
CHRISTIAN BASICS

WORKBOOK

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1 INTRODUCTION

1.1 The Only Two Religions: Law and Gospel (Lesson 1)

KEY POINT: The religion of the law relates to God on the basis of human efforts, while the religion of the Gospel relates to God through Christ.



Lucas Cranach, “Law and Gospel” woodcut, 1529, Wittenberg

“How many essentially different religions are there in the world? ... There are not a thousand, there are not ever four, but only two essentially different religions: the religion of the Law, that is, the endeavor to reconcile God through man’s own works, and the religion of the Gospel, that is, faith in the Lord Jesus Christ, belief wrought through the Gospel by the Holy Ghost that we have a gracious God through the reconciliation already effected by Christ, and not because of our own works.” (Francis Pieper, *Christian Dogmatics*, 1:9–10)

LAW	GOSPEL
Tells us what to do (command)	Tells us what Jesus has done (promise)
Shows our sins	Shows our Savior
Accuses Sinners	Forgives Sinners
Kills	Makes alive
Demands perfect righteousness	Gives (imputes) the righteousness of God
Kept by works (doing)	Kept by faith (believing)
Demands and Threatens	Gives and Promises
Revealed in Nature and Scripture	Revealed in Scripture Alone

FURTHER READING:

“This difference between the Law and the Gospel is the height of knowledge in Christendom. Every person and all persons who assume or glory in the name of Christian should know and be able to state this difference. If this ability is lacking, one cannot tell a Christian from a heathen or a Jew; of such supreme importance is this differentiation. This is why St. Paul so strongly insists on a clean-cut and proper differentiating of these two doctrines.” (Martin Luther, *Sermon On Galatians*, 1532)

“As the distinction between the Law and the Gospel is a special brilliant light, which serves to the end that God’s Word may be rightly divided, and the Scriptures of the holy prophets and apostles may be properly explained and understood, we must guard it with especial care, in order that these two doctrines may not be mingled with one another, or a law be made out of the Gospel, whereby the merit of Christ is obscured and troubled consciences are robbed of their comfort, which they otherwise have in the holy Gospel when it is preached genuinely and in its purity, and by which they can support themselves in their most grievous trials against the terrors of the Law.” (The Formula of Concord V: On the Law and the Gospel)

1.2 The Two Ways We Can Know About God (Lesson 2)

KEY POINT: We know God partially through our consciences and nature, but the saving knowledge of God and Christ comes only through Scripture.

	NATURAL KNOWLEDGE	REVEALED KNOWLEDGE
HOW?	From the works of God	From the words of God
	Internal (conscience)	
	External (nature)	
WHAT?	Big, Good, Mad	Name, Character, Grace

KEY VERSES: Psalm 19:1; Romans 1:18–21; Romans 2:15

1.3 Scripture (Lesson 3)

KEY POINT: Scripture, the written words of God’s appointed prophets and apostles, is the only infallible authority for faith and life.

1.3.1 Seven Attributes of the Scriptures

KEY POINT: The Scriptures are given by God and unlike any other writing in their authority, content, and purpose.

- ❖ **Inspired** (2 Timothy 3:16)
- ❖ **Inerrant** (John 17:17)
- ❖ **Infallible** (John 10:35)
- ❖ **Sufficient** (2 Timothy 3:16–17; Galatians 1:8)
- ❖ **Clear** (Perspicuity; Psalm 119:105, 130; 2 Corinthians 4:3–4)

- ❖ **Efficacious** (Romans 1:17; 1 Thessalonians 1:5, 2:13)
- ❖ **Awesome** (Psalms 1, 19, and 119)

1.3.2 The purpose of the Scriptures

KEY POINT: The Scriptures exist to create and sustain faith and guide Christians in their life.

“The purposes of the Bible are (1) to convey to the understanding of men the truths and precepts of holy Writ, (2) to convert the unregenerate, (3) to preserve and strengthen the faith of the regenerate, (4) to rear them in holiness of life, (5) to afford them consolation in their afflictions, (6) to furnish weapons of offense and defense, wherewith to combat error and falsehood conflicting with God’s truth, and (7) all this for the glory of God and man’s eternal salvation.” (A. L. Graebner, *Outlines of Doctrinal Theology*, 16)

1.3.3 An Overview of the Prophets and Apostles (Lesson 4)

KEY POINT: The prophets wrote the Old Testament books (mostly) in Hebrew. The apostles wrote the New Testament books in Greek.

THE PERIODIC TABLE OF THE BIBLE

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Number
Symbol
Name
Chapters

THE OLD TESTAMENT

<div><div>57</div><div>Pl</div><div>PHILEMON</div><div>1</div></div>	<div><div>58</div><div>He</div><div>HEBREWS</div><div>13</div></div>	<div><div>59</div><div>Js</div><div>JAMES</div><div>5</div></div>	<div><div>60</div><div>1Pt</div><div>1 PETER</div><div>5</div></div>	<div><div>61</div><div>2Pt</div><div>2 PETER</div><div>3</div></div>	<div><div>62</div><div>1Jn</div><div>1 JOHN</div><div>5</div></div>	<div><div>63</div><div>2Jn</div><div>2 JOHN</div><div>1</div></div>	<div><div>64</div><div>3Jn</div><div>3 JOHN</div><div>1</div></div>	<div><div>65</div><div>Jd</div><div>JUDE</div><div>1</div></div>	<div><div>66</div><div>Rv</div><div>REVELATION</div><div>22</div></div>
<div><div>45</div><div>Rm</div><div>ROMANS</div><div>16</div></div>	<div><div>46</div><div>1Co</div><div>1 CORINTHIANS</div><div>16</div></div>	<div><div>47</div><div>2Co</div><div>2 CORINTHIANS</div><div>13</div></div>	<div><div>48</div><div>Gl</div><div>GALATIANS</div><div>6</div></div>	<div><div>49</div><div>Ep</div><div>EPHESIANS</div><div>6</div></div>	<div><div>50</div><div>Ph</div><div>PHILIPPIANS</div><div>4</div></div>	<div><div>51</div><div>Cl</div><div>COLOSSIANS</div><div>4</div></div>	<div><div>52</div><div>1Th</div><div>1 THESSALONIANS</div><div>5</div></div>	<div><div>53</div><div>2Th</div><div>2 THESSALONIANS</div><div>3</div></div>	<div><div>54</div><div>1Tm</div><div>1 TIMOTHY</div><div>6</div></div>
<div><div>55</div><div>2Tm</div><div>2 TIMOTHY</div><div>4</div></div>	<div><div>56</div><div>Ti</div><div>TITUS</div><div>3</div></div>								
<div><div>35</div><div>Hb</div><div>HABAKKUK</div><div>3</div></div>	<div><div>36</div><div>Zp</div><div>ZEPHANIAH</div><div>3</div></div>	<div><div>37</div><div>Hg</div><div>HAGGAI</div><div>2</div></div>	<div><div>38</div><div>Zc</div><div>ZECHARIAH</div><div>14</div></div>	<div><div>39</div><div>Mal</div><div>MALACHI</div><div>4</div></div>					
THE NEW TESTAMENT									
<div><div>40</div><div>Mt</div><div>MATTHEW</div><div>28</div></div>	<div><div>41</div><div>Mk</div><div>MARK</div><div>16</div></div>	<div><div>42</div><div>Lk</div><div>LUKE</div><div>24</div></div>	<div><div>43</div><div>Jn</div><div>JOHN</div><div>21</div></div>	<div><div>44</div><div>Ac</div><div>ACTS</div><div>28</div></div>					
<div><div>23</div><div>Is</div><div>ISAIAH</div><div>66</div></div>	<div><div>24</div><div>Je</div><div>JEREMIAH</div><div>52</div></div>	<div><div>25</div><div>Lm</div><div>LAMENTATIONS</div><div>5</div></div>	<div><div>26</div><div>Ez</div><div>EZEKIEL</div><div>48</div></div>	<div><div>27</div><div>Dn</div><div>DANIEL</div><div>12</div></div>	<div><div>28</div><div>Hs</div><div>HOSEA</div><div>14</div></div>	<div><div>29</div><div>Jl</div><div>JOEL</div><div>3</div></div>	<div><div>30</div><div>Am</div><div>AMOS</div><div>9</div></div>	<div><div>31</div><div>Ob</div><div>OBADIAH</div><div>1</div></div>	<div><div>32</div><div>Jo</div><div>JONAH</div><div>4</div></div>
<div><div>33</div><div>Mi</div><div>MICAH</div><div>7</div></div>	<div><div>34</div><div>Na</div><div>NAHUM</div><div>3</div></div>								
<div><div>11</div><div>1Kg</div><div>1 KINGS</div><div>22</div></div>	<div><div>12</div><div>2Kg</div><div>2 KINGS</div><div>25</div></div>	<div><div>13</div><div>1Ch</div><div>1 CHRONICLES</div><div>29</div></div>	<div><div>14</div><div>2Ch</div><div>2 CHRONICLES</div><div>36</div></div>	<div><div>15</div><div>Er</div><div>EZRA</div><div>10</div></div>	<div><div>16</div><div>Ne</div><div>NEHEMIAH</div><div>13</div></div>	<div><div>17</div><div>Es</div><div>ESTHER</div><div>10</div></div>	<div><div>18</div><div>Jb</div><div>JOB</div><div>42</div></div>	<div><div>19</div><div>Ps</div><div>PSALMS</div><div>150</div></div>	<div><div>20</div><div>Pr</div><div>PROVERBS</div><div>31</div></div>
<div><div>21</div><div>Ec</div><div>ECCLESIASTES</div><div>12</div></div>	<div><div>22</div><div>Sg</div><div>SONG OF SONGS</div><div>8</div></div>								
<div><div>1</div><div>Gn</div><div>GENESIS</div><div>50</div></div>	<div><div>2</div><div>Ex</div><div>EXODUS</div><div>40</div></div>	<div><div>3</div><div>Lv</div><div>LEVITICUS</div><div>27</div></div>	<div><div>4</div><div>Nm</div><div>NUMBERS</div><div>36</div></div>	<div><div>5</div><div>Dt</div><div>DEUTERONOMY</div><div>34</div></div>		<div><div>6</div><div>Jo</div><div>JOSHUA</div><div>24</div></div>	<div><div>7</div><div>Jg</div><div>JUDGES</div><div>21</div></div>	<div><div>8</div><div>Ru</div><div>RUTH</div><div>4</div></div>	<div><div>9</div><div>1Sm</div><div>1 SAMUEL</div><div>31</div></div>
<div><div>10</div><div>2Sm</div><div>2 SAMUEL</div><div>24</div></div>									

PENTATEUCH (NARRATIVE)	HISTORY (NARRATIVE)	WISDOM WRITINGS	MAJOR PROPHETS	MINOR PROPHETS	GOSPELS (NARRATIVE)	ACTS (NARRATIVE)	PAUL'S LETTERS TO CHURCHES	PAUL'S LETTERS TO INDIVIDUALS	GENERAL LETTERS	APOCALYPTIC (PROHECY)
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1.3.4 Sola Scriptura, a comparison of authority (Lesson 5)

KEY POINT: The role of Scripture varies across different church bodies. For Lutherans, the Scriptures alone are the final authority.

CHURCH BODY	AUTHORITY
Eastern Orthodoxy	Scripture Sacred tradition
Roman Catholicism	Scripture Tradition Reason The Pope The Magisterium
Lutheran	Scripture Alone
Anglicanism	Scripture Church Reason
Zwinglianism (Charismatic, many Nondenominational)	Scripture Direct revelation from the Holy Spirit
Calvinism (Reformed)	Scripture Alone (emphasizing reason)
Methodism	Scripture Reason The teaching of the ancient church

*See F. E. Mayer, *The Religious Bodies of America*, 4th ed, (Saint Louis: Concordia Publishing 1961)

1.3.5 Higher Criticism (Lesson 6)

KEY POINT: Higher criticism is a method of interpreting the Bible that is skeptical about its claims about God, history, and the world.

Two uses of Reason:

- ❖ The **magisterial** use of reason puts our human reason above the Scriptures.
- ❖ The **ministerial** use of reason puts our human reason in service to the Scriptures.

Higher Criticism is a way of approaching the Biblical text that assumes human origin and intent. Higher critics often assume historical, factual, and theological errors are included in the text, that the authors are not those stated, etc. Higher Critics are particularly interested in the source documents. They most often assume that the Scriptures are political propaganda shaped by the culture, and therefore see themselves at liberty to criticize the teachings of the Scripture. Most mainline denominations are steeped in Higher Criticism.

1.4 The Six Main Things (Lesson 7)

KEY POINT: For centuries the church has identified three chief texts for teaching, and another three for the life of the church. We call these the “Six Chief Parts” of Christian doctrine.

- ❖ The Ten Commandments (A God-given summary of the Law.)
- ❖ The Apostles’ Creed (A church-written summary of the Scriptures and the chief works of God.)
- ❖ The Lord’s Prayer (The example prayer taught by Jesus.)
- ❖ Baptism
- ❖ Absolution
- ❖ The Lord’s Supper

We will follow this outline for the remainder of this course.

CHRISTIAN BASICS

WORKBOOK

PART 2: Written in Stone The Ten Commandments

2 THE TEN COMMANDMENTS

2.1 Introductory Matter

2.1.1 Three Functions of the Law (Lesson 8)

KEY POINT: The Law of God curbs society, shows us our sin, and guides Christians.

Picture	Purpose	Object	Verses
Curb	Order society	All people	1 Timothy 1:9; Romans 2:14-15
Mirror	Show us our sins	Sinners	Romans 3:20, 7:7
Guide	Order Christian living	Christians	Psalms 119:9, 105, 1 John 4:9, 11

“The Law was given to men for three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men [and that wild and intractable men might be restrained, as though by certain bars]; secondly, that men thereby may be led to the knowledge of their sins; thirdly, that after they are regenerate and [much of] the flesh notwithstanding cleaves to them, they might on this account have a fixed rule according to which they are to regulate and direct their whole life.” (Epitome of the Formula of Concord, VI.1)

2.1.2 The Giving of the Commandments (Lesson 9)

KEY POINT: The Ten Commandments were given by God to Moses on Mt. Sinai in the year 1446 BC.

EXODUS 19:21-20:21 (see Deuteronomy 5)

²¹And the Lord said to Moses, “Go down and warn the people, lest they break through to the Lord to look and many of them perish. ²²Also let the priests who come near to the Lord consecrate themselves, lest the Lord break out against them.” ²³And Moses said to the Lord, “The people cannot come up to Mount Sinai, for you yourself warned us, saying, ‘Set limits around the mountain and consecrate it.’” ²⁴And the

Lord said to him, “Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest he break out against them.” ²⁵ So Moses went down to the people and told them.

20 And God spoke all these words, saying,

² “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

³ “You shall have no other gods before me.

⁴ “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.

⁷ “You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

⁸ “Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹⁰ but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹ For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

¹² “Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

¹³ “You shall not murder.

¹⁴ “You shall not commit adultery.

¹⁵ “You shall not steal.

¹⁶ “You shall not bear false witness against your neighbor.

¹⁷ “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”

¹⁸ Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off ¹⁹ and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, lest we die.” ²⁰ Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” ²¹ The people stood far off, while Moses drew near to the thick darkness where God was.

2.1.3 Structure of the 10 Commandments (Lesson 10)

KEY POINT: The Ten Commandments have two tables, the First Table (Commandments 1-3) having to do with God, and the Second Table (Commandments 4-10) having to do with our neighbor.

²⁸ And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” ²⁹ Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. ³⁰ And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ ³¹ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” (Mark 12:28-31)

2.1.4 Counting to Ten (Lesson 11)

KEY POINT: The numbering of the Ten Commandments differs among the various traditions.

TEXT EXODUS 20:2-17	JEWISH	ORTHODOX REFORMED	ROMAN CATHOLIC	LUTHERAN
² “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.	1	Introduction		
³ “You shall have no other gods before me.	2	1	1	1
⁴ “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them,		2		
for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.	“Close of the Commandments”			
⁷ “You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.	3	3	2	2
⁸ “Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹⁰ but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹ For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.	4	4	3	3
¹² “Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.	5	5	4	4
¹³ “You shall not murder.	6	6	5	5
¹⁴ “You shall not commit adultery.	7	7	6	6
¹⁵ “You shall not steal.	8	8	7	7
¹⁶ “You shall not bear false witness against your neighbor.	9	9	8	8
¹⁷ “You shall not covet your neighbor’s house;	10	10	10	9
you shall not covet your neighbor’s wife,			9	10
or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”			10*	

* The Roman Catholic church follows the order of Deuteronomy 5:21:
 “(9) And you shall not covet your neighbor’s wife. (10) And you shall not desire your neighbor’s house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor’s.”

We know the number must be ten because of Exodus 34:28, Deuteronomy 4:13 and 10:4.

2.1.5 Protecting the Gifts (Lesson 12)

KEY POINT: We understand the Ten Commandments as the Lord protecting His gifts.

COMMANDMENT	GIFT
1	God Himself
2	God’s Name, Prayer
3	God’s Word, Worship
4	Family & Authority
5	Life
6	Marriage
7	Property
8	Name & Reputation
9 & 10	Contentment

CHRISTIAN BASICS

WORKBOOK

PART 3: Love for God

2.2 First Table

2.2.1 First Commandment, What is a god? What is worship? Two Types of idolatry (Lesson 13)

KEY POINT: Our “god” is whatever or whomever we look toward for good.

Thou shalt have no other gods before Me.

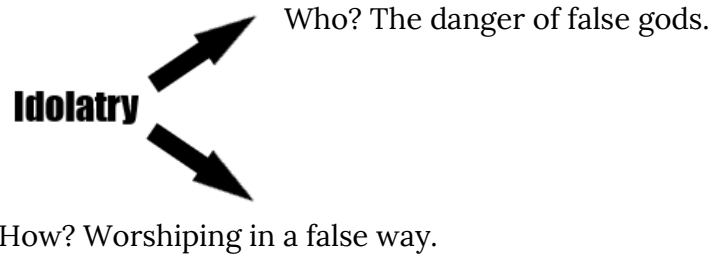
1] That is: Thou shalt have [and worship] Me alone as thy God. What is the force of this, and how is it to be understood? What does it mean to have a god? or, what is God? 2] Answer: A god means that from which we are to expect all good and to which we are to take refuge in all distress, so that to have a God is nothing else than to trust and believe Him from the [whole] heart; as I have often said that the confidence and faith of the heart alone make both God and an idol. 3] If your faith and trust be right, then is your god also true; and, on the other hand, if your trust be false and wrong, then you have not the true God; for these two belong together, faith and God. That now, I say, upon which you set your heart and put your trust is properly your god (Martin Luther's *Large Catechism*).

The Golden Calf (Exodus 32:1-20)



2.2.1.1 Two types of idolatry (Lesson 14)

KEY POINT: Idolatry can involve both false gods and false worship.



2.2.1.2 Common idols (Lesson 15)

KEY POINT: Any gift from God can become an idol.

- ❖ Money
- ❖ Power
- ❖ Pleasure
- ❖ Self
- ❖ Works
- ❖ Politics

2.2.2 Second Commandment, The Gift of Prayer, God's Name is Access (Lesson 16)

KEY POINT: God's Name gives access to Him.

From the Small Catechism

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.

Esther Comes before King (Esther 4:10-17)



ESTHER ACCUSING HAMAN

For we are sold, I and my people, to be destroyed, to be slain, and to perish . . .
Then Haman was afraid before the king and the queen . . . (Esther 7: 4, 6) (116)

- ¹⁰ Then Esther spoke to Hathach and commanded him to go to Mordecai and say,
¹¹ "All the king's servants and the people of the king's provinces know that if any

man or woman goes to the king inside the inner court without being called, there is but one law—to be put to death, except the one to whom the king holds out the golden scepter so that he may live. But as for me, I have not been called to come in to the king these thirty days.”

¹² And they told Mordecai what Esther had said. ¹³ Then Mordecai told them to reply to Esther, “Do not think to yourself that in the king’s palace you will escape any more than all the other Jews. ¹⁴ For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father’s house will perish. And who knows whether you have not come to the kingdom for such a time as this?” ¹⁵ Then Esther told them to reply to Mordecai, ¹⁶ “Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, and if I perish, I perish.” ¹⁷ Mordecai then went away and did everything as Esther had ordered him.

FURTHER READING:

The Second Commandment.

49] Thou shalt not take the name of the Lord, thy God, in vain.

50] As the First Commandment has instructed the heart and taught [the basis of] faith, so this commandment leads us forth and directs the mouth and tongue to God. For the first objects that spring from the heart and manifest themselves are words. Now, as I have taught above how to answer the question, what it is to have a god, so you must learn to comprehend simply the meaning of this and all the commandments, and to apply it to yourself.

51] If, then, it be asked: How do you understand the Second Commandment, or what is meant by taking in vain, or misusing God’s name? answer briefly thus: It is misusing God’s name when we call upon the Lord God, no matter in what way, for purposes of falsehood or wrong of any kind. Therefore this commandment enjoins this much, that God’s name must not be appealed to falsely, or taken upon the lips, while the heart knows well enough, or should know, differently; as among those who take oaths in court, where one side lies against the other. 52] For God’s name cannot be misused worse than for the support of falsehood and deceit. Let this remain the exact German and simplest meaning of this commandment (Martin Luther’s *Large Catechism*).

2.2.3 The Third Commandment, The Gift of God's Word, Worship, Rest (Lesson 17)

KEY POINT: God's gives us His Word and commands us to listen to it.

From the Small Catechism

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.

From the Large Catechism

83] But to grasp a Christian meaning for the simple as to what God requires in this commandment, note that we keep holy days not for the sake of intelligent and learned Christians (for they have no need of it [holy days]), but first of all for bodily causes and necessities, which nature teaches and requires; for the common people, man-servants and maid-servants, who have been attending to their work and trade the whole week, that for a day they may retire in order to rest and be refreshed.

84] Secondly, and most especially, that on such day of rest (since we can get no other opportunity) freedom and time be taken to attend divine service, so that we come together to hear and treat of God's Word, and then to praise God, to sing and pray.

2.2.3.1 Three Parts of God's Covenant Law (Lesson 18)

KEY POINT: The Law given to Moses can be divided into three parts, only one of which continues to apply to Christians today..

	For?	Reason	Example
Moral	Eternal, for all humanity	Curb, mirror, guide	"You shall not murder."
Civil	The nation of Israel	Ordering the specific nation of Israel	Punishments, allotment of the land, etc.
Ceremonial	People living under the Old Covenant	Point to and preach Christ, distinguish Israel from the people around them	Tabernacle, priesthood, circumcision, food law, clothing, Sabbath, feasts, laws of purity and uncleanness

CHRISTIAN BASICS

WORKBOOK

PART 4: Love for Neighbor Life in God's Ordered World

2.2.4 The Second Table and the Gift of a Neighbor. God's Ordering of the World (Lesson 19)

KEY POINT: While the first table of the Law directs our love and affection towards God, the second table directs our love and service towards the neighbor.

