

Lutheran Confessions

Formula of Concord, Solid Declaration

XI. Eternal Election, 42-45, 48, 52

42] Thus many *receive the Word with joy, but afterwards fall away again*, Luke 8, 13. **But the cause is**

not as though God were unwilling to grant grace for perseverance to those in whom *He has begun the good work*, for that is contrary to St. Paul, Phil. 1, 6; **but the cause is that they wilfully turn away again from the holy commandment [of God], grieve and embitter the Holy Ghost, implicate themselves again in the filth of the world, and garnish again the habitation of the heart for the devil.** With them the last state is worse than the first, 2 Pet. 2, 10, 20; Eph. 4, 30; Heb. 10, 26; Luke 11, 25.

43] Thus far is the **mystery of predestination** revealed to us in God's Word, and if we abide thereby and cleave thereto, it is a very useful, salutary, consolatory doctrine; **for it establishes very effectually the article that we are justified and saved without all works and merits of ours, purely out of grace alone, for Christ's sake. For before the time of the world, before we existed, yea, before the foundation of the world was laid, when, of course, we could do nothing good, we were according to God's purpose chosen by grace in Christ to salvation, Rom. 9, 11; 2 Tim. 1, 9. 44]** Moreover, all *opiniones* (opinions) and erroneous doctrines concerning the powers of our natural will are thereby overthrown, because God in His counsel, before the time of the world, decided and ordained that He Himself, by the power of His Holy Ghost, would produce and work in us, through the Word, everything that pertains to our conversion.

45] Thus this doctrine affords also the **excellent, glorious consolation** that God was so greatly concerned about the conversion, righteousness, and salvation of every Christian, and so faithfully purposed it [provided therefor] that before the foundation of the world was laid, He deliberated concerning it, and in His [secret] purpose ordained how He would bring me thereto [call and lead me to salvation], and preserve me therein. ...48] Moreover, this doctrine affords **glorious consolation under the cross and amid temptations**, namely, that God in His counsel, before the time of the world, determined and decreed that He would assist us in all distresses [anxieties and perplexities], grant patience [under the cross], give consolation, excite [nourish and encourage] hope, and produce such an outcome as would contribute to our salvation. ...

52] **But a distinction must be observed with especial care between that which is expressly revealed concerning it in God's Word, and what is not revealed.** For, in addition to what has been revealed in Christ concerning this, of which we have hitherto spoken, God has still kept secret and concealed much concerning this mystery, and reserved it for His wisdom and knowledge alone, which we should not investigate, nor should we indulge our thoughts in this matter, nor draw conclusions, nor inquire curiously, but should adhere [entirely] to the revealed Word [of God]. This admonition is most urgently needed.

(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 God, who sees that we put not our trust in anything that we do, mercifully grant that by Your power we may be defended against all adversity; 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 Sexagesima*)

Word of God: St. Luke 8:4-15 (on back)

Questions to Ponder in Prayer

1. What is "the good news of the kingdom of God?" (8:1)
2. What kind of response did Jesus' preaching produce? (v.4)
3. Why would Jesus tell this parable when things were going so well?
4. What do we find the sower doing? What is his sole desire?
5. Why is he so negligent in scattering his seed so that much of it is wasted? Couldn't he have been a better steward of his seed? Look at Jesus' untiring work and determination in Luke 8:1.
6. The conclusion of Jesus' parable is "He who has ears to hear, let him hear" (v. 8).
 - A. Catechumen = "one who hears." Why did the church choose that title?
 - B. What does "...let him hear" mean? **** Furthermore see Luke 8:18.
7. Before giving the explanation, Jesus explains the reason for using parables to the disciples (who, interestingly, do not understand). The parables divide people into what two groups? (See verse 10 and 18) Isa 6:8-13
8. How is it that the disciples(church) know the secrets of the Kingdom (verse 10, Heb 4:2)? Did they do something to get it? (2 Cor 3:14-16)
9. The parable describes four outcomes of this scattered seed/Word. What prevents the seed? A. Path , B. Rock, C. Thorns, D. Good soil
10. Divide the four outcomes into the two groups.
11. Give examples of people today who receive the Word like the seed planted on the path? On the rock? Among the thorns? Compare to the 6th petition meaning, "...the devil, the world and our sinful nature...."
12. What three things are praised about the reception of God's Word on the good soil? (v.15)
13. Who makes the heart "good and noble?" Likewise, the soil to be good? (Luke 1:53, lest Luke 18:11 and Luke 12:1)
14. What will be the result of those who hear the Word and believe(faith)?
15. Knowing that not all who hear will believe, to whom and how should we preach the Word? (Luke 24:47, Acts 1:8, Luke 5:4)

