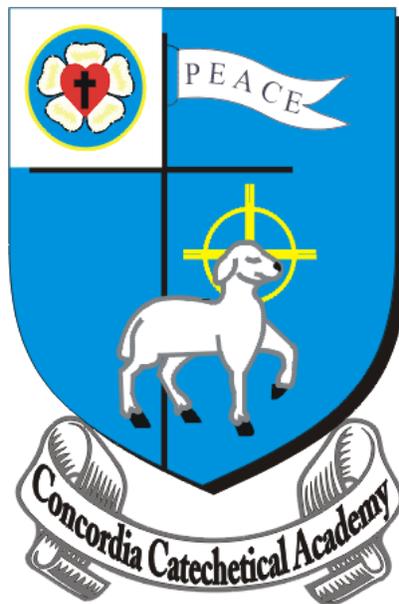


Concordia Catechetical Academy

of Peace Lutheran Church

Publishers of the Lutheran Catechesis Series

2014 Fall Catalog



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Sussex, Wisconsin 53089

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The CCA is dedicated to the promotion of
Luther's Small Catechism and faithful Lutheran catechesis.

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What is Catechesis?

Catechesis is the life-giving teaching of our Lord Jesus Christ which accompanies all who are baptized. Jesus said to the Apostles, **“Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you ...”** The Church continues this saving work today as her ministers baptize and catechize young and old alike in the Christian faith. Those who **“gladly receive”** the saving Word and are baptized into Christ **“continue steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers”** (Acts 2:42 NKJV).

Baptism, confession and absolution, the Lord’s Supper, the Divine Service, ongoing instruction in the Word, daily prayer, and the fruit of loving service to family and neighbor are all part of the baptismal life. This life is lived by faith in Christ as we go about our daily tasks as husbands, wives, fathers, mothers, children, neighbors, and workers of every kind. Living the Christian faith is not merely an “internal thing”; it has very real “external things” by which it is known and sustained. It is about a real faith which is fed and nurtured through preaching and sacraments in real places of worship. It is lived out in the real world where there is real sin and real sorrow, but real forgiveness and consolation through the Gospel of our dear Lord Jesus Christ. This is what catechesis is all about. All this and more is meant by the word of Jesus: **“Make disciples of all nations; baptizing them ... teaching them ...; and lo, I am with you always, even to the end of the age.”**

The Concordia Catechetical Academy

The CCA is an auxiliary organization of Peace Lutheran Church, Sussex, Wisconsin made up of Lutheran pastors and laymen. The Academy is dedicated to the promotion of Luther’s *Small Catechism* and faithful Lutheran catechesis. The CCA produces catechetical materials and sponsors seminars and lectures on subjects related to catechesis. **The Annual Symposium on Catechesis** is an event sponsored by the CCA on the third Thursday and Friday in June. Mark your calendar and plan to attend in future years.

Ordering Information

Ordering Methods

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Merchandise Exchanges and Returns

Please contact us if your merchandise is damaged in shipping and we will gladly exchange it for you. Sample merchandise must be returned to the CCA within 30 days or you must purchase the material. All other returns must be pre-approved and are subject to a 25% restocking fee.



In Christ

The Collected Works of David P. Scaer
Lutheran Confessor
Volume I: Sermons

The **Concordia Catechetical Academy** is publishing the collected works of Rev. Dr. David P. Scaer. It is our belief that Dr. Scaer is one of the most significant voices in confessional Lutheran theology and practice of our time. The CCA desires to preserve his sermons, essays, conference papers, and books for subsequent generations of Lutherans and as a witness to the Gospel for the Church at large. Like Luther, Dr. Scaer’s theological and scholarly endeavors are motivated chiefly out of the pastoral concern for bringing Christ to the sinner and the sinner to Christ. It is fitting, therefore, that the first volume of *In Christ* be devoted entirely to sermons preached by Dr. Scaer, over the past thirty years, at the seminary and in parishes throughout the Missouri Synod. There are 101 sermons in this 456-page volume that span the church year and cover many minor festivals and special occasions.

Suitable for laymen and pastors!

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In Christ, Volume I: Sermons (Scaer01) **\$21**

New Volume

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This 303-page hardbound second volume of *In Christ*, The Collected Works of David P. Scaer, features articles and essays previously published in various theological journals or presented at various conferences. These articles and essays are divided into the following chapters: Christ and His Person, Christ and His Work, Christ and His Scriptures, Christ and His Church, Christ and His Ministers, Christ and His Divine Service, Christ and His Supper, Christ and His Baptism, Christ and His World, and Christ and His Future.

Also included is a Bibliography of all of Dr. Scaer’s writings from his more than forty years in the holy ministry.

In Christ,
Volume II: Popular Articles—Christ is All in All
Bibliography (Scaer02) **\$25**



In Christ

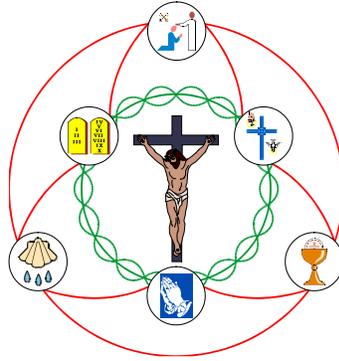
The Collected Works of David P. Scaer
Lutheran Confessor
Volume II: Popular Articles—Christ is All in All
Bibliography

"A Change of Thinking Regarding Catechesis"

The material in *The Lutheran Catechesis Series* represents "a change of thinking about the task of catechesis" that is summarized in the following points:

- ◆ Faith in Christ is the goal of all catechesis.
- ◆ Catechesis is God's way of teaching the Word of God by which faith is established. God's way of teaching always involves the preaching of repentance for the forgiveness of sins.
- ◆ Catechesis establishes preaching and teaching the Word of God as the center of congregational life.
- ◆ Catechesis passes on the language of our holy faith as God's gift that is received as a gift, rather than as something that is "force fed" into the catechumen.
- ◆ The Christian life of faith is lived from the Word of God that is received and believed.
- ◆ The Christian life of faith has concrete expressions:
 - ◇ in the ongoing reception of God's gifts in the Divine Service through the hearing of Scripture, the hearing of preaching, and the eating and drinking of the Lord's body and blood;
 - ◇ in the daily prayer of the Christian;
 - ◇ in the confession of one's faith in the world;
 - ◇ in the confession of one's sins to God or a brother;
 - ◇ in forgiving the sins of those who have sinned against him;
 - ◇ and in living "concretely" by faith in Christ in the vocation to which God has called him.
- ◆ God has His own language for learning how to receive God's gifts in the Divine Service, how to pray, how to confess, and how to live where God has called us.
- ◆ The Small Catechism preserves for us the "pattern of sound words" (2 Timothy 1:13) so that it functions as both a prayer book and a handbook for the Christian faith and life.
- ◆ The chief reason why the catechism is memorized or "learned by heart" is so that it can shape the faith and understanding of the catechumen and be used by him throughout his life as he learns to interpret Scripture, listen to preaching, receive the absolution, pray, confess, and live in his vocation.
- ◆ Catechesis is, therefore, much more comprehensive and involves the actual doing of things that Christians will continue to do for the rest of their lives: attend Divine Service, listen to preaching, receive the Lord's Supper, confess their sins, receive absolution, pray, confess their faith, forgive one another, live as husbands, wives, fathers, mothers, children, workers of every kind, etc.

The Lutheran Catechesis Series



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- ◆ Prayer at home with the family using the Congregation at Prayer
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- ◆ Pastor introduces Bible Passage, Catechism, and Hymn for the week from the Congregation at Prayer

Learn by Heart the Catechism (six chief parts) [LCAT12]

- ◆ Usually by the end of the third grade and the Table of Duties by the end of the fourth grade

Old Testament Catechesis [LCAT13]

- ◆ Fourth Grade once a week

New Testament Catechesis [LCAT14]

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Lutheran Catechesis (Year I) [LCAT02]

- ◆ Sixth Grade twice a week Lessons 1–12
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Lutheran Catechesis (Year II or III—Seventh and Eighth Grade Combined)

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Lutheran Catechesis (Year II or III—Seventh and Eighth Grade Combined)

- ◆ Table of Duties
- ◆ Parables and Miracles of Jesus (from N.T. Catechesis)
- ◆ Smalcald Articles
- ◆ The Augsburg Confession

Day School—Option B

Divine Service (weekly)

Congregation at Prayer [View Sample](#)

- ◆ Prayer at home with the family using the Congregation at Prayer
- ◆ Daily Opening Ceremony
- ◆ Daily Morning Prayer in each classroom
- ◆ Daily Vespers at the close of the School Day

Sunday School and Sunday Morning Catechesis

- ◆ Pastor introduces Bible Passage, Catechism, and Hymn for the week from the Congregation at Prayer

Learn by Heart the Catechism (six chief parts) [LCAT12]

- ◆ Usually by the end of the third grade and the Table of Duties by the end of the fourth grade

Old Testament Catechesis [LCAT13]

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New Testament Catechesis [LCAT14]

- ◆ Sixth Grade once a week

Lutheran Catechesis (Year I) [LCAT02]

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- ◆ Corresponding readings from the Large Catechism

Lutheran Catechesis (Year II)

- ◆ Lessons 13–24
- ◆ Corresponding readings from the Large Catechism

“Establishing a Culture of Catechesis and Prayer in the Congregation”

Scope and Sequence

Public School Youth

Divine Service (weekly)

Congregation at Prayer [View Sample](#)

- ◆ Prayer at home with the family using the Congregation at Prayer

Sunday School and Sunday Morning Catechesis

- ◆ Pastor introduces Bible Passage, Catechism, and Hymn for the week from the Congregation at Prayer

Learn by Heart the Catechism (six chief parts)

- ◆ At home through the use of the Congregation at Prayer
- ◆ In Sunday School
- ◆ Through O.T. and N.T. Catechesis

Old and New Testament Catechesis

- ◆ Run for fourth, fifth, sixth, or seventh graders once a week, alternating years

Lutheran Catechesis (24 weeks for 90 minutes /session)

- ◆ Youth and adult catechumens are in the same class.
- ◆ At least one parent attends with each youth catechumen.
- ◆ Youth have learned by heart the six chief parts before attending Lutheran Catechesis.
- ◆ Adult Catechumens learn by heart the Primary Texts of the Catechism over the course of the 24 weeks by praying the primary texts of the Catechism at the beginning of each class session.
- ◆ Praying the primary texts at the beginning of each session helps to ground the catechumens in how these texts are used throughout the Christian life. (See page 28 and 29 of Lutheran Catechesis)
- ◆ The Goal of this combined entry level catechesis class is to focus upon establishing the central thought of each lesson around the Biblical narrative and text of the Catechism for the day.
- ◆ Not all of the material in Lutheran Catechesis is used for this class. The binder becomes an ongoing resource for the catechumen in using his Bible, Catechism, and Hymnal.

Adult Catechumen

Divine Service (weekly)

Congregation at Prayer [View Sample](#)

- ◆ Prayer at home with the family using the Congregation at Prayer

Sunday School and Sunday Morning Catechesis

- ◆ Pastor introduces Bible Passage, Catechism, and Hymn for the week from the Congregation at Prayer

Learn by Heart the Catechism (six chief parts)

- ◆ Learn primary texts first in the context of Lutheran Catechesis class
- ◆ Continue to learn meanings over a lifetime of catechesis and daily prayer

Old and New Testament Stories

- ◆ Learn over the course of a lifetime in Sunday morning catechesis

Lutheran Catechesis (24 weeks for 90 minutes /session)

- ◆ Youth and adult catechumens are in the same class.
- ◆ At least one parent attends with each youth catechumen.
- ◆ Youth have learned by heart the six chief parts before attending Lutheran Catechesis.
- ◆ Adult Catechumens learn by heart the Primary Texts of the Catechism over the course of the 24 weeks by praying the primary texts of the Catechism at the beginning of each class session.
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- ◆ The Goal of this combined entry level catechesis class is to focus upon establishing the central thought of each lesson around the Biblical narrative and text of the Catechism for the day.
- ◆ Not all of the material in Lutheran Catechesis is used for this class. The binder becomes an ongoing resource for the catechumen in using his Bible, Catechism, and Hymnal.

Lutheran Catechesis

Catechist Edition

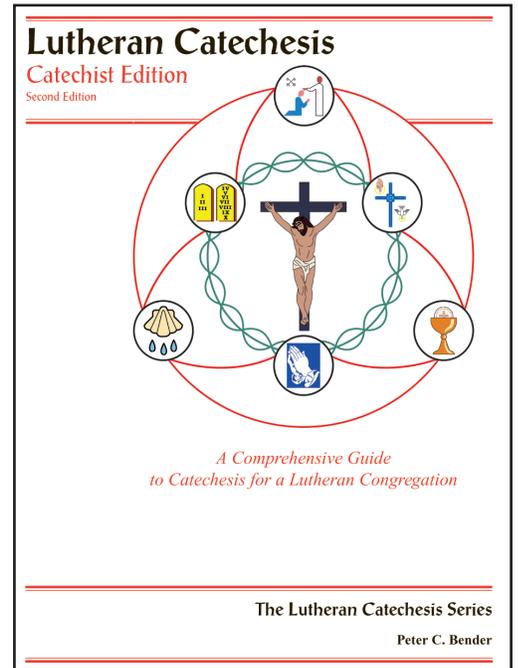
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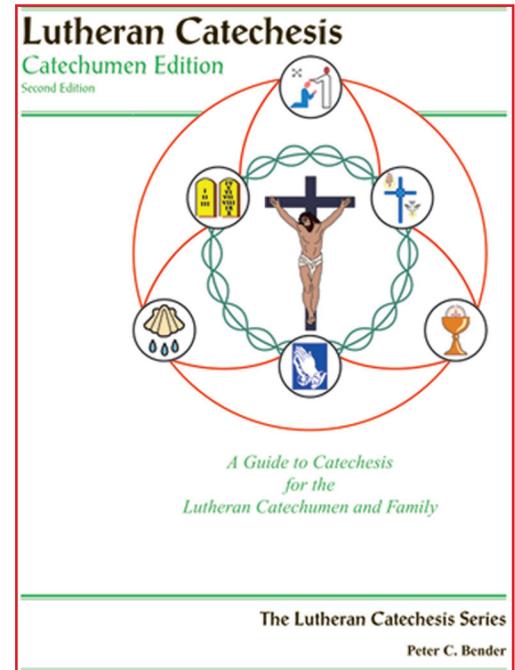
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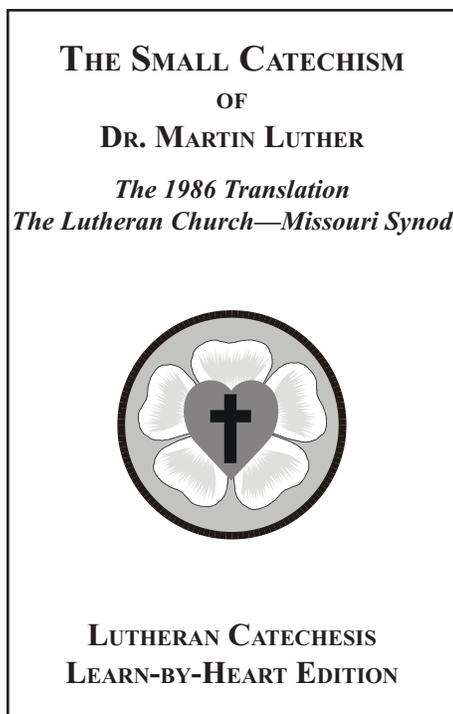
Lutheran Catechesis Learn-by-Heart Edition

Catechumen Edition, Second Edition (LCAT02-2) **\$18**



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THE SMALL CATECHISM OF DR. MARTIN LUTHER

LUTHERAN CATECHESIS LEARN-BY-HEART EDITION

This 40-page paperback edition uses the text of the 1986 Edition of the Small Catechism of the Lutheran Church—Missouri Synod published by CPH. The CCA has revised the text formatting of this edition to make it easier for catechumens to learn the text. In the margin next to the text, there are notations indicating the grade level goal for that particular section. This edition also includes Luther’s Preface.

THE SMALL CATECHISM (LCAT12) **\$1⁵⁰**

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Old Testament Catechesis

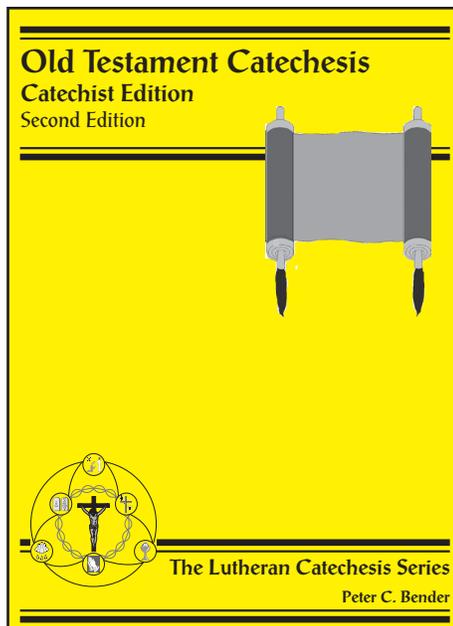
Catechumen Edition, Second Edition



Old Testament Catechesis, Catechumen Edition is a survey of Old Testament Bible stories that is intended to build a foundation of Bible knowledge and vocabulary from the Old Testament, and teach the words of the Small Catechism under the Sacrament of Holy Baptism, the Sacrament of the Altar, and, from the Table of Duties, “To Bishops, Pastors, and Preachers,” and “What the Hearers Owe Their Pastors.” *Old Testament Catechesis, Catechumen Edition* provides a schedule of thirty-two lessons and 184 Old Testament terms. Each lesson contains three parts: The Bible story to be read for that class session, the section of the catechism to be “learned by heart” in advance of that class session for oral recitation in class, and Old Testament terms which apply to the Bible story that is read for that lesson.

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Old Testament Catechesis

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Old Testament Catechesis, Catechist Edition (LCAT15) \$10

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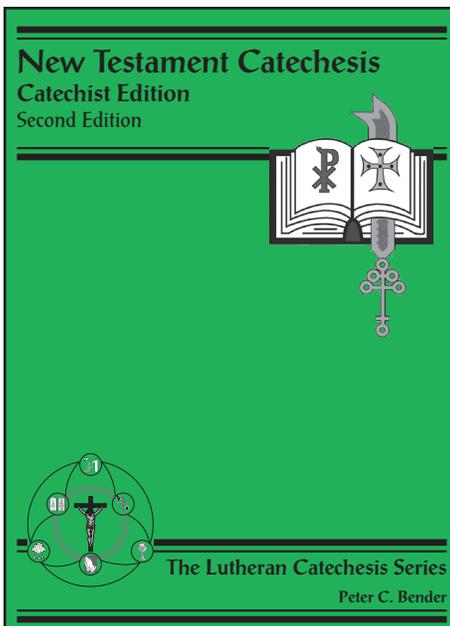
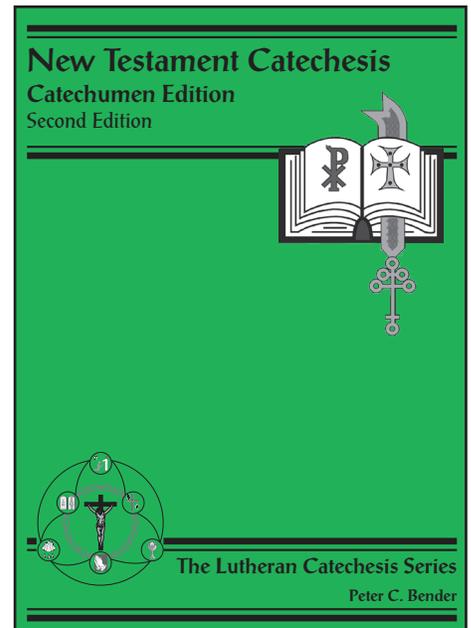
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New Testament Catechesis Catechumen Edition, Second Edition

New Testament Catechesis, Catechumen Edition is a survey of New Testament Bible stories that is intended to build a foundation of Bible knowledge and vocabulary from the New Testament, and teach the words of the Small Catechism under the Lord's Prayer, Confession and the Office of the Keys, and, from the Table of Duties, "Of Civil Government" and "Of Citizens." *New Testament Catechesis, Catechumen Edition* provides a schedule of thirty-two lessons, four additional lessons for optional use, 212 New Testament terms, and notes on twenty-three miracles and twenty-seven parables of Jesus. The structure of the lessons is the same as in *Old Testament Catechesis, Catechumen Edition*.

