

## Lutheran Confessions

### Apology(Defense) of the Augsburg Confession: Article IV, Of Justification.

1] In the Fourth, Fifth, Sixth, and, below, in the Twentieth Article, they condemn us, for teaching that *men obtain remission of sins not because of their own merits, but freely for Christ's sake, through faith in Christ*. [They reject quite stubbornly both these statements.] For they condemn us both for denying that men obtain remission of sins because of their own merits, and for *affirming* that, through faith, men obtain remission of sins, and through faith in Christ 2] are justified. But since in this controversy the chief topic of Christian doctrine is treated, which, understood aright, illumines and amplifies the honor of Christ [which is of especial service for the clear, correct understanding of the entire Holy Scriptures, and alone shows the way to the unspeakable treasure and right knowledge of Christ, and alone opens the door to the entire Bible], and brings necessary and most abundant consolation to devout consciences, we ask His Imperial Majesty to hear us with forbearance in regard to matters of such importance. 3] For since the adversaries understand neither what the remission of sins, nor what faith, nor what grace, nor what righteousness is, they sadly corrupt this topic, and obscure the glory and benefits of Christ, and rob devout consciences of the consolations offered in Christ. 4] But that we may strengthen the position of our Confession, and also remove the charges which the adversaries advance against us, certain things are to be premised in the beginning, in order that the sources of both kinds of doctrine, *i.e.*, both that of our adversaries and our own, may be known.

5] All Scripture ought to be distributed into these two principal topics, the Law and the promises. For in some places it presents the Law, and in others the promise concerning Christ, namely, either when [in the Old Testament] it promises that Christ will come, and offers, for His sake, the remission of sins justification, and life eternal, or when, in the Gospel [in the New Testament], Christ Himself, since He has appeared, promises the remission of sins, justification, and life eternal. 6] Moreover, in this discussion, by Law we designate the Ten Commandments, wherever they are read in the Scriptures. Of the ceremonies and judicial laws of Moses we say nothing at present....

## 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, the Protector of all that trust in You, without whom nothing is strong, nothing is holy, increase and multiply upon us Your mercy that, You being our Ruler and Guide, we may so pass through things temporal that we finally lose not the things eternal; 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 3)*

### Word of God: Luke 15:1-10 (on back)

### Questions to Ponder in Prayer

- What message did Jesus teach and preach?
  - The Law that condemns sin. Luke 13:5 "Unless you repent, you too will all perish."
  - The Gospel that is good news of forgiveness. Luke 4:43 "I must preach the good news of the kingdom of God"
  - Summary Luke 11:32 and Luke 4:18-19
- Why did the tax collectors and "sinners" gather around to hear him?
- What did these Pharisees and teachers of the Old Testament believe? (Read Luke 16:15, and Luke 11:37-54)
- Why did the Pharisees and teachers of the Old Testament mutter, "This man welcomes sinners and eats with them?"
- The parts of both parables.
  - Something is lost
  - The owner goes looking for it.
  - The owner who finds the lost sheep/lost coin, says to those around, "Rejoice with me."
- What was Jesus trying to teach the Pharisees?
  - Read Luke 19:1-10, "For the Son of Man came to seek and to save what was lost" (v.10).
  - "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance" (Luke 5:31)
- All the company of heaven rejoices, but the Pharisees and teachers of the Old Testament mutter. See Luke 7:29-35, "We played the flute for you and you did not dance; we sang a dirge and you did not cry."

### 6:30 PM "Learn by Heart"

*Through simple repetition those present will inwardly digest...*

Hymn #331, st. 1-2

Daily Prayers: Morning & Evening Prayer, p. 305-306

Daily Prayers: Ask a Blessing, Returning Thanks, p. 306

St. Luke 15:2

### 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 15:1-10 (back)

#### Hymn

"Here is the Tenfold Sure Command" #331

### Catechesis on... (back)

St. Luke 15:1-10

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 Luke 15:1-10

1 Then all the tax collectors and the sinners drew near to Him to hear Him. 2 And the Pharisees and scribes complained, saying, “This Man receives sinners and eats with them.”

3 So He spoke this parable to them, saying:

4 “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? 5 And when he has found it, he lays it on his shoulders, rejoicing. 6 And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ 7 I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

8 Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it? 9 And when she has found it, she calls her friends and neighbors together, saying, ‘Rejoice with me, for I have found the piece which I lost!’ 10 Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.” (NKJV)

### Of the Law and the Gospel.

AFFIRMATIVA. Pure Doctrine of God’s Word.

2] 1. We believe, teach, and confess that **the distinction between the Law and the Gospel is to be maintained in the Church with great diligence as an especially brilliant light**, by which, according to the admonition of St. Paul, **the Word of God is rightly divided**.

3] 2. We believe, teach, and confess that the Law is properly a divine doctrine, which teaches what is right and pleasing to God, and reproveth everything that is sin and contrary to God’s will.