1 John 4 ⁷Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. ⁸Anyone who does not love does not know God, because God is love. ⁹In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. ¹⁰In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. ¹¹Beloved, if God so loved us, we also ought to love one another. ¹²No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

¹³By this we know that we abide in him and he in us, because he has given us of his Spirit. ¹⁴And we have seen and testify that the Father has sent his Son to be the Savior of the world. ¹⁵Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. ¹⁶So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. ¹⁷By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. ¹⁸There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. ¹⁹We love because he first loved us. ²⁰If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. ²¹And this commandment we have from him: whoever loves God must also love his brother.

2.2.4.1 Commandment-Shaped Love (Lesson 20)

KEY POINT: One of the temptations brought to us by our culture today is to separate love from the commandments. But Christian love is shaped and directed by the commandments.

COMMANDMENT

VIRTUE

VICE

1	Worship. Fear, love, and trust in God	Idolatry
2	Prayerfulness	Worry
3	Hearing God's Word	Acadia
4	Respect, Honor, Family Love	Rebellion
5	Compassion	Anger
6	Chastity	Sexual Immorality
7	Generosity	Greed, Laziness
8	Truth-telling and Kindness	Bitterness
9 & 10	Contentment	Discontent

2.2.5 Fourth Commandment, Family, Authority, Three Estates

2.2.5.1 Small Catechism on the Fourth Commandment (Lesson 21)

KEY POINT: God has appointed authorities for our good.

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.

2.2.5.2 All Authority from the Family (Large Catechism) (Lesson 22)

KEY POINT: God has established parents as the source of all authority on earth.

In this commandment belongs a further statement regarding all kinds of obedience to persons in authority who have to command and to govern. For all authority flows and is propagated from the authority of parents. For where a father is unable alone to educate his [rebellious and irritable] child, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbors; if he departs this life, he delegates and confers his authority and government upon others who are appointed for the purpose. Likewise, he must have domestics, man-servants and maid-servants, under himself for the management of the household, so that all whom we call masters are in the place of parents and must derive their power and authority to govern from them. Hence also they are all called fathers in the Scriptures, as those who in their government perform the functions of a father, and should have a paternal heart toward their subordinates. As also from antiquity the Romans and other nations called the masters and mistresses of the household *patres- et matres- familiae*, that is, housefathers and housemothers. So also they called their national rulers and overlords *patres patriae*, that is, fathers of the entire country, for a great shame to us who would be Christians that we do not likewise call them so, or, at least, do not esteem and honor them as such. (Martin Luther, *Large Catechism*, 141-142).

2.2.5.3 The Three Estates, God's Ordering of the World (Lesson 23)

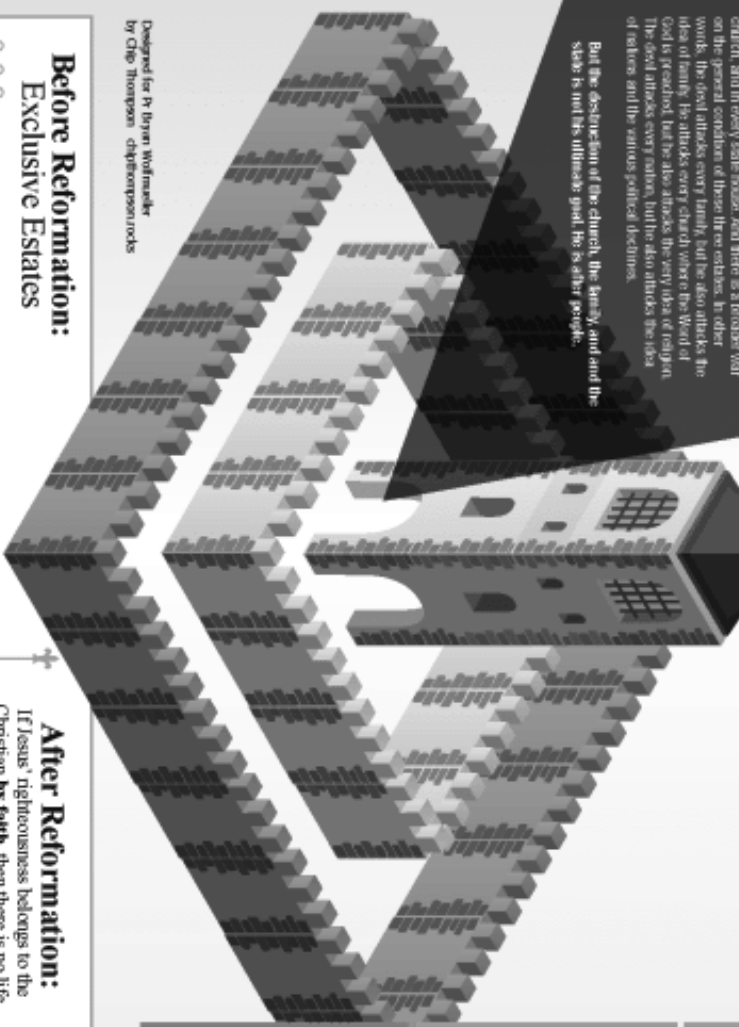
KEY POINT: God has ordered the world with three estates, each with a specific good in mind.

The Three Estates

The devil is always attacking the three estates. He attacks the church with false doctrine and unbelief; he attacks the home with strife and confusion; he attacks the estate with all sorts of trouble and difficulties. Knowing this really helps us understand what is going on in the world, why there are Supreme Court Cases about what marriage is, and why the neighbors have so many fights. These are all the assaults on the estate of the family. It helps us know why the church is always fighting, why there are false doctrines, sects, and divisions. The devil attacks the estate of the church. This is why there are wars, unrest, and constant political battles. The best notes to understand

There is a spiritual battle, then, in every home, in every church, and in every state house. And there is a broader war on the general condition of these three estates. In other words, the devil attacks every family, but he also attacks the idea of family. He attacks every church where the Word of God is preached, but he also attacks the very idea of religion. The devil attacks every nation, but he also attacks the idea of nations and the various political divisions.

But the destruction of the church, the family, and the state is not its ultimate goal; he is after people.



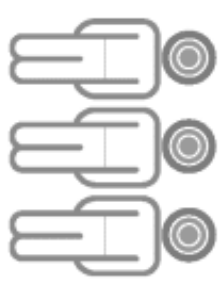
Designed for Fr Bryan Wolfmader
by Otto Thompson othompson@rocks

Before Reformation: Exclusive Estates

- Those who pray** (the priests, monks, and nuns, holy orders)
- Those who fight** (the royalty and soldiers)
- Those who work** (the peasants, farmers, merchants, regular families, etc.)

After Reformation:

If Jesus' righteousness belongs to the Christian by faith, then there is no life or estate that is holier than any other.



Institution		Purpose
Church	In the Garden	External Life Instituted by God for the preaching of the Word, and after the Fall the church chiefly exists to forgive sins and give the Lord's gift of eternal life.
Family	In the Garden	Temporal Life Instituted by God when he united Adam and Eve in Holy Matrimony; gave them dominion over the earth, and blessed them with the instructions to "be fruitful and multiply." The family exists to bring forth and support earthly life.
State	After the Fall	Mitigate Death The state was instituted after the fall into sin. God instituted the sword to punish and curb sin, and those who bear the sword are the state. The state exists to limit sin through punishment and coercion. We see that the sword can be pointed externally (waging just war) and internally (police, judges, jails, etc.). The state guards and protects; it brings forth little deaths to prevent greater deaths.

"But God must be over all and nearest to all, to preserve this ring or circle against the devil, and to do everything in all of life's vocations, indeed, in all creatures. Thus Psalm 127 [1] says that there are only two temporal governments on earth, that of the city and that of the home. "Unless the Lord builds the house, unless the Lord watches over the city." The first government is that of the home, from which the people come; the second is that of the city, meaning the country, the people, princes and lords, which we call the secular government. These embrace everything—children, property, money, animals, etc. The home must produce, whereas the city must guard, protect, and defend. Then follows the third, God's own home and city, that is, the church, which must obtain people from the home and protection and defense from the city. These are the three hierarchies ordained by God, and we need no more, indeed, we have enough and more than enough to do as living upright and resisting the devil in these three." (*Adrian Luther: On the Councils and the Churches, Luther's Works 41:176*)

2.2.6 **Fifth Commandment: Life vs Anti-Life, Good = Life (Lesson 24)**

KEY POINT: The Fifth Commandment sets us in the world to support and rejoice in life.

When we read of the Lord's creating the world, a refrain arises. "It is good." The Lord sees the works of the six days, the creation of light and dark, land and sea and sky, fish, birds, and animals, and says, "It is good." Especially when the Lord has created Adam and Eve, He looks at our first parents and says, "It is very good" (Genesis 1).

This goodness is connected to life. All that the Lord made supported and brought forth life. Life is good, and death is bad. We see this battle between good and evil, life and death unfold through the entirety of the Scriptures.

Especially as our culture descends further into a culture of death, the Lord's joy over life and prohibition of murder sets us apart, and at enmity with the world.

2.2.6.1 **The Image of God and Human Dignity (Lesson 25)**

KEY POINT: All humans possess dignity and worth because they are made in God's image.

Dignity is something given. We understand human dignity to be rooted in Creation. Humanity was created in the image of God (Genesis 1:27), and we are held accountable to acknowledge that dignity even after the image of God was lost in the fall.

Genesis 9 ⁵And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. ⁶Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.

We can go even further, and recognize an expansion of human dignity in the Incarnation (the Son of God becoming a man), Redemption (the death of Christ in our place), and the Resurrection (every person will be raised on the last day).

2.2.6.2 All the Different Shapes of Murder (Lesson 26)

KEY POINT: There is a scale of “murder,” from genocide to anger.

All forms of “murder” are prohibited by the 5th Commandment. Some are punishable by law. (It is good to remember that the law of God is more comprehensive than human law.)

Ethics, eventually, will find itself concentrated at the two poles of human existence, birth and death, creation and eschatology. It is, then, no surprise that we find our most pressing ethical concerns at the beginning (abortion) and end (euthanasia) of human life.

2.2.6.3 Small Catechism on the Fifth Commandment (Lesson 27)

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.

2.2.6.4 Quantity vs Quality of Life, End of Life Decisions (Lesson 28)

KEY POINT: God values all life, and this effects the way Christians view the end of life.

One often hears discussions about “quality of life.” A Christian understanding of human dignity would reject this category as unhelpful. Life is life. A “bad” life is life. The law (both human and divine) must make this judgment.

The suffering of Jesus gives us even more ground to understand the beauty and purpose of suffering.

When it comes to the end of life, and especially the difficult decisions that must be made, the rule is simple (although often very difficult to observe):

“The 5th Commandment requires us to extend life. It does not require us to extend death.”

2.2.7 **Sixth Commandment: Marriage vs Anti-Marriage**
2.2.7.1 **Two Competing Views of Marriage (Lesson 29)**

KEY POINT: God desires marriage to be a life-long, exclusive union of a husband and wife.

TWO COMPETING VISIONS OF MARRIAGE

ROMANTIC	COMPREHENSIVE
Based on intense emotions	Life-long, exclusive union
Primarily for enjoyment	For having and raising children
Modern; undergirds our recent legal decisions	Ancient, biological, biblical.

The sexual revolution has determined that sexual freedom is an ultimate good as well as a basic human right, and tests that conclusion constantly in practice and in the courts. The Christian Church, holding fast to the sanctity of marriage, the dignity and exclusiveness of the marriage bed, and the importance of having and raising children finds herself as a target for sexual revolutionaries.

Here we note the Bible’s strict prohibition of divorce (except in very few exceptional cases; 1 Corinthians 7:10–16; Mark 10:2–12; Matthew 19:3–9; Luke 16:18).

We also note the connection between the 6th and 5th Commandments, for example, the case of King David, and the frequency of abortion outside of marriage.

2.2.7.2 **Small Catechism on the Sixth Commandment (Lesson 30)**

You shall not commit adultery.

What does this mean?

We should fear and love God so that
we

lead a
sexually pure and
decent life in what we
say and
do,
and husband and wife
love and
honor
each other.

2.2.8 **Seventh Commandment: Possessions, Work, Generosity vs Laziness (Lesson 31)**

KEY POINT: God gives us things to help us in our marriage, life, and family.

The 7th Commandment governs our economic life. The Lord gives us the privilege of owning things for the sake of marriage, life, and the family. (The 7th commandment serves the 6th, 5th, 4th, and even the First Table.)

As discussed under the 1st Commandment, money (“Mammon”) is one of the most common idols. We are tempted to trust in our stuff, to think that we are safe if we have “enough.” The 7th Commandment helps us to put money in its proper place, and it teaches us to avoid greed and laziness, and to be generous and industrious.

2.2.8.1 **Small Catechism on the Seventh Commandment (Lesson 31)**

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.

2.2.9 **Eighth Commandment: Truth Tellers. Your Name and Your Neighbor's Name.
Court on Earth (Lesson 32)**

KEY POINT: The eighth commandment shows that God cares about and protects our honor and name.

In the 2nd Commandment the Lord protects His name. In the 8th Commandment He protects ours. There are a large complex of things established and protect in the 8th Commandment. First, the Lord insists that we tell the truth. We are not only held accountable for our actions, but also for our words. Second, courts are here protected. Every society has a court system, a way of determining guilt and innocence. This is also protected here. Finally, the Christian understands the great value of a name, that our trustworthiness is a gift, and the ability to make and keep a promise holds society together.

G. K. Chesterton on what makes human society, "The word and promise."

2.2.9.1 **Small Catechism on the Eighth Commandment (Lesson 33)**

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.

2.2.10 **Ninth & Tenth Commandments: Contentment, Controlling Your Wants.
Covetousness. Concupiscence.**

2.2.10.1 **Small Catechism on the Ninth and Tenth Commandments (Lesson 34)**

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.

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.

2.2.11 **Conclusion: Ten Commandment Diagnostic Commandments (Lesson 35)**

KEY POINT: The Ten Commandments show us where we can repent in our lives and look to the Lord for mercy.

1. What am I afraid of
2. How are my prayers?
3. What is my attitude towards worship?
4. What is my attitude towards authority?
5. Am I angry?
6. Am I chaste?
7. Am I generous?
8. Am I bitter?
9. & 10. Am I content? Am I happy?

Further reading: <https://wolfmueeller.co/confessional-mirror/>.

CHRISTIAN BASICS

WORKBOOK

PART 5: Created
The First Article of the Creed

3 THE CREED

3.1 On Creeds, an Introduction: Matthew 10: The Church is Confessing and Denying (No Creeds but the Bible) (Lesson 36)

KEY POINT: The creeds are trustworthy summaries of the Christian faith that simply confess what Jesus taught.

From the beginning the Christian church has had creeds, concise confessions of the doctrine that reject common errors. The first creed was the simple and beautiful confession “Jesus is Lord.”

As false teachers rose up in and outside the church, more extensive creeds were written.

CREED	PURPOSE	DATE	
Apostles’	Basic summary of God’s Work	300ish	Baptismal Creed
Nicene	Reject Arius	325, addition 381	Communion Creed
Athanasian	Full Confession of the Trinity	~500	Trinitarian Creed

Some Christians claim to have “no creed but the Bible.”

Matthew 10 ³² So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, ³³ but whoever denies me before men, I also will deny before my Father who is in heaven.

The word “acknowledge” in this text is the Greek word *homologeo*, to “say the same thing,” “to confess.” The Church is set in the world to confess Christ and reject any error and contrary confession.

Notes:

- ❖ Jesus warns the church about false teachers (see, especially Matthew 7:15-20).
- ❖ Most of the books of the Bible were written against false teaching.

- ❖ Paul, especially, reminds us of the importance of doctrine in 1 Timothy 4.

3.1.1 Luther's Division (compared to medieval orders) (Lesson 37)

KEY POINT: The medieval tradition divided the Apostles' Creed in to 12 parts, with each part assigned an apostolic author. Luther, to help teach the works of God, preferred a three-part division:

ARTICLE	PERSON	WORK
First	God the Father	Creation
Second	God the Son	Redemption
Third	God the Holy Spirit	Sanctification

3.2 The Great Mystery: Doctrine of the Trinity

3.2.1 Five Assertions (Lesson 38)

KEY POINT: The doctrine of the Trinity synthesizes the biblical doctrines that there is one God, but that the Father, Son, and Holy Spirit are also God.

The three great mysteries of the Christian faith are the **Trinity**, the **Incarnation**, and **Redemption**. We here take up the mystery of the Trinity. Most basically, the Bible teaches us to confess the following five statements.

1. There is one God.

- "To you it was shown, that you might know that the Lord Himself is God; there is none other beside Him." (Deuteronomy 4:35)
- See also Deuteronomy 6:4,25; 43:10; 1 Timothy 2:5

2. The Father is God.

- "Yet for us there is only one God, the Father, of whom are all things." (1 Corinthians 8:6)
- See also St John 17:1-3; 2 Corinthians 1:3; Philippians 2:11; Colossians 1:3; 1 Peter 1:2

3. The Son, our Lord Jesus Christ, is God.

- a. "...looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ." (Titus 2:13)
- b. See also Isaiah 9:6; St John 1:1; 5:18; 20:28; Romans 9:5; 2 Peter 1:1

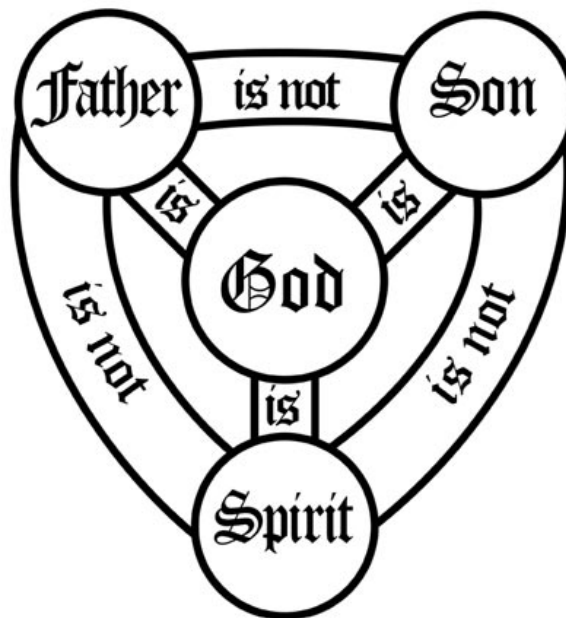
4. The Holy Spirit is God.

- a. "Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?... You have not lied to men but to God.'" (Acts 5:3,4)
- b. See also St Matthew 3:16-17; St John 16:13; Hebrews 9:14

5. The Father is not the Son. The Son is not the Holy Spirit. The Holy Spirit is not the Father.

- a. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (St Matthew 28:19)
- b. See also Romans 15:30; 2 Corinthians 13:14; 1 Peter 1:2

The following is an ancient illustration of these five assertions.



The doctrines of the Trinity and the Incarnation mark the boundary of Christendom. If you deny the Trinity and/or the Incarnation, you are a heretic or a cult.

3.2.1.1 Shared Actions and Attributes (Lesson 39)

KEY POINT: The attributes and actions of God are shared by the Persons of the Holy Trinity.

Event/Attribute	The Father	The Son	The Holy Spirit
Creation Genesis 1:1 Hebrews 11:3	Psalms 24:1f; 33:6; 102:25f; Exodus 4:11; Jeremiah 10:2; Hebrews 1:1f; Isaiah 44:24; Ephesians 3:9-14; 4:6	John 1:1-3 Hebrews 1:10-12	Colossians 1:16-18; Genesis 1:2; Job 26:13; Hebrews 1:1f
Resurrection (of Jesus) Acts 3:26; 13:30; 17:31 1 Thes. 1:10 Hebrews 13:20	Acts 2:32 Romans 6:4; 8:11; 10:9 1 Corinthians 15:15	John 2:19-22 Matthew 27:63	Romans 1:4; 8:11
'Alpha and Omega'; 'First and Last'	Revelation 21:6 Isaiah 41:4	Revelation 1:8, 17; 22:13	
Is God Deuteronomy 4:35 Isaiah 45:18	Ephesians 4:6	Titus 2:13 John 1:1; 20:28	Acts 5:3,4
Saves and Regenerates Man 1 John 3:9	1 Peter 1:3	John 4:14; 5:21	John 3:6 Titus 3:5
Justifies Romans 4:6; 9:33	2 Corinthians 5:19	Romans 5:9; 10:4 1 Corinthians 6:11 2 Corinthians 5:19	1 Corinthians 6:11 Galatians 5:5
Sanctifies Exodus 31:13	Jude 1	Jude 1 Titus 2:14	1 Peter 1:2
Forgives Sins Psalm 32:5; 130:4 Isaiah 43:25		Matthew 9:1-8 Hebrews 1:3	
Eternal	Psalms 90:2	John 1:2 Revelation 1:8,17	Hebrews 9:14
Holy	Revelation 15:4	Acts 3:14	Acts 1:8, etc. "Holy" Spirit
Truthful	John 7:28	Revelation 3:7	1 John 5:6

3.2.2 Language: One God (Essence), Three Persons (Lesson 40)

KEY POINT: The language we use to confess the teaching of the Holy Trinity is often precise, technical language. Perhaps the best place to begin learning the "form of sound words" is the Athanasian Creed, composed against the Arians in the 6th century.

The Athanasian Creed

Written against the Arians.

Whosoever will be saved, before all things it is necessary that he hold the catholic faith.
Which faith except every one do keep whole and undefiled, without doubt he shall perish
everlastingly.

And the catholic faith is this,
that we worship one God in Trinity,
and Trinity in Unity;
Neither confounding the Persons,
nor dividing the Substance.

For there is one Person of the Father,
another of the Son,
and another of the Holy Ghost.
But the Godhead of the Father, of the Son, and of the Holy Ghost is all one:
the glory equal,
the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.
The Father uncreated,
the Son uncreated,
and the Holy Ghost uncreated.

The Father incomprehensible,
the Son incomprehensible,
and the Holy Ghost incomprehensible.

The Father eternal,
the Son eternal,
and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.
As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one
Incomprehensible.

So likewise the Father is almighty,
the Son almighty,
and the Holy Ghost almighty.
And yet they are not three Almightyies, but one Almighty.

So the Father is God,
the Son is God,
and the Holy Ghost is God.

And yet they are not three Gods, but one God.
So likewise the Father is Lord,
the Son Lord,
and the Holy Ghost Lord.
And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by
Himself to be God and Lord, So are we forbidden by the catholic religion to say, There be
three Gods, or three Lords.

