

Lutheran Confessions

Large Catechism, Creed, 51-54, 56

51] But this is the meaning and substance of this addition: I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms.

52] I am also a part and member of the same, a sharer and joint owner of all the goods it possesses, brought to it and incorporated into it by the Holy Ghost by having heard and continuing to hear the Word of God, which is the beginning of entering it. For formerly, before we had attained to this, we were altogether of the devil, knowing nothing of God and of Christ. **53]** Thus, until the last day, the Holy Ghost abides with the holy congregation or Christendom, by means of which He fetches us to Christ and which He employs to teach and preach to us the Word, whereby He works and promotes sanctification, causing it [this community] daily to grow and become strong in the faith and its fruits which He produces.

54] We further believe that in this Christian Church we have forgiveness of sin, which is wrought through the holy Sacraments and Absolution, moreover, through all manner of consolatory promises of the entire Gospel. Therefore, whatever is to be preached concerning the Sacraments belongs here, and, in short, the whole Gospel and all the offices of Christianity, which also must be preached and taught without ceasing. For although the grace of God is secured through Christ, and sanctification is wrought by the Holy Ghost through the Word of God in the unity of the Christian Church, yet on account of our flesh which we bear about with us we are never without sin....

56] But outside of this Christian Church, where the Gospel is not, there is no forgiveness, as also there can be no holiness [sanctification]. Therefore, all who seek and wish to merit holiness [sanctification], not through the Gospel and forgiveness of sin, but by their works, have expelled and severed themselves [from this Church].

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

Revised Baptismal Booklet of 1526

which was included in the Small Catechism's second edition of 1526

Then the baptizer shall say*,

“Depart thou unclean spirit and make room for the Holy Spirit.”

Then he shall sign him with a cross on his forehead and breast and shall say:

“Receive the sign of the holy cross upon thy forehead and thy breast.” ...

(Luther's Works, Volume 53).

*Note: *The 1523 Baptism Booklet included, “The officiant shall blow three times under the child's eyes and shall say,” as well as other things like the giving of a candle, salt, two anointings, etc.*

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

We implore You, almighty God, to look upon the hearty desires of Your humble servants and stretch forth the right hand of Your mercy to be our defense against all our enemies; through Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **AMEN**

(Prayer for Third Sunday in Lent, Oculi)

Word of God: St. Luke 11:14-28 (on back)

Questions to Ponder in Prayer

- The term “Beelzebub” means “prince Baal,” a Canaanite god, which God's Old Testament people had often worshiped along with the true God(syncretism). What was Baal often pictured as?
 - At Mt. Sinai--Though Baal is not mentioned by name, see Exodus 32.
 - Entering Canaan--See Numbers 25:3, Judges 6:25f
 - The Divided Kingdom(after Solomon)—See 1 Kings 12:25f, 18:16f
- They couldn't deny the miracle itself, because the crowd saw it. Therefore, to what did they accuse Jesus in verse 15?
- Why is it unusual that some would ask Jesus for a sign in verse 16? (The explanation is in verses 29-36.)
- In verse 17 Jesus knew their thoughts. Look at Luke 2:35.
- Jesus shows how ridiculous it is to have Satan's emissaries drive out Satan. What would happen to Satan's kingdom, then? Jesus gives them two choices.
 - If Jesus drives out by the power of Beelzebub, then so do their followers. What does that say about them?
 - If Jesus drives out by the finger of God, then what? (v. 20)
- Look at the reference to “finger of God” in Exodus 8:19.
 - When Moses and Aaron did miracles what did Pharaoh's magicians acknowledge? How about Pharaoh?
 - To whom is Jesus comparing these deniers? By rejecting Jesus, what else have they rejected? (v. 20)
- In verse 21, who is “the strong man” and who is “someone stronger”? What does John call Jesus in Luke 3:16? Who was stronger in Luke 4:1-13?
- Where did the early church meet? (houses, v.21; Acts 2:42, 20:7-8)
- “Gather” and “scatter” (v.23) are shepherd imagery. (Dt 18:15-20, see question 5)
- Can there really be any “empty” houses? When an evil spirit comes out of a man, what is the only thing that will keep the man from getting worse?
- How is it that one becomes a “blessed man” and “a lived in house”? To what are “birth” and “nursing” compared in verse 27-28? Where is God's breast of spiritual milk?
- What does it mean “hear the Word of God and keep it?” (Luke 1:38, 48, 6:47, Heb 4:2)

6:30 PM “Learn by Heart”

Through simple repetition those present will inwardly digest...

Hymn #508, stanza 3

Sacrament of the Altar, 5

Hebrews 10:26

7:00 PM “Catechesis”

+ Opening Verses

“O Lord, open my lips...” p.224

+ Ascription of Praise

“Praise to you, O Christ,
Lamb of Our Salvation.” p.225

Reading

St. Luke 11:14-28 (back)

Hymn

“Jesus, Lover of My Soul” #508

Catechesis on... (back)

St. Luke 11:14-28

Liturgy

Catechism

--prayer based on reading

+ Responsive Prayer for Catechesis (insert)

Ten Commandments

Lord's Prayer

Apostles' Creed

Psalm 1

Collect of the Day

Prayers based on the text

Collect: “Before Reading Holy Scripture”

Benedicamus

Benediction

Catechesis on St. Luke 11:14-28

And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled. ¹⁵ But some of them said, "He casts out demons by Beelzebub, the ruler of the demons." ¹⁶ Others, testing Him, sought from Him a sign from heaven.