New Testament Catechesis, Catechumen Edition (LCAT14) \$4

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Peter C. Bender, Editor

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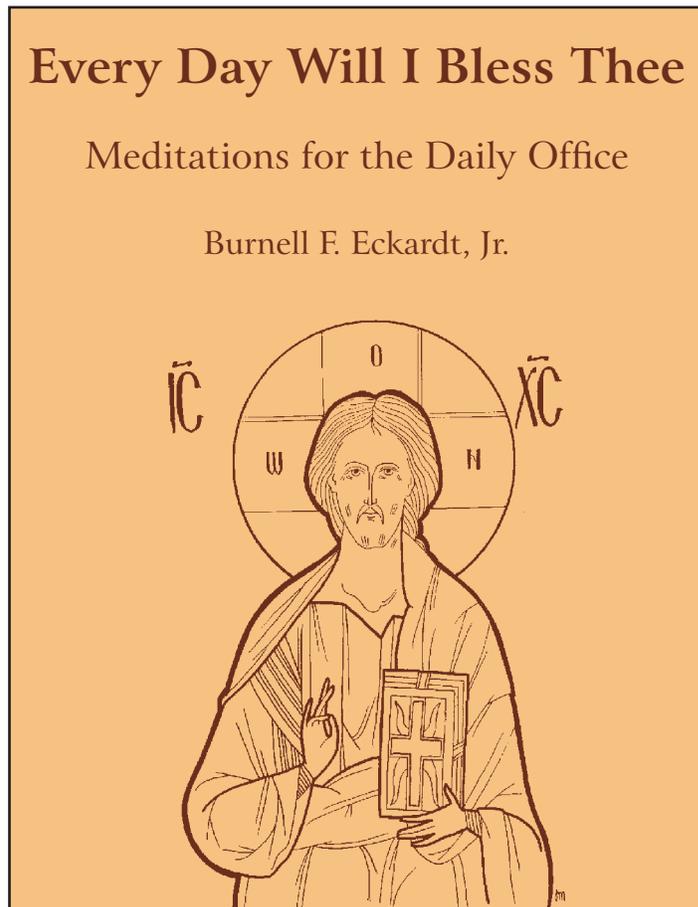
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D. Scaer	<i>Catechesis: A New Testament Discipline</i>	CSTS96-2
W. Weinrich	<i>Catechesis in the Early Church</i>	CSTS96-3
C. Arand	<i>The Art of Living by Faith</i>	CSTS96-4
K. Korby	<i>"These Words Which I Command You ..."</i>	CSTS96-5

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R. Resch	<i>Liturgical Music as Catechist</i>	CSTS97-4
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A. Hoger	<i>Bible Story and Catechetical Formation</i>	CSTS98-2
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K. Korby	<i>Episcopal Governance: Paul's Address to the Ephesian Elders</i>	CSTS98-6

1999—A Christian's Life in This World

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L. Rast	<i>The Table of Duties: How Did It Find Its Way into the Catechism?</i>	CSTS99-1
B. Eckardt	<i>Example Catechetical Lesson: The Christian in the Church</i>	CSTS99-2
W. Cwirla	<i>Example Catechetical Lesson: The Christian in the State</i>	CSTS99-3
P. Bender	<i>Question and Answer Open Forum on 'Lutheran Catechesis</i>	CSTS99-4
P. Bender	<i>Example Catechetical Lesson: The Christian in the Home</i>	CSTS99-5
K. Hagen	<i>Luther on Vocation: A Response to Wingren & American Evangelicalism</i>	CSTS99-6

2000—How Christians Should Be Taught to Confess

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P. Bender	<i>Public Preaching and Private Absolution: Is There a Difference?</i>	CSTS00-1
J. Pless	<i>Your Pastor Is Not a Therapist, Private Confession: The Ministry of Repentance & Faith</i>	CSTS00-2
P. Bender	<i>Example Catechesis: “What is Confession?” Bible Story: The Parable of the Prodigal Son</i>	CSTS00-3
J. Fenton	<i>Example Catechesis: “What sins should we confess?” “Which are these?” Bible Story: The Prophet Nathan is Pastor to David</i>	CSTS00-4
S. Wiest	<i>Why We Are Scared to Confess: The Use and Abuse of Private Confession Among Our Saxon Fathers</i>	CSTS00-5
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J. Fenton	Sample Catechetical Lesson: Realize and Receive with Thanksgiving: The Fourth Petition	CSTS01-4
P. Bender	Sample Catechetical Lesson: The Stilling of the Storm: The Sixth and Seventh Petitions	CSTS01-5
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A. Collver	<i>Never Despair, The Gates of Hell Will Not Prevail</i>	CSTS07-5
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K. Voss	<i>The Future of Medicine: Human Embryonic Stem Cell Research?</i>	CSTS08-3
R. Eyer	<i>The Theology of the Cross and End of Life Decision Making</i>	CSTS08-4
K. Voss	<i>Christian Approaches to Contraception and an Excursus on Fertility Issues</i>	CSTS08-5
M. Harrison	<i>Sample Catechesis: “Help and Support Him in Every Physical Need”: Christian Mercy Flows from Faith in Christ</i>	CSTS08-6
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D. Stuckwisch	<i>The Divine Liturgy: Is it Necessary for Faith and Life?</i>	CSTS09-2
S. Johnson	<i>Johnson, Music as Catechesis: Solutions for Our Time</i>	CSTS09-3
B. Eckardt/ D. Petersen	<i>Open Forum with Gottesdienst: The Journal of Lutheran Liturgy</i>	CSTS09-4
P. Grime	<i>Contemporary Worship: Challenges for Us or a Challenge to Us?</i>	CSTS09-5
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P. Bender	<i>Workshop on The Lutheran Catechesis Series</i>	CSTS09-0

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<u>Presenter</u>	<u>Description</u>	<u>Item #</u>
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R. Preus	<i>Christ and Creation</i>	CSTS10-2
P. Bender	<i>Sample Catechesis: Creation and the Fall</i>	CSTS10-3
P. Bender	<i>Atheism, Evolution and the Christian Faith and Life</i>	CSTS10-4
A. Menuge	<i>Made in the Image of God: A Defense</i>	CSTS10-5
Panel	<i>Panel Discussion: Bender, Menuge, Preus, and Stuckwisch</i>	CSTS10-6
P. Bender	<i>Workshop on The Lutheran Catechesis Series</i>	CSTS10-0

2011— The Third Article

<u>Presenter</u>	<u>Description</u>	<u>Item #</u>
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C. Esget	<i>The Holy Spirit is Always the Spirit of Christ</i>	CSTS10-2
D. Stuckwisch	<i>The Forgiveness of Sins: The Breath of the Spirit</i>	CSTS10-3
P. Scaer	<i>I Believe and Don't in the Holy Christian Church</i>	CSTS10-4
D. Taylor	<i>I Believe What We Believe: Confessing the Church</i>	CSTS10-5
Panel	<i>Panel Discussion: Bender, Menuge, Preus, and Stuckwisch</i>	CSTS10-6
P. Bender D. Stuckwisch	<i>Workshop on Private Confession and Absolution</i>	CSTS10-0

2012— Christology and the Catechism

<u>Presenter</u>	<u>Description</u>	<u>Item #</u>
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K. Fabrizious	<i>Portraits of Christ in the Old Testament</i>	CSTS12-2
B. Eckardt	<i>The Christology of the Divine Liturgy</i>	CSTS12-3
D. Scaer	<i>The Christology of Luther's Small Catechism</i>	CSTS12-4
J. Fisk	<i>"Crucified, dead and buried"—The Chiasm of the Cross as the Structural Heart of the Small Catechism Faith</i>	CSTS12-5
Panel	<i>Panel Discussion: Bender, Eckardt, Fabrizious, Fisk, Preus</i>	CSTS12-6
P. Bender	<i>Workshop on The Lutheran Catechesis Series</i>	CSTS12-0

2013— Catechesis and Contemporary Challenges to the Christian Faith

<u>Presenter</u>	<u>Description</u>	<u>Item #</u>
R.C Ehlke	<i>The Decline of Western Civilization and the Church's Response</i>	CSTS13-1
D. Wenthe	<i>The Christian Vision of Humanity: The Beauty of Truth and the Truth of Beauty</i>	CSTS13-2
N. Jastram	<i>A Handbook on Biblical Homosexuality</i>	CSTS13-3
J, Fisk	<i>How American Christianity Got So BROKEN and What the Catechist Ought to Do About It</i>	CSTS13-4
P. Bender	<i>A Troubled Conscience and the Sufficiency of God's Grace</i>	CSTS13-5
Panel	<i>Panel Discussion: Bender, Ehlke, Fisk, Jastram, Wenthe</i>	CSTS13-6
P. Bender	<i>Workshop on A Singing Congregation</i>	CSTS13-0

2014— "Lord, Teach Us to Pray" Catechesis on the Lord's Prayer

<u>Presenter</u>	<u>Description</u>	<u>Item #</u>
D. Stuckwisch	<i>"Hallowed be Thy name, Thy kingdom come..."</i>	CSTS14-1
D. Engebretson	<i>"Thy will be done on earth as it is in heaven."</i>	CSTS14-2
J. Berg	<i>"Give us this day our daily bread."</i>	CSTS14-3
R. Preus	<i>"And forgive us our trespasses..."</i>	CSTS14-4
P. Bender	<i>"And lead us not into temptation, but deliver us from evil."</i>	CSTS14-5
Panel	<i>Panel Discussion: Bender, Berg, Engebretson, Preus, Stuckwisch</i>	CSTS14-6

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W. Weinrich	<i>Baptism and the Baptismal Life (Part 2)</i>	DSI1001
K. Marquart	<i>The Lord's Supper (Part 1)</i>	DSI1002
K. Marquart	<i>The Lord's Supper (Part 2)</i>	DSI1003
R. Resch	<i>The Church's Sung Confession</i>	DSI1004
H. Senkbeil	<i>Dying to Live: The Power of Forgiveness</i>	DSI1005
D. Gard	<i>Worship in the Old Testament</i>	DSI1006
P. Bender	<i>Liturgy and Catechesis</i>	DSI1007
K. Marquart	<i>Liturgy and Evangelism</i>	DSI1009
R. Muller	<i>The Confessions and Adiaphora</i>	DSI1010
W. Weinrich	<i>The Early Church Fathers on Worship</i>	DSI1011
A. Just	<i>The Bible, Liturgy, and Preaching</i>	DSI1012
C. Evanson	<i>Evangelicalism and Lutheranism</i>	DSI1013
R. Resch	<i>Luther, Bach, and the Singing Church</i>	DSI1014
D. Wenthe	<i>The Priestly Role of the Pastor</i>	DSI1015

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A. Just	<i>The Liturgy: Yesterday, Today, & Tomorrow (Part 2)</i>	DSI2002
B. Resch	<i>Bringing Children Up in the Divine Service</i>	DSI2003
J. Pless	<i>The LCMS and Liturgy Today</i>	DSI2004
K. Marquart	<i>Liturgy and Culture</i>	DSI2005
D. Wenthe	<i>Understanding Law and Gospel...</i>	DSI2006
J. Kleinig	<i>Worship as Heaven on Earth</i>	DSI2007
W. Weinrich	<i>The Role of Women in the Liturgical Context</i>	DSI2008
C. Evanson	<i>Lutheran Worship: The Story Behind the Hymnal</i>	DSI2011
A. Just	<i>The Richness of the High Festivals</i>	DSI2012
R. Resch	<i>Comfort Under Crosses: Hymns of Gerhardt</i>	DSI2013
D. Scaer	<i>Altar and Pulpit Fellowship</i>	DSI2014
B. Resch	<i>Role of the Choir in the Divine Service</i>	DSI2015
D. Wenthe	<i>How a Text Becomes a Sermon</i>	DSI2016
K. Korby	<i>Confession and Absolution</i>	DSI2017
M. Harrison	<i>Youth and the Divine Service</i>	DSI2018

1996-97 Lecture Series

<u>Presenter</u>	<u>Description</u>	<u>Item #</u>
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A. Dimit	<i>The Elder and the Divine Service</i>	DSI2020
P. Nielsen	<i>The Sunday School and the Divine Service</i>	DSI2021
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Behold, I Stand at the Door and Knock

Revelation 3:20-22

Chapel Sermon

December 15, 2000

Concordia Theological Seminary, Fort Wayne, Indiana

Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and eat with him, and he with Me. He who conquers, I will grant him to sit with Me on My throne, as I myself conquered and sat down with My Father on His throne. He who has an ear let him hear what the Spirit says to the churches.”
(Revelation 3:20-22)

At the Lutheran Homes, the elderly congregation sits for the entire service. Since liturgy is something we do, liturgical practices cannot ask of the people what they cannot do. Since our American Constitution begins “we the people,” all are equal and no one bows to another. Some years ago the White House chief of protocol almost lost her job when she curtsied before the British Sovereign. Even if genuflecting is not commanded, St. Paul says that the time is coming when every knee in heaven and earth and under the earth shall bow and confess that Jesus is Lord to the glory of God the Father. In heaven, genuflecting during the Creed is not an adiaphoron. Now to the controversy: Should we kneel at *incarnatus est*, “He was incarnate by the Holy Ghost of the Virgin Mary,” or at *homo factus est*, “He was made man.” Christmas answers the question.

Some medieval theologians held that even if Adam had not sinned, God would have become man. This meant *incarnatus est* was always in the mind of God from the beginning. Christmas was not an afterthought. God’s transcendence never prevented Him from spending His evenings talking to His rational creatures in the garden. If the altar is our Jerusalem, so the church is that primordial garden in which God and we are in constant discourse with one another in preaching and liturgy. We socialize in the commons after chapel, because God created us to talk to Him and one another. God was never bothered with the Reformed dictum—the finite is not capable of the infinite—because He was never infinite in the way the theologians said He was. Incarnation was not awkward, foreign, or alien for God. God was like man and man was like God. Even without sin, God’s

evening walks were never intended to be the last chapter. His goal was, in every sense, to be Emmanuel, “God with us.” If we had not sinned, parts of the Book of Revelation would have become the third chapter of Genesis but without the enthroned Lamb sacrificed for sin. Divine majesty radiates through the *incarnatus est*. Mercy for helpless sinners is enshrined in the humiliation of Jesus, *homo factus est*. God does become Emmanuel, as He intended, *incarnatus est*, but now it must be completed by humiliation and death, *homo factus est*. “He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as One from whom men hide their faces He was despised.” *Incarnatus est* is Christ’s transfigured glory. *Homo factus est* means that the God who appeared at Sinai in unapproachable glory “emptied Himself [in Jesus], took on the form of a servant, [was born] in the likeness of men. And...He humbled Himself and became obedient unto...death on a cross.”

At Christmas you and most Christians are reluctant to leave the *incarnatus est* for the *homo factus est*. Christmas is your Egypt. Lent is your wilderness. God’s glory is delicious nectar. His degradation is distasteful. Remain in Bethlehem and pretend there is no Golgotha. Christmas is everyone’s holiday. Why not? God becomes one of us: *incarnatus est*. But unless *homo factus est* with crucifixion, death, and burial follow *incarnatus est*, our Christmas is hollow and our Christianity is a pretense.

Christmas is the triple holiday. The Son of God is eternally born of His Father. “God from God, Light from Light, the true God who forever comes out of the true God.” Secondly, Christmas is the holiday of the *incarnatus est*. The perfect union between God and man, which was anticipated in garden’s evening conversations, has finally taken place in Jesus who is both God and Man. Thirdly, and for us sinners what is most important, Christmas is the holiday of the *homo factus est*: “the Word was made flesh and dwelt among us.” In Jesus of Nazareth God not only shares our misery but experiences it in a way that no one else ever has. In the cry of dereliction, “*Eli, Eli lama sabachtani*,” the One who is abandoned by God proves Himself to be Emmanuel, God with us.

But at Christmas we are more than observers of the courtroom in which God and man exchange places. It is more than heaven and earth being united in Jesus; we ourselves are the divine mysteries because God unites us with Him in Jesus. Flesh and blood, which cannot inherit the kingdom of

God, become the garment in which the eternal God clothes Himself: *homo factus est*. By incarnation Christ takes our tainted flesh and blood—He was made sin—and transfigures it into God’s flesh and blood—”the Word was made flesh”—and then He returns that same flesh and blood to us in the Sacrament, so that our flesh and blood can be transfigured into His. Something happens in the incarnation: God becomes man. Something happens in the Eucharist: Bread becomes the God-Man Jesus Christ. And something happens in us when we receive the Eucharist. That God-Man becomes one with us. Already fulfilled is Isaiah’s prophecy, “Behold the virgin shall conceive and bear a son,” but the Emmanuel prophecy reaches a further fulfillment, when in receiving the sacramental bread, we cry out “Emmanuel,” “God with us.” In Bethlehem, God takes our flesh and blood and is born on earth. In the Eucharist, we eat His flesh and blood and are born in heaven. Bethlehem is Christ’s Christmas. The Sacrament is our Christmas. “O holy child of Bethlehem, descend to us, we pray. Cast out our sin and enter in; be born in us today.”

Christmas is Christmas not because we come to God, but because God comes to us. “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and eat with him, and he with Me.” The Sacrament is the door through which Christ enters. He alone presides at the table. His flesh and blood alone is our meat and drink. The one who eats His flesh and drinks His blood knows and experiences in himself what is meant by the words, “the Word made flesh.” “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and eat with him, and he with Me.” “He who has an ear let him hear what the Spirit says to the churches.” Merry Christmas!

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All Theology Is Christology

Modern Reformation

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In Lutheran denominational politics over the last decade, the phrase “all theology is Christology” has been exhaustively debated. Yet, though the statement and the resulting controversy arise from a particular Missouri Synod context, I submit that the substance of the debate is important to all who stand in the line of the Reformation tradition. Moreover, in an issue of *Modern Reformation* devoted to exploring current debates about classical theology, the centrality of Christology is particularly relevant.

Initially, we should clarify what the phrase “all theology is Christology” *does not mean*, for there are several ways this statement could be misleading, or even wrong. On an elementary level, it could be taken to mean that Christology is the only topic in theology and, hence, the only course in a seminary curriculum. A student studying theology would learn nothing besides the life and death of Jesus of Nazareth and their meaning. Obviously, no serious theologian in either classical Protestantism or the Roman Catholic tradition holds to this view. Alternatively, it might suggest a Christomonism with an anti-trinitarian flavor that would deny or subordinate the existence of the Father and the Spirit to the Son. This would amount to a Jesus religion, a unitarianism of the Second Person of the Trinity (a view which has been proposed by some American sects). If this were true, baptism in the name of Jesus alone would be preferable to one administered in the name of the Father and of the Son and of the Holy Spirit.

Perhaps more reasonably, one might think that the phrase aims to describe Karl Barth’s theology, which defined the moment of revelation “as an encounter with Christ”. For neither the rationalism of the eighteenth century, nor Friedrich Schleiermacher and his followers (against whom Barth was reacting), properly distinguished between the natural and the supernatural knowledge of God. Instead, religion was simply another category among the arts and sciences. The rationalists came to their conclusions about God from nature, while Schleiermacher used the

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Christian consciousness and culture. In both of these systems, Christ was no longer the only way to salvation. Barth reacted against this de-emphasizing of Christ by insisting that Christ was the first and only revelation of God. So perhaps one might conclude that the phrase “all theology is Christology” applies to his program.

Given the context, orthodox Protestants might have thought that Barth’s *solus Christus* would spawn a revival of Reformation belief. But when Barth redefined this Reformation slogan, it proved disastrous. By making Christ the sole revelation of God, he denied the natural knowledge of God, devalued the Scriptures as the Word of God, and had no necessary role for the Sacraments. Gospel was placed *before* the Law, reversing the Reformation order of Law and Gospel. His encounter theology with Christ proved to be little more than a substitution of his own mysticism for that of Schleiermacher’s Christian consciousness.

Ironically, when his view that Christ was God’s only revelation was put into practice, it produced contradictory results. On the one hand, it eliminated the basis for much common grace activity, provided a blueprint for legalism, and undermined the distinction between Church and society. Not surprisingly, his theology quickly came to resemble the Social Gospel of liberal Protestantism. Yet, on the other hand, Barth’s Christological program, a program embraced by some Lutherans, spawned an antinomianism that had little or no use for the Law. This narrowly defined Christology-relegated biblical injunctions, especially the Pauline ones, to ethical parentheses. It was argued that since Paul intended these regulations for particular churches in specific times and places, they were not universally binding. (This argument was used for women’s ordination.)

