

Releasing God's Riches

Worship Together under God

Life Together for People

Sent Together into the World

The mission of Christ the King Lutheran Church is to increasingly multiply the number of people following Jesus.

**Worship
Together**

**Sent
Together**

**Life
Together**



Frequently Asked Questions (list)

1. Do people that don't know about Jesus go to heaven when they die (for example, an infant)?
2. Do Lutherans believe themselves to be “born again?”
3. Why do Lutherans baptize infants?
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Note: LCMS stands for Lutheran Church—Missouri Synod, to which Christ the King Lutheran Church belongs. CTK stands for Christ the King. www.lcms.org for more information



Frequently Asked Questions

1. Do people that don't know about Jesus go to heaven when they die (for example, an infant)?

The Bible reveals God as fair and just. He does not judge people for what they do not know, but for what they do know. Those who hear, understand, and reject the Gospel of Jesus Christ will most surely be condemned because they turned down the free offer of forgiveness and eternal life. This is very clear from the New Testament. The situation of those who have not heard about Jesus is not as explicitly explained in the Bible, but it seems rather grim considering that all people are said to have some natural knowledge of God, but they generally do not act on this knowledge by seeking God and his righteousness. Instead, they tend to harden their hearts to God and seek selfish or sensual satisfactions. No doubt this is due to the fact that all people are born spiritually dead, in a state of sinfulness. This is why we must proactively reach out to them with acts of kindness and love as we share the Good News of life in Christ Jesus. As for infants, Lutherans have confidence that if infants are baptized, then God has definitively claimed them as his own. (See question 3 below.) What if an infant dies before he or she is baptized? We commend the child to a loving and forgiving God, understanding that Christ died for all people, including this child, and find comfort in the principle that the child of a believing parent is regarded as holy to God (1 Corinthians 7:14).

2. Do Lutherans believe themselves to be “born again?”

Being “born again” is absolutely essential for all Christians, as Jesus said, “I tell you the truth, no one can see the kingdom of God unless he is born again” (John 3:3). But what does it mean to be born again, and how does it happen? Those who make this the essential mark of being a Christian identify it with the moment of conversion, when a person believes in Jesus, accepts forgiveness, turns from sin, receives Jesus into his heart, and experiences the joy of salvation. Unfortunately, so much attention is sometimes placed on this decision to follow Christ that the work of God through the Gospel and baptism is negated. Lutherans believe that we are born again in baptism because Jesus taught that being “born again” means being “born of water and the Spirit” (John 3:5). The fact that God “saved us through the washing of rebirth and renewal by the Holy Spirit” brings baptism to mind (Titus 3:5). When we realize that our salvation and new birth is God’s covenant with us takes some of the pressure off. It allows us to trust that we are born again even if we have not had some dramatic conversion experience, because we have the assurance of God’s saving action in connection with the event and experience of baptism. Of course, being baptized does not remove the need to believe in Jesus and turn from sin. Like physical birth, being born again is just a beginning. We need to continue to grow in the grace and knowledge of Jesus Christ, “to put off the old self (the sinful nature we are born with) and to put on the new self (born again by water and the Spirit), created to be like God in true righteousness and holiness (Ephesians 4:22-24).”



3. Why do Lutherans baptize infants?

The command to baptize is actually part of a larger command to make disciples: Jesus said to make disciples by [1] baptizing them in the name of the Father, Son, and Holy Spirit; and by [2] teaching them to obey everything he commanded (Matthew 28:19-20). The order is not specified, only that the tasks be done. Moreover, because baptism is done in God's Name, God is the one who acts in baptism to include us in Christ's death, resurrection, and glory. And because God is eternal, in this one action he baptizes, or cleanses, our past, present and future all at once. The ceremony may be done in a moment, but the promises and blessings God gives in baptism take a lifetime to absorb, and will not be fulfilled until we are raised from the dead and presented with Christ "without stain or wrinkle or any other blemish, but holy and blameless" (Ephesians 5:27). Since we are all born sinful, spiritually dead, and in need of the life-giving grace God provides in baptism, we can hardly exclude children from this covenant of forgiveness. Our Lord said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these" (Matthew 19:14). God gives baptized Christians the authority to forgive sins in his Name, and this authority extends to Christian parents who are responsible for the spiritual well-being of their children. This is why parents and sponsors are included in their child's baptism when they promise to teach them and bring them up as followers of Jesus Christ. So God works spiritually through water and the Word, and actually through parents and Christian community to form disciples at every stage of life.

