

Lutheran
Confessions

Augsburg Confession, II: Original Sin

1] Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with 2] concupiscence; and that this *disease*, or *vice of origin*, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

3] They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ’s merit and benefits, argue that man can be justified before God by his own strength and reason.

Historical Introductions: 230. Agreement of {Formula of Concord} Articles XI and II.

Both articles teach that in every respect **grace alone is the cause of our conversion and salvation**, and that this grace is not confined to some men only, but is a grace for all. Both teach that man, though contributing absolutely nothing to his conversion and salvation, is nevertheless the sole cause of his own damnation. Both disavow Calvinism which denies the universality of grace. Both reject synergism, which corrupts grace by teaching a cooperation of man towards his own conversion and salvation....

Apology of the Augsburg Confession, XIII: Sacraments

4] Therefore *Baptism, the Lord’s Supper, and Absolution, which is the Sacrament of Repentance, are truly Sacraments*. For these rites have God’s command and the promise of grace, which is peculiar to the New Testament. For when we are baptized, when we eat the Lord’s body, when we are absolved, our hearts must be firmly assured that God truly forgives us 5] for Christ’s sake. And God, at the same time, by the Word and by the rite, moves hearts to believe and conceive faith, just as Paul says, Rom. 10, 17: *Faith cometh by hearing*. But just as the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart. The effect of the Word and of the rite is the same, as it has been well said by Augustine that a Sacrament is *a visible word*, because the rite is received by the eyes, and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore the effect of both is the same.

(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 pray that Your grace may always go before and follow after us, that we may be continually given to all good works; 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 16)*

Word of God: St. Luke 7:11-17 (on back)

Questions to Ponder in Prayer

- Where is Nain? Answer: In Galilee, 6 miles south-east of Nazareth.
- Why is a large crowd carrying a coffin out of the city gate?
- What is the home situation of his surviving mother?
- What does it mean, “his heart went out to her?” The NKJV translates “he had compassion for her.” The phrase is found in the *Benedictus*(1:78)
- What motivates Jesus to raise her son to life?
- Jesus tells her, “Don’t continue to cry.” Why shouldn’t she cry? Should we cry at the loss of a loved one? (See 1 Thes 4:13)
- What are the Old Testament regulations concerning dead bodies? See Numbers 19:11, 14 and Leviticus 21:1-4(for a priest), 11-12(high priest). What should have happened when Jesus touched the coffin?
- What did Jesus say to the dead son? Although there is another Greek word specifically used for resurrection, this general command to “get up,” is used to describe resurrection (Jesus’ in 9:22, others 8:22, 8:54, 20:37, and a birth metaphor Luke 3:8 9).
- Did the dead boy listen to Jesus?
- After bringing him back to life, what did Jesus do?
- What do the crowds think of this action?
- The crowd makes two statements. What do they mean by these words?
 - “A great prophet has appeared among us.” The account of Jairus’ daughter(Luke 8:40-42, 49-56) also has the command, “Don’t cry,” and the command “Get up!” But the striking similarity comes with the words, “And he gave him back to her mother.” See Elijah’s healing of the Zarephath woman’s son in 1 Kings 17:17-24.
 - “God has come to visit his people.” Jesus fulfills Luke 7:22 (also see Isaiah 26:19). Once again, note that this phrase is found in the *Benedictus*(1:68). Also used in Matthew 25:36, 43.
- What is “this news” that spread? Jesus is now famous in all of Judea.
- How do things change when Jesus set his face to Jerusalem(Lk 9:22)?

6:30 PM “Learn by Heart”
Through simple repetition those present will inwardly digest...
Hymn “**All Praise and Thanks to God Most High**” ASBH insert
Apostles’ Creed, 2nd Article & meaning
Ephesians 2:4-5

7:00 PM “Catechesis”
+ Opening Verses
“O Lord, open Thou(†) my lips...”
from the Psalter, p. 29-30

Reading
St. Luke 7:11-17 (back)

Hymn
“**All Praise and Thanks to God Most High**”
(Augustana Service Book & Hymnal, insert)

Catechesis on... (back)
St. Luke 7:11-17
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 7:11-17

11Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. 12And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. 13When the Lord saw her, He had compassion on her and said to her, “Do not weep.” 14Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.” 15So he who was dead sat up and began to speak. And He presented him to his mother. 16Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” 17And this report about Him went throughout all Judea and all the surrounding region. (NKJV)

Ephesians 2:4-5, “But because of his great love for us, God, who is rich in mercy, 5 made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. (NIV)

The Article of Saving Grace(*favor Dei*)

Saving Grace = God’s Favorable Disposition in His Heart Toward Man Because of Christ

“Here they interpret grace as a habit by which we love God.... Why do they not here set forth **the grace, the mercy of God toward us?** And as often as mention is made of this, they ought to add faith. For **the promise of God’s mercy, reconciliation, and love towards us** is not apprehended unless by faith” (Ap IV, 260).

John 3:16, “For **God so loved** the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

“Accordingly, we believe, teach, and confess that our righteousness before God is (this very thing], that God forgives us our sins **out of pure grace, without any work, merit, or worthiness of ours preceding, present, or following**, that He presents and imputes to us the righteousness of Christ’s obedience, on account of which righteousness we are received into grace by God, and regarded as righteous (FC Ep III, 4).

Romans 11:6, “**And if by grace, then it is no longer of works**; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.”

The Gospel and the Sacraments

Are the Means/Instruments of Giving the Holy Spirit and Faith in Christ

“To obtain such faith God instituted the office of the ministry, that is, provided **the Gospel and the sacraments**. **Through these, as through means, he gives the Holy Spirit**, who works faith, when and where he pleases, in those who hear the Gospel. And the Gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this” (AC V, 1-3).

“If we call Sacraments rites which have the command of God, and to which **the promise of grace** has been added, it is easy to decide what are properly Sacraments. For rites instituted by men will not in this way be Sacraments properly so called. For it does not belong to human authority **to promise grace**. Therefore signs instituted without God’s command are not **sure signs of grace**, even though they perhaps instruct the rude [children or the uncultivated], or admonish as to something [as a painted cross]. 4] **Therefore Baptism, the Lord’s Supper, and Absolution**, which is the Sacrament of Repentance, **are truly Sacraments**. For these rites have God’s command and **the promise of grace**, which is peculiar to the New Testament.” (Ap XIII, 3-4; see inside bulletin for 4-5)

CATECHESIS ON ST. LUKE 7:11-17



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