Christology became the trump card which took every trick. Freedom in doctrine and practice is allowed as long as the doctrine of Christ remains in place, Barth’s followers argued (and still argue). This position came to be known as Gospel reductionism, a phrase which originated with the majority position of the faculty of Concordia Seminary, Saint Louis, in the 1970s, and is still used for this radical Christomonism.¹

The Recent Historical Context of the Phrase

More directly than any Barthian inferences, though, the statement that “all theology is Christology” is the product of a controversy at Concordia Theological Seminary in Fort Wayne, Indiana, in the late 1980s and early 1990s. This debate, however, had more than exclusively Lutheran significance, partly because of the role of Robert D. Preus (1924-1995) at the center of the controversy. Evangelicals will remember Preus as a leader on the International Council of Biblical Inerrancy, and later on the Alliance of Confessing Evangelicals. In the course of his lifetime, Preus worked with Carl F. H. Henry, Kenneth Kantzer, and Earl D. Radmacher, as well as with James Montgomery Boice, Robert Godfrey, and Michael Horton. Especially for his *The Inspiration of Scripture*, Preus became recognized as a defender of biblical inerrancy, and thus an ally to many evangelicals.²

To Missouri Synod Lutherans, Preus is better remembered for his role in helping to prevent the denomination from sliding into the liberalism which had engulfed all the mainline Protestant churches by the 1950s. As Barthianism and Rudolf Bultmann’s demythologizing became more entrenched at Concordia Seminary in St. Louis in the early 1970s, some wondered if Missouri had yielded completely to that slide. In 1974, a majority of that faculty, many of whom had been strongly influenced by Barth, staged a walkout. Preus then became the chief administrative officer of the seminary, and oversaw much of its reformation.

But in the late 1980s, Preus was at the center of another controversy. Though the terminology was similar, it is important to understand that the issues were quite different. Unlike the 1974 St. Louis incident, this debate was not about the Bible’s historicity and inerrancy. (All parties in this later dispute were agreed on these points.) Instead, about the same time he was removed by board action as Fort Wayne seminary president (1989), Preus was charged with doctrinal aberration for defending the phrase that “all theology is Christology”. Preus insisted that all doctrines had to be defined Christologically. The debate raged: Could something be biblical and at the same time not be Christological?

The problem originated in an article on sanctification written by a colleague. The piece contained this statement: Any attempt to make Christology preliminary to theology, or even only its most important part, but not its only part, is a denial of Luther’s doctrine and effectively destroys

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the Gospel of the message of a completed atonement.³ In other words, Lutheranism insists that Christology is not a subset of, but is rather the whole of, Christian theology. This position came to be summarized as “all theology is Christology.”

Ultimately, in hearings before district and synod panels, the statement was found to be doctrinally acceptable. Preus’s removal was reversed, and he remained a part of the synod’s ministerium. Nonetheless, the doctrinal charges brought against him reinforced his opponent’s view that he had no place at the seminary and in the church.

The Theological Accuracy of the Statement

After Preus was vindicated of all charges brought against him, he delivered a series of essays that provided specific references from Luther and the Lutheran Confessions to demonstrate the correctness and the necessity of the Christological approach to theology.⁴ While citing Luther may not finally be convincing to the broader evangelical community, the charges brought against Preus had been leveled within the framework of the Lutheran Confessions, to which ministers of the Missouri Synod are bound at ordination. Obviously, within this scheme, Luther’s writings play a special role. It was not simply about what was permissible within the context of biblical revelation generally, but within a conservative Lutheran community particularly.

Since the Reformed also see Christ as the center of revelation, Lutherans do not have an exclusive claim to a Christological approach.⁵ However, different understandings of the relation of Jesus’ human and divine natures will predictably assign different roles to the Christological principle in the theologies of the two great Reformation churches. In unraveling the understanding that all theology is Christology, the defining characteristics of the Lutheran and Reformed churches have to be identified. In Reformed theology, Christology and justification must be coordinated with their view of God’s sovereignty, which is central to their program.

For Lutherans, the central doctrine is justification, which is said to be the doctrine by which the Church stands or falls. Justification becomes operative in the preaching of the Law and Gospel. This principle assumes that the Christian is *simul iustus et peccator*; that is, as long as he lives, he is at the same time condemned by the Law as an unbeliever and pronounced

righteous in Christ. In this scheme, the Gospel, the message of salvation in Christ, is the word of God in a sense that the Law as condemnation can never be. Gospel is God's last word not only because it follows the Law but because it is the true revelation of who God really is. The Law is God's *opus alienum*, a work which he performs to redeem the sinner.

Asserting that "all theology is Christology" does not remove justification as the central doctrine. On the contrary, Christology is the content of justification and completely informs it: Christology is what the Gospel is all about. Therefore, Christology is what the Bible is all about. This does not mean that every part of the Bible or every verse or collection of verses is Gospel by itself, but it means rather that everything in the Bible serves the Gospel. Unless one finds Christ in a passage, the interpreter, no matter how scholarly he is, has not correctly understood it and, hence, cannot preach on it.

Historically this had significant consequences. As is well known, Luther questioned the canonicity of Hebrews, James, and Revelation. Apart from the historical question of their apostolic authorship, these books did not, in Luther's view, preach Christ. For most Lutherans today, his interpretation was wrong, but his principle was right. To demonstrate this, I wrote a commentary on what Luther called "the epistle of straw", the book of James. With the title *James the Apostle of Faith*, the work was intentionally subtitled: *A Primary Christological Epistle for the Persecuted Church*.⁶ Some Lutherans were unhappy with the book, not because I argued for James' canonicity (something to which they already agreed), but because I provided a Christological interpretation. But this was only the application of the Lutheran principle that no word can be God's word unless it is a word about Christ, and a word in which Christ comes. This principle requires that theology (which means a word about God) must be Christolog-a word about Christ. Hence all theology is Christology. In handling James this way, canonicity was not sacrificed for Christology, and Luther's Christological principle was not sacrificed for the sake of preserving a fixed number of books in the biblical canon.

The Biblical Basis

To have any standing in evangelical circles, the Christological principle must be derived from and proven by the biblical documents themselves. With some books of the Bible, this is easier than with others. Asserting that

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the Gospels are Christological is in a sense tautological, since they claim to be written about Jesus and contain his word (Matt 28:20; Luke 1:1-4; John 20:30-31; 21:25). Similarly, the Epistles serve no other purpose than to foster his teachings. The argument for the Christological character of the Old Testament can be advanced on the basis of the claims of Jesus and the apostles that it comes to completion in him (Matt 26:56, 58; Luke 24:26-27).

Nevertheless, the total Christological character of the prophetic books is not held by all Christians. Zionism, a fundamental belief for some evangelicals, finds in the Bible predictions about the modern state of Israel. Alternatively, some exegetes attempt to limit the Christological character of the Old Testament to the predictive prophecies, and only to those types specifically designated in the New Testament. Both of these approaches are hermeneutically deficient, and fail to recognize that all theology is Christology. Let us be clear, though: reading Christology back into the Old Testament from the New Testament is not to ignore the immediate context. Rather, a Christological hermeneutic focuses first on the historical situation in which the words were written, then on Christ, and then on his Church through him (Rom. 15:4).

How does this work? Because of space constraints, we will look at only two challenging examples. First, Ecclesiastes, with its description of the futility of human existence, seems devoid of Christological content (3:20-21). Surely this must be a candidate for the most miserable book in the Bible! For on first glance, it appears to be all Law, and no Gospel but this is deceptive. Only when human beings recognize the vanity of human life are they able to accept God's deliverance. In the end, Solomon confesses that man's spirit will return to God who gave it (Eccl. 12:7). This same message of the uselessness of pursuing earthly treasures reappears in the Sermon on the Mount. Christians look to treasures in heaven where there is no corruption (Matt. 6:19-20).

Another passage that some have argued lacks Christological content is the destruction of Sodom and Gomorrah. But we must recall that Jesus cites their destruction to describe the fate of his unbelieving hearers (Matt. 10:15; 11:24-25). In both cases, destruction comes only after the Gospel has been preached. And we should recognize the Christological imagery of the Genesis story where Abraham's priestly prayers bargain to spare the cities

for the sake of righteous persons (Gen. 18:24-28). This anticipates Christ's prayer to forgive his torturers (Luke 23:24), and his continual prayers with all Christians to the Father for the world's redemption (Heb. 2:17).

Christology and Inspiration of Scripture

The Christological element is so essential to the biblical message that when it is not located, that section is not properly understood. This lack often results in a legalism which requires a behavior of the listeners unrelated to their faith. Some well-meaning Christians crusade for the Ten Commandments to be placed in such public places as court rooms and school rooms, but they fail to understand that the Decalogue was intended for Israel, whom God led out of Egypt, and not for all people, at least not in the biblical form. The Christological interpretation of the Old Testament should not replace grammatical and historical studies of the biblical texts, but it does provide the preacher with the underlying content and purpose of these texts.

Christology also informs the content and the purpose of biblical inspiration, which is almost solely defined in relation to the Holy Spirit. Christ is not only the Bible's content and purpose; he is its author, a point which Luther insisted upon in his *Lectures on Galatians* (1535). So, from the viewpoint of inspiration, theology must be Christological. The Spirit of Christ was working in the prophets (1 Pet. 1:11), but the working of Christ through the Holy Spirit on the writers of the Bible is only the necessary extension of the doctrines of the Trinity and the Incarnation. The Spirit who inspires the holy writers proceeds from the Father and the Son. He is as much the Spirit of the Son as he is the Spirit of the Father. Incarnation takes inspiration to another level, albeit a lower and human one, since the Spirit of the Son has become, by the Incarnation, the Spirit of Jesus. The Holy Spirit does not come to the Church directly from God, but through the human nature of Jesus. Perhaps to accept the Bible's inspiration requires that its heavenly origins remain unchallenged, but the most proximate source of the inspiration is Jesus' crucifixion (Matt. 27:50, quite literally Jesus released the Spirit, and John 19:30, quite literally, he handed over the Spirit) and resurrection (John 20:22). The Spirit who shared in the humiliation of Jesus and raised him from the dead is the same Spirit who inspired the biblical writers. Simply on account of this, the Scriptures are thoroughly Christological. If the Son can only know what the Father reveals

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to him (Matt. 11:27), so the Spirit's knowledge of the Father is only through the Son, a knowledge which is further circumscribed by Incarnation with its humiliation.

Christology and the Trinity

Christians do not have an equal or direct knowledge or access to each person of the Trinity; our access is only through Jesus to God. In Jesus, we know God as Father by the working of the Spirit who is sent by Jesus. Thus, a prayer to God or the Father without reference to Jesus not only offends this Christological principle, but is a clear denial of the faith. Hence, the ancient prayers of the church are directed to the Father through Jesus Christ in unity with the Holy Spirit. God is not first known in himself or even in his trinitarian majesty, but in Mary's child and the man who hung on the cross. Luther gets to the heart of Christian faith in saying that we must look at no other God than this incarnate and human God. The crucifixion is the only door to heaven and the only key to understanding God. Thus, we confess that all theology is Christology. Modern charismatic gifts are suspect not merely because they lack biblical warrant, but because, in their claim to great faith, they obscure the Christological principles of self-effacement and self-sacrifice.

All doctrines have a Christological focus. The Augsburg Confession states that original sin has its ultimate meaning in baptism where infants find salvation in Christ. A denial of original sin, thus, destroys the glory of Christ's merits and benefits. The Lord's Supper is at the same time a participation in and proclamation of Christ's death, which is, after all, what Christology is all about. Justification is only the other side of the coin from Christology. The article on Christ in the Augsburg Confession anticipates justification, and the article on justification is thoroughly Christological in that it directs Christ's benefits to believers. Lutherans had little or no quarrel with Rome's Christology. The problem was that, by insisting that salvation was by faith and works, Rome was taking away with one hand what it had given with the other. Lutherans saw that justification by works was unacceptable not only because this doctrine lacked biblical support, but chiefly because it deprived Christ of his glory.

Christology and Sanctification

The area of theology where the principle that “all theology is Christology” is most frequently undermined is probably sanctification. This is so even among those who are committed to the principles of *solus Christus* and *sola gratia* in their doctrine of justification. Whereas synergism is disallowed in defining justification, a bit is often seen as permissible in sanctification. But if this is so, then Christology is not an all-permeating principle for doctrine or biblical interpretation. Pelagians and Arminians pointed to the use of the grammatical imperative to support the view that Christians can cooperate in their salvation. But such an argument is completely overdrawn. For Jesus’ *command* (imperative) to Lazarus to come out of the grave no more allows for his cooperation than the commands to believe or do good works allow for it. An imperative can also be a form in which the Gospel is presented: “Come unto me all ye who labor.”

Understanding sanctification from a Christological perspective sees good works as Christ’s sacrificial life and death *played out* in the lives of Christians. Their good works are not admirable simply because they refrain from moral evil, but because they do the good works Christ did, especially in sacrificing themselves for others. So the Good Samaritan, in danger to himself, comes to the aid of someone who is not only helpless, but an enemy. Here is the purest form of the sanctified life, but at a second glance, here the Good Samaritan is Christ himself. Even in the doctrine of sanctification, “all theology is Christology”.

The strength of Luther’s explanations of the Ten Commandments is not focusing on the negative behaviors forbidden to the Christian (hurting the neighbor), but on the good he is required to do: help him in every bodily need. It is not a matter of refraining from gross idolatry; rather we should fear, love, and trust in God above all things. Like all controversies, the one over whether “all theology is Christology” had bitter personal consequences for those who were charged, even though they were later vindicated. On the positive side, though, it allowed for this most important aspect of biblical theology to be more fully developed. This aspect still needs even more complete development, for it will never be exhausted until Christ becomes all in all for us.

Popular Articles—Christ Is All in All

Notes:

1 This phrase was adopted to describe the position of Concordia Seminary, Saint Louis, in the 1970s. Carl Braaten, an Evangelical Lutheran Church in America clergyman and then a professor at its Lutheran School of Theology in Chicago, who had supported the “Gospel reductionists,” as those who held this position were called, is now described as “dissatisfied with ‘gospel reductionism.’” (Philip E. Thompson, “A New Question in Baptist History: Seeking A Catholic Spirit among Early Baptists,” *Pro Ecclesia* 8/1 [Winter 1999]: 51). “Gospel reductionism” has more recently allowed the ELCA to enter into full fellowship with churches whose doctrines are condemned by the Lutheran Confessions.

2 His fifth chapter was dedicated to the topic of inerrancy, a term, ironically, which was not known by the seventeenth century Lutheran dogmaticians about whom he wrote.

3 David P. Scaer, “Sanctification in Lutheran Theology,” *Concordia Theological Quarterly* 49/2 and 3 (April/July 1985):194.

4 Robert D. Preus, “Luther: Word, Doctrine, and Confession,” *Lutheran Synod Quarterly* 32/4 (December 1992): 3343. This series of essays was delivered on October 28-29, 1992, at Bethany Seminary, Mankato, Minnesota, three months after he was restored to his post.

5 Jan Rohls, *Reformed Confessions: Theology from Zurich to Barmen*, trans. by John Hoffmeyer (Louisville: Westminster John Knox Press, 1998), 30.

6 (Saint Louis: Concordia, 1983). See especially pages 87-96.

Explanation of The Congregation at Prayer

The Lutheran Catechesis Series recommends the use of a weekly devotional guide, “The Congregation at Prayer” or something similar to it, that is prepared by the pastor and distributed each week to the entire congregation in the Sunday bulletin. A resource such as this is the single most important tool for establishing the culture of prayer and catechesis in the Lutheran home, congregation, and school (see Foreword to *The Lutheran Catechesis Series*, p. ix). The Congregation at Prayer is constructed from the Bible Story Lectionary and the Learn-by-Heart Schedules in *The Lutheran Catechesis Series*, as well as from the Sunday propers from the lectionary of the church year. (See *Lutheran Catechesis Compendium* for a full listing of schedules.)

The example “Congregation at Prayer” on the next two pages is from Peace Lutheran Church and Academy, Sussex, Wisconsin, for the week of the Thirteenth Sunday after Trinity, August 25 through September 1, 2002. This example was for the first week of a new academic year in the life of Peace Lutheran Church and Academy. The Bible Story Lectionary and Learn-by-Heart Schedules are from Year II in the series.

- 1 The title**, The Congregation at Prayer, highlights the purpose of the devotional and catechetical guide: it is to be used throughout the parish (home, congregation, and school) for all daily prayer, devotions, chapel services, classroom catechesis, study, and meetings of the congregation and school. The particular setting will determine how much of the material is used at any one time. The “Order of Meditation and Prayer” may be followed as a “stand alone” order for prayer in the home, classroom, or chapel service, or the particular readings, verse, Catechism, and hymn selections may be used as the “propers” for a daily office such as Matins or Vespers. The Congregation at Prayer lives from Sunday to Sunday around the themes of the church year and the Sunday propers. It is also tied to the local calendar of the entire parish.
- 2 Catechesis Notes for the Week** provides devotional and catechetical commentary, written by the pastor, to highlight such things as the Catechism and Bible verse for the week, themes in the Bible stories, the season or festival of the church year, or Christian traditions that have become part of the customs and piety of the church. This section provides an opportunity for the shepherd of the flock to explain apostolic doctrine and apply that doctrine to the congregation.
- 3 The Theme for the Week** usually highlights the Sunday of the church year for the week in which The Congregation at Prayer is used. The example given was the sermon theme for the Thirteenth Sunday after Trinity, drawn from James 5:20 and based on the Gospel of the Good Samaritan. It should be noted that, in order for a theme to serve devotionally, it is best that it be an assertion, such as the example “The Love of God Covers a Multitude of Sins,” rather than a cute catchy phrase such as “Uplifted Losers.” One theme can be prayed; the other cannot.
- 4 The Verse for the Week** is taken from the “Bible Verse Learn-by-Heart Schedule” in *The Lutheran Catechesis Series*. The assigned Bible verse for each of the first 25 weeks of every academic year ties in to the theme of the assigned Catechism for the week. The example is from Year II, week 1, and ties in directly to the First and Second Commandments assigned for the week. The verse for the week may serve as an antiphon when praying the Psalter or it may be recited out loud by itself.
- 5 The Psalm for the Week** is one of the psalms assigned to the Sunday in the church year for the week in which The Congregation at Prayer is used, or it may highlight the Catechism theme for the week. (See *Lutheran Catechesis Compendium* for psalm suggestions on the Six Chief Parts of the Catechism.) A prayer, provided from the hymnal or written by the pastor, highlights themes from the psalm for the week. The table of daily psalms is from a schedule for praying through the Psalter over the course of sixty days (see *Lutheran Catechesis Compendium*).
- 6 The Catechism for the Week** is taken from the “Catechism Learn-by-Heart Schedule” in *The Lutheran Catechesis Series*. This schedule calls for praying through the Six Chief Parts and Table of Duties sequentially over a 36-week academic year (see *Lutheran Catechesis Compendium*). A schedule of Catechism readings for the summer is also provided in the compendium.

1

The Congregation at Prayer

A Guide for Daily Meditation and Prayer
For the Week of the Thirteenth Sunday after Trinity
August 25 through September 1, 2002

2

Catechesis Notes for the Week — *A New Academic Year Brings a Renewal in Catechesis* — We begin our annual walk through the Catechism this week with the First and Second Commandments. The First Commandment teaches us that there is only one true God: the Holy Trinity—the Father, Son, and Holy Spirit. We are to trust in Him above all other things. We are to love Him and cling to Him. The First Commandment shows us our faithlessness and the sin of unbelief. It calls us to repentance, that is, to the confession of our sin and to faith in Christ. He feared, loved, and trusted in the Father to the death of the cross for us. We, faithless sinners, must flee to Him for forgiveness. The Second Commandment teaches us that we are to pray to God at all times and in all circumstances of our lives. We are to call upon Him in trouble, not simply to take away the trouble, but to teach us to trust in Him in the midst of the struggle. Our prayers are to call upon God to give us the wisdom to receive the cross of affliction in our lives with rejoicing and thanksgiving. The Second Commandment shows us our unwillingness to pray in this way. We chafe under the cross of affliction. We consider our will to be better than God’s will. Instead of praying that God’s will be done, we demand that He act according to our will. We do not praise Him and give thanks to Him in the midst of suffering; instead we curse Him in unbelief. The Second Commandment, too, calls us to repentance and to faith in our Savior, who prayed faithfully unto death for us. No one suffered a greater evil than our Lord, yet He did not chafe under the cross but accepted it as the Father’s will for our salvation. From His obedience unto death we have salvation and our prayers are heard.

The Order of Meditation and Prayer

Pray and confess out loud as much from the order of meditation and prayer as you are able, or as your family size and ages dictate. Learn by heart the verse, catechism, and hymn of the week.

3

Theme: The Love of God Covers a Multitude of Sins.

Invocation

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

Apostles’ Creed

4

Verse: Psalm 90:1-2

Lord, You have been our dwelling place in all generations.
Before the mountains were brought forth, or ever You had formed the earth and the world,
even from everlasting to everlasting, You are God.

5

Psalm 74 or the appointed daily psalms listed below.