The Father is made of none: neither created nor begotten.
The Son is of the Father alone; not made, nor created, but begotten.
The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten,
but proceeding.
So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not
three Holy Ghosts.
And in this Trinity none is before or after other; none is greater or less than another; But
the whole three Persons are coeternal together, and coequal: so that in all things, as is
aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped.
He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe faithfully the
incarnation of our Lord Jesus Christ.
For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of
God, is God and Man;
 God of the Substance of the Father, begotten before the worlds;
 and Man of the substance of His mother, born in the world;
Perfect God and perfect Man, of a reasonable soul and human flesh subsisting.
Equal to the Father as touching His Godhead, and inferior to the Father as touching His
manhood;
Who, although He be God and Man, yet He is not two, but one Christ:
One,
 not by conversion of the Godhead into flesh,
 but by taking the manhood into God;
One altogether;
 not by confusion of Substance,
 but by unity of Person.
For as the reasonable soul and flesh is one man, so God and Man is one Christ;
Who suffered for our salvation;
 descended into hell,
 rose again the third day from the dead;
He ascended into heaven;
He sitteth on the right hand of the Father, God Almighty;
from whence He shall come to judge the quick and the dead.
 At whose coming all men shall rise again with their bodies, and shall give an
 account of their own works. And they that have done good shall go into life
 everlasting; and they that have done evil, into everlasting fire.

This is the catholic faith; which except a man believe faithfully and firmly, he cannot be
saved.

3.2.3 Trinitarian Errors (Lesson 41)

KEY POINT: There are a variety of errors that the Church sought to avoid by confessing the doctrine of the Trinity.

Modalism (i.e. Sabellianism, Noetianism and Patripassianism)

...taught that the three persons of the Trinity as different “modes” of the Godhead. Adherents believed that Father, Son and Holy Spirit are not distinct personalities, but different modes of God's self-revelation. A typical modalist approach is to regard God as the Father in creation, the Son in redemption, and the Spirit in sanctification. In other words, God exists as Father, Son and Spirit in different eras, but never as triune. Stemming from Modalism, Patripassianism believed that the Father suffered as the Son.

Tritheism

...Tritheism confesses the Father, Son and Holy Spirit as three independent divine beings; three separate gods who share the 'same substance'. This is a common mistake because of misunderstanding of the use of the term 'persons' in defining the Trinity.

Arianism

...taught that the preexistent Christ was the first and greatest of God's creatures but denied his fully divine status. The Arian controversy was of major importance in the development of Christology during the fourth century and was addressed definitely in the Nicene Creed.

Docetism

...taught that Jesus Christ as a purely divine being who only had the “appearance” of being human. Regarding his suffering, some versions taught that Jesus' divinity abandoned or left him upon the cross while others claimed that he only appeared to suffer (much like he only appeared to be human).

Ebionitism

...taught that while Jesus was endowed with particular charismatic gifts which distinguished him from other humans but nonetheless regarded Him as a purely human figure.

Macedonianism

...that the Holy Spirit is a created being.

Adoptionism

...taught that Jesus was born totally human and only later was “adopted” – either at his baptism or at his resurrection – by God in a special (i.e. divine) way.

Partialism

...taught that Father, Son and Holy Spirit together are components of the one God. This led them to believe that each of the persons of the Trinity is only part God, only becoming fully God when they come together.

(from <https://www.monergism.com/thethreshold/sdg/Trinitarian%20Heresies.html>)

3.3 First Article: Creation

3.3.1 Genesis 1 Expounded (Lesson 42)

KEY POINT: Genesis 1 and 2 are foundational for establishing a Christian cosmology. They tell us how things began, and how we arrived here. While the text is beautiful, symmetrical and rhythmic, it presents itself to the reader as a true account of history. The Creation account is more than history, but not less.

Notice a few things in the text.

- ❖ The first three days are making room, the last three days are filling that room.
- ❖ Almost every day ends with the refrain, “It is good.” (Not on the second, twice on the third.)
- ❖ The goodness of creation is directly related to life, bringing forth or supporting it, and especially the lives of Adam and Eve.
- ❖ We understand chapter one to give an account of the creation of all visible things, and chapter two to zoom in on the creation of humanity. These are not to be understood as two accounts, or accounts in conflict, but accounts of the same actions from a different perspective.

The Creation of the World

1 In the beginning, God created the heavens and the earth. **2** The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

3 And God said, “Let there be light,” and there was light. **4** And God saw that the light was good. And God separated the

light from the darkness. **5** God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

6 And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”

7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. **8** And God

called the expanse Heaven. And there was evening and there was morning, the second day.

⁹ And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. ¹⁰ God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

¹¹ And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. ¹² The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. ¹³ And there was evening and there was morning, the third day.

¹⁴ And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

²⁰ And God said, “Let the waters swarm with swarms of living creatures, and let

birds fly above the earth across the expanse of the heavens.” ²¹ So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. ²² And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³ And there was evening and there was morning, the fifth day.

²⁴ And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. ²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

²⁶ Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹ And God said, “Behold, I have given you every plant

yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

The Seventh Day, God Rests

² Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The Creation of Man and Woman

⁴ These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

⁵ When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, ⁶ and a mist was going up from the land and was watering the whole face of the ground—⁷ then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. ⁸ And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹ And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

3.3.2 Creation vs Evolution

In our own day the philosophy of evolution claims the authority to describe the origins of the universe, and the debate between creation and evolution continues. If this is a topic of interest to you, there are plenty of books, articles, debates, and resources available. I’d like to offer the following three discussion points.

3.3.2.1 A Chart (Lesson 43)

	CREATION	EVOLUTION
	Purpose	Accident
	Design	
	Ordered	Disorder
	Word	Explosion/”physics”
	Peaceful	Violent

	For Life	Through Death
	Gifts Received	Resources Plundered
	Robust	Fragile
humanity	One Family	Divided competing races
ethic	Love	Survival of powerful (the fittest)
death	Unnatural	Natural

3.3.2.2 **Five Dots that Don't Connect (Lesson 44)**

Evolution teaches the gradual change in the advance of life. I see at least five places where the dots simply don't connect, where you cannot move from one to the other.

1. Nothing → Everything
2. Dead → Living
3. One Cell → Two Cells
4. Asexual → Sexual reproduction
5. Unconscious → Conscience

I also cannot see how information and communication can evolve, from what to they arrive. The reciprocal nature of just about every part of creation cries out for the necessity of a Creator.

3.3.2.3 **Six Questions for the Evolutionist (Lesson 45)**

Along the lines of the five gaps mentioned above, I have six questions for the evolutionist that have proved difficult to answer.

1. ***Where are the fossils of the transitional forms?***
2. ***How does the eye evolve?***
3. ***Are there examples of increasing genetic complexity?***
4. ***How did we get from no life to life?***
5. ***Where did stuff come from?***
6. ***What is good?***

I suppose there are answers to these questions. I'm interested to see if they hold up. Each question points to what I perceive as a problem of Evolutionism. So, a few brief comments.

You'll notice the questions move from historical to philosophical to ethical.

Where are the fossils of the transitional forms? (The historical problem) If the Evolutionist's story of millions of years of gradual transition from one form to another is true, the evidence of these transitions ought to be everywhere. To my knowledge, they are not.

How does the eye evolve? (The problem of irreducible complexity) The viability of so many biological systems completely depends on other systems. A fully formed eye does no good if there is no optic nerve. The optic nerve is no help if the brain cannot sort out the signals. If one of a hundred things go wrong the entire system is a detriment to life.

Are there examples of increasing genetic complexity? (The genetic problem) I have never seen an example of mutation resulting in increased genetic complexity. Each example my Biology books gave of mutation was a manifestation of traits already contained in the genetic code. I'm particularly interested to see if there is something to read on this question.

How did we get from no life to life? (The gap problem) Some things are not in a continuity. You can slowly progress from one thing to another. There is nothing between life and not life. It's a gap. A jump. How did we make the jump? There are other gaps as well: One-cell to two-cells (which is non-reproducing to reproducing), un-conscience to conscience.

Where did stuff come from? (The materialist problem) Is there a source of stuff (matter, energy), or is there no source (and therefore eternal)? And if eternal, why are things not completely uniform (according to the apparent laws of thermodynamics)? Is there a first cause? Can we know?

What is good? (The moral question) This is the question that all the atheists I've talked to are obsessed over. Every essay contest is "How to Be Good without God." I still haven't seen a convincing argument, and, in fact, I have a growing conviction that Evolutionism is, in fact, not only amoral but immoral. I'm glad we don't consistently apply the maxims of the survival of the fittest.

3.3.3 What's a Day? (Lesson 46)

KEY POINT: The days of Genesis are best understood as 24-hour days.

There is some controversy surrounding the days of creation. Were they literal 24-hour days? This is answered by the simple Christian desire to read the text with integrity, understanding it how it asks to be understood, and noting, again, that this text presents itself to us as an historical account. So: yes, the days are real days.

3.3.4 Luther: Me and All Creatures (Small Catechism) (Lesson 47)

The First Article: Creation

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 senses,

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.

3.3.5 Angels (Lesson 48)

KEY POINT: Angels are spiritual messengers and agents of God.

(From Easton's Bible Dictionary)

ANGEL—a word signifying, both in the Hebrew and Greek, a “messenger,” and hence employed to denote any agent God sends forth to execute his purposes. It is used of an ordinary messenger (Job 1:14; 1 Samuel 11:3; Luke 7:24; 9:52), of prophets (Isaiah 42:19; Haggai 1:13), of priests (Malachi 2:7), and ministers of the New Testament (Revelation 1:20).

It is also applied to such impersonal agents as the pestilence (2 Samuel 24:16, 17; 2 Kings 19:35), the wind (Psalm 104:4).

But its distinctive application is to certain heavenly intelligences whom God employs in carrying on his government of the world. The name does not denote their nature but their office as messengers. The appearances to Abraham at Mamre (Genesis 18:2, 22; 19:1), to Jacob at Peniel (Genesis 32:24, 30), to Joshua at Gilgal (Joshua 5:13, 15), of the Angel of the Lord, were doubtless manifestations of the Divine presence, “foreshadowings of the incarnation,” revelations before the “fulness of the time” of the Son of God.

(1.) The existence and orders of angelic beings can only be discovered from the Scriptures. Although the Bible does not treat of this subject specially, yet there are numerous incidental details that furnish us with ample information. Their personal existence is plainly implied in such passages as Genesis 16:7, 10, 11; Judges 13:1–21; Matthew 28:2–5; Hebrews 1:4, etc.

These superior beings are very numerous. “Thousand thousands,” etc. (Daniel 7:10; Matthew 26:53; Luke 2:13; Hebrews 12:22, 23). They are also spoken of as of different ranks in dignity and power (Zechariah 1:9, 11; Daniel 10:13; 12:1; 1 Thessalonians 4:16; Jude 1:9; Ephesians 1:21; Colossians 1:16).

(2.) As to their nature, they are spirits (Hebrews 1:14), like the soul of man, but not incorporeal. Such expressions as “like the angels” (Luke 20:36), and the fact that whenever angels appeared to man it was always in a human form (Genesis 18:2;

19:1, 10; Luke 24:4; Acts 1:10), and the titles that are applied to them (“sons of God,” Job 1:6; 38:7; Daniel 3:25, 28) and to men (Luke 3:38), seem all to indicate some resemblance between them and the human race. Imperfection is ascribed to them as creatures (Job 4:18; Matthew 24:36; 1 Peter 1:12). As finite creatures they may fall under temptation; and accordingly we read of “fallen angels.” Of the cause and manner of their “fall” we are wholly ignorant. We know only that “they left their first estate” (Matthew 25:41; Revelation 12:7, 9), and that they are “reserved unto judgement” (2 Peter 2:4). When the manna is called “angels’ food,” this is merely to denote its excellence (Psalm 78:25). Angels never die (Luke 20:36). They are possessed of superhuman intelligence and power (Mark 13:32; 2 Thessalonians 1:7; Psalm 103:20). They are called “holy” (Luke 9:26), “elect” (1 Timothy 5:21). The redeemed in glory are “like unto the angels” (Luke 20:36). They are not to be worshipped (Colossians 2:18; Revelation 19:10).

(3.) Their functions are manifold. (a) In the widest sense they are agents of God’s providence (Exodus 12:23; Psalm 104:4; Hebrews 11:28; 1 Corinthians 10:10; 2 Samuel 24:16; 1 Chronicles 21:16; 2 Kings 19:35; Acts 12:23). (b) They are specially God’s agents in carrying on his great work of redemption. There is no notice of angelic appearances to man till after the call of Abraham. From that time onward there are frequent references to their ministry on earth (Genesis 18; 19; 24:7, 40; 28:12; 32:1). They appear to rebuke idolatry (Judges 2:1–4), to call Gideon (Judges 6:11, 12), and to consecrate Samson (13:3). In the days of the prophets, from Samuel downward, the angels appear only in their behalf (1 Kings 19:5; 2 Kings 6:17; Zechariah 1–6; Daniel 4:13, 23; 10:10, 13, 20, 21).

The Incarnation introduces a new era in the ministrations of angels. They come with their Lord to earth to do him service while here. They predict his advent (Matthew 1:20; Luke 1:26–38), minister to him after his temptation and agony (Matthew 4:11; Luke 22:43), and declare his resurrection and ascension (Matthew 28:2–8; John 20:12, 13; Acts 1:10, 11). They are now ministering spirits to the people of God (Hebrews 1:14; Psalm 34:7; 91:11; Matthew 18:10; Acts 5:19; 8:26; 10:3; 12:7; 27:23). They rejoice over a penitent sinner (Luke 15:10). They bear the souls of the redeemed to paradise (Luke 16:22); and they will be the ministers of judgement hereafter on the great day (Matthew 13:39, 41, 49; 16:27; 24:31). The passages (Psalm 34:7, Matt. 18:10) usually referred to in support of the idea that every individual has a particular guardian angel have no such meaning. They merely indicate that God employs the ministry of angels to deliver his people from affliction and danger, and that the angels do not think it below their dignity to minister even to children and to the least among Christ’s disciples.

The “angel of his presence” (Isaiah 63:9; Exodus 23:20, 21; 32:34; 33:2; Numbers 20:16) is probably rightly interpreted of the Messiah as the guide of his people. Others have supposed the expression to refer to Gabriel (Luke 1:19).

3.3.6 Creation of Adam and Eve, Genesis 1:26-31 (Lesson 49)

KEY POINT: HUMANITY IS CREATED.

²⁶ Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion

over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹ And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. ³¹ And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

3.3.6.1 What is the image of God? (Lesson 50)

KEY POINT: The image of God is the ability of man to know, fear, and trust God.

“And Scripture testifies to this, when it says, Gen. 1:27, that man was fashioned in the image and likeness of God. What else is this than that there were embodied in man such wisdom and righteousness as apprehended God, and in which God was reflected, i.e., to man there were given the gifts of the knowledge of God, the fear of God, confidence in God, and the like? For thus Irenaeus and Ambrose interpret the likeness to God, the latter of whom not only says many things to this effect, but especially declares: That soul is not, therefore, in the image of God, in which God is not at all times. And Paul shows in the Epistles to the Ephesians 5:9, and Colossians 3:10, that the image of God is the knowledge of God, righteousness, and truth.” (Melanchthon, Apology of the Augsburg Confession, 1530, II:18-20)

“Therefore my understanding of the image of God is this: that Adam had it in his being and that he not only knew God and believed that He was good, but that he also lived in a life that was wholly godly; that is, he was without the fear of death or of any other danger, and was content with God’s favor.” (Martin Luther, LW 1:62-63)

3.3.7 The Fall, Genesis 3 (Lesson 51)

KEY POINT: HUMANITY IS FALLEN AND CORRUPT.

3 Now the serpent was more crafty than any other beast of the field that the Lord God had made.

He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to



the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

⁸ And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves

from the presence of the Lord God among the trees of the garden. ⁹ But the Lord God called to the man and said to him, “Where are you?” ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of

which I commanded you not to eat?"

¹²The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

¹⁴The Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life."

¹⁵I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

¹⁶To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."

¹⁷And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I

commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

²⁰The man called his wife's name Eve, because she was the mother of all living. ²¹And the Lord God made for Adam and for his wife garments of skins and clothed them.

²²Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" ²³therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

3.3.7.1 **Original Sin vs Actual Sin (Lesson 52)**

KEY POINT: A person's understanding of original and actual sin impacts how he or she understands the problem of sin.

Original sin is the corruption of our nature which every person has inherited from Adam and Eve.

Actual sin is the fruit of this original sin in our breaking of God's Law (by the sins that we do and the good works that we fail to do).

An important theological question:

**Am I a sinner because I sin?
or
Do I sin because I am a sinner?**

3.3.7.1.1 Luther on the Original Sin Debate (Smalcald III:1) (Lesson 53)

KEY POINT: Original sin is a real, deep corruption of human nature, rather than a shallow problem to be overcome by human reason and will.

Here we must confess, as Paul says in Rom. 5:12, that sin originated [and entered the world] from one man Adam, by whose disobedience all men were made sinners, [and] subject to death and the devil. This is called original or capital sin.

2] The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as [distrust] unbelief, false faith, idolatry, to be without the fear of God, presumption [recklessness], despair, blindness [or complete loss of sight], and, in short not to know or regard God; furthermore to lie, to swear by [to abuse] God's name [to swear falsely], not to pray, not to call upon God, not to regard [to despise or neglect] God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc.

3] This hereditary sin is so deep [and horrible] a corruption of nature that no reason can understand it, but it must be [learned and] believed from the revelation of Scriptures, Ps. 51:5; Rom. 6:12ff ; Ex. 33:3; Gen. 3:7ff Hence, it is nothing but error and blindness in regard to this article what the scholastic doctors have taught, namely:

4] *That since the fall of Adam the natural powers of man have remained entire and incorrupt, and that man by nature has a right reason and a good will; which things the philosophers teach.*

5] *Again, that man has a free will to do good and omit evil, and, conversely, to omit good and do evil.*

6] *Again, that man by his natural powers can observe and keep [do] all the commands of God.*

7] *Again, that, by his natural powers, man can love God above all things and his neighbor as himself.*

8] *Again, if a man does as much as is in him, God certainly grants him His grace.*

9] *Again, if he wishes to go to the Sacrament, there is no need of a good intention to do good, but it is sufficient if he has not a wicked purpose to commit sin; so entirely good is his nature and so efficacious the Sacrament.*

10] *[Again,] that it is not founded upon Scripture that for a good work the Holy Ghost with His grace is necessary.*

11] Such and many similar things have arisen from want of understanding and ignorance as regards both this sin and Christ, our Savior, and they are truly heathen dogmas, which we cannot endure. For if this teaching were right [approved], then Christ has died in vain, since there is in man no defect nor sin for which he should have died; or He would have died only for the body, not for the soul, inasmuch as the soul is [entirely] sound, and the body only is subject to death.

3.3.7.2 **Concupiscence (Lesson 54)**

KEY POINT: The deep corruption of our human nature toward sin is truly sin, rather than just a propensity to sin.

“Concupiscence” is the theological word for the corruption and “bentness” of our nature, and it explains our tendency towards sin.

One of the clarifying theological questions asked in the Reformation was:

Is concupiscence sin?

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

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

(Augsburg Confession, Article II: Of Original Sin)

3.3.7.3 **The Biblical Language of the Fall: Flesh, Old Adam, Etc. (Lesson 55)**

KEY POINT: The Bible uses language like “flesh”, “Sinful nature”, and “Old Adam” to discuss our fallen human nature. These all refer to the sinful nature which we’ve inherited from Adam.

3.3.7.4 **Comparison of Different Confessions on the Fall (Lesson 56)**

KEY POINT: The various theological traditions confess different theologies of the Fall.

Lutheran

Article II: Of Original Sin. (Augsburg Confession)

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

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

Roman Catholic

The consequences of Adam’s sin for humanity (Catholic Catechism)

402 All men are implicated in Adam’s sin, as St. Paul affirms: “By one man’s disobedience many [that is, all men] were made sinners”: “sin came into the world through one man and death through sin, and so death spread to all men because all men sinned....” The Apostle contrasts the universality of sin and death with the universality of salvation in Christ. “Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men.”

403 Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination toward evil and death cannot be understood apart from their connection with Adam’s sin and the fact that he has

transmitted to us a sin with which we are all born afflicted, a sin which is the “death of the soul.” Because of this certainty of faith, the Church baptizes for the remission of sins even tiny infants who have not committed personal sin.

404 How did the sin of Adam become the sin of all his descendants? The whole human race is in Adam “as one body of one man.” By this “unity of the human race” all men are implicated in Adam’s sin, as all are implicated in Christ’s justice. Still, the transmission of original sin is a mystery that we cannot fully understand. But we do know by Revelation that Adam had received original holiness and justice not for himself alone, but for all human nature. By yielding to the tempter, Adam and Eve committed a personal sin, but this sin affected the human nature that they would then transmit in a fallen state. It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. And that is why original sin is called “sin” only in an analogical sense: it is a sin “contracted” and not “committed” — a state and not an act.

405 Although it is proper to each individual, original sin does not have the character of a personal fault in any of Adam’s descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it; subject to ignorance, suffering, and the dominion of death; and inclined to sin—an inclination to evil that is called “concupiscence.” Baptism, by imparting the life of Christ’s grace, erases original sin and turns a man back toward God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.

406 The Church’s teaching on the transmission of original sin was articulated more precisely in the fifth century, especially under the impulse of St. Augustine’s reflections against Pelagianism, and in the sixteenth century, in opposition to the Protestant Reformation. Pelagius held that man could, by the natural power of free will and without the necessary help of God’s grace, lead a morally good life; he thus reduced the influence of Adam’s fault to bad example. The first Protestant reformers, on the contrary, taught that original sin has radically perverted man and destroyed his freedom; they identified the sin inherited by each man with the tendency to evil (*concupiscentia*), which would be insurmountable. The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange and at the Council of Trent (1546).

Eastern Orthodox (Catechism)

164. *What came of Adam's sin?* The curse, and death.

165. *What is the curse?* The condemnation of sin by God's just judgment, and the evil which from sin came upon the earth for the punishment of men. God said to Adam, Cursed is the ground for thy sake. Gen. iii. 17.

166. *What is the death which came from the sin of Adam?* It is twofold: bodily, when the body loses the soul which quickened it; and spiritual, when the soul loses the grace of God, which quickened it with the higher and spiritual life.

167. *Can the soul, then, die as well as the body?* It can die, but not so as the body. The body, when it dies, loses sense, and is dissolved; the soul, when it dies by sin, loses spiritual light, joy, and happiness, but is not dissolved nor annihilated, but remains in a state of darkness, anguish, and suffering.

