

LIFE IN CHRIST

The Basic Teachings of the Evangelical-Lutheran Church



Rev. Robert J. Kieselowsky

**St. John Evangelical Lutheran Church
Springfield, Pa**



CHAPTER ONE

THE TWO WAYS

The *Didache*: “There are two ways: the way of life, and the way of death; and there is a great difference between the two ways.”

Read: Psalm 1

THE FIRST TABLE OF THE LAW

The Basics:

- Sources of Law: conscience, revelation
- Moses
- Exodus (Passover) -> Easter (Pascha)
- Pentecost (50 days)
- Three kinds of Law in the Old Testament: civil, ceremonial, moral
- Three uses of the Law: curb, mirror, guide
- Law and Gospel

Confess: to say what is true

Confess our sins (say the truth about ourselves)

Confess our faith (say the truth about God and His Word)

Beginning where God begins: *Exodus 20:1-2*

**The First Commandment:
You shall have no other gods.**

What does this mean?
We should fear, love, and trust in
God above all things.

For discussion:

- What/whom do you fear?
- What/whom do you love?
- What/whom do you trust?

What is your god?

What does it mean to have a god? Or, what is God? Answer: A god means **that from which we are to expect all good and in which we are to take refuge in all distress**. So, to have a God is nothing other than trusting and believing Him with the heart. I have often said that the confidence and faith of the heart alone make both God and an idol. If your faith and trust is right, then your god is also true. On the other hand, if your trust is false and wrong, then you do not have the true God. For these two belong together, faith and God [Hebrews 11:6]. Now, I say that **whatever you set your heart on and put your trust in is truly your god**. *–Large Catechism*

Commandment as gift: In the first word (commandment), God gives Himself to be *our* God.

Exercise: Learning to Confess from the First Commandment

**The Second Commandment:
You shall not misuse the name of the Lord your God.**

What does this mean?

We should fear and love God so that we do not curse, swear, use satanic arts, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

For discussion:

- What's in a name?
- The First Commandment taught us about having the right god. What does the second commandment teach us?
- How is the explanation to the Second Commandment connected to the First?
- What is the basic structure of the explanation?

Lying Preachers

The greatest abuse [of this commandment] occurs in spiritual matters. These have to do with the conscience, when false preachers rise up and offer their lying vanities as God's Word.

—Large Catechism

Why in God's Name Should I Pray?

His name has been revealed and given to us so that it may be of constant use and profit.

It is also useful that we form the habit of daily commending ourselves to God [Psalm 31:5], with soul and body, wife, children, servants, and all that we have, against every need that may arise. So also the blessing and thanksgiving at meals [Mark 8:6] and other prayers, morning and evening, have begun and remained in use [Exodus 29:38–43]. Likewise, children should continue to cross themselves when anything monstrous or terrible is seen or heard. They can shout, “Lord God, protect us!” “Help, dear Lord Jesus!” and such. Also, if anyone meets with unexpected good fortune, however trivial, he says, “God be praised and thanked!” or “God has bestowed this on me!”

–Large Catechism

Read: Psalm 50:15

Commandment as gift: In the second word (commandment), God gives His Name to us so we can call on Him.

Exercise: Learning to Confess from the Second Commandment

**The Third Commandment:
Remember the Sabbath day by keeping it holy.**

What does this mean?

We should fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.

Definitions:

- *Sabbath* = rest (Hebrew)
- Sabbath day = 7th day of the week (Saturday)

For discussion:

- Why do we work?
- Why do we take time off from work?
- The First Commandment taught us about having the right god; the Second taught us to use His name. What does the Third teach us?

Freedom for Divine Service

On this day of rest (since we can get no other chance), we have the freedom and time to attend divine service. We come together to hear and use God's Word, and then to praise God, to sing and to pray [Colossians 3:16].

—Large Catechism

Dead Drunk Like Swine in Taverns

It is not only the people who greatly misuse and desecrate the holy day who sin against this commandment (those who neglect to hear God's Word because of their greed or frivolity or lie in taverns and are dead drunk like swine). But even that other crowd sins. They listen to God's Word like it was any other trifle and only come to preaching because of custom. They go away again, and at the end of the year they know as little of God's Word as at the beginning.

Up to this point the opinion prevailed that you had properly hallowed Sunday when you had heard a Mass or the Gospel read. But no one cared for God's Word, and no one taught it. Now that we have God's Word, we fail to correct the abuse. We allow ourselves to be preached to and admonished, but we do not listen seriously and carefully.

–Large Catechism

Read: 2 Timothy 3:16; John 20:31

Commandment as gift: In the third word (commandment), God gives His Word to us so we can know Him and His will.

Exercise: Learning to Confess from the Third Commandment

THE FIRST TABLE IN THE DIVINE SERVICE

In the Divine Service:

- God offers us His forgiveness, grace, and blessing, teaching us to fear, love, and trust in Him above all things.
- God invites us to call upon Him in every trouble, pray, praise, and give Him thanks.
- God invites us to hear His Word read and proclaimed to us.

Therefore, the Divine Service is not a work that we do. It is God's work for us.

God serves us. We respond with thanksgiving to Him and works of mercy to our neighbor. This is the unique distinctive of Lutheran worship.

APPENDIX TO SESSION ONE

The Didache: Chapters 1-5

1. THERE are two ways, one of life and one of death, and there is a great difference between the two ways. ²*The way of life* is this. First of all, *thou shalt love the God* that made thee; secondly, *thy neighbour as thyself. And all things whatsoever thou wouldest not have befall thyself, neither do thou unto another.* ³Now of these words the doctrine is this. *Bless them that curse you, and pray for your enemies and fast for them that persecute you; for what thank is it, if ye love them that love you? Do not even the Gentiles the same? But do ye love them that hate you, and ye shall not have an enemy.* ⁴Abstain thou from fleshly and bodily lusts. *If any man give thee a blow on thy right cheek, turn to him the other also, and thou shalt be perfect; if a man impress thee to go with him one mile, go with him twain; if a man take away thy cloak, give him thy coat also; if a man take away from thee that which is thine own, ask it not back, for neither art thou able.* ⁵*To every man that asketh of thee give, and ask not back;* for the Father desireth that gifts be given to all from His own bounties. Blessed is he that giveth according to the commandment; for he is guiltless. Woe to him that receiveth; for, if a man receiveth having need, he is guiltless; but he that hath no need shall give satisfaction why and wherefore he received; and being put in confinement he shall be examined concerning the deeds that he hath done, and *he shall not come out thence until he hath given back the last farthing.* ⁶Yea, as touching this also it is said; *Let thine alms sweat into thine hands, until thou shalt have learnt to whom to give.*

2. And this is the second commandment of the teaching. ²*Thou shalt do no murder, thou shalt not commit adultery, thou shalt not corrupt boys, thou shalt not commit fornication, thou shalt not steal, thou shalt not deal in magic, thou shalt do no sorcery, thou shalt not murder a child by abortion nor kill them when born, thou shalt not covet thy neighbour's goods, thou shalt not perjure thyself, thou shalt not bear false witness, thou shalt not speak evil, thou shalt not cherish a grudge, thou shalt not be double-minded nor double-tongued; for the double tongue is a snare of death.* ⁵Thy word shall not be false or empty, but full filled by action. ⁶Thou shalt not be avaricious nor a plunderer nor a hypocrite nor ill-tempered nor proud. Thou shalt not entertain an evil design against thy neighbour. ⁷*Thou shalt not hate any man, but some thou shalt reprove, and for others thou shalt pray, and others thou shalt love more than thy life.*

3. My child, flee from every evil and everything that resembleth it. ²Be not angry, for anger leadeth to murder, nor jealous nor contentious nor wrathful; for of all these things murders are engendered. ³My child, be not lustful, for lust leadeth to fornication, neither foul-speaking neither with uplifted eyes; for of all these things adulteries are engendered. ⁴My child, *be no dealer in omens*, since it leads to idolatry, nor an enchanter nor an astrologer nor a magician, neither be willing to look at them; for from all these things idolatry is engendered. ⁵My child, be not a liar, since lying leads to theft, neither avaricious neither vainglorious; for from all these things thefts are engendered. ⁶My child, be not a murmurer, since it leadeth to blasphemy, neither self-willed neither a thinker of evil thoughts; for from all these things blasphemies are engendered. ⁷But be meek, since *the meek shall inherit the earth.* ⁸Be long-suffering and pitiful and guileless and quiet and kindly and always *fearing the words* which thou hast heard. ⁹Thou shalt not exalt thyself, neither shalt thou admit boldness into thy soul. Thy soul shall not cleave together with

the lofty, but with the righteous and humble shalt thou walk. ¹⁰The accidents that befall thee thou shalt receive as good, knowing that nothing is done without God.

4. My child, *thou shalt remember him that speaketh unto thee the word of God* night and day, and shalt honour him as the Lord; for whencesoever the Lordship speaketh, there is the Lord. ²Moreover thou shalt seek out day by day the persons of the saints, that thou mayest find rest in their words. ³Thou shalt not make a schism, but thou shalt pacify them that contend; thou shalt judge righteously, thou shalt not make a difference in a person to reprove him for transgressions. ⁴Thou shalt not doubt whether a thing shall be or not be. ⁵*Be not thou found holding out thy hands to receive, but drawing them in as to giving.* ⁶If thou hast ought passing through thy hands, thou shalt give a ransom for thy sins. ⁷Thou shalt not hesitate to give, neither shalt thou murmur when giving; for thou shalt know who is the good paymaster of thy reward. ⁸Thou shalt not turn away from him that is in want, but shalt make thy brother partaker in all things, and shalt not say *that anything is thine own*. For if ye are fellow-partakers in that which is imperishable, how much rather in the things which are perishable? ⁹Thou shalt not withhold thy hand from thy son or from thy daughter, but from their youth thou shalt teach them the fear of God. ¹⁰Thou shalt not command thy bondservant or thine handmaid in thy bitterness, who trust in the same God as thyself, lest haply they should cease to fear the God who is over both of you; for He cometh, not to call men with respect of persons, but He cometh to those whom the Spirit hath prepared. ¹¹But ye, servants, shall be subject unto your masters, as to a type of God, in shame and fear. ¹²Thou shalt hate all hypocrisy, and everything that is not pleasing to the Lord. ¹³Thou shalt never forsake the commandments of the Lord; but shalt keep those things which thou hast received, neither adding to them nor taking away from them. ¹⁴In church thou shalt confess thy transgressions, and shalt not betake thyself to prayer with an evil conscience. This is the way of life.

