

Lutheran Confessions

Augsburg Confession, XVII: Of Christ's Return to Judgment.

1] Also they teach that *at the Consummation of the World Christ will appear for judgment*, and 2] will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, 3] but ungodly men and the devils He will condemn to be tormented without end.

4] They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

5] They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed."

Formula of Concord, SD, VII, 60

"For that not only the godly, pious, and believing Christians, but also unworthy, godless hypocrites, as Judas and his ilk, who have no spiritual communion with Christ, and go to the Table of the Lord without true repentance and conversion to God, also receive orally in the Sacrament the true body and [true] blood of Christ, and by their unworthy eating and drinking grievously sin against the body and blood of Christ, St. Paul teaches expressly. For he says, 1 Cor. 11, 27: *Whosoever shall eat this bread, and drink this cup of the Lord, unworthily*, sins not merely against the bread and wine, not merely against the signs or symbols and emblems of the body and blood, but *shall be guilty of the body and blood of the Lord Jesus Christ*, which, as there [in the Holy Supper] present, he dishonors, abuses, and disgraces, as the Jews, who in very deed violated the body of Christ and killed Him; just as the ancient Christian Fathers and church-teachers unanimously have understood and explained this passage."

(Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

Put it into Practice

These questions have been put together to help you as you extend and apply tonight's Scripture to your life.

Prayer

O God, as You declare Your almighty power above all in showing mercy and pity, mercifully grant unto us such a measure of Your grace that we may obtain Your gracious promises and be made partakers of Your heavenly treasures; through Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **AMEN** (*Collect for Trinity 10*)

Word of God: St. Luke 19:41-48 (on back)

Questions to Ponder in Prayer

1. This text is the conclusion to Jesus' Triumphant Entry into Jerusalem at the beginning of His final week on earth (Luke 19:28-40). Why is Jesus going to Jerusalem? (See Luke 18:31-34)
2. Jesus isn't the first one to weep over Jerusalem. See Jeremiah 13:15-17. Why does Jeremiah weep?
3. Does Jesus cry because He must suffer and die for the people? (Luke 23:28f)
4. Verses 43-44a, quite accurately and gruesomely describes the method the Greeks use to besiege a city. In verse 42 and 44b, what are the two reasons for this punishment?
5. What does it mean that they didn't know "what would bring you peace?"
6. How is it ironic that the city "Jerushalom" doesn't have peace?
7. Where is God's peace? (Luke 2:14)
8. What does it mean that they "did not recognize the time of God's coming to you?"
9. Why does Jesus weep?
10. There is a dramatic break between the weeping of verses 41-44 before arriving at the temple and the casting out of the temple sellers. Why the change once Jesus gets to the temple? (Mal 3:1-4)
11. For the believers Isaiah 56:4-8 describes the future kingdom (house of prayer), for non-believers they are "cast out" (as were demons).
12. Jesus' visitation causes men to be divided as was prophesied by Simeon (Lk 2:34-35) and Jesus Himself (Mt 10:34). How do we see that division in Luke 19:47-48? What was each group doing?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn #187, stanza 3
7th Commandment & meaning, p. 300
Malachi 3:1-2

7:00 PM "Catechesis"

+ Opening Verses
"O Lord, open my lips..." p.224

+ Ascription of Praise
"Praise to you, O Christ. Alleluia." p.225

Reading

St. Luke 19:41-48 (back)

Hymn

"When All The World Was Cursed"
#187

Catechesis on...

St. Luke 19:41-48 (back)
Liturgy
Catechism

--prayer based on reading

+ Recite Word by Word insert

Ten Commandments
Lord's Prayer
Apostles' Creed
Sacrament of Holy Baptism
Matthew 28:19
Mark 16:16
Confession & Absolution
John 20:22-23
Sacrament of the Altar
Words of Institution

Collect of the Day
--prayer based on reading
R. AMEN
Benediction
R. AMEN

Catechesis on St. Luke 19:41-48

⁴¹ Now as He drew near, He saw the city and wept over it, ⁴² saying, “If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes. ⁴³ “For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, ⁴⁴ “and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.” ⁴⁵ Then He went into the temple and began to drive out those who bought and sold in it, ⁴⁶ saying to them, “It is written, ‘My house is a house of prayer,’ but you have made it a ‘den of thieves.’ ” ⁴⁷ And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, ⁴⁸ and were unable to do anything; for all the people were very attentive to hear Him. (NKJV)

God visits us in Christ, alone

“And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ’s sake” (Ac XXVII 37).

