# The Basics of Lutheran Teaching - Class #8

**The Ninth Commandment.**

**73. Which is the Ninth Commandment?**

Thou shalt not covet thy neighbor's house.

**74. What does this mean?**

We should fear and love God that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right help and be of service to him in keeping it.

**74. What does this mean?**

We should fear and love God that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right, but help and be of service to him in keeping it.

**Coveting** – a sinful desire for something that does not belong to you.

Romans 7:7-8 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." 8But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.

James 4:1-3 Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? 2You lust and do not have. You murder and **covet** and cannot obtain. You fight and war. Yet you do not have because you do not ask. 3You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

**Contentment --**

1 Timothy 6:6-10 Now godliness with contentment is great gain. 7For we brought nothing into this world, and it is certain we can carry nothing out. 8And having food and clothing, with these we shall be content. 9But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

Philippians 4:11-12 Not that I speak in regard to need, for I have learned in whatever state I am, **to be content**: 12I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.

1 Timothy 6:6-8 Now godliness **with contentment** is great gain. 7For we brought nothing into this world, and it is certain we can carry nothing out. 8And having food and clothing, with these we shall be content.

Hebrews 13:5 Let your conduct be without covetousness; **be content** with such things as you have. For He Himself has said, "I will never leave you nor forsake you."

**The distinction between Original Sin and Actual Sin**

Sinful desires like coveting come from the original sin, which dwells in us.

Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Romans 8:7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

**75. What is forbidden in these words?**

We should not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right.

127) Is. 5, 8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

128) Matt. 23, 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

129) 1 Tim. 6, 6-10. But godliness with contentment is great gain. For we brought. nothing into this world, and it is certain we can take nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

*B. H.* 1 Kings 21, 1-16. Naboth.

**76. What is enjoined in this Commandment?**

That we should help our neighbor and be of service to him in keeping his inheritance or house.

Psalm 119:36 Incline my heart to Your testimonies, And not to covetousness.

130) Phil. 2, 4. Look not every man on his own things, but every man also on the things of others.

Philippians 4:8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.

131) Gal. 5, 13. By love serve one another.

## The Tenth Commandment.

**77. Which is the Tenth Commandment?**

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

**78. What does this mean?**

We should fear and love God that we may not estrange, force, or entice away from our neighbor his wife, servants, or cattle, but urge them to stay and do their duty.

**79. What Is forbidden in this Commandment?**

We should not estrange, force, or entice away from our neighbor his wife, servants, or cattle, that is, we should in no wise urge or allure them to leave him and come to us.
132) Rom. 13, 9. Thou shalt not covet.

**80. What Is enjoined in this Commandment?**
That we should urge our neighbor's wife and servants to stay and do their duty.
*B. H.* Epistle to Philemon.

**81. Of what would God remind us particularly in these last Commandments, saying, "Thou shalt not covet"?**
Of two things:
1. that in God's sight **mere evil lust** is indeed and truly sin; and
2. that we should have no evil lust whatever in our hearts, but only **holy desires** and love of God and of all that is good.

133) Romans 7:7 On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."
134) James 1:14-15 But each one is tempted when he is drawn away by his own desires and enticed. [15]Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.
135) Lev. 19, 2. Ye shall be holy; for I the Lord; your God, am holy.
136) Matt. 5, 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.
137) Ps, 37, 4. Delight thyself in the Lord, and He shall give thee the desires of thine heart,

**PART V.**
**The Office of the Keys, and Confession.**
**300. What Is the Office of the Keys?**
It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent as long as they do not repent.

**301. Where Is this written?**
Thus writes the holy Evangelist John, chapter twentieth: The Lord Jesus breathed on His disciples, and saith unto them; Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

**All Christians, especially heads of households, have a general call to proclaim the virtues of God. Thus, all believers are priests, but not all believers are pastors, occupying the Pastoral Office.**
503) 1 Peter 2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;
Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.
Also Deut 6:7 and 1 Cor 14:35

**302. Why is the Office of the Keys called a peculiar church power?**

Because it is not a temporal, but a spiritual power, which Christ has given to His Church on earth and, more particularly, to every local congregation.

500) Matt. 16, 19. I will give unto thee the keys of the kingdom of heaven.

501) John 20, 21. Then said Jesus to them again, peace be unto you. As My Father hath sent Me, even so send I you.

502) Matt. 18, 17. 18. 20. If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. For where two or three are gathered together in My name, there am I in the midst of them.

**303. What does this power comprise?**

Being the power of the Word, it comprises the power to preach the Gospel and to administer the Sacraments, especially, the power to remit and to retain sins.

504) Matt. 28, 18-20. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.

**304. Why, then, is this power called the Office of the Keys?**

Because by the remission of sins heaven is opened, and by the retention of sins heaven is closed.

505) Matt. 16, 19. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

**305. Whose sins are to be remitted, and whose are to be retained?**

The sins of penitent sinners, that is, of those who repent of their sins and believe in Jesus Christ, are to be remitted; the sins of the impenitent are to be retained as long as they do not repent.

506) Acts 3, 19. Repent ye therefore, and be converted that your sins may be blotted out.

507) Ps. 51, 17. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.

508) Acts 16, 31. Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.

B. H. David. The penitential Psalms. - Luke 18, l3. The publican. - Luke 15, 11-24. The prodigal son. - Matt. 26, 75. Peter.

**306. In what manner are Christian congregations to exercise the public administration of the Office of the Keys?**

By choosing and calling ministers of the Word to perform the functions of this office.

2 Timothy 2:2, “And the things that you have heard from me among many witnesses, **commit these to faithful men** who will be able to teach others also.”