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn "**Brethren, Called By One**

Vocation" ASBH insert

Sacrament of the Altar, 1

Psalm 1:2 or Luke 8:18

7:00 PM "Catechesis"

+ Opening Verses

"O Lord, open my lips..." p.224

+ Ascription of Praise

"Praise to you, O Christ.
Lamb of Our Salvation." p.225

Reading

St. Luke 8:4-15 (back)

Hymn

"**Brethren, Called By One Vocation**"

(Augustana Service, insert)

Catechesis on... (back)

St. Luke 8:4-15

Liturgy

Catechism

--prayer based on reading

+ Responsive Prayer for Catechesis (insert)

Ten Commandments

Lord's Prayer

Apostles' Creed

Psalm 100

Collect of the Day

Prayers based on the text

The Collect for "The Children of the Church"

Benedicamus

Benediction

Catechesis on St. Luke 8:4-15

And when a great multitude had gathered, and they had come to Him from every city, He spoke by a parable: ⁵“A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. ⁶Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. ⁷And some fell among thorns, and the thorns sprang up with it and choked it. ⁸But others fell on good ground, sprang up, and yielded a crop a hundredfold.”

When He had said these things He cried, “He who has ears to hear, let him hear!”

⁹Then His disciples asked Him, saying, “What does this parable mean?” ¹⁰And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest *it is given* in parables, that ‘Seeing they may not see, And hearing they may not understand.’

¹¹Now the parable is this: The seed is the word of God. ¹²Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. ¹³But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. ¹⁴Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. ¹⁵But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.” (NKJV)

Hypocrites

Ap VII and VIII, “For we grant that in this life hypocrites and wicked men have been mingled with the Church, and that they are members of the Church according to the outward fellowship of the signs of the Church, i.e., of Word, profession, and Sacraments, especially if they have not been excommunicated.”

False Teachers

Ap VII and VIII, 48, “Impious teachers are to be deserted [are not to be received or heard], because these do not act any longer in the place of Christ, but are antichrists. And Christ says Matt. 7, 15: *Beware of false prophets*. And Paul, Gal. 1, 9: *If any man preach any other gospel unto you, let him be accursed*.

LC, III, first Petition, 47, For because we see how full the world is of sects and false teachers, who all wear the holy name as a cover and sham for their doctrines of devils, we ought by all means to pray without ceasing, and to cry and call upon God against all such as preach and believe falsely and whatever opposes and persecutes our Gospel and pure doctrine, and would suppress it, as bishops tyrants, enthusiasts, etc.

