

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...

Hymn “**In Thee, Lord, have I Put My Trust**” ASBH #55
Apostles' Creed, 2nd Article & meaning
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
“**In Thee, Lord, have I Put My Trust**”
(Augustana Service #55, insert)

Catechesis on... (back)
St. Luke 14:1-11
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 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)

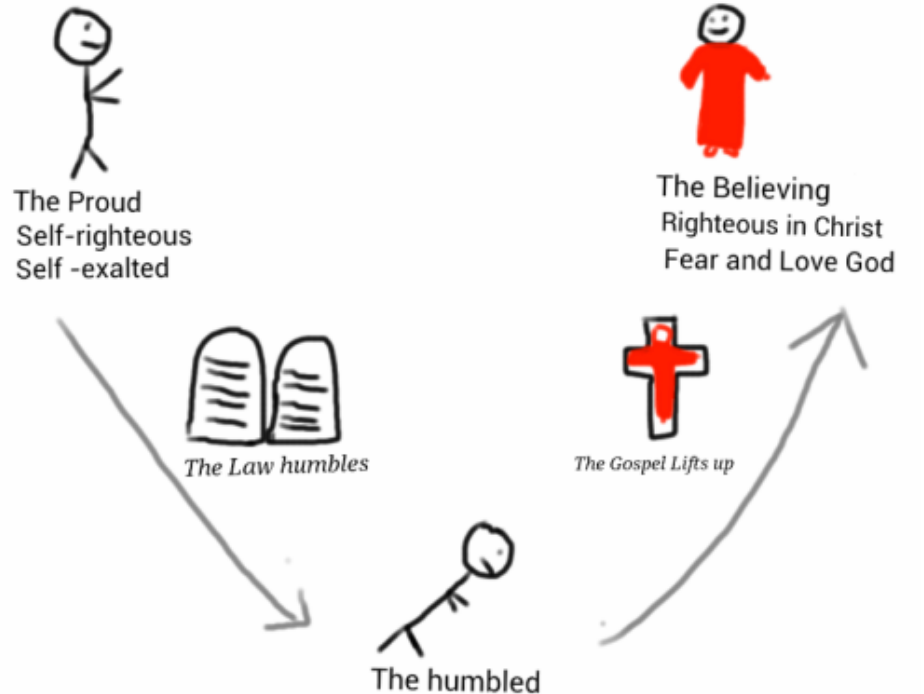
Self-Chosen Works by Man

“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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