4. Why does the Lutheran church only "sprinkle" with water in baptism while other churches required dunking?

The Greek word for "baptize" literally means to dip into water and was used in reference to Jewish ritual washings. John the Baptist then expanded on the ideas inherent in Jewish culture by baptizing his followers in the Jordan River for repentance from sin. This became the model for Christian baptism, which is why many Christians insist on immersion, or dunking. The meaning associated with immersion is that we are "buried with Christ Jesus into death in order that, just as Christ was raised from the dead through the glory of the Father, we too might live a new life" (Romans 6:4). However, Mark 7:4 and Luke 11:38 use the word "baptize" with a more general meaning "to wash with water," without necessarily implying immersion, and Lutherans take this to mean that no one method of applying water in baptism is required in the Scriptures. By the practice of sprinkling, Lutherans focus on other dimensions in the meaning of baptism; namely, that God pours out his Holy Spirit on us to wash away our sins and give us new birth (John 3:5, Ezekiel 36:25-27, Titus 3:5). Thus, we accept any Christian baptism where water was applied by immersion, sprinkling or pouring in the name of the Father, Son, and Holy Spirit.



5. If I was baptized in another church, do I have to be baptized again in the Lutheran church?

If a baptism has been done according to biblical standards, there is no need for being baptized again. There are some groups, such as Jehovah's Witness and Latter Day Saints, whose official teaching goes against the Gospel of Jesus Christ. In such cases, Christian baptism would be necessary. Otherwise, Lutherans accept "one baptism for the forgiveness of sins" (as stated in the Nicene Creed, based on Ephesians 4:5). Because baptism is done in the name of the One God, it is therefore his action and authority that come into play. This is why we would consider the practice of re-baptizing to be a misuse of God's Name (Exodus 20:7) and an implicit denial of God's work in the person's life.

6. What is a sacrament?

As Lutheran Christians we define a sacrament as "an action commanded by God to which he has attached the promise of forgiveness of sins and for which he has prescribed a visible element." In Baptism and Holy Communion, God clearly promises to forgive sins. He uses visible elements, water, bread and wine as tangible ways for us to participate in a real Covenant He has established through Christ. We see these sacraments as "means of grace" by which God actually gives grace to awaken or strengthen faith and love in the hearts of those who receive them. Because of our definition of a sacrament, we do not have the same number of sacraments as the Roman Catholic or the Orthodox Church. In addition, because of the emphasis on grace and forgiveness in the sacrament, we do not see Baptism and Holy Communion as mere rules or ordinances, as do many Protestant denominations. They rightly emphasize that Baptism and Holy Communion should be done in obedience to God's command, but they do not see that God actually fulfills his New Covenant commitments through our experience of the event.

7. What is confirmation, and why require middle school children to go through instruction for two years?

The biblical word for confirmation implies the analogy of a young plant that has become firmly rooted. The idea of confirmation is that the Gospel of Jesus Christ needs to become firmly rooted in those who have already been baptized and included in Christ and his body, the Church. This relates to the Church's responsibility to make disciples by baptizing *and teaching* them to obey everything he commanded (Matthew 28:20). The obedience Jesus calls us to can only happen by the power of his Spirit working in a person. So, in the rite of confirmation a young person makes an informed commitment to follow Christ Jesus and receives prayer to be filled with the Holy Spirit to empower him in his service and devotion to God. Of course, this is just a milestone in a long journey. Once the Word of Christ has taken root it needs to grow and become fruitful. It takes a lifetime of learning to even begin to learn and apply everything Jesus taught.



8. What sets Lutherans apart from other Christian denominations with respect to their beliefs about communion?

Lutherans see Holy Communion as a means of grace, that is, a tangible way for people to “taste and see that the Lord is good,” to receive the forgiveness of their sins and the promise of eternal life in Christ Jesus. All of this emphasizes God’s action. His holiness is communicated verbally and non-verbally into the lives and bodies of those who by faith receive these divine realities in and with the bread and wine. Thus the attitude and faith of the recipient is of critical importance, and this admonition is taken seriously:

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. (1 Corinthians 11:27-29)

This is why we are very concerned about the faith of those who commune with us. If people take part without recognizing the consecrated bread and wine as the body and blood of the risen Lord Jesus Christ, or if they come with no sorrow over their sin and no intention for their lives to be transformed, then they will have “treated as an unholy thing the blood of the covenant that sanctified them (Hebrews 10:29).” So when we ask people who do not share our understanding to refrain from receiving Holy Communion, it is to protect them from inadvertently insulting the Spirit of grace and coming under judgment. Our understanding and approach to Holy Communion therefore differs from most other Protestants and Evangelicals, because they only see it merely as a way to inspire remembrance of Jesus’ sacrificial death on the cross rather than as a way for Christians to actually participate in the power of his resurrection. Our approach differs from the Roman Catholic Church because they tend to emphasize the role of the presiding priest as the mediator of sacrifice, while Lutherans tend to keep the focus on the New Covenant and promises of the Lord Jesus Christ.

