

Lutheran
Confessions

Apology VI, 52, 61-64

Besides, saints are subject to death, and all general afflictions, as 1 Peter 4, 17 says: *For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?* And although these afflictions are for the most part the punishments of sin, **yet in the godly they have a better end, namely, to exercise them, that they may learn amidst trials to seek God’s aid, to acknowledge the distrust of their own hearts, etc.,** as Paul says of himself, 2 Cor. 1, 9: *But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.* And Isaiah says, 26, 16: *They poured out prayer when Thy chastening was upon them, i.e., afflictions are a discipline 55] by which God exercises the saints....*

60] ...And although afflictions still remain, yet Scripture interprets these as the mortifications of present sin [to kill and humble the old Adam], and not as the compensations of eternal death or as prices for eternal death.

61] Job is excused that he was not afflicted on account of past evil deeds; **therefore afflictions are not always punishments or signs of wrath.** Yea, terrified consciences are to be taught that other ends of afflictions are more important [that they should learn to regard troubles far differently, namely, **as signs of grace**], lest they think that they are rejected by God when in afflictions they see nothing but God’s punishment and anger. The other more important ends are to be considered, namely, *that God is doing His strange work so that He may be able to do His own work*, etc., as Isaiah 28 teaches in a long discourse. **...63]** Therefore afflictions are not always punishments for certain past deeds, but they are **the works of God, intended for our profit, and that the power of God might be made more manifest in our weakness** [how He can help in the midst of death].

Thus Paul says, 2 Cor. 12, 5. 9: *The strength of God is made perfect in my weakness.* Therefore, because of God’s will, our bodies ought to be sacrifices, to declare our obedience [and patience], and not to compensate for eternal death. for which God has another price, namely, **64]** the death of His own Son. (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 Lord, we implore You mercifully to receive the prayers of Your people who call upon You, and grant that they may both perceive and know what things they ought to do and also may have grace and power faithfully to fulfill the same; 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 The First Sunday after the Epiphany)*

Word of God: St. Luke 2:41-52 (on back)

Questions to Ponder in Prayer

1. What did the Torah require concerning attendance at major Jewish feasts (Ex 23:14-17, 34:23, Dt 16:16)?
2. Was is significant about Jesus being twelve years old? (manhood)
3. Jesus must have thought that Joseph and Mary were leaving Him to complete his training. Who else was left at the Temple? See 1 Samuel 1, especially 2:26!
4. A day of travel away from Jerusalem and then a day back. That they found Jesus on the third day is a reminder of what?
5. Why is the Boy Jesus listening and asking questions?
6. Those who were amazed should have had what epiphany about Jesus? Even more than that, why were Jesus’ parents shocked?
7. Jesus knows who He is, and His “understanding and His answers” teaches us that He knows what His vocation is to be. Who is Jesus? What is His work for us?
8. The question “Didn’t you know...” implies that they should have known that they were looking in the wrong place. They found Jesus in the Temple. Where do you find Jesus today?
9. Why did they “not understand?” (v.50)
10. In keeping with the 4th commandment, Jesus remains with them until He begins His Ministry. When was that? (Lk 3:21)
11. Mary “treasured” all these things in her heart. What do we do with the mysteries of the faith? (1 Tim 3:16, 1 Cor 4:1, Eph 5:32)
12. What are the two area of human growth described in verse 52?

6:30 PM “Learn by Heart”

Through simple repetition those present will inwardly digest...

Hymn “**Zion, Awake and Brighten!**”

ASBH insert

Holy Baptism, Questions 3

Isaiah 28:21

7:00 PM “Catechesis”

+ Opening Verses

“O Lord, open Thou(†) my lips...”
from the Psalter, p. 29-30

Reading

St. Luke 2:41-52 (back)

Hymn

ASBH: “**Zion, Awake and Brighten!**”
(insert)

Catechesis on...

St. Luke 2:41-52 (back)
Liturgy
Catechism

--prayer based on reading

+ Responsive Prayer for Catechesis
(insert)

Ten Commandments
Lord’s Prayer
Apostles’ Creed
Psalm 128 (also page 315)
Collect of the Day
Prayers based on the text
The Collect “For Contentment”
Benedicamus
Benediction

Catechesis on St. Luke 2:41-52

His parents went to Jerusalem every year at the Feast of the Passover. ⁴²And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. ⁴³When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know *it*; ⁴⁴but supposing Him to have been in the company, they went a day's journey, and sought Him among *their* relatives and acquaintances. ⁴⁵So when they did not find Him, they returned to Jerusalem, seeking Him. ⁴⁶Now so it was *that* after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. ⁴⁷And all who heard Him were astonished at His understanding and answers. ⁴⁸So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously." ⁴⁹And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" ⁵⁰But they did not understand the statement which He spoke to them.

