

Lutheran Confessions

Large Catechism: The 3rd Commandment

... As regards this external observance, this commandment was given to the Jews alone, that they should abstain from toilsome work, and rest, so that both man and beast might recuperate, and not be weakened

by unremitting labor. **Although they afterwards restricted this too closely, and grossly abused it, so that they slandered and could not endure in Christ those works which they themselves were accustomed to do on that day, as we read in the Gospel;** just as though the commandment were fulfilled by doing no external, [manual] work whatever, which, however, was not the meaning, but, as we shall hear, that they sanctify the holy day or day of rest.

82] This commandment, therefore, according to its gross sense, does not concern us Christians... **83]** But to grasp a Christian meaning for the simple as to what God requires in this commandment, note that we keep holy days not for the sake of intelligent and learned Christians (for they have no need of it [holy days]), but **first of all for bodily causes and necessities**, which nature teaches and requires; for the common people, man-servants and maid-servants, who have been attending to their work and trade the whole week, **that for a day they may retire in order to rest and be refreshed.**

84] **Secondly**, and most especially, that on such day of rest (since we can get no other opportunity) **freedom and time be taken to attend divine service, so that we come together to hear and treat of God's Word, and then to praise God, to sing and pray.**

...**86]** Therefore this is the simple meaning of the commandment: since holidays are observed anyhow, **such observance should be devoted to hearing God's Word, so that the special function of this day should be the ministry of the Word for the young and the mass of poor people;** yet that the resting be not so strictly interpreted as to forbid any other incidental work that cannot be avoided.

Large Catechism: The 5th Petition of the Lord's Prayer

90] But this should serve God's purpose of **breaking our pride and keeping us humble.** For in case any one should boast of his godliness and despise others, God has reserved this prerogative to Himself, that the person is to consider himself and place this prayer before his eyes, and he will find that he is no better than others, and that in the presence of God all must lower their plumes, and be glad that they can attain forgiveness. 91] And let no one think that as long as we live here he can reach such a position that he will not need such forgiveness. In short, if God does not forgive without ceasing, we are lost.

(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

Lord, we implore You, grant Your people grace to withstand the temptations of the devil and with pure hearts and minds to follow You, the only God; 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 17*)

Word of God: St. Luke 14:1-11 (on back)

Questions to Ponder in Prayer

Intro: Jesus has been invited by a prominent Pharisee to the Friday evening Seder meal—which was really the beginning of the Sabbath(Fri 6 PM to Sat 6 PM). We don't know if this Pharisee was friendly toward Jesus.

1. This is not the first time that the Pharisees were watching him closely, nor will it be the last time. See Luke 6:7, 20:20.
2. Dropsy is a medical condition today called “edema,” water retention in the body. According to Lev. 13:1-9, how would this man be viewed?
3. How the man got before Jesus in the house is not mentioned. But now that he is present, what does Jesus do? (v. 3)
4. What Jesus does in verse 4 breaks three laws. What are they?
5. See Exodus 20:8-11 and Deut. 5:12-15 for the original commandment and the reasons for its institution. What are they? (Ex 20:11 and Dt 5:15) Finally, what is most importantly to happen on the Sabbath? (Lev 23:3)
6. The Pharisees misunderstand the purpose of the Sabbath law and thus they believe that slavishly keeping it is more important than loving a neighbor. Why did the Pharisees keep the Sabbath law? (Gal 3:10-11, Hos 6:6)
7. Why didn't the Pharisees answer Jesus' question in verse 3 or verse 5? (Luke 6:5, “Lord of the Sabbath,” Mark 2:27-28, “for man,” Luke 7:30)
8. What example does Jesus give in v. 5-11 that shows their works righteous attitude, which was revealed in their despising of the man with dropsy?
9. Based on what, do you think, did they rank themselves at the meal? (Luke 11:43, 12:1, 20:45-47) How was this hypocrisy(Lk 16:14-15, 12:1)?
10. Although it may at first appear to be table etiquette(v.7-10), how does verse 11 tell us that this is not about that at all? Who does the verbs?
11. How did Jesus humble himself? (Phil. 2:6-8, Heb 2:14-18, 1 Pet 2:24)
12. How does one humble himself? (Psalm 51, 1 John 1:8, 1 Cor 10:31)
13. Did the Father exalt Jesus? (Phil 2:9-11, Eph 4:10)
14. Will you be exalted? (1 John 1:9, Col 3:1-3, 1 Cor 15:20-23, John 17:24)
15. Is the pastor exalting himself by leading the congregation? (Eph 4:1-6)

6:30 PM “Learn by Heart”

Through simple repetition those present will inwardly digest...

