

Lutheran Confessions

Augsburg Confession, Article V: Of the Ministry.

1] That we may obtain this faith, *the Ministry of Teaching the Gospel and administering the Sacraments was instituted.* For through the Word and Sacraments, as through instruments, 2] the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear 3] the Gospel, to wit, that God, not for our own merits, but for Christ’s sake, justifies those who believe that they are received into grace for Christ’s sake.

4] They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

Formula of Concord, Solid Declaration, XI

76] Moreover, the declaration, *John 6, 44*, that *no one can come to Christ except the Father draw him*, is right and true. However, the Father will not do this without means, but has ordained for this purpose His Word and Sacraments as ordinary means and instruments; and it is the will neither of the Father nor of the Son that a man should not hear or should despise the preaching of His Word, and wait for the drawing of the Father without the Word and Sacraments. For the Father draws indeed by the power of His Holy Ghost, however, according to His usual order [the order decreed and instituted by Himself], by the hearing of His holy, divine Word, as with a net, by which the elect are plucked from the jaws of the devil. 77] Every poor sinner should therefore repair thereto [to holy preaching], hear it attentively, and not doubt the drawing of the Father. For the Holy Ghost will be with His Word in His power, and work by it; and that is the drawing of the Father.

Smalcald Articles, III, II, 4

4] But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become [fundamentally and] utterly corrupted; as the Law must tell man that he has no God nor regards [cares for] God, and worships other gods, a matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of [enraged at] God, and to murmur, etc. 5] This is what Paul says, *Rom. 4, 15: The Law worketh wrath.* And *Rom. 5, 20: Sin is increased by the Law.* [*The Law entered that the offense might abound.*]

(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 has prepared for those that love You such good things as pass man’s understanding, pour into our hearts such love toward You that we, loving You above all things, may obtain Your promises, which exceed all that we can desire; 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 Fifth Sunday after Trinity*)

Word of God: St. Luke 5:1-11 (on back)

Questions to Ponder in Prayer

1. With verse one, what is Jesus doing and what are the people doing?
2. Are the people listening “in faith” or for some other purpose? What words lead you to understand this? (Note: a catechumen = “hearer of the Word”)
3. In theological language, what is going on in verse one?
4. Where does Jesus go to teach the people? Where do we go to hear Jesus?
5. According to Lk. 4:16-21, it was customary to read the Scripture while standing, but to sit in order to teach/expound the Scriptures. Note Jesus’ posture. v.1 & 3.
6. What time of day does it appear that Jesus is teaching?
7. When did Simon and his partners work? Was their work effective?
8. Is Jesus’ request in verse 4 usual or logical? Why or why not? (Note: the deep waters were mysterious and unknown Exodus 15:4-5, Job 41)
9. Why does Simon agree to go out simply because Jesus said so? Is Simon’s response doubting like Zechariah (1:18) or believing like Mary (1:34)?
10. What fishing instrument did they use to catch fish?
11. How many fish did they catch?
12. What does this miraculous catch of fish teach us about who Jesus is?
13. What is Peter’s action of “falling on knees” to indicate? Compare Peter’s response in verse 5 with verse 8.
14. How does Jesus’ catch of fish, teach Peter that he is “a sinful man?” Isn’t the great numbers of fish a blessing for the fishermen?
15. Why does Peter say, “Go away from me, Lord; I am a sinful man!?” (See: Exodus 20:19-20, Isaiah 6:5)
16. Why does Jesus tell Simon, “Don’t be afraid...?” Why shouldn’t Simon be afraid?
17. When Jesus tells Simon, “...from now on you will catch men,” what is the response of Simon, James and John in verse 11?
18. What do they understand by Jesus’ words, “...from now on you will catch men?”
19. With what net will these disciples catch men? (Romans 10:14-15, 2 Tim 2:2, 24-25, 4:2, 1 Cor 4:1-2)
20. Why is the place where the people sit called the nave, from the Latin word *navis* for ship? (Note: In I Peter 3:21, the ark saved Noah as Baptism saves us.)
21. Though all disciples “follow Jesus,” not all are called to leave their vocation and enter the Pastoral Office?

6:30 PM “Learn by Heart”
Through simple repetition those present will inwardly digest...

Hymn “**O Lord, How Happy Is the Time**” ASBH insert
 2nd Commandment & meaning
 Psalm 27:7-9

7:00 PM “Catechesis”

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

Reading

St. Luke 5:1-11 (back)

Hymn

“**O Lord, How Happy Is the Time**”
 (Augustana Service Book & Hymnal, insert)

Catechesis on...