Prayer on the Psalm: Almighty God, our heavenly Father, strengthen and preserve Your Church from all who rise up against her. Deliver us from false doctrine and misbelief. Teach us to trust in Your Gospel alone for our security and to call upon You in all times of persecution. Turn the hearts of our enemies to repentance and faith in Your Son, that we might dwell together in peace and comfort, through Jesus Christ, our Lord. Amen.

Daily Psalms	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Morning	1, 2	5	8, 9	10	14, 15	18	19, 20	22
Evening	3	4,6	7	11,12	13	16,17	21	23, 24

6

The Catechism: The Ten Commandments—The First and Second Commandments

What is the First Commandment? You shall have no other gods.	Preschool +
What does this mean? We should fear, love, and trust in God above all things.	First Grade +
What is the Second Commandment? You shall not misuse the name of the Lord your God.	Preschool +
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.	Second Grade +

Readings for the Week of the Thirteenth Sunday after Trinity (Choose from the Readings Below) 7

Day	First Reading—Bible Stories for the Family and Academy	Second Reading
Monday	Moses Receives the Law Upon Tablets—Exodus 24:1-18	1 Thess. 5:12-28
Tuesday	The Ark of the Covenant—Exodus 25:1-22	1 Timothy 1:1-20
Wednesday	The Priestly Garments—Exodus 28:1-43	1 Timothy 2:1-15
Thursday	The Ransom Money—Exodus 30:11-16	1 Timothy 3:1-16
Friday	Sunday's Gospel—Ten Lepers Cleansed—Luke 17:11-19	1 Timothy 4:1-16
Saturday	Look ahead to Sunday's Readings.	1 Timothy 5:1-25

Prayers: Collects for the Week, Daily Themes for Prayer, In Our Prayers at Peace 8

Collect for the Week of the Thirteenth Sunday after Trinity

Almighty and everlasting God, give unto us the increase of faith, hope, and charity, and as we do obtain that which You promise, make us to love that which You command; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Daily Themes for Prayer

- Sunday:** *Pray for the joy of the resurrection among us; for true and godly worship throughout the world; and for the faithful preaching and hearing of God's Word.*
- Monday:** *Pray for faith to live in the promises of Holy Baptism; for your calling and daily work; for the unemployed; for the salvation and well-being of our neighbors; for government; and for peace.*
- Tuesday:** *Pray for deliverance against temptation; for the addicted and despairing; for the tortured and oppressed; and for those struggling with besetting sins.*
- Wednesday:** *Pray for marriage and family, that all may live together under the grace of Christ according to the Word of God; for parents who must rear their children alone; and for godly schools, our church schools, and seminaries.*
- Thursday:** *Pray for the Church and her pastors; for missionaries; and for fruitful and salutary use of the blessed sacrament of the Lord's body and blood.*
- Friday:** *Pray for the preaching of the cross of our Lord Jesus Christ and for its spread throughout the whole world, especially in our community; and for the persecuted.*
- Saturday:** *Pray for faithfulness to the end; for the sick and dying; for the revival of those who are withering in the faith or have fallen away; and for receptive hearts for worship and study on the Lord's Day.*

In Our Prayers This Week

*Peace Lutheran Academy and our new Headmaster, Kimberly Hughes;
Jim and Shirley Weber, celebrating their 43rd wedding anniversary;
Joan Stegemeyer, receiving chemotherapy for cancer;
Viola Jensen and her family, who mourn the death of Viola's husband Henry.*

Lord's Prayer and Morning or Evening Prayer from the Catechism

The Hymn of the Week

"To Thy Temple I Repair" (stanzas 1-3)

2

9

Looking Forward to the Fourteenth Sunday after Trinity

September 1, 2002

10

Hymns: 393 (1-3), 36, 398, 393 (4-6)

Proverbs 4:10-23: *"Take firm hold of instruction, do not let go; keep her, for she is your life." This is why we cling to the teachings of the Catechism. These are not idle words but life-giving words. Such is the teaching of the Lord. When it is received by faith, it never fails to bring forth fruit and abundant blessing.*

Galatians 5:16-24: *St. Paul describes the characteristics of both the unbelieving Old Adam (the flesh) and the New Man (the Spirit of Christ within us). These are at war with each other. The Old Adam is crucified through daily contrition and repentance. The New Man of the Spirit is refreshed and led by the sweet Word of the Gospel.*

Luke 17:11-19: *The cleansing of the ten lepers followed by the lone Samaritan who returns to Jesus in faith and thanksgiving is a sign both of God's overwhelming grace for the unworthy and of how those who are the most ostracized because of their sin are often the ones who delight the most in God's grace. Samaritans were outcast among the Jews because they did not worship at the temple in Jerusalem, even though they accepted the Law of Moses. The Samaritan who returned to Jesus confessed rightly that Jesus is the true Temple of the Lord and the source of cleansing from all sin and new life with God.*

- ⑦ **Readings for the Week** are taken from two sources. The first reading for the family and school is always taken from “Lutheran Catechesis Three-Year Bible Story Lectionary.” The second reading may be one of the assigned readings from the daily prayer lectionary in the hymnal. Most lectionaries for daily prayer utilize an Old and a New Testament reading. It is recommended that the choice of the second reading be from the opposite Testament as the first reading. *Lutheran Catechesis Compendium* reproduces a revised version of the daily prayer lectionary found in *The Lutheran Hymnal*.
- ⑧ **Prayers** include the assigned collect for the week of the church year, daily themes for prayer based on ancient patterns for weekly prayer (these remain the same each week), and “In Our Prayers This Week,” which lists special needs and members for whom the congregation is praying. The prayers are concluded with the Lord’s Prayer and either the Morning or Evening Prayer from the Catechism.
- ⑨ **The Hymn of the Week** is taken from the “Hymn of the Week Learn-by-Heart Schedule” in *The Lutheran Catechesis Series*. This schedule combines a listing of “general hymns” and hymns for specific weeks of the church year. The number of stanzas listed indicates the specific stanzas to be “learned by heart” by the practice of actually singing the hymn several times each day.
- ⑩ **Looking Forward to Next Sunday** provides the listing of hymns and readings for the upcoming Sunday. The listing of each reading is followed by a brief catechetical or devotional commentary on each reading or, depending on available space, a single commentary could be prepared for all three readings. The commentary is written by the pastor in conjunction with his own meditation and study of the Scriptures in preparation for preaching. This section allows the members to look ahead to the coming Sunday in their devotions at home, as well as provides them with devotional material should they be unable to attend the service for the upcoming Sunday.

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Lesson 1

The Ten Commandments

The First Commandment

The Second Commandment

The Third Commandment

✠ THE WORD OF FAITH ✠

The Rich Man and Lazarus

Luke 16:19-31

Proper 21 C/Trinity 1

Discussion Questions

What kind of a man was the rich man? What does it mean that he “fared sumptuously every day”? What kind of position and probable reputation did he have in the community? What kind of a man was Lazarus? What was his status in the community? Why did the rich man go to hell? Who or what was the rich man’s god? Why did Lazarus go to heaven? Who was Lazarus’s God? What characterizes hell in this passage? How is heaven described? Why is *Father Abraham* chosen by Jesus as the “spokesman” for God and *Abraham’s bosom* as the designation for heaven? Is there any hope for an unbeliever after death? What is the rich man’s concern for his brothers? Why does he not want them to come to the place of torment? Was his concern motivated out of love for God, or something else? What, alone, can bring a sinner to repentance and faith in Jesus Christ? To whom do the Scriptures point?

Summary of the Bible Story

It is easy to despise the rich man because he had great wealth and did not seem willing to share it with his less fortunate neighbor. If we had lived in the same community with the rich man, however, we may not have had such a low opinion of him. The fact that he was “clothed in purple and fine linen” indicates that he was a prominent person in the community, perhaps a leader or merchant whose business fueled the local economy. In any case, there is no reason to believe that he did not enjoy the respect and admiration of his fellow citizens. Lazarus, on the other hand, occupied the lowest position in the community. He was a sickly beggar and the dogs licked his sores, a clear indication that he did not enjoy a position of respect or pity. It is

quite probable that Lazarus was despised and the rich man loved. Yet, it is the rich man who is condemned to hell and Lazarus who is saved.

It is not that the rich man was a sinner and Lazarus was not. They were both sinners before God who alone is holy and righteous. But the faith of their hearts was not the same. The rich man's god was his wealth and all the things that he had achieved for himself, including his good name and reputation. He was proud of himself. These were the things in which he trusted. Lazarus' God, on the other hand, was the Lord—the God of Abraham—through whom he received life, salvation, and all things. Lazarus' confession was this, "Though I am a sinner and deserve nothing from God, I trust Him and entrust myself to Him, whether for good or ill, because He is merciful to me a sinner through Jesus Christ my Lord."

Hell is the torment of being separated from God. Ironically, that is what the rich man wanted, for he put himself and his own works in the place of God. That is unbelief and idolatry. Even in hell the rich man's only thought was to avoid suffering for himself and his living brothers. There was no love of God in his heart. No sinner can escape the requirement of the First Commandment or the condemnation of hell by his own merit, works, or accomplishments. For in attempting to do so he makes an idol out of his own works!

The rich man refused to listen to the only thing that could have rescued him: the Word of God. The Word of God from Moses and the prophets, the Holy Scriptures, is the only thing that can bring sinners to repentance and faith. No miracle can rescue a sinner, not even the resurrection of the dead One, Jesus Christ, apart from the Word of the Gospel. The preaching of repentance and the forgiveness of sins (Luke 24:36-53) tells us what Jesus' death and resurrection means and calls us to trust in Christ alone for salvation. For it is only through this Word that our unbelief is exposed and we are brought to faith in Jesus Christ, the crucified and risen One, who takes away sin and restores us to the Father.

Heaven is the eternal communion with the blessed Trinity who, in selfless love, gives Himself to sinners. This is where all believers in Christ are found. Abraham is called the *father* of all such believers, because he received the promise of salvation in the Son who would take away sin and make a great nation of Abraham and all his believing descendants. All who trust in Jesus Christ are the children of Abraham (Galatians 3:5-14). His *bosom* is the comforting and eternal presence of the Lord where they will no longer hunger or thirst. In the bosom of Abraham, the Lord Jesus will comfort them with the forgiveness of sins and wipe away all tears from their eyes (Revelation 7:13-17). This is life eternal: to know the only true God and Jesus Christ whom He has sent (John 17:3).

✠ THE CATECHISM IN DETAIL ✠

The First Commandment

You shall have no other gods. = "Trust Me!"

What does this mean?

We should fear, love, and trust in **God** above all things.

Synonyms for faith.

→ The Holy Trinity:
Father, Son, and Holy Spirit.

First Table
of the Law:
Love for God
Deut. 6:5
Mt. 22:36-40

Catechism Terms

the Law

sin

the Holy Trinity

a god

idolatry

fear

love

worship

faith

repentance

Excerpts from the Large Catechism on the First Commandment

A god means that from which we are to expect all good and in which we are to take refuge in all distress. So, to have a God is nothing other than trusting and believing Him with the heart. I have often said that the confidence and faith of the heart alone make both God and an idol. If your faith and trust is right, then your god is also true. On the other hand, if your trust is false and wrong, then you do not have the true God. For these two belong together, faith and God. Now, I say that whatever you set your heart on and put your trust in is truly your god. (359:2-3)

See, here you have the meaning of the true honor and worship of God, which pleases God, and which He commands under penalty of eternal wrath. The heart knows no other comfort or confidence than in Him. It must not allow itself to be torn from Him. But, for Him, it must risk and disregard everything upon earth. (360:16)

[Idolatry] happens not merely by erecting an image and worshiping it, but rather it happens in the heart. For the heart stands gaping at something else. It seeks help and consolation from creatures, saints, or devils. It neither cares for God, nor looks to Him for anything better than to believe that He is willing to help. The heart does not believe that whatever good it experiences comes from God. (360:21)

How Christians Should Be Taught to Confess from the First Commandment

My God is that which I love, trust, and fear most in my life.
I expect my comfort, good, and delight from my God.

Have I loved, trusted, or feared other things or people more than I love, trust, and fear God? Have I committed idolatry by seeking comfort, good, and delight from my own efforts rather than from God?

Do I look to God my heavenly Father for all love, good, and joy? Is everything measured for me by what pleases me?

In all things am I self-centered and selfish?

Do I see my worry and fretting as sin against trusting God? On what things does my attention focus?

Do I complain about the troubles, people, work, and suffering God lays on me?

Do I love the things God gives more than I love Him? And do I cling to what God takes away, even though He gives me Himself?

Bible Verses for Meditation on the First Commandment

Deuteronomy 6:4-5

Psalm 90:1-2

Psalm 73:26

Psalm 118:8

Proverbs 3:5-6

John 14:6

To the Catechist:
Bible Verses for Meditation on the First Commandment

Deuteronomy 6:4-5

Hear, O Israel: The LORD our God, the LORD is one!*

⁵ You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

*Or “*The LORD is our God, the LORD alone*” (that is, “*the only one*”)

The first commandment is spoken by Yahweh—“the eternal God of the promise of salvation” who called Abraham to faith, promised him salvation, and revealed Himself to Moses at the burning bush as the great “I AM” (Exodus 3:14). This is the God of salvation by grace, and not by works, through faith in the call of the Gospel to the patriarchs Abraham, Isaac, and Jacob. In the New Testament He is revealed in our baptism specifically as the Triune God—Father, Son, and Holy Spirit. This God is the one who speaks in the First Commandment: “You shall have no other gods.” Jesus applies the divine name of the LORD to Himself in John 8:58, when He says, “Most assuredly, I say to you, before Abraham was, I AM.”

In this passage from Deuteronomy, Moses records the words of the LORD to the children of Israel after He, according to His promise of salvation to the patriarchs, had delivered them from bondage in Egypt and had given them the Law at Mount Sinai. Before entering the Promised Land, they were called to live by faith in the LORD, who is the only true God and source of life and salvation. This one is the only true God because He saves, not by our works, but by His promise of grace and mercy in the Gospel. For this reason, the children of Israel and the Church are called to confess that “the LORD—the eternal God of the promise of salvation—is the only true God.”

Because there is life and salvation from Him alone, the Law calls us to “love the LORD your God with all your heart, with all your soul, and with all your strength.” Love for God above all things summarizes the demands of the First Table of the Law (Commandments 1–3). Because of the corruption of sin such a demand is impossible for us to fulfill, and therefore, the Law always accuses us of sin: faithlessness and the lack of complete love toward God. Only in Jesus, the Son of God in human flesh, are the demands of the Law fulfilled for us. The name “Jesus” means “the LORD is salvation” and is derived from the divine name for God given at the burning bush. Jesus loves His Father with all His heart, soul, mind, and strength. He trusts in His Father above all things. In this complete and

unwavering faith and love for the Father, He suffers the death of the cross and fulfills the demands of the Law for our salvation. The Gospel gives what the Law demands, declaring us righteous and creating in our hearts faith and love for the only true God.

Psalm 90:1-2

A prayer of Moses the man of God

LORD, You have been our dwelling place* in all generations. ² Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God.

*Some manuscript sources give the word “refuge” in place of “dwelling place.”

In this prayer, Moses confesses Yahweh’s faithfulness to His gracious promise made to the patriarchs and fulfilled in every act of salvation for Israel. Though they did not deserve His salvation, though they rebelled against Him time and again, yet the LORD remained faithful to His promise of salvation and acted on their behalf. For this reason, the LORD—“the eternal God of the promise of salvation”—became their “dwelling place” from whom they sought “refuge” throughout their generations. The same is true for the Church and every baptized Christian. This prayer confesses that the LORD who is worshiped as the only true God is not only the Creator of all things from eternity, but also the God of salvation by grace in whom His children find refuge in every generation.

Psalm 73:26

A psalm of Asaph

My flesh and my heart fail; but God is the strength of my heart and my portion forever.

This prayer confesses the great truth that we have no spiritual strength of our own, but that both our faith and our salvation are dependent entirely upon God. The “flesh” of a human being is a designation for that which has been thoroughly corrupted by sin and is, therefore, incapable of loving God and trusting in Him. The “heart” designates the place of faith. According to the Law, out of our hearts we are to “fear, love, and trust in God above all things,” and yet, such spiritual powers are dead in us. God alone is the source of spiritual life, faith, and love for Him. Apart from the God of salvation who has redeemed us by the death of His Son, we have no spiritual strength. But in the Gospel of Jesus Christ, God gives Himself to us and He becomes the source of our spiritual life, the strength of our faith, and the very content or “portion” of our salvation.

Psalm 118:8

It is better to trust in the LORD than to put confidence in man.

Psalm 118 was prayed by the children of Israel as part of the liturgy of the Passover celebration that finds its fulfillment in the death and resurrection of Christ and the Supper of our Lord. After 430 years of bondage in Egypt, only the LORD could deliver Israel, and He did so through the blood of the Passover lamb, according to the promise of salvation that He made to Abraham, Isaac, and Jacob. Men fail. But the LORD never fails to keep His promises of salvation. He acted for the salvation of Israel, even though they so often rebelled against Him, did not deserve His saving acts, and relied upon themselves. He does the same for us in Christ, the true Passover Lamb and Redeemer of His Church. This passage invites us to trust in the LORD who never fails to keep His promises and who always acts on the basis of His promises for the salvation of His people.

Proverbs 3:5-6

Trust in the LORD with all your heart, and lean not on your own understanding; ⁶ in all your ways acknowledge Him, and He shall direct* your paths.

*Or “make smooth” or “straight”

To “fear, love, and trust in God above all things” means that we trust in Him for everything we are and need for life and salvation. To trust in God above all things means that we yield our own reason, will, and

understanding to Him precisely because all our faculties are corrupted by the self-centered, sinful perversions of the flesh. Faith is the living trust of the heart that relies on, depends upon, and looks to the LORD for everything. Faith yields to the LORD in all circumstances of life and confesses that the LORD’s will is always good and always right. The LORD promises to “direct” or “make smooth” our paths as we rely upon Him through faith in His Word. This does not mean that life will go the way that we desire; it rather means that our faith and life will rest confidently in the sure promises of God’s Word.

John 14:6

Jesus said to [Thomas], “I am the way, the truth, and the life. No one comes to the Father except through Me.”

The basic meaning of this passage is that Jesus confesses Himself to be God—the only “way” to God and salvation, the only “truth” by which we know God and ourselves rightly, and the only “life” apart from whom there is only death and separation from God. Through Jesus alone—His death and resurrection—we have salvation from sin and reconciliation with God the Father. Apart from Jesus there is no salvation from the judgment of the Law.

The fuller meaning of this passage lies in the understanding the LORD gave the children of Israel concerning the Holy Scriptures and, particularly, the five books of Moses called the Pentateuch (five books) or Torah (Law, as in the eternal truth and life-giving Word of Yahweh). They were taught that the Pentateuch or Torah was “the way, the truth, and the life” because it was the very Word of God by which they were saved, became His people, and enjoyed life with Him. The Torah was considered “the way” of life for them, “the truth” by which they lived, and “the life” of all who belonged to the LORD. They even spoke of consuming or eating the Torah (Psalm 119:103), for it was the very life-giving Word of the LORD. When Jesus claims to be the way, the truth, and the life, He declares that the totality of the Torah—all the commands and promises of the LORD, the Law and the Gospel—is fulfilled in Him, in His person and in His work for us.

The Second Commandment

You shall not misuse the **name** of the Lord your God. = "Pray to Me!"

→ The Baptismal Name: Father, Son, & Holy Spirit

What does this mean?

We should fear and love God } 1st Commandment foundation

so that we do not curse, swear, use satanic arts, } Negative command
lie, or deceive by His name,

but call upon it in every trouble, pray, praise, and give thanks. } Positive command

What we are to do.

First Table
of the Law:
Love for God.

Catechism Terms

the name of God
cursing
swearing

satanic arts (or witchcraft)
superstition

Excerpts from the Large Catechism on the Second Commandment

The First Commandment has instructed the heart and taught the faith. This commandment now leads us forward and directs the mouth and tongue to God. For the first things that spring from the heart and show themselves are words. I have taught above how to answer the question "What does it mean to have a god?" Now you must simply learn to understand the meaning of this commandment and all the commandments, and to apply it to yourself. (364:50)

"[Taking God's name in vain] means misusing God's name when we call upon the Lord God—no matter how—in order to deceive or do wrong of any kind." Therefore, this commandment makes this point: God's name must not be appealed to falsely. Or taken upon the lips, while the heart knows well enough—or should know—that the truth of the matter is different. This is what happens with people who take oaths in court, where one side lies against the other. For God's name cannot be misused worse than for the support of falsehood and deceit. (364:51)

The greatest abuse occurs in spiritual matters. These have to do with the conscience, when false preachers rise up and offer their lying vanities as God's Word. (364:54)

You must also know how to use God's name rightly.... For His name has been revealed and given to us so that it may be of constant use and profit. So it is natural to conclude that since this commandment forbids using the holy name for falsehood or wickedness, we are, on the other hand, commanded to use His name for truth and for all good, like when someone takes an oath truthfully when it is needed and it is demanded. This commandment also applies to right teaching and to calling on His name in trouble or praising and thanking Him in prosperity, and so on. (365:63-64)

How Christians Should Be Taught to Confess from the Second Commandment

My God has placed His name upon me in Holy Baptism and made me His dearly beloved child through my dear Lord Jesus Christ. In His name He has revealed Himself to me as the God of love that I might worship Him.

