

"Just Do It"

Text: Luke 5:1-11

Grace and peace be your constant possession from God our Father, and from our Lord and Savior Jesus Christ. Amen.

Dear Fellow Christians:

"Just Do It" – you've heard that before, haven't you. Where? My guess is your answer will have something to do with the Nike Corporation. They adopted the phrase as their corporate motto back in 1989 and have bombarded us with it ever since.

Let me ask you another question: *Do you know what the saying means?* Sounds like a dumb question, doesn't it? "*Just do it*" means, well, just do it. Yet when you stop to really think about it, there's probably more to it than that. It would be interesting to have heard the deliberation that must have gone into the selection of this particular phrase by Nike's marketing division. What did *they* think it meant? What did they *intend* it to mean? What emotion or action did they hope to create or elicit?

I know where I first heard the phrase, and it had nothing to do with tennis shoes or corporate slogans. I first heard it from my mom and dad whenever I tried to explain all of the very solid, logical reasons why I would, regrettably, be unable to do the dishes, weed the garden, and/or mow the lawn. I also had no doubt whatsoever as to exactly what they meant whenever their response was: "Just do it."

What a parent means by "Just do it!" is probably not what Nike means. Although corporations would love to be able to *order* you to buy their products, advertising doesn't work that way. My guess is that their subtle implication centers on the word "just," and by that they mean "only." Admittedly "*Only do it*" just doesn't have the same ring to it, but that's probably what they mean. "*Block everything else out. Don't stop to think about it; don't take time to weigh your options or consider the consequences. Just do it.*"

You and I can relate to that, can't we? Each one of us has a nasty little ad executive in our heads that regularly prompts us with this same sort of motivational mantra – "Just do it!" The problem is that this "little voice" is often anything but a friend or ally of our Lord Jesus – but it can be.

Our text for this morning will explain. Here we will learn the good and the bad of "Just Do It." The Word of God that will guide and instruct us this morning is found in the Fifth Chapter of Luke's Gospel:

^{NKJ} **Luke 5:1-11** *So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, ² and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. ³ Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. ⁴ When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." ⁵ But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." ⁶ And when they had done this, they caught a great number of fish, and their net was breaking. ⁷ So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸ When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" ⁹ For he and all who were with him were astonished at the catch of fish which they had taken; ¹⁰ and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." ¹¹ So when they had brought their boats to land, they forsook all and followed Him.*

So far the verbally inspired words given to us by our holy, righteous God. How truly blessed are all those who rightly regard these words as the voice of God himself, and who treasure his words accordingly. That our God would bless us through these the study of these words as he himself has promised, so we pray, "**Sanctify us through your truth, O Lord. Your word is truth.**" Amen.

"Just Do It" is arguably one of the most effective ad campaigns ever. We know this in part because Nike has stuck with it for two decades – something of an eternity in the advertising industry. It is probably so effective because it resonates with a certain part of every human being – but usually not a good part. In fact this is probably where you and I first "heard" the phrase – from our Old Adam. The sinner in us thrills to such things and uses them to his great advantage – and thus our great spiritual harm.

The Old Adam in us uses the expression much like advertisers use it: *"Don't think about it, just do it."* Such is the passionate plea of our sinful flesh every time we are tempted, every time we are confronted with the prospect of sin. The sinful side in us hates it when we stop to consider the consequences. It doesn't want us to ask questions like: *"What would my Savior want me to do in this situation?"* or *"Would this action serve to the glory of God or the benefit of my neighbor?"* The Old Adam wants you to yield, without further ado, and deal with the consequences later. *"Oh just do it. That's what forgiveness is for."*

Hardly a Christian sentiment, is it? That's why the idea behind the phrase is so appealing to the devil and his ally within each of us. How livid he must become whenever a child of God stops to prayerfully contemplate a thought or action. How enraged whenever a Christian considers Jesus' attitude over against a potential action, or weighs an action based on whether or not it will glorify God.

Young people especially will want to pay attention here. Your greatest assets can actually work against you here. Your strength, energy, optimism, and perceived invulnerability all work together to blind you to anything but the here and now. Youth tends to come with a "devil may care" attitude that is very fond of "just do it."

Through no real fault of their own, young people, for the most part, haven't been knocked about enough by life to make them cautious. Their thoughts tend to focus on the desire of the moment and the assumption of a positive result. The possible consequences and downside don't tend to enter the picture. So it is that when a thought presents itself like – *"Let's hook the rope onto that 1st grader's belt and run him up the flag pole"* – they just do it. They never stop to think that the rope might actually break when the little guy is about half mast.

Jesus would never have advocated "Just do it," would he?

Actually, yes he would, and did, on many different occasions. But not the way our Old Adam does. Our text gives one such example.

You heard the story in our text. The disciples had fished all night without success. Many of us can relate to the unsuccessful part. They were tending to their nets on the shore when Jesus commandeers Peter's boat. Jesus not only needed some space so that he could address the crowd, he was also well aware of how effectively sound carries over water. After teaching the people from Peter's boat, he rewards the owner by telling him to go out to the deep water and let down his net.

Understand what is going on here. Peter, James, and John (and perhaps Peter's brother Andrew) were dog tired. They had fished through prime time – in the dark when their nets were not so easily seen and avoided by the fish – and now they were ready to be done for the day. What is more, the Sea of Galilee has a maximum depth of 157 feet, and any fisherman knows that that is *not* the place to catch fish.

But Jesus said, in effect, "Just do it."