168. *Why did not the first man only die, and not all, as now?* Because all have come of Adam since his infection by sin, and all sin themselves. As from an infected source there naturally flows an infected stream, so from a father infected with sin, and consequently mortal, there naturally proceeds a posterity infected like him with sin, and like him mortal.

169. *How is this spoken of in holy Scripture?* By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Rom. v. 12.

170. *Had man any benefit from the fruit of the tree of life after he had sinned?* After he had sinned, he could no more eat of it, for he was driven out of Paradise.

171. *Had men, then, any hope left of salvation?* When our first parents had confessed before God their sin, God, of his mercy, gave them a hope of salvation.

Q. 24. *What is sin?* A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.

Q. 25. *Wherein consisteth the sinfulness of that estate whereinto man fell?* A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions.

Q. 26. *How is original sin conveyed from our first parents unto their posterity?* A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.

Baptist (Baptism Faith and Confession 2000)

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

3.3.7.5 Consequences of the Fall (Lesson 57)

KEY POINT: The Fall of Adam and Eve into sin caused all of the death, suffering, and injustice in our world today.

- ❖ Death
- ❖ We have a sinful nature
- ❖ Everything wrong in the world
- ❖ Condemnation
- ❖ We cannot save ourselves
- ❖ We have diminished and corrupt capacities of mind and body

CHRISTIAN BASICS

WORKBOOK

PART 6: Redeemed The Second Article of the Creed

3.4 Christology (Lesson 58)

KEY POINT: Christian theology always comes back to its center: the life, death, and resurrection of Jesus..

Christianity is about Jesus. The life, suffering, death, and resurrection of Jesus are the central events in our teaching. They, in fact, are the center of everything.

The Bible makes the simple and wonderful assertion: Jesus is Lord. Jesus is the Savior. He is our Savior.

In one way or another, all our theology, our teaching, our doctrine comes back to confess this truth.

The Christian, then, will send their life learning of the life, the words, the deeds, and the blessings of Jesus.

The Apostles' Creed gives us a simple outline:

And in Jesus Christ, His only Son, our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary;
suffered under Pontius Pilate,
was crucified,
dead,
and buried;
He descended into hell;
the third day He rose again from the dead;
He ascended into heaven,
and sitteth on the right hand of God the Father Almighty;
from thence He shall come to judge the quick and the dead.

3.4.1 Old Testament Promises of Christ (Lesson 59)

KEY POINT: Jesus was born in the year 4BC, but His birth, life, teaching, death, and resurrection were promised by the prophets in the Old Testament.

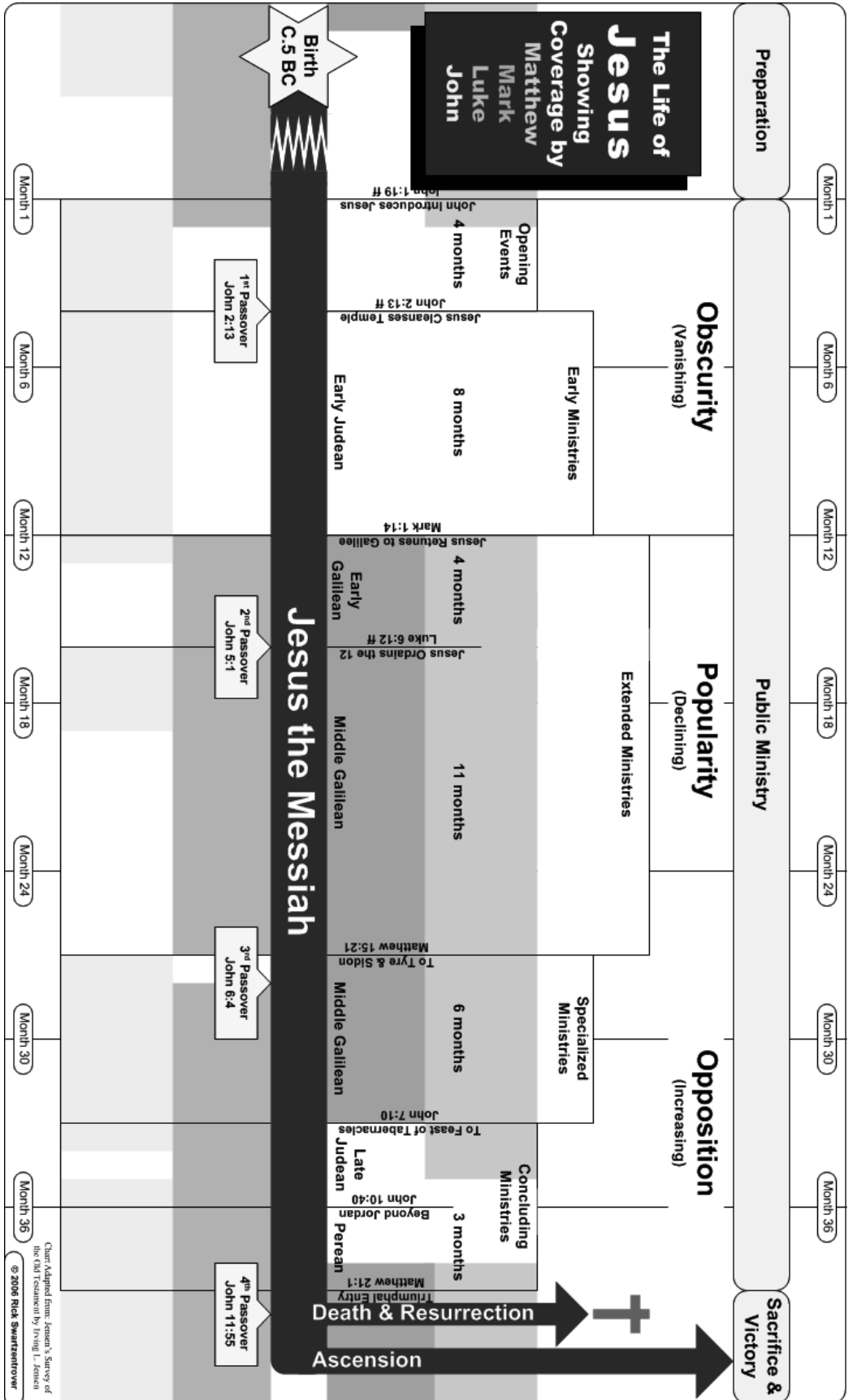
There are hundreds of passages which spoke of the coming Messiah, and were recognized as such even before Jesus came. Here's a nice list of 44 well-know prophecies fulfilled by Jesus (by Mary Fairchild, <https://www.thoughtco.com/prophecies-of-jesus-fulfilled-700159>, accessed 4/14/19)

44 Messianic Prophecies of Jesus			
	Prophecies of Jesus	Old Testament Scripture	New Testament Fulfillment
1	Messiah would be born of a woman.	Genesis 3:15	Matthew 1:20 Galatians 4:4
2	Messiah would be born in Bethlehem.	Micah 5:2	Matthew 2:1 Luke 2:4-6
3	Messiah would be born of a virgin.	Isaiah 7:14	Matthew 1:22-23 Luke 1:26-31
4	Messiah would come from the line of Abraham.	Genesis 12:3 Genesis 22:18	Matthew 1:1 Romans 9:5
5	Messiah would be a descendant of Isaac.	Genesis 17:19 Genesis 21:12	Luke 3:34
6	Messiah would be a descendant of Jacob.	Numbers 24:17	Matthew 1:2
7	Messiah would come from the tribe of Judah.	Genesis 49:10	Luke 3:33 Hebrews 7:14
8	Messiah would be heir to King David's throne.	2 Samuel 7:12-13 Isaiah 9:7	Luke 1:32-33 Romans 1:3
9	Messiah's throne will be anointed and eternal.	Psalms 45:6-7 Daniel 2:44	Luke 1:33 Hebrews 1:8-12
10	Messiah would be called Immanuel.	Isaiah 7:14	Matthew 1:23
11	Messiah would spend a season in Egypt.	Hosea 11:1	Matthew 2:14-15
12	A massacre of children would happen at Messiah's birthplace.	Jeremiah 31:15	Matthew 2:16-18
13	A messenger would prepare the way for Messiah	Isaiah 40:3-5	Luke 3:3-6
14	Messiah would be rejected by his own people.	Psalms 69:8 Isaiah 53:3	John 1:11 John 7:5
15	Messiah would be a prophet.	Deuteronomy 18:15	Acts 3:20-22
16	Messiah would be preceded by Elijah.	Malachi 4:5-6	Matthew 11:13-14
17	Messiah would be declared the Son of God.	Psalms 2:7	Matthew 3:16-17
18	Messiah would be called a Nazarene.	Isaiah 11:1	Matthew 2:23
19	Messiah would bring light to Galilee.	Isaiah 9:1-2	Matthew 4:13-16
20	Messiah would speak in parables.	Psalms 78:2-4 Isaiah 6:9-10	Matthew 13:10-15, 34-35
21	Messiah would be sent to heal the brokenhearted.	Isaiah 61:1-2	Luke 4:18-19
22	Messiah would be a priest after the order of Melchizedek.	Psalms 110:4	Hebrews 5:5-6
23	Messiah would be called King.	Psalms 2:6 Zechariah 9:9	Matthew 27:37 Mark 11:7-11
24	Messiah would be praised by little children.	Psalms 8:2	Matthew 21:16

44 Messianic Prophecies of Jesus		
25	Messiah would be betrayed.	Psalm 41:9 Zechariah 11:12-13 Matthew 26:14-16
26	Messiah's price money would be used to buy a potter's field.	Zechariah 11:12-13 Matthew 27:9-10
27	Messiah would be falsely accused.	Psalm 35:11 Mark 14:57-58
28	Messiah would be silent before his accusers.	Isaiah 53:7 Mark 15:4-5
29	Messiah would be spat upon and struck.	Isaiah 50:6 Matthew 26:67
30	Messiah would be hated without cause.	Psalm 35:19 Psalm 69:4 John 15:24-25
31	Messiah would be crucified with criminals.	Isaiah 53:12 Matthew 27:38 Mark 15:27-28
32	Messiah would be given vinegar to drink.	Psalm 69:21 Matthew 27:34 John 19:28-30
33	Messiah's hands and feet would be pierced.	Psalm 22:16 Zechariah 12:10 John 20:25-27
34	Messiah would be mocked and ridiculed.	Psalm 22:7-8 Luke 23:35
35	Soldiers would gamble for Messiah's garments.	Psalm 22:18 Luke 23:34 Matthew 27:35-36
36	Messiah's bones would not be broken.	Exodus 12:46 Psalm 34:20 John 19:33-36
37	Messiah would be forsaken by God.	Psalm 22:1 Matthew 27:46
38	Messiah would pray for his enemies.	Psalm 109:4 Luke 23:34
39	Soldiers would pierce Messiah's side.	Zechariah 12:10 John 19:34
40	Messiah would be buried with the rich.	Isaiah 53:9 Matthew 27:57-60
41	Messiah would resurrect from the dead.	Psalm 16:10 Psalm 49:15 Matthew 28:2-7 Acts 2:22-32
42	Messiah would ascend to heaven.	Psalm 24:7-10 Mark 16:19 Luke 24:51
43	Messiah would be seated at God's right hand.	Psalm 68:18 Psalm 110:1 Mark 16:19 Matthew 22:44
44	Messiah would be a sacrifice for sin.	Isaiah 53:5-12 Romans 5:6-8

3.4.2 History, Overview of the Life of Jesus (Lesson 60)

Jesus ministry begins with His baptism by John. He was thirty years old at the time. His ministry was three-and-a-half years. His ministry can be divided into three major parts: early Judean, Galilean, and Perean/late Judean (see following chart). Jesus was crucified on Friday, the 15th of Nisan, in 33 AD. He was raised three days later, and ascended into heaven 40 days after the resurrection.



	MATTHEW	MARK	LUKE	JOHN
BIRTH AND CHILDHOOD OF JESUS	Mt. 1-2		Lk. 1-2	Jn. 1:1-18
MINISTRY OF JOHN, JESUS' BAPTISM AND TEMPTATION	Mt. 3:1-4:11	Mk. 1:1-13	Lk. 3:1-4:13	Jn. 1:19-34
EARLY JUDEAN MINISTRY (30 AD, NISSAN-KISLEV)				Jn. 1:35-5:47
GALILEAN MINISTRY (31 TEBETH -32 ADAR)	Mt. 4:12-13:58	Mk. 1:14-6:13	Lk. 4:14-9:6	
WITHDRAWALS	Mt. 14:1-18:35	Mk. 6:14-9:50	Lk. 9:7-9:50	Jn. 6:1-71
LATER JUDEAN MINISTRY (BEGINS 32 AD, TISHRI)			Lk. 9:51-13:21	Jn. 7:1-10:21
PEREAN MINISTRY (JOURNEY TO JERUSALEM)	Mt. 19-20	Mk. 10	Lk. 13:22-19:28	Jn. 10:22-11:53
HOLY WEEK (BEGINS 9 TH OF NISSAN, 33 AD)	Mt. 21-27	Mk. 11-15	Lk. 19:29-23:56	Jn. 11:54-19:42
RESURRECTION, APPEARANCES	Mt. 28	Mk. 16	Lk. 24	Jn. 20-21

3.4.3 History of Holy Week (Lesson 61)

KEY POINT: The most important week of Jesus life is the last one which Christians call “Holy Week.” The four Gospels give their full attention to these events.

Date	Event	Location	Matthew	Mark	Luke	John
Saturday PM	Anointing by Mary at Simon's Feast		26:6-13	14:3-9		12:2-8
Sunday	Triumphal Entry	Bethany to Jerusalem to Bethany	21:1-9	11:1-11	19:28-44	12:12-19
Monday	Fig Tree Cursed	Bethany to Jerusalem		11:12-14		
	Temple Cleansed	Jerusalem	21:10-19		19:45-48	
	The Attraction of Sacrifice (Return to Bethany)					12:20-50
Tuesday	Withered Tree Testifies	Bethany to Jerusalem	21:20-22	11:19-26		
	Sanhedrin Challenges Jesus. Answer in Parables: Two Sons, Wicked Vine Dressers, Marriage Feast	Jerusalem	21:23-22:14	11:27-12:12	20:1-19	
	Tribute to Caesar	Temple	22:15-22	12:13-17	20:20-26	
	Sadducees Question the Resurrection	Temple	22:23-33	12:18-27	20:27-40	
	Pharisees Question Commandments	Temple	22:34-40	12:28-34		
	Jesus and David	Temple	22:41-46	12:35-37	20:45-47	
	The Widow's Mite	Temple		12:41-44	21:1-4	
	Jesus Tells of the End	Mt Olives	24:1-51	13:1-37	21:5-36	
	Parables: Ten Virgins, Talents, The Day of Judgment	Mt Olives	25:1-46			
	Jesus Tells the Date of Crucifixion	Mt Olives	26:1-5	14:1-2	22:1-2	
	Judas Contracts the Betrayal	Jerusalem	26:14-16	14:10-11	22:3-6	
		(Return to Bethany?)				
Wednesday	No Events Recorded					
Thursday	Preparation for the Passover	Jerusalem	26:17-19	14:12-16	22:7-13	
Thursday PM	Passover Eaten, Jealousy Rebuked	Upper Room	26:20	14:17	22:14-16,24-30	
	Jesus Washes His Disciple's Feet	Upper Room				13:1-20
	Betrayal Predicted	Upper Room	26:21-25	14:18-21		
	Institution of the Lord's Supper	Upper Room	26:26-29	14:22-25	22:17-20	
	Jesus Again Predicts His Betrayal, Judas Revealed and Defects	Upper Room			22:21-23	13:21-30
	Jesus Warns of Further Desertion; Cries of Loyalty from the Disciples	Upper Room	26:31-35	14:27-31	22:31-38	
	Last Speech to the Disciples and Public Prayer to the Father	Upper Room				14:1-17,26
Thursday-Friday (Sunset)	The Agony of Gethsemane	Garden of Gethsemane	26:30, 36-46	14:26, 32-42	22:39-46	18:1
Friday	Betrayal, Arrest, Desertion	Mt Olives	26:47-56	14:43-52	22:47-53	18:2-12
	First Examined by Annas	Jerusalem				18:12-14,19-23

	Trial by Caiaphas and Council; Following Indignities	Jerusalem, Caiaphas' Home	26:57,59-68	14:53,55-65	22:54,63-65	18:24
	Peter's Triple Denial	Caiaphas' Home	26:58,69-75	14:54,66-72	22:54-62	18:15-18,25-27
	Condemnation by the Council	Caiaphas' Home	27:1	15:1	22:66-71	
	Suicide of Judas	Jerusalem	27:3-10			
	First Appearance Before Pilate	Praetorium	27:2,11-14	15:1-5	23:1-7	18:28-38
	Jesus Before Herod	Herod's Palace			23:6-12	
	Second Appearance Before Pilate	Praetorium	27:15-26	15:6-15	23:13-25	18:39-19:16
	Mockery by Roman Soldiers	Praetorium	27:27-30	15:16-19		
	Led to Golgotha	Jerusalem	27:31-34	15:20-23	23:26-33	19:16-17
	Soldiers Offer Jesus Sour Wine Mix	Calvary	27:34	15:23		
9:00 AM	Jesus is Crucified	Calvary		15:25		
(Third Hour)	Two Thieves Crucified	Calvary	27:38	15:27-28	23:33	19:18
	Inscription Written by Pilate	Calvary	27:37	15:26	23:38	19:19-22
	"Father, forgive them..."	Calvary			23:34	
	Soldiers Divide Jesus' Garments	Calvary	27:35-36	15:24	23:34	19:23-24
	"Behold your mother..."	Calvary				19:25-27
	The Multitude Mock Jesus	Calvary	27:39-43	15:29-32	23:35-37	
	Thieves Mock Jesus	Calvary	27:44	15:32	23:39	
	One Thief Rebukes the Other, Prays	Calvary			23:40-41	
	"...you will be with Me in Paradise."	Calvary			23:43	
12:00 noon	Darkness (from the 6 th to 9 th hour)	Calvary	27:45	15:33	23:44-45	
(Sixth Hour)	"Eloi, Eloi, Lamma Sabachthani!"	Calvary	27:46	15:34		
	"I thirst."	Calvary				19:28
	Jesus is Offered Sour Wine on a Reed	Calvary	27:47-49	15:35-36		19:29-30
	"It is finished."	Calvary				19:30
3:00 PM	Jesus Cries Out	Calvary	27:50	15:37	23:46	
(Ninth Hour)	"Into Thy hands I commend My Spirit."	Calvary			23:46	
	Jesus Bows His Head and Dies	Calvary	27:50	15:37	23:46	
	Temple Veil Torn from Top to Bottom	Temple	27:51	15:38	23:45	
	Earthquake		27:51			
	Saints Rise from the Dead	Jerusalem	27:52-53			
	Centurion Glorifies God	Calvary	27:54	15:39	23:47	
	Multitude Leaves Grieving	Calvary			23:48	
	Women Watch from a Distance	Calvary	27:55-56	15:40	23:49	
	Request that the Legs be Broken	Calvary				19:31-32
	Soldier Pierces Jesus' Side	Calvary				19:33-37
	Joseph (of Arimathea) Requests Jesus' Body from Pilate	Jerusalem	27:57-58	15:42-43	23:50-52	19:38
	Centurion Reports that Jesus is Dead	Jerusalem		15:44-45		
	Joseph takes Jesus' Body	Calvary		15:45		19:38
	Nicodemus and Joseph Prepare the Body	Jerusalem				19:38
	Jesus Placed in New Tomb in a Garden	Garden	27:59-60	15:46	23:53	19:41-42
	Two Marys Watch the Burial	Garden	27:61	15:47	23:54-55	
	Two Marys Prepare Spices	Jerusalem			23:56	
Saturday	Tomb Sealed	Garden	27:61-66			
	Roman Soldiers Guard the Tomb	Garden	27:62-66			

Sunday AM	Stone Rolled Away	Garden	28:2-4			
(dawn)	Women Bring Spices to the Tomb	Garden	28:1	16:1-4	24:1-3	20:1
	Angel Appears to the Women	Garden	28:5-7	16:5-7	24:4-8	
	Women Run to Tell the Disciples	Jerusalem	28:8	16:8	24:9-11	20:2
	Peter and John Run to see the Empty Tomb, and then Return to Jerusalem	Garden			24:12	20:3-10
	Jesus Appears to Mary Magdalene	Garden		16:9		20:11-17
	Jesus Appears to the Other Women	Garden	28:9-10			
	Women Report to the Disciples	Jerusalem		16:10-11		20:18
	Guards Report on Jesus Missing		28:9-10			
Sunday Afternoon	Jesus Appearance to the Two Disciples on the Road to Emmaus	Emmaus Road		16:12-13	24:13-35	
Sunday late	Jesus Appears to the Ten (without Thomas)			16:14	24:36-43	20:19-25
One Week Later	Jesus Appears to Disciples with Thomas	Jerusalem				20:26-31
During the 40 Days Until the Ascension	Jesus Appears to the Seven Disciples by the Sea of Galilee	Galilee				21:1-25
	Appearance to 500		[1 Cor. 15:6]			
	Disciples Instructed		28:16-20	16:15-18	24:44-49	
	The Ascension	Mt Olivet		16:19-20	24:50-53	[Acts 1:4-11]

3.4.4 Small Catechism on the Second Article of the Creed (Lesson 62)

KEY POINT: Luther's Small Catechism gives us a glorious unfolding of the blessings and benefits of the life and death of Jesus.

The Second Article: Redemption

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.

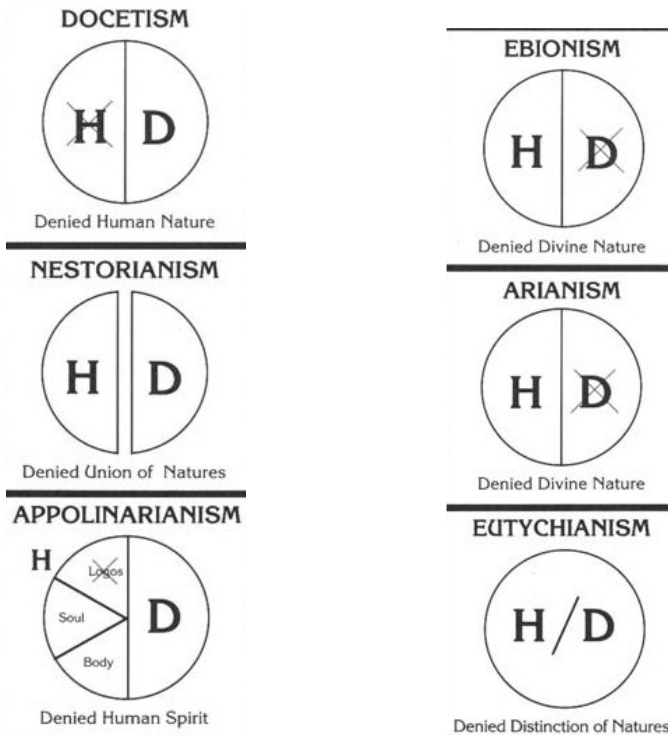
3.4.5 The Second Great Mystery: Incarnation. The Person of Jesus. Language. Two natures, one person (Lesson 63)

KEY POINT: The church developed precise language to speak about the Person of Jesus to protect the biblical truths that Jesus is both fully divine and a human being.