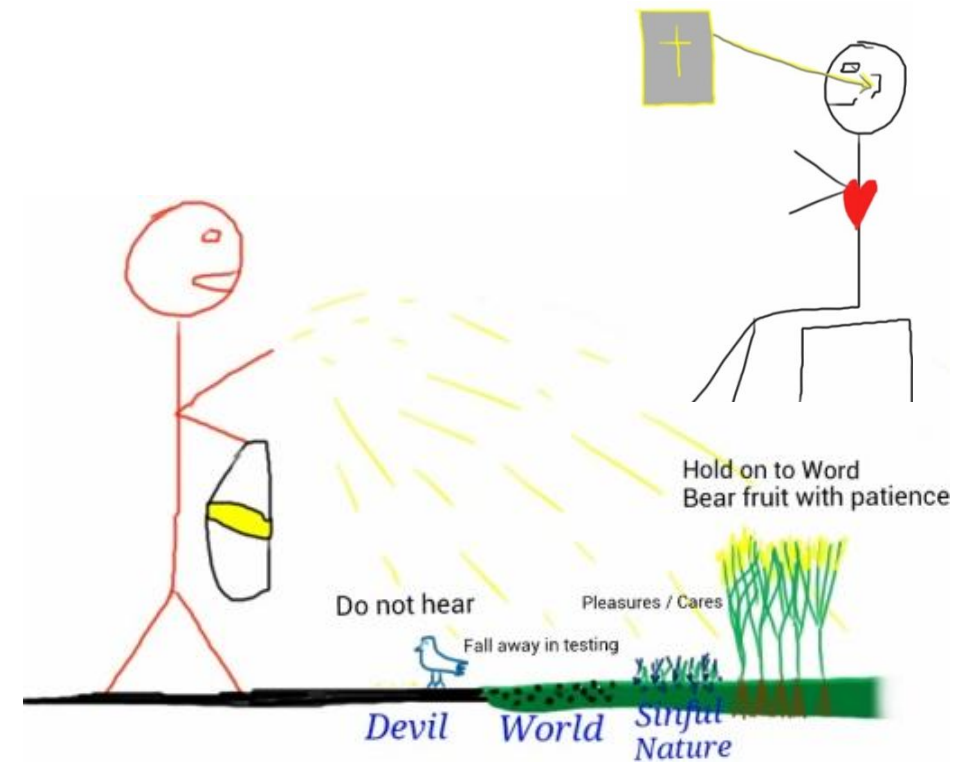
Persecution/Good Days

LC, III, third Petition, 68, But for our own sakes we must pray that even against their fury His will be done without hindrance also among us, that they may not be able to accomplish anything and we remain firm against all violence and persecution, and submit to such will of God.

The Fruits of the Word of God

Ap VI, 77] But we have already frequently testified that repentance ought to produce good fruits; and what the good fruits are the [Ten] Commandments teach, namely, [truly and from the heart most highly to esteem, fear, and love God, joyfully to call upon Him in need], prayer, thanksgiving, the confession of the Gospel [hearing this Word], to teach the Gospel, to obey parents and magistrates, to be faithful to one’s calling, not to kill, not to retain hatred, but to be forgiving [to be agreeable and kind to one’s neighbor], to give to the needy, so far as we can according to, our means, not to commit fornication or adultery, but to restrain and bridle and chastise the flesh, not for a compensation of eternal punishment, but so as not to obey the devil, or offend the Holy Ghost; likewise, to speak the truth. These fruits have God’s injunction, and ought to be brought forth for the sake of God’s glory and command; and they have their rewards also.

Catechesis On St. Luke 8:4-15



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Lord's Supper, 1

“What is it? What are its benefits? and, Who is to receive it? And all these are established by the words by which Christ has instituted it, and which every one who desires to be a Christian and go to the Sacrament should know. For it is not our intention to admit to it and to administer it to those who know not what they seek, or why they come” (LC V, 1-2)

The efficacy of Christ's Command and the Words of Institution

“3. Now, as to the consecration, we believe, teach, and confess that no work of man or recitation of the minister [of the church] produces this presence of the body and blood of Christ in the Holy Supper, but that this is to be ascribed only and alone to the almighty power of our Lord Jesus Christ.

4. But at the same time we also believe, teach, and confess unanimously that in the use of the Holy Supper **the words of the institution of Christ should in no way be omitted, but should be publicly recited**, as it is written 1 Cor. 10, 16: The cup of blessing which we bless, etc. This blessing occurs through the recitation of the words of Christ.” (FC Ep VII 8-9).