“But it is easy for a Christian to judge concerning both modes, because both modes exclude Christ, and are therefore to be rejected.... 170] But if any one will only reflect upon it that the Gospel has not been given in vain to the world, and that Christ has not been promised, set forth, has not been born, has not suffered, has not risen again in vain, he will most readily understand that we are justified not from reason or from the Law. In regard to justification, we therefore are compelled to dissent from the adversaries. **For the Gospel shows another mode; the Gospel compels us to avail ourselves of Christ in justification;** it teaches that through Him we have access to God

by faith; it teaches that we **ought to set Him as Mediator and Propitiator against God’s wrath;** it teaches that by faith in Christ the remission of sins and reconciliation are received, 171] and the terrors of sin and of death overcome

Peace is Made in Christ, alone

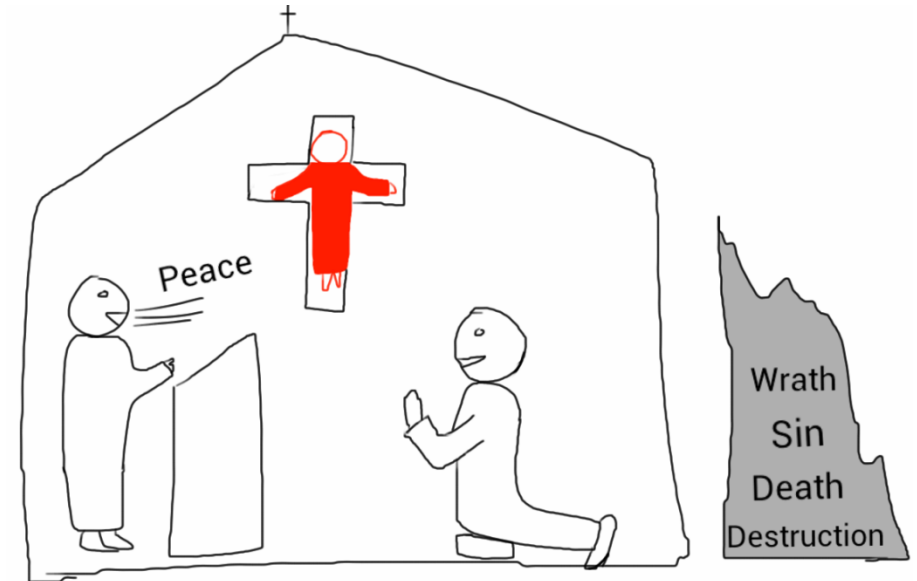
“And of this position a clear and firm proof exists in that it is impossible to obtain the remission of our sins on account of our own work *ex opere operato* [even when there is not a good thought in the heart], but **the terrors of sin and death must be overcome by faith when we comfort our hearts with the knowledge of Christ, and believe that for Christ’s sake we are forgiven, and that the merits and righteousness of Christ are granted us,** Rom. 5, 1: **Being justified by faith, we have peace.** These things are so sure and so firm that they can stand against all the gates of hell” (FC SD I 12).

The Divine Service brings Christ, alone

“...but we say that this Church exists, namely, the truly believing and righteous men scattered throughout the whole world. [We are speaking not of an imaginary Church, which is to be found nowhere; but we say and know certainly that this Church, wherein saints live, is and abides truly upon earth; namely, that some of God’s children are here and there in all the world, in various kingdoms, islands, lands, and cities, from the rising of the sun to its setting, **who have truly learned to know Christ and His Gospel.**] And we add the marks: **the pure doctrine of the Gospel [the ministry or the Gospel] and the Sacraments.** And this Church is properly the pillar of the truth, 1 Tim. 3, 15” (Ap VII/VIII 20).

“The woman came with the opinion concerning Christ that with Him the remission of sins should be sought. This worship is the highest worship of Christ. Nothing greater could she ascribe to Christ. To seek from Him the remission of sins was truly to acknowledge the Messiah. Now, thus to think of Christ, thus to worship Him, thus to embrace Him, is truly to believe. Christ, moreover, employed the word “love” not towards the woman, but against the Pharisee, because He contrasted the entire worship of the Pharisee with the entire worship of the woman. He reproved the Pharisee because he did not acknowledge that He was the Messiah, although he rendered Him the outward offices due to a guest and a great and holy man” (Ap IV III 33).

Catechesis On St. Luke 19:41-48



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