Just like the doctrine of the Trinity, the doctrine we use to speak about Jesus is technical and very important.

Jesus is **one person** with **two natures, divine and human**.

We can see how this goes wrong in a lot of different directions. Here are pictures of some common Christological heresies:



3.4.6 The Personal Union (Lesson 64)

KEY POINT: The way the two natures of Jesus are united in the single person is a great mystery. The language we use is “personal union.”

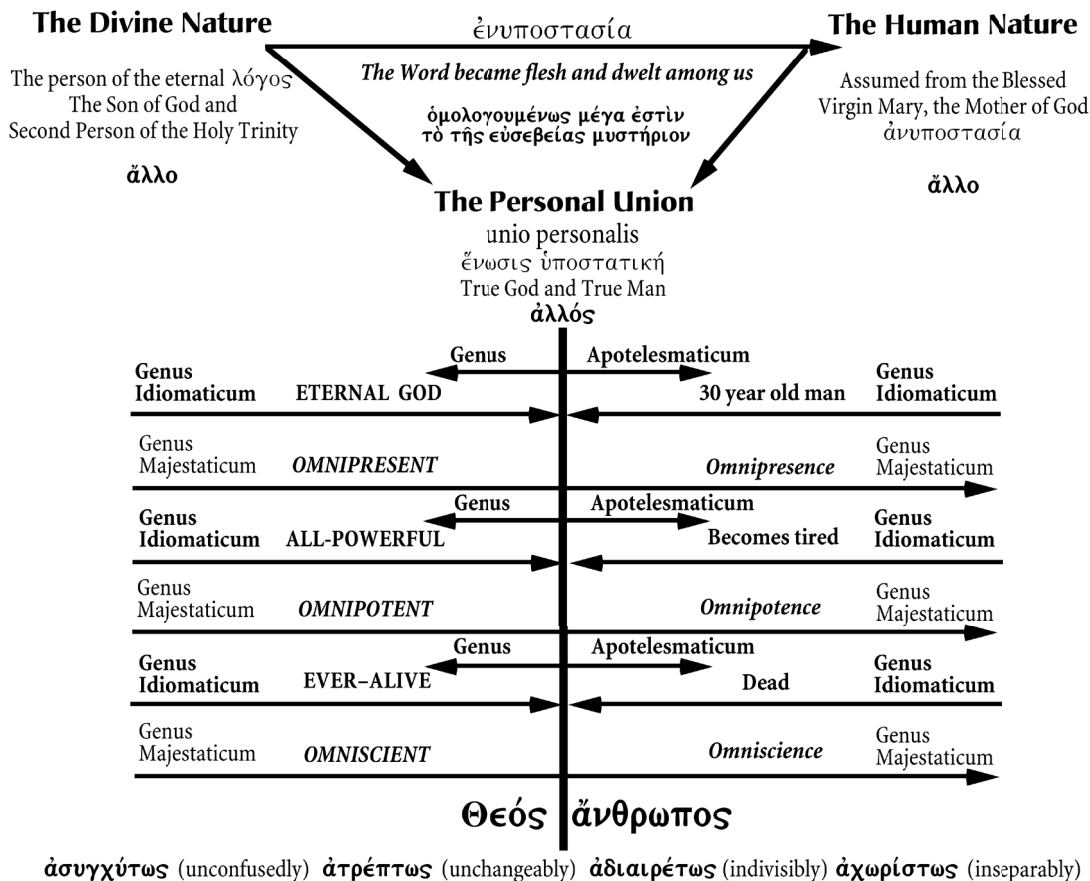
The Communication of Attributes in the Person of Christ

A Brief Definition of the *Genera* of the Communication of Attributes

The Genus Idiomaticum (ἰδιοποιήσις) The attributes of the human nature and the attributes of the divine nature are shared in the same person but are not essential to both natures. Each nature has its own essential attributes.

The Genus Majestaticum (μεταποιήσις) The Divine attributes are transferred to the human nature by virtue of the Personal Union. But they never become an essential attribute of the human nature. The communication is strictly one way.

The Genus Apotelesmaticum (κοινοποιήσις or κοινωνία ἀποτελεσμάτων) The full set of attributes work for our salvation. The redemption of mankind is accomplished by the theanthropic person of Jesus Christ.



Neque caro extra λόγον neque λόγος extra carnem
Neither flesh outside word, nor word outside flesh

by Paul T. McCain
Revised May 2000

3.4.7 Words of the Gospel, The Work of Jesus (Lesson 65)

KEY POINT: The Church uses a variety of words or concepts to describe the work of Jesus on our behalf.

- ❖ **Atonement**
- ❖ **Propitiation**
- ❖ **Expiation**
- ❖ **Reconciliation**
- ❖ **Redemption**
- ❖ **Ransom**
- ❖ **Adoption**
- ❖ **Justification**

3.4.8 **Three-fold Office of Christ (Lesson 66)**

KEY POINT: Christ served and continues to serve His Church in three different “offices.”

- ❖ **Prophet**
- ❖ **Priest**
- ❖ **King**

3.4.9 **Three-fold suffering of Jesus: Physical, Shame, Wrath (Lesson 67)**

KEY POINT: Jesus suffered for us in three different dimensions. As humans, we can begin to understand all of these, except for Jesus’ suffering of God’s wrath.

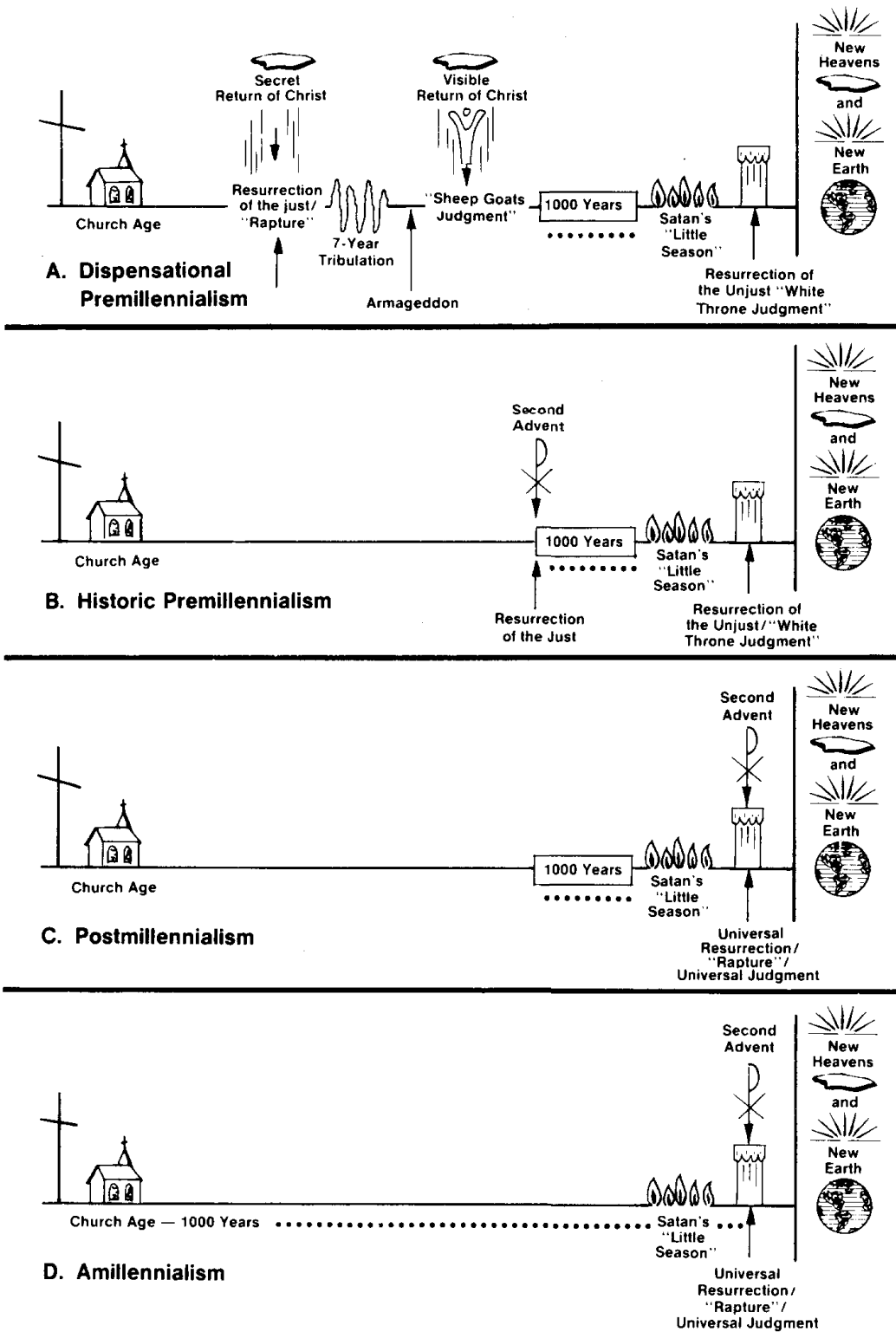
1. **Physical Pain.** First, there is the physical suffering of the cross, the whip, the nails, the agony of your lungs filling with fluid as you fight for another breath. This suffering we can begin to understand; we’ve all been hurt, injured, wounded in some way.
2. **Shame.** The second suffering is the shame of the cross, the mockery, the spit, the hanging on the cross naked, the blasphemy. The Gospel accounts of the Passion say the most about this suffering, and we, too, can begin to understand this. All of us have been sinned against, shamed, mocked.

3. **God's Wrath.** The third type of suffering is unique to the cross, Jesus suffers the wrath of God over sin. He is rejected by God, forsaken (Psalm 22:1), smitten (Isaiah 53:4). This is a suffering so deep and profound that we cannot understand it. In fact, Jesus is suffering this spiritual affliction so that we will never know it; so that we will never be forsaken by God.

3.4.10 **Second Coming (Three Major Views) (Lesson 68)**

KEY POINT: Within Christianity, there are three major views about the second coming of Jesus. Lutherans believe the Bible teaches “amillennialism.”

Diagrams of Millennial Views



3.4.10.1 Revelation 20 Unfolded (Lesson 69)

20 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain.

²And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, ³and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

⁴Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls

of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. ⁵The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. ⁶Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

CHRISTIAN BASICS

WORKBOOK

PART 7: Sanctified The Third Article of the Creed

3.5 **Holy Spirit** (from Graebner *Outlines of Dogmatic Theology*)
3.5.1 **Person (Lesson 70)**

THE HOLY GHOST.

§ 27. The Holy Ghost is from eternity personally ¹ spirated by and proceeds from the Father and the Son,² very God, equal with the Father and the Son in divine essence,³ and attributes,⁴ and glory.⁵

1.

2 Sam. 23, 2: The *Spirit of the Lord spake* by me, and his word was in my tongue.

Job 33, 4: The *Spirit of God hath made me*, and the *breath of the Almighty hath given me life*.

Matt. 3, 16: (The baptism of Jesus.) Cf. Luke 3, 22.

John 14, 26: But the Comforter, which is the *Holy Ghost*, whom the Father will send in my name, he *shall teach* you all things.

2.

John 15, 26: The Spirit of truth, which *proceedeth from the Father*, he shall testify of me.

Gal. 4, 6: GOD hath *sent forth the Spirit of his Son* into your hearts, crying, Abba, Father.

Rom. 8, 9: If so be that the *Spirit of God* dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his.

1 Pet. 1, 11: Searching what, or what manner of time the *Spirit of Christ* which was in them did signify.

3.

Acts 5, 3, 4: Why hath Satan filled thine heart to lie to the *Holy Ghost* . . . thou hast not lied unto men, but unto *God*.

1 Cor. 3, 16: Know ye not that ye are the temple of *God*, and that the *Spirit of God* dwelleth in you?

2 Cor. 3, 17: Now the *Lord is that Spirit*; and where the Spirit of the Lord is, there is liberty.

Matt. 28, 19: Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

4.

Ps. 139, 7, 8: Whither shall I go from *thy Spirit*? and whither shall I flee from thy presence? If I ascend up into heaven; thou art there; if I make my bed in hell, behold, thou art there. (Omnipresence.)

1 Cor. 2, 10, 11: God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (Omniscience.)

5.

1 Pet. 4, 14: The *Spirit of glory* and of God resteth upon you.

Is. 6, 3: Holy, holy, *holy*, is the Lord of hosts; the whole earth is full of *his glory*.

3.5.1.1 Names (**Lesson 71**)

KEY POINT: “Ghost” comes from the German “Geist.” “Spirit” from the Latin “spiritus.” Both are translations of the Greek *pneuma* or Hebrew *ruach*.

3.5.2 Sanctification, broad and narrow definitions (**Lesson 72**)

KEY POINT: Sanctification can be understood in both a narrow (good works) and broad (all the Holy Spirit’s work) sense.

Sanctification in the broad sense is everything God the Holy Spirit does to regenerate us and bring us to eternal life. This includes calling, converting, baptism and the Lord’s Supper, our Christian life, good works, Spiritual gifts and blessings, preserving our faith to the end, and even the resurrection of our bodies on the Last Day.

Sanctification in the narrow sense is the Christian’s life of good works that follows justification. It is sometimes called “renewal.”

3.5.2.1 Key Sanctification Scriptures (**Lesson 73**)

Romans 6:19–22 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. For when you were slaves of sin, you were free in regard to righteousness. But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.

Romans 12:1–2 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

1 Corinthians 6:11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

1 Peter 1:1–2 1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the

foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

3.5.3 The Holy Spirit's Work (Lesson 74)

Small Catechism

The Third Article: Sanctification

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.

3.5.4 The Marks of the Church (Lesson 75)

KEY POINT: The Church is marked by the preaching of the pure Gospel and the correct administration of the Sacraments.

Augsburg Confession, Article VII: Of the Church and Article VIII: What the Church Is.

1] Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

2] And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and 3] the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. 4] As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4:5-6.

Article VIII: What the Church Is.

1] Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and 2] the Pharisees sit in Moses' seat, etc. Matt. 23:2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

3] They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

3.5.5 The Purpose of the Church (Lesson 76)

KEY POINT: The chief purpose of the Church is to give sinners the forgiveness of sins.

Large Catechism on the Creed

47] The Creed denominates the holy Christian Church, *communio sanctorum*, a communion of saints; for both expressions, taken together, are identical. . . .

51] But this is the meaning and substance of this addition: I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms.

52] I am also a part and member of the same, a sharer and joint owner of all the goods it possesses, brought to it and incorporated into it by the Holy Ghost by having heard and continuing to hear the Word of God, which is the beginning of entering it. For formerly, before we had attained to this, we were altogether of the devil, knowing nothing of God and of Christ. 53] Thus, until the last day, the Holy Ghost abides with the holy congregation or Christendom, by means of which He fetches us to Christ and which He employs to teach and preach to us the Word, whereby He works and promotes sanctification, causing it [this community] daily to grow and become strong in the faith and its fruits which He produces.

54] We further believe that in this Christian Church we have forgiveness of sin, which is wrought through the holy Sacraments and Absolution, moreover, through all manner of consolatory promises of the entire Gospel. Therefore, whatever is to be preached concerning the Sacraments belongs here, and, in short, the whole Gospel and all the offices of Christianity, which also must be preached and taught without ceasing. For although the grace of God is secured through Christ, and sanctification is wrought by the Holy Ghost through the Word of God in the unity of the Christian Church, yet on account of our flesh which we bear about with us we are never without sin.

55] Everything, therefore, in the Christian Church is ordered to the end that we shall daily obtain there nothing but the forgiveness of sin through the Word and signs, to comfort and encourage our consciences as long as we live here. Thus, although we have sins, the [grace of the] Holy Ghost does not allow them to injure us, because we are in the Christian Church, where there is nothing but [continuous, uninterrupted] forgiveness of sin, both in that God forgives us, and in that we forgive, bear with, and help each other.

56] But outside of this Christian Church, where the Gospel is not, there is no forgiveness, as also there can be no holiness [sanctification]. Therefore all who seek and wish to merit holiness [sanctification], not through the Gospel and

forgiveness of sin, but by their works, have expelled and severed themselves [from this Church].

57] Meanwhile, however, while sanctification has begun and is growing daily, we expect that our flesh will be destroyed and buried with all its uncleanness, and will come forth gloriously, and arise to entire and perfect holiness in a new eternal life. 58] For now we are only half pure and holy, so that the Holy Ghost has ever [some reason why] to continue His work in us through the Word, and daily to dispense forgiveness, until we attain to that life where there will be no more forgiveness, but only perfectly pure and holy people, full of godliness and righteousness, removed and free from sin, death, and all evil, in a new, immortal, and glorified body.

59] Behold, all this is to be the office and work of the Holy Ghost, that He begin and daily increase holiness upon earth by means of these two things, the Christian Church and the forgiveness of sin. But in our dissolution He will accomplish it altogether in an instant, and will forever preserve us therein by the last two parts.

3.5.6 The Church, Defined Simply (Lesson 77)

KEY POINT: The Church is God's sheep who hear the voice of their Shepherd..

Smalcald Articles: Part III, Article XII. Of the Church.

1] We do not concede to them that they are the Church, and [in truth] they are not [the Church]; nor will we listen to those things which, under the name of Church, they enjoin or forbid. 2] For, thank God, [to-day] a child seven years old knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd. For the children pray thus: I believe in one holy [catholic or] Christian Church. 3] This holiness does not consist in albs, tonsures, long gowns, and other of their ceremonies devised by them beyond Holy Scripture, but in the Word of God and true faith.

3.6 Death, Heaven & Eternal Life

3.6.1 What is Death? (Lesson 78)

KEY POINT: Temporal death is the separation of the body and the soul.

- ❖ Luke 12:20- But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'
- ❖ Matthew 27:50- And Jesus cried out again with a loud voice and yielded up his spirit.
- ❖ Ecclesiastes 12:7- ...and the dust returns to the earth as it was, and the spirit returns to God who gave it.

3.6.2 What is the cause of death? (Lesson 79)

KEY POINT: Sin causes death.

- ❖ Genesis 2:16,17- And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."
- ❖ Genesis 3:19- By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."
- ❖ Romans 5:12- If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.
- ❖ Romans 6:23- For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.
- ❖ James 1:15- Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

3.6.3 **If Christians are forgiven, why do they still die? (Lesson 80)**

KEY POINT: Death is the punishment of sin, so Christians still die. However, they need not fear death for Jesus has conquered it.

Christians die because they are sinners, and we still have the temporal punishment of our sin. And yet, the Christian's death is totally different than the death of an unbeliever. For the Christian death has lost its power and its sting, it is no longer bound up with God's wrath, for this has all been suffered by Jesus on the cross.

- ❖ 1 Corinthians 15:55,56- "O death, where is your victory? O death, where is your sting?" The sting of death is sin, and the power of sin is the law.
- ❖ Jesus promises that even though Christians die, yet they will live.
- ❖ John 8:51- Truly, truly, I say to you, if anyone keeps my word, he will never see death."
- ❖ John 11:25,26- Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?"

Christians have the promise that they are free from eternal death.

- ❖ John 3:16-"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.
- ❖ John 5:24- Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.
- ❖ 1 John 3:14- We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.

3.6.4 What comforting names do the Scriptures give to the believer's death? (Lesson 81)

“Being gathered to one's people”

- ❖ Genesis 25:8- Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people.
- ❖ Genesis 25:17- (These are the years of the life of Ishmael: 137 years. He breathed his last and died, and was gathered to his people.)

“Depart and be with Christ”

- ❖ Philippians 1:23- I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.

“Departure in peace”

- ❖ Luke 2:29- "Lord, now you are letting your servant depart in peace, according to your word."

“Taken from evil”

- ❖ Isaiah 57:1- The righteous man perishes, and no one lays it to heart; devout men are taken away, while no one understands. For the righteous man is taken away from calamity [evil].

“Sleep”

- ❖ Matthew 9:24- [Jesus] said, "Go away, for the girl is not dead but sleeping." And they laughed at him.
- ❖ John 11:11- After saying these things, he said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him."
- ❖ 1 Thessalonians 4:13- But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope.

- ❖ 1 Corinthians 15:18- Then those also who have fallen asleep in Christ...

“Passing from death to life”

- ❖ John 5:24- Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.
- ❖ 2 Timothy 1:10- And which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.
- ❖ Revelation 2:10- Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life.

“Deliverance from evil”

- ❖ Matthew 6:13- And lead us not into temptation, but deliver us from evil.

“Gain”

- ❖ Philippians 1:21- For to me to live is Christ, and to die is gain.

3.6.5 What happens to the body after it dies? (Lesson 82)

KEY POINT: A believer’s body rests in God’s care until Jesus returns and raises it from the dead.

As we say in the funeral liturgy, “ashes to ashes, dust to dust.” After death the body goes back to the earth from which it was taken.

- ❖ Genesis 3:19- By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."
- ❖ Ecclesiastes 3:20- All go to one place. All are from the dust, and to dust all return.

The church commends the body of believers to the earth "in the hope of the resurrection of the body and life everlasting." Even after we are dead, God is not through with our bodies. On the last day the Lord Jesus will return and call our bodies out of the grave, reunite them with our souls, and give us the gift of the resurrection.

- ❖ Job 19:26- And after my skin has been thus destroyed, yet in my flesh I shall see God.
- ❖ John 11:24- Martha said to him, "I know that he will rise again in the resurrection on the last day."

3.6.6 What about cremation? (Lesson 83)

KEY POINT: The Bible neither commands nor forbids the burial or cremation of a body.

There are no accounts of cremation in the Scriptures where the standard is burial. Sarah [Genesis 23:1-4], Abraham [Genesis 25:8-10], Isaac [Genesis 35:29], Jacob [Genesis 49:33-50:13], Joseph [Genesis 50:26; Joshua 24:32], Moses [Deuteronomy 34:6, buried by God!], Joshua [Joshua 24:29-30], Eleazar [Joshua 24:30], Samuel [1 Samuel 25:1], David [1 Kings 2:10], John the Baptist [Matthew 14:10-12], Lazarus [John 11:17], Ananias and Sapphira [Acts 5:5-10], Stephen [Acts 8:2], and, of course, Jesus [Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42].