9. What is the Lutheran view on speaking in tongues, prophecy, and faith healing?

The Lutheran Church recognizes that these are spiritual gifts described in the New Testament, and may also be present in churches today. Unfortunately, in some places the use of such gifts has become sensationalistic and associated with teachings or practices that detract from, rather than enhance, the glory of Christ. Lutherans emphasize that God ordinarily deals with us through his Word and Sacrament, and so the main worship services tend to center around the Gospel of Jesus Christ as it is celebrated in song and applied in the message and received in Holy Communion. The use of such gifts as tongues, prophecy, and divine healing, if they are used at all, tend to be more behind the scenes in private devotions, special healing services, or small group ministry situations.



10. Does God still do miracles today?

The simple answer is yes, but the question is actually more complicated because it doesn't define what is meant by miracle. On the one hand, a miracle could be any event that puts us in awe of God. By that standard, an ordinary sunrise or the birth of a baby might constitute a miracle. On the other hand, the dictionary defines miracle as "an event that contradicts known scientific laws and is therefore thought to be due to supernatural causes, especially to an act of God." By this standard, miracles are rare. A more helpful standard would be to suggest that a miracle is an event that it is so much against the odds of happening at a specific time or in specific circumstances that it is virtually impossible, but which nevertheless does happen at just that time or in just those circumstances. Christians who pray see these kinds of miracles happen all the time.

11. Please explain differences between the Lutheran Synods.

There are several Lutheran Church bodies in the United States. The largest is called the Evangelical Lutheran Church in America (ELCA). The Lutheran Church Missouri Synod (LCMS) is second largest, to which CTK belongs. There are several smaller bodies of Lutheran Churches as well. In general the LCMS is more conservative than the ELCA, and more moderate than many of the others. The three main areas of difference between the LCMS and the ELCA are the following:

[1.] The doctrine and authority of Scripture.

The LCMS believes that the Bible is without error in all that it says. The ELCA avoids making such statements, holding that Scripture is not necessarily always accurate on such matters as history and science. Differences between the LCMS and the ELCA on the authority of Scripture also help to explain why the ELCA ordains women to the pastoral office, while the LCMS does not, and why the LCMS unequivocally rejects homosexual behavior as contrary to God's will, while the ELCA has normalized homosexual behavior.

[2.] Adherence to the Lutheran confessions.

The LCMS binds itself to all the doctrinal content of the Lutheran confessional writings of the 16th century as being true interpretations of God's Word. The ELCA binds itself only to the central teachings of the confessions and not to their entire doctrinal content.

[3.] The level of agreement necessary to join together in one church body.

The LCMS believes that the Bible requires comprehensive doctrine agreement before churches join in organizational unity. The ELCA holds that disagreement in some matters of doctrine, such as the mode of Christ's presence in Holy Communion, do not prohibit church fellowship.



12. Who runs and is in charge of the church?

When Jesus Christ went into heaven God placed him over all things and appointed him as head of the Church, which is his body (Ephesians 1:20-23, 5:23-24; Colossians 1:18). Jesus Christ is the one who ultimately runs and is in charge of his church. He does this through his Word and Spirit working in the hearts of believers. It might therefore seem that no earthly leadership is needed, but since leadership is intrinsic to human nature, there will be leaders wherever there are groups and communities of people. Throughout the history of the church, leadership structures have tended to resemble the surrounding culture. Whatever the structure, God desires that church leaders follow Jesus' example of servant leadership. Everything should be done in good order, with integrity, and in genuine love and concern, so that Christ would be honored. In order to ensure this, Christ the King is structured with some checks and balances. On the one hand, the Sr. Pastor and staff are given positions of servant leadership to build up the membership through God's grace. On the other hand, the Constitution of Christ the King commits the congregation to adhere to the Bible as interpreted by the official doctrinal standards of the Lutheran Church—Missouri Synod; and gives the voting members of the congregation “supreme power to administer and manage all its external and internal affairs.” The By-laws establish an elected Board of Directors to keep the congregation and the Sr. Pastor accountable to God's mission.

