

Lutheran Confessions

Augsburg Confession, Article V: Of the Ministry.

1] That we may obtain this faith, *the Ministry of Teaching the Gospel and administering the Sacraments was instituted.* For through the Word and Sacraments, as through instruments, 2] the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear 3] the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

4] They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

Formula of Concord, Solid Declaration, XI

76] Moreover, the declaration, *John 6, 44*, that *no one can come to Christ except the Father draw him*, is right and true. However, the Father will not do this without means, but has ordained for this purpose His Word and Sacraments as ordinary means and instruments; and it is the will neither of the Father nor of the Son that a man should not hear or should despise the preaching of His Word, and wait for the drawing of the Father without the Word and Sacraments. For the Father draws indeed by the power of His Holy Ghost, however, according to His usual order [the order decreed and instituted by Himself], by the hearing of His holy, divine Word, as with a net, by which the elect are plucked from the jaws of the devil. 77] Every poor sinner should therefore repair thereto [to holy preaching], hear it attentively, and not doubt the drawing of the Father. For the Holy Ghost will be with His Word in His power, and work by it; and that is the drawing of the Father.

Smalcald Articles, III, II, 4

4] But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become [fundamentally and] utterly corrupted; as the Law must tell man that he has no God nor regards [cares for] God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of [enraged at] God, and to murmur, etc. 5] This is what Paul says, *Rom. 4, 15: The Law worketh wrath.* And *Rom. 5, 20: Sin is increased by the Law.* [*The Law entered that the offense might abound.*]

(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, who has prepared for those that love You such good things as pass man's understanding, pour into our hearts such love toward You that we, loving You above all things, may obtain Your promises, which exceed all that we can desire; 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 the Fifth Sunday after Trinity*)

Word of God: St. Luke 5:1-11 (on back)

Questions to Ponder in Prayer

1. With verse one, what is Jesus doing and what are the people doing?
2. Are the people listening "in faith" or for some other purpose? What words lead you to understand this? (Note: a catechumen = "hearer of the Word")
3. In theological language, what is going on in verse one?
4. Where does Jesus go to teach the people? Where do we go to hear Jesus?
5. According to Lk. 4:16-21, it was customary to read the Scripture while standing, but to sit in order to teach/expound the Scriptures. Note Jesus' posture. v.1 & 3.
6. What time of day does it appear that Jesus is teaching?
7. When did Simon and his partners work? Was their work effective?
8. Is Jesus' request in verse 4 usual or logical? Why or why not? (Note: the deep waters were mysterious and unknown Exodus 15:4-5, Job 41)
9. Why does Simon agree to go out simply because Jesus said so? Is Simon's response doubting like Zechariah (1:18) or believing like Mary (1:34)?
10. What fishing instrument did they use to catch fish?
11. How many fish did they catch?
12. What does this miraculous catch of fish teach us about who Jesus is?
13. What is Peter's action of "falling on knees" to indicate? Compare Peter's response in verse 5 with verse 8.
14. How does Jesus' catch of fish, teach Peter that he is "a sinful man?" Isn't the great numbers of fish a blessing for the fishermen?
15. Why does Peter say, "Go away from me, Lord; I am a sinful man!?" (See: Exodus 20:19-20, Isaiah 6:5)
16. Why does Jesus tell Simon, "Don't be afraid...?" Why shouldn't Simon be afraid?
17. When Jesus tells Simon, "...from now on you will catch men," what is the response of Simon, James and John in verse 11?
18. What do they understand by Jesus' words, "...from now on you will catch men?"
19. With what net will these disciples catch men? (Romans 10:14-15, 2 Tim 2:2, 24-25, 4:2, 1 Cor 4:1-2)
20. Why is the place where the people sit called the nave, from the Latin word *navis* for ship? (Note: In I Peter 3:21, the ark saved Noah as Baptism saves us.)
21. Though all disciples "follow Jesus," not all are called to leave their vocation and enter the Pastoral Office?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn TLH #548, stanza 5-6
2nd and 3rd Commandments & their meanings, p. 300
Psalm 27:7-9

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 5:1-11 (back)

Hymn
"My Inmost Heart Now Raises" (insert)

Catechesis on... (back)
St. Luke 5:1-11
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 5:1-11

¹ 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. (NKJV)

Psalm 27:7-9 (Antiphon for Trinity Five)