Ever wonder what Peter was thinking as he went about his work? Don't overlook the fact that he had a good deal of time to think about what he was doing. To obey Jesus, he had to go back to the shore, drop Jesus off, load the nets, row and or sail out to the deep part of the Lake, and then drop or deploy the nets. What went through his mind all this time we are not told, but I can tell you what would probably have been going through *my* mind. At best I would have been focusing on one central thought: *"What a colossal waste of time."* Was this what Peter was thinking? We are given something of a clue in his words: ***"Master, we have toiled all night and caught nothing..."*** Peter complies, but not without pointing out to Jesus that the best part of the fishing day had yielded them nothing. The rest, as they say, is history.

What is it that we are supposed to learn from this? Several things. First, when our Savior tells us to do something, the very last thing we want to do is to question why or to look for an alternative solution. How sinfully ridiculous to think that we might know better than Jesus. Certainly everyone here today knows this to be true, yet it is also true that things like this hold little practical value for us until we actually *use* them; that is, until we actually plug them into our everyday lives. Each individual must do this for himself, but our text offers a few examples to start us in the right direction.

What those Galilean fishermen in our text finally dragged to the shore represented a small fortune in their world. They had, nonetheless, found something of infinitely greater value. They had found their Lord, the Promised Messiah – their Savior. The right thing for them, as Jesus' chosen Apostles, was to leave their former way of life behind and to be about the Father's business. Suppose, however, that instead of just following Jesus they lingered for a bit. Suppose they didn't "just do it," but paused as they began to follow Jesus from the shore and looked back at their incredible windfall – paused to consider

whether or not they might have their cake and eat it too. On how many fruitless outings had they dreamed of a day like this, a catch like this, and now it was here and they were simply abandoning it. They didn't pause, however, did they? The holy call of Jesus the Messiah was certainly the right time to "just do it." The material could never compare to the eternal.

You and I can relate here, can't we? We face similar situations every time we set aside our offerings and then drop them into the offering plate. Is that the time to contemplate all of the other self-centered ways we could spend that money, or is it the time to just do it?

The Bible is full of similar examples. When Naaman was told to wash seven times in the Jordan River, was it time to contemplate water quality, or was it time to jump in? When Saul was told to slaughter every living thing in the city, was it time to think about feasts and sacrifices, or time to kill? When the disciples were told to fetch the donkey on Palm Sunday, or to go by twos into the countryside without extra clothes or money, or to wait in Jerusalem after the Ascension – think, or do?

Carry these things forward. God has told us to teach all things, whatsoever he has commanded us. Are we to do just that, or should we first contemplate what might happen to our young people and to our visitors if we do? Are we supposed to figure out how water connected to the Word can do such great things, or are we simply to baptize? Are we supposed to test whether or not our neighbor is truly sorry for what he did to us, or are we simply to forgive.

In so many ways, Jesus said, *"Trust me when I tell you."* This is what faith it all about, and it is nowhere more clear and true than in his message of forgiveness. Here we are not to doubtfully contemplate how a righteous God could simply declare a terrible sinner like me to be innocent of all charges – all because he has charged those sins to his Son. He has told me it is so, I am forgiven. Here we are not to look at all of those who deny and pervert the Christian faith and doubt that you and I can really – of all men – possess the sole truth that can save mankind. That possession is ours through faith in Jesus Christ. To us, as to Jairus when his precious daughter lay dying, Jesus pronounces with infinite kindness and yet absolute power and authority, ***"Do not be afraid; only believe."*** (Mark 5:36) That is not the time for skepticism or doubt; it is the time to rejoice that we, like those Galilean fishermen, have truly found our great treasure in the person and promise of Jesus Christ our Lord. Your sins, dear Christian, are forgiven. You are an heir of everlasting life. ***"Do not be afraid; only believe."***

This is our hope. This is our confidence. Having granted us our salvation, may our Lord also now grant us the wisdom to know the right thing to do when faced with all of life's trials and question – and to just do that right thing without doubt or hesitation. So also in us, O Lord, your will be done here on earth, as it is in heaven. Amen.

Scripture Readings

NKJ **Isaiah 6:1-8** In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. ² Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. ³ And one cried to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!" ⁴ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. ⁵ So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, The LORD of hosts." ⁶ Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. ⁷ And he touched my mouth with it, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin purged." ⁸ Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for Us?" Then I said, "Here am I! Send me."

NKJ **1 Corinthians 14:12-20** ¹² Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel. ¹³ Therefore let him who speaks in a tongue pray that he may interpret. ¹⁴ For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. ¹⁵ What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. ¹⁶ Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? ¹⁷ For you indeed give thanks well, but the other is not edified. ¹⁸ I thank my God I speak with tongues more than you all; ¹⁹ yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. ²⁰ Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

ST. PAUL EVANGELICAL LUTHERAN CHURCH

2510 E. Divide Ave. Bismarck, ND 58501

Parsonage and Office: (701) 223-4885 Cell: (701) 425-5483

Website: www.bismarcklutheran.org

Mr. Michael McEnroe, President Mrs. Eileen McEnroe, Organist

Michael Roehl, Pastor Miss Suzannah Miller, Organist

The Fifth Sunday after Epiphany – February 7, 2010

The Opening Prayer by the Pastor

The Opening Hymn -#761- (Brown Hymnal)

"In You Is Gladness"

The Order of Service – Supplement page 12ff. (Brown Hymnal)

The Scripture Lessons: (Printed on the back page of this bulletin)

The Old Testament Lesson: (Isaiah 6:1-8) The arrogance of mankind today is such that society now places greater trust and reliance on what man says about God and His Word than what the Word of God itself says. God grant to each of us both the reverence and the eagerness demonstrated by Isaiah in our first lesson. He recognized that nothing that came from his own lips was good and pure until the Lord made him clean and put His holy words into his mouth.