5. But the way of death is this. First of all, it is evil and full of a curse; murders, adulteries, lusts, fornications, thefts, idolatries, magical arts, witchcrafts, plunderings, false witnessings, hypocrisies, doubleness of heart, treachery, pride, malice, stubbornness, covetousness, foul-speaking, jealousy, boldness, exaltation, boastfulness; ²persecutors of good men, hating truth, loving a lie, not perceiving the reward of righteousness, not *cleaving to the good* nor to righteous judgment, wakeful not for that which is good but for that which is evil; from whom gentleness and forbearance stand aloof; loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him that is oppressed with toil, not recognizing Him that made them, murderers of children, corrupters of the creatures of God, turning away from him that is in want, oppressing him that is afflicted, advocates of the wealthy, unjust judges of the poor, altogether sinful. May ye be delivered, my children, from all these things.¹

¹ Joseph Barber Lightfoot and J. R. Harmer, *The Apostolic Fathers*, 229-31 (London: Macmillan and Co., 1891).



CHAPTER TWO

Review: The First Table of the Law (Commandments 1-3) address our relationship to God. He gives us Himself to fear, love, and trust above all things. He also gives us His Name and Word. The Law serves as a mirror, showing us our sin and that we need a Savior.

THE FULL EXTENT OF THE LAW

Read: Matthew 5:17-48; James 2:10



THE SECOND TABLE OF THE LAW

The First Table guides our life in relation to God.
The Second Table guides our life in relation to our neighbor.

The Fourth Commandment is the “first and greatest” commandment of the Second Table; all other neighbors we are to love, but parents we owe an additional obligation to honor.

**The Fourth Commandment:
Honor your father and your mother.**

What does this mean?

We should fear and love God so that we do not despise or anger our parents and other authorities, but honor them, serve and obey them, love and cherish them.

For discussion:

- What are your vocations?

Honor

Honor includes not only love, but also modesty, humility and submission to a majesty hidden in [our parents].

We must serve [our parents], help them, and provide for them when they are old, sick, infirm, or poor.

[We also owe] obedience to persons in authority who have to command and to govern. For all authority flows and is born from the authority of parents.

[Three kinds of fathers:] Fathers in blood and fathers in office.... Besides these there are still spiritual fathers ... those who govern and guide us by God's Word.

–Large Catechism

Commandment as gift: In the fourth word (commandment), God gives parents, government, and pastors to care for us.

Exercise: Learning to Confess from the Fourth Commandment

**The Fifth Commandment:
You shall not murder.**

What does this mean?

We should fear and love God so that we do not hurt or harm our neighbor in his body, but help and support him in every physical need.

For discussion:

- What is the difference between killing and murder?
- What is at the core of murder?

Righteous and Unrighteous anger

This commandment forbids everyone to be angry, except those ... who are in the place of God, that is, parents and the government. For it is proper for God and for everyone who is in a divine estate to be angry, to rebuke, and to punish because of those very persons who transgress this and the other commandments.

A Wall and Fortress around the Neighbor

[With this commandment God has placed] a wall, fortress, and refuge around our neighbor so that we do not hurt or harm him in his body.

–Large Catechism

Love your enemies

We learn to calm our wrath and to have a patient, gentle heart, especially toward those who give us cause to be angry (i.e., our enemies).

–Large Catechism

Helping those in danger

[This commandment] also applies to anyone who can do his neighbor good, prevent or resist evil, defend, and save his neighbor so that no bodily harm or hurt happen to him.

–Large Catechism

Read: Romans 13:1-4; James 2:15-16

Commandment as gift: In the fifth word (commandment), God protects our bodies.

Exercise: Learning to Confess from the Fifth Commandment

**The Sixth Commandment:
You shall not commit adultery.**

What does this mean?

We should fear and love God so that we do lead a sexually pure and decent life in what we say and do, and husband and wife love and honor each other.

Definitions:

- Adultery = sexual activity that breaks an existing marriage
- Fornication = all sexual activity outside of marriage

For discussion:

- Adultery was the chief sexual sin among the Jews – is that true for our society?
- Why do you think this commandment comes at this point among the ten?

A Divine and Blessed Estate

[Marriage is] a divine and blessed estate because [God] has instituted it before all others.... This was not for lewdness, but so that they might live together in marriage, be fruitful, bear children, and nourish and train them to honor God.

Therefore, God has also most richly blessed this estate above all others.... Married life is, therefore, no joke or presumption. It is an excellent thing and a matter of divine seriousness. For marriage has the highest importance to God.

–Large Catechism

Marriage Is Necessary to Avoid In chastity

Where nature has its course ... it is not possible to remain chaste without marriage. For flesh and blood remain flesh and blood. The natural desire and excitement have their course without delay or hindrance, as everybody sees and feels. In order, therefore, that it may be easier in some degree to avoid in chastity, God has commanded the estate of marriage. In this way everyone may have his proper portion and be satisfied with it. **Yet God's grace is also required in order that the heart may be pure.**

–Large Catechism

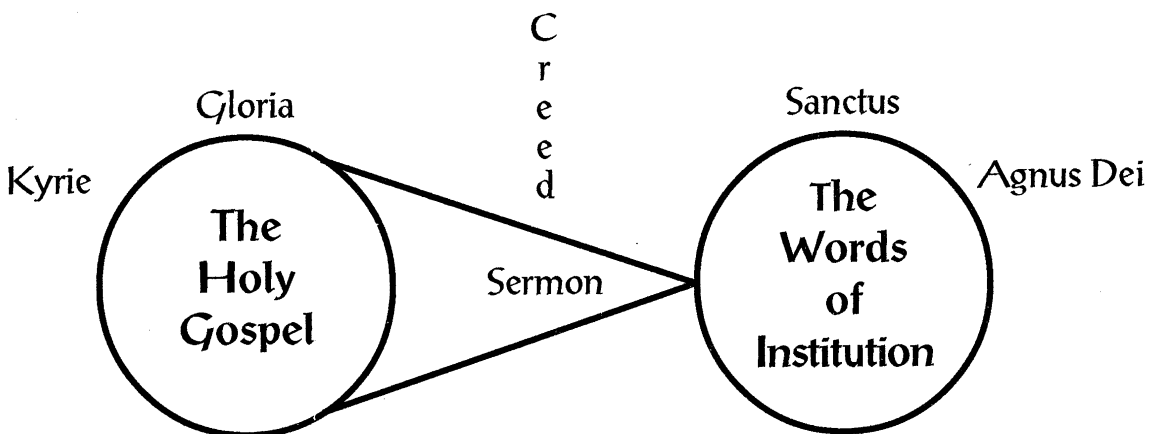
Commandment as gift: In the sixth word (commandment), God gives us a spouse to love and be loved, and for the procreation of children.

Exercise: Learning to Confess from the Sixth Commandment

OVERVIEW OF THE DIVINE SERVICE

The Divine Service

The Lord's Preaching and the Lord's Supper





CHAPTER THREE

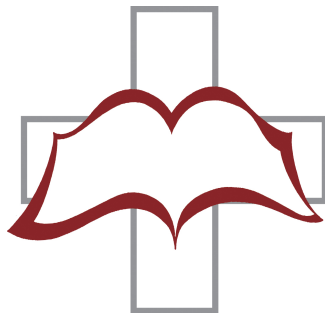
Review: The First Table of the Law (Commandments 1-3) address our relationship to God. He gives us Himself to fear, love, and trust above all things. He also gives us His Name and Word. The Law serves as a mirror, showing us our sin and that we need a Savior.

The First Table guides our life in relation to God.

The Second Table guides our life in relation to our neighbor.

THE EMPTY PROMISE OF POSSESSIONS

Read: Mark 10:17-31



THE SECOND TABLE OF THE LAW - PART TWO

The Fourth Commandment taught us to honor parents and authorities; the Fifth Commandment taught us to help our neighbor with his physical needs; the Sixth Commandment taught us to love our spouse and live in chastity. In this session, we will look at the remaining commandments of the second table.

**The Seventh Commandment:
You shall not steal.**

What does this mean?

We should fear and love God so that we do not take our neighbor's money or possessions, or get them in any dishonest way, but help him to improve and protect his possessions and income.

For discussion:

- What is a steward?
- Why has God given you property and gifts?

Taking Advantage

This [commandment] includes taking advantage of our neighbor in any sort of dealing that results in loss to him.... A person steals not only when he robs a man's strongbox or his pocket, but also when he takes advantage of his neighbor at the market, in a ... wine- and beer-cellar ... in short, wherever business is transacted.

[You] are under obligation faithfully to protect [your] neighbor's property and further his interests.

–Large Catechism

Commandment as gift: In the seventh word (commandment), God gives money and property for our sustenance, and to help our neighbor.

Exercise: Learning to Confess from the Seventh Commandment

**The Eighth Commandment:
You shall not give false testimony against your
neighbor.**

What does this mean?

We should fear and love God so that we do not tell lies about our neighbor, betray him, slander him, or hurt his reputation, but defend him, speak well of him, and explain everything in the kindest way.

For discussion:

- According to this commandment, can you say something truthful that is nevertheless a sin?
- What should we do when we hear an evil report?

Make your ears a tomb

Nobody has the right to judge and reprove his neighbor publicly, even when he has seen a sin committed, unless he has been authorized to judge and reprove.

God forbids you to speak evil about another even though, to your certain knowledge, he is guilty.

When you become aware of a sin, simply make your ears a tomb and bury it until you are appointed a judge.

–Large Catechism

Commandment as gift: In the eighth word (commandment), God gives a good name and reputation.

Exercise: Learning to Confess from the Eighth Commandment

**The Ninth Commandment:
You shall not covet your neighbor's house.**

What does this mean?

We should fear and love God so that we do not scheme to get our neighbor's inheritance or house, or get it in a way which only appears right, but help and be of service to him in keeping it.