Hear, O Lord, when I cry with my voice! Have mercy also upon me, and answer me. ⁸ When You said, "Seek My face," My heart said to You, "Your face, Lord, I will seek." ⁹ Do not hide Your face from me; Do not *turn* Your servant away in anger; You have been my help; Do not leave me nor forsake me, O God of my salvation. (NKJV)

Faith in the Word of God Alone

"This declaration and principal [general] reply to the chief question and statement of the controversy presented in the introduction to this article is **confirmed and substantiated by the following arguments from God's Word**, and although they are contrary to proud reason and philosophy, yet we know that the wisdom of this perverted world is only foolishness before

God, and **that articles of faith must be judged only from God's Word**" (FC SD II 8).

Terror of the Law

"This office [of the Law] the New Testament retains and urges, as St. Paul, Rom. 1, 18 does, saying: **The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.** Again, 3, 19: *All the world is guilty before God. No man is righteous before Him.* And Christ says, John 16, 8: *The Holy Ghost will reprove the world of sin.*

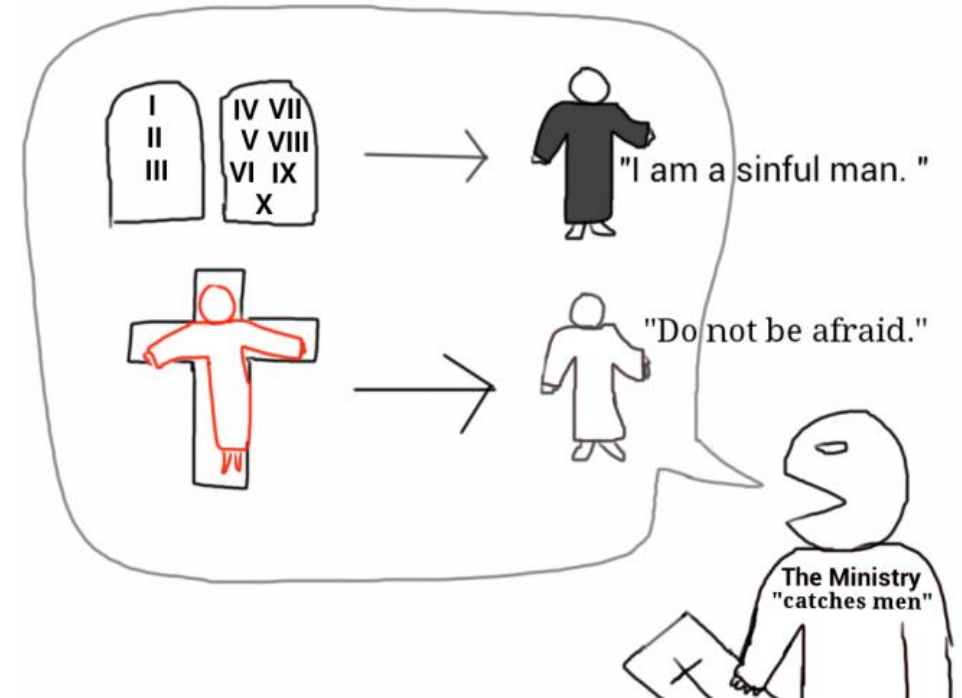
²] This, then, is the thunderbolt of God by which He strikes in a heap [hurls to the ground] both manifest sinners and false saints [hypocrites], and suffers no one to be in the right [declares no one righteous], but **drives them all together to terror and despair.** This is the hammer, as Jeremiah 23, 29 says: *Is not My Word like a hammer that breaketh the rock in pieces?* This is not *activa contritio* or manufactured repentance, but *passiva contritio* [torture of conscience], **true sorrow of heart, suffering and sensation of death**" (SA III, III, 1-2)

Office of the Ministry

For the Father draws indeed by the power of His Holy Ghost, however, **according to His usual order [the order decreed and instituted by Himself], by the hearing of His holy, divine Word, as with a net**, by which the elect are plucked from the jaws of the devil. ⁷⁷] **Every poor sinner should therefore repair thereto [to holy preaching]**, hear it attentively, and not doubt the drawing of the Father. For the Holy Ghost will be with His Word in His power, and work by it; and that is the drawing of the Father" (SDXI 77).

