundreds of thousands of people are languishing away in dozens of hellish prison camps, many of which the rogue North Korean regime denies even exist. A new Committee on Human Rights in North Korea (HRNK) report based on satellite images and defector testimony reveals young North Korean dictator Kim Jong Un's vast network of camps for political prisoners and other individuals identified as enemies of the state. These facilities, where 'forced labor with deliberate starvation, inadequate medical care and poor hygiene conditions cause the deaths of thousands of inmates annually,' are located across the country, according to David Hawk, a North Korea expert and the author of the report on the country's prison system. ... Amnesty International suggested that as many as 200,000 people could be suffering in North Korea's prison facilities. Tough physical labor, cruel interrogations, torture, and death have been reported at these camps. ... The rogue regime has short- and long-term prisons, as well as political prison facilities, for a variety of different criminals. ... Defectors--including former guards and prisoners--have described the tragic and

horrible details about the Hoeryong prison camp. Ahn Myong-chol, a former guard at the camp, 'estimated that between 1,500 and 2,000 prisoners, mostly children, died annually of malnutrition during his years there.' 'Those who die are the lucky ones,' Lim Hye-jin, the first former female guard to speak openly about her experiences, introduced earlier this year. She described rape, torture, abuse, and public executions. In one instance, a guard set a woman on fire because she annoyed him. Lim revealed that once, when two brothers broke out of prison, the prison guards murdered seven of their family members on the spot, and numerous other prisoners were beaten severely. After they were recaptured, the two brothers were beheaded. 'They called everyone to watch as a warning not to flee. The other prisoners then had to throw stones at them.'"

OXFORD BANS CHRISTIAN GROUP FROM FAIR (Friday Church News Notes, November 3, 2017, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "Oxford bans 'offensive' Christian group from fair," OneNewsNow, Oct. 18, 2017: "The Oxford University campus at Balliol College was to conduct its 'Freshers' Fair'--otherwise known as freshmen orientation--when organizers banned the Christian Union from participation, contending that it would alienate members of the freshman class and would signal the presence of an atmosphere of homophobia on the campus. This controversial decision prompted a response from Simon Calvert of the United Kingdom Christian Institute (UKCI). 'The idea that this little group of earnest Christian students at Balliol represented some kind of threat to the other students is as ridiculous as it is offensive,' Calvert argued in a UKCI press release. 'You've really got to ask yourself how these people can be so ignorant of the Christian faith, which has given us in this country so many rights and freedoms that countries around the world with no Christian heritage just don't have.' Students organized a protest on the basis of free speech and freedom of religion. Organizers are now convinced that it would be best to allow Christians in the future."

GOSPEL MUSIC ASSOCIATION AWARDS "THE SHACK" MOVIE (Friday Church News Notes, November 3, 2017, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - At its annual Dove awards, the Gospel Music Association selected *The Shack* as the "inspiration film of the year." *The Shack*, authored by William Paul Young, is a fictional account of a man who is bitter against God for allowing his daughter to be murdered and who returns to the scene of the murder, an old shack in the woods, where he has a life-changing encounter with God. The "God" that he encounters, though, is not the God of the Bible. Published in 2007, it has sold more than 20 million copies internationally. With the release of the movie, the book has again risen to the top of the charts. William Young is not a member of a church and is even reticent to call himself a Christian, describing himself as "spiritual but not religious" ("After The Shack, a Crossroads: William Paul Young," *Publishers Weekly*, Sept. 21, 2012). Yet the novel has been endorsed by Pat Robertson's 700 Club, CCM artist Michael W. Smith, Gayle Erwin of Calvary Chapel, James Ryle of the Vineyard churches, Andy Crouch, a senior editor of *Christianity Today*, Gloria Gaither, Mark Lowry (former singer with the Gaithers), Eugene Peterson, author of *The Message*, many Southern Baptists (such as Wade Burleson, pastor of Southern Baptist Emmanuel Baptist Church of Enid, Oklahoma), and others. Fundamentally, *The*