Do I curse? Have I cursed?

Do I use God's name cheaply for oaths that are frivolous or false?

Do I stand up and swear by God's name when it is for the truth of the Gospel or the benefit of my neighbor in need?

Do I pray with fervor in times of trouble? Am I bored and indifferent in prayer?

Is it true that I cannot speak about God rightly because I am bored with God's Word and neglect the study of the catechism and doctrine?

Is my heart and life in the praise of God in worship? Am I mouthing things while my heart is far away?

Is my life—sealed with the name of God in Baptism—characterized by thanksgiving and praise?

Bible Verses for Meditation on the Second Commandment

Leviticus 19:12

Hebrews 6:16

Numbers 30:2

Matthew 5:37

To the Catechist:
Bible Verses for Meditation on the Second Commandment

Leviticus 19:12

You shall not swear by My name falsely, nor shall you profane the name of your God: I am the LORD.

The Second Commandment does not forbid taking oaths in court or swearing by God's name when called upon to do so in the support of the truth, the defense of one's neighbor, or for the honor of God. The Second Commandment forbids any use of God's name to support falsehood or for uses for which God did not intend it. God's name is shorthand for God and all that He is and reveals of Himself, especially the promises of the Gospel. "To profane" God's name is "to treat it like dirt," including the use of God's name in profanities, cursing, or in a frivolous or cheap way.

The proper use of God's name is to "call upon it in every trouble, pray, praise, and give thanks" (Small Catechism). God's name is given to us in Holy Baptism. The proper use of God's name flows from faith in who He is: "I am the LORD"—the eternal God of the promise of salvation.

Numbers 30:2

If a man makes a vow to the LORD, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.

Moses' catechesis teaches us that the LORD gave the Second Commandment to protect truth and to preserve the integrity of a person's word. God's people were called to be *faithful* to their vows, oaths, and agreements precisely because their salvation rested upon the *faithfulness* of the LORD in His promises to them. So it is for us. The Christian who is called to faith by God's faithful Word in the Gospel is being called by the name of the God of truth to speak only what is true and to bind his word to the God who never fails to do all that He has promised. To break an oath or to fail to do all that one has said is a denial of one's faith in the LORD whose Word is truth.

Hebrews 6:16

For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

The writer to the Hebrews instructs us that oaths are taken by men in the name of Him who never lies, but whose very Word is truth and the source of life,

salvation, and every good gift. To violate one's oath in the name of the Lord is, itself, blasphemy against God and the desecration of His holy name. This is why a proper oath is to end all disputes in the Church and among Christians, because the name of the God who does not lie has been called upon to stand behind that oath and to confirm what was spoken in the name of the Lord, the God of all truth.

Matthew 5:37

[Jesus said], "**But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.**"

Satan is called the "father of lies" (John 8:44) because, by his lie in the Garden of Eden, he brought all sin, death, and deception into the world. Sin is not only a denial and rejection of God's Word but, as such, it is also a denial of everything that is true. Jesus' catechesis on the Second Commandment teaches us that we are not only called "not to lie," but we are also called by God's Word to speak only that which is the truth, that which honors God, and that which serves our neighbor in love. There was no hint of falsehood or deceit in our Savior Jesus Christ. He is our Savior from the lies of Satan, precisely because He spoke only what was true according to the Word of God. By speaking what was true, He honored His heavenly Father and saved us from the false doctrine of the evil one.

(See p. 60a under the Eighth Commandment for additional commentary on this text.)

The Third Commandment

Remember the **Sabbath** day by keeping it **holy** = "Hear Me!"

What does this mean?

literally: "Sanctify the day of rest."

We should fear and love God } 1st Commandment
so that we do not despise preaching and His Word, } Negative
but hold it sacred and gladly hear and learn it. } Positive

What we are to do.

First Table
of the Law:
Love for God.

Catechism Terms

**Sabbath
to keep holy**

**preaching
the Word of God**

Excerpts from the Large Catechism on the Third Commandment

God's Word is the true "holy thing" above all holy things. Yes, it is the only one we Christians know and have. Though we had the bones of all the saints or all holy and consecrated garments upon a heap, still that would not help us at all. All that stuff is a dead thing that can sanctify no one. But God's Word is the treasure that sanctifies everything. By the Word even all the saints themselves were sanctified. (369:91)

Whenever God's Word is taught, preached, heard, read, or meditated upon, then the person, day, and work are sanctified. This is not because of the outward work, but because of the Word, which makes saints of us all. Therefore, I constantly say that all our life and work must be guided by God's Word, if it is to be God-pleasing or holy. (369:92)

It is not only the people who greatly misuse and desecrate the holy day who sin against this commandment (those who neglect to hear God's Word because of their greed or frivolity or lie in taverns and are dead drunk like swine). But even that other crowd sins. They listen to God's Word like it was any other trifle and only come to preaching because of custom. They go away again, and at the end of the year they know as little of God's Word as at the beginning. (369:96)

Even though you know God's Word perfectly and are already a master in all things: you are daily in the devil's kingdom. He ceases neither day nor night to sneak up on you and to kindle in your heart unbelief and wicked thoughts against these three commandments and all the commandments. Therefore, you must always have God's Word in your heart, upon your lips, and in your ears. But where the heart is idle and the Word does not make a sound, the devil breaks in and has done the damage before we are aware. On the other hand, the Word is so effective that whenever it is seriously contemplated, heard, and used, it is bound never to be without fruit. It always awakens new understanding, pleasure, and devoutness and produces a pure heart and pure thoughts. For these words are not lazy or dead, but are creative, living words. (370:100-101)

How Christians Should Be Taught to Confess from the Third Commandment

My God has given me His Word that I might know Him and believe in Him. His Word makes me holy. It gives me eternal life and rest from all my enemies.

Do I strive to make the day of rest holy? Do I care about holy living?

Do I use the Word of God and prayer to make my time, work, study, and life holy day by day? Am I lazy and bored with the Word of God? Have I any fear of God over this neglect?

Do I honor the Word of God highly by eagerly hearing it preached at the times that are appointed? Do I gladly learn it by heart and live in it? Do I despise the Word of God by neglect, paying no attention to it when it is preached, taught, or read?

Do I love my fellow Christians by being present with them in the divine liturgy to sustain them? Am I quick to make excuses for neglecting the divine liturgy because of what someone else has said or done, or to do other things I like more?

Do I complain about the worship, the pastor, or other people in the congregation? Do I learn the Word of God gladly so that I may teach it to others?

Bible Verses for Meditation on the Third Commandment

Catechism—Table of Duties: To Bishops, Pastors, and Preachers

Catechism—Table of Duties: What the Hearers Owe Their Pastors

Deuteronomy 6:6-7

Psalm 111:10

Psalm 119:105

Isaiah 55:11

Luke 11:28

John 17:17

2 Timothy 3:16

Psalm 26:8

Psalm 27:4

Romans 1:16

To the Catechist: *Bible Verses for Meditation on the Third Commandment*

Catechism—Table of Duties: To Bishops, Pastors, and Preachers

(See p. 354 for the text of this section of the Table of Duties.)

The Third Commandment not only has implications for the hearers of God's Word, it also has implications for those who are called to preach God's Word. Pastors "despise preaching and God's Word" when they do not live "above reproach" before the world, but live a manifestly immoral life. They also despise God's Word when they do not "hold firmly to the trustworthy message as it has been taught" and are, therefore, ill-equipped to defend the truth or teach God's Word to others.

Ministers need ministers to preach to them, to hear their confession and to pronounce absolution to them, and to admonish and counsel them with the Word of God. This is how God's Word sanctifies them for the work of the ministry they are called to give. As they "hold God's Word sacred and gladly hear and learn it" for themselves in repentance and faith, they are enabled to faithfully preach the Gospel and administer the sacraments to those entrusted to their care. The Word of God alone sanctifies His ministers and is their only strength and authority in the conduct of their office. As they "hold God's Word sacred and gladly hear and learn it" they are sanctified in their own sinful flesh and the Gospel of Christ brings forth His fruits in their ministry.

So that he does not dishonor and profane the Word of God he preaches, the minister is called to be "temperate, self-controlled, respectable, hospitable ... not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, [and to] manage his own family well and see that his children obey him with proper respect." For the sake of the Gospel, it is also the responsibility of the Church to call and ordain to the Office of the Holy Ministry only those men who are "above reproach" before the world and who "hold firmly to the trustworthy message as it has been taught, so that [they] can encourage others by sound doctrine and refute those who oppose it."

(See p. 365, "Christian Vocation—Living by Faith in the Gospel of Christ: Catechesis on the Table of Duties," and p. 368, To Bishops, Pastors, and Preachers for additional commentary on these texts.)

Catechism—Table of Duties: What the Hearers Owe Their Pastors

(See p. 355 for the text of this section of the Table of Duties.)

Christians need pastors because the faith of every Christian is dependent upon the ministry of the oral and external Word of God from outside the self. By the external Word of preaching and catechesis, the Christian is called to renewed repentance and faith in Christ. Because the Old Adam resists the call to repentance, the Christian cannot be a pastor to himself. To create and sustain faith in Christ and to produce the fruits of faith in love toward the neighbor "God instituted the preaching office to give the Gospel and Sacraments" (AC V). Faith is created and sustained through these gifts; by these gifts, received in faith, love and faithful service toward others is produced in the Christian's life.

The Third Commandment not only describes the relationship of Christians to the Word of God, but it also describes the relationship of Christians to the men called to preach the Word of God and administer the sacraments to them. Because they preach the faith-creating and life-giving Word of God, pastors are to be loved, honored, and respected by those who hear and receive that Word. This love, honor, and respect is also demonstrated in the generous temporal support of their pastors. The "obedience" spoken of in these passages is always the "obedience of faith" that says "amen" to the preached Word, not because of the person of the preacher but because of the Word of God he proclaims. Faithful preaching of the Word of God always calls for the "obedience of faith." Pastors receive their greatest honor when their hearers say "amen" to the Word that is faithfully proclaimed to them. The hearers of God's Word "despise preaching and His Word" when they do not provide adequate temporal support for their pastors.

(See p. 365, "Christian Vocation—Living by Faith in the Gospel of Christ: Catechesis on the Table of Duties," and p. 370, What the Hearers Owe Their Pastors for additional commentary on these texts.)

Deuteronomy 6:6-7

These words which I command you today shall be in your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

“These words” refer to the commandments of the Law and the promises of the Gospel. “The Law of Moses” (the Pentateuch or the Torah) in the Old Testament contained the whole counsel of God’s Word—not just commandments, but commandments and promises of salvation—both Law and Gospel. This is the Word which is to be *kept* in the heart by faith and passed on to the next generation of Christians.

This instruction of the LORD through the prophet Moses does not apply to the Old Testament children of Israel alone. It applies to the children of the New Testament Church as well. The Word of God, both Law and Gospel—its stories, admonitions, calls to repentance, promises of salvation, and proclamations of forgiveness—is taught to our children in and through the normal activities of life: conversations in the home, at work, at play, around the dinner table, and during daily prayers at bedtime, when rising in the morning, and at mealtimes.

The text of the Catechism provides the basic vocabulary for fathers and mothers for teaching the Word of God in the daily conversations of faith and prayer in the home. This is why the headings of each of the Chief Parts of the Small Catechism begin with the words, “As the head of the family should teach . . .” The Word of God—its call to repentance and proclamation of forgiveness that we receive through public preaching in the Divine Service and ongoing catechesis—is to be carried with us into our homes and daily lives. The Catechism is learned by heart by both young and old that it might function as a prayer book and handbook in the conversations of faith and prayer by which faith and life in Christ is nourished, sustained, and passed on to the next generation of Christians.

Psalm 111:10

The fear of the LORD is the beginning of wisdom; a good understanding have all those who do His commandments. His praise endures forever.

“Fear” is one of the synonyms for faith in the Lord. “Fear” is the reverence of the heart toward God that believes Him to be good, that believes that He has the right to kill and to make alive, and that believes Him to be just and the justifier of the repentant sinner who has faith in His Son. Such “fear of the LORD” trusts in His

Word and submits to His Word, even when it contradicts human reason and understanding. Such faith is the foundation and beginning of true wisdom. Out of such faith flows “a good understanding” of the ways of the LORD and an obedience to God’s commandments that is based upon this fear and trust in Him.

Psalm 119:105

Your word is a lamp to my feet and a light to my path.

All of Psalm 119 is a meditation upon the Word of God. It is an acrostic meditation in which the verses of each section begin with the same letter of the Hebrew alphabet. Over the course of the entire psalm, the Hebrew alphabet is covered in sequence, from *Aleph* to *Tau*, in twenty-two meditations upon the power and efficacy of the Word of God. The Word of God creates, destroys, saves, sanctifies, and gives life. By God’s Word all things were created and are sustained. God’s Word is the source of all wisdom and knowledge. Apart from God’s Word we have nothing.

God’s Word is light because it is truth. Everything that is not true is darkness because it is contrary to the Word. From the Word of God we have all things for life and salvation. As such, the Word of God “is a lamp to [our] feet and a light to [our] path.” Apart from God’s Word we “stumble” into unbelief. From God’s Word the path of faith is established and we stand upright.

Isaiah 55:11

So shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.

The Word of God by which we are called to faith is also that Word we are called to trust. God's Word always accomplishes what God intends for it to accomplish, even and especially when we do not see the results. We cannot manipulate God's Word or use it according to our own will. The Lord alone determines the use, purpose, and desired outcome for the proclamation of His Word. God's Word can never be a useless, impotent, or empty thing.

This promise calls us to trust that God will accomplish what He *wills* to accomplish through His Word. This promise, therefore, gives freedom to the Church and her preachers to simply be faithful in proclaiming what God has given them to proclaim and to allow God to accomplish what He pleases with His Word. His Word will never return to Him "void" or "empty" but will always accomplish His purposes, whether for salvation or judgment.

Luke 11:28

[Jesus said,] **"Blessed are those who hear the word of God and keep it!"**

"Hearing" is another synonym for faith. To hear the Word of God is to believe the Word of God. Those who believe the Word of God "keep it," that is to say, they hold on to it, entrust themselves to it, and rely upon it for faith and life. Faith is the trust of the heart that receives what God gives. All of God's blessings come to us through the Word of God alone. This is why everyone is "blessed" who "hears the Word of God and keeps it."

John 17:17

(Jesus' High Priestly Prayer)

[Jesus prayed to the Father,] **"Sanctify them by Your truth. Your word is truth."**

In His High Priestly Prayer, Jesus prayed to the Father that His apostles and those who would believe in Him through their preaching would be sanctified by the Word of God. It is not simply that the Word of God is true; it is truth! God's Word is truth because it conveys Christ, the Truth, to us in the call to repentance and faith in Him. It is God's Word that "sanctifies" or "cleanses" us from all sin because the Word of God declares righteous, for Jesus' sake, all those who are

called to faith in Christ. Out of this justifying faith our lives are made holy by the Word of God.

2 Timothy 3:16

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

The origin of the Holy Scriptures is the Holy Spirit. He is the "breath of God" by which all Scripture has been "inspired" or, literally, "breathed by God" into the men who wrote the sacred texts. For this reason, the Scriptures are said to be "inspired" by God and, therefore, "inerrant" (without error). Although this passage refers most specifically to the Old Testament Scriptures, the Apostle Paul is also catechizing the Church concerning the divine and authoritative nature of the apostolic Scriptures of the New Testament and the use of all Scripture in the Church.

These words were addressed to Timothy, a minister and Paul's colleague, who was responsible for training pastors to preach the Gospel faithfully. Paul's teaching indicates that everything that the minister needs for the faithful administration of his office as a preacher of God's Word is given to him in the Holy Scriptures. The Scriptures are "profitable" or "valuable" because of the "doctrine" or "teaching" that they present. At the heart of the Church's ministry and life is right "doctrine" or "teaching" that is centered in the person and work of Christ. "Reproof" and "correction" refer to how the Word of God is used to call sinners to repentance and to admonish the Church against false doctrine that threatens her from within and without. "Instruction in righteousness" refers to the chief function of the Scriptures, which is to proclaim Christ, who is the very "righteousness of God" in His all-atoning sacrifice for the sins of the world in His death upon the cross. In other words, the Scriptures teach us everything that we need to know about Christ that we might be justified, declared righteous, through faith in Him.

(See p. 150c under the Third Article of the Creed and p.174a under the First Petition of the Lord's Prayer for additional commentary on this text).

Psalm 26:8

A psalm of David

LORD, I have loved the habitation of Your house, and the place where Your glory dwells.

For David, “the house of the LORD” was the tabernacle—the place of God’s saving presence. There He met with Israel according to His Word and promises in the divine liturgy of the tabernacle, which the LORD, Himself had given to Israel. God’s glory was present in the tabernacle because there He forgave their sin and comforted them with His mercy.

The same pattern is true for us. The Lord has given us the preaching of the Gospel and the sacraments of Christ that we might know where He is to be found and where He meets with us. “The Lord’s house” is that place wherever His Gospel is purely preached and His sacraments are administered according to His institution. The glory of the LORD is conveyed to us when our sins are forgiven for Jesus’ sake in Holy Baptism, in the hearing of the Gospel, in the pronouncement of Holy Absolution, and in the reception of the Lord’s body and blood. The angels of heaven sing of this glory at each Divine Service, and we join in their song in the words of the Sanctus: “Holy, holy, holy, LORD God of Sabaoth; heaven and earth are full of Thy glory.” The glory of God is seen in His love and mercy for sinners in His Son, Jesus Christ, our Lord, who comes to us in the preaching of His Gospel and in the reception of His sacraments. We “love the habitation” of the LORD’s house because, in these gifts of Word and sacrament, the LORD Himself is with us to save, help, comfort, strengthen, and defend.

Psalm 27:4

A psalm of David

One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.

The words “desire,” “seek,” “dwell,” “behold,” and “inquire” refer to faith in Christ and where He promises to be found. David underscores what is the most important thing in a Christian’s life: to dwell in the house of the Lord where His Gospel is preached and His sacraments are administered. Why is this *the* single most important desire for the Christian? Because Christ is present through these gifts with His forgiveness and mercy full and free. Take away the preaching of the Gospel and the sacraments of Christ and there is no Jesus. But where the Gospel is preached faithfully and the sacraments are administered rightly, there is

Jesus Himself with all the blessings of His death and resurrection for our salvation. “The beauty of the LORD” is Christ’s love for us and what He has done for us in His death and resurrection. Nothing else is more precious to the Christian. To continue to behold the beauty of the Lord in the Gospel and sacraments is our greatest desire and the subject matter of our most fervent prayers.

Romans 1:16

For I am not ashamed of the gospel of Christ,* for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

*NU-Text omits “of Christ”

Christ is the content of the Gospel. Faith has no value apart from its object: Christ. Christ, the Son of God in human flesh, who suffered and died for our salvation, freely, in love for us, apart from our merit, is the content of the Word of the Gospel. It is this preaching of the Good News of Jesus’ love for us in the redemption of the world that saves us from our sin, the condemnation of the Law, eternal death, and the power of Satan. The Word of the Gospel is the power of God precisely because Christ and His Holy Spirit are the content of that Gospel. By the Gospel we are called to faith and declared righteous (or justified) as a free gift of God’s grace through faith in Christ. Paul is confessing the power of the Word of the Gospel to create faith, to save, and to justify apart from any merits or works on his part. This word came to the Jew first, but was intended also for the Greek (or Gentile). Paul is not ashamed of this Gospel, precisely because it is God’s power to save and it is a power that cannot be thwarted or destroyed. Upon this preaching of the Gospel rests the Church’s entire confidence and hope.

✠ A LOOK AT THE DIVINE LITURGY ✠

Lutherans Believe that the Highest Worship of God Is the Desire to Receive God's Gifts of Grace in Christ

So the worship and divine service of the Gospel is to receive gifts from God. On the contrary, the worship of the Law is to offer and present our gifts to God. However, we can offer nothing to God unless we have first been reconciled and born again. This passage, too, brings the greatest comfort, as the chief worship of the Gospel is to desire to receive the forgiveness of sins, grace, and righteousness (*The Apology of the Augsburg Confession*, V, 130:189).