Important definition:

- To covet = the selfish desire to have or possess something or someone that is not given to you by God.

The power of desire

Such is nature that we all begrudge another's having as much as we have. Everyone acquires all he can and lets others look out for themselves. Yet we all pretend to be upright.

—Large Catechism

Commandment as gift: God has given me everything I need. In Him I am content.

Exercise: Learning to Confess from the Ninth Commandment

The Tenth Commandment:
You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.

What does this mean?

We should fear and love God so that we do not entice or force away our neighbor's wife, workers, or animals, or turn them against him, but urge them to stay and do their duty.

For discussion:

- The commandments on coveting point us back to the First Commandment. How?
- What is the opposite of coveting?

Read: 1 John 2:15-17

Exercise: Learning to Confess from the Tenth Commandment

The Close of the Commandments:

What does God say about all these commandments?

He says: "I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate Me, but showing love to a thousand generations of those who love Me and keep My commandments." (Ex. 20.5-6)

What does this mean?

God threatens to punish all who break these commandments. Therefore, we should fear His wrath and not do anything against them. But He promises grace and every blessing to all who keep these commandments. Therefore, we should also love and trust in Him and gladly do what he commands.

For discussion:

- Isn't jealousy a bad thing?
- And wrath?
- It doesn't seem fair to punish the children.

A LOOK AT THE LITURGY: THE KYRIE

Kyrie eleison! Lord, have mercy!

This is the simplest prayer in Scripture, and is often on the lips of the poor and sick crying out to Jesus for help.

It is the first of five pillars (or Ordinaries) in the Divine Service.

There are two forms of the Kyrie:

1. Threefold: "Lord, have mercy upon us! Christ, have mercy upon us! Lord, have mercy upon us!"
2. As a response in a litany.

The Kyrie should be the basic building block of your own prayers and piety.

The Jesus Prayer

*Lord Jesus Christ, Son of God,
Have mercy on me, a sinner.*



CHAPTER FOUR

Review: The Ten Commandments show us our sin and how much we need a Savior.

The Ten Commandments are a summary of the Law.

There are three uses of the Law: Curb, Mirror, and Guide.

We are primarily interested in the second use (mirror), since Lex semper accusat ("the law always accuses").

There are three kinds of Law in the Old Testament: Civil, Ceremonial, and Moral.

The civil law of ancient Israel does not apply to us today. The ceremonial law of the tabernacle/temple also does not apply, because all the laws of sacrifice were completed in Christ and His death on the cross.

THE CREED: FIRST ARTICLE — CREATION

Preliminaries:

Credo - "I believe" (Latin)

A creed is simply a statement of what a person or group believes. As soon as a person says, "I believe _____," he is confessing a creed.

Some churches today say, "No creed but the Bible!" Yet this itself is a creed, namely, a statement that they believe the Bible. One cannot escape creeds.

Examples of Creeds found in Scripture:

- Deuteronomy 6:4-5 (*Shema Israel*)
- Matthew 16:13-16 (Peter's Confession)
- Philippians 2:5-11 (an early Christian hymn)
- 1 Corinthians 15:3-8 (A precursor to the Apostles' Creed)

The first Christian creeds were confessed by Jewish believers, thus there was no need for a lengthy statement, since the basic belief in God as creator, the authority of the Scriptures, etc. was assumed. Thus what separated the Christians from the Jews which rejected Jesus as Messiah was the simple statement, "Jesus is Lord." (Remember that "Lord" in Greek was another way of saying "Yahweh," the name of God revealed to Moses.)

In the Western tradition of Christianity, three creeds are confessed: the Apostles', the Nicene, and the Athanasian Creeds.² In our church, the Apostles' Creed is said at a Baptism (and encouraged for us in the daily prayers of our members); the Nicene Creed is said on Sundays and Festivals; and the Athanasian Creed is said on Trinity Sunday.

**The First Article:
I believe in God, the Father Almighty, Maker of heaven and earth.**

What does this mean?

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my sense, and still takes care of them.

He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and all I have. He richly and daily provides me with all that I need to support this body and life.

He defends me against all danger and guards and protects me from all evil.

All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this it is my duty to thank and praise, serve and obey Him. This is most certainly true.

² Eastern Christians (the so-called Orthodox) only accept the Nicene Creed, in a slightly different form than in the West.

Evaluate the following statements:

- “What is the chief end of man? To glorify God and enjoy Him forever.” (Westminster Catechism)
- “God made man in order that He might have someone on whom to bestow His benefits.” (St. Irenaeus, martyred c. 202)

Many of the founding fathers of the United States were Deists. (Discuss: What is Deism?) Compare/contrast the explanation to the First Article with Deism.

Living in Humility and Thanksgiving for Creation

If we believed this teaching [about Creation] with the heart, we would also act according to it [James 2:14]. We would not strut about proudly, act defiantly, and boast as though we had life, riches, power, honor, and such, of ourselves [James 4:13–16]. We would not act as though others must fear and serve us, as is the practice of the wretched, perverse world. The world is drowned in blindness and abuses all the good things and God’s gifts only for its own pride, greed, lust, and luxury. It never once thinks about God, so as to thank Him or acknowledge Him as Lord and Creator.

This article ought to humble and terrify us all, if we believed it. For we sin daily [Hebrews 3:12–13] with eyes, ears, hands, body and soul, money and possessions, and with everything we have. ^o

–Large Catechism

CREATION IN HOLY SCRIPTURE: GENESIS 1-2

Read and Discuss Genesis 1 and 2 (as time permits)

Summary:

God made the world out of love.

Everything God has given me—my body, soul, mind, possessions—is a gift. The Ten Commandments show us our sin and how much we need a savior. The Creed shows us what God has done for us and continues to do for us. The difference between these two is the difference between darkness and light, between life and death.



CHAPTER FIVE

Review: The Ten Commandments condemn us, showing us what we have done wrong and what we have failed to do right. *Lex semper accusat.*

The Creed shows us what God has done and continues to do for us.

The First Article of the Creed speaks of God the creator, who continues to care for and preserve us entirely out of His fatherly, divine goodness and mercy.

THE CREED: SECOND ARTICLE — REDEMPTION

The Second Article:

And [I believe] in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

What does this mean?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with his holy, precious blood and with his innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

Terms:

- Jesus
- Christ
- Lord
- Virgin Mary
- Pontius Pilate
- Hell
- Heaven
- Judgment/Judgment Day
- Redeem (Redeemer/Redemption)

Personal Aspect of the Explanation of the Articles:

- First Article: “I believe that **God** has made **me** and all creatures...”
- Second Article: “I believe that **Jesus Christ ... is my Lord...**”

Two natures in Christ:

I believe that Jesus Christ,
true **God**,
--> begotten of the Father from eternity, and also
true **man**,
--> born of the virgin Mary,
is my Lord

Gregory Nazianzus: “What was not assumed was not healed.”

Technical terms:

- Incarnation
- Person
- Nature
- θεάνθρωπος (*theanthropos*): God-man
- θεοτόκος (*theotokos*): God-bearer (i.e., “one who gives birth to God,” often rendered “Mother of God”)
- Atonement
- Propitiation
- Vicarious Satisfaction

The Doctrine of Salvation:

“Men can be saved only by completely despairing of their own morality and works and by relying solely on Christ’s theanthropic merit (*sola fide*).”³

³ Francis Pieper, vol. 2, *Christian Dogmatics*, electronic ed., 63 (St. Louis: Concordia Publishing House, 1999).

Our Lord and Redeemer

When we had been created by God the Father and had received from Him all kinds of good, the devil came and led us into disobedience, sin, death, and all evil [Genesis 3]. So we fell under God's wrath and displeasure and were doomed to eternal damnation, just as we had merited and deserved. ²⁹ There was no counsel, help, or comfort until this only and eternal Son of God—in His immeasurable goodness—had compassion upon our misery and wretchedness. He came from heaven to help us [John 1:9]. ³⁰ So those tyrants and jailers are all expelled now. In their place has come Jesus Christ, Lord of life, righteousness, every blessing, and salvation. He has delivered us poor, lost people from hell's jaws, has won us, has made us free [Romans 8:1–2], and has brought us again into the Father's favor and grace. He has taken us as His own property under His shelter and protection [Psalm 61:3–4] so that He may govern us by His righteousness, wisdom, power, life, and blessedness.

Let this, then, be the sum of this article: the little word *Lord* means simply the same as *redeemer*. It means the One who has brought us from Satan to God, from death to life, from sin to righteousness, and who preserves us in the same. But all the points that follow in this article serve no other purpose than to explain and express this redemption. ⁰

–Large Catechism

A LOOK AT THE LITURGY: AGNUS DEI

Lamb of God, You take away the sin of the world, have mercy on us.

Lamb of God, You take away the sin of the world, have mercy on us.

Lamb of God, You take away the sin of the world, grant us Your peace.

Read:

John 1:29

1 Peter 1:19

Revelation 5:6-14

REDEMPTION IN HOLY SCRIPTURE

Read and Discuss (as time permits):

Genesis 3:15

Genesis 22:7-12

Exodus 12:5-8

Isaiah 53

Matthew 1:18-25

Matthew 26:38-39

Matthew 27:45-46

John 3:14-18

John 12:23-25

John 19:1-7, 12-19, 28-30

John 20:1-18, 30-31

Summary:

God, for the sake of His love, made the world. (First Article)

God, for the sake of His love, sent His Son to redeem the world. (Second Article)



CHAPTER SIX

Review: The Ten Commandments condemn us, showing us what we have done wrong and what we have failed to do right. *Lex semper accusat.*

The Creed shows us what God has done and continues to do for us.

The First Article of the Creed speaks of God the creator, who continues to care for and preserve us entirely out of His fatherly, divine goodness and mercy. The Second Article of the Creed speaks of God the Son, who redeemed us by His death and resurrection.

THE CREED: THIRD ARTICLE—SANCTIFICATION

The Third Article:

**I believe in the Holy Spirit, the holy Christian Church, the communion of saints,
the forgiveness of sins, the resurrection of the body, and the life everlasting.
Amen.**

What does this mean?

I believe that I cannot, by my own reason or strength, believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with his gifts, sanctified and kept me in the true faith.

