

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 "In Thee Alone, O Christ, My Lord" ASBH #41
1st Commandment & meaning
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
"In Thee Alone, O Christ, My Lord"
(Augustana Service #41, insert)

Catechesis on... (back)
St. Luke 15:1-10
Liturgy
Catechism

+ The Suffrages insert
from ASBH Prayer Office Supplement
Kyrie
Lord's Prayer
Versicles
Psalm 130 or Psalm 51
Versicles
Collects
Collect for Peace
Benedicamus
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



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