Shack is about redefining God. In a 2007 interview, Young told about a woman who wrote to him and said that her 22-year-old daughter came to her after reading the book and asked, “IS IT ALL RIGHT IF I DIVORCE THE OLD GOD AND MARRY THE NEW ONE?” Young therefore admits that the God of *The Shack* is different from the traditional God of Bible-believing Christianity. He says that the God who “judges sin” is “a Christianized version of Zeus.” In *The Shack*, Young depicts the triune God as a young Asian woman named “Sarayu” (supposedly the Holy Spirit, but the name is from the Hindu scriptures and represents a mythical river in India on the shores of which the Hindu god Rama was born), an oriental carpenter who loves to have a good time (supposedly the Son of God), and an older black woman named “Elousia” and “Papa” (supposedly God the Father). Young’s god is the god of the emerging church. He is cool, loves rock & roll, is non-judgmental, does not exercise wrath toward sin, does not send unbelievers to an eternal fiery hell, does not require repentance and the new birth, puts no obligations on people, doesn’t like traditional Bible churches, and does not accept the Bible as the infallible Word of God. (For a more extensive review of *The Shack*, see “The Shack’s Cool God” at www.wayoflife.org.)

QUEEN ELIZABETH 1’S CORONATION AND THE ENGLISH BIBLE

(Friday Church News Notes, November 3, 2017, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - “Queen Elizabeth passed through London to the august ceremony in great state [1558]; and emblematical pageants were erected in different parts of the city. In Cheapside, one was exhibited which must have been peculiarly gratifying to the friends of the Reformation, from the manner in which it was received by the queen. It exhibited Time coming out of a cave, and leading a person clothed in white silk, who represented Truth, his daughter. Truth had the English Bible in her hand, on which was written VERBUM VERITATIS [the Word of Truth]. On the approach of Elizabeth, Truth addressed her, and presented her with the book. The queen kissed it, held it in her hands, laid it on her breast, greatly thanked the city for their present, and added that she would often and diligently read it” (James Townley, *Illustrations of Biblical Literature Exhibiting the History and Fate of the Sacred Writings*, 1842, Vol. II, p. 287, citing Burnet’s *History of the Reformation*).

The Best Ugly Turkey

- Prep 30 m, Cook 3 h, Ready In 4 h

Recipe By:S Randles

"This is by far the easiest best tasting Turkey you will ever make. If you mess this up I would love to find out how."

Ingredients

- 1 (12 pound) whole turkey, neck and giblets removed
- 1/2 cup extra virgin olive oil
- 2 tablespoons salt
- 1 apple - peeled, cored and cubed

Directions

1. Preheat the oven to 350 degrees F (175 degrees C) Rinse the turkey inside and out and pat dry with paper towels. Rub olive oil and salt all over the bird. Place the apple pieces inside of the cavity. Place the turkey breast side down in a large roasting pan.
2. Roast for 3 hours in the preheated oven. Remove from the oven and carefully turn the bird so the breast side is facing up. Return to the oven and cook until the internal temperature of the thickest part of the thigh has reached 180 degrees F (82 degrees C). Allow the turkey to rest for about 30 minutes before carving.

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Irresistible Pecan Pie

- Prep 25 m, Cook 1 h, Ready In 1 h 55 m

Recipe By:IHART44

"This is the most amazing pecan pie. Once you start eating it you can't stop."

Ingredients

- 1 1/2 cups all-purpose flour
- 1/2 teaspoon salt
- 2 tablespoons white sugar
- 1/2 cup butter, chilled

- 4 tablespoons ice water
- 3 eggs, beaten
- 3/4 cup light corn syrup

- 2 tablespoons dark corn syrup
- 3/4 cup light brown sugar
- 3 tablespoons butter, melted
- 1 pinch salt
- 1/2 cup pecans, finely crushed
- 1 cup pecans, quartered
- 1 cup pecan halves

Directions

1. Preheat oven to 350 degrees F (175 degrees C).
2. To Make Crust: In a medium bowl, combine flour, salt and white sugar. Cut butter into flour mixture until it resembles coarse crumbs. Gradually sprinkle the water over the dry mixture, stirring until dough comes together enough to form a ball.
3. On a floured surface flatten dough ball with rolling pin. Roll out into a circle that is one inch larger than pie dish. Place pie shell into dish and refrigerate until pie filling is complete.
4. To Make Pie Filling: In a medium bowl, mix together eggs, light and dark corn syrups, brown sugar, butter, salt and finely crushed pecans. Spread quartered pecans over bottom of refrigerated pie crust. Pour syrup mixture over top of pecans, then arrange pecan halves on top of pie.
5. Bake in a preheated 350 degrees F (175 degrees C) oven for one hour or until firm; let cool for one hour before serving.

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