“Both the Sacraments and Word are effectual **by reason of the institution and commandment of Christ**, notwithstanding they be administered by evil men” (AC VIII, 2).

See Matthew 26:26-29, Mark 14:22-25, and Luke 22:17-20

1 Corinthians 11:23f, “For I received from the Lord **that which I also delivered to you**: that the Lord Jesus on the same night in which He was betrayed took bread....”

Essence: Bread, Wine, Body and Blood

“The Tenth Article[of the Augsburg Confession] has been approved, in which we confess that we believe, that in the Lord's Supper **the body and blood of Christ** are truly and substantially present, and are truly tendered, with those things which are seen, **bread and wine**, to those who receive the Sacrament” (Ap X 54).

“6. We believe, teach, and confess that the body and blood of Christ are received with the bread and wine, **not only spiritually by faith, but also orally; yet not in a Capernaïtic, but in a supernatural, heavenly mode, because of the sacramental union**; as the words of Christ clearly show, when Christ gives direction to take, eat, and drink, as was also done by the apostles; for it is written Mark 14, 23: And they all drank of it. St. Paul likewise says, 1 Cor. 10, 16: The bread which we break, is it not the communion of the body of Christ? that is: He who eats this bread eats the body of Christ, which also the chief ancient teachers of the Church, Chrysostom, Cyprian, Leo I, Gregory, Ambrose, Augustine, unanimously testify” (FC Ep VII 15).

Some Errors Related to the Essence of Lord's Supper

1. Reformed Symbolic View (Bread and Wine only)

“2. We believe, teach, and confess that the words of the testament of Christ are not to be understood otherwise than as they read, according to the letter, so that the bread **does not signify the absent body and the wine the absent blood of Christ**, but that, on account of the sacramental union, they [the bread and wine] are truly the body and blood of Christ” (FC Ep VII 7).

1 Corinthians 10:16, “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

2. Unbelieving Communicants receive the Body and Blood of Christ (*manducatio indignorum*) to their harm.

“7. We believe, teach, and confess that not only the true believers [in Christ] and the worthy, but also the unworthy and unbelievers, receive the true body and blood of Christ; however, not for life and consolation, but for judgment and condemnation, if they are not converted and do not repent, 1 Cor. 11, 27. 29” (FC Ep VII 16).

1 Corinthians 11:27, 29, “Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.... For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.”

3. Grape Juice Substitution and “The Fruit of the Vine”

It is true that in the words of institution, the Greek word for wine(οἶνος) is not used. However, this fact does not weaken the fact that Jesus undoubtedly used wine, and not grape juice. Whenever Jesus refers to “the cup” in the context of a Jewish Passover, there would have been no doubt that the wine of the Passover meal would have been used. In Matthew 26:29, Jesus further speaks of the contents of the cup as “fruit of the vine,” that term is synonymous with wine, not grape juice(which is a recent invention, whose fermentation is only retarded by modern refrigeration). Finally, when the congregation in Corinth abused the sacrament, some communicants got drunk(1 Cor 11:21), because they were using wine inappropriately, not grape juice.

“Here we exaggerate nothing; we but leave the prudent reader to determine what should be held concerning the divine ordinance [whether it is proper to prohibit and change an ordinance and institution of Christ]” (Ap XXII, 5).

4. Roman Transubstantiation (Body and Blood only)

“As regards **transubstantiation**, we care nothing about the sophistical subtlety by which they teach that bread and wine leave or lose their own natural substance, and that there remain only the appearance and color of bread, and not true bread. For it is in perfect agreement with Holy Scriptures that **there is, and remains, bread**, as Paul himself calls it, 1 Cor. 10, 16: The bread which we break. And 1 Cor. 11, 28: Let him so eat of that bread” SA III, VI, 5).