

Lutheran
Confessions

Apology{Defense} of the Augsburg
Confession, IV: Of Justification. 332-333

We also wonder what our adversaries do in prayer, if, indeed; the profane men ever ask anything of God. If they declare that they are worthy because they have love and good works, and ask for grace as a debt, they pray precisely like the Pharisee in Luke 18, 11, who says: *I am not as other men are.* **He who thus prays for grace, and does not rely upon God’s mercy, treats Christ with dishonor,** who, since He is our High Priest, intercedes for us. Thus, therefore, prayer relies upon God’s mercy, when we believe that we are heard for the sake of Christ, the High Priest, as He Himself says, John 14, 13: *Whatsoever ye shall ask the Father in My name, He will give it you.* In My, name, He says, because without this High Priest we cannot approach the Father.

Confession, Mercy and the Promise

The adversaries consider only the precepts of the Second Table which contain civil righteousness that reason understands. Content with this, they think that they satisfy the Law of God. In the mean time they do not see the First Table which commands that we love God, that we declare as certain that God is angry with sin, that we truly fear God, that we declare as certain that God hears prayer. (Ap IV 34)

For as long as we are in the flesh, we shall not lie when we say: “I am a poor man, full of sin.” (SC III 8 1)

Romans 3:22-24, “For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus,”

“For when confession is made to God, it must be made with the heart, not alone with the voice, as is made on the stage by actors. Therefore, such confession is contrition, in which, feeling God’s wrath, we confess that God is justly angry, and that He cannot be appeased by our works, and, nevertheless, we seek for mercy because of God’s promise” (Ap VI 10).

(Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

Put it into Practice

Prayer

Almighty and everlasting God, who are always more ready to hear than we to pray and to give more than we either desire or deserve, pour down upon us the abundance of Your mercy, forgiving those things of which our conscience is afraid and giving us those good things that we are not worthy to ask, except through the merits and mediation of Christ, our Lord; through the same Jesus Christ, Your Son, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **AMEN** *(Collect for Trinity 11)*

Word of God: St. Luke 18:9-14 (on back)

Questions to Ponder in Prayer

1. To whom did Jesus tell this parable? (v. 9)
2. In what did these people have confidence?
3. Describe the phrase “own righteousness.” How did this enable them to look down on others?
4. Knowing that these people were secure sinners, did they need to hear law or gospel?
5. Examine the Pharisee’s prayer about himself.
 - A. Why does the Pharisee thank God?
 - B. How does he think he is different from other men? (v.12)
 - C. In what does the Pharisee trust?
 - D. What kind of God does the Pharisee have?
 - E. Is it true that the Pharisee is different from other men?(Isaiah 64:6, Eccl 7:20, Ps 14:3)?
 - F. How did the Pharisee view the tax collector?
6. Examine the tax collector’s prayer.
 - A. Why did he stand at a distance and not “look up to heaven?”
 - B. Why does he “beat his breast?”
 - C. In what does the tax collector trust?
 - D. What kind of God does the tax collector have?
 - E. Is it true that the tax collector is a sinner?
7. What does it mean to be “justified?”
8. What does it mean to humble yourself?
9. How does God “exalt the humble?”
10. How can Jesus be so bold as to declare mercy is granted?

These questions have been put together to help you as you extend and apply tonight’s Scripture to your life.

6:30 PM “Learn by Heart”
Through simple repetition those present will inwardly digest...
Hymn “**Thy Table I Approach**”
ASBH
6th Commandment & meaning
Ephesians 2:8-9

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 18:9-14 (back)

Hymn
“**Thy Table I Approach**”
(Augustana Service Book, insert)

Catechesis on... (back)
St. Luke 18:9-14
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 18:9-14

9Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: 10“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11“The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. 12‘I fast twice a week; I give tithes of all that I possess.’ 13“And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ 14“I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” (NKJV)

The Article of Justification

The article of justification is not just one of many articles of the faith, but it is THE article by which the church stands or falls. “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 III, 6)

The Definition of Justify

“Accordingly, the word **justify** here means **to declare righteous** and free from sins, and to absolve one from eternal punishment **for the sake of Christ’s righteousness**, which is **imputed** by God to faith, Phil. 3:

9” (FC SD III 17). Philippians 3:9 “...and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith.” “...that poor sinful man is justified before God, that is, absolved and declared free and exempt from all his sins... because of the sole merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone, **whose obedience is reckoned to us for righteousness.**” (FC SD III 9)

The Application of Justification

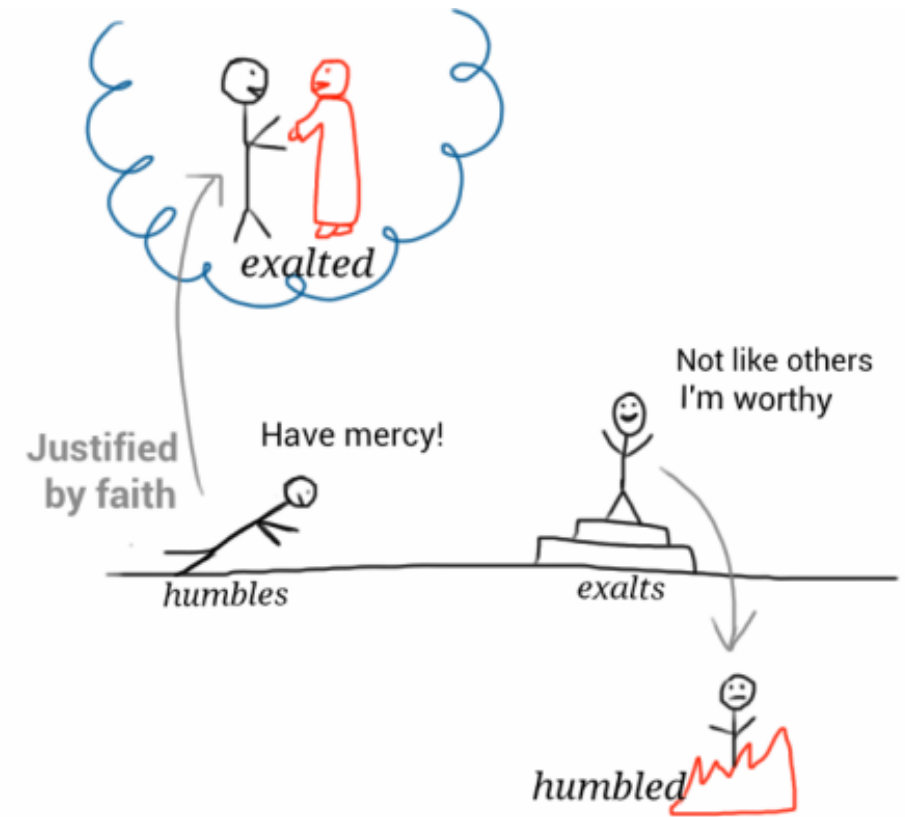
These treasures are offered us by the Holy Ghost in the promise of the holy Gospel; **and faith alone is the only means by which we lay hold upon, accept, and apply, and appropriate them to ourselves.** 11] This faith is a gift of God, by which we truly learn to know Christ, our Redeemer, in the Word of the Gospel, and trust in Him, that for the sake of His obedience alone we have the forgiveness of sins by grace, are regarded as godly and righteous by God the father, and are eternally saved. (FC SD III, 10-11)

‘Therefore true, saving faith is not in those who are without contrition and sorrow, and have a wicked purpose to remain and persevere in sins; **but true contrition precedes, and genuine faith is in or with true repentance** [justifying faith is in those who repent truly, not feignedly]’ (FC SD III, 26).

The Renewal which follows Justification

“It is also correctly said that believers who in Christ through faith have been justified, have in this life **first the imputed righteousness of faith**, and then also **the incipient righteousness of the new obedience or of good works**. But these two must not be mingled with one another or be both injected at the same time into the article of justification by faith before God. For since this incipient righteousness or renewal in us is incomplete and impure in this life because of the flesh, the person cannot stand with and by it before God’s tribunal...” (FC, SD, III, 32)

Catechesis On St. Luke 18:9-14



Trinity Lutheran Church

1000 North Park Avenue, Herrin, IL 62948

Church 942-3401

www.trinitylh.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)*