In the same way He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith.

In this Christian Church He daily and richly forgives all my sins and the sins of all believers.

On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ.

This is most certainly true.

Terms:

- Holy
- Spirit
- Christian
- Catholic
- Church
- Communion (*koinonia*)
- Saints
- Resurrection

Personal Aspect of the Explanation of the Articles:

- First Article: “I believe that **God** has made **me** and all creatures...”
- Second Article: “I believe that **Jesus Christ ... is my Lord...**”
- Third Article: “I believe that ... **the Holy Spirit** has called **me** by the Gospel...”

Additional terms:

- Monergism
- Sanctification
- Gospel
- Gifts
- Pentecost

Holy: Now and Not Yet

While sanctification has begun and is growing daily [2 Thessalonians 1:3], we expect that our flesh will be destroyed and buried with all its uncleanness [Romans 6:4–11]. Then we will come forth gloriously and arise in a new, eternal life of entire and perfect holiness. ⁵⁸ For now we are only half pure and holy. So the Holy Spirit always has some reason to continue His work in us through the Word. He must daily administer forgiveness until we reach the life to come. At that time there will be no more forgiveness, but only perfectly pure and holy people [1 Corinthians 13:10]. We will be full of godliness and righteousness, removed and free from sin, death, and all evil, in a new, immortal, and glorified body [1 Corinthians 15:43, 53].

You see, all this is the Holy Spirit’s office and work. He begins and daily increases holiness upon earth through these two things: the Christian Church and the forgiveness of sin. But in our death He will accomplish it altogether in an instant [1 Cor. 15:52] and will forever preserve us therein by the last two parts [of the Creed].

–*Large Catechism*

A LOOK AT THE LITURGY: SCRIPTURE IN THE DIVINE SERVICE

In the Nicene Creed, the Church confesses, *“I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who spoke by the prophets...”*.

The Church thus confesses that the Scriptures are *inspired*, that is, given by the Spirit. Since their origin is divine, they are without error. Christians therefore submit to the Scriptures as the only rule and norm for faith and practice.

In the Divine Service, there are usually three Scripture readings:

- Old Testament
- Epistle
- Gospel

These readings come from a *lectionary*. Immanuel follows what is often called the Historic Lectionary, in use throughout the Western church before Vatican II. The Lectionary also includes additional psalms and prayers for each Sunday and festival. This cycle of prayers and lessons is called the *Church Year*.

THIRD ARTICLE IN HOLY SCRIPTURE

Read and Discuss (as time permits):

Genesis 1:1-3; 2:7

Psalm 51:11

Ezekiel 36:22, 25-27; 37:1-10

Matthew 3:13-17

John 7:37-39; 14:26; 15:26; 16:7-15; 19:30, 34; 20:19-23

Acts 2:1-11; 36-42

Summary:

God, for the sake of His love, made the world. (First Article)

God, for the sake of His love, sent His Son to redeem the world. (Second Article)

God, for the sake of His love, sends His Holy Spirit to sanctify the world. (Third Article)



CHAPTER SEVEN: PRAYER, PART I

Review: The Ten Commandments show us our sin and how much we need a Savior. The Creed shows us how much God loves us and what He has done to save us.

THE LORD'S PRAYER: INTRODUCTION - SECOND PETITION

Read Psalm 50:15. What is God's promise concerning prayer?
Read 1 Timothy 2:1-4, 8. For whom are we to pray as a church?

Can prayers be rendered ineffective? Read Isaiah 1:15; 1 Peter 3:7

For what should we pray? The Lord's Prayer gives us seven "petitions" that serve both as specific words for us to say, as well as becoming springboards or themes for prayer.

Two kinds of prayer:

- Formal
- Ex corde

Discuss benefits and possible dangers of each.

The basis for all true prayer: directed to the one true God and based on His Word.

Bonhoeffer: *"The richness of the Word of God ought to determine our prayer, not the poverty of our heart."*

Besides the Lord's Prayer, there are several other prayers every Christian should know:

The Kyrie: *Kyrie eleison! Christe eleison! Kyrie eleison!* (Lord, have mercy! Christ, have mercy! Lord, have mercy!)

The Jesus Prayer: *Lord Jesus Christ, Son of God, have mercy on me, a sinner.*

Morning Prayer: *I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger, and I pray that You would keep me this day from sin and every evil, that all my doings and life may please You; for into your hands I commend myself, my body and soul and all things. Let Your holy angel be with me, that the evil foe may have no power over me.*

Evening Prayer: *I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day, and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night; for into your hands I commend myself, my body and soul and all things. Let Your holy angel be with me, that the evil foe may have no power over me.*

Before Meals: *The eyes of all look to You, O Lord, and You give them their food at the proper time. You open Your hand and satisfy the desires of every living thing. Our Father, etc. Lord God, heavenly Father, bless us and these Your gifts which we receive from Your bountiful goodness, through Jesus Christ, our Lord.*

Some other important things to keep in mind about prayer:

- Prayer is directed to God (not angels or saints).
- Prayer can be addressed to any Person in the Trinity, although most prayers are addressed to the Father.
- Prayer is made in the name of Jesus, that is, on account of His merit and mediation (John 16:23)
- Prayer is asked according to God's will. See 2 Cor. 12:8-9.

**Introduction:
Our Father who art in heaven.**

What does this mean?

With these words God tenderly invites us to believe that He is our true Father and that we are his true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.

Our Father - prayer is corporate, even when it is private. We always pray as part of the Holy Christian Church, the Communion of Saints.

**First Petition:
Hallowed be Thy name.**

What does this mean?

God's name is certainly holy in itself, but we pray in this petition that it may be kept holy among us also.

How is God's name kept holy?

God's name is kept holy when the Word of God is taught in its truth and purity, and we, as the children of God, also lead holy lives according to it. Help us to do this, dear Father in heaven! But anyone who teaches or lives contrary to God's Word profanes the name of God among us. Protect us from this, heavenly Father!

What is commanded in the Second Commandment is requested in the First Petition.

God's name is hallowed when:
His Word is taught purely
We lead holy lives

The pattern of the Catechism is the pattern of the Christian Life:
The Ten Commandments preach *repentance*
The Creed preaches *faith*
The Lord's Prayer preaches *holy living*

Repentance — Faith — Holy Living

**Second Petition:
Thy Kingdom Come.**

What does this mean?

The kingdom of God certainly comes by itself without our prayer, but we pray in this petition that it may come to us also.

How does God's kingdom come?

God's kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity.

Two Kingdoms (or, Governments, Powers): Temporal (Political; kingdom of Power; kingdom of the left) and Spiritual (Churchly; kingdom of Grace; kingdom of the right)

- God is ruler over both
- We live in both
- Not a distinction between interior spirituality and outward institutions
- The Second Petition pertains to the kingdom of the right. We are praying that we ourselves would believe the Word and lead a godly life.

Hermann Sasse⁴:

The Kingdom of the Left

The governing authority [*Obrigkeiſt*] and the orders established with it (e.g. the stations [*Stände*]) are, according to articles Sixteen and Twenty-eight, good works and gifts from God. They are willed by God and given to His creation. The task of the governing authority is described as the protection of men against injustice and power, and the maintenance of justice and peace. Thus the power of the sword is given to the governing authority: "The governing authority protects the body and external possessions against open injustice and rules men with the sword and with corporal punishment in order to guard civil righteousness and peace."

It has claim to respect and obedience. The requirement to be obedient to its commands and laws ceases when it commands something which can only be done with sin. Then the apostolic word applies: "One must obey God rather than men" [Acts 5:29].

⁴ "The Social Doctrine of the Augsburg Confession and Its Significance for the Present," translated by Matthew Harrison; *The Lonely Way*, vol. 1.

Kingdom of the right

Now next to the office of secular government is placed the spiritual office; next to the state, the church, and each is alike delimited from the other.

“We make a distinction between both these forms of regiment and official authority and call them both the highest gifts of God on earth [to be held] in honor” [AC XXVIII 18].

Everything depends on the proper distinctions.

“Thus the two governments [Regemente] the spiritual and the secular, should not be confused and mixed together. For the spiritual power has its command to preach the Gospel and administer the Sacraments. It should not become an office foreign and contrary to its nature. It should not enthrone and remove kings; should not do away with secular law and obedience; should not prescribe laws for secular power and secular affairs (non praescribat leges magistratibus de forma rei publicae), as Christ said: ‘My Kingdom is not of this world.’” [AC XXVIII 12-14, quoting John 18:36]

While the secular authority has been given the power of the sword, the spiritual authority has no other power than that of the Gospel. While the secular authority insures justice and peace and so is concerned about temporal life and temporal goods; [the Augustana] says of the church: “The authority of the church or bishops gives eternal goods and is exercised alone through the preaching office” [AC XXVIII 10]. The preaching office here also includes the special preaching of the gospel in Absolution and the administration of the Sacraments, and by “eternal goods” is meant “the eternal righteousness of the heart,” “the Holy Spirit” and “eternal life.”

The separation of the secular and the spiritual, of the state and the church, which is expressed here, serves “for the consolation of consciences” [AC XXVIII 4].

Christians can with good conscience “bear civil office, sit as judges, judge matters by the Imperial and other existing laws, award just punishments, engage in just wars, serve as soldiers, make legal contracts, hold property, make oaths when required by the magistrates, marry a wife” [AC XVI 2].

Summary:

God commands us to pray because He wishes to hear and answer our prayers.



CHAPTER EIGHT: PRAYER, PART II

Review: The Ten Commandments show us our sin and how much we need a Savior. The Creed shows us how much God loves us and what He has done to save us. God commands us to pray because He wishes to hear and answer our prayers.

THE LORD'S PRAYER: THIRD - FIFTH PETITION

Third Petition:

Thy will be done on earth as it is in heaven.

What does this mean?

The good and gracious will of God is done even without our prayer, but we pray in this petition that it may be done among us also.

How is God's will done?

God's will is done when He breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God's name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die. This is His good and gracious will.

The will of God: What God requires or promises in His Word. God's desire to save the lost and to preserve His people in the true faith against all the attacks of the devil, the world, and their own sinful flesh.