St. Luke 5:1-11 (back)
 Liturgy
 Catechism

+ The Prayers..... p.36
 Kyrie (“Lord, have mercy...”)
 Lord's Prayer
 Salutation p.37
 Collect for Sunday
 --prayer based on reading
 Special Prayers
 Collect for Peace p.37
 + Benedicamus & Blessing p.38-39

Catechesis on St. Luke 5:1-11

¹ So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, ² and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. ³ Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. ⁴ When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." ⁵ But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." ⁶ And when they had done this, they caught a great number of fish, and their net was breaking. ⁷ So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸ When Simon Peter saw *it*, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" ⁹ For he and all who were with him were astonished at the catch of fish which they had taken; ¹⁰ and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." ¹¹ So when they had brought their boats to land, they forsook all and followed Him. (NKJV)

Psalm 27:7-9 (Antiphon for Trinity Five)

Hear, O Lord, when I cry with my voice! Have mercy also upon me, and answer me. ⁸ *When* You said, "Seek My face," My heart said to You, "Your face, Lord, I will seek." ⁹ Do not hide Your face from me; Do not *turn* Your servant away in anger; You have been my help; Do not leave me nor forsake me, O God of my salvation. (NKJV)

Faith in the Word of God Alone

"This declaration and principal [general] reply to the chief question and statement of the controversy presented in the introduction to this article is **confirmed and substantiated by the following arguments from God's Word**, and although they are contrary to proud reason and philosophy, yet we know that the wisdom of this perverted world is only foolishness before

God, and that articles of faith must be judged only from God's Word" (FC SD II 8).

Terror of the Law

"This office [of the Law] the New Testament retains and urges, as St. Paul, Rom. 1, 18 does, saying: **The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.** Again, 3, 19: *All the world is guilty before God. No man is righteous before Him.* And Christ says, John 16, 8: *The Holy Ghost will reprove the world of sin.*

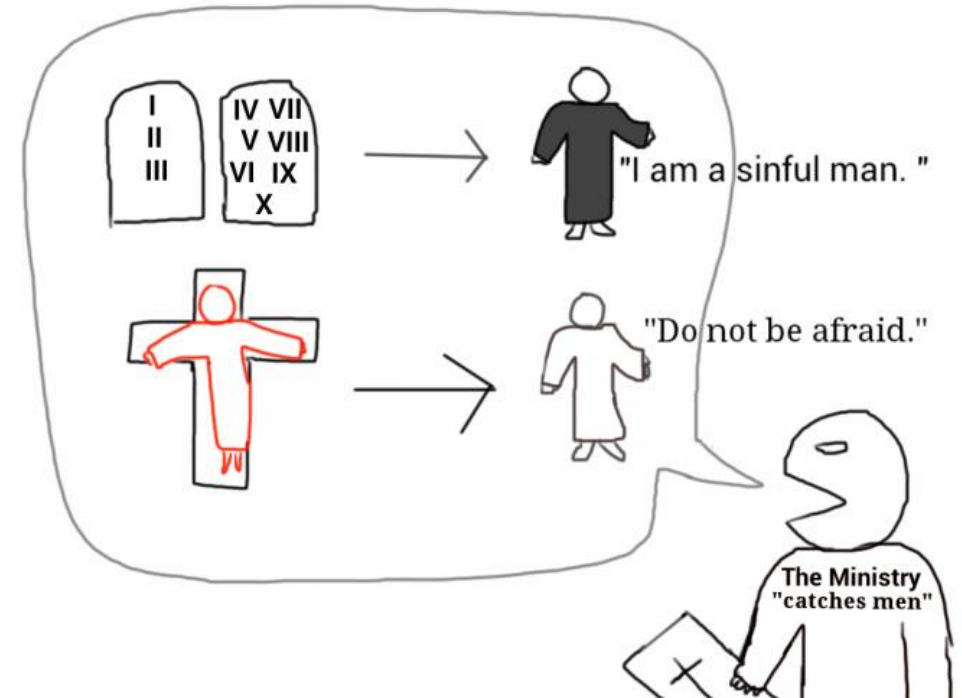
²] This, then, is the thunderbolt of God by which He strikes in a heap [hurls to the ground] both manifest sinners and false saints [hypocrites], and suffers no one to be in the right [declares no one righteous], but **drives them all together to terror and despair.** This is the hammer, as Jeremiah 23, 29 says: *Is not My Word like a hammer that breaketh the rock in pieces?* This is not *activa contritio* or manufactured repentance, but *passiva contritio* [torture of conscience], **true sorrow of heart, suffering and sensation of death**" (SA III, III, 1-2)

Office of the Ministry

For the Father draws indeed by the power of His Holy Ghost, however, **according to His usual order [the order decreed and instituted by Himself], by the hearing of His holy, divine Word, as with a net**, by which the elect are plucked from the jaws of the devil. ⁷⁷] **Every poor sinner should therefore repair thereto [to holy preaching]**, hear it attentively, and not doubt the drawing of the Father. For the Holy Ghost will be with His Word in His power, and work by it; and that is the drawing of the Father" (SDXI 77).

"Now, all who wish to be saved ought to hear this preaching [of God's Word]. **For the preaching and hearing of God's Word are instruments of the Holy Ghost, by, with, and through which He desires to work efficaciously, and to convert men to God, and to work in them both to will and to do....**⁵⁴] Through this means, namely, the preaching and hearing of His Word, God works, and breaks our hearts, and draws man, so that through the preaching of the Law he comes to know his sins and God's wrath, and experiences in his heart true terrors, contrition, and sorrow, and through the preaching and consideration of the holy Gospel concerning the gracious forgiveness of sins in Christ a spark of faith is kindled in him, which accepts the forgiveness of sins for Christ's sake, and comforts itself with the promise of the Gospel, and thus the Holy Ghost (who works all this) is sent into the heart, Gal. 4, 6" (LC II 52,54).

Catechesis On St. Luke 5:1-11



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