The divine liturgy of the Church names God for who He is and for what He does for us. It not only uses the language of the Scriptures, it also faithfully confesses the faith of the Scriptures. We learn what the Church believes by the way in which she worships.

The First Table of the Law describes the Church as a people who “fear, love, and trust in God above all things.” Such a faith is impossible for us to achieve by the Law. The Law can only expose our sin and failure to believe. Nevertheless, the faith demanded by the Law is born in us by the Gospel and Holy Baptism.

The First Commandment in the Divine Liturgy

In the ancient Athanasian Creed we confess, “The catholic faith is this, that we worship one God in Trinity and Trinity in Unity” (*LSB*, p. 319)

Our trinitarian faith is reflected throughout the Divine Service:

- ◆ *The Invocation and Absolution:*
In the name of the Father and of the Son and of the Holy Spirit.
- ◆ *The Gloria Patri in the praying of the Psalms:*
Glory be to the Father and to the Son and to the Holy Spirit
- ◆ *The threefold Kyrie:*
Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.
- ◆ *The Gloria in Excelsis:*
Glory be to God on high O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ
For Thou only art holy; Thou only art the Lord.
Thou only, O Christ, with the Holy Ghost,
art most high in the glory of God the Father. Amen.

- ◆ *The termination of Collects:*
... through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.
- ◆ *The Nicene and Apostles' Creeds*
- ◆ *The threefold Sanctus:*
Holy, holy, holy Lord God of Sabaoth; heav'n and earth are full of Thy glory.
- ◆ *The Benediction:*
The Lord bless you and keep you.
The Lord make His face shine upon you and be gracious unto you.
The Lord lift up His countenance upon you and give you peace.

The Second Commandment in the Divine Liturgy

In the liturgy the company of the baptized *call upon* the name of God, asking for the good things which He Himself has promised:

- ◆ *The Confession of Sins:*
Our help is in the name of the Lord.
- ◆ *The Salutation:*
The Lord be with you. And with thy spirit. (or, And also with you.)
- ◆ *The Collect of the Day*
- ◆ *The Prayer of the Church*
- ◆ *The Preface and the Sanctus:*
We laud and magnify Your glorious name
Blessed is He that cometh in the name of the Lord.
- ◆ *The Lord's Prayer*
- ◆ *The Prayer Offices: Matins and Vespers*
- ◆ *The Psalms* (including the Introit, Gradual, Verse, and Offertory, which are prayed verses of Holy Scripture)
- ◆ *The Canticles:* the Nunc Dimittis, the Magnificat, the Benedictus, and the Te Deum Laudamus

The Third Commandment in the Divine Liturgy

In the Divine Service the Sabbath is hallowed by the preaching and hearing of the Word of God:

- ✦ The prophets speak in the Old Testament Reading.
- ✦ The apostles speak in the Epistle.
- ✦ The Lord Jesus speaks in the Holy Gospel.
- ✦ The minister preaches the Sermon “in the stead and by the command of Christ,” according to the faith of the Church, which is founded upon the Word of the apostles and prophets of which Jesus Christ Himself is the chief cornerstone (Ephesians 2:20, see also Luke 24:25-27, 44-47).

Lutheran Catechesis

Catechumen Edition

Second Edition

Peter C. Bender

**A Guide to Catechesis
for the Lutheran Catechumen and Family**



Sussex, Wisconsin

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To my catechumens

from

*St. Paul's Evangelical Lutheran Church, Boone, Iowa
Trinity Evangelical Lutheran Church, Dayton, Iowa
Peace Lutheran Church and Academy, Sussex, Wisconsin*

*from whom I have learned and continue to learn
the riches of God's grace in Christ*

Preface to the Second Edition

Lutheran Catechesis, Catechumen Edition, was first published in 1999. This volume was well received by pastors and members of congregations of The Lutheran Church—Missouri Synod. It has also enjoyed enthusiastic reception by confessional Lutheran pastors and catechists overseas. Portions of the book have been translated for catechetical work by Lutheran pastors in Africa and Sweden. Over 18,000 copies of the first edition are now in print.

The second edition of *Lutheran Catechesis, Catechumen Edition*, is a conservative revision of the first edition, correcting grammatical and typographical errors. There have been slight adjustments to several term definitions, and the definition of “the image of God” has been completely rewritten. The impetus for this second edition was the desire to make use of the liturgical texts (collects, prayers, liturgies, and hymns) from the newly released *Lutheran Service Book* and confessional citations from *Concordia: The Lutheran Confessions, Second Edition*. The use of texts from *LSB* and *Concordia* are the most extensive changes from the first edition.

Lutheran Catechesis, Catechumen Edition, is intended for

- ◆ Adult Instruction/Catechesis
- ◆ Youth Instruction/Catechesis
(for youth who have learned the six chief parts by heart and who have successfully completed *Old Testament Catechesis* and *New Testament Catechesis* in *The Lutheran Catechesis Series*)
- ◆ In-depth catechesis for Lutheran congregations
 - ◇ in Lutheran doctrine
 - ◇ in Lutheran liturgy
- ◆ Ongoing resource for Lutheran Christians
 - ◇ assisting them in understanding and using their Bible, catechism, and hymnal
 - ◇ as a reference for Lutheran doctrine and practice

There is more material in a single lesson than can possibly be covered during one class session. Catechists should consult the introductory material in *Lutheran Catechesis* for assistance in knowing how to use the material in various settings.

I am grateful to Susan Gehlbach, our technical editor, for her patient and painstaking work on the second edition. Her attention to detail and love for Lutheran theology is always appreciated. As always, I am grateful to Deacon Matthew W. Gatchell, the board of elders, and the members of Peace Lutheran Church, Sussex, Wisconsin, for their continued support of the Concordia Catechetical Academy and the ongoing publications in *The Lutheran Catechesis Series*.

Peter C. Bender
The Week of Holy Trinity
19 May 2008

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Foreword to The Lutheran Catechesis Series

A Change of Thinking About the Task of Catechesis

The Lutheran Catechesis Series represents a paradigm shift for most Lutheran pastors and congregations in their understanding of what catechesis is, how it is done, and the role of the Small Catechism. For most, catechesis is “confirmation class.” It is primarily academic in nature, the goal being to impart a certain body of religious knowledge that is to be mastered before admission to the Lord’s Supper. It often involves workbooks, quizzes, and tests, like any other academic course of instruction. While such “academic tools” might be utilized in some of the tasks of catechesis, the main goal of catechesis is the creation and sustaining of faith in Christ, and how that faith expresses itself in the Christian life.

Christians are disciples of Jesus—catechumens—for life, not just for a few years of confirmation instruction. Christians learn from His Word continuously as they sit together at Jesus’ feet in the Christian congregation and in the Christian home. From His Word they learn to believe that they are sinners, they learn repentance, they learn to confess their sins, they learn to trust in Him for the forgiveness of sins, they learn to call upon Him in prayer, they learn to confess their faith before the world, they learn to confess their sins to one another, they learn to forgive one another as Christ has forgiven them, and they learn to live faithfully in their vocation as hearers of the Word, husbands, wives, fathers, mothers, citizens of the land, and workers of every kind. This life of faith all flows from the Word of God that is received and believed. Faith in Christ lives from the preaching of the Gospel and the reception of Christ’s sacraments (the Divine Service), and this faith expresses itself in the Christian’s life of prayer, confessing the faith before the world, confession and absolution in the home and congregation, acts of mercy toward the neighbor, and faithfulness in one’s vocation (the Table of Duties).

Catechesis, therefore, involves much more than an “academic classroom”; it involves doing those things that Christians will continue to do for the rest of their lives. It involves establishing “a culture of hearing the Word of God and prayer” in both the congregation and home. How does a Christian, whose faith is in Christ for the forgiveness of sins, listen to God’s Word, receive the Sacrament of the Altar, pray, confess, forgive, and live in his or her vocation? These are the questions of catechesis. When catechesis is approached purely as an “academic endeavor” there is often little connection to the Divine Service, and the Small Catechism becomes only a textbook, rather than a prayer book and handbook for the Christian faith and life. But when a “culture of prayer” is established in which the catechism can be learned by heart as one actually meditates upon the text of the catechism, it can begin to shape the way we think. It can also teach us how to listen to God’s Word correctly, what to expect from Him in the Sacraments, how to receive the Sacraments for our blessing, how to pray and confess the faith, and how to live in our vocations. This is how the catechism functions as a handbook and prayer book for the Christian faith and life.

“The Congregation at Prayer”

In order to establish the “culture of hearing the Word of God and prayer” in the congregation and home, *The Lutheran Catechesis Series* recommends the use of a weekly devotional guide called “The Congregation at Prayer.” *The Congregation at Prayer* is to be prepared by the pastor and distributed each week to the entire congregation. Although the supporting materials for “catechetical classes” are a very important part of *The Lutheran Catechesis Series*, *The Congregation at Prayer* is the single most important resource for establishing the culture of prayer in the congregation and in passing on the language of the faith to the next generation of Christians. *The Congregation at Prayer* is a weekly guide for daily meditation and prayer for the entire congregation and for the Christian and the Christian family to use at home. *The Congregation at Prayer* helps to establish the culture of prayer in the parish. This culture involves daily Bible readings, the singing of hymns, and meditation upon Bible verses and portions of the Small Catechism.¹ Each week, the material in *The Congregation at Prayer* is introduced during the Sunday School and Adult Bible Class opening. This catechetical introduction, led by the pastor, helps to gather the entire congregation together around the same diet of the Word of God in their weekly and daily devotions. *The Congregation at Prayer* becomes the principal instrument for assisting everyone in learning the text of the Small Catechism by heart, in the context of daily devotions and prayer. As much as possible, pastors may want to offer daily Matins or Vespers services in their parishes and, if they have a day school, daily chapel services. At these times of prayer, as well as for all other devotions in the congregation, material from *The Congregation at Prayer* is used.

All other “courses” in *The Lutheran Catechesis Series* flow out of the “culture of prayer and listening to the Word of God” that is established by the use of *The Congregation at Prayer*. A complete listing of materials and resources in *The Lutheran Catechesis Series* is available through the Concordia Catechetical Academy, Sussex, Wisconsin at www.peacesussex.org/CCA. The material in *The Lutheran Catechesis Series* represents “a change of thinking about the task of catechesis” that is summarized in the following points:

- ◆ Faith in Christ is the goal of all catechesis.
- ◆ Catechesis is God’s way of teaching the Word of God by which faith is established. God’s way of teaching always involves the preaching of repentance for the forgiveness of sins.
- ◆ Catechesis establishes preaching and teaching the Word of God as the center of congregational life.
- ◆ Catechesis passes on the language of our holy faith as God’s gift that is received as a gift, rather than as something that is “force fed” into the catechumen.
- ◆ The Christian life of faith is lived from the Word of God that is received and believed.
- ◆ The Christian life of faith has concrete expressions:
 - ◇ in the ongoing reception of God’s gifts in the Divine Service through the hearing of Scripture, the hearing of preaching, and the eating and drinking of the Lord’s body and blood;

- ✧ in the daily prayer of the Christian;
 - ✧ in the confession of one's faith in the world;
 - ✧ in the confession of one's sins to God or a brother;
 - ✧ in forgiving the sins of those who have sinned against him;
 - ✧ and in living "concretely" by faith in Christ in the vocation to which God has called him.
- ◆ God has His own language for learning how to receive God's gifts in the Divine Service, how to pray, how to confess, and how to live where God has called us.
 - ◆ The Small Catechism preserves for us the "pattern of sound words" (2 Timothy 1:13) so that it functions as both a prayer book and a handbook for the Christian faith and life.
 - ◆ The chief reason why the catechism is memorized or "learned by heart" is so that it can shape the faith and understanding of the catechumen and be used by him throughout his life as he learns to interpret Scripture, listen to preaching, receive the absolution, pray, confess, and live in his vocation.
 - ◆ Catechesis is, therefore, much more comprehensive and involves the actual doing of things that Christians will continue to do for the rest of their lives: attend Divine Service, listen to preaching, receive the Lord's Supper, confess their sins, receive absolution, pray, confess their faith, forgive one another, live as husbands, wives, fathers, mothers, children, workers of every kind, etc.

I am indebted to my catechetical father, the Reverend Dr. Kenneth F. Korby, who was the principal catalyst in my ongoing study of catechesis and Luther's revolutionary work in this area. Dr. Korby introduced me to the riches of Martin Luther's catechisms, catechism sermons, personal prayer book, and other writings, which have broadened my understanding of catechesis to include not only the traditional classroom settings for adult and youth confirmation, but the entire culture of Scripture reading, prayer, and confession and absolution which needs to be part of every Lutheran parish and family. My good friend and colleague in the ministry, the Reverend Professor John T. Pless, has also offered invaluable support and guidance to me in my work.

The Concordia Catechetical Academy remains dedicated to the task of promoting Luther's Small Catechism and faithful Lutheran catechesis to the church at large.

Peter C. Bender, Director
 Concordia Catechetical Academy
 Sussex, Wisconsin

¹ A detailed description of *The Congregation at Prayer* is found in both the catechumen and catechist editions of *Lutheran Catechesis* (p.19-23). The *Compendium to the Lutheran Catechesis Series* also includes the schedules, lectionaries, and directions for preparation of *The Congregation at Prayer*. Samples of *The Congregation at Prayer* from Peace Lutheran Church, Sussex, Wisconsin, are available online at www.peacesussex.org.

About the Cover

Jesus Christ, His person and work, is the very heart of the Christian faith. He is the center of Lutheran catechesis. This is depicted by the crucifix at the center of the cover design. All Christian doctrine flows to and from an understanding of who Jesus is, what He has done to save us from our sins, and how we are incorporated into Him so that everything that He is and has done becomes our own. His life of death, resurrection, and ascension to eternal life with the Father becomes the believer's own life in Holy Baptism and is captured in the Small Catechism's "pattern of sound words" (2 Timothy 1:13).

The Ten Commandments preach *repentance, or death to sinners*—the Law which kills and points to Christ, the fulfiller of all righteousness. The Creed preaches *the faith, or resurrection from the dead*—the Gospel which gives life and salvation through the forgiveness of sins which is in Christ Jesus our Lord. The Lord's Prayer preaches *the holy life, or ascension to the Father, in the Son, by the Spirit*—the life of faith which clings to the promises of the Gospel. This trinity of *repentance, faith, and holy living*, as taught in the Ten Commandments, the Creed, and the Lord's Prayer, describes the dynamic of the baptismal life and is represented by the three intertwined strands of green (the color of new life in Christ). Christ's death, resurrection, and ascension become the personal story of every Christian who, by grace alone, has been *baptized* into Christ for *absolution* and *communion* with Him in the forgiveness of sins. The Christian dies daily to sin and rises to new life by the Gospel to claim the promises of salvation in Christ.

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Galatians 2:20). "For you died, and your life is hidden with Christ in God" (Colossians 3:3). "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" (Small Catechism, "The Sacrament of Holy Baptism," Romans 6:4). "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:8-9).

Holy Baptism, Holy Absolution, and the Holy Supper create, nurture, and sustain the life of faith in Christ, as represented by the continuous circle of red and the trinitarian triquetra connecting the sacraments to that life. The color red represents the blood of Christ which was shed for us for the forgiveness of sins and the restoration of our lives to the Holy Trinity. Like the Christian's new life of faith in Christ, which is a gift of God the Father, Son, and Holy Spirit in Baptism, the Small Catechism is thoroughly Christological in its content and trinitarian in its shape.

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. (Small Catechism, "The Sacrament of Holy Baptism")

Preface to the First Edition

Lutheran Catechesis was born out of twelve years of experience as a parish pastor, studying and meditating upon the Small Catechism and Luther’s approach to catechesis in the context of pastoral care. My work in catechesis has been shaped by the belief that the catechism contains everything that a Christian needs to know and believe in order to be saved, and everything the pastor needs to know and believe for the faithful administration of his office. I did not come to this conviction until I learned the catechism by heart and began to use it in prayer and meditation upon the Word of God. Only when I used it as a daily prayer book and handbook for my own life and ministry did I come to realize its scope and richness. There is no question that we might have as Christians or pastors that is not answered by the catechism. And if the catechism does not answer the question, then the question is not worth asking. I believe that all true theology is practical theology. All theology must lead us to embrace Christ by faith in every time, place, circumstance, and need of our lives. Faith in Christ is the goal of all catechesis. Any other purposes are beside the point. Prayer, meditation upon the Word of God, and suffering (with one’s own sin as well as the sin of others) is how God catechizes and makes us all theologians of the cross, who learn to rejoice in their suffering and live in the confidence of Christ’s forgiveness.

There are three catechists—“spiritual fathers”—that I must honor above all others: Dr. Robert D. Preus, Dr. Kenneth F. Korby, and Dr. David P. Scaer. As Luther writes in the Large Catechism: “The name spiritual father belongs only to those who govern and guide us by the Word of God.... They are entitled to honor, even above all others. But they very seldom receive it, for the world’s way of honoring them is to harry them out of the country and grudge them as much as a piece of bread. In short, as St. Paul says, they must be ‘the refuse of the world, and every man’s offscouring’” (Tappert 387:158-160).

The sainted Robert D. Preus was president and professor of Concordia Theological Seminary, Ft. Wayne, Indiana, when I was a student there. Above all else Dr. Preus was a pastor. His teaching on “the chief article”—the justification of the sinner before God, by grace, through faith—was the center of his life and ministry and has become the center of my own. He lived the conviction that Christian doctrine was not irrelevant, but spoke to every need of the Christian and the Church. He was no pietist. He taught justification as a pastor who understood how to apply Christ’s righteousness to his flock for their salvation and comfort. His classes on the Lutheran Confessions were classes in pastoral theology, hymnology, and catechesis. Though he never used the word “catechesis” in class, he taught us *how* to catechize and the *goal* of all learning in the Church: faith in Christ. He taught us to think clearly for the sake of the Gospel, and to preach the forgiveness of sins for Jesus’ sake.

Kenneth F. Korby taught a graduate course for Concordia Theological Seminary at Flathead Lake, Montana, in the summer of 1988 entitled “Catechetics in the Parish.” It was this class, along with Dr. Korby’s indefatigable zeal for holding fast to the catechism, that set me upon this present course of wanting to promote the Small Catechism and faithful Lutheran catechesis. Dr.

Korby introduced me to the catechism as a prayer book and handbook for the Christian faith and life. Dr. Korby is largely responsible for a renaissance of Lutheran catechesis in The Lutheran Church—Missouri Synod, and was most certainly the unwitting catalyst behind the formation of the Concordia Catechetical Academy. I am indebted to Dr. Korby for all his wise counsel and guidance over the years. He has always been a friend, and there are many young pastors such as myself who are honored to call him father. If it hadn't been for Dr. Korby's catechesis, *Lutheran Catechesis* would never have been written.

David P. Scaer was my catechist at the seminary and in several graduate courses since. His example as a classroom teacher, in both method and substance, gave me the clearest example of what it is to be a Lutheran catechist. He embodied Luther's "repentance, faith, and holy living" paradigm in his teaching and life. To be a Lutheran catechist, the pastor must demolish all of man's notions of human piety, goodness, and righteousness; he must hold up the righteousness of Christ in His death upon the cross as the only salvation for sinners; and he must preach faith as a gift of God through the Gospel and sacraments. David Scaer relentlessly taught the total depravity of man and the utter sufficiency of Christ—central truths and stumbling blocks in Lutheran catechesis. It is my judgment that, among my teachers, no one knew or understood Luther's mind and heart better than Dr. Scaer. Finally, Dr. Scaer taught me how to interpret the Scriptures. To the extent that I have gotten it right, it is to his credit. To the extent that I have missed the mark, the fault is mine.

It is also important to acknowledge the contributions of two outstanding teachers in my educational career who have contributed in their own way to this volume and my development as a catechist: Dr. Paul Bunjes and Dr. Rudolph Heinze. The late Dr. Bunjes, professor of music at Concordia College, River Forest, Illinois, had a method of instruction that included answering a question before he had asked it, in order to have his students repeat the answer, just as he had given it, once he had asked the question. Those who have had him (or me) know exactly what I'm talking about. *Answer*: "Christ is our only Savior from sin." *Question*: "Who is our only Savior from sin?" *Answer*: "Christ!" I have employed his method of "catechetical repetition" in my own teaching. Repetition and redundancy is a hallmark of Luther's catechetical. "What is a hallmark of Luther's catechetical?" "Repetition and redundancy." "Pastors must continually repeat themselves." "What must pastors do?" "Continually repeat themselves."