The theology of the cross: The teaching of the Bible that says, "God accomplishes His greatest good in the midst of suffering and when human reason is contradicted." This teaching can only be received by faith and centers in the death of Christ for sinful man: "When God makes alive he does it by killing, when he justifies He does it by making

men guilty, when he exalts to heaven he does it by bringing down to hell” (Luther’s Works, AE, vol. 33, p.62)

⁶⁵ Therefore we who would be Christians must surely count on having the devil with all his angels and the world as our enemies and must count on their inflicting every possible misfortune and grief upon us. For where God’s Word is preached, accepted or believed, and bears fruit, there the blessed holy cross will not be far away. Let nobody think that he will have peace; he must sacrifice all he has on earth—possessions, honor, house and home, wife and children, body and life.

⁶⁶ Now, this grieves our flesh and the old Adam, for it means that we must remain steadfast, suffer patiently whatever befalls us, and let go whatever is taken from us.

-Large Catechism

Threefold enemies: The devil, the world, and our sinful nature

“...an array of powers linked by the conviction that death is in control and that, therefore, faith is illusory. To pray, “your will be done,” is to pray against such powers in the hope of the resurrection, expecting that Christ Jesus is the last word.”

- Dr. James Nestingen “The Lord’s Prayer in Luther’s Catechism” p 44

“When the illusions of a self-made autonomy end, suffering loses its terror. It is still suffering, surely, but now with the Good Friday there is also Easter.

- Dr. James Nestingen “The Lord’s Prayer in Luther’s Catechism” p 45

Romans 8:28 “And we know that for those who love God all things work together for good, for those who are called according to his purpose.”

Romans 8:38-39 “For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

2 Corinthians 12:9 “But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.”

Fourth Petition:

Give us this day our daily bread.

What does this mean?

God certainly gives daily bread to everyone without our prayers, even to all evil people, but we pray in this petition that God would lead us to realize this and to receive our daily bread with thanksgiving.

What is meant by daily bread?

Daily bread includes everything that has to do with the support and needs of the body, such as food, drink, clothing, shoes, house, home, land, animals, money, goods, a devout husband or wife, devout children, devout workers, devout and faithful rulers, good government, good weather, peace, health, self-control, good reputation, good friends, faithful neighbors, and the like.

Daily bread: the gifts that God provides to sustain us each day in life and faith, including food for the body and spirit.

⁷² Here we consider the poor bread-basket—the needs of our body and our life on earth. It is a brief and simple word, but very comprehensive. When you pray for “daily bread” you pray for everything that is necessary in order to have and enjoy daily bread and, on the contrary, against everything that interferes with enjoying it. You must therefore enlarge and extend your thoughts to include not only the oven or the flour bin, but also the broad fields and the whole land which produce and provide for us our daily bread and all kinds of sustenance. For if God did not cause grain to grow and did not bless and preserve it in the field, we could never take a loaf of bread from the oven to set on the table. -Large Catechism

⁷⁵ It would therefore be fitting if the coat-of-arms of every upright prince were emblazoned with a loaf of bread instead of a lion or a wreath of rue, or if a loaf of bread were stamped on coins, to remind both princes and subjects that through the office of the princes we enjoy protection and peace and that without them we could not have the steady blessing of daily bread. Rulers are worthy of all honor, and we should render them the duties we owe and do all we can for them, as to those through whom we enjoy our possessions in peace and quietness, since otherwise we could not keep a penny. Moreover, we should pray for them, that through them God may bestow on us still more blessings and good things. -Large Catechism

**Transition from 4th to 5th Petition proclaims the centrality of the Lord’s
Supper to our life in Christ. Matt 4:4**

Fifth Petition:

And forgive us our trespasses as we forgive those who trespass against us.

What does this mean?

We pray in this petition that our Father in heaven would not look at our sins, or deny our prayer because of them. We are neither worthy of the things for which we pray, nor have we deserved them, but we ask that He would give them all to us by grace, for we daily sin much and surely deserve nothing but punishment. So we too will sincerely forgive and gladly do good to those who sin against us.

1 Timothy 1:15 “The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.”

Trespasses: the term in the Lord’s Prayer for sins against God or another person.

⁸⁹ For the flesh in which we daily live is of such a nature that it does not trust and believe God and is constantly aroused by evil desires and devices, so that we sin daily in word and deed, in acts of commission and omission. Thus our conscience becomes restless; it fears God’s wrath and displeasure, and so it loses the comfort and confidence of the Gospel. Therefore it is necessary constantly to turn to this petition for the comfort that will restore our conscience.

⁹⁰ This should serve God’s purpose to break our pride and keep us humble. He has reserved to himself this prerogative, that if anybody boasts of his goodness and despises others he should examine himself in the light of this petition. He will find that he is no better than others, that in the presence of God all men must humble themselves and be glad that they can attain forgiveness.

⁹¹ Let no one think that he will ever in this life reach the point where he does not need this forgiveness. In short, unless God constantly forgives, we are lost. -Large Catechism

⁹³ Meanwhile, a necessary but comforting clause is added, “as we forgive our debtors.” God has promised us assurance that everything is forgiven and pardoned, yet on the condition that we also forgive our neighbor.

⁹⁴ Inasmuch as we sin greatly against God everyday and yet he forgives it all through grace, we must always forgive our neighbor who does us harm, violence, and injustice, bears malice toward us, etc. -Large Catechism

“The catholicity of the *Our Father* is demonstrated in the special importance attached to the Fifth Petition (“forgive us our trespasses, as we forgive those who trespass against us”), which Jesus reiterates in His teaching of the *Our Father* (Matt. 6:14–15). Since we pray in communion with the entire Church — in the unity of Christ Jesus—our relationship with others (especially our fellow Christians) is an integral part of our prayer. And, as Christians, that relationship is defined by forgiveness.”
- Rev. D. Richard Stuchwisch “Lord, Remember us in Your Kingdom, and Teach us to Pray...” p8

SUMMARY:

- In petitions three through five of the Lord’s prayer we are taught that we are utterly dependent on God, our Father, for all evil to be hindered, for our every material need, as well as the forgiveness and salvation we so desperately need.



CHAPTER NINE: PRAYER, PART III

Review: The Ten Commandments show us our sin and how much we need a Savior.
The Creed shows us how much God loves us and what He has done to save us.
The Lord's Prayer preaches to us the holy life of the disciple of Jesus.

The pattern of the Catechism is the pattern of the Christian Life:

The Ten Commandments preach *repentance*

The Creed preaches *faith*

The Lord's Prayer preaches *holy living*

THE LORD'S PRAYER: SIXTH PETITION THROUGH CONCLUSION

**Sixth Petition:
And lead us not into temptation.**

What does this mean?

God tempts no one. We pray in this petition that God would guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice. Although we are attacked by these things, we pray that we may finally overcome them and win the victory.

Tempt/Test - same word in Greek.

Why do we *test* things?

What is *temptation*?

Read: James 1:2-3, 13-14

Three evil forces in our lives: *devil, world, sinful nature*

Temptation ... is of three kinds: of the flesh, of the world, and of the devil. For we dwell in the flesh and carry the old Adam about our neck. He exerts himself and encourages us daily to unchastity, laziness, gluttony and drunkenness, greed and deception, to defraud our neighbor and to overcharge him [Galatians 5:19–21; Colossians 3:5–8]. In short, the old Adam encourages us to have all kinds of evil lusts, which cling to us by nature and to which we are moved by the society, the example, and what we hear and see of other people. They often wound and inflame even an innocent heart.

Next comes the world, which offends us in word and deed. It drives us to anger and impatience. In short, there is nothing but hatred and envy, hostility, violence and wrong, unfaithfulness, vengeance, cursing, railing, slander, pride and haughtiness, with useless finery, honor, fame, and power. No one is willing to be the least. Everyone desires to sit at the head of the group and to be seen before all [Luke 14:7–11].

Then comes the devil, pushing and provoking in all directions. But he especially agitates matters that concern the conscience and spiritual affairs. He leads us to despise and disregard both God's Word and works. He tears us away from faith, hope, and love [1 Corinthians 13:13], and he brings us into misbelief, false security, and stubbornness. Or, on the other hand, he leads us to despair, denial of God, blasphemy, and innumerable other shocking things.⁵

To feel temptation is, therefore, a far different thing from consenting or yielding to it. We must all feel it, although not all in the same way. Some feel it in a greater degree and more severely than others. For example, the young suffer especially from the flesh. Afterward, when they reach middle life and old age, they feel it from the world. But others who are occupied with spiritual matters, that is, strong Christians, feel it from the devil. Such feeling, as long as it is against our will and we would rather be rid of it, can harm no one. For if we did not feel it, it could not be called a temptation. But we consent to it when we give it the reins and do not resist or pray against it.

Therefore, we Christians must be armed [Ephesians 6:10–18] and daily expect to be constantly attacked. No one may go on in security and carelessly, as though the devil were far from us. At all times we must expect and block his blows. Though I am now chaste, patient, kind, and in firm faith, the devil will this very hour send such an arrow into my heart that I can scarcely stand. For he is an enemy that never stops or becomes tired. So when one temptation stops, there always arise others and fresh ones.⁶

Read: 1 Corinthians 10:12-13; Matthew 4:1-11

⁵ *Concordia : The Lutheran Confessions*, Edited by Paul Timothy McCain, 420-21 (St. Louis, MO: Concordia Publishing House, 2005).

⁶ *Concordia : The Lutheran Confessions*, Edited by Paul Timothy McCain, 421 (St. Louis, MO: Concordia Publishing House, 2005).

**Seventh Petition:
But deliver us from evil.**

What does this mean?

We pray in this petition, in summary, that our Father in heaven would rescue us from every evil of body and soul, possessions and reputation, and finally, when our last hour comes, give us a blessed end, and graciously take us from this valley of sorrow to Himself in heaven.

Evil - two possible meanings: “wickedness” (generic) or “the evil one” (i.e., the devil)

Devil - angel (spirit) who rebelled against God, taking 1/3 of the angels with him. See Rev. 12.

What is a *blessed end*?

What is *this valley of sorrow*?

**Conclusion:
For Thine is the kingdom and the power and the glory forever
and ever. Amen.**

What does this mean?