509) 1 Cor. 4, 1. Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.

510) 2 Cor. 2, 10. If I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.

511) Acts 20:28 Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

Ephesians 4:8,11, "Therefore He says: "When He ascended on high, He led captivity captive, And gave **gifts to men**…. And He{Christ} Himself gave …**some (to be) pastors and teachers**….

1 Timothy 3:1, "This is a faithful saying: If a man desires **the position of a bishop**, he desires **a noble task**.."

**307. What, then, do you believe according to these words?**

I believe that when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

**How Do the Lutheran Confession speak about this Office of the Keys?**

"For since private absolution originates in the **Office of the Keys**, it should not be despised [neglected], but greatly and highly esteemed [of the greatest worth], as [also] all other offices of the Christian Church" (Smalcald Articles III, VIII, 2).

"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, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear 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" (AC V, 1-2).

"Of Ecclesiastical Order they teach that no one should **publicly teach in the Church or administer the Sacraments** unless he be regularly called" (AC XIV).

"In addition to this, it is necessary to acknowledge that **the keys belong not to the person of one particular man, but to the Church**, as many most clear and firm arguments testify. For Christ, speaking concerning the keys adds, Matt. 18, 19: If two or three of you shall agree on earth, etc. Therefore **he grants the keys principally and immediately to the Church**, just as also for this reason **the Church has principally the right of calling.** [For just as the promise of the Gospel belongs certainly and immediately to the entire Church, so the keys belong immediately to the entire Church, because the keys are nothing else than **the office whereby this promise is communicated to every one who desires it**, just as it is actually manifest that **the Church has the power to ordain ministers of the Church**. And Christ speaks in these words: Whatsoever ye shall bind, etc., and indicates to whom He has given the keys, namely, to the Church: Where two or three are gathered together in My name. Likewise Christ gives supreme and final jurisdiction to the Church, when He says: Tell it unto the Church.]… (Treatise, 24).

**308. What do you believe in general according to these words?**

I believe that whenever the called ministers of Christ deal with us by His divine command is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

"But if ordination be understood as applying to **the ministry of the Word**, we are not unwilling to call ordination a sacrament. For the **ministry of the Word has God's command and glorious promises**, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Likewise, Is. 55, 11: So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please. 12] If ordination be understood in this way, neither will we refuse to call the imposition of hands a sacrament. For **the Church has the command to appoint ministers**, which should be most pleasing to us, because **we know that God approves this ministry, and is present in the ministry [that God will preach and work through men and those who have been chosen by men].** 13] And it is of advantage, so far as can be done, to adorn the ministry of the Word with every kind of praise against fanatical men, who dream that the Holy Ghost is given not through the Word, but because of certain preparations of their own, if they sit unoccupied and silent in obscure places, waiting for illumination, as the Enthusiasts formerly taught, and the Anabaptists now teach (Ap XIII, 11-13).

**309. In what particular cases is this of such validity and certainty?**

When they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend.

**310. In what manner is excommunication from the Christian Church to be performed?**

In this manner: When an offender has been duly admonished according to Christ's precept and established order, and nevertheless remains impenitent, such judgment is publicly declared by the minister of Christ, and therefore the congregation treats him as a heathen man and a publican.

512) 1 Cor. 5, 13. Put away from among yourselves that wicked person.

513) Matt. 18, 15-17. If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (Grades of admonition.)

**311. How is an excommunicated person to be dealt with when he shows himself penitent?**

If he confesses his sin to the congregation and promises to amend, the called minister should make public announcement of his absolution, and the congregation is to receive him as a brother. For excommunication is not intended for the perdition, but for the salvation, of the soul.

514) 2 Cor. 2, 6-8. 10. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would con- firm

your love toward him. To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.

## How the Unlearned Should be Taught to Confess.

**312. What is Confession?**

Confession embraces two parts: one is that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven.

515) 1 John 1, 8. 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**313. Do hypocrites also, who with the mouth confess their sins, but are impenitent at heart, receive forgiveness of sins?** (valid but not efficacious)

No; for they do not accept the grace of God offered also to them in absolution.

516) Is. 26, 10. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

**314. What sins should we confess?**

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

**315, How should we confess before *God!***

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Fifth Petition of the Lord's Prayer and in General Confession.

517) Ps. 19, 12. Who can understand his errors? Cleanse Thou me from secret faults.

518) Prov. 28, 13. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

**316. Should not a Christian also confess his sin <u>to his neighbor</u> whom he has offended and grieved, and ask his pardon?**

Yes; for he who is not willing to do this thereby clearly shows that before God also he is not truly penitent of his sin.

519) James 5, 16. Confess your faults one to another.

520) Matt. 5, 23. 24. If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

**317. But how is it with confession <u>before the confessor</u>?** (Private Confession)

Noone should indeed be forced or urged to private confession; but in it a Christian obtains the comfort that to him especially absolution is pronounced, and on such occasion he may ask remission of such particular sins as may above others weigh upon his heart and burden his conscience.

521) Matt. 9, 2. Son, be of good cheer; thy sins be forgiven thee.

522) 2 Sam. 12, 13. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.
523) Matt. 3, 5. 6. Then went out to him Jerusalem, and. all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

**318. What instruction does Dr. Luther give us for examining ourselves before confession?**

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen, neglected, or wasted aught, or done other injury.

**319. What are the words of the General Confession?**

O Almighty God, merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities with which I have offended Thee and merited temporal and eternal punishment. I am heartily sorry for them and sincerely repent of them, and I pray Thee, for the sake of Thine infinite mercy and of the holy, innocent, and bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being.