Death by fire, on the other hand, is often seen as a curse or punishment. [See Genesis 38:24; Leviticus 20:14; 21:9; Numbers 16:35; Joshua 7:15-26; Judges 15:6; Jeremiah 29:22; Amos 2:1].

The Scriptures do not demand that Christians be buried. Nor do they forbid cremation. How the body is treated after death is a matter of Christian freedom. Unless a person is, by cremation, denying the resurrection of the flesh, there is no sin in cremation. On the other

hand, there is in the Scriptures and the history of the church a strong bias toward Christian burial.

3.6.7 What happens to the soul after it dies? (Lesson 84)

KEY POINT: The Fall of Adam The soul of the unbeliever goes to torment. The soul of the believer goes to eternal bliss.

- ❖ Luke 23:43- And he said to him, "Truly, I say to you, today you will be with me in Paradise."
- ❖ 2 Corinthians 5:8- Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.
- ❖ Philippians 1:23- I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.
- ❖ Luke 16:19-31- "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.' But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house-- for I have five brothers--so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the Prophets; let them hear them.' And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

3.6.8 Do angels carry our souls to heaven? (Lesson 85)

When Jesus tells us about the deaths of Lazarus and the rich man, He says, “The poor man died and was carried by the angels to Abraham's side.” [Luke 16:22] This indicates that the angels do carry us to the Lord's rest after our death.

The church sings, “Lord, let at last Thine angels come, To Abram's bosom bear me home, That I may die unfearing.” [Lord, Thee I Love with All My Heart, TLH 429.3]

3.6.9 Do we have our personality in heaven? Will we recognize our friends and relatives? (Lesson 86)

Yes. Consider Lazarus and the rich man [Luke 16:19-31]. Both of these men kept their personality and identity after their death.

3.6.10 What is the teaching of purgatory and is it in the Bible? (Lesson 87)

KEY POINT: The doctrine of purgatory teaches that forgiven sinners must still be purged of their sins. It is not a doctrine taught in the Scriptures.

The Roman Catholic Church teaches that most believers need purification before they are fit to enter heaven.

All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name Purgatory to this final purification of the elect. [Catechism of the Catholic Church, 1030,1031]

Jesus has suffered all the punishment for our sin, making purgatory unnecessary and an offense to the cross.

- ❖ John 5:24- Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

- ❖ John 3:36- Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

3.6.11 Is it acceptable for a Christian to mourn? (Lesson 88)

KEY POINT: Christians do mourn! But not as those without hope.

Yes. Death is sad, and the sad result of sin. The Lord Himself does not simply accept death, but fights against it. Jesus Himself mourned at the death of Lazarus.

- ❖ John 11:35,36- Jesus wept. So the Jews said, "See how he loved him!"

Christians mourn in a different fashion than unbelievers; our sorrow is mixed with hope, our sadness is mixed faith.

- ❖ 1 Thessalonians 4:13- But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope.

3.7 What is the resurrection? (Lesson 89)

We say in the creed, "I believe in... the resurrection of the body." What does this mean? On the last day Jesus will return to the earth (The Second Coming, The Parousia) in glory to judge the quick (living) and the dead. At that time He will call forth all the dead. The souls of all people (believer and unbeliever alike) will be reunited with their reconstituted bodies. This is the resurrection. "On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ." [The Small Catechism]

- ❖ Job 19:25,26- For I know that my Redeemer lives, and at the last he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!

- ❖ 1 Corinthians 15:20-22- But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.
- ❖ 1 Corinthians 15:42-49- So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.
- ❖ 1 Thessalonian 4:14-17- For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.
- ❖ John 5:21-29- For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. The Father judges no one, but has given all judgment to the Son. that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. "Truly, truly, I say to you, an hour is coming, and is now here, when the dead

will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to execute judgment, because he is the Son of Man. Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

- ❖ Acts 24:15- ...having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust.
- ❖ Matthew 25:31,32- "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.

3.7.1 **The Resurrection is taught in the Old Testament (Lesson 90)**

- ❖ Job 19:25,26- See above.
- ❖ Isaiah 26:19- Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.
- ❖ Daniel 12:2- And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3.7.2 **The Resurrection is an act of God's almighty power (Lesson 91)**

- ❖ Matthew 22:29-32- But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac,

and the God of Jacob'? He is not God of the dead, but of the living."

- ❖ John 6:39,40- And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."
- ❖ Romans 8:11- If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.
- ❖ 2 Corinthians 5:4- For while we are still in this tent, we groan, being burdened--not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

3.7.3 Jesus and the Sadducees (Lesson 92)

- Matthew 22:28-33- The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question, saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up children for his brother.' Now there were seven brothers among us. The first married and died, and having no children left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. In the resurrection, therefore, of the seven, whose wife will she be? For they all had her." But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living." And when the crowd heard it, they were astonished at his teaching.
- Philippians 3:20-21- But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform

our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

3.7.4 **Who is resurrected? (Lesson 93)**

KEY POINT: All people are resurrected; the believers are resurrected unto life, the unbelievers are resurrected unto death.

- ❖ John 5:28,29- Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.
- ❖ Acts 24:15- ...having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust.
- ❖ Matthew 13:43- Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.
- ❖ Revelation 20:12- And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.

3.7.5 **What will happen to those who are still alive when Jesus returns? (Lesson 94)**

KEY POINT: When He returns Jesus will mysteriously change our mortal and sinful bodies, and give us the resurrected body, fit for His eternal kingdom.

- ❖ 1 Corinthians 15:50-54- I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal

puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."

- ❖ 1 Thessalonians 4:13-18- But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

3.8 What is the Judgment? (Lesson 95)

KEY POINT: The Judgment occurs when Jesus returns, and he judges those who are alive and those who were dead.

- ❖ Matthew 25:31-46- "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world....' Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.... And these will go away into eternal punishment, but the righteous into eternal life.'

For the believers the day of Judgment will be a day of great rejoicing, the ultimate giving of all the gifts that Jesus has won for us on the cross. Believers, even the souls in heaven, patiently wait and hope for the Day of Judgment.

- ❖ 1 Corinthians 1:7- ...so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ...

- ❖ Colossians 3:4- When Christ who is your life appears, then you also will appear with him in glory.
- ❖ 2 Timothy 4:7-8- I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.
- ❖ Titus 2:13- ...waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ.
- ❖ Revelation 6:9-11- When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.

On the other hand, unbelievers are warned of the finality of the Judgment and the torment to follow.

- ❖ 2 Thessalonians 1:9-10- They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.
- ❖ Hebrews 10:26-27- For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.
- ❖ 2 Peter 2:3-6- And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; if he did not spare the ancient world, but preserved Noah, a

herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly.

This, then, is a summary: at death the soul of the believer goes to the bliss of heaven to await the joyous judgment. Unbelievers have the certainty of a horrible judgment.

- ❖ Hebrews 9:27-28- And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

3.8.1 **When is the Judgment, when we die or on the Last Day? (Lesson 96)**

The eternal destiny of a person is determined at the moment of death.

- ❖ Mark 16:16- Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.
- ❖ Proverbs 11:7- When the wicked dies, his hope will perish, and the expectation of wealth perishes too.
- ❖ 2 Corinthians 6:2- For he says, "In a favorable time I listened to you, and in a day of salvation I have helped you." Behold, now is the favorable time; behold, now is the day of salvation.
- ❖ John 3:36- Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.
- ❖ Revelation 2:10- Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life.
- ❖ Revelation 14:13- And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now

on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

The Scriptures speak of the day of Judgment concurrent with Jesus' return to the earth. Then He will judge the quick and the dead.

3.8.2 Will unbelievers suffer for eternity? (Lesson 97)

KEY POINT: Yes, this is the terrible and terrifying teaching of the Scriptures. This is called by different names in the Scriptures, "hell," "eternal punishment," "eternal destruction," and the like.

- ❖ Matthew 25:46- And these will go away into eternal punishment, but the righteous into eternal life.
- ❖ 2 Thessalonians 1:5-10- This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering-- since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.
- ❖ Matthew 18:8- And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire.
- ❖ Isaiah 66:24- And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.
- ❖ Revelation 14:11- And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these

worshippers of the beast and its image, and whoever receives the mark of its name.

- ❖ Revelation 20:10- And the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.
- ❖ Romans 2:9- There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek.

This eternal punishment is described as darkness, flames, worms and weeping accompanied with torment incomprehensible.

- ❖ Mark 9:48- Where their worm does not die and the fire is not quenched.'
- ❖ Luke 16:23-24- And in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.'
- ❖ Matthew 5:22- But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.
- ❖ Matthew 8:12- ...while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth."
- ❖ Matthew 13:50- ...and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

While every sin is damnable, it is finally the sin of unbelief that results in condemnation.

- ❖ John 3:16-18- For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but

whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

- ❖ John 3:36- Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

3.8.3 **Are there degrees of punishment in hell and degrees of glory in heaven? (Lesson 98)**

KEY POINT: It appears the Scriptures teach that there are both degrees of punishment and glory in hell and heaven respectively.

Concerning degrees of punishment in hell, Jesus indicates that there will be more severe punishments from those who knowingly disobeyed God's Word. While the suffering of hell is absolute, there are degrees within that absoluteness. The worst sin is rejecting and despising the gift of God in Christ, and this, it seems, will be punished with more severity.

- ❖ Luke 12:47-48- That servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things worthy of stripes, shall be beaten with few.
- ❖ Matthew 11:21-22- Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

Concerning degrees of reward in heaven, the old theologians distinguish between degrees of bliss and degrees of glory. "While there are no degrees of bliss, since all the saints of Christ shall see God and so will be completely blessed, Scripture teaches that there are degrees of glory, commensurate with the faithfulness and sufferings of Christian believers in this life." [Theodore Mueller, *Christian Dogmatics*, 642]

- ❖ 2 Corinthians 9:6- The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.

- ❖ 1 Corinthians 15:41-42- There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.
- ❖ Daniel 12:3- And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever.

3.8.4 **How do the Scriptures describe the new heaven and the new earth and the blessedness of the saints? (Lesson 99)**

The blessedness of Jesus' cross is ours now by faith. These same blessings will be ours in reality in the new heaven and the new earth. This earth will pass away, and a new heaven and earth will come.

- ❖ Revelation 21:1- Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.
- ❖ Matthew 24:35- Heaven and earth will pass away, but my words will not pass away.
- ❖ 1 Corinthians 7:31- For the present form of this world is passing away.
- ❖ 1 John 2:17- And the world is passing away along with its desires, but whoever does the will of God abides forever.
- ❖ 2 Peter 3:13- But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

The wonderful ways the Scriptures put eternal life before us ought to fill our hearts with joyous longing and hope.

- ❖ Matthew 25:10- And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.
- ❖ Revelation 19:9- And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

- ❖ Luke 22:29-30- ...and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.
- ❖ John 14:1-4- "Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going."
- ❖ Revelation 21:1-7- Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away." And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. The one who conquers will have this heritage, and I will be his God and he will be my son."
- ❖ Revelation 21:10-27- And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed-- on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. The city lies foursquare; its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal. He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement. The wall was built of jasper, while the city was pure gold, clear as glass. The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper,

the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day--and there will be no night there. They will bring into it the glory and the honor of the nations. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

- ❖ Revelation 7:14-17- I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."
- ❖ 1 John 3:2-3- Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.
- ❖ John 16:22- So also you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.
- ❖ Psalms 16:11- You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

CHRISTIAN BASICS

WORKBOOK

PART 8: Children of the Heavenly Father Prayer and the Lord's Prayer

THE LORD'S PRAYER

4 Introduction: Texts

4.1.1 Matthew 6:5-14 (Lesson 100)

5 “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. 6 But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

7 “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. 8 Do not be like them, for your Father knows what you need before you ask him. 9 Pray then like this:

“Our Father in heaven,
hallowed be your name.
10 Your kingdom come,
your will be done,
on earth as it is in heaven.
11 Give us this day our daily bread,
12 and forgive us our debts,
as we also have forgiven our debtors.
13 And lead us not into temptation,
but deliver us from evil.

14 For if you forgive others their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

4.1.2 Luke 11:1-13 (Lesson 101)

Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.” ²And he said to them, “When you pray, say:

“Father, hallowed be your name.
Your kingdom come.
³ Give us each day our daily bread,
⁴ and forgive us our sins,
for we ourselves forgive everyone who is indebted to us.
And lead us not into temptation.”

⁵ And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, ⁶ for a friend of mine has arrived on a journey, and I have nothing to set before him’; ⁷ and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything?’ ⁸ I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs. ⁹ And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. ¹¹ What father among you, if his son asks for a fish, will instead of a fish give him a serpent; ¹² or if he asks for an egg, will give him a scorpion? ¹³ If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

4.2 Overview, Structure, Outline, What is a petition? (Lesson 102)

KEY POINT: The Lord’s Prayer has an introduction, seven petitions, and a conclusion.

Like the Ten Commandments, the petitions of the Lord’s Prayer can be divided into two “tables”, the “Thy” petitions and the “us” petitions. The first petitions have to do with our life in God’s kingdom, the last petitions have to do with provision in this life.

Introduction:	Our Father who art in heaven,
1 st petition:	Hallowed be Thy name.
2 nd petition:	Thy kingdom come,
3 rd petition:	Thy will be done, on earth as it is in heaven.
4 th petition:	Give us this day our daily bread,
5 th petition:	and forgive us our trespasses as we forgive those who trespass against us ,
6 th petition:	And lead us not into temptation,
7 th petition:	but deliver us from evil.
Conclusion:	For Thine is the kingdom and the power and the glory forever and ever. Amen.

4.2.1 The Lord’s Prayer, Full Life, and Expanding our Desires (Lesson 103)

Jesus says, “I have come that you may have life and have it abundantly,” (John 10:10).

The Abundance of the Lord's Prayer

What makes life abundant? Our biology textbooks tell us what you need to live: drink, food, shelter, and most people spend their lives pursuing these things. We measure our wealth by our possessions, physical things, things that pertain to the needs and wants of the body.

This is not all bad. Most of the vocations that we have are, in one way or another, making sure that there is bread on the table, from farmers to computer programmers, the armed forces to school teachers. There is a lot that goes into being a living, breathing human being, and we thank God that He has created us and sustains our physical life; He provides all that we need for this body and life.

But there is more. "Is not life more than food, and the body more than clothing?" asks Jesus in the Sermon on the Mount (Matthew 6:25). Indeed there is more, but what?

I would suggest to you that Jesus is outlining the "more" in the Lord's Prayer. Jesus teaches us to pray for daily bread, but He teaches us to pray for six other things as well, six things that we need, six things that He wants to give, six things that, when taken together, make a full human life. To be fully human is to have from Jesus the seven gifts of the Lord's Prayer. Or, to say it another way, Jesus teaches us, in the Lord's Prayer, what it is to be fully human, fully alive.

The First Petition: Hallowed By Thy Name

Abundant life begins with the Lord's Name, His Word taught. When we have the Lord's Word taught truly we have a treasure beyond imagination. David teaches us that "more to be desired are they [the Lord's words] than gold, even much fine gold," (Psalm 19:10). When Amos is trying to get the attention of the people He threatens them with a famine, not of bread, but of the Lord's Word. "'Behold, the days are coming,'" declares the Lord God, "when I will send a famine on the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the Lord, but they shall not find it," (Amos 8:11-12). This is a true famine, an absolute poverty; if we do not have the Lord's Word then everything is lost.

The Second Petition: Thy Kingdom Come

An abundant life also has the Lord's kingdom, that is, His Holy Spirit who teaches us His Word and leads us to lead godly lives according to it. God's kingdom is His Church. To have a church where the Lord's Word is preached and His sacraments are administered is part of the abundant life that Jesus has for us. There are many people who claim the faith but have no church. This is not good. Jesus knits us together as His mystical body, He gives us, in the church, daily and richly, the

forgiveness of our sins. He feeds us His body and blood. He teaches us to love one another. The Lord's gift of a church is another part of this abundant life.

The Third Petition: Thy Will Be Done

The Lord's will stands against the will of the world, our flesh, and the devil. His will being done, and these other wills not being done is another part of this abundant life. The Lord sends His holy angels to protect and keep us, to beat back the devil, and to cause His gracious will to come to pass with us.

The Fourth Petition: Daily Bread

We do need food and sustenance for this life. We know it, and so does Jesus. It is good that the fourth petition teaches us that it is okay to pay attention to our earthly lives. In fact, in the fourth petition we not only ask for all that we need, but that our neighbors would be clothed and fed. We also pray for the Holy Spirit to teach us to be thankful for all the gifts that the Lord Jesus gives us in this life. Christians have an extra measure of joy when we eat and drink, when we live on this earth, knowing that every thing we enjoy was given to us by our heavenly Father.

The Fifth Petition: Forgiveness

Just like our stomach reminds us to pray for daily bread, our conscience reminds us to pray for the forgiveness of our sins. Part of the abundant life that Jesus gives us is a good and clean conscience. Many people are chasing after a good conscience by trying to do good, but a good conscience comes not from the lack of sin, but from the forgiveness of sins. When we are forgiven the Lord sets us free; He lifts from us the burden of sin and guilt, He untangles us from the fear of death that wraps itself around our feet. The Gospel gives to us a boldness in life, knowing that the Lord smiles at us we have the confidence to live fearlessly.

The Sixth Petition: Leading from Temptation

Temptation surrounds us at every turn, it's part of life in this broken down garden. But Jesus is here leading us from temptation, keeping us from trouble, and keeping our sin from damaging our conscience. The Holy Spirit keeps us through trouble in the faith, and, because our lives are the Lord's business, our troubles are cause for rejoicing. We learn, as Jesus did, obedience through suffering (Hebrews 5:8).

The Seventh and Final Petition: Deliverance from Evil

When we pray that the Lord would deliver us from evil we are praying for our death. "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," (Luther, *Small Catechism*, *Seventh Petition*).

Ironically, part of the abundant life that Jesus gives is our death, the blessed death in the faith. “Precious in the eyes of the Lord is the death of His saints,” (Psalm 116:15). The end of our life is a gift, because Jesus’ abundant life is eternal life. His gifts do not stop with our heartbeat, but continue into heaven, through the resurrection into life eternal.

The Lord gives us life in such abundance that this lifetime is not enough! When Jesus takes us the task of delivering us from our sin, from death and the devil, He does this well. Jesus hands us over to a life that is more, much more, than food and clothing, a rich life of His Word, His Church, His Mercy and kindness

4.2.2 Command, Promise, Need, and Words of Prayer (An Exhortation from the Large Catechism) (Lesson 104)

KEY POINT: We are encouraged to pray by the Lord’s command, His promise to answer our prayers, His giving us Words to pray in the Lord’s Prayer, and our own great need.

The Command to Pray

Before we explain the Lord’s Prayer part by part, it is very necessary to exhort and draw people to prayer, as Christ and the apostles also did.

⁵ The first thing to know is this: It is our duty to pray because God has commanded it. We were told in the Second Commandment, “You shall not take God’s name in vain.” Thereby we are required to praise the holy name and pray or call upon it in every need. For to call upon it is nothing else than to pray.

⁶ Prayer, therefore, is as strictly and solemnly commanded as all the other commandments, such as having no other God, not killing, not stealing, etc. Let no one think that it makes no difference whether I pray or not, as vulgar people do who say in their delusion: “Why should I pray? Who knows whether God heeds my prayer or cares to hear it? If I do not pray, someone else will.” Thus they fall into the habit of never praying, alleging that since we reject false and hypocritical prayers we teach that there is no duty or need to pray. ...

⁸ To pray, as the Second Commandment teaches, is to call upon God in every need. This God requires of us; he has not left it to our choice. It is our duty and obligation to pray if we want to be Christians, just as it is our duty and obligation to obey our fathers and mothers and the civil authorities. By invocation and prayer the name of God is glorified and used to good purpose. This you should note above

all, so that you may silence and repel any thoughts that would prevent or deter us from praying.

⁹ It would be improper for a son to say to his father: "What is the use of being obedient? I will go and do as I please; what difference does it make?" But there stands the commandment, "You shall and must obey!" Just so, it is not left to my choice here whether to pray or not, but it is my duty and obligation [on pain of God's wrath and displeasure].

¹⁰ [This should be kept in mind above all things so that you may silence and repel thoughts which would prevent or deter us from praying, as though it made no great difference if we do not pray, or as though prayer were commanded for those who are holier and in better favor with God than we are. Indeed, the human heart is by nature so desperately wicked that it always flees from God, thinking that he neither wants nor cares for our prayers because we are sinners and have merited nothing but wrath.

¹¹ Against such thoughts, I say, we should respect this commandment and turn to God so that we may not provoke his anger by such disobedience. By this commandment he makes it clear that he will not cast us out or drive us away, even though we are sinners; he wishes rather to draw us to himself so that we may humble ourselves before him, lament our misery and plight, and pray for grace and help. Therefore we read in the Scriptures that he is angry because those who were struck down for their sin did not return to him and assuage his wrath and seek grace by their prayers.]

¹² From the fact that prayer is so urgently commanded, we ought to conclude that we should by no means despise our prayers, but rather prize them highly. ...

¹⁴ We therefore urgently beg and exhort everyone to take these words to heart and in no case to despise prayer. Prayer used to be taught, in the devil's name, in such a way that no one paid any attention to it, and men supposed it was enough if the act was performed, whether God heard it or not. But that is to stake prayer on luck and to mumble aimlessly. Such a prayer is worthless.

¹⁵ We allow ourselves to be hindered and deterred by such thoughts as these: "I am not holy enough or worthy enough; if I were as godly and holy as St. Peter or St. Paul, then I would pray." Away with such thoughts! The very commandment that applied to St. Paul applies also to me. The Second Commandment is given just as much on my account as on his. He can boast of no better or holier commandment than I.

¹⁶ Therefore you should say: "The prayer I offer is just as precious, holy, and pleasing to God as those of St. Paul and the holiest of saints. The reason is this: I

freely admit that he is holier in respect to his person, but not on account of the commandment. God does not regard prayer on account of the person, but on account of his Word and the obedience accorded it. On this commandment, on which all the saints base their prayer, I, too, base mine. Moreover, I pray for the same thing for which they all pray, or ever have prayed.”

¹⁷ This is the first and most important point, that all our prayers must be based on obedience to God, regardless of our person, whether we be sinners or saints, worthy or unworthy. ...

The Promise of Prayer

¹⁹ In the second place, we should be all the more urged and encouraged to pray because God has promised that our prayer will surely be answered, as he says in Ps. 50:15, “Call upon me in the day of trouble, and I will deliver you,” and Christ says in Matt. 7:7, 8, “Ask and it will be given you,” etc. “For every one who asks receives.”