4] 3. For this reason, then, everything that reproveth sin is, and belongs to, the preaching of the Law.

5] 4. But the Gospel is properly such a doctrine as teaches what man who has not observed the Law, and therefore is condemned by it, is to believe, namely, that Christ has expiated and made satisfaction for all sins, and has obtained and acquired for him,

without any merit of his [no merit of the sinner intervening], forgiveness of sins, righteousness that avails before God, and eternal life.

6] 5. But since **the term Gospel is not used in one and the same sense in the Holy Scriptures**, on account of which this dissension originally arose, we believe, teach, and confess that if by the term Gospel is understood the entire doctrine of Christ which He proposed in His ministry, as also did His apostles (in which sense it is employed, Mark 1, 15; Acts 20, 21), it is correctly said and written that the Gospel is a preaching of repentance and of the forgiveness of sins.

7] 6. But if the Law and the Gospel, likewise also Moses himself [as] a teacher of the Law and Christ as a preacher of the Gospel are **contrasted with one another**, we believe, teach, and confess that the Gospel is not a preaching of repentance or reproof, but properly nothing else than a preaching of consolation, and a joyful message which does not reprove or terrify, but comforts consciences against the terrors of the Law, points alone to the merit of Christ, and raises them up again by the lovely preaching of the grace and favor of God, obtained through Christ’s merit.

8] 7. As to the revelation of sin, because **the veil of Moses hangs before the eyes of all men as long as they hear the bare preaching of the Law, and nothing concerning Christ, and therefore do not learn from the Law to perceive their sins aright**, but either become **presumptuous hypocrites** [who swell with the opinion of their own righteousness] as the Pharisees, or **despair like Judas**, Christ takes the Law into His hands, and explains it spiritually, Matt. 5, 21ff ; Rom. 7, 14. And thus the wrath of God is revealed from heaven against all sinners [Rom. 1, 18], how great it is; by this means they are directed [sent back] to the Law, and then first learn from it to know aright their sins—a knowledge which Moses never could have forced out of them.... (FC Ep, Article V).

### Justification: The Chief Article.

6] This article concerning justification by faith (as the Apology says) is **the chief article in the entire Christian doctrine**, without which no poor conscience can have any firm consolation, or can truly know the riches of the grace of Christ, as Dr. Luther also has written: If this only article remains pure on the battlefield, the Christian Church also remains pure, and in goodly harmony and without any sects; **but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted”** (FC SD Art III).

## Catechesis On Luke 15:1-10



## Trinity Lutheran Church & Early Childhood Learning Center

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

[www.trinityh.org](http://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](http://Eldona.org))*

## Daily Prayer: Morning/Evening Prayer

### Commended to God

73] For this end it is also of service that we form **the habit of daily commending ourselves to God, with soul and body, wife, children, servants, and all that we have**, against every need that may occur; whence also the blessing and thanksgiving at meals, and other prayers, **morning and evening**, have originated and remain in use. 74] Likewise the practice of children to cross themselves when anything monstrous or terrible is seen or heard, and to exclaim: “Lord God, protect us!” “Help, dear Lord Jesus!” etc. Thus, too, if any one meets with unexpected good fortune, however trivial, that he say: “God be praised and thanked; this God has bestowed on me!” etc., as formerly the children were accustomed to fast and pray to St. Nicholas and other saints. This would be more pleasing and acceptable to God than all monasticism and Carthusian sanctity. (LC, 2<sup>nd</sup> Commandment)

15] These {*Note: that is the Ten Commandments, Apostles’ Creed and Lord’s Prayer*} are the most necessary parts which one should first learn to repeat word for word, 16] and which our children should be accustomed **to recite daily when they arise in the morning, when they sit down to their meals, and when they retire at night**; and until they repeat them, they should be given neither food nor drink. 17] Likewise every head of a household is obliged to do the same with respect to his domestics, man-servants and maid-servants, and not to keep them in his house if they do not know these things and are unwilling to learn them. 18] For a person who is so rude and unruly as to be unwilling to learn these things is not to be tolerated; for in these three parts everything that we have in the Scriptures is comprehended in short, plain, and simple terms. 19] For the holy Fathers or apostles (whoever they were) have thus embraced in a summary the doctrine, life, wisdom, and art of Christians, of which they speak and treat, and with which they are occupied. (Large Catechism, Short Preface)

In his *German Order of Worship*, 1526, we read: “For if the parents and guardians of the young are unwilling to take such pains with the young, either personally or through others, Catechism [catechetical instruction] will never be established.” (W. 19, 76.) In this he was confirmed by the experiences he had while on his tour of visitation. If the children were to memorize the Catechism and learn to understand it, **they must be instructed and questioned individually**, a task to which the Church was unequal, and for the accomplishment of which also the small number of schools was altogether inadequate. **Parents, however, were able to reach the children individually. They had the time and opportunity, too, morning, noon, and evening, at**

**the table, etc.** Furthermore, they had the greatest interest in this matter, the children being their own flesh and blood. And they, in the first place, were commanded by God to provide for the proper training of their children. The fathers and mothers, therefore, these natural and divinely appointed teachers of the children, Luther was at great pains to enlist for the urgent work of instructing the young. They should see that the children and servants did not only attend the Catechism-sermons in church, but also memorized the text and learned to understand it. The Christian homes should again become home-churches, home-schools, where the house-fathers were both house-priests and house-teachers performing the office of the ministry there just as the pastors did in the churches.