The Psalm of the Day – Psalm 8 (Page 27)

The New Testament Lesson: (1 Corinthians 14:12-20) There is a critical difference between child-like and child-ish. God is pleased with the former, but not the latter. As Christians we want to be childlike in our faith and in our ignorance of evil. We do not want the selfishness and immaturity that comes with being childish. God grant such maturity in both church and home.

The Confession of Faith -

The Apostolic Creed – page 15. (Brown Hymnal)

The Pre-Sermon Hymn -#784- (Brown Hymnal)

"Lord Take My Hand and Lead Me"

The Sermon – Text: Luke 5:1-11 (Printed on the back page of this bulletin)

"Just Do It"

The Offertory – (Supplement page 16 insert)

The Post-Sermon Hymn -#786- (Brown Hymnal)

"Take My Life and Let It Be"

The Offering

The Prayer followed by the Lord's Prayer

The Benediction

The Closing Hymn -#798- (Verses 1 & 4) (Brown Hymnal)

"God, We Praise You"

Silent Prayer

Welcome! - We warmly welcome any visitors who might be with us this morning and invite you to join us every Sunday at this time. St. Paul is a congregation in fellowship with the Church of the Lutheran Confession (CLC) – a conservative Lutheran synod with churches and missions throughout the United States, as well as Canada, India, and Africa. We are glad you are here. Thank you for letting us share the Word of God with you. Please record your visit in our Guest Book, and come again!

Attendance - Last Sunday (48) 2010 Average (52)

This Week at St. Paul:

Today	-10:00 a.m.	– Worship Service
	-11:00 a.m.	– Fellowship Hour
Monday	-10:00 a.m.	– Pastoral Study Conf. in Hecla, SD
Wednesday	-6:00 p.m.	– Confirmation Class
	-7:00 p.m.	– Midweek Adult Bible Study
Next Sunday	-8:45 a.m.	– Sunday School and Bible Class
	-10:00 a.m.	– Worship Service w/Holy Communion
	-11:15 a.m.	– Fellowship Hour

CLC News – Pastor David Fuerstenau is considering the call to Fairchild, WI; Pastor Eric Libby is considering the calls to Sleepy Eye and New Ulm, MN; Pastor David Naumann is considering the calls to Clarkston and Orofino.

Women's Fellowship Notice – After the fellowship hour the ladies are putting together care packages for Emily Baker (who is at ILC) and Tom Ollenburger (who is deployed overseas). Please join in if you are able.

Pastor Steven Karp Medical Fund – Pastor Steven Karp, who serves as pastor of our CLC congregation in the East Bay area of San Francisco, is facing some very drastic cancer surgery and mounting medical bills. In keeping with the Apostle Paul's encouragement in Galatians 6:2 to "bear one another's burdens" Pres. Schierenbeck has authorized a synod-wide notification of this need. Those who would like to help this brother in the faith should mark their checks "Pastor Karp Medical Fund." Additional information is available in a letter on the entry table.

The Lutheran Spokesman – The congregation purchases extra copies of the Lutheran Spokesman each month. Please help yourself to a copy if you are interested, and let the Pastor know if you would like regular monthly copies mailed to your home address. Members are also encouraged to drop one of these extra copies off with a friend or family member, your place of business, etc.

"Just Do It"

Text: Luke 5:1-11

Grace and peace be your constant possession from God our Father, and from our Lord and Savior Jesus Christ. Amen.

Dear Fellow Christians:

"Just Do It" – you've heard that before, haven't you. Where? My guess is your answer will have something to do with the Nike Corporation. They adopted the phrase as their corporate motto back in 1989 and have bombarded us with it ever since.

Let me ask you another question: *Do you know what the saying means?* Sounds like a dumb question, doesn't it? "*Just do it*" means, well, just do it. Yet when you stop to really think about it, there's probably more to it than that. It would be interesting to have heard the deliberation that must have gone into the selection of this particular phrase by Nike's marketing division. What did *they* think it meant? What did they *intend* it to mean? What emotion or action did they hope to create or elicit?

I know where I first heard the phrase, and it had nothing to do with tennis shoes or corporate slogans. I first heard it from my mom and dad whenever I tried to explain all of the very solid, logical reasons why I would, regrettably, be unable to do the dishes, weed the garden, and/or mow the lawn. I also had no doubt whatsoever as to exactly what they meant whenever their response was: "Just do it."

What a parent means by "Just do it!" is probably not what Nike means. Although corporations would love to be able to *order* you to buy their products, advertising doesn't work that way. My guess is that their subtle implication centers on the word "just," and by that they mean "only." Admittedly "*Only do it*" just doesn't have the same ring to it, but that's probably what they mean. "*Block everything else out. Don't stop to think about it; don't take time to weigh your options or consider the consequences. Just do it.*"

You and I can relate to that, can't we? Each one of us has a nasty little ad executive in our heads that regularly prompts us with this same sort of motivational mantra – "Just do it!" The problem is that this "little voice" is often anything but a friend or ally of our Lord Jesus – but it can be.