⁵¹Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. ⁵²And Jesus increased in wisdom and stature, and in favor with God and men. (NKJV)

Word of God

For it will not do to frame articles of faith from the works or words of the holy Fathers; otherwise their kind of fare, of garments, of house, etc., would have to become an article of faith, as was done with relics. [We have, however, another rule, namely] The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel. (Smalcald Articles, II, II, 15)

Vocation

68] For good works are to be done on account of God's command, likewise for the exercise of faith [as Paul says, Eph. 2, 10: *We are His workmanship, created in Christ Jesus unto good works*], and on account of confession and giving of thanks.... **71]** ... We think thus also concerning **every good work in the humblest callings and in private affairs. Through these works Christ celebrates His victory over the devil**, just as the distribution of alms by the Corinthians, 1 Cor. 16, 1, was a holy work, and a sacrifice and contest of Christ against the devil, who labors that nothing may be done **72]** for the praise of God. To disparage **such works, the confession of doctrine, affliction, works of love, mortifications of the flesh**, would be indeed to disparage the outward government of Christ's kingdom among men. (Ap IV, III, or Tappert 189, 192ff)

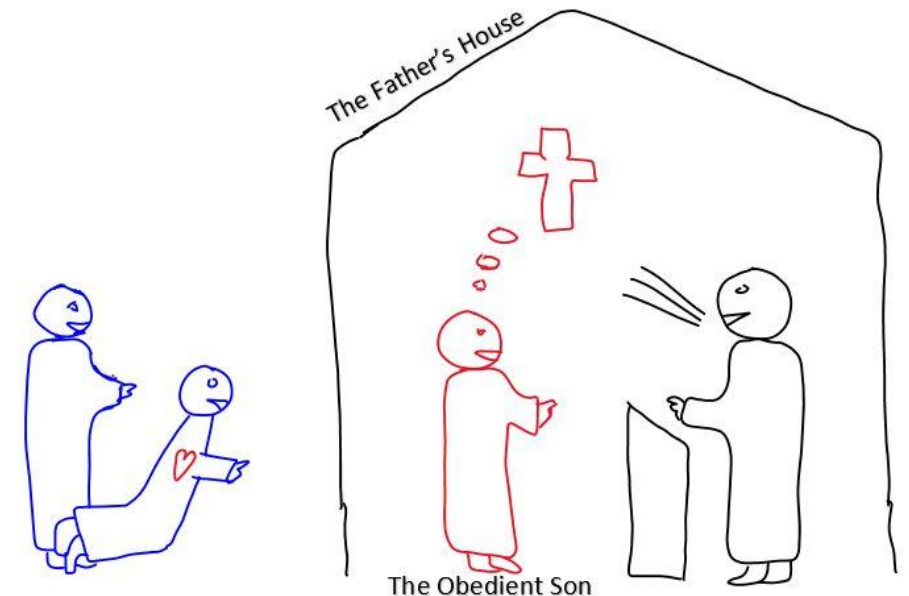
The Treasure: Salvation Proclaimed

"For neither you nor I could ever know anything of Christ, or believe on Him, and obtain Him for our Lord, **unless it were offered to us and granted to our hearts by the Holy Ghost through the preaching of the Gospel.** The work is done and accomplished; for Christ has acquired and gained the treasure for us by His suffering, death, resurrection, etc. But if the work remained concealed so that no one knew of it, then it would be in vain and lost. That this treasure, therefore, might not lie buried, but be appropriated and enjoyed, **God has caused the Word to go forth and be proclaimed, in which He gives the Holy Ghost to bring this treasure home and appropriate it to us.** 39] Therefore sanctifying is nothing else than bringing us to Christ to receive this good, to which we could not attain of ourselves" (Large Catechism, II, 38-39)

Affliction

45] And of the mortification of the flesh and discipline of the body we thus teach, just as the Confession states, that a true and not a feigned mortification occurs through **the cross and afflictions** by which God exercises us (when God breaks our will, inflicts the cross and trouble]. In these we must obey God's will, as Paul says, Rom. 12, 1: *Present your bodies a living sacrifice.* And these are the spiritual exercises of fear and faith. (Ap VIII, 45)

Catechesis On St. Luke 2:41-52



Trinity Lutheran Church

1000 North Park Avenue, Herrin, IL 62948

Church 942-3401

www.trinityh.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)*

Holy Baptism, 3

“In the third place, since we have learned the great benefit and power of Baptism, let us see further **who is the person that receives what Baptism gives and profits**” (LC IV 32).