²⁰ Such promises certainly ought to awaken and kindle in our hearts a desire and love to pray. For by his Word God testifies that our prayer is heartily pleasing to him and will assuredly be heard and granted, so that we may not despise or disdain it or pray uncertainly.

²¹ This you can hold up to him and say, “I come to Thee, dear Father, and pray not of my own accord or because of my own worthiness, but at thy commandment and promise, which cannot fail or deceive me.” Whoever does not believe this promise should realize once again that he angers God, grossly dishonoring him and accusing him of falsehood.

The Word's to Pray

²² Furthermore, we should be encouraged and drawn to pray because, in addition to this commandment and promise, God takes the initiative and puts into our mouths the very words we are to use. Thus we see how sincerely he is concerned over our needs, and we shall never doubt that our prayer pleases him and will assuredly be heard.

²³ So this prayer is far superior to all others that we might ourselves devise. For in the latter our conscience would always be in doubt, saying, “I have prayed, but who knows whether it pleased him, or whether I have hit upon the right form and mode?” Thus there is no nobler prayer to be found on earth, for it has the excellent testimony that God loves to hear it. This we should not trade for all the riches in the world.

Our Great Need

²⁴ It has been prescribed for this reason, also, that we should reflect on our needs, which ought to drive and impel us to pray without ceasing. A person who wants to pray must present a petition, naming and asking for something which he desires; otherwise it cannot be called a prayer. ...

²⁶ But where there is true prayer there must be earnestness. We must feel our need, the distress that impels and drives us to cry out. Then prayer will come spontaneously, as it should, and we shall not need to be taught how to prepare for it or how to generate devotion.

²⁷ The need which ought to be the concern of both ourselves and others is quite amply indicated in the Lord's Prayer. Therefore it may serve to remind us and impress upon us not to become negligent about praying. We all have needs enough, but the trouble is that we do not feel or see them. God therefore wishes you to lament and express your needs and wants, not because he is unaware of them, but in order that you may kindle your heart to stronger and greater desires and spread your cloak wide to receive many things.

²⁸ Each of us should form the habit from his youth up to pray daily for all his needs, whenever he is aware of anything that affects him or other people around him, such as preachers, magistrates, neighbors, servants; and, as we have said, he should always remind God of his commandment and promise, knowing that he will not have them despised.

²⁹ This I say because I would like to see the people brought again to pray rightly and not act so crudely and coldly that they become daily more inept at praying. This is just what the devil wants and works for with all his might, for he is well aware what damage and harm he suffers when prayer is in proper use.

³⁰ This we must know, that all our safety and protection consist in prayer alone. We are far too weak to cope with the devil and all his might and his forces arrayed against us, trying to trample us under foot. Therefore we must carefully select the weapons with which Christians ought to arm themselves in order to stand against the devil.

³¹ What do you think has accomplished such great results in the past, parrying the counsels and plots of our enemies and checking their murderous and seditious designs by which the devil expected to crush us, and the Gospel as well, except that the prayers of a few godly men intervened like an iron wall on our side? Otherwise they would have witnessed a far different drama: the devil would have destroyed all Germany in its own blood. Now they may confidently ridicule and

mock. But by prayer alone we shall be a match both for them and for the devil, if we only persevere diligently and do not become slack.

³² For whenever a good Christian prays, “Dear Father, thy will be done,” God replies from on high, “Yes, dear child, it shall indeed be done in spite of the devil and all the world.”

³³ Let this be said as an admonition in order that men may learn above all to value prayer as a great and precious thing and may clearly distinguish between vain babbling and praying for something definite. We by no means reject prayer, but we do denounce the utterly useless howling and growling, as Christ himself rejects and forbids great wordiness.

4.3 **Our Father (Lesson 105)**

The 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.

4.4 **The First Petition (The Name of God) (Lesson 106)**

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!

4.5 **The Second Petition (The Kingdom of God) (Lesson 107)**

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.

4.6 **The Third Petition (The Will of God and Its Enemies) (Lesson 108)**

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.

4.6.1 **Spiritual Warfare (Lesson 109)**

KEY POINT: The Christian life is an opposed life. God has three great enemies: the devil, the world, and the sinful flesh. These enemies rage against everything that belongs to the Lord, which includes the Christian.

Ephesians 6 and the Armor of God

¹⁰ Finally, be strong in the Lord and in the strength of his might. ¹¹ Put on the whole armor of God, that you may be able to stand against the schemes of the devil. ¹² For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. ¹⁴ Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, ¹⁵ and, as shoes for your feet, having put on the readiness given by the gospel of peace. ¹⁶ In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; ¹⁷ and take the helmet of salvation, and the sword of the Spirit, which is the word of God, ¹⁸ praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints.

Scriptures concerning the Devil's Defeat

- ❖ 1 John 3:8- The reason the Son of God appeared was to destroy the works of the devil.
- ❖ Luke 10- ¹⁸ And He said to them, "I saw Satan fall like lightning from heaven. ¹⁹ Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. ²⁰ Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."
- ❖ John 12- ³¹ Now is the judgment of this world; now will the ruler of this world be cast out.
- ❖ Romans 16- ²⁰ The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.
- ❖ Colossians 2- ¹⁵ He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.
- ❖ Hebrews 2- ¹⁴ Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵ and deliver all those who through

fear of death were subject to lifelong slavery.

- Noting also Hebrews 2- “You made him for a little while lower than the angels; you have crowned him with glory and honor, ⁸ putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. ⁹ But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

- ❖ James 4- ⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you.

4.7 **The Fourth Petition: Daily Bread (Lesson 110)**

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.

4.8 **The Fifth Petition: Forgiveness (Lesson 111)**

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.

4.8.1 **The Parable of the Unforgiving Servant (Lesson 112)**

²¹Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?” ²²Jesus said to him, “I do not say to you seven times, but seventy-seven times.

²³“Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. ²⁴When he began to settle, one was brought to him who owed him ten thousand talents. ²⁵And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. ²⁶So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ ²⁷And out of pity for him, the master of that servant released him and forgave him the debt. ²⁸But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, ‘Pay what you owe.’ ²⁹So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ ³⁰He refused and went and put him in prison until he should pay the debt.

³¹When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. ³²Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me. ³³And should not you have had mercy on your fellow servant, as I had mercy on you?’ ³⁴And in anger his master delivered him to the jailers, until he should pay all his debt. ³⁵So also my heavenly Father will do to

every one of you, if you do not forgive your brother from your heart.”

4.9 **The Sixth Petition (Lesson 113)**

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.

4.10 **The Seventh Petition: Deliverance (Lesson 114)**

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.

4.11 **The Conclusion (Lesson 115)**

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.”

(*These words were not in Luther’s Small Catechism.)

CHRISTIAN BASICS

WORKBOOK

PART 9: God's Goodness from the Outside In The Sacraments, an Introduction Baptism

5 THE SACRAMENTS

5.1 Introduction: Forgiveness Won and Forgiveness Delivered (Lesson 116)

Martin Luther on the distinction between the winning and the delivery of the forgiveness of sins.

So that our readers may the better perceive our teaching I shall clearly and broadly describe it. We treat of the forgiveness of sins in two ways. First, how it is achieved and won. Second, how it is distributed and given to us. Christ has achieved it on the cross, it is true. But he has not distributed or given it on the cross. He has not won it in the supper or sacrament. There he has distributed and given it through the Word, as also in the gospel, where it is preached. He has won it once for all on the cross. But the distribution takes place continuously, before and after, from the beginning to the end of the world. For inasmuch as he had determined once to achieve it, it made no difference to him whether he distributed it before or after, through his Word, as can easily be proved from Scripture. But now there is neither need nor time to do so.

If now I seek the forgiveness of sins, I do not run to the cross, for I will not find it given there. Nor must I hold to the suffering of Christ, as Dr. Karlstadt trifles, in knowledge or remembrance, for I will not find it there either. But I will find in the sacrament or gospel the word which distributes, presents, offers, and gives to me that forgiveness which was won on the cross. Therefore, Luther has rightly taught that whoever has a bad conscience from his sins should go to the sacrament and obtain comfort, not because of the bread and wine, not because of the body and blood of Christ, but because of the word which in the sacrament offers, presents, and gives the body and blood of Christ, given and shed for me. Is that not clear enough?

Martin Luther, "Against the Heavenly Prophets," Luther's Works, Vol. 40: Church and Ministry II, ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 40 (Philadelphia: Fortress Press, 1999), 213–214.

6 BAPTISM

6.1 Institution, Matthew 28, This is what Jesus is Going to do with all authority (Lesson 117)

- ❖ Matthew 28- 16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 And when they saw him they worshiped him, but some doubted. 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

6.2 Benefits: Mark 16, Acts 2:38, Gal 3, etc. (Lesson 118)

KEY POINT: Baptism adopts the baptized into God's family, forgives their sins, and gives them the Holy Spirit.

- ❖ Mark 16:16: Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.
- ❖ Acts 2:37-39: Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” 38 And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”
- ❖ Acts 22:16: And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’
- ❖ 1 Peter 3: 18 For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, 19 in which he went and proclaimed to the spirits in prison, 20 because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. 21 **Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,** 22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

- ❖ *Galatians* 3: 25 But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ.

6.3 **How? Titus 3, Ephesians 5. Baptism is God's Work (Lesson 119)**

KEY POINT: Baptism is a work that God does, not humans, through the application of water with His Word.

- ❖ *Titus* 3:4-7: But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Christ our Savior, 7 so that being justified by his grace we might become heirs according to the hope of eternal life.
- ❖ *Ephesians* 5:25-27: Husbands, love your wives, as Christ loved the church and gave himself up for her, 26 that he might sanctify her, having cleansed her by the washing of water with the word, 27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

6.4 **Significance: Romans 6, etc. I am baptized. Fight against the flesh. (Lesson 120)**

KEY POINT: Baptism gives the believer confidence in God's grace, but also involves him or her in a battle against the flesh.

- ❖ *Romans* 6: What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who died to sin still live in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. 5 For if we

have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

6.4.1 **Mortification of the Flesh (Lesson 121)**

- ❖ Galatians 5:24- And those who belong to Christ Jesus have crucified the flesh with its passions and desires.
- ❖ Romans 8:13- For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.
- ❖ John 15:18-19- If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.
- ❖ 2 Timothy 2:3- Share in suffering as a good soldier of Christ Jesus.
- ❖ 1 Peter 2:11- Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.
- ❖ Colossians 3- ³For you have died, and your life is hidden with Christ in God. ⁴When Christ who is your life appears, then you also will appear with him in glory. ⁵Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. ⁶On account of these the wrath of God is coming. ⁷In these you too once walked, when you were living in them. ⁸But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. ⁹Do not lie to one another, seeing that you have put off the old self with its practices ¹⁰and have put on the new self, which is being renewed in knowledge after the image of its creator. ¹¹Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

6.5 Comparison Chart of baptism? (Lesson 122)

CHURCH	FORM	WHO BAPTIZES?	WHO IS BAPTIZED?	RESULT	LAW or GOSPEL?
BAPTIST, ETC.	Emersion	Baptized, confession of faith and first act of obedience	“Believers” Adults who have professed faith	Outward testimony	Law
PENTECOSTAL	Two baptisms, water and Spirit	Water baptism is the first act of obedience, second (spiritual) baptism comes via the Holy Spirit	“Believers” Adults who have professed faith	spirit baptism often indicated by tongues and other spiritual gifts, bring spiritual power	Law
ROMAN CATHOLIC	Pouring	Priest (mostly)	All, including infants	Forgiveness of previous sins, infusion of power to please God through works	Confusion of the Gospel
REFORMED	Sprinkling (mostly)	Pastor (mostly)	All, including infants (mostly)	Joined to the Church	Confusion of the Law
LUTHERAN	Pouring (mostly)	Jesus! See Ephesians 5:26, Pastor (mostly) is the instrument	All, including infants	Born again, forgiven, justified, saved	Gospel

6.6 Small Catechism on Baptism (Lesson 123)

6.6.1 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.” (Matt. 28:19)

6.6.2 Second (Lesson 124)

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)

6.6.3 **Third (Lesson 125)**

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)

6.6.4 **Fourth (Lesson 126)**

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)

6.7 **Infant baptism (Lesson 127)**

KEY POINT: The Scriptures do in fact testify to the practice of infant baptism.

- Acts 2:38-39: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”
- Matthew 28:19a- Go therefore and make disciples of all nations, baptizing them...
- Acts 16- ¹⁴One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. ¹⁵And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.”
- Acts 16-³³ And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family.
- *Infant faith*, see Psalm 71:5-6, Luke 18:15-17, Matthew 18:1-6, Matthew 11:25-27, Matthew 21:15-16, Luke 1:15, 41, and 2 Timothy 3:14-15. (Consider also Jesus’ warning to those who would turn the children away from Him. He warns, “whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea” (Matthew 18:5).)

CHRISTIAN BASICS

WORKBOOK

PART 10: Forgiveness brought to Us
The Absolution & The Lord's Supper

7 ABSOLUTION

7.1 The Two Parts of Repentance: Contrition and Faith (Lesson 128)

KEY POINT: Repentance involves both sorrow over sin and turning to God and trusting His promises.

¹ It is taught among us that those who sin after Baptism receive forgiveness of sin whenever they come to repentance, ² and absolution should not be denied them by the church.

³ Properly speaking, true repentance is nothing else than to have contrition and sorrow, or terror, on account of ⁵ sin, and yet at the same time to believe the Gospel and absolution (namely, that sin has been forgiven and grace has been obtained through Christ), and this faith will comfort the heart and again set it at rest.

⁶ Amendment of life and the forsaking of sin would then follow, for these must be the fruits of repentance, as John says, “Bear fruit that befits repentance” (Matt. 3:8)(Augsburg Confession XII).

7.2 God Grants Repentance (Lesson 129)

KEY POINT: God is the ultimate actor behind our human repentance.

- ❖ Acts 16:14- “One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul.”
- ❖ Matthew 11:27- Jesus says, “All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal Him.”
- ❖ Matthew 13:11- “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.”
- ❖ 1 John 5:20- And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.
- ❖ 2 Corinthians 4:6- “For God, who said, ‘Let light shine out of darkness,’ has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

- ❖ Romans 1:16- “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”
- ❖ Romans 10:17- “So faith comes from hearing, and hearing through the word of Christ.”
- ❖ Philippians 2:13- God “works in you, both to will and to work for his good pleasure.”

7.3 Conversion and the Will of Man (Lesson 130)

KEY POINT: The Bible and the Lutheran Confessions rightly teach that God’s Word and Spirit convert man’s will, rather than the human will cooperating in conversion.

	God’s Word	Holy Spirit	Man’s Will
BIBLE	Yes	Yes	No (the object of conversion)
MELANCHTHON	Yes	Yes	Yes
EVANGELICALISM	No	Yes	Yes

7.4 Three Types of Confession (Lesson 131)

KEY POINT: Christians can confess their sins to God, the one who we’ve sinned against, or a pastor.

1. General Confession to God

- ❖ Psalm 32:3-5- For when I kept silent, my bones wasted away through my groaning all day long. ⁴For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. ⁵I acknowledged my sin to you, and I did not cover my iniquity; I said, “I will confess my transgressions to the Lord,” and you forgave the iniquity of my sin.
- ❖ Psalm 51:1-4, ¹ Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. ²Wash me thoroughly from my iniquity, and cleanse me from my sin! ³For I know my

transgressions, and my sin is ever before me. ⁴Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.

- ❖ Psalm 19:12- Who can discern his errors? Declare me innocent from hidden faults.
- ❖ 1 John 1:8-9- ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

2. Confession to the one we've sinned against

- ❖ James 5:16- Therefore, confess your sins to one another and pray for one another, that you may be healed.
- ❖ See also Matthew 5:23-24

3. Confession to a pastor (or trusted Christian friend)

- ❖ Matthew 18:18- ¹⁸ Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.
- ❖ John 20:23 (NKJV)- ²³ Jesus said, "If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

7.5 Private Confession, an introduction (Lesson 132)

KEY POINT: Private Confession is the historic practice of Christians, and all people should be encouraged to practice it.

1] Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession 2] an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19:12. (*Augsburg Confession, Article XI: Of Confession. (1530)*)

Since absolution or the power of the Keys is also an aid and consolation against sin and a bad conscience, ordained by Christ Himself in the Gospel, confession or absolution ought by no means be abolished in the Church especially on account of tender and timid consciences and on account of the untrained. (Martin Luther, *Smalcald Articles, III, VII*)

For we also retain confession, especially on account of the absolution, as being the word of God which, by divine authority, the power of the keys pronounces upon individuals. 3] Therefore it would be wicked to remove private absolution from the Church. (*Apology VI.2-3*)

7.5.1 **Preparation for confession, A How-To (Lesson 133)**

The practice of private confession and absolution seems strange to many modern Lutherans, and is met with the objection, “Isn’t that Roman Catholic?” The Reformers were very familiar with the abuses of confession and absolution under the pope. They addresses the abuses, but were careful to maintain and encourage the practice. (See, for example, Martin Luther’s *Exhortation to Confession* (<https://bookofconcord.org/exhortationConfession.php>)).

The *Lutheran Service Book* has done the church a great service by including a rite for individual confession and absolution (p. 292-293). I would suggest looking through these pages, and considering arranging a time to hear the absolution. If you are nervous and have questions, please talk to me about it.

Confesison and absolution is spiritual warfare. The devil is always trying to deflect the Gospel and dilute the forgiveness of sins. The absolution fights back, and presses the promise of the Gospel straight into our ears and conscience.

7.6 Office of the Keys, Small Catechism (Lesson 134)

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?

A Short Form of Confession

[Luther intended the following form to serve only as an example of private confession for Christians of his time. For a contemporary form of individual confession.]

The penitent says:

Dear confessor, I ask you please to hear my confession and to pronounce forgiveness in order to fulfill God's will.

I, a poor sinner, plead guilty before God of all sins. In particular I confess before you that as a servant, maid, etc., I, sad to say, serve my master unfaithfully, for in this and that I have not done what I was told to do. I have made him angry and caused him to curse. I have been negligent and allowed damage to be done. I have also been offensive in words and deeds. I have quarreled with my peers. I have grumbled about the lady of the house and cursed her. I am sorry for all of this and I ask for grace. I want to do better.

A master or lady of the house may say:

In particular I confess before you that I have not faithfully guided my children, servants, and wife to the glory of God. I have cursed. I have set a bad example by indecent words and deeds. I have hurt my neighbor and spoken evil of him. I have overcharged, sold inferior merchandise, and given less than was paid for.

[Let the penitent confess whatever else he has done against God's commandments and his own position.]

If, however, someone does not find himself burdened with these or

greater sins, he should not trouble himself or search for or invent other sins, and thereby make confession a torture. Instead, he should mention one or two that he knows: In particular I confess that I have cursed; I have used improper words; I have neglected this or that, etc. Let that be enough.

But if you know of none at all (which hardly seems possible), then mention none in particular, but receive the forgiveness upon the general confession which you make to God before the confessor.

Then the confessor shall say:

God be merciful to you and strengthen your faith. Amen.

Furthermore:

Do you believe that my forgiveness is God's forgiveness?

Yes, dear confessor.

Then let him say:

Let it be done for you as you believe. And I, by the command of our Lord Jesus Christ, forgive you your sins in the name of the Father and of the Son and of the Holy Spirit. Amen. Go in peace.

A confessor will know additional passages with which to comfort and to strengthen the faith of those who have great burdens of conscience or are sorrowful and distressed.

This is intended only as a general form of confession.

*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.

*This question may not have been composed by Luther himself but reflects his teaching and was included in editions of the catechism during his lifetime.

8 LORD'S SUPPER

8.1 Names/Titles (Lesson 135)

KEY POINT: The reception of our Lord's Body and Blood has several different names—"Lord's Supper" is perhaps most common among Lutherans.

- ❖ Lord's Supper
- ❖ Communion
- ❖ Eucharist
- ❖ Sacrament of the Altar
- ❖ Mass

8.2 Words of Institution (Lesson 136)

The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write thus:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is My body, which is given for you. This do in remembrance of Me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it. This cup is the new testament in My blood, which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of Me.

**note 1:* These words are drawn from the Words of Institution in Matthew 26:26-29, Mark 14:22-25, Luke 22:14-23, and 1 Corinthians 11:23-26

**note 2:* Testament vs covenant, most modern translations use the word "covenant", "this is the new covenant in my blood." While the Greek word could be translated either as "covenant" or "testament", the context requires the word testament. What's the difference? A covenant is in effect until a

covenanter dies. A testament, on the other hand, only goes into effect upon the death of the testator (see Hebrews 9:15-22).

8.3 What is it? (Comparison Chart) (Lesson 137)

CHURCH	DOCTRINE	WINE	BREAD	BODY	BLOOD
BAPTIST, ETC.					
ROMAN CATHOLIC					
REFORMED					
LUTHERAN					

8.4 Benefit (from the Small Catechism) (Lesson 138)

KEY POINT: The Lord's Supper truly gives the forgiveness of sins to those who receive it in faith.

What is the benefit of such eating and drinking?

That is shown us in these words: Given, and shed for you, for the remission of sins; namely, 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?

It is not the eating and drinking, indeed, that does them, but the words which stand here, namely: Given, and shed for you, for the remission of sins. Which words are, beside the bodily eating and drinking, as the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins.

8.5 Worthy Communion

8.5.1 1 Corinthians 11:26-32 (Lesson 139)

KEY POINT: Paul warns in 1 Corinthians that the Lord's Supper can cause harm to those who receive it without recognizing that it is Christ's Body and Blood.

²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. ²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup. ²⁹ For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. ³⁰ That is why many of you are weak and ill, and some have died. ³¹ But if we judged ourselves truly, we would not be judged. ³² But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

8.5.2 **The Small Catechism:** *Who, then, receives such Sacrament worthily?*

(Lesson 140)

Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words: Given, and shed for you, for the remission of sins.

But he that does not believe these words, or doubts, is unworthy and unfit; for the words For you require altogether believing hearts.

8.5.3 **Closed Communion (Lesson 141)**

KEY POINT: From the most ancient times the church has practiced “closed communion,” which is the understanding that communing together is an expression of theological unity.

- ❖ Acts 2:42- And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.
- ❖ 1 Corinthians 11:16-20- If anyone is inclined to be contentious, we have no such practice, nor do the churches of God. 17 But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, 19 for there must be factions among you in order that those who are genuine among you may be recognized. 20 When you come together, it is not the Lord's supper that you eat.

8.5.3.1 **The Altar and the Doctrine (Lesson 142)**

KEY POINT: The Bible connects the activity of the altar to the teaching which happens there.