Our text for this morning will explain. Here we will learn the good and the bad of "Just Do It." The Word of God that will guide and instruct us this morning is found in the Fifth Chapter of Luke's Gospel:

^{NKJ} **Luke 5:1-11** *So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, ² and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. ³ Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. ⁴ When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." ⁵ But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." ⁶ And when they had done this, they caught a great number of fish, and their net was breaking. ⁷ So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸ When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" ⁹ For he and all who were with him were astonished at the catch of fish which they had taken; ¹⁰ and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." ¹¹ So when they had brought their boats to land, they forsook all and followed Him.*

So far the verbally inspired words given to us by our holy, righteous God. How truly blessed are all those who rightly regard these words as the voice of God himself, and who treasure his words accordingly. That our God would bless us through these the study of these words as he himself has promised, so we pray, "**Sanctify us through your truth, O Lord. Your word is truth.**" Amen.

"Just Do It" is arguably one of the most effective ad campaigns ever. We know this in part because Nike has stuck with it for two decades – something of an eternity in the advertising industry. It is probably so effective because it resonates with a certain part of every human being – but usually not a good part. In fact this is probably where you and I first "heard" the phrase – from our Old Adam. The sinner in us thrills to such things and uses them to his great advantage – and thus our great spiritual harm.

The Old Adam in us uses the expression much like advertisers use it: *"Don't think about it, just do it."* Such is the passionate plea of our sinful flesh every time we are tempted, every time we are confronted with the prospect of sin. The sinful side in us hates it when we stop to consider the consequences. It doesn't want us to ask questions like: *"What would my Savior want me to do in this situation?"* or *"Would this action serve to the glory of God or the benefit of my neighbor?"* The Old Adam wants you to yield, without further ado, and deal with the consequences later. *"Oh just do it. That's what forgiveness is for."*

Hardly a Christian sentiment, is it? That's why the idea behind the phrase is so appealing to the devil and his ally within each of us. How livid he must become whenever a child of God stops to prayerfully contemplate a thought or action. How enraged whenever a Christian considers Jesus' attitude over against a potential action, or weighs an action based on whether or not it will glorify God.

Young people especially will want to pay attention here. Your greatest assets can actually work against you here. Your strength, energy, optimism, and perceived invulnerability all work together to blind you to anything but the here and now. Youth tends to come with a "devil may care" attitude that is very fond of "just do it."

Through no real fault of their own, young people, for the most part, haven't been knocked about enough by life to make them cautious. Their thoughts tend to focus on the desire of the moment and the assumption of a positive result. The possible consequences and downside don't tend to enter the picture. So it is that when a thought presents itself like – *"Let's hook the rope onto that 1st grader's belt and run him up the flag pole"* – they just do it. They never stop to think that the rope might actually break when the little guy is about half mast.

Jesus would never have advocated "Just do it," would he?

Actually, yes he would, and did, on many different occasions. But not the way our Old Adam does. Our text gives one such example.

You heard the story in our text. The disciples had fished all night without success. Many of us can relate to the unsuccessful part. They were tending to their nets on the shore when Jesus commandeers Peter's boat. Jesus not only needed some space so that he could address the crowd, he was also well aware of how effectively sound carries over water. After teaching the people from Peter's boat, he rewards the owner by telling him to go out to the deep water and let down his net.

Understand what is going on here. Peter, James, and John (and perhaps Peter's brother Andrew) were dog tired. They had fished through prime time – in the dark when their nets were not so easily seen and avoided by the fish – and now they were ready to be done for the day. What is more, the Sea of Galilee has a maximum depth of 157 feet, and any fisherman knows that that is *not* the place to catch fish.

But Jesus said, in effect, "Just do it."

Ever wonder what Peter was thinking as he went about his work? Don't overlook the fact that he had a good deal of time to think about what he was doing. To obey Jesus, he had to go back to the shore, drop Jesus off, load the nets, row and or sail out to the deep part of the Lake, and then drop or deploy the nets. What went through his mind all this time we are not told, but I can tell you what would probably have been going through *my* mind. At best I would have been focusing on one central thought: *"What a colossal waste of time."* Was this what Peter was thinking? We are given something of a clue in his words: ***"Master, we have toiled all night and caught nothing..."*** Peter complies, but not without pointing out to Jesus that the best part of the fishing day had yielded them nothing. The rest, as they say, is history.

What is it that we are supposed to learn from this? Several things. First, when our Savior tells us to do something, the very last thing we want to do is to question why or to look for an alternative solution. How sinfully ridiculous to think that we might know better than Jesus. Certainly everyone here today knows this to be true, yet it is also true that things like this hold little practical value for us until we actually *use* them; that is, until we actually plug them into our everyday lives. Each individual must do this for himself, but our text offers a few examples to start us in the right direction.

What those Galilean fishermen in our text finally dragged to the shore represented a small fortune in their world. They had, nonetheless, found something of infinitely greater value. They had found their Lord, the Promised Messiah – their Savior. The right thing for them, as Jesus' chosen Apostles, was to leave their former way of life behind and to be about the Father's business. Suppose, however, that instead of just following Jesus they lingered for a bit. Suppose they didn't "just do it," but paused as they began to follow Jesus from the shore and looked back at their incredible windfall – paused to consider

whether or not they might have their cake and eat it too. On how many fruitless outings had they dreamed of a day like this, a catch like this, and now it was here and they were simply abandoning it. They didn't pause, however, did they? The holy call of Jesus the Messiah was certainly the right time to "just do it." The material could never compare to the eternal.