"Now, all who wish to be saved ought to hear this preaching [of God's Word]. **For the preaching and hearing of God's Word are instruments of the Holy Ghost, by, with, and through which He desires to work efficaciously, and to convert men to God, and to work in them both to will and to do....**⁵⁴] Through this means, namely, the preaching and hearing of His Word, God works, and breaks our hearts, and draws man, so that through the preaching of the Law he comes to know his sins and God's wrath, and experiences in his heart true terrors, contrition, and sorrow, and through the preaching and consideration of the holy Gospel concerning the gracious forgiveness of sins in Christ a spark of faith is kindled in him, which accepts the forgiveness of sins for Christ's sake, and comforts itself with the promise of the Gospel, and thus the Holy Ghost (who works all this) is sent into the heart, Gal. 4, 6" (LC II 52,54).

Catechesis On St. Luke 5:1-11



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The Second Commandment

Sins of Omission or Commission(LC III 5 89)

--Whether stated negatively(2nd “You shall not...”) or positively(4th “Honor your Father...”), included in each of the Ten Commandments is both what to do and not to do. In the Second Commandment, we are required to not misuse His Name, as well as to use it rightly.

-Omission – **Don’t do what you are commanded.** “Therefore, to him who knows to do good and does not do it, to him it is sin” (Ja 4:17).

-Commission – **Do what you are prohibited.** Psalm 5:5b, “You hate all workers of iniquity.”

The Revelation of the Law

--1. “The Ten Commandments, moreover, **are inscribed in the hearts of all men**” (LC, II, 67). Romans 2:14-15, “For when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, **their conscience** also bearing witness, and between themselves their thoughts accusing or else excusing them.” However, after the fall even that knowledge is severely impaired (FC, I. Original Sin, 1 Tim 4:2).

--2. On Mt. Sinai, the Ten Commandments **were given on tablets of stone** (Ex 20) in order to reveal sin, that is, to increase sin(Ro 7:8).

Only Repentance and Faith Produce Good Works

“This self-same faith, therefore, by which an individual believes that for Christ’s sake his sins are remitted him, and that for Christ’s sake God is reconciled and propitious, obtains remission of sins and justifies us. And because in repentance(*i.e.* in terrors), **it comforts and encourages hearts, it regenerates us and brings the Holy Spirit that then we may be able to fulfill God’s Law**, namely, to love God, truly to fear God, truly to be confident that God hears prayer, and to obey God in all afflictions; it mortifies concupiscence etc. **46]** Thus, because faith, which freely receives the remission of sins, sets Christ, the Mediator and Propitiator, against God’s wrath, it does not present our merits or our love [which would be tossed aside like a little feather by a hurricane]. **This faith is the true knowledge of Christ, and avails itself of the benefits of Christ, and regenerates hearts, and precedes the fulfilling of the Law** (Ap IV, 45-46).

The Command “Use His Name”

--Matthew 1:21 “And she will bring forth a Son, and you shall call **His name Jesus**, for He will save His people from their sins.” (Lk 2:21)

--Acts 4:12 “Nor is there salvation in any other, for there is **no other name** under heaven given among men by which we must be saved.”

--Romans 10:13 “For **‘whoever calls on the name of the Lord shall be saved.’** {*Joel 2:32*}”

Holy Baptism (Mt 28:19)

--“**For God’s name was given us when we became Christians and were baptized**, so that we are called children of God and have the Sacraments, by which He so incorporates us in Himself that everything which is God’s must serve for our use. Here now the great need exists for which we ought to be most concerned, that **this name** have its proper honor, be esteemed holy and sublime as the greatest treasure and sanctuary that we have; and that as godly children we pray that the name of God, which is already holy in heaven, may also be and remain holy with us upon earth and in all the world” (LC, III, 1).

--Matthew 18:20 “For where two or three are gathered together **in My name**, I am there in the midst of them.”

--Matthew 10:22 “And you will be hated by all **for My name’s sake**. But he who endures to the end will be saved.”

Orthodoxy (Right praise)

“So also when there is **right teaching**, and when the name is invoked in trouble or praised and thanked in prosperity, etc.; all of which is comprehended summarily and commanded in the passage Ps. 50, 15: *Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.* For all this is bringing it **into the service of truth**, and using it in a blessed way, and thus His name is hallowed, as we pray in the Lord’s Prayer” (LC I 64).

The Prohibition “You shall not Misuse the Name...”

--Exodus 20:7b, “...for the Lord will not hold him guiltless who misuses His name.”

