

Lutheran Confessions

Augsburg Confession, II: Original Sin

1] Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with 2] concupiscence; and that this *disease*, or *vice of origin*, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

3] They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

Historical Introductions: 230. Agreement of {Formula of Concord} Articles XI and II.

Both articles teach that in every respect **grace alone is the cause of our conversion and salvation**, and that this grace is not confined to some men only, but is a grace for all. Both teach that man, though contributing absolutely nothing to his conversion and salvation, is nevertheless the sole cause of his own damnation. Both disavow Calvinism which denies the universality of grace. Both reject synergism, which corrupts grace by teaching a cooperation of man towards his own conversion and salvation....

Apology of the Augsburg Confession, XIII: Sacraments

4] Therefore **Baptism, the Lord's Supper, and Absolution, which is the Sacrament of Repentance, are truly Sacraments.** For these rites have God's command and the promise of grace, which is peculiar to the New Testament. For when we are baptized, when we eat the Lord's body, when we are absolved, our hearts must be firmly assured that God truly forgives us 5] for Christ's sake. And God, at the same time, by the Word and by the rite, moves hearts to believe and conceive faith, just as Paul says, Rom. 10, 17: *Faith cometh by hearing*. But just as the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart. The effect of the Word and of the rite is the same, as it has been well said by Augustine that a Sacrament is *a visible word*, because the rite is received by the eyes, and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore the effect of both is the same.

(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 Lord, we pray that Your grace may always go before and follow after us, that we may be continually given to all good works; 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 16*)

Word of God: St. Luke 7:11-17 (on back)

Questions to Ponder in Prayer

1. Where is Nain? Answer: In Galilee, 6 miles south-east of Nazareth.
2. Why is a large crowd carrying a coffin out of the city gate?
3. What is the home situation of his surviving mother?
4. What does it mean, "his heart went out to her?" The NKJV translates "he had compassion for her." The phrase is found in the *Benedictus*(1:78)
5. What motivates Jesus to raise her son to life?
6. Jesus tells her, "Don't continue to cry." Why shouldn't she cry? Should we cry at the loss of a loved one? (See 1 Thes 4:13)
7. What are the Old Testament regulations concerning dead bodies? See Numbers 19:11, 14 and Leviticus 21:1-4(for a priest), 11-12(high priest). What should have happened when Jesus touched the coffin?
8. What did Jesus say to the dead son? Although there is another Greek word specifically used for resurrection, this general command to "get up," is used to describe resurrection (Jesus' in 9:22, others 8:22, 8:54, 20:37, and a birth metaphor Luke 3:8 9).
9. Did the dead boy listen to Jesus?
10. After bringing him back to life, what did Jesus do?
11. What do the crowds think of this action?
12. The crowd makes two statements. What do they mean by these words?
 - A. "A great prophet has appeared among us." The account of Jairus' daughter(Luke 8:40-42, 49-56) also has the command, "Don't cry," and the command "Get up!" But the striking similarity comes with the words, "And he gave him back to her mother." See Elijah's healing of the Zarephath woman's son in 1 Kings 17:17-24.
 - B. "God has come to visit his people." Jesus fulfills Luke 7:22 (also see Isaiah 26:19). Once again, note that this phrase is found in the *Benedictus*(1:68). Also used in Matthew 25:36, 43.
13. What is "this news" that spread? Jesus is now famous in all of Judea.
14. How do things change when Jesus set his face to Jerusalem(Lk 9:22)?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn #488, stanza 2
Apostles' Creed, 2nd Article & meaning, p.301
Ephesians 2:4-5

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 7:11-17 (back)

Hymn
"Sun of My Soul, O Savior Dear" #488

Catechesis on... (back)
St. Luke 7:11-17
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 7:11-17

11Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. 12And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. 13When the Lord saw her, He had compassion on her and said to her, "Do not weep." 14Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." 15So he who was dead sat up and began to speak. And He presented him to his mother. 16Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people." 17And this report about Him went throughout all Judea and all the surrounding region. (NKJV)

Ephesians 2:4-5, "But because of his great love for us, God, who is rich in mercy, 5 made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. (NIV)

The Article of Saving Grace(*favor Dei*)

Saving Grace = God's Favorable Disposition in His Heart Toward Man Because of Christ

"Here they interpret grace as a habit by which we love God.... Why do they not here set forth **the grace, the mercy of God toward us?** And as often as mention is made of this, they ought to add faith. For **the promise of God's mercy, reconciliation, and love towards us** is not apprehended unless by faith" (Ap IV, 260).

John 3:16, "For **God so loved** the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

"Accordingly, we believe, teach, and confess that our righteousness before God is (this very thing), that God forgives us our sins **out of pure grace, without any work, merit, or worthiness of ours preceding, present, or following**, that He presents and imputes to us the righteousness of Christ's obedience, on account of which righteousness we are received into grace by God, and regarded as righteous (FC Ep III, 4).