You and I can relate here, can't we? We face similar situations every time we set aside our offerings and then drop them into the offering plate. Is that the time to contemplate all of the other self-centered ways we could spend that money, or is it the time to just do it?

The Bible is full of similar examples. When Naaman was told to wash seven times in the Jordan River, was it time to contemplate water quality, or was it time to jump in? When Saul was told to slaughter every living thing in the city, was it time to think about feasts and sacrifices, or time to kill? When the disciples were told to fetch the donkey on Palm Sunday, or to go by twos into the countryside without extra clothes or money, or to wait in Jerusalem after the Ascension – think, or do?

Carry these things forward. God has told us to teach all things, whatsoever he has commanded us. Are we to do just that, or should we first contemplate what might happen to our young people and to our visitors if we do? Are we supposed to figure out how water connected to the Word can do such great things, or are we simply to baptize? Are we supposed to test whether or not our neighbor is truly sorry for what he did to us, or are we simply to forgive.

In so many ways, Jesus said, *"Trust me when I tell you."* This is what faith it all about, and it is nowhere more clear and true than in his message of forgiveness. Here we are not to doubtfully contemplate how a righteous God could simply declare a terrible sinner like me to be innocent of all charges – all because he has charged those sins to his Son. He has told me it is so, I am forgiven. Here we are not to look at all of those who deny and pervert the Christian faith and doubt that you and I can really – of all men – possess the sole truth that can save mankind. That possession is ours through faith in Jesus Christ. To us, as to Jairus when his precious daughter lay dying, Jesus pronounces with infinite kindness and yet absolute power and authority, ***"Do not be afraid; only believe."*** (Mark 5:36) That is not the time for skepticism or doubt; it is the time to rejoice that we, like those Galilean fishermen, have truly found our great treasure in the person and promise of Jesus Christ our Lord. Your sins, dear Christian, are forgiven. You are an heir of everlasting life. ***"Do not be afraid; only believe."***

This is our hope. This is our confidence. Having granted us our salvation, may our Lord also now grant us the wisdom to know the right thing to do when faced with all of life's trials and question – and to just do that right thing without doubt or hesitation. So also in us, O Lord, your will be done here on earth, as it is in heaven. Amen.

Scripture Readings

NKJ **Isaiah 6:1-8** In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. ² Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. ³ And one cried to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!" ⁴ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. ⁵ So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, The LORD of hosts." ⁶ Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. ⁷ And he touched my mouth with it, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin purged." ⁸ Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for Us?" Then I said, "Here am I! Send me."

NKJ **1 Corinthians 14:12-20** ¹² Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel. ¹³ Therefore let him who speaks in a tongue pray that he may interpret. ¹⁴ For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. ¹⁵ What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. ¹⁶ Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? ¹⁷ For you indeed give thanks well, but the other is not edified. ¹⁸ I thank my God I speak with tongues more than you all; ¹⁹ yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. ²⁰ Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

ST. PAUL EVANGELICAL LUTHERAN CHURCH

2510 E. Divide Ave. Bismarck, ND 58501

Parsonage and Office: (701) 223-4885 Cell: (701) 425-5483

Website: www.bismarcklutheran.org

Mr. Michael McEnroe, President Mrs. Eileen McEnroe, Organist

Michael Roehl, Pastor Miss Suzannah Miller, Organist

The Fifth Sunday after Epiphany – February 7, 2010

The Opening Prayer by the Pastor

The Opening Hymn -#761- (Brown Hymnal)

"In You Is Gladness"

The Order of Service – Supplement page 12ff. (Brown Hymnal)

The Scripture Lessons: (Printed on the back page of this bulletin)

The Old Testament Lesson: (Isaiah 6:1-8) The arrogance of mankind today is such that society now places greater trust and reliance on what man says about God and His Word than what the Word of God itself says. God grant to each of us both the reverence and the eagerness demonstrated by Isaiah in our first lesson. He recognized that nothing that came from his own lips was good and pure until the Lord made him clean and put His holy words into his mouth.

The Psalm of the Day – Psalm 8 (Page 27)

The New Testament Lesson: (1 Corinthians 14:12-20) There is a critical difference between child-like and child-ish. God is pleased with the former, but not the latter. As Christians we want to be childlike in our faith and in our ignorance of evil. We do not want the selfishness and immaturity that comes with being childish. God grant such maturity in both church and home.

The Confession of Faith -

The Apostolic Creed – page 15. (Brown Hymnal)

The Pre-Sermon Hymn -#784- (Brown Hymnal)

"Lord Take My Hand and Lead Me"

The Sermon – Text: Luke 5:1-11 (Printed on the back page of this bulletin)

"Just Do It"

The Offertory – (Supplement page 16 insert)

The Post-Sermon Hymn -#786- (Brown Hymnal)

"Take My Life and Let It Be"

The Offering

The Prayer followed by the Lord's Prayer

The Benediction

The Closing Hymn -#798- (Verses 1 & 4) (Brown Hymnal)

"God, We Praise You"

Silent Prayer

Welcome! - We warmly welcome any visitors who might be with us this morning and invite you to join us every Sunday at this time. St. Paul is a congregation in fellowship with the Church of the Lutheran Confession (CLC) – a conservative Lutheran synod with churches and missions throughout the United States, as well as Canada, India, and Africa. We are glad you are here. Thank you for letting us share the Word of God with you. Please record your visit in our Guest Book, and come again!