13. What is a tithe, and do LCMS/CTK emphasize it?

The tithe was the Old Testament command for Israelites to give one tenth of all their crops, produce, and income. These goods were for the livelihood of Levites and priests who served at the temple, for the regular offerings made at the temple, and for the poor as well. Other offerings above and beyond the tithe were prescribed as well. Jesus did not come to abolish the law, but rather to enable its requirements to be fulfilled in us. So the New Testament takes the focus off the list of “to-do's” in the law, and puts the focus on the attitude of the heart. Through the Gospel our hearts are renewed so that we understand that everything we have belongs to God—we are managers, not owners. The love of God motivates us to contribute to the mission of the church and to the needs of the poor with the confidence that God will generously provide our needs. For this reason, Lutherans emphasize cheerful, off-the-top, proportionate giving. The tithe, or ten-percent, is a good place to begin. As people become convinced that this is God's will for them, they may adopt this principle immediately or they may make gradual adjustments in their budget by giving an increasing percentage each year. One of the blessings of giving generously to the Lord's work is that God becomes a more personally real and involved part of your life. A risk of not giving generously is that money might become a false source of security, or even a false god, robbing you of the peace and joy that come from knowing the true God.



14. **What is the LCMS/CTK view on homosexuality?**

According to the Bible any sexual relationship outside of marriage between a man and a woman is sinful. Because the LCMS takes the Bible to be God's definitive Word without reinterpretation on all questions of faith in life, we support the biblical teaching that homosexuality is a sin against God's intention for our life together. At the same time, the truth of the Gospel says that Christ came to save sinners and this includes those who are inclined toward homosexual relationships. This issue helps us remember that the Christian's whole life is a life of constant repentance, of turning from the inclinations of the sinful nature and setting the mind on the inclinations of the "new self" through God's Spirit. God's grace is sufficient for all who come to him in their weakness. On account of the new birth we receive in baptism through the Name and Spirit of Christ believers can and should experience freedom from the domination of sin. We will embrace and support any heterosexual or homosexual who desires to abstain from sexual impurity, because this is God's will for us in Christ.

15. **What is the LCMS/CTK view on divorce?**

According to the Bible, when a man and a woman unite to become "one flesh" it is God's doing and it should therefore last a lifetime. Marriage is a covenant between a man and a woman that honors this reality. Divorce is sinful because it contradicts this reality. Even troubled marriages can be changed for the better if both partners would commit themselves fully to God and to his standards in dealing with one another. Sadly, this is not always the case, and there are times when a person has no good options but divorce. Nevertheless, a straightforward reading of Jesus teaching renders the judgment that remarriage after divorce constitutes adultery in the sight of God (Matthew 5:31-33; 1 Corinthians 7:10-11), with the possible exception of a nonbeliever divorcing a believer, in which case the Christian believer is not bound (1 Corinthians 7:15). This command not to remarry is the hardest reality to come to grips with, because remaining single may present some difficulties, including economic hardship, single-parent issues, and powerful human needs for intimacy.

Lutherans do believe that God's grace can prove sufficient in such cases, but also that his forgiveness can permit a new start for those who may choose to remarry with a repentant attitude. In fact, it is not uncommon in churches to see remarried couples who are making their faith a much more practical and central part of their marriage than it had been in the past. Even so, there still may be ongoing consequences of divorce and remarriage—not always immediately apparent—that couples will have to work through.

16. **What is the LCMS/CTK view on abortion?**

The view of the LCMS and CTK is that abortion is contrary to God's Word and is not a moral option except in the rare and tragic situation when it is necessary to save the life of the mother. Nevertheless, it is not our purpose to condemn, but rather to help them recover from the guilt and emotional damage caused by their own choices. After all, Christ came to save sinners.





Sacrament of Baptism

Adult & Infant Baptism as taught by Scripture

1. Jesus commanded the disciples to baptize “all peoples.” See Matthew 28:19.

“Nations” here is “ethnos.” See John 11:51,52 for all-inclusive nature.

Peter’s Pentecost Day sermon ~ the forgiveness of sins and gift of the Holy Spirit through baptism is again stated as being for all, even children. Acts 2:39

2. Children have as great a need for salvation as do adults.

Scripture speaks of no state of “inaccountability.”

In Numbers 16:27 & 33 you will notice that God passed damnable justice upon Korah and his whole household ~ which specifically was said to have contained “little ones.”

Psalms 58:3 and Psalm 51:5 both speak of an estrangement of man from God due to man’s sin at birth and even conception.

Man in his natural state is described as a child of wrath. See Ephesians 2:3.

Every man born of flesh is in need of rebirth in the spirit. Jesus stressed the word born in John 3:6.

God considers none to be without sin and any who feel differently are said to be “calling Him a liar.” 1 John 1:10, Romans 3:10, Genesis 8:21

3. We have recorded evidence in Scripture itself that states it was the practice of the Apostles to baptize “whole households” ~ a term indicative of the presence of both young and old.