Romans 11:6, "**And if by grace, then it is no longer of works**; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work."

The Gospel and the Sacraments

Are the Means/Instruments of Giving the Holy Spirit and Faith in Christ

"To obtain such faith God instituted the office of the ministry, that is, provided **the Gospel and the sacraments**. **Through these, as through means, he gives the Holy Spirit**, who works faith, when and where he pleases, in those who hear the Gospel. And the Gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this" (AC V, 1-3).

"If we call Sacraments rites which have the command of God, and to which **the promise of grace** has been added, it is easy to decide what are properly Sacraments. For rites instituted by men will not in this way be Sacraments properly so called. For it does not belong to human authority **to promise grace**. Therefore signs instituted without God's command are not **sure signs of grace**, even though they perhaps instruct the rude [children or the uncultivated], or admonish as to something [as a painted cross]. 4] **Therefore Baptism, the Lord's Supper, and Absolution**, which is the Sacrament of Repentance, **are truly Sacraments**. For these rites have God's command and **the promise of grace**, which is peculiar to the New Testament." (Ap XIII, 3-4; see inside bulletin for 4-5)

CATECHESIS ON ST. LUKE 7:11-17



Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948
Church 942-3401, Learning Center 942-4750

www.trinityh.org

Pastor Michael D. Henson · Deacon Gary K. Harroun

*Pr. Henson and Dcn. Harroun are members of the
Evangelical Lutheran Diocese of North America (Eldona.org)*

The Apostles' Creed, Second Article

"If now you are asked, What do you believe in the Second Article of Jesus Christ? answer briefly: I believe that Jesus Christ, true Son of God, has become my Lord. But what is it to become Lord? It is this, **that He has redeemed me from sin, from the devil, from death, and all evil.** For before I had neither Lord, nor King, but was captive under the power of the devil, condemned to death, enmeshed in sin and blindness" (LC II 27).

The Holy Trinity at Jesus' Baptism

Matthew 3:16-17, "When He had been baptized, **Jesus** came up immediately from the water; and behold, the heavens were opened to Him, and He saw **the Spirit of God** descending like a dove and alighting upon Him. And suddenly **a voice came from heaven, saying, "This is My beloved Son,** in whom I am well pleased"" (Mt 3:16-17).

"For do you think it was a jest that, when Christ was baptized, the heavens were opened and the Holy Ghost descended visibly, and everything was divine glory and majesty?" (LC IV 21)

The Holy Trinity Directs All Men to Christ

"Thus the entire Holy Trinity, God Father, Son, and Holy Ghost, **directs all men to Christ**, as to the Book of Life, in whom they should seek the eternal election of the Father. For this has been decided by the Father from eternity, that whom He would save He would save through Christ, as He [Christ] Himself says, John 14, 6: No man cometh unto the Father but by Me. And again, John 10, 9: I am the Door; by Me, if any man enter in, he shall be saved" (FC SD XI, 66).

The Two Natures of Jesus Christ

A. Divine Nature: True God, only-begotten Son of the Father

Isaiah 7:14, "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name **Immanuel.**"

John 1:18, "No one has seen God at any time. **The only begotten Son**, who is in the bosom of the Father, He has declared Him."

Colossians 1:15, 17, "He is **the image of the invisible God**, the firstborn over all creation.... And He is before all things, and in Him all things consist.

B. Human Nature: True Man, born of the Virgin Mary

John 1:14, "And **the Word became flesh** and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Luke 1:34-35, "'How will this be,' Mary asked the angel, 'since I am a virgin?'"

The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. **So the holy one to be born will be called the Son of God.**'"

1 Timothy 2:5, "For there is one God and one mediator between God and men, **the man Christ Jesus**"

Christ's Work of Redemption(Justification)

"It is also taught among us that God the Son became man, born of the virgin Mary, and that the two natures, divine and human, are so inseparably united in one person that there is one Christ, true God and true man, who was truly born, suffered, was crucified, died, and was buried **in order to be a sacrifice not only for original sin but also for all other sins and to propitiate God's wrath**" (AC III, 1-3).

Luke 19:10, "for the Son of Man has come **to seek and to save that which was lost.**"
Matthew 20:28, "just as the Son of Man did not come to be served, but **to serve, and to give His life a ransom for many.**"

Matthew 1:21, "She will give birth to a son, and you are to give him the name Jesus, because **he will save his people from their sins.**"

Acts 4:12, "Salvation is found in no one else, for there is no other name under heaven given to men **by which we must be saved.**"

1 Corinthians 15:57, "But thanks be to God! **He gives us the victory through our Lord Jesus Christ.**"

2 Timothy 1:10, "... but it has now been revealed through the appearing of our Savior, Christ Jesus, **who has destroyed death and has brought life and immortality to light** through the gospel.