Attendance - Last Sunday (48) 2010 Average (52)

This Week at St. Paul:

Today	-10:00 a.m.	– Worship Service
	-11:00 a.m.	– Fellowship Hour
Monday	-10:00 a.m.	– Pastoral Study Conf. in Hecla, SD
Wednesday	-6:00 p.m.	– Confirmation Class
	-7:00 p.m.	– Midweek Adult Bible Study
Next Sunday	-8:45 a.m.	– Sunday School and Bible Class
	-10:00 a.m.	– Worship Service w/Holy Communion
	-11:15 a.m.	– Fellowship Hour

CLC News – Pastor David Fuerstenau is considering the call to Fairchild, WI; Pastor Eric Libby is considering the calls to Sleepy Eye and New Ulm, MN; Pastor David Naumann is considering the calls to Clarkston and Orofino.

Women's Fellowship Notice – After the fellowship hour the ladies are putting together care packages for Emily Baker (who is at ILC) and Tom Ollenburger (who is deployed overseas). Please join in if you are able.

Pastor Steven Karp Medical Fund – Pastor Steven Karp, who serves as pastor of our CLC congregation in the East Bay area of San Francisco, is facing some very drastic cancer surgery and mounting medical bills. In keeping with the Apostle Paul's encouragement in Galatians 6:2 to "bear one another's burdens" Pres. Schierenbeck has authorized a synod-wide notification of this need. Those who would like to help this brother in the faith should mark their checks "Pastor Karp Medical Fund." Additional information is available in a letter on the entry table.

The Lutheran Spokesman – The congregation purchases extra copies of the Lutheran Spokesman each month. Please help yourself to a copy if you are interested, and let the Pastor know if you would like regular monthly copies mailed to your home address. Members are also encouraged to drop one of these extra copies off with a friend or family member, your place of business, etc.

"Just Do It"

Text: Luke 5:1-11

Grace and peace be your constant possession from God our Father, and from our Lord and Savior Jesus Christ. Amen.

Dear Fellow Christians:

"Just Do It" – you've heard that before, haven't you. Where? My guess is your answer will have something to do with the Nike Corporation. They adopted the phrase as their corporate motto back in 1989 and have bombarded us with it ever since.

Let me ask you another question: *Do you know what the saying means?* Sounds like a dumb question, doesn't it? "*Just do it*" means, well, just do it. Yet when you stop to really think about it, there's probably more to it than that. It would be interesting to have heard the deliberation that must have gone into the selection of this particular phrase by Nike's marketing division. What did *they* think it meant? What did they *intend* it to mean? What emotion or action did they hope to create or elicit?

I know where I first heard the phrase, and it had nothing to do with tennis shoes or corporate slogans. I first heard it from my mom and dad whenever I tried to explain all of the very solid, logical reasons why I would, regrettably, be unable to do the dishes, weed the garden, and/or mow the lawn. I also had no doubt whatsoever as to exactly what they meant whenever their response was: "Just do it."

What a parent means by "Just do it!" is probably not what Nike means. Although corporations would love to be able to *order* you to buy their products, advertising doesn't work that way. My guess is that their subtle implication centers on the word "just," and by that they mean "only." Admittedly "*Only do it*" just doesn't have the same ring to it, but that's probably what they mean. "*Block everything else out. Don't stop to think about it; don't take time to weigh your options or consider the consequences. Just do it.*"

You and I can relate to that, can't we? Each one of us has a nasty little ad executive in our heads that regularly prompts us with this same sort of motivational mantra – "Just do it!" The problem is that this "little voice" is often anything but a friend or ally of our Lord Jesus – but it can be.

Our text for this morning will explain. Here we will learn the good and the bad of "Just Do It." The Word of God that will guide and instruct us this morning is found in the Fifth Chapter of Luke's Gospel:

^{NKJ} **Luke 5:1-11** *So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, ² and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. ³ Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. ⁴ When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." ⁵ But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." ⁶ And when they had done this, they caught a great number of fish, and their net was breaking. ⁷ So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸ When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" ⁹ For he and all who were with him were astonished at the catch of fish which they had taken; ¹⁰ and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." ¹¹ So when they had brought their boats to land, they forsook all and followed Him.*

So far the verbally inspired words given to us by our holy, righteous God. How truly blessed are all those who rightly regard these words as the voice of God himself, and who treasure his words accordingly. That our God would bless us through these the study of these words as he himself has promised, so we pray, "**Sanctify us through your truth, O Lord. Your word is truth.**" Amen.

"Just Do It" is arguably one of the most effective ad campaigns ever. We know this in part because Nike has stuck with it for two decades – something of an eternity in the advertising industry. It is probably so effective because it resonates with a certain part of every human being – but usually not a good part. In fact this is probably where you and I first "heard" the phrase – from our Old Adam. The sinner in us thrills to such things and uses them to his great advantage – and thus our great spiritual harm.

The Old Adam in us uses the expression much like advertisers use it: *"Don't think about it, just do it."* Such is the passionate plea of our sinful flesh every time we are tempted, every time we are confronted with the prospect of sin. The sinful side in us hates it when we stop to consider the consequences. It doesn't want us to ask questions like: *"What would my Savior want me to do in this situation?"* or *"Would this action serve to the glory of God or the benefit of my neighbor?"* The Old Adam wants you to yield, without further ado, and deal with the consequences later. *"Oh just do it. That's what forgiveness is for."*

Hardly a Christian sentiment, is it? That's why the idea behind the phrase is so appealing to the devil and his ally within each of us. How livid he must become whenever a child of God stops to prayerfully contemplate a thought or action. How enraged whenever a Christian considers Jesus' attitude over against a potential action, or weighs an action based on whether or not it will glorify God.

