

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 Walk in Danger All the Way” ASBH #97
Daily Prayers from Luther's Small Catechism(Ask a Blessing, Returning Thanks, Morning Prayer, Evening Prayer
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 Walk in Danger All the Way”
(Augustana Service #97, 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 reproves everything that is sin and contrary to God’s will.

4] 3. For this reason, then, everything that reproves 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.

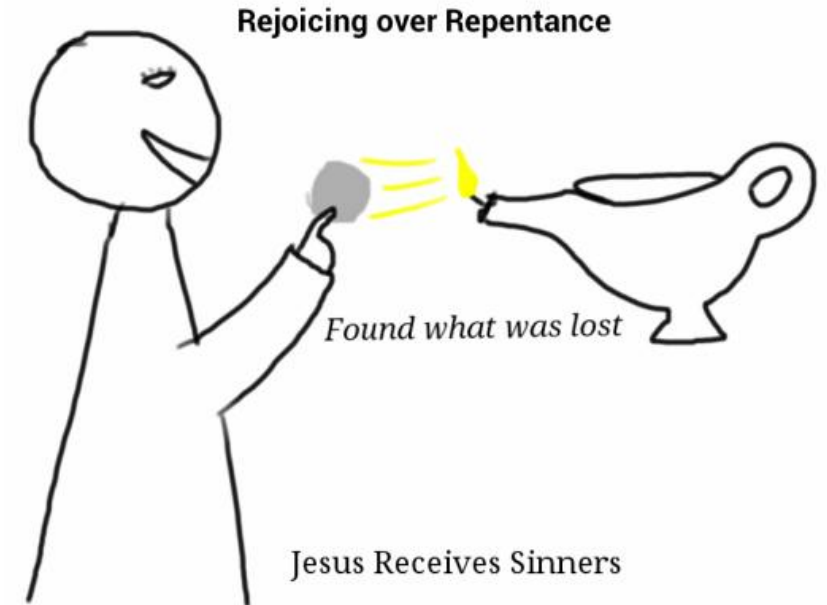
7] 6. But if the Law and the Gospel, likewise also Moses himself [as] a teacher of the Law and Christ as a preacher of the Gospel are **contrasted with one another**, we believe, teach, and confess that the Gospel is not a preaching of repentance or reproof, but properly nothing else than a preaching 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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Meal Prayers: Asking a Blessing & Returning Thanks

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. ¹⁵ 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. ¹⁶ Therefore do not let your good be spoken of as evil; ¹⁷ for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. ¹⁸ For he who serves Christ in these things *is* acceptable to God and approved by men. ¹⁹ Therefore let us pursue the things *which make* for peace and the things by which one may edify another. ²⁰ 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.** ²¹ *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. ²² Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves. ²³ 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)