

Lutheran
Confessions

Apology of the Augsburg Confession,

IV: Justification, 34-35, 43-45

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. But the human heart without the Holy Ghost either in security despises God’s judgment, or in punishment flees from, and **35]** hates, God when He judges. Therefore it does not obey the First Table. Since, therefore, contempt of God, and doubt concerning the Word of God, and concerning the threats and promises, inhere in human nature, men truly sin, even when, without the Holy Ghost, they do virtuous works, because they do them with a wicked heart, according to Rom. 14, 23: *Whatsoever is not of faith is sin.* For such persons perform their works with contempt of God, just as Epicurus does not believe that God cares for him, or that he is regarded or heard by God. This contempt vitiates works seemingly virtuous, because God judges the heart....

43] But since justification is obtained through the free promise it follows that we cannot justify ourselves. Otherwise wherefore would there be need to promise? [And why should Paul so highly extol and praise grace?] For since the promise cannot be received except by faith, the Gospel which is properly the promise of the remission of sins and of justification for Christ’s sake, proclaims the righteousness of faith in Christ, which the Law does not teach. Nor is this the righteousness of the Law. **44]** **For the Law requires of us our works and our perfection. But the Gospel freely offers, for Christ’s sake, to us, who have been vanquished by sin and death, reconciliation which is received not by works, but by faith alone.** This faith brings to God not confidence in one’s own merits, but only confidence in the promise, or **45]** the mercy promised in Christ. This special faith, therefore, by which an individual believes that for Christ’s sake his sins are remitted him, and that for Christ’s sake God is reconciled and propitious, obtains remission of sins and justifies us. (Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

Put it into Practice

Prayer

Almighty and everlasting God, give unto us the increase of faith, hope, and charity, and as we do obtain that which You promise, make us to love that which You command; 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 13)*

Word of God: St. Luke 10:23-37 (on back)

Questions to Ponder in Prayer

1. In verse 23 and 24, Jesus gives a blessing that is only for his disciples who are eye and ear witnesses. Our blessing is in John 20:29, “Then Jesus told him{Thomas}, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” Why are the disciples blessed?
2. How do the disciples’ blessedness become a blessing to us? (Eph 2:20)
3. Why did the expert in the law ask Jesus a question(v.25)? How does he view Jesus?
4. The expert asks the most important question. Just humanly speaking, who gets an inheritance? Do you do something to get one?
5. Jesus answers a question with a question about the Law. “How do you read it?” asks the man to recite it from his memory (of their liturgy). The Shema(Deuteronomy 6:4-9) was to be repeated twice a day by the faithful Jew. To the Shema is added, “Love your neighbor as yourself.”
6. Jesus has put the man to the test and Jesus says that he is right. Jesus tells the man, “Do this and you will live.” Why does the discussion continue?
7. What part makes him uncomfortable? (See 1 John 4:19-21)
8. How does the man intend to weasel out of “Love your neighbor as yourself?” {*Note: In order to deflect attention from himself the man turns the discussion into an argument about the Word.*}
9. Jesus answers his question, “Who is my neighbor?” with “Which was a neighbor?(that is, neighborly)” How does that change things?
10. Once again, the man gives the correct answer and Jesus says, “Go and do likewise?” Is Jesus’ answer Law or Gospel?
11. “... Be merciful just as your Father is merciful” (Luke 6:27-36). Finally, when the Law breaks the expert’s back and he realizes he can’t do the Law. Who is merciful to the unmerciful? (Psalm 145:8-9)

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 “**Thank God it Hath Resounded**” ASBH
9th & 10th Commandments & meaning
Romans 5:8

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 10:23-37 (back)

Hymn
“**Thank God it Hath Resounded**”
(Augustana Service Book, insert)

Catechesis on... (back)
St. Luke 10:23-37
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 10:23-37

23Then He turned to His disciples and said privately, “Blessed are the eyes which see the things you see; 24“for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

25And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?” 26He said to him, “What is written in the law? What is your reading of it?” 27So he answered and said, “‘You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’ ” 28And He said to him, “You have answered rightly; do this and you will live.” 29But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

30Then Jesus answered and said: “A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. 31“Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. 32“Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. 33“But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34“So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35“On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’

36“So which of these three do you think was neighbor to him who fell among the thieves?” 37And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.” (NKJV)

Law and Gospel

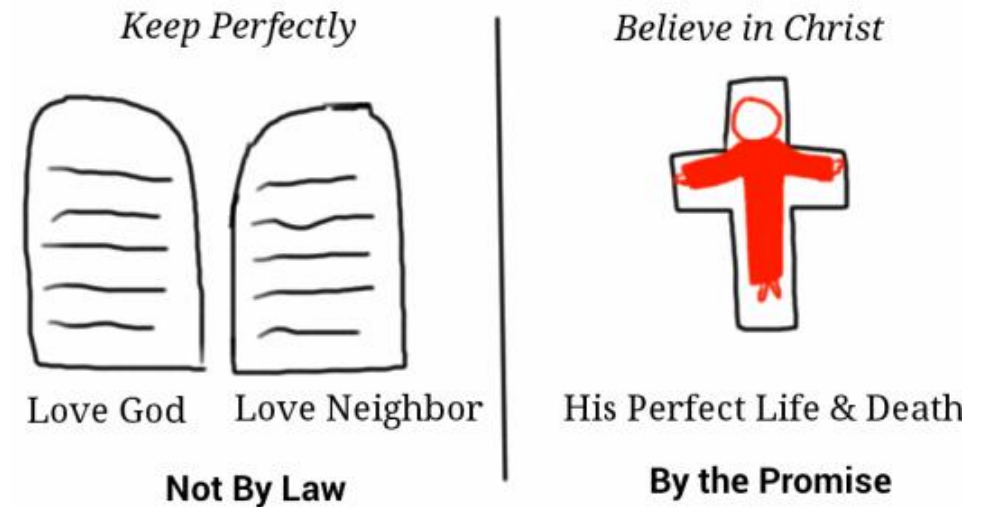
- “1. We believe, teach, and confess that **the distinction between the Law and the Gospel** is to be maintained in the Church with great diligence as an especially brilliant light, by which, according to the admonition of St. Paul, the Word of God is rightly divided.
2. We believe, teach, and confess 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.**
3. For this reason, then, everything that reproves sin is, and belongs to, the preaching of the Law.
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”** (FC Ep V 2-5, also see Ap IV 5-6).

Requirements of the Law

“Now, the Decalog requires not only outward civil works, which reason can in some way produce, but **it also requires other things placed far above reason**, namely, truly to fear God, truly to love God, truly to call upon God, truly to be convinced that God hears us, and to expect the aid of God in death and in all afflictions; finally, it requires obedience to God, in death and all afflictions, so that we may not flee from these or refuse them when God imposes them.... For, as long as **the human mind is at ease, and does not feel the wrath or judgment of God, it can imagine that it wishes to love God**, that it wishes to do good for God’s sake. [But it is sheer hypocrisy.]” (Ap IV, 8-9).

CATECHESIS ON ST. LUKE 10:23-37

Two Ways of Salvation



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