--Leviticus 24:15-16 “Whoever curses his God shall bear his sin. And whoever blasphemes the name of the Lord shall surely be put to death.”

--Leviticus 19:12 “And you shall not swear by My name falsely, nor shall you profane the name of your God: I am the Lord.”

The Third Commandment

The Sabbath Day Observance for the Jews alone

“In the Old Testament God set apart the seventh day and appointed it for rest and he commanded it to be kept holy above all other days. **As far as outward observance is concerned, the commandment was given to the Jews alone.** They were to abstain from hard work and to rest, so that both man and beast might be refreshed and not be exhausted by constant labor” (LC 80).

“Therefore, according to its literal, outward sense, **this commandment does not concern us Christians.** It is an entirely external matter, like the other ordinances of the Old Testament connected with particular customs, persons, times, and places, from all of which we are now set free through Christ” (LC 82).

The Jewish Misuse

“In time, however, the Jews interpreted this commandment too narrowly and grossly misused it. They slandered Christ and would not permit him to do what they themselves were in the habit of doing on that day, as we read in the Gospel—as if the commandment could be fulfilled by refraining from manual labor of any kind. **This was not its intention, but, as we shall hear, it meant that we should sanctify the holy day or day of rest**” (LC 81).

The Christian Interpretation

“To offer ordinary people a Christian interpretation of what God requires in this commandment, we point out that we keep holy days not for the sake of intelligent and well informed Christians, for these have no need of them. We keep them, first, **for the sake of bodily need.** Nature teaches and demands that the common people — man-servants and maid-servants who have attended to their work and trades the whole week long — should retire for a day to rest and be refreshed.⁸⁴ Secondly and most especially, we keep holy days so that people may have time and opportunity, which otherwise would not be available, **to participate in public worship, that is, that they may assemble to hear and discuss God’s Word and then praise God with song and prayer**” (LC 83-84).

Christ Explains the Law Spiritually

182] Now this commandment is easy enough, and has been often treated, because we hear it annually in the Gospel of St. Matthew, 5, 21ff, where Christ Himself explains and sums it up, namely, that **we must not kill, neither with hand, heart, mouth, signs, gestures, help, nor counsel.**

Therefore it is here forbidden to every one to be angry, except those (as we said) who are in the place of God, that is, parents and the government. For it is proper for God and for every one who is in a divine estate to be angry, to reprove and punish, namely, on account of those very persons who transgress this and the other commandments.

183] But **the cause and need of this commandment is that God well knows that the world is evil, and that this life has much unhappiness;** therefore He has placed this and the other commandments between the good and the evil. Now, as there are many assaults upon all commandments, so it happens also in this commandment that **we must live among many people who do us harm, so that we have cause to be hostile to them.**

184] As when your neighbor sees that you have a better house and home [a larger family and more fertile fields], greater possessions and fortune from God than he, he is sulky, envies you, and speaks no good of you.

Thus by the devil’s incitement you will get many enemies who cannot bear to see you have any good, either bodily or spiritual. When we see such people, our hearts, in turn, would rage and bleed and take vengeance. Then there arise cursing and blows, from which follow finally misery and murder. Here, now, **God like a kind father steps in ahead of us, interposes and wishes to have the quarrel settled, that no misfortune come of it, nor one destroy another.** And briefly, He would hereby protect, set free, and keep in peace every one against the crime and violence of every one else; and would have this commandment placed as a wall, fortress, and refuge about our neighbor, that we do him no hurt nor harm in his body.

186] Thus this commandment aims at this, that no one offend his neighbor on account of any evil deed, even though he have fully deserved it. For where murder is forbidden, all cause also is forbidden whence murder may originate. For many a one, although he does not kill, yet curses and utters a wish, which would stop a person from running far if it were to strike him in the neck [makes imprecations, which if fulfilled with respect to any one, he would not live long]. 187] Now, since this inheres in every one by nature and it is a common practise that no one is willing to suffer at the hands of another, **God wishes to remove the root and source by which the heart is embittered against our neighbor,** and to accustom us ever to keep in view this commandment, always to contemplate ourselves in it as in a mirror, to regard the will of God, and with hearty confidence and invocation of His name to commit to Him the wrong which we suffer. **Thus we shall suffer our enemies to rage and be angry, doing what they can, and we learn to calm our wrath, and to have a patient, gentle heart, especially toward those who give us cause to be angry, that is, our enemies.**