This means that I should be certain that these petitions are pleasing to our Father in heaven, and are heard by Him; for He Himself has commanded us to pray in this way and has promised to hear us.
Amen, amen means “yes, yes, it shall be so.”

The Conclusion is not found in the earliest manuscripts. It was a later addition to the prayer, found in the Didache (8:2), c. AD 90.

Amen is a Hebrew word meaning “truly.”

What does it mean to say *Amen* to your own prayer? To someone else’s? To a blessing?

Read: James 1:5-8

Discuss:

- What does your own prayer life look like? What should it look like?
- What forms can prayer take?
- How should we understand the Psalter (the “Prayerbook of the Bible”)?

Summary:

God commands us to pray because He wishes to hear and answer our prayers.



CHAPTER TEN: BAPTISM, PART I

Review: The Ten Commandments show us our sin and how much we need a Savior. The Creed shows us how much God loves us and what He has done to save us. The Lord's Prayer preaches to us the holy life of the disciple of Jesus.

The pattern of the Catechism is the pattern of the Christian Life:

The Ten Commandments preach *repentance*

The Creed preaches *faith*

The Lord's Prayer preaches *holy living*

THE MEANS OF GRACE; SACRAMENTS IN GENERAL

Means – Latin *media*, anything that is a vehicle for transmitting, transporting, carrying, communicating. (Consider the modern English use of "media" for radio, television, and newspapers, and the internet - these are the *means* by which we receive information.)

Grace – Latin *gratia*, favor which one finds with others, esteem, regard, liking, love, friendship (also, the reciprocation - thanks). The term translates the Greek *caris* ("free gift"). It is related to the Old Testament (Hebrew) term *chesed*, "steadfast love" or "mercy." The basic meaning in the New Testament of *grace* is the freely bestowed love and forgiveness of God to man in Christ JESUS. You can remember this essential term for Christian doctrine by this simple acronym:

God's
Riches
At
Christ's
Expense

The ***Means of Grace***, then, are the *vehicles* used for transmitting the *free gift* of God's mercy, kindness, forgiveness, love.

The Means of Grace are:

The Word (read in the Scripture, and preached)

and

The Sacraments

Sacrament – from Latin *sacramentum*, oath

Particularly associated with the Roman army, the *sacramentum* was the oath that a soldier took, along with the brand he received with the number of his legion.

Sacramentum was the Latin term used to translate the Biblical (Greek) term *mysterion* ("mystery"). *mysterion* is used in the New Testament for many truths of the faith, for example:

- 1 Cor. 4.1
- Eph. 5.32
- 1 Tim. 3.16

However, in Christian usage the term *mysterion* in the East and *sacramentum* in the West quickly came to refer to the particular things instituted by Jesus through which He promised grace (forgiveness), namely, Baptism, Absolution, and the Lord's Supper. These three correspond to the last three chief parts of the *Small Catechism* which we are studying.⁷

A particular definition developed that a Sacrament is an action

- a) Instituted by God;
- b) having a visible element joined to a command of Jesus; and
- c) in which God offers forgiveness of sins.

⁷ Note: The Eastern Orthodox and Roman Catholic churches later developed a doctrine of seven sacraments, although they do not agree entirely on what these are. In addition, the Lutheran Confessions speaks of the Ordination of a Pastor as a sacrament, although in a different way than Baptism, Absolution, and the Lord's Supper.

THE NATURE OF BAPTISM

Baptism – from the Greek baptizw (*baptizoo*), to wash with water. Usually ceremonial, it applied to the religious hand-washing of the Jews before eating, as well as such secular usages like the "baptism of a boat" before an inaugural voyage.

First

What is Baptism?

Baptism is not just plain water, but it is the water included in God's command and combined with God's word.

Which is that word of God?

Christ our Lord says in the last chapter of Matthew: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19)

The *Essence* of Baptism: the Triune God: Father, Son, and Holy Spirit

The *Material* of Baptism: Water and the Word (specifically, the baptismal formula given by the Lord in Mt. 28:19)

Who is to be baptized, according to the Bible verse above?

Even children?

- A) Children are included in the words "all nations";
- B) Jesus repeatedly invites little children to come to Him
- C) Children need what Baptism offers

See also Acts 2:37ff; Mk. 10:13ff; Mt. 18:6; Luke 1:15, 41-44; Col. 2:11-12

Who should baptize?

Note: Baptism is one of two parts entailed in becoming a disciple (learner, student) of Jesus.

THE BLESSINGS OF BAPTISM

Second

What benefits does Baptism give?

It works forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are these words and promises of God?

Christ our Lord says in the last chapter of Mark: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:16)

The *Gifts* of Baptism are:

- A) The forgiveness of sins (see Acts 2:38; 22:16)
- B) Rescues from death and the devil (see Rom. 6:3-5)
- C) Gives eternal salvation (see 1 Peter 3:2; cf. Titus 3:5)

Can an unbaptized person be saved? (Base your answer on Mk. 16:16 above)

Summary:

Jesus instituted the sacrament of Holy Baptism for our comfort and certainty, that we might know that the promises attached to it apply to us. He does not wish us to rely upon Baptism as a magic formula or a license to continue in sin, but it is the inauguration of our life as His disciple, a discipleship which ends in death, which will precede for us resurrection and life.



CHAPTER ELEVEN: BAPTISM, PART II

Review: The Ten Commandments show us our sin and how much we need a Savior. The Creed shows us how much God loves us and what He has done to save us. The Lord's Prayer preaches to us the holy life of the disciple of Jesus.

The pattern of the Catechism is the pattern of the Christian Life:

The Ten Commandments preach *repentance*

The Creed preaches *faith*

The Lord's Prayer preaches *holy living*

Last Session: Jesus instituted the sacrament of Holy Baptism for our comfort and certainty, that we might know that the promises attached to it apply to us. He does not wish us to rely upon Baptism as a magic formula or a license to continue in sin, but it is the inauguration of our life as His disciple, a discipleship which ends in death, which will precede for us resurrection and life.

This Session: Sections three and four of the Small Catechism deal with the efficacy (that is the impact or power) of Baptism as well as the significance of Baptism in the life of a Christian.

Key terms:

Regeneration: to be brought back to "spiritual life" through which the Holy Spirit gives Christ to us all His gifts of grace.

New Birth (or born again): Common New Testament synonyms for Baptism as the work of God through which he gives new life in Christ. To be "born of water and the Spirit" (John 3:5)

THE EFFICACY OF BAPTISM

Third

How can water do such great things?

Certainly not just water, but the word of God in and with the water does these things, along with the faith which trusts this word of God in the water. For without God's word the water is plain water and no Baptism. But with the word of God it is a Baptism, that is, a life-giving water, rich in grace, and a washing of the new birth in the Holy Spirit, as St. Paul says in Titus, chapter three:

“He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs having the hope of eternal life. This is a trustworthy saying.” (Titus 3:5–8)

The Power of the Word of God:

Hebrews 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

Isaiah 55:10-11 “ For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.”

The Large Catechism on Body and Soul:

This is the reason why these two things are done in Baptism: the body has water poured over it, though it cannot receive anything but the water, and meanwhile the Word is spoken so that the soul may grasp it. Since the water and the Word together constitute one Baptism, body and soul shall be saved and live forever: The soul through the Word in which it believes, the body because it is united with the soul and apprehends Baptism in the only way it can. No greater jewel, therefore, can adorn our body and soul than Baptism, for through it we obtain perfect holiness and salvation, which no other kind of life and no work on earth can acquire.

Faith and Baptism:

The faith consists in the submission to what is given in the sacrament: forgiveness of sins. Faith does not make the sacrament, but the Holy Spirit creates faith by use of the sacrament. All who desire the forgiveness of their guilt are admitted to the sacrament - not only those who have achieved a certain level of confidence. This does not occur at

some random time, who knows when, but takes place in the very moment the sacrament is bestowed. For the sacrament does not depend upon the human individual who exercises an office; then I would never be sure of salvation. Instead, the work of God and the work of the human being who serves the divine Word in the sacrament are one and the same work. - Oswald Bayer in *Martin Luther's Theology: A Contemporary Interpretation*

THE SIGNIFICANCE OF BAPTISM

Fourth

What does such baptizing with water indicate?

It indicates that the Old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever.

Where is this written?

St. Paul writes in Romans chapter six: "We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life." (Rom. 6:4)

Key Terms:

Old Adam (or the flesh): The rebel "unbeliever" in the Christian who is an enemy of God, a child of the devil, totally sinful and corrupt, completely self-centered, and a hater of God and all that is good.

Contrition: To be "crushed" or "killed" by God's Law so that you make no more excuses to God but confess the truth that you are a sinner who has sinned against him.

Large Catechism on the Significance of Baptism:

The significance of Baptism is found in the rhythm of Christian life: dying and rising (Romans 6). "Thus a Christian life is nothing else than a daily baptism, begun once and continuing ever after. For we must keep at it without ceasing, always purging whatever pertains to the old Adam, so that whatever belongs to the new creature may come forth. What is the old creature? It is what is born in us from Adam, irascible, spiteful, envious, unchaste, greedy, lazy, proud—yes—and unbelieving; it is beset with all vices and by nature has nothing good in it. Now, when we enter Christ's kingdom, this corruption must daily decrease so that the longer we live the more gentle, patient and meek we become, and the more we break away from greed, hatred, envy, and pride".

Large Catechism on Baptism and Repentance:

Repentance, therefore, is nothing else than a return and approach to Baptism, to resume and practice what had earlier been begun but abandoned. I say this to correct the opinion, which has long prevailed among us, that our Baptism is something past which we can no longer use after falling again into sin. We have such a notion because we regard Baptism only in the light of a work performed once for all. Indeed, St. Jerome is responsible for this view, for he wrote, “Repentance is the second plank on which we must swim ashore after the ship founders” in which we embarked when we entered the Christian church.

This interpretation deprives Baptism of its value, making it of no further use to us. Therefore the statement is incorrect. The ship does not founder since, as we said, it is God’s ordinance and not a work of ours. But it does happen that we slip and fall out of the ship. If anybody does fall out, he should immediately head for the ship and cling to it until he can climb aboard again and sail on in it as he had done before. Thus we see what a great and excellent thing Baptism is, which snatches us from the jaws of the devil and makes God our own, overcomes and takes away sin and daily strengthens the new man, always remains until we pass from this present misery to eternal glory.