Young people especially will want to pay attention here. Your greatest assets can actually work against you here. Your strength, energy, optimism, and perceived invulnerability all work together to blind you to anything but the here and now. Youth tends to come with a "devil may care" attitude that is very fond of "just do it."

Through no real fault of their own, young people, for the most part, haven't been knocked about enough by life to make them cautious. Their thoughts tend to focus on the desire of the moment and the assumption of a positive result. The possible consequences and downside don't tend to enter the picture. So it is that when a thought presents itself like – *"Let's hook the rope onto that 1st grader's belt and run him up the flag pole"* – they just do it. They never stop to think that the rope might actually break when the little guy is about half mast.

Jesus would never have advocated "Just do it," would he?

Actually, yes he would, and did, on many different occasions. But not the way our Old Adam does. Our text gives one such example.

You heard the story in our text. The disciples had fished all night without success. Many of us can relate to the unsuccessful part. They were tending to their nets on the shore when Jesus commandeers Peter's boat. Jesus not only needed some space so that he could address the crowd, he was also well aware of how effectively sound carries over water. After teaching the people from Peter's boat, he rewards the owner by telling him to go out to the deep water and let down his net.

Understand what is going on here. Peter, James, and John (and perhaps Peter's brother Andrew) were dog tired. They had fished through prime time – in the dark when their nets were not so easily seen and avoided by the fish – and now they were ready to be done for the day. What is more, the Sea of Galilee has a maximum depth of 157 feet, and any fisherman knows that that is *not* the place to catch fish.

But Jesus said, in effect, "Just do it."

Ever wonder what Peter was thinking as he went about his work? Don't overlook the fact that he had a good deal of time to think about what he was doing. To obey Jesus, he had to go back to the shore, drop Jesus off, load the nets, row and or sail out to the deep part of the Lake, and then drop or deploy the nets. What went through his mind all this time we are not told, but I can tell you what would probably have been going through *my* mind. At best I would have been focusing on one central thought: *"What a colossal waste of time."* Was this what Peter was thinking? We are given something of a clue in his words: ***"Master, we have toiled all night and caught nothing..."*** Peter complies, but not without pointing out to Jesus that the best part of the fishing day had yielded them nothing. The rest, as they say, is history.

What is it that we are supposed to learn from this? Several things. First, when our Savior tells us to do something, the very last thing we want to do is to question why or to look for an alternative solution. How sinfully ridiculous to think that we might know better than Jesus. Certainly everyone here today knows this to be true, yet it is also true that things like this hold little practical value for us until we actually *use* them; that is, until we actually plug them into our everyday lives. Each individual must do this for himself, but our text offers a few examples to start us in the right direction.

What those Galilean fishermen in our text finally dragged to the shore represented a small fortune in their world. They had, nonetheless, found something of infinitely greater value. They had found their Lord, the Promised Messiah – their Savior. The right thing for them, as Jesus' chosen Apostles, was to leave their former way of life behind and to be about the Father's business. Suppose, however, that instead of just following Jesus they lingered for a bit. Suppose they didn't "just do it," but paused as they began to follow Jesus from the shore and looked back at their incredible windfall – paused to consider

whether or not they might have their cake and eat it too. On how many fruitless outings had they dreamed of a day like this, a catch like this, and now it was here and they were simply abandoning it. They didn't pause, however, did they? The holy call of Jesus the Messiah was certainly the right time to "just do it." The material could never compare to the eternal.

You and I can relate here, can't we? We face similar situations every time we set aside our offerings and then drop them into the offering plate. Is that the time to contemplate all of the other self-centered ways we could spend that money, or is it the time to just do it?

The Bible is full of similar examples. When Naaman was told to wash seven times in the Jordan River, was it time to contemplate water quality, or was it time to jump in? When Saul was told to slaughter every living thing in the city, was it time to think about feasts and sacrifices, or time to kill? When the disciples were told to fetch the donkey on Palm Sunday, or to go by twos into the countryside without extra clothes or money, or to wait in Jerusalem after the Ascension – think, or do?

Carry these things forward. God has told us to teach all things, whatsoever he has commanded us. Are we to do just that, or should we first contemplate what might happen to our young people and to our visitors if we do? Are we supposed to figure out how water connected to the Word can do such great things, or are we simply to baptize? Are we supposed to test whether or not our neighbor is truly sorry for what he did to us, or are we simply to forgive.

In so many ways, Jesus said, *"Trust me when I tell you."* This is what faith it all about, and it is nowhere more clear and true than in his message of forgiveness. Here we are not to doubtfully contemplate how a righteous God could simply declare a terrible sinner like me to be innocent of all charges – all because he has charged those sins to his Son. He has told me it is so, I am forgiven. Here we are not to look at all of those who deny and pervert the Christian faith and doubt that you and I can really – of all men – possess the sole truth that can save mankind. That possession is ours through faith in Jesus Christ. To us, as to Jairus when his precious daughter lay dying, Jesus pronounces with infinite kindness and yet absolute power and authority, ***"Do not be afraid; only believe."*** (Mark 5:36) That is not the time for skepticism or doubt; it is the time to rejoice that we, like those Galilean fishermen, have truly found our great treasure in the person and promise of Jesus Christ our Lord. Your sins, dear Christian, are forgiven. You are an heir of everlasting life. ***"Do not be afraid; only believe."***

This is our hope. This is our confidence. Having granted us our salvation, may our Lord also now grant us the wisdom to know the right thing to do when faced with all of life's trials and question – and to just do that right thing without doubt or hesitation. So also in us, O Lord, your will be done here on earth, as it is in heaven. Amen.