Dr. Rudolph Heinze, professor of history at Concordia College, River Forest, during the early 1980s, was a great storyteller. His history lectures were punctuated by "terms"—people's names, places, and events—that became the linchpins upon which the entire story hung. One by one the terms, posted on the overhead, would be woven through the wonderful prose of his lectures. Students took careful notes, allowing the terms to serve as their outline for the story. This vocabulary became the focus of their study. If one knew the terms, one knew the history and what it meant. Dr. Heinze's method squares well with Luther's emphasis upon teaching the language and vocabulary of faith. Dr. Heinze's example inspired the writing of 600 terms included in *Lutheran Catechesis* (204), *Old Testament Catechesis* (184), and *New Testament Catechesis* (212).

I also want to acknowledge the encouragement and support of my brothers in office, fellow catechists and good friends, the Rev. John T. Pless, the Rev. Richard Resch, the Rev. John E. Klieve, the Rev. Rolf Preus, and the Rev. Stephen Wiest. Each in his own way has helped me understand what it is to be a pastor, and why we as pastors are called to teach the Word of God. The catechesis and consolation received from my father confessor over the last eight years has been an indispensable aid in helping me understand the place of private absolution and catechesis in pastoral care. I pray that all my brothers in office receive the gift of a faithful confessor. The Rev. John W. Fenton offered valuable suggestions on revisions to the final manuscript, particularly the sections on the divine liturgy. Kathryn A. Hill's dedication and attention to detail as a proofreader and technical editor, along with the questions and suggestions raised by her husband, the Rev. Michael J. Hill, helped me to sharpen the language of *Lutheran Catechesis*. Their help was very much appreciated. My wife and sons are always supportive and ever my teachers. They would not want me to say much more than this. Finally, I am indebted to my good friend and deacon, Matthew W. Gatchell. Without his loyalty, hard work, personal sacrifice, encouragement, and friendship, *Lutheran Catechesis* would never have been published.

Peter C. Bender
The Ascension of Our Lord
13 May 1999

The Lutheran Catechesis Series

The following list of materials in *The Lutheran Catechesis Series* may be purchased from the Concordia Catechetical Academy.

Phone: 262-246-3200 Email: cca@peacesussex.org

www.peacesussex.org/CCA

The Small Catechism of Dr. Martin Luther

Lutheran Catechesis Learn-by-Heart Edition

Lutheran Catechesis

Catechist Edition

Lutheran Catechesis

Catechumen Edition

Luther Catechesis Compendium

Catechism Term Cards

Old Testament Catechesis

Catechist Edition

New Testament Catechesis

Catechist Edition

Old Testament Catechesis

Catechumen Edition

New Testament Catechesis

Catechumen Edition

Old Testament Term Cards

New Testament Term Cards

Family Catechism Charts

Learn-by-Heart Certificates

Learn-by-Heart Completion Charts

Bible Stories for Daily Prayer

10 Volume Set for use with the
Daily Prayer Bible Story Lectionary



The Rich Man and Lazarus

Oalmighty God, whom to know is everlasting life, grant us without all doubt to know your Son Jesus Christ to be the Way, the Truth, and the Life that, following his steps, we may steadfastly walk in the way that leads to eternal life; through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen. *(14 Pentecost)*

Lesson 1

The Ten Commandments

The First Commandment

The Second Commandment

The Third Commandment

✠ THE WORD OF FAITH ✠

The Rich Man and Lazarus

Luke 16:19-31

(19 Pentecost C/Trinity 1)

Discussion Questions

What kind of a man was the rich man? What does it mean that he “fared sumptuously every day”? What kind of position and probable reputation did he have in the community? What kind of a man was Lazarus? What was his status in the community? Why did the rich man go to hell? Who or what was the rich man’s god? Why did Lazarus go to heaven? Who was Lazarus’ God? What characterizes hell in this passage? How is heaven described? Why is *Father Abraham* chosen by Jesus as the “spokesman” for God and *Abraham’s bosom* as the designation for heaven? Is there any hope for an unbeliever after death? What is the rich man’s concern for his brothers? Why does he not want them to come to the place of torment? Was his concern motivated out of love for God, or something else? What, alone, can bring a sinner to repentance and faith in Jesus Christ? To whom do the Scriptures point?

Summary of the Bible Story

It is easy to despise the rich man because he had great wealth and did not seem willing to share it with his less fortunate neighbor. If we had lived in the same community with the rich man, however, we may not have had such a low opinion of him. The fact that he was “clothed in purple and fine linen” indicates that he was a prominent person in the community, perhaps a leader or merchant whose business fueled the local economy. In any case, there is no reason to believe that he did not enjoy the respect and admiration of his fellow citizens. Lazarus, on the other hand, occupied the lowest position in the community. He was a sickly beggar and the dogs licked his sores, a clear indication that he did not enjoy a position of respect or pity. It is quite probable that Lazarus was despised and the rich man loved. Yet, it is the rich man who is condemned to hell and Lazarus who is saved.

It is not that the rich man was a sinner and Lazarus was not. They were both sinners before God who alone is holy and righteous. But the faith of their hearts was not the same. The rich man's god was his wealth and all the things that he had achieved for himself, including his good name and reputation. He was proud of himself. These were the things in which he trusted. Lazarus' God, on the other hand, was the Lord—the God of Abraham—through whom he received life, salvation, and all things. Lazarus' confession was this, “Though I am a sinner and deserve nothing from God, I trust Him and entrust myself to Him, whether for good or ill, because He is merciful to me a sinner through Jesus Christ my Lord.”

Hell is the torment of being separated from God. Ironically, that is what the rich man wanted, for he put himself and his own works in the place of God. That is unbelief and idolatry. Even in hell the rich man's only thought was to avoid suffering for himself and his living brothers. There was no love of God in his heart. No sinner can escape the requirement of the First Commandment or the condemnation of hell by his own merit, works, or accomplishments. For in attempting to do so he makes an idol out of his own works!

The rich man refused to listen to the only thing that could have rescued him: the Word of God. The Word of God from Moses and the prophets, the Holy Scriptures, is the only thing that can bring sinners to repentance and faith. No miracle can rescue a sinner, not even the resurrection of the dead One, Jesus Christ, apart from the Word of the Gospel which tells us what His death and resurrection means, by preaching to us repentance for the forgiveness of sins (Luke 24:36-53). For, it is only through this Word that our unbelief is exposed and we are brought to faith in Jesus Christ, the crucified and risen One, who takes away sin and restores us to the Father.

Heaven is the eternal communion with the blessed Trinity who, in selfless love, gives Himself to sinners. This is where all believers in Christ are found. Abraham is called the *Father* of all such believers, because he received the promise of salvation in the Son who would take away sin and make a great nation of Abraham and all his believing descendants. All who trust in Jesus Christ are the children of Abraham (Galatians 3:5-14). His *bosom* is the comforting and eternal presence of the Lord where they will no longer hunger or thirst. In the bosom of Abraham, the Lord Jesus will comfort them with the forgiveness of sins and wipe away all tears from their eyes (Revelation 7:13-17). This is life eternal: to know the only true God and Jesus Christ whom He has sent (John 17:3).

✠ THE CATECHISM IN DETAIL ✠

The First Commandment

You shall have no other gods.

What does this mean?

We should fear, love, and trust in God above all things.

Catechism Terms

the Law

sin

The Holy Trinity

a god

idolatry

fear

love

worship

faith

repentance

Excerpts from the Large Catechism on the First Commandment

A god is that to which we look for all good and in which we find refuge in every time of need. To have a god is nothing else than to trust and believe him with our whole heart. As I have often said, the trust and faith of the heart alone make both God and an idol. If your faith and trust are right, then your God is the true God. On the other hand, if your trust is false and wrong, then you have not the true God. For these two belong together, faith and God. That to which your heart clings and entrusts itself is, I say, really your God (365:2-3).

Behold, here you have the true honor and true worship which please God and which he commands under penalty of eternal wrath, namely, that the heart should know no other consolation or confidence than that in him, nor let itself be torn from him, but for him should risk and disregard everything else on earth (366:16).

Idolatry does not consist merely of erecting an image and praying to it. It is primarily in the heart, which pursues other things and seeks help and consolation from creatures, saints, or devils. It neither cares for God nor expects good things from him sufficiently to trust that he wants to help, nor does it believe that whatever good it receives comes from God (367:21).

How Christians Should Be Taught to Confess from the First Commandment

My God is that which I love, trust, and fear most in my life.

I expect my comfort, good, and delight from my God.

Have I loved, trusted, or feared other things or people more than I love, trust, and fear God? Have I committed idolatry by seeking comfort, good, and delight from my own efforts rather than from God?

Do I look to God my heavenly Father for all love, good, and joy? Is everything measured for me by what pleases me?

In all things am I self-centered and selfish?

Do I see my worry and fretting as sin against trusting God? On what things does my attention focus?

Do I complain about the troubles, people, work, and suffering God lays on me?

Do I love the things God gives more than I love Him? And do I cling to what God takes away, even though He gives me Himself?

Bible Verses for Meditation on the First Commandment

Deuteronomy 6:4-5

Psalm 90:1-2

Psalm 73:26

Psalm 118:8

Proverbs 3:5-6

John 14:6



The Second Commandment

You shall not misuse the name of the Lord your God.

What does this mean?

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

Catechism Terms

the name of God
cursing
swearing

satanic arts (or witchcraft)
superstition

Excerpts from the Large Catechism on the Second Commandment

As the First Commandment has inwardly instructed the heart and taught faith, so this commandment leads us outward and directs the lips and the tongue into the right relation to God (371:50).

“It is a misuse of God’s name if we call upon the Lord God in any way whatsoever to support falsehood or wrong of any kind.” Therefore what this commandment forbids is appealing to God’s name falsely or taking his name upon our lips when our heart knows or should know that the facts are otherwise—for example, where men take oaths in court and one side lies against the other. God’s name cannot be more grievously abused than for purposes of falsehood and deceit (371:51).

The greatest abuse, however, occurs in spiritual matters, which pertain to the conscience, when false preachers arise and peddle their lying nonsense as the Word of God (372:54).

God at the same time gives us to understand that we are to use his name properly, for it has been revealed and given to us precisely for our use and benefit. Since we are forbidden here to use the holy name in support of falsehood or wickedness, it follows, conversely, that we are commanded to use it in the service of truth and all that is good—for example, when we swear properly where it is necessary and required (373:63-64).

How Christians Should Be Taught to Confess from the Second Commandment

My God has placed His name upon me in Holy Baptism and made me His dearly beloved child through my dear Lord Jesus Christ. In His name He has revealed Himself to me as the God of love that I might worship Him.

Do I curse? Have I cursed?

Do I use God’s name cheaply for oaths that are frivolous or false?

Do I stand up and swear by God’s name when it is for the truth of the Gospel or the benefit of my neighbor in need?

Do I pray with fervor in times of trouble? Am I bored and indifferent in prayer?

Is it so that I cannot speak about God truly because I am bored with God’s Word and neglect the study of the catechism and doctrine?

Is my heart and life in the praise of God in worship? Am I mouthing things while my heart is far away?

Is my life—sealed with the name of God in Baptism—characterized by thanksgiving and praise?

Bible Verses for Meditation on the Second Commandment

Leviticus 19:12

Hebrews 6:16

Numbers 30:2

Matthew 5:37

The Third Commandment

Remember the Sabbath day by keeping it holy.

What does this mean?

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

Catechism Terms

**Sabbath
to keep holy**

**preaching
the Word of God**

Excerpts from the Large Catechism on the Third Commandment

The Word of God is the true holy thing above all holy things. Indeed, it is the only one we Christians acknowledge and have...God's Word is the treasure that sanctifies all things (377:91).

At whatever time God's Word is taught, preached, heard, read, or pondered, there the person, the day, and the work are sanctified by it, not on account of the external work but on account of the Word which makes us all saints (377:92).

Therefore this commandment is violated not only by those who grossly misuse and desecrate the holy day, like those who in their greed or frivolity neglect to hear God's Word or lie around in taverns dead drunk like swine, but also by that multitude of others who listen to God's Word as they would to any other entertainment, who only from force of habit go to hear preaching and depart again with as little knowledge of the Word at the end of the year as at the beginning (378:96).

Even though you know the Word perfectly and have already mastered everything, still you are daily under the dominion of the devil, who neither day nor night relaxes his effort to steal upon you unawares and to kindle in your heart unbelief and wicked thoughts against all these commandments. Therefore you must continually keep God's Word in your heart, on your lips, and in your ears. For where the heart stands idle and the Word is not heard, the devil breaks in and does his damage before we realize it. On the other hand, when we seriously ponder the Word, hear it, and put it to use, such is its power that it never departs without fruit. It always awakens new understanding, new pleasure, and a new spirit of devotion, and it constantly cleanses the heart and its meditations. For these words are not idle or dead, but effective and living (378-379:100-101).

How Christians Should Be Taught to Confess from the Third Commandment

My God has given Me His Word that I might know Him and believe in Him. His Word makes me holy. It gives me eternal life and rest from all my enemies.

Do I strive to make the day of rest holy? Do I care about holy living?

Do I use the Word of God and prayer to make my time, work, study, and life holy day by day? Am I lazy and bored with the Word of God? Have I any fear of God over this neglect?

Do I honor the Word of God highly by eagerly hearing it preached at the times that are appointed? Do I gladly learn it by heart and live in it? Do I despise the Word of God by neglect, paying no attention to it when it is preached, taught, or read?

Do I love my fellow Christians by being present with them in the divine liturgy to sustain them? Am I quick to make excuses for neglecting the divine liturgy because of what someone else has said or done, or to do other things I like more?

Do I complain about the worship, the pastor, or other people in the congregation? Do I learn the Word of God gladly so that I may teach it to others?

Bible Verses for Meditation on the Third Commandment

Catechism—Table of Duties: To Bishops, Pastors, and Preachers

Catechism—Table of Duties: What the Hearers Owe Their Pastors

Deuteronomy 6:6-7

Psalm 111:10

Psalm 119:105

Isaiah 55:11

Luke 11:28

John 17:17

2 Timothy 3:16

Psalm 26:8

Psalm 27:4

Romans 1:16

✠ A LOOK AT THE DIVINE LITURGY ✠

Lutherans Believe that the Highest Worship of God Is the Desire to Receive God’s Gifts of Grace in Christ

The service and worship of the Gospel is to receive good things from God, while the worship of the law is to offer and present our goods to God. We cannot offer anything to God unless we have first been reconciled and reborn. The greatest possible comfort comes from this doctrine that the highest worship in the Gospel is the desire to receive forgiveness of sins, grace, and righteousness (Apology of the Augsburg Confession, IV, 155:310).

The divine liturgy of the church names God for who He is and for what He does for us. It not only uses the language of the Scriptures, it also faithfully confesses the faith of the Scriptures. We learn what the church believes by the way in which she worships.

The First Table of the Law describes the church as a people who “fear, love, and trust in God above all things.” Such a faith is impossible for us to achieve by the Law. The Law can only expose our sin and failure to believe. Nevertheless, the faith demanded by the Law is born in us by the Gospel and Holy Baptism.

The First Commandment in the Divine Liturgy

In the ancient Athanasian Creed we confess, “The catholic faith is this, that we worship one God in three persons and three persons in one God.”

Our trinitarian faith is reflected throughout the Divine Service:

- ◆ *The Invocation and Absolution:*
In the name of the Father and of the Son and of the Holy Spirit.
- ◆ *The Gloria Patri in the praying of the Psalms:*
Glory be to the Father and to the Son and to the Holy Spirit...
- ◆ *The threefold Kyrie:*
Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us.
- ◆ *The Gloria in Excelsis:*
Glory be to God on high...O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ...
For Thou only art holy; Thou only art the Lord.
Thou only, O Christ, with the Holy Ghost,
art most high in the glory of God the Father. Amen.
- ◆ *The termination of Collects:*
...through Jesus Christ, Your Son, our Lord, who lives and reigns with You
and the Holy Spirit, one God, now and forever. Amen.

- ◆ *The Nicene and Apostles' Creeds*
- ◆ *The threefold Sanctus:*
Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory.
- ◆ *The Benediction:*
The Lord bless you and keep you.
The Lord make His face shine upon you and be gracious to you.
The Lord lift up His countenance upon you and give you peace.

The Second Commandment in the Divine Liturgy

In the liturgy the company of the baptized *call upon* the name of God, asking for the good things which He Himself has promised:

- ◆ *The Confession of Sins:*
Our help is in the name of the Lord.
- ◆ *The Salutation:*
The Lord be with you. And with your spirit. (or, And also with you.)
- ◆ *The Collect of the Day*
- ◆ *The Prayer of the Church*
- ◆ *The Preface and the Sanctus:*
We laud and magnify Your glorious name...
Blessed is He who comes in the name of the Lord.
- ◆ *The Lord's Prayer*
- ◆ *The Prayer Offices: Matins and Vespers*
- ◆ *The Psalms* (including the Introit, Gradual, Verse, and Offertory, which are prayed verses of Holy Scripture)
- ◆ *The Canticles:* the Nunc Dimittis, the Magnificat, the Benedictus, and the Te Deum Laudamus

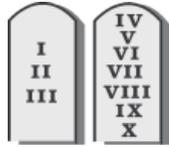
The Third Commandment in the Divine Liturgy

In the Divine Service the Sabbath is hallowed by the preaching and hearing of the Word of God:

- ◆ The prophets speak in the Old Testament Reading.
- ◆ The apostles speak in the Epistle.
- ◆ The Lord Jesus speaks in the Holy Gospel.
- ◆ The minister preaches the Sermon “in the stead and by the command of Christ,” according to the faith of the church, which is founded upon the Word of the apostles and prophets of which Jesus Christ Himself is the chief cornerstone (Ephesians 2:20, see also Luke 24:25-27, 44-47).

SECTION 1

THE SIX CHIEF PARTS



The Ten Commandments

*As the head of the family should teach them
in a simple way to his household*

- Pre+** 1. **You shall have no other gods.**
- 1st+** *What does this mean?*
We should fear, love, and trust in God above all things.
- Pre+** 2. **You shall not misuse the name of the Lord your God.**
- 2nd+** *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.
- Pre+** 3. **Remember the Sabbath day by keeping it holy.**
- 2nd+** *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.
- Pre+** 4. **Honor your father and your mother.**
- 1st+** *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.

The notes in the margin of the catechism refer to the grade level at which that particular portion of the catechism is to be learned by heart. For example, “Pre+” in the margin indicates a section of the catechism that preschoolers and above are to learn by heart.

The primary texts of the catechism (that is, the words of the commandments, the creed, the Lord’s Prayer, and the Bible passages on the sacraments) should be learned first, before the explanations to those texts are memorized. The primary-text material is in bold type in the catechism.

Pre+ 5. **You shall not murder.**

1st+ *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.

Pre+ 6. **You shall not commit adultery.**

2nd+ *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.

Pre+ 7. **You shall not steal.**

1st+ *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.

Pre+ 8. **You shall not give false testimony against your neighbor.**

2nd+ *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.

Pre+ 9. **You shall not covet your neighbor's house.**

2nd+ *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.

Pre+ 10. **You shall not covet your neighbor's wife,
or his manservant or maidservant, his ox or donkey,
or anything that belongs to your neighbor.**

2nd+ *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.

[The text of the commandments is from Exodus 20:3, 7, 8, 12-17.]

1st+ *What does God say about all these commandments?*

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

Exodus 20:5-6

2nd+ *What does this mean?*

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

Old Testament Catechesis

Catechist Edition

The Lutheran Catechesis Series

Peter C. Bender



Sussex, Wisconsin

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Foreword to The Lutheran Catechesis Series

A Change of Thinking About the Task of Catechesis

The Lutheran Catechesis Series represents a paradigm shift for most Lutheran pastors and congregations in their understanding of what catechesis is, how it is done, and the role of the Small Catechism. For most, catechesis is “confirmation class.” It is primarily academic in nature, the goal being to impart a certain body of religious knowledge that is to be mastered before admission to the Lord’s Supper. It often involves workbooks, quizzes, and tests, like any other academic course of instruction. While such “academic tools” might be utilized in some of the tasks of catechesis, the main goal of catechesis is the creation and sustaining of faith in Christ, and how that faith expresses itself in the Christian life.

Christians are disciples of Jesus—catechumens—for life, not just for a few years of confirmation instruction. Christians learn from His Word continuously as they sit together at Jesus’ feet in the Christian congregation and in the Christian home. From His Word they learn to believe that they are sinners, they learn repentance, they learn to confess their sins, they learn to trust in Him for the forgiveness of sins, they learn to call upon Him in prayer, they learn to confess their faith before the world, they learn to confess their sins to one another, they learn to forgive one another as Christ has forgiven them, and they learn to live faithfully in their vocation as hearers of the Word, husbands, wives, fathers, mothers, citizens of the land, and workers of every kind. This life of faith all flows from the Word of God that is received and believed. Faith in Christ lives from the preaching of the Gospel and the reception of Christ’s sacraments (the Divine Service), and this faith expresses itself in the Christian’s life of prayer, confessing the faith before the world, confession and absolution in the home and congregation, acts of mercy toward the neighbor, and faithfulness in one’s vocation (the Table of Duties).