- ❖ 1 Corinthians 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.
- ❖ 1 Corinthians 10:14 Therefore, my beloved, flee from idolatry. 15 I speak as to sensible people; judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread. 18 Consider the people of Israel: are not those who eat the sacrifices participants in the altar? 19 What do I imply then? That food offered to idols is anything, or that an idol is anything? 20 No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. 21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. 22 Shall we provoke the Lord to jealousy? Are we stronger than he?

8.5.3.2 **Closed Communion is often misunderstood (Lesson 143)**

Why?

- ❖ Individualism
- ❖ Pietism (Unity of love rather than truth)
- ❖ Doctrine of the Supper (if it's a symbol, what's the danger?)

Unintended Offense

- ❖ Closed Communion is **not** saying that the visitor is not a Christian.
- ❖ Closed Communion is **not** saying that the visitor is not wanted.
- ❖ Closed Communion is **not** saying that they are not good enough for us.

- ❖ Closed Communion does **not** make the church into an elite club or exclusive group.
- ❖ Closed Communion is **not** saying that we are better than everyone else.
- ❖ Closed Communion **is** saying to the visitor: we have a different doctrine, and that is not good and God-pleasing. Let's sort that out before we come to the altar.

8.6 The Liturgy as the Table Manners (Lesson 144)

The liturgy of the church formed up around the taking of the Lord's body and blood. It is interesting to note that the confessions which preserved the liturgical service are those who confess the body and blood of Jesus (Lutheran, Roman, Orthodox, Anglican), and churches whose worship forms break from the liturgical tradition normally do not confess the body and blood.

8.6.1 A Few Brief Notes on the Liturgy

8.6.1.1 The Liturgy can be divided into two (or three portions) (Lesson 145)

KEY POINT: The Liturgy has two main services: the Service of the Word and the Service of the Supper. A more recent addition (in the past 500 years) has been the addition of the Preparation.

1. Preparation
 - a. Invocation
 - b. Confession & Absolution
2. Service of the Word
 - a. Introit
 - b. Kyrie**
 - c. Gloria**
 - d. Collect
 - e. Readings (with Intervening Chants)
 - f. Creed**
 - g. Hymn of the Day
 - h. Sermon
 - i. Offertory
 - j. Offering
 - k. Prayer of the Church
3. Service of the Supper
 - a. Preface

- b. Proper Preface
- c. Sanctus**
- d. Lord's Prayer
- e. Words of Institution (Verba)
- f. Peace of the Lord (Pax)
- g. Agnus Dei
- h. Distribution
- i. Nunc Dimittis**
- j. Thanksgiving and Prayer
- k. Salutation, Benedicamus
- l. Benediction

8.6.1.2 **Another division (Lesson 146)**

KEY POINT: The Ordinaries stay the same from Sunday to Sunday, while the Propers change.

❖ Ordinaries

❖ Propers

8.6.1.3 **(Yet) Another division (Lesson 147)**

KEY POINT: The service can also be divided into God's gifts and our response.

❖ Sacramental

❖ Sacrificial

8.7 **Preparation for the Supper: Christian Questions and Answers (Lesson 148)**

Prepared by Dr. Martin Luther for those who intend to go to the Sacrament

[The "Christian Questions with Their Answers," designating Luther as the author, first appeared in an edition of the Small Catechism in 1551, five years after Luther's death].

After confession and instruction in the Ten Commandments, the Creed, the Lord's Prayer, and the Sacraments of Baptism and the Lord's Supper, the pastor may ask, or Christians may ask themselves these questions:

1. Do you believe that you are a sinner?

Yes, I believe it. I am a sinner.

2. *How do you know this?*

From the Ten Commandments, which I have not kept.

3. *Are you sorry for your sins?*

Yes, I am sorry that I have sinned against God.

4. *What have you deserved from God because of your sins?*

His wrath and displeasure, temporal death, and eternal damnation. See Romans 6:21,23.

5. *Do you hope to be saved?*

Yes, that is my hope.

6. *In whom then do you trust?*

In my dear Lord Jesus Christ.

7. *Who is Christ?*

The Son of God, true God and man.

8. *How many Gods are there?*

Only one, but there are three persons: Father, Son, and Holy Spirit.

9. *What has Christ done for you that you trust in Him?*

He died for me and shed His blood for me on the cross for the forgiveness of sins.

10. *Did the Father also die for you?*

He did not. The Father is God only, as is the Holy Spirit; but the Son is both true God and true man. He died for me and shed his blood for me.

11. *How do you know this?*

From the holy Gospel, from the words instituting the Sacrament, and by His body and blood given me as a pledge in the Sacrament.

12. *What are the Words of Institution?*

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."

13. *Do you believe, then, that the true body and blood of Christ are in the Sacrament?*

Yes, I believe it.

14. *What convinces you to believe this?*

The word of Christ: Take, eat, this is My body; drink of it, all of you, this is My blood.

15. *What should we do when we eat His body and drink His blood, and in this way receive His pledge?*

We should remember and proclaim His death and the shedding of His blood, as He taught us: This do, as often as you drink it, in remembrance of Me.

16. *Why should we remember and proclaim His death?*

First, so that we may learn to believe that no creature could make satisfaction for our sins. Only Christ, true God and man, could do that. Second, so we may learn to be horrified by our sins, and to regard them as very serious. Third, so we may find joy and comfort in Christ alone, and through faith in Him be saved.

17. *What motivated Christ to die and make full payment for your sins?*

His great love for His Father and for me and other sinners, as it is written in John 14; Romans 5; Galatians 2 and Ephesians 5.

18. *Finally, why do you wish to go to the Sacrament?*

That I may learn to believe that Christ, out of great love, died for my sin, and also learn from Him to love God and my neighbor.

19. *What should admonish and encourage a Christian to receive the Sacrament frequently?*

First, both the command and the promise of Christ the Lord. Second, his own pressing need, because of which the command, encouragement, and promise are given.

20. But what should you do if you are not aware of this need and have no hunger and thirst for the Sacrament?

To such a person no better advice can be given than this: first, he should touch his body to see if he still has flesh and blood. Then he should believe what the Scriptures say of it in Galatians 5 and Romans 7. Second, he should look around to see whether he is still in the world, and remember that there will be no lack of sin and trouble, as the Scriptures say in John 15-16 and in 1 John 2 and 5. Third, he will certainly have the devil also around him, who with his lying and murdering day and night will let him have no peace, within or without, as the Scriptures picture him in John 8 and 16; 1 Peter 5; Ephesians 6; and 2 Timothy 2.

Note:

These questions and answers are no child's play, but are drawn up with great earnestness of purpose by the venerable and devout Dr. Luther for both young and old. Let each one pay attention and consider it a serious matter; for St. Paul writes to the Galatians in chapter six: "Do not be deceived: God cannot be mocked."

CHRISTIAN BASICS

WORKBOOK

PART 11: Patterns of Evangelical Living The Catechism as Evangelical Rule

9 PATTERNS OF EVANGELICAL LIVING

9.1 An Evangelical Rule (Lesson 149)

KEY POINT: While the Reformation tore down monasteries, Luther still gave us a disciplined “rule” for a life gathered around God’s Word and prayer.

One mark of the Reformation is the fall of the monasteries. Martin Luther, famously, was a monk, and came to see that life as an idolatrous attempt at pleasing God with our own works. The preaching of the Gospel both built up the church while tearing down the monasteries.

The monasteries were built on a three-fold vow: poverty, chastity, and obedience. This last promise, obedience, was to the “rule” of the monastery. This rule included the way the monks were to live, and especially when they were to pray. For example, the seven canonical hours were often part of a rule: the monks would gather in the chapel seven times through the day and night for prayers. The Reformers would often criticize the hours as rambling and meaningless. But this did not mean that they were throwing out the disciplined practice of prayer.

It is often missed that Martin Luther, in the Small Catechism, is building a “rule” for life together in the family. He reduces the times for prayer from seven to four (or five), and he connects them to the rhythms of the family: waking up, eating, and going to sleep. They are simplified for family life, and especially for the children.

Every home, then, is a chapel where the Lord’s word is heard and His name is called upon.

9.2 Prayer: Morning, Night, Table (Lesson 150)

KEY POINT: In his Small Catechism, Luther gives prayers for the major parts of our day: morning, night, and before and after a meal.

Morning Prayer

In the morning when you get up, make the sign of the holy cross and say:

**In the name of the Father and of the + Son and of the Holy Spirit.
Amen.**

*Then, kneeling or standing, repeat the Creed and the Lord's Prayer.
If you choose, you may also say this little 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 also 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. Amen.

Then go joyfully to your work, singing a hymn, like that of the Ten Commandments, or whatever your devotion may suggest.

Evening Prayer

In the evening when you go to bed, make the sign of the holy cross and say:

**In the name of the Father and of the + Son and of the Holy Spirit.
Amen.**

Then kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little 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. Amen.

Then go to sleep at once and in good cheer.

Asking a Blessing

The children and members of the household shall go to the table reverently, fold their hands, and say:

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. (Ps. 145: 15–16)

Then shall be said the Lord's Prayer and the following:

Lord God, heavenly Father, bless us and these Your gifts which we receive from Your bountiful goodness, through Jesus Christ, our Lord. Amen.

Returning Thanks

Also, after eating, they shall, in like manner, reverently and with folded hands say:

Give thanks to the LORD, for He is good. His love endures forever. [He] gives food to every creature. He provides food for the cattle and for the young ravens when they call. His pleasure is not in the strength of the horse, nor His delight in the legs of a man; the LORD delights in those who fear Him, who put their hope in His unfailing love. (Ps. 136:1, 25; 147:9–11)

Then shall be said the Lord's Prayer and the following:

We thank You, Lord God, heavenly Father, for all Your benefits, through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit forever and ever. Amen.

9.3 Going to Church: The Lord's Supper, Hearing God's Word, know that the devil will attack (Lesson 151)

KEY POINT: Gathering together for worship is a vital part of a Christian's life. Through worship, God sustains the believer in his or her faith.

²³ Let us hold fast the confession of our hope without wavering, for he who promised is faithful. ²⁴ And let us consider how to stir up one another to love and good works, ²⁵ not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. (Hebrews 10:23–25)

The Church is “gathered” by the Holy Spirit, brought together to hear God’s Word and eat His meal.

In fact, the “you” is Jesus’ words, “Given and shed for you for the forgiveness of sins,” is plural. “You all.” Jesus intends for us to receive His body and blood with His gathered people.

So Christians come together to worship. But why?

Most Christians will answer the question, “What is worship?” with something along these lines: “Worship is giving glory to God. In worship we offer to God our praise for who He is and what He does.” Worship, in other words, is understood as our own action.

It is true that we Christians do give God praise and honor, but the Bible puts the emphasis of worship in a different place. Instead of the main thing being our actions toward God, in Christian worship the main action is from God to us.

Consider these stunning Scripture texts:

- ❖ Jesus said, “²⁷ For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.” (Luke 22)
- ❖ “⁴⁵ For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” (Mark 10)

The Lutheran Confessions say it this way:

- ❖ “Thus the worship and divine service of the Gospel is to receive from God gifts; on the contrary, the worship of the Law is to offer and present our gifts to God. We can, however, offer nothing to God unless we have first been reconciled and born again. This passage, too, brings the greatest consolation, as the chief worship of the Gospel is to wish to receive remission of sins, grace, and righteousness.” (Apology of the Augsburg Confession III.189, Triglotta)

9.4 **Suffering, How to think about it**

9.4.1 **Suffering and Hope (Lesson 152)**

Romans 12:12: “Rejoice in hope, be patient in tribulation, be constant in prayer.”

Romans 15:4: “For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.”

Romans 5:3-5: “Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.”

9.4.2 **Suffering and Joy (Lesson 153)**

2 Corinthians 12:10: For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

Colossians 1:24: Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ’s afflictions for the sake of his body, that is, the church...

1 Peter 1:6-7: In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.

1 Peter 4:13-16: But rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

9.5 Vocation (Table of Duties) (Lesson 154)

KEY POINT: In the Small Catechism, Luther gives a helpful outline of what each person, according to their various vocations in life, owes to each other.

To Bishops, Pastors, and Preachers

The overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. 1 Tim. 3:2–4

He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. 1 Tim. 3:6

He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it. Titus 1:9

What the Hearers Owe Their Pastors

The Lord has commanded that those who preach the gospel should receive their living from the gospel. 1 Cor. 9:14

Anyone who receives instruction in the word must share all good things with his instructor. Do not be deceived: God cannot be mocked. A man reaps what he sows. Gal. 6:6–7

The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, “Do not muzzle the ox while it is treading out the grain,” and “The worker deserves his wages.” 1 Tim. 5:17–18

We ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other. 1 Thess. 5:12–13

Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you. Heb. 13:17

Of Civil Government

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrong-doer. Rom. 13:1-4

Of Citizens

Give to Caesar what is Caesar's, and to God what is God's. Matt. 22:21

It is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor. Rom. 13:5-7

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior. 1 Tim. 2:1-3

Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good. Titus 3:1

Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. 1 Peter 2:13-14

To Husbands

Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers. 1 Peter 3:7

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

To Wives

Wives, submit to your husbands as to the Lord. Eph. 5:22

They were submissive to their own husbands, like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear. 1 Peter 3:5–6

To Parents

Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord. Eph. 6:4

To Children

Children, obey your parents in the Lord, for this is right. “Honor your father and your mother”—which is the first commandment with a promise—“that it may go well with you and that you may enjoy long life on the earth.” Eph. 6:1–3

To Workers of All Kinds

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. Eph. 6:5–8

To Employers and Supervisors

Masters, treat your slaves in the same way. Do not threaten them, since you know that He who is both their Master and yours is in heaven, and there is no favoritism with Him. Eph. 6:9

To Youth

Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, “God opposes the proud but gives grace to the humble.” Humble yourselves, therefore, under God’s mighty hand, that He may lift you up in due time. 1 Peter 5:5–6

To Widows

The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. But the widow who lives for pleasure is dead even while she lives. 1 Tim. 5:5–6

To Everyone

The commandments ... are summed up in this one rule: “Love your neighbor as yourself.” Rom. 13:9

I urge ... that requests, prayers, intercession and thanksgiving be made for everyone. 1 Tim. 2:1

9.6 **Becoming a Theologian: Reading Theological Books. Start with the Book of Concord. (Lesson 155)**

KEY POINT: The Book of Concord is a collection of ten theological documents published together in 1580 defining the Lutheran doctrine and teaching.

The Three Ecumenical Creeds

The first three documents in the Book of Concord are the three ecumenical creeds: the Apostles’ Creed, the Nicene Creed, and the Athanasian Creed.

The Apostles’ Creed is the most ancient summary of the Christian faith. The three articles of the Creed confess God the Father, Son, and Holy Spirit. The first article confesses God the Father, Creator of the cosmos. The second article confesses Jesus, the Son of God, as God and man who was born of the virgin Mary, suffered, died, rose, ascended into heaven, and is coming again in judgment. The third article confesses the Holy Spirit, who creates and sustains the church, forgives our sins, and will raise us on the last day and give us eternal life.

Like all the early creeds of the church, the Apostles’ Creed is especially interested in articulating the two natures of Christ—that Jesus is both God and man, and our Savior. We don’t know the precise origin of the Apostles’ Creed, but it was already old in the fourth century.

The Nicene Creed was composed at the Council of Nicaea in the year 325, and expanded in 381 at the Council of Constantinople. Like the Apostles’ Creed, the Nicene Creed has three articles about God the Father, Son, and Holy Spirit. This creed was written especially against a number of false doctrines regarding the Trinity and the two natures of Jesus.

The false doctrine of Arius had made inroads into the church. Arius taught that Jesus was the first and greatest creation of God, but that He was not God, only of “like substance.” In

the Nicene Creed the church confesses Jesus to be “very God of very God, begotten, not made, being of one substance with the Father.”

The Athanasian Creed is the longest creed. It is named for Athanasius (c. 296-373), the great defender of the faith. Even though it was probably not written by Athanasius, it is certainly an articulation of his teaching and the orthodox teaching of the church. The Athanasian Creed is in two parts. The first articulates the teaching of the Trinity, that there is one God and three persons. The second half of this creed confesses Jesus, His person and work.

The Augsburg Confession

The first uniquely Lutheran document is the Augsburg Confession, presented by a number of German rulers to Emperor Charles V on June 25, 1530.

Martin Luther had written and posted the Ninety-five Theses 13 years earlier on October 31, 1517, and the debate sparked resulted in theological divisions throughout Europe. The Turks were invading from the east, and Charles V called a diet (a meeting with the Emperor) to settle the theological divisions and reunite the Holy Roman Empire.

The twenty-eight articles of the Augsburg Confession were compiled by Philip Melancthon, Martin Luther’s colleague at Wittenberg University. The first twenty-one articles articulate the Lutherans’ theological position, and demonstrate that they were not departing from the Scriptures nor from the historic church. The last seven articles discuss abuses that the Lutheran churches had corrected.

The heart of the Augsburg Confession is Article IV on justification. Our churches teach that people cannot be justified before God by their own strength, merits, or works. People are freely justified for Christ’s sake, through faith, when they believe that they are received into favor and that their sins are forgiven for Christ’s sake. By His death, Christ made satisfaction for our sins. God counts this faith for righteousness in His sight (Romans 3:21-26; 4:5).

The Apology of the Augsburg Confession

The Roman Catholic theologians were not impressed with the Augsburg Confession, and presented a refutation to Charles V. This refutation was read, but the Lutheran theologians were never given a copy. They did have notes, and from these they prepared a defense of their confession called the Apology of the Augsburg Confession. The Lutheran Church Fathers were not saying they were sorry for the Augsburg Confession. Rather, the word aApology means “defense,” as we use it in the word apologetics.

The Apology of the Augsburg Confession is the longest document in the Book of Concord. It was also authored by Philip Melancthon, and it delves into the biblical basis of the Lutherans’ teaching, especially justification through faith, the distinction of the Law and the Gospel, and repentance. It was finished in April 1531.

The Smalcald Articles

The Lutherans were always asking for a church council. They wanted to argue and defend their teaching from the Scripture before the entire church. In 1536, pope Paul III called for a church council to be held in Mantua. There was debate regarding the Lutheran attendance, and it was clear from the beginning that the Roman Catholic Church was interested in exterminating the Lutherans, and not hearing them. Nevertheless, it was determined that Luther should prepare a confession to be heard in a general council. The result was the document called the Smalcald Articles.

The Smalcald Articles have three parts. The first part is a brief confession of the Trinity and the two natures of Christ. These teachings were not in dispute. The second part has four articles, beginning with the “first and chief article... Jesus Christ, our God and Lord, died for our sins and was raised again for our justification” (SA II.I.1). Luther then contrasts the Roman Catholic teachings with this first and chief article. The third part unfolds the Lutheran teaching in a less polemic and more pastoral way, beginning with the teaching of sin and the law, and continuing on to the Gospel and the various ways the Lord brings the Gospel to us.

The Smalcald Articles cover a lot of teaching, but the theological center regards how the Lord brings His mercy and grace to us, through the external word. The Smalcald Articles were written by Martin Luther and adopted by the Lutheran princes gathered in Smalcald in 1537. It is abbreviated in this book SA.

The Power and Primacy of the Pope

The gathering in Smalcald received Luther’s Smalcald Articles, but wanted to say more about the specific abuses of the pope. Philip Melancthon then prepared the Treatise on the Power and Primacy of the Pope. This is a tricky title because the document is arguing against the power and primacy of the pope. The Treatise argues against three specific claims that the pope made concerning himself, (1) that the pope was supreme over all pastors and bishops by divine right, (2) that the pope possesses both temporal and spiritual authority, and (3) that it is necessary for salvation to be subject to the pope.

The Small Catechism

In 1528, the elector of Saxony authorized a visitation of the churches. Martin Luther and a number of Wittenberg theologians visited the local parishes. Luther writes about the conditions they found in the churches.

The deplorable, miserable condition that I discovered recently when I, too, was a visitor, has forced and urged me to prepare this catechism, or Christian doctrine, in this small, plain, simple form. Mercy! Dear God, what great misery I beheld! The common person, especially in the villages, has no knowledge whatever of Christian doctrine. And unfortunately, many pastors are completely unable and unqualified to teach. This is so much so, that one is ashamed to speak of it. Yet, everyone says that

they are Christians, have been baptized, and receive the holy Sacraments, even though they cannot even recite the Lord's Prayer or the Creed or the Ten Commandments. They live like dumb brutes and irrational hogs. Now that the Gospel has come, they have nicely learned to abuse all freedom like experts. (Martin Luther, Introduction to the Small Catechism, 313)

Martin Luther, then, wrote a summary of the Bible's teaching called the Small Catechism. The six chief parts of the Small Catechism are (1) the Ten Commandments, (2) the Apostles' Creed, (3) the Lord's Prayer, (4) Baptism, (5) Confession and Absolution, and (6) the Lord's Supper. The parts of the Small Catechism are divided into simple questions and answers, and is meant to be taught in the home.

The Small Catechism is the chief teaching tool of the Lutheran church, and children and adults alike are introduced to the basic teaching of the Scriptures through the six chief parts. Luther also included three minor parts to the Small Catechism, a table of daily prayers, a table of duties for various vocations, and Christian Questions and Answers for help preparing for the Lord's Supper.

The Small Catechism was published in 1529.

The Large Catechism

The Large Catechism was published in the same year as the Small, and for similar purposes, to teach the basics of the faith. While the Small Catechism was mainly a tool for fathers and mothers/parents to be used in the home, the Large Catechism was to help pastors know how to teach the faith to their congregations. The Large Catechism takes up the same six chief parts (with a much abbreviated part on Confession). Most of the Large Catechism is unfolding the Ten Commandments and reestablishing order in family, church, and state.

The Formula of Concord

After the death of Martin Luther in February 1546 a number of disputes broke out in the Lutheran churches. Philip Melancthon moderated his positions in a number of places. Any number of teachers laid claim to the pure doctrine, but they were in conflict with one another. Finally, in 1577, a group of orthodox theologians addressed the controversies, and published the Formula of Concord. The twelve articles of the Formula present the various opinions, and assert and defend the Lutheran position from the Scriptures, the Augsburg Confession and other Lutheran confessions, and from the writings of Luther and other fathers of the church.

There are two unique documents. The Epitome is a basic statement of the twelve articles of the Formula. The Solid Declaration is a detailed explanation and defense of these twelve articles. The Formula of Concord takes up debates about Original Sin, Righteousness, Law and Gospel, Good Works, Election, etc.

A study of the Book of Concord is a study of the teachings of the Scriptures, and the discovery of this teaching is the discovery of the pure, wonderful, gracious teaching of the Gospel, the death of Jesus for our salvation.