Scripture Readings

NKJ **Isaiah 6:1-8** In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. ² Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. ³ And one cried to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!" ⁴ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. ⁵ So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, The LORD of hosts." ⁶ Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. ⁷ And he touched my mouth with it, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin purged." ⁸ Also I heard the voice of the Lord, saying: "Whom shall I send, and who will go for Us?" Then I said, "Here am I! Send me."

NKJ **1 Corinthians 14:12-20** ¹² Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel. ¹³ Therefore let him who speaks in a tongue pray that he may interpret. ¹⁴ For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. ¹⁵ What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. ¹⁶ Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? ¹⁷ For you indeed give thanks well, but the other is not edified. ¹⁸ I thank my God I speak with tongues more than you all; ¹⁹ yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. ²⁰ Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

ST. PAUL EVANGELICAL LUTHERAN CHURCH

2510 E. Divide Ave. Bismarck, ND 58501

Parsonage and Office: (701) 223-4885 Cell: (701) 425-5483

Website: www.bismarcklutheran.org

Mr. Michael McEnroe, President Mrs. Eileen McEnroe, Organist

Michael Roehl, Pastor Miss Suzannah Miller, Organist

The Fifth Sunday after Epiphany – February 7, 2010

The Opening Prayer by the Pastor

The Opening Hymn -#761- (Brown Hymnal)

"In You Is Gladness"

The Order of Service – Supplement page 12ff. (Brown Hymnal)

The Scripture Lessons: (Printed on the back page of this bulletin)

The Old Testament Lesson: (Isaiah 6:1-8) The arrogance of mankind today is such that society now places greater trust and reliance on what man says about God and His Word than what the Word of God itself says. God grant to each of us both the reverence and the eagerness demonstrated by Isaiah in our first lesson. He recognized that nothing that came from his own lips was good and pure until the Lord made him clean and put His holy words into his mouth.

The Psalm of the Day – Psalm 8 (Page 27)

The New Testament Lesson: (1 Corinthians 14:12-20) There is a critical difference between child-like and child-ish. God is pleased with the former, but not the latter. As Christians we want to be childlike in our faith and in our ignorance of evil. We do not want the selfishness and immaturity that comes with being childish. God grant such maturity in both church and home.

The Confession of Faith -

The Apostolic Creed – page 15. (Brown Hymnal)

The Pre-Sermon Hymn -#784- (Brown Hymnal)

"Lord Take My Hand and Lead Me"

The Sermon – Text: Luke 5:1-11 (Printed on the back page of this bulletin)

"Just Do It"

The Offertory – (Supplement page 16 insert)

The Post-Sermon Hymn -#786- (Brown Hymnal)

"Take My Life and Let It Be"

The Offering

The Prayer followed by the Lord's Prayer

The Benediction

The Closing Hymn -#798- (Verses 1 & 4) (Brown Hymnal)

"God, We Praise You"

Silent Prayer

Welcome! - We warmly welcome any visitors who might be with us this morning and invite you to join us every Sunday at this time. St. Paul is a congregation in fellowship with the Church of the Lutheran Confession (CLC) – a conservative Lutheran synod with churches and missions throughout the United States, as well as Canada, India, and Africa. We are glad you are here. Thank you for letting us share the Word of God with you. Please record your visit in our Guest Book, and come again!

Attendance - Last Sunday (48) 2010 Average (52)

This Week at St. Paul:

Today	-10:00 a.m.	– Worship Service
	-11:00 a.m.	– Fellowship Hour
Monday	-10:00 a.m.	– Pastoral Study Conf. in Hecla, SD
Wednesday	-6:00 p.m.	– Confirmation Class
	-7:00 p.m.	– Midweek Adult Bible Study
Next Sunday	-8:45 a.m.	– Sunday School and Bible Class
	-10:00 a.m.	– Worship Service w/Holy Communion
	-11:15 a.m.	– Fellowship Hour

CLC News – Pastor David Fuerstenau is considering the call to Fairchild, WI; Pastor Eric Libby is considering the calls to Sleepy Eye and New Ulm, MN; Pastor David Naumann is considering the calls to Clarkston and Orofino.

Women's Fellowship Notice – After the fellowship hour the ladies are putting together care packages for Emily Baker (who is at ILC) and Tom Ollenburger (who is deployed overseas). Please join in if you are able.

Pastor Steven Karp Medical Fund – Pastor Steven Karp, who serves as pastor of our CLC congregation in the East Bay area of San Francisco, is facing some very drastic cancer surgery and mounting medical bills. In keeping with the Apostle Paul's encouragement in Galatians 6:2 to "bear one another's burdens" Pres. Schierenbeck has authorized a synod-wide notification of this need. Those who would like to help this brother in the faith should mark their checks "Pastor Karp Medical Fund." Additional information is available in a letter on the entry table.

The Lutheran Spokesman – The congregation purchases extra copies of the Lutheran Spokesman each month. Please help yourself to a copy if you are interested, and let the Pastor know if you would like regular monthly copies mailed to your home address. Members are also encouraged to drop one of these extra copies off with a friend or family member, your place of business, etc.