Catechesis, therefore, involves much more than an “academic classroom”; it involves doing those things that Christians will continue to do for the rest of their lives. It involves establishing “a culture of hearing the Word of God and prayer” in both the congregation and home. How does a Christian, whose faith is in Christ for the forgiveness of sins, listen to God’s Word, receive the Sacrament of the Altar, pray, confess, forgive, and live in his or her vocation? These are the questions of catechesis. When catechesis is approached purely as an “academic endeavor” there is often little connection to the Divine Service, and the Small Catechism becomes only a textbook, rather than a prayer book and handbook for the Christian faith and life. But when a “culture of prayer” is established in which the catechism can be learned by heart as one actually meditates upon the text of the catechism, it can begin to shape the way we think. It can also teach us how to listen to God’s Word correctly, what to expect from Him in the Sacraments, how to receive the Sacraments for our blessing, how to pray and confess the faith, and how to live in our vocations. This is how the catechism functions as a handbook and prayer book for the Christian faith and life.

“The Congregation at Prayer”

In order to establish the “culture of hearing the Word of God and prayer” in the congregation and home, *The Lutheran Catechesis Series* recommends the use of a weekly devotional guide called “The Congregation at Prayer.” *The Congregation at Prayer* is to be prepared by the pastor and distributed each week to the entire congregation. Although the supporting materials for “catechetical classes” are a very important part of *The Lutheran Catechesis Series*, *The Congregation at Prayer* is the single most important resource for establishing the culture of prayer in the congregation and in passing on the language of the faith to the next generation of Christians. *The Congregation at Prayer* is a weekly

guide for daily meditation and prayer for the entire congregation and for the Christian and the Christian family to use at home. *The Congregation at Prayer* helps to establish the culture of prayer in the parish. This culture involves daily Bible readings, the singing of hymns, and meditation upon Bible verses and portions of the Small Catechism.¹ Each week, the material in *The Congregation at Prayer* is introduced during the Sunday School and Adult Bible Class opening. This catechetical introduction, led by the pastor, helps to gather the entire congregation together around the same diet of the Word of God in their weekly and daily devotions. *The Congregation at Prayer* becomes the principal instrument for assisting everyone in learning the text of the Small Catechism by heart, in the context of daily devotions and prayer. As much as possible, pastors may want to offer daily Matins or Vespers services in their parishes and, if they have a day school, daily chapel services. At these times of prayer, as well as for all other devotions in the congregation, material from *The Congregation at Prayer* is used.

All other “courses” in *The Lutheran Catechesis Series* flow out of the “culture of prayer and listening to the Word of God” that is established by the use of *The Congregation at Prayer*. A complete listing of materials and resources in *The Lutheran Catechesis Series* is available through the Concordia Catechetical Academy, Sussex, Wisconsin at www.peacesussex.org/CCA. The material in *The Lutheran Catechesis Series* represents “a change of thinking about the task of catechesis” that is summarized in the following points:

- ◆ Faith in Christ is the goal of all catechesis.
- ◆ Catechesis is God’s way of teaching the Word of God by which faith is established. God’s way of teaching always involves the preaching of repentance for the forgiveness of sins.
- ◆ Catechesis establishes preaching and teaching the Word of God as the center of congregational life.
- ◆ Catechesis passes on the language of our holy faith as God’s gift that is received as a gift, rather than as something that is “force fed” into the catechumen.
- ◆ The Christian life of faith is lived from the Word of God that is received and believed.
- ◆ The Christian life of faith has concrete expressions:
 - ◇ in the ongoing reception of God’s gifts in the Divine Service through the hearing of Scripture, the hearing of preaching, and the eating and drinking of the Lord’s body and blood;
 - ◇ in the daily prayer of the Christian;
 - ◇ in the confession of one’s faith in the world;
 - ◇ in the confession of one’s sins to God or a brother;
 - ◇ in forgiving the sins of those who have sinned against him;
 - ◇ and in living “concretely” by faith in Christ in the vocation to which God has called him.
- ◆ God has His own language for learning how to receive God’s gifts in the Divine Service, how to pray, how to confess, and how to live where God has called us.
- ◆ The Small Catechism preserves for us the “pattern of sound words” (2 Timothy 1:13) so that it functions as both a prayer book and a handbook for the Christian faith and life.
- ◆ The chief reason why the catechism is memorized or “learned by heart” is so that it can shape the faith and understanding of the catechumen and be used by him throughout his life as he learns to interpret Scripture, listen to preaching, receive the absolution, pray, confess, and live in his vocation.

- ◆ Catechesis is, therefore, much more comprehensive and involves the actual doing of things that Christians will continue to do for the rest of their lives: attend Divine Service, listen to preaching, receive the Lord's Supper, confess their sins, receive absolution, pray, confess their faith, forgive one another, live as husbands, wives, fathers, mothers, children, workers of every kind, etc.

I am indebted to my catechetical father, the Reverend Dr. Kenneth F. Korby, who was the principal catalyst in my ongoing study of catechesis and Luther's revolutionary work in this area. Dr. Korby introduced me to the riches of Martin Luther's catechisms, catechism sermons, personal prayer book, and other writings, which have broadened my understanding of catechesis to include not only the traditional classroom settings for adult and youth confirmation, but the entire culture of Scripture reading, prayer, and confession and absolution which needs to be part of every Lutheran parish and family. My good friend and colleague in the ministry, the Reverend Professor John T. Pless, has also offered invaluable support and guidance to me in my work.

The Concordia Catechetical Academy remains dedicated to the task of promoting Luther's Small Catechism and faithful Lutheran catechesis to the church at large.

Peter C. Bender, Director
Concordia Catechetical Academy
Sussex, Wisconsin

¹ A detailed description of *The Congregation at Prayer* is found in both the catechumen and catechist editions of *Lutheran Catechesis*. The *Compendium to the Lutheran Catechesis Series* also includes the schedules, lectionaries, and directions for preparation of *The Congregation at Prayer*. Samples of *The Congregation at Prayer* from Peace Lutheran Church, Sussex, Wisconsin are available on line at www.peacesussex.org.

Preface to Old Testament Catechesis

Old and New Testament Catechesis are the first and oldest works in *The Lutheran Catechesis Series*. Their early development and use dates back to my first parish, St. Paul's and Trinity Evangelical Lutheran Churches in Boone and Dayton, Iowa. As a young pastor first starting in the parish, I soon realized how little my confirmation-aged youth knew of basic Bible stories. Without the familiarity, understanding, and vocabulary of the most important Bible stories of the Old and New Testaments, they were ill equipped to go on in confirmation instruction. I had no material other than the Bible. I had no money to purchase material, even if I had found material that I liked. Most of the material available at that time led students away from the stories and language of the Bible into modern-day life applications. Jesus became a teacher of morality more than the Savior of sinners. I wanted my catechumens to learn the Bible and the Bible's own language, convinced that the text of God's Word would bear fruit in their lives, especially if the discussion of Bible stories always centered on Christ.

So I plotted out a set of 32 Old Testament readings and 32 New Testament readings that could be covered over the course of an academic year. The courses were for fifth- and sixth-graders to help them learn the Bible, memorize the Catechism, and prepare them for in-depth catechism instruction in preparation for confirmation. The *Old Testament Catechesis* course would alternate years with *New Testament Catechesis*. Each member of the class had a New King James Bible (a reliable translation that preserved much of the language and familiar expressions of the Bible that their parents and grandparents knew). We sat down each week for one hour, taking turns reading out of our Bibles the appointed verses for the day. I interrupted the reading throughout the session, asking questions, engaging catechumens in discussion, and making comments. As we came upon important words, names, places, or concepts, I would write them on the board with simple definitions. Catechumens would take notes on these terms and make flash cards to study at home. This is how *Old and New Testament Catechesis* began.

In addition, I set the goal of learning, word for word, the text of two of the six chief parts each year. In Old Testament catechesis, the goal would be to learn the texts of the Sacrament of Holy Baptism and the Sacrament of the Altar. In New Testament catechesis, the goal would be to learn the texts of the Lord's Prayer and Confession and the Office of the Keys. I didn't spend a lot of time teaching the text of the catechism during Old and New Testament catechesis classes; my main goal was to have the catechumens simply learn those parts by heart. (I did, however, make "catechism connections" with the lesson for the day whenever it was appropriate to do so.) I knew, if the goal was to memorize just one small section from the catechism each week, that everyone could learn it by heart and learn it well. Our Sunday School program focused upon learning the texts of the remaining two parts of the catechism: the Ten Commandments and the Creed. In this way, the catechesis program of the congregation in the elementary years made it possible to learn by heart all six chief parts of the catechism before "confirmation class" began. My reasoning was simple: if the kids learn the catechism by heart along with the important Bible stories of the Old and New Testaments *before* more extensive study of the catechism begins, they will be equipped with a solid foundation for studying the catechism in greater depth in "confirmation class." This basic pattern has continued ever since for both the public and parochial school students of my parish. Old and New Testament catechesis and learning by heart (memorizing) word for word the six chief parts of the Small Catechism is the prerequisite and foundation for further catechesis that culminates in confirmation.

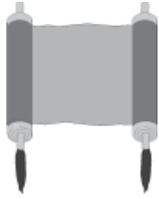
My catechumens still remember their Old and New Testament catechesis class sessions and how their pastor often created voices for Biblical characters or acted out some portion of the story. The point of such antics was not simply to entertain or keep them interested, but to make the story and its characters come alive for them. It is very important that catechumens come to understand that the Biblical characters and events were real and to see themselves as part of the story of God's saving activity in the world. After I left Iowa, one of my former catechumens who heard from his mother of my continued work in catechesis remarked, "Does he still stand on top of the table and use those voices?" Yes, he does!

Old and New Testament Catechesis, Catechumen Editions, were first published in 1998. They have been revised and updated for this second edition in 2004. The second editions of these volumes include minor adjustments or corrections to a few of the Bible Story references and term definitions. The following "study helps" have also been added to the second edition: listing of the Old and New Testament books of the Bible according to their arrangement in the canon of Scripture, Old and New Testament timelines, and Old and New Testament term groups. The pagination of the Term Glossary and Small Catechism in both the catechumen and catechist editions is the same.

Originally, *Old and New Testament Catechesis* did not include discussion questions or catechetical helps for the pastor or the catechumens. Pastors need to develop the habit of catechizing by working with the actual text of Holy Scripture. All too often, Christians study a curriculum *about* the Bible rather than the Bible itself, or they study a textbook *about* the Small Catechism, rather than the text of the catechism itself. "Read the Bible and discuss it" remains the most important part of every class session. Nevertheless, as people used the original catechumen edition, it became apparent that pastors, day school teachers, Sunday School teachers, homeschoolers, and parents needed guidance in understanding and discussing the Bible stories from a Lutheran perspective. To fill this need, catechist editions of both *Old and New Testament Catechesis* have been prepared.

I am indebted to Mrs. Susan Gehlbach, our technical editor, for the painstaking and thorough way in which she plowed through the manuscripts for the new editions of both *Old and New Testament Catechesis*. Rev. John Klieve and Deacon Matthew Gatchell designed the covers for each of these volumes. Deacon Gatchell also offered invaluable assistance in the preparation of the "study helps" for the second editions and in preparing the manuscripts for publication. Finally, I give thanks to God for the faithful catechumens of Peace Lutheran Church, Sussex, Wisconsin, who remain so enthusiastically supportive of the work of the Concordia Catechetical Academy: to promote Luther's Small Catechism and faithful Lutheran catechesis in the Church-at-large.

Peter C. Bender
22 September 2004



Introduction to Old Testament Catechesis

Old Testament Catechesis is part of *The Lutheran Catechesis Series*, published by the Concordia Catechetical Academy, Sussex, Wisconsin. *The Lutheran Catechesis Series* offers a comprehensive set of catechetical materials for a Lutheran congregation, elementary school, and homeschool family. A complete listing of materials in the series is available on line at: www.peacesussex.org/CCA.

Old Testament Catechesis is a survey of Old Testament Bible stories. It is intended to build a foundation of Bible knowledge and vocabulary from the Old Testament, and teach the words of the Small Catechism under the Sacrament of Holy Baptism, the Sacrament of the Altar, and, from the Table of Duties, “To Bishops, Pastors, and Preachers,” and “What the Hearers Owe Their Pastors.” The catechist and catechumens will be working directly with the text of the Bible and the text of the Small Catechism. *Old Testament Catechesis* provides a schedule of thirty-two lessons and 184 Old Testament terms. Each lesson contains three parts: the Bible story to be read for that class session, the section of the catechism to be “learned by heart” in advance of that class session for oral recitation in class, and Old Testament terms which apply to the Bible story.

Bible Story

The narrative stories of the Bible are among the most important portions of the Bible for any Christian to know. The first five books of the Old Testament—known as the Pentateuch or the Torah—are the foundation of the Old Testament. These books of Moses include the narrative of man’s creation in the image of God, his fall into sin, the flood, the tower of Babel, the stories of the patriarchs, God’s deliverance of Israel from bondage in Egypt, the giving of God’s Law, and the first promises of the Gospel of our salvation in Christ. The first twenty lessons focus on these stories. The rest of the Old Testament narratives and the preaching of the prophets cannot be understood apart from these stories. The twelve remaining lessons survey important narratives from the historical books of the Old Testament that follow the Pentateuch.

The Bible Translation

The New King James Version of the Bible, copyright © 1982 by Thomas Nelson, Inc., is the translation recommended in *The Lutheran Catechesis Series* and used in all quotations of the Holy Scriptures. It is necessary that the catechist and catechumens all use the same translation of the Scriptures, and that the translation not be a paraphrase.

Working with the Text of the Bible Itself

In the catechumen edition, there are no questions, answers, or commentary on any of the Bible Stories beyond the titles and terms assigned to each lesson. The reason for this is to develop the habit of working with the text of the Bible itself. The narrative should be read out loud, verse by verse, by members of the class taking turns. The catechist should interrupt the reading by asking questions of the reader and other members of the class. All his questions should flow out of the text of the narrative itself: What are the facts of the story? Who is who? Who did what? Why did they do it? What did God promise? How did God act? How does this story point to the work of Jesus? How does this story teach salvation by grace alone through faith in Christ? These are the kinds of questions that need to be asked throughout

the reading of the narrative. This means that the catechist should be very familiar with the story so that he can lead the discussion. The catechist's goal is to place the catechumen into the story, so that the catechumen begins to see the story of the Bible as his own story of faith. The catechist edition provides guidance in the kinds of questions the catechist might ask and how he might direct the discussion of the story.

Ordinarily, *Old Testament Catechesis* will be taught by the pastor of the congregation, or by those who have been instructed by the pastor so that they are able to teach the lessons faithfully. Parents who use *Old Testament Catechesis* for homeschooling their children are encouraged to ask questions of their pastor, so that they, too, remain thoroughly grounded in the Lutheran confession of the faith.

Old Testament Books of the Bible

To assist the catechumen in understanding and memorizing the books of the Old Testament canon, a study sheet is provided on p. xiii. This page arranges the names of the 39 books of the Old Testament according to their respective groupings: the Pentateuch (or the Torah), the historical books, the poetical books, the major prophet “sandwich,” and the minor prophets.

Learn by Heart—The Small Catechism

Small sections of the catechism are assigned to each lesson. These excerpts are to be learned by heart, word for word, prior to the class session at which they will be covered. Learning these sections by heart so that the catechumen can recite them fluently is the *primary* goal of these assignments. After the text of the catechism is learned by heart, then it can be used to assist in the understanding of the Scriptures. It is not intended that the catechist spend a long period of time with the catechism assignment for each lesson. Rather, the catechism section should be recited from memory by everyone in the class. The catechism should be confessed out loud at each class session by the class as a whole and by individuals within the class. After this, the catechist may take a few moments to relate the doctrine of that section of the catechism to the story for the day. Extended expositions on the catechism are reserved for future catechesis, *after* the text of the catechism has been mastered.

The focus upon the Sacrament of Holy Baptism and the Sacrament of the Altar during Old Testament catechesis is to underscore the sacramental character of the Old Testament. The Old Testament stories about the tree of life and the tree of knowledge, the flood, the crossing of the Red Sea, the Passover, manna in the wilderness, the cleansing of Naaman the leper, etc., directly point to and are fulfilled in the sacraments of Baptism and the Lord's Supper. It is important to understand that God has always dealt sacramentally with His people, even in the Old Testament. The focus upon “To Bishops, Pastors, and Preachers” and “What the Hearers Owe Their Pastors” from the Table of Duties is to underscore that the roots of the New Testament office of preaching are in the prophetic office of the Old Testament.

The Small Catechism

The version of the Small Catechism used in this volume is the 1986 translation of the catechism by The Lutheran Church—Missouri Synod. The Concordia Catechetical Academy has received special permission to publish this translation of the catechism in a “Learn-by-Heart Edition” with a format and marginal notes that facilitate memorization. The notes in the margin of the catechism refer to the grade level at which that particular portion of the catechism is to be learned by heart. For example, “1st +” in the margin indicates a section of the catechism that first graders and above are to learn by heart. The primary texts of the catechism (that is, the words of the commandments, the creed, the Lord's Prayer, and the Bible passages on the sacraments) should be learned first, before the explanations to those texts are memorized. The primary-text material is in bold type in the catechism.

Pray the Primary Texts of the Christian Faith

A two-page listing of the primary texts of the six chief parts is included on p. xiv. This is the basic, historic, catholic catechism for which Luther wrote his explanations in the Small Catechism. Throughout the history of the church, these primary texts have served as the basis for catechetical instruction. Each “chief part” is provided with a title sentence and summary statements that help guide the catechumen in understanding how these texts are to be understood and used in the Christian’s life. These primary texts represent the “pattern of sound words” (2 Timothy 1:13) that is to be handed down to every generation of Christians.

Old Testament Terms

The Old Testament terms provide the catechumen with a concrete vocabulary of the most important people, places, and events of the Old Testament. The definitions for the terms are written from a Confessional Lutheran perspective. These terms and their definitions are intended to form a framework and vocabulary for understanding God’s saving activity in the Old Testament, for listening to the Scriptures as they are read in the Divine Service and at home, and for confessing the faith in one’s life. The terms are not listed alphabetically, but chronologically according to their occurrence in the Old Testament canon. The terms listed under each lesson are drawn specifically from that lesson. The list of terms is not exhaustive. To provide an overview of the entire Old Testament, additional terms are provided for narratives not listed in the schedule. If catechumens know the terms in this list, they will have a very good foundational knowledge of the entire Old Testament. Working with the new terms and reviewing previously covered terms is an essential part of the catechesis for each lesson.

Definitions for the Old Testament terms listed in each lesson are found in the Old Testament Term Glossary on p. G-1. *Old Testament Term Cards* are also available from the Concordia Catechetical Academy. The terms are numbered according to the order in which they appear in the schedule of lessons. This allows for the cards to be shuffled for the purpose of study and put back in order for future classes or new catechumens. It is recommended that each catechumen have a set of Old Testament Cards for study and review.

Old Testament Term Groups

There are 184 terms in *Old Testament Catechesis*. They have been divided into “term groups” to make the study of these terms more manageable. For easy reference, each term group is titled and identified by the first term from that group. Each term group contains 12 to 30 terms. As each lesson is covered, the terms from that lesson should be studied along with the terms that have been covered previously from that group. As the lessons are covered, the number of terms being studied from each group will gradually increase until all the terms from that particular group have been introduced. Mastery of one term group should be accomplished before moving on to the next group. Mastery of the Old Testament terms is easily accomplished by spending several minutes a day reviewing the terms from a particular group. It is suggested that five point term quizzes be held each week to reinforce this habit of study and the comprehensive learning of the Old Testament terms. On each week’s quiz, catechumens may be asked to identify five terms, chosen randomly by the catechist, from the particular group that is being studied.

Old Testament Timeline

A timeline of the entire Old Testament is provided to assist the catechumen in understanding the sweep of Old Testament history and the placement of each of the 32 *Old Testament Catechesis* stories within that history. The timeline includes major events, key people from each lesson, and a comprehensive listing of prophets and kings throughout Israel’s monarchy and the divided kingdom. The messianic line is

indicated by names that appear in bold type. A brief sketch of the intertestamental period is also included in the timeline to bridge the gap between the Old and New Testaments.

How to Use Old Testament Catechesis

Old Testament Catechesis was originally developed as a one-year course for fifth- and sixth- graders to be used in building a foundation of Bible knowledge in preparation for intensive catechesis in the Small Catechism. This material may also be adapted for use in all the Sunday school classes and adult Bible classes of the congregation over the course of a year. This allows for everyone in the congregation and family to be studying the same stories