¹⁷ But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls. ¹⁸ If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub. ¹⁹ And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges. ²⁰ But if I cast out demons with the finger of God, surely the kingdom of God has come upon you. ²¹ When a strong man, fully armed, guards his own palace, his goods are in peace. ²² But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils. ²³ He who is not with Me is against Me, and he who does not gather with Me scatters. ²⁴ When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.' ²⁵ And when he comes, he finds it swept and put in order. ²⁶ Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first." ²⁷

And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!"

²⁸ But He said, "More than that, blessed are those who hear the word of God and keep it!" (NKJV)

Exorcism

"Jesus expelled demons with a simple command (Mk 1:23-26, 9:14-29, Lk 11:14-26). The apostles continued the practice with the power and in the name of Jesus (Mt 10:1, Acts 19:11-16)... The practice was early associated with baptism and preceded it. The Roman Catholic Church and the Eastern Orthodox Church preserve the rite of exorcism. The Lutheran Church following

Martin Luther's *Taugbüchlein* generally kept exorcism until the 18th century. Samuel Schmucker and others rejected exorcism" (Lutheran Cyclopedia).

In 1606, Aegidius Hunnius writes in *Theses on Repealing Exorcism*, "...that Satan is not expelled from the infant by Exorcism or by any other means than by Baptism, as all Scripture testifies." "...ceremonies that furnish the seeds of superstition must be removed in due course, to the extent that if even the bronze serpent that was lifted up in the desert and kept in the sanctuary should provide occasion for superstition, he {Luther} confirms that it must be destroyed." "...Luther was less offended by this rite, and perhaps on account of the weak, he judged that it should be tolerated for a period of time." "The Apostles, too, tolerated a very many things on account of the weak, but only for a time. It is right, however, that the weak should finally also grow up into the measure of the full stature of the adult Christ and not remain weak forever, so that eventually those things that had to be tolerated on their account can be legitimately removed."

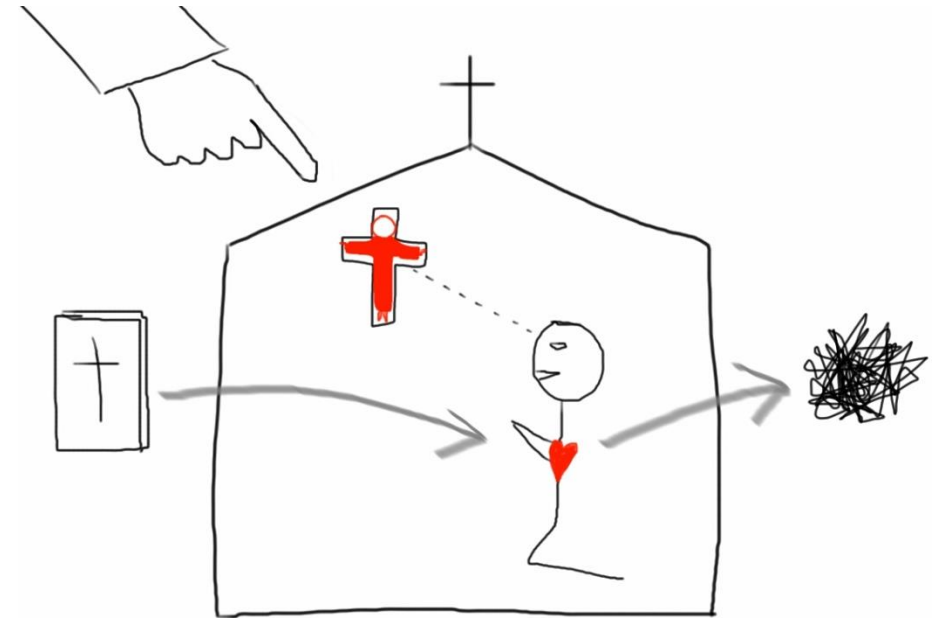
The Kingdom of the Devil and of God

"Although the scholastics extenuate both sin and punishment when they teach that man, by his own strength, can fulfil the commandments of God; in Genesis the punishment, imposed on account of original sin, is described otherwise. **For there human nature is subjected not only to death and other bodily evils, but also to the kingdom of the devil.** ... For human nature has been delivered into slavery and is held captive by the devil, who infatuates it with wicked opinions and errors, and impels it to sins of every kind. **But just as the devil cannot be conquered except by the aid of Christ, so by our own strength we cannot free ourselves from this slavery.**

But since Christ was given to us to remove both these sins and these punishments, and to destroy the kingdom of the devil, sin and death, it will not be possible to recognize the benefits of Christ unless we understand our evils" (Ap II 46-49).

"But what is **the kingdom of God**? Answer: Nothing else than what we learned in the Creed, that God sent His Son Jesus Christ, our Lord, into the world to redeem and deliver us from the power of the devil, and **to bring us to Himself, and to govern us as a King of righteousness, life, and salvation against sin, death, and an evil conscience**, for which end He has also bestowed His Holy Ghost, who is to bring these things home to us by His holy Word, and to illumine and strengthen us in the faith by His power" (LC III 51).

Catechesis On St. Luke 11:14-28



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