With ever-increasing energy Luther, therefore, urged the parents to study the Catechism in order to be able to teach it to their children. In his sermons on the Ten Commandments, 1516, he admonishes them to bring up their children in the fear and admonition of the Lord. “But alas,” he exclaims, “how has not all this been corrupted! Nor is it to be wondered at, since the parents themselves have not been trained and educated.” In a sermon of 1526: “Here are two doctrines, Law and Gospel. Of them we preach frequently, but very few there are who take it to heart. I hear that many are still so ignorant that they do not know the Ten Commandments nor are able to pray. It plainly shows that they are altogether careless. Parents ought to see what their children and family are doing. In the school at home they should learn these three. I hear that in the city, too, there are wicked people. **We cannot enter the homes; parents, masters, and mistresses ought to be sufficiently skilled to require their children and servants to say the prayers before retiring.** But they do not know any themselves. What, then, avails it that we do a great deal of preaching concerning the kingdom of Christ? I thought conditions had improved. I admonish you master—for it is your duty—to instruct the servants, the mistress, the maids, and the children; and it is publicly preached in church for the purpose that it may be preached at home” (W. 20 485.). (Historical Introductions, #91. German Services with German Catechism)

**These three parts contain in simple and brief form everything that a Christian must know. And since as yet we have no special congregation (*weil man noch keine sonderliche Gemeinde hat*), this instruction must proceed in the following manner, by preaching from the pulpit at various times or daily, as necessity demands, and by repeating and reading it to the children and servants at home in the houses morning and evening (if one would make Christians of them).** (Historical Introductions, #92 Luther Illustrating Method of Procedure)

## Daily Prayers: Asking a Blessing

After Psalm 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,” the Triglotta edition of the Book of Concord, includes a note:

*“To satisfy the desire means that all animals receive so much to eat that they are on this account joyful and of good cheer; for care and avarice hinder such satisfaction.”*

### Word of God and Prayer

1 Timothy 4:1-5, “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from **foods which God created to be received with thanksgiving by those who believe and know the truth.** 4 For every creature of God is good, and **nothing is to be refused if it is received with thanksgiving;** 5 for it is sanctified by **the word of God and prayer.**”

Romans 14:14-23, “I know and am convinced by the Lord Jesus that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean. <sup>15</sup> Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. <sup>16</sup> Therefore do not let your good be spoken of as evil; <sup>17</sup> for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup> For he who serves Christ in these things *is* acceptable to God and approved by men. <sup>19</sup> Therefore let us pursue the things *which make* for peace and the things by which one may edify another. <sup>20</sup> Do not destroy the work of God for the sake of food. **All things indeed *are* pure, but *it is* evil for the man who eats with offense.** <sup>21</sup> *It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak. <sup>22</sup> Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves. <sup>23</sup> But he who doubts is condemned if he eats, because *he does* not eat from faith; for whatever *is* not from faith is sin.”

### Daily

15] These are the most necessary parts which one should first learn to repeat word for word, 16] and which our children should be accustomed to recite daily when they arise in the morning, when they sit down to their meals, and when they retire at night; and until they repeat them, they should be given neither food nor drink. (LC III 15-16)

### Promise: Ask and You Will Receive

19] In the second place, we should be the more urged and incited to pray because God has also added a promise, and declared that it shall surely be done to us as we pray, as He says Ps. 50, 15: *Call upon Me in the day of trouble: I will deliver thee. And Christ in the Gospel of St. Matthew, 7, 7: Ask, and it shall be given you. For every one that*

*asketh receiveth.* 20] Such promises ought certainly to encourage and kindle our hearts to pray with pleasure and delight, since He testifies with His [own] word that our prayer is heartily pleasing to Him, moreover, that **it shall assuredly be heard and granted**, in order that we may not despise it or think lightly of it, and pray at a venture. (LC III 19-20)

### Prayer: Teaches Us Our Lack

For we all have enough that we lack, but the great want is that we do not feel nor see it. Therefore God also requires that you lament and plead such necessities and wants, not because He does not know them, but that you may kindle your heart to stronger and greater desires, and make wide and open your cloak to receive much. (LC III 27)

### Prayer: Teaches Us From Whence Good Things Come

79] All this it is well to impress upon the simple, namely, that these things come from God, and must be prayed for by us. (LC III 79)