2 Corinthians 5:21, "God made him who had no sin to be sin for us, so that **in him we might become the righteousness of God.**"

Romans 4:25, "who was delivered up because of our offenses, and was raised because of **our justification.**"

Christ's Work Received by Faith, not Works

"It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that **we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith**, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5" (AC IV).

Romans 3:21-26, "But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, **22even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.** For there is no difference; **23for all have sinned and fall short of the glory of God, 24being justified freely by His grace through the redemption that is in Christ Jesus,** **25whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26to demonstrate at the present time His righteousness, that He might be just and **the justifier of the one who has faith in Jesus.**"**

Romans 4:5, "But to him who does not work but believes on Him who justifies the ungodly, **his faith is accounted for righteousness,**"

The Apostles' Creed, Second Article

The Two-fold Work of Christ

“Therefore his obedience consists **not only in his suffering and dying**, but also in his **spontaneous subjection to the law** in our stead and his keeping of the law in so perfect a fashion that, reckoning it to us as righteousness, God forgives us our sins, accounts us holy and righteous, and saves us forever on account of this entire obedience which, **by doing and suffering, in life and in death, Christ rendered for us to his heavenly Father.** 16 This righteousness is offered to us by the Holy Spirit through the Gospel and in the sacraments, and is applied, appropriated, and accepted by faith, so that thus believers have reconciliation with God, forgiveness of sins, the grace of God, adoption, and the inheritance of eternal life.”

A. Active Obedience: Lived a Holy, Sinless Life

Galatians 4:4-5, “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5to redeem those who were under the law, that we might receive the adoption as sons.”

Hebrews 9:14, “how much more shall the blood of Christ, who through the eternal Spirit offered **Himself without spot** to God, cleanse your conscience from dead works to serve the living God?”

Hebrews 7:26, “For such a High Priest was fitting for us, **who is holy**, harmless, undefiled, separate from sinners, and has become higher than the heavens;”

B. Passive Obedience: Suffered and Died for our Sins

Ephesians 5:2, “And walk in love, as Christ also has loved us and given Himself for us, an offering and **a sacrifice to God** for a sweet-smelling aroma.”

Hebrews 9:12, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”

Colossians 1:21-22, “**And you**, who once were alienated and enemies in your mind by wicked works, yet now **He has reconciled 22in the body of His flesh through death**, to present you holy, and blameless, and above reproach in His sight—“

Vicarious Satisfaction of Christ

“...there is one Christ, true God and true man, **who was truly born, suffered, was crucified, died, 3 and was buried in order to be a sacrifice not only for original sin but also for all other sins and to propitiate God's wrath.**

Romans 5:10, “For if **when we were enemies we were reconciled to God** through the death of His Son, much more, having been reconciled, we shall be saved by His life.

2 Corinthians 5:14, “For the love of Christ compels us, because we judge thus: that if **One died for all, then all died;**

The Two States of Christ

A. State of Humiliation

“According to the personal union he always possessed this majesty. But in the **state of his humiliation he dispensed with it and could therefore truly increase in age, wisdom, and favor with God and men, for he did not always disclose this majesty**, but only when it pleased him.

Philippians 2:5-8, “Let this mind be in you which was also in Christ Jesus, 6who, being in the form of God, did not consider it robbery to be equal with God, 7but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

A. State of Exaltation:

Finally, after his resurrection **he laid aside completely the form of a slave (not the human nature) and was established in the full use, revelation, and manifestation of his divine majesty.** Thus he entered into his glory in such a way that now not only as God, but also as man, he knows all things, can do all things, is present to all creatures, and has all things in heaven and on earth and under the earth beneath his feet and in his hands, as he himself testifies, “All authority in heaven and on earth has been given to me,” and as St. Paul states, He ascended “far above all the heavens that he might fill all things.” He exercises his power everywhere omnipresently, he can do everything, and he knows everything” (FC Ep VIII, 14).

Philippians 2:9-11, “Therefore God also has highly exalted Him and given Him the name which is above every name, 10that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

The Result of Christ's Work in Believers

“Those tyrants and jailers now have been routed, and their place has been taken by Jesus Christ, the Lord of life and righteousness and every good and blessing. He has snatched us, poor lost creatures, from the jaws of hell, won us, made us free, and restored us to the Father's favor and grace. **He has taken us as his own, under his protection, in order that he may rule us by his righteousness, wisdom, power, life, and blessedness**” (LC, II, 30).

Romans 14:9, “For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.”

Colossians 1:13, “He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love...”

Titus 2:14, “who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.”