Acts 2:38,39 Peter’s Pentecost Day sermon
Acts 16:14,15 Lydia’s household
Acts 16:33 The Philippian jailer’s household
1 Corinthians 1:16 The household of Stephanas

A Septuagint usage of “household” (oikos) defines it as children and adults of one or more family.
Numbers 16:27,33

4. To deny that it is possible at infancy to have lifesaving faith implies that man must cooperate in conversion.

Matthew 19:25,26 ~ Jesus said that it was impossible for anyone to be saved except by the direct action of God. It, then, is no more a miracle that a child be saved than that God save me!

Ephesians 2:8,9 ~ Salvation is a free gift of grace not contingent on man’s maturity or capabilities.



1 Corinthians 2:4,5 ~ It is not the naked or effectively preached Word that converts a man but rather the Holy Spirit who works in the Word. See also 1 Thessalonians 1:5.

Matthew 18:3-6 and Luke 18:15 ~ Jesus acknowledged the “Mikrone” and “Brepheos” were accepted as members of His kingdom and should not be hindered from receiving His blessing.

Mikrone ~ Greek for microscopic ones

Brepheos ~ Greek for a child yet on the breast

Teknon ~ Greek for a child of older age who might freely run about

5. Baptism is not an action of man toward God but of God towards man. There is power in the sacrament!

Romans 6:1-11 ~ It mysteriously joins one to Jesus in death and resurrection....to His benefits (forgiveness) and its power for new living.

Galatians 3:26-27 ~ It is called “putting on Christ.”

1 Peter 3:21 ~ It saves!

Ephesians 5:26 ~ It is how Paul says Jesus cleanses the Church of her stain.

Acts 22:16, Acts 2:38,39 and Titus 3:5 ~ It is a washing away of sin and renewal of Holy Spirit.

John 3:5,6 ~ Jesus contrasted it to being born of flesh (earthly) and being born from above (spiritual)

6. The Bible compares baptism with circumcision ~ an action typically performed on the eighth day of life according to levitical law.

Colossians 2:9-12 ~ Baptism is a circumcision done by Christ himself.

Luke 1:58,59 and Leviticus 12:3 ~ No one should put off being received as a part of God’s family through this means.

7. The practice of infant baptism was well established and universally accepted in the Christian Church from apostolic times, according to the church fathers and archeological evidence.

ORIGEN (185-254 A.D.) “Therefore children are also baptized.” (Homilies on Luke XIV, 2.22a). Baptism is given “according to the custom of the Church, to infants also.” (Homilies on Leviticus VIII 3 on 12.2). “For this reason, moreover, the Church received from the apostles the tradition of baptizing infants, too.” (Commentary on Romans, V9 on 6.5-7)

HIPPOLYTUS (170-236 A.D.) “First you should baptize the little ones. All who can speak for themselves should speak. But for those who cannot speak, their parents should speak for them, or another who belongs to their family.” (Apostolic tradition, 21.3)

TERTULLIAN (160-220 A.D.) In De Baptismo 18 he argues against the infant baptism of pagan children and thus gives evidence that the practice existed in the church in Africa between 200 and 206 A.D. In De Anima (circa 210 A.D.) he argues in favor of the existing practice of infant baptism of children coming from the families of Christians.

ARCHEOLOGICAL EVIDENCE Artwork and inscriptions from the Roman catacombs indicate that Baptism was administered from infancy through adulthood, as do ancient tombstones from other Christian burials.

God and Money

Premise: When Jesus calls us to follow Him He asks that we do so with our entire self. He wants our hearts to be wholly devoted to Him.

- A. “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. [20] But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. [21] **For where your treasure is, there your heart will be also.**” Matthew 6:19-21

Plan: Giving is to be...

A. An Act of Worship

Leviticus 27:30

A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD.

1 Chronicles. 16:29

Ascribe to the LORD the glory due his name.

Bring an offering and come before him;
Worship the LORD in the splendor of his holiness.

B. Cheerful

2 Corinthians 9:7

Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

C. Regular

1 Corinthians 16:1-2

Now about the collection for God’s people: Do what I told the Galatians’ churches to do. [2] On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.

D. First fruits

Exodus 23:19

Bring the best of the first fruits of your soil to the house of the LORD your God.

E. Proportionate

Deuteronomy. 16:17

Each of you must bring a gift in proportion to the way the LORD your God has blessed you.

Malachi 3:10

“Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the LORD Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.”

F. Sacrificial

2 Corinthians 8:3

For I testify that they gave as much as they were able, and even beyond their ability.

G. A Response to His Love

2 Corinthians 8:9

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.