Final Note:

“I acknowledge one Baptism for the remission of sins...” - Nicene Creed

Ephesians 4: 4-7 There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But grace was given to each one of us according to the measure of Christ’s gift.

- It is not in accord with Scripture to understand water Baptism as a separate Baptism from Spirit Baptism as so many falsely teach in our age. (John 3)

SUMMARY:

IT IS GOD’S WORD ALONG WITH WATER WHICH MAKES THE BAPTISM POWERFUL AND EFFECTIVE. BAPTISM THUS BECOMES THE POINT OF ORIENTATION FROM WHICH THE CHRISTIAN LIFE IS LIVED.



CHAPTER TWELVE: CONFESSION & THE OFFICE OF THE KEYS

Review: The Ten Commandments show us our sin and how much we need a Savior. The Creed shows us how much God loves us and what He has done to save us. The Lord's Prayer preaches to us the holy life of the disciple of Jesus. Baptism saves us, giving us the forgiveness of sins, life, and salvation.

CONFESSION

Confession – individual confession became corrupted in the medieval period, with an emphasis on enumerating all sins, penance, obtaining forgiveness through money or works, and the rise of the papacy, which reserved to itself alone the right to forgive certain sins. The Reformation did not do away with private confession, but sought to reform it, restoring an evangelical usage giving comfort to troubled consciences and exercising responsible pastoral care.

How Christians should be taught to confess

What is Confession?

Confession has two parts.

First, that we confess our sins, and second, that we receive absolution, that is, forgiveness, from the pastor as from God Himself, not doubting, but firmly believing that by it our sins are forgiven before God in heaven.

What sins should we confess?

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

Which are these?

Consider your place in life according to the Ten Commandments: Are you a father, mother, son, daughter, husband, wife, or worker? Have you been disobedient, unfaithful, or lazy?

Have you been hot-tempered, rude, or quarrelsome? Have you hurt someone by your words or deeds? Have you stolen, been negligent, wasted anything, or done any harm?

What are the two parts of Confession?

What two kinds of Confession are envisioned in the second question?

How do we examine our lives to know what sins to confess?

Look at the forms for Corporate Confession (entrance rite in the Divine Service orders; also p290 in LSB) and Individual Confession (p292 in LSB). See also Compline, p254.

How is Confession part of your spiritual life (individually, corporately, with a father-confessor)?

How is Confession part of your life with important people in your life (spouse, parents, neighbors, fellow Christians)?

THE OFFICE OF THE KEYS

What is the Office of the Keys?

The Office of the Keys is that special authority which Christ has given to His church on earth to forgive the sins of repentant sinners, but to withhold forgiveness from the unrepentant as long as they do not repent.

Where is this written?

This is what St. John the Evangelist writes in chapter twenty: The Lord Jesus breathed on His disciples and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven." (John 20:22-23)

What do you believe according to these words?

I believe that when the called ministers of Christ deal with us by His divine command, in particular when they exclude openly unrepentant sinners from the Christian congregation and absolve those who repent of their sins and want to do better, this is just as valid and certain, even in heaven, as if Christ our dear Lord dealt with us Himself.

Confession in Holy Scripture:

- Ps. 32:3-5
- Ps. 51:1-4
- Ps. 19:12
- 1 Jn. 1:8-9
- 2 Sam. 12:13

The Office of the Keys:

- Mt. 16:13-19; 18:17-18
- Lk. 10:16
- Acts 20:28
- 1 Cor. 4:1
- 1 Cor. 5:13
- Heb. 13:17

Article XI Confession

Note: By the time of the Reformation, the practice of confessing sins privately and confidentially to a pastor had been a well-accepted church practice for over a thousand years. Private Confession and Absolution was never something Lutherans wanted to get rid of. As time went on, the practice fell into disuse, but clearly Article XI assumes that private Confession and Absolution will take place in the Lutheran Church. The problem addressed by this article is that the Roman Church demanded every sin be recalled and confessed. Clearly, this is humanly impossible and makes our forgiveness dependent on our work. Such teaching is certainly dangerous to repentant consciences, which need firm assurance that Christ forgives all sin. (See also Ap XI; SA III VIII; Appendix B, An Exhortation to Confession.)

¹ Our churches teach that private Absolution should be retained in the churches, although listing all sins is not necessary for Confession. ² For, according to the Psalm, it is impossible. “Who can discern his errors?” (Psalm 19:12).⁸

Article XII Repentance

Note: The Roman teaching about repentance was the spark that ignited the Lutheran Reformation. When Luther learned his congregational members were buying indulgences, hoping to avert God’s punishment for sins by paying money, he was incensed. Repentance is not about “paying off” God or making some satisfaction for our sin. Repentance is recognizing the reality of our sin and turning to God in faith for His mercy. God reveals our sin through His Law; He forgives our sin and restores us to a right relationship with Him through His Gospel. While we affirm there is fruit of repentance, the focus of the Gospel must be clear: our sins are forgiven only because of Christ. Our lives in Christ are lives of repentance, returning again and again to the fount and source of all mercy, our Savior. Notice that this article rejects any teaching that implies our works of satisfaction are part of true repentance. Article XII strikes a fatal blow at the very heart of the Roman sacramental system. (See also Ap XII; SA III III; Appendix B, An Exhortation to Confession.)

⁸ *Concordia : The Lutheran Confessions*, Edited by Paul Timothy McCain, 35-37 (St. Louis, MO: Concordia Publishing House, 2005).



Selling Indulgences

The Pope (center) hands a commission to sell indulgences to a monk. Right: The purchase of an indulgence, with people being directed where to put their money. Left: A lame man asks for help, while others purchase their indulgences. Their names are being written on the indulgence receipt.

¹ Our churches teach that there is forgiveness of sins for those who have fallen after Baptism whenever they are converted. ² The Church ought to impart Absolution to those who return to repentance [Jeremiah 3:12]. ³ Now, strictly speaking, repentance consists of two parts. ⁴ One part is contrition, that is, terrors striking the conscience through the knowledge of sin. ⁵ The other part is faith, which is born of the Gospel [Romans 10:17] or the Absolution and believes that for Christ's sake, sins are forgiven. It comforts the conscience and delivers it from terror. ⁶ Then good works are bound to follow, which are the fruit of repentance [Galatians 5:22–23].

⁷ Our churches condemn the Anabaptists, who deny that those who have once been justified can lose the Holy Spirit. ⁸ They also condemn those who argue that some may reach such a state of perfection in this life that they cannot sin.

⁹ The Novatians also are condemned, who would not absolve those who had fallen after Baptism, though they returned to repentance.

¹⁰ Our churches also reject those who do not teach that forgiveness of sins comes through faith, but command us to merit grace through satisfactions of our own. They also reject those who teach that it is necessary to perform works of satisfaction, commanded by Church law, in order to remit eternal punishment or the punishment of purgatory.

Article XIII

The Use of the Sacraments

Note: God gives the Sacraments to His people for their forgiveness, life, and salvation, and this happens as they call forth trust and confidence in Christ, the Savior. By the sixteenth century, the Roman Church had developed a complicated sacramental system that had transformed the Sacraments into meritorious works performed by priests. This was especially evident in the Mass, where priests “sacrificed” Christ again and again on behalf of the living and the dead. The Bible, however, reveals the key to the Sacraments: the promises of God. God attaches His Word of promise to the element of the Sacrament—water, wine, or bread—and gives and strengthens the faith of those receiving them. (See also Ap XIII.)

¹ Our churches teach that the Sacraments were ordained, not only to be marks of profession among men, but even more, to be signs and testimonies of God’s will toward us. ² They were instituted to awaken and confirm faith in those who use them. Therefore, we must use the Sacraments in such a way that faith, which believes the promises offered and set forth through the Sacraments, is increased [2 Thessalonians 1:3].

³ Therefore, they condemn those who teach that the Sacraments justify simply by the act of doing them. They condemn those who do not teach that faith, which believes that sins are forgiven, is required in the use of the Sacraments.⁹

Summary:

Jesus instituted the preaching office to announce the forgiveness of sins. No one is forced to go to individual confession. Christians are encouraged to live their whole lives in repentance, and regularly examine themselves. The various opportunities for confession are intended to aid the Christian in doing that, as well as exercise loving pastoral care for sinners with weak, troubled, fearful consciences. Pastors must also recall the erring to Christ by means of His Word.

⁹ *Concordia : The Lutheran Confessions*, Edited by Paul Timothy McCain, 36-38 (St. Louis, MO: Concordia Publishing House, 2005).



CHAPTER THIRTEEN: SACRAMENT OF THE ALTAR (PART 1 OF 2)

Review: The Ten Commandments show us our sin and how much we need a Savior. The Creed shows us how much God loves us and what He has done to save us. The Lord's Prayer preaches to us the holy life of the disciple of Jesus. Baptism saves us, giving us the forgiveness of sins, life, and salvation. Confession and Absolution continues the gift of Baptism, bestowing forgiveness to penitent sinners.

SACRAMENT OF THE ALTAR

Review – what does *Sacrament* mean?

Other terms for the Sacrament of the Altar:

- Lord's Supper
- Holy Communion
- Lord's Table
- Eucharist
- Mass
- Breaking of the Bread
- *Abendmahl*
- Holy Things
- Mystery

Background:

- The Passover - Exodus 12:1-17
- The Blood of the Covenant - Exodus 24:1-11
- The Grain Offering - Leviticus 6:14-18
- The Bread of the Presence - Leviticus 24:5-9

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

Where is this written?

