

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...

TLH Hymn #343, stanza 5
Apostles' Creed, 1st 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
"How Lovely Shines the Morning Star"
TLH #343

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, First Article

“...so that the Creed is nothing else than the answer and confession of Christians arranged with respect to the First Commandment” (LC II 10).

Trinity at Creation

“But that it may be most easily and clearly understood as it is to be taught to children, we shall briefly sum up the entire Creed in three chief articles, according to **the three persons in the Godhead**, to whom everything that we believe is related, so that **the First Article, of God the Father, explains Creation, the Second Article, of the Son, Redemption, and the Third, of the Holy Ghost, Sanctification**. Just as though the Creed were briefly comprehended in so many words: I believe in God the Father, who has created me; I believe in God the Son, who has redeemed me; I believe in the Holy Ghost, who sanctifies me. One God and one faith, but three persons, therefore also three articles or confessions”(LC, II, 6-7).

Genesis 1:1-2, “In the beginning **God created the heavens and the earth**. The earth was without form, and void; and darkness was on the face of the deep. And **the Spirit of God** was hovering over the face of the waters.”

John 1:1-3, 14 “In the beginning was **the Word**, and the Word was with God, and the Word was God. He was in the beginning with God. **All things were made through Him, and without Him nothing was made that was made....** 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.

Creation out of Nothing(*ex nihilo*) in Six Days

Genesis 1:3, “Then God said, ‘Let there be light’; and there was light.”

Exodus 20:11, “**For in six days the Lord made the heavens and the earth, the sea, and all that is in them**, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.”

Hebrews 11:3, “By faith we understand that the worlds were framed by the word of God, so that **the things which are seen were not made of things which are visible**.”

The Trinity Continues to Sustain His Creation

Colossians 1:17, “He {Christ} is before all things, and in him all things hold together.”

Psalms 145:15-16, “The eyes of all look to you, and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing.”

Hebrews 1:3, “...{Christ} who being the brightness of His glory and the express image of His person, and **upholding all things by the word of His power**, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high...”

The Father, Almighty

“Moreover, we also confess that God the Father has not only given us all that we have and see before our eyes, but daily preserves and defends us against all evil and misfortune, averts all sorts of danger and calamity; and that He does all this out of pure love and goodness, without our merit, as a benevolent Father, who cares for us that no evil befall us. But to speak more of this belongs in the other two parts of this article, where we say: Father Almighty” (LC II, 17).

Psalms 115:3, “But our God is in heaven; He does whatever He pleases.”

Matthew 19:26, “With men this is impossible, but with God all things are possible.”

Genesis 17:1, “I am Almighty God; walk before Me and be blameless.”

For here we see how the Father has given Himself to us, together with all creatures, and has most richly provided for us in this life, besides that He has overwhelmed us with unspeakable, eternal treasures by His Son and the Holy Ghost, as we shall hear (LC II, 24)

John 3:35, “The Father loves the Son, and has given all things into His hand.”

The Love of the Triune God for Us

“We ought, therefore, daily to practice this article, impress it upon our mind, and to remember it in all that meets our eyes, and in all good that falls to our lot, and wherever we escape from calamity or danger, that it is God who gives and does all these things, that therein we sense and see His Paternal heart and his transcendent love toward us” (LC II, 23).

Romans 8:28, “And we know that all things work together for good to those who love God, to those who are the called according to His purpose.”

Lamentations 3:22-23, “Through the Lord’s mercies we are not consumed, because His compassions fail not. They are new every morning; Great is Your faithfulness.”

Psalms 118:1, “Oh, give thanks to the Lord, for He is good! For His mercy endures forever.”

Psalms 103:13, “As a father pities his children, So the Lord pities those who fear Him.

Ember Days

Today is an ember day! “The material in the Large Catechism originated as sermons by Martin Luther on the basic texts of Christian teaching. Already in the Middle Ages, some regional synods in Germany had called for regular preaching on the “catechism” (usually defined as the Ten Commandment, Apostles’ Creed, Lord’s Prayer and, sometimes, the Ave Maria). **The Ember Days, four time of fasting spread throughout the church year {The Wednesday, Friday and Saturday after 1st Sunday in Lent, Pentecost, Holy Cross Day(Sep 14), and St. Lucia’s Day(Dec 13)}, were often designated for this purpose. Even before the Reformation, Wittenberg’s city church, St. Mary’s also seems to have followed this practice. Luther himself preached on various portions of the catechism as early as 1518” (The Book of Concord, Kolb, preface to Large Catechism, p.377)**