TLH Hymn #343, stanza 6
Apostles' Creed, 2nd Article & meaning, p.301
Prov 25:14 and Eph 4:1

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 14:1-11 (back)

Hymn

“How Lovely Shines the Morning Star”
TLH #343

Catechesis on...

St. Luke 14:1-11 (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 14:1-11

1Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. 2And behold, there was a certain man before Him who had dropsy. 3And Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?” 4But they kept silent. And He took him and healed him, and let him go. 5Then He answered them, saying, “Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?” 6And they could not answer Him regarding these things. 7So He told a parable to those who were invited, when He noted how they chose the best places, saying to them: 8“When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; 9“and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place. 10“But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you. 11“For whoever exalts himself will be humbled, and he who humbles himself will be exalted.” (NKJV)

The True Worship(Divine Service)

“And the difference between this faith and the righteousness of the Law can be easily discerned. **Faith is the λατρεία [divine service], which receives the benefits offered by God; the righteousness of the Law is the λατρεία [divine service] which offers to God our merits.** By faith God wishes to be worshiped in this way, that we receive from Him those things which He promises and offers” (Ap, IV, 49).

“The woman {in Luke 7} 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.(Ap IV 154).

Righteousness of the Law

“Thus the adversaries teach nothing but **the righteousness of reason, or certainly of the Law**, upon which they look just as the Jews upon the veiled face of Moses; and, in **secure hypocrites who think that they satisfy the Law**, they excite presumption and empty confidence in works [they place men on a sand foundation, their own works] and contempt of the grace of Christ. On the contrary, they drive timid consciences to despair, which laboring with doubt, never can experience what faith is, and how efficacious it is; thus, at last they utterly despair” (Ap IV, 21)

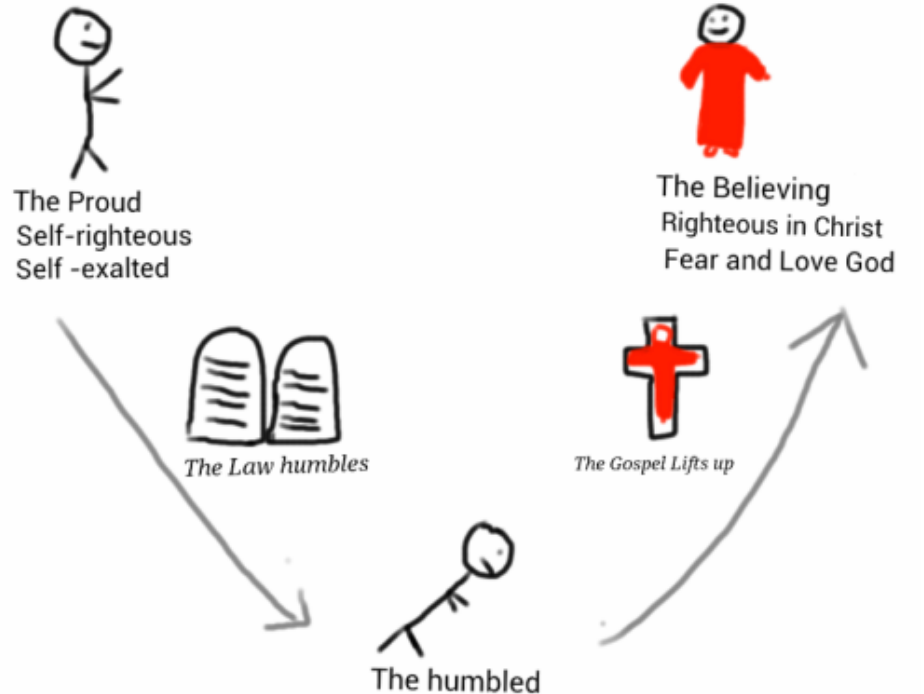
Self-Chosen Works by Man

“For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 15, 9: 37] In vain do they worship Me with the commandments of men. 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, 36-37).

Hypocrisy and False Humility

“Yet he was pointed to his own works, and comforted thus: The more fully [sincerely and frankly] one confesses, and the more he humiliates himself and debases himself before the priest, the sooner and better he renders satisfaction for his sins; for such humility certainly would earn grace before God. Here, too, **there was no faith nor Christ**, and the virtue of the absolution was not declared to him, but upon his enumeration of sins and his self-abasement depended his consolation” (SA III, 3, 19-20).

CATECHESIS ON ST. LUKE 14:1-11



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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,**"