The holy Evangelists Matthew, Mark, Luke, and St. Paul write: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me." In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

Key thoughts:

- True body and blood (real presence)
- Instituted by Christ (the *Lord's* supper)
- To eat and drink (nothing else)

Confessional Differences on the Presence of Christ in the Lord's Supper

<u>Protestant/Reformed</u> (Baptists, Methodists, "Non-denominational," etc.)	<u>Lutheran</u>	<u>Roman Catholic</u>
<i>Symbolic</i>	<i>Real Presence</i>	<i>Transubstantiation</i>
"This represents My body"	"This is My body"	"This becomes My body"
Bread	Bread & Body	Body
Wine/Grape Juice	Wine & Blood	Blood

THE LITURGY OF HOLY COMMUNION

Article XXIV of the Augsburg Confession:

Our churches are falsely accused of abolishing the Mass. The Mass is held among us and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, except that the parts sung in Latin are interspersed here and there with German hymns. These have been added to teach the people. For ceremonies are needed for this reason alone, that the uneducated be taught what they need to know about Christ....

All those able to do so partake of the Sacrament together. This also increases the reverence and devotion of public worship. No one is admitted to the Sacrament without first being examined. The people are also advised about the dignity and use of the Sacrament, about how it brings great consolation to anxious consciences, so that they too may learn to believe God and to expect and ask from him all that is good. This worship pleases God [Col. 1:9-10]. Such use of the Sacrament nourishes true devotion toward God....

It is clear that for a long time the most public and serious complaint among all good people is that the Mass has been made base and profane by using it to gain filthy wealth....

Because the Mass is for the purpose of giving the Sacrament, we have Communion every holy day, and if anyone desires the Sacrament, we also offer it on other days, when it is given to all who ask for it....

Therefore, since the Mass among us follows the example of the church taken from the Scripture and the Fathers, we are confident that it cannot be disapproved. This is especially so because we keep the public ceremonies, which are for the most part similar to those previously in use....

The Order of Holy Communion

Preface
Proper Preface
Sanctus
Lord's Prayer
Words of Institution
Pax Domini
Agnus Dei
Distribution
Nunc Dimittis
Thanksgiving

Summary:

The blood of the Passover Lamb saved from death. The Old Testament (Covenant) in blood demanded the people's obedience. Jesus instituted the Lord's Supper as the New Testament (Covenant) in blood. He is both our Passover Lamb and the one who removes our disobedience.



CHAPTER FOURTEEN: SACRAMENT OF THE ALTAR (PART 2 OF 2) AND THE TABLE OF DUTIES

Review: The Ten Commandments show us our sin and how much we need a Savior. The Creed shows us how much God loves us and what He has done to save us. The Lord's Prayer preaches to us the holy life of the disciple of Jesus. Baptism saves us, giving us the forgiveness of sins, life, and salvation. Confession and Absolution continues the gift of Baptism, bestowing forgiveness to penitent sinners. The Lord's Supper is the New Testament, wherein Jesus shares His life with us and teaches us to love one another

SACRAMENT OF THE ALTAR

What is the benefit of this eating and drinking?

These words, "Given and shed for you for the forgiveness of sins," show us that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things?

Certainly not just eating and drinking do these things, but the words written here: "Given and shed for you for the forgiveness of sins." These words, along with the bodily eating and drinking, are the main thing in the Sacrament. Whoever believes these words has exactly what they say: "forgiveness of sins."

Who receives this sacrament worthily?

Fasting and bodily preparation are certainly fine outward training. But that person is truly worthy and well prepared who has faith in these words: "Given and shed for you for the forgiveness of sins."

But anyone who does not believe these words or doubts them is unworthy and unprepared, for the words "for you" require all hearts to believe.

Important New Testament passages concerning the Lord's Supper:

- 1 Corinthians 10:16-21
- 1 Corinthians 11:23-32
- Acts 2:42
- John 6:47-60

Key thoughts:

- Sin brings death; forgiveness of sins bestows life
- It is not eating and drinking alone [ex opere operato], but faith in the Words along with the eating and drinking
- Fasting and bodily discipline are helpful
- Worthiness, however, rests in faith
- "Worthiness is in seeing your own unworthiness"

Testimony of the Fathers:

Ignatius [AD 30-107]

If Jesus Christ shall graciously permit me through your prayers, and if it be His will, I shall, in a second little work which I will write to you, make further manifest to you [the nature of] the dispensation of which I have begun [to treat], with respect to the new man, Jesus Christ, in His faith and in His love, in His suffering and in His resurrection. Especially [will I do this] if the Lord make known to me that ye come together man by man in common through grace, individually, in one faith, and in Jesus Christ, who was of the seed of David according to the flesh, being both the Son of man and the Son of God, so that ye obey the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying, but [which causes] that we should live for ever in Jesus Christ. [Letter to the Ephesians, Chapter XX]

Justin Martyr [AD 103-165]

"We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined. For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus" (*First Apology* 66 -151 AD)

Irenaeus [+c. AD 202]

"If the Lord were from other than the Father, how could he rightly take bread, which is of the same creation as our own, and confess it to be his body and affirm that the mixture in the cup is his blood?" (*Against Heresies* 4:33-32 - 189 AD)

"He has declared the cup, a part of creation, to be his own blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own body, from which he gives increase unto our bodies. When, therefore, the mixed cup [wine and

water] and the baked bread receives the Word of God and becomes the Eucharist, the body of Christ, and from these the substance of our flesh is increased and supported, how can they say that the flesh is not capable of receiving the gift of God, which is eternal life – flesh which is nourished by the body and blood of the Lord, and is in fact a member of him?” (*Against Heresies* 5:2)

Preparing for Holy Communion

Key thoughts:

- Fasting is a good discipline
- Coming in repentance (Confession: by yourself [self-examination]; with the congregation [general confession]; before the pastor [private confession and absolution])
- Prayer

Before receiving the Sacrament

O Lord, I am not worthy that You should enter under my roof; but speak only Your Word, and my soul will be healed. I will take the Bread of Heaven and call upon the Name of the Lord.

What shall I render to the Lord for all His benefits to me? I will take up the Cup of Salvation and call on the Name of the Lord.

During the Distribution of the Sacrament

The Word was made flesh and dwelt among us, and we beheld His glory; glory as of the only-begotten Son of the Father, full of grace and truth.

After Receiving the Sacrament

I live, and yet not I, but Christ lives in me.

What we have received with our mouths, O Lord, let us keep in faithful hearts, that this Gift given us in earthly time may bring us to eternal salvation.

Abide with us, O Lord, that we may abide in You until the end; let not sin and need separate us from You, until we, through the strength of Your Holy Sacrament, enter into heaven, and eternal blessing. Amen.

Anima Christi

*Soul of Christ, hallow me;
Body of Christ, save me;
Blood of Christ, refresh me;
Water from the side of Christ, wash me;
Passion of Christ, strengthen me;
O good Jesu, hear me;
Within Thy wounds, hide me;
Suffer me not to be separated from Thee;
From the malicious enemy, defend me;
In the hour of death, call me;
And bid me come to Thee,
That with Thy Saints I may praise Thee
For all eternity. Amen.*

Closed Communion

From the LCMS website: The Lutheran Church--Missouri Synod has never understood or applied the historic practice of close[d] Communion in such a way as to mean that only LCMS members are permitted to commune at LCMS altars. The official position of the Synod is that not only are members of other Lutheran churches with whom we are in altar and pulpit fellowship invited to commune with us, but also that in certain extraordinary cases of pastoral care and in emergencies members of churches not in fellowship with us may be given Communion. The Synod stated, for example, in 1986 "that pastors and congregations of The Lutheran Church--Missouri Synod continue to abide by the practice of close communion, which includes the necessity of exercising responsible pastoral care in extraordinary situations and circumstances" (1986 Res. 3-08 "To Maintain Practice of Close Communion").

“Anyone who does not confess the faith that the true body of Jesus Christ is truly and really present in the holy Supper and so is received by all communicants, worthy and unworthy, cannot discern the body of the Lord (1 Cor. 11:29) and so is not to be admitted to the holy Supper under any circumstances (see Gerhard, op cit., p. 222). But even one who confesses that cannot ordinarily* [Footnote to the word ordinarily: Namely, except for the case of the fatal emergency, with which we will deal later]be admitted if he is and wants to remain, not a member of our orthodox church, but rather a Separatist Romanist, Reformed so-called Evangelical or Unionist, Methodist, Baptist, in short, a member of an erring fellowship. For the Sacrament, as it is a seal of faith, is also the banner of the fellowship in which it is administered.” [C.F.W. Walther]

THE TABLE OF DUTIES

Certain Passages of Scripture for Various Holy Orders and Positions, by Which These People Are to Be Admonished, as a Special Lesson, about Their Office and Service

For Bishops, Pastors, and Preachers

Therefore, an overseer [pastor] must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive. He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. (1 Timothy 3:2–4, 6; Titus 1:9)

What the Hearers Owe to Their Pastors

In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel. (1 Corinthians 9:14)

One who is taught the word must share all good things with the one who teaches. (Galatians 6:6)

Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.” (1 Timothy 5:17–18)

Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you. (Hebrews 13:17)›

Concerning Civil Government

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God’s wrath on the wrongdoer. (Romans 13:1–4)

What Subjects Owe to the Rulers

Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s. (Matthew 22:21)

Let every person be subject to the governing authorities.... Therefore one must be in subjection, not only to avoid God’s wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed. (Romans 13:1, 5–7)

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. (1 Timothy 2:1–2)

Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work. (Titus 3:1)

Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. (1 Peter 2:13–14)

For Husbands

Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered. (1 Peter 3:7)

Husbands, love your wives, and do not be harsh with them. (Colossians 3:19)

For Wives

Wives, submit to your own husbands, as to the Lord.

For this is how the holy women who hoped in God used to adorn themselves, by submitting to their husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. (Ephesians 5:22; 1 Peter 3:5–6)

For Parents

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. (Ephesians 6:4)

For Children

Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land." (Ephesians 6:1–3)

For Male and Female Servants, Hired Men, and Laborers

Slaves, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, not by the way of eye-service, as people-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to man, knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free. (Ephesians 6:5–8; see also Colossians 3:22)

For Masters and Mistresses

Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with Him. (Ephesians 6:9; see also Colossians 4:1)

For Young Persons in General

Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."

Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you. (1 Peter 5:5–6)

For Widows

She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, but she who is self-indulgent is dead even while she lives. (1 Timothy 5:5–6)

For All in Common

The commandments ... are summed up in this word: “You shall love your neighbor as yourself.” (Romans 13:9) “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people.” (1 Timothy 2:1)

For Review:

Read “Christian Questions with their Answers”