Valid and/or Effective

In Luther’s first question for Holy Baptism, we were taught that **a valid baptism is one in which water is applied to a person “In the name of the Father and of the Son and of the Holy Spirit.”** That is, Holy Baptism is water and the Word used according to Christ’s institution. A baptism with rose petals instead of water, or with the words, “In the name of the Father and Mother Earth” would not be a baptism. (Valid means actual or true)

In Holy Baptism, we are taught that the **great blessings** of “forgiveness, life and salvation” are promised to those who are baptized. However, not all who are baptized receive these great blessings! Only those who believe receive the blessings as stated in Mark 16:16, “He who believes and is baptized will be saved; but he who does not believe will be condemned.”

If a person is baptized with water “in the name of the Father and of the Son and of the Holy Spirit” but does not believe that God gives him forgiveness of sins through that baptism, then the baptism was indeed valid, but it was not **effective**. That is, the baptism did not work the blessing in the person who was baptized. Only faith in the baptismal words and promises receives the great baptismal blessings. **An effective baptism is a baptism that is received by faith.**

Received by Faith

Luther’s second (and third) question does not merely speak of a valid baptism, but a valid and effective baptism, one which “**works** forgiveness of sins, rescues from death and the devil , and gives eternal salvation **to all who believe this....**”

“That is, faith alone makes the person worthy to receive profitably the saving, divine water. For, since these blessings are here presented and promised in the words in and with the water, they cannot be received in any other way than by believing them with the heart. Without faith it profits nothing, notwithstanding it is in itself a divine superabundant treasure” (LC IV 33-34).

Hebrews 11:6, “But **without faith** it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”

Galatians 3:26-27, “For you are all **sons of God through faith in Christ Jesus**. For as many of you as were baptized into Christ have put on Christ.”

Titus 3:7-8, “... **This is a faithful saying....**”

Re-Baptism?

Should a person validly baptized later come to believe in the words and promises of God, the person would not need to be baptized again, because their earlier baptism was valid. God keeps His promises, even when we do not.

Ephesians 4:5-6, “one Lord, one faith, **one baptism**; one God and Father of all, who is above all, and through all, and in you all.”

1 Corinthians 1:9, “**God is faithful**, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Holy Baptism is God’s Work, a Treasure

“But if they say, as they are accustomed: Still Baptism is itself a work, and you say works are of no avail for salvation; what, then, becomes of faith?

Answer: Yes, our works, indeed, avail nothing for salvation; **Baptism, however, is not our work, but God’s** (for, as was stated, you must put Christ-baptism far away from a bath-keeper’s baptism). **God’s works, however, are saving and necessary for salvation, and do not exclude, but demand, faith; for without faith they could not be apprehended.** 36] For by suffering the water to be poured upon you, you have not yet received Baptism in such a manner that it benefits you anything; but it becomes beneficial to you if you have yourself baptized with the thought that this is according to God’s command and ordinance, and besides in God’s name, in order that you may receive in the water the promised salvation. Now, this the fist cannot do, nor the body; but the heart must believe it.

37] Thus you see plainly that there is here no work done by us, but **a treasure which He gives us, and which faith apprehends**; just as the Lord Jesus Christ upon the cross is not a work, but a treasure comprehended in the Word, and offered to us and received by faith. Therefore they do us violence by exclaiming against us as though we preach against faith; while we alone insist upon it as being of such necessity that without it nothing can be received nor enjoyed.

Titus 3:5-8

Life-giving water – Romans 6:3-5, “...baptized into His death.... For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection....”

Rich in grace -- Ephesians 5:26, “that He might sanctify and cleanse her with the washing of water by the word...”

Washing of the new birth – John 3:3, “...unless one is born again, he cannot see the kingdom of God.”

In the Holy Spirit – John 3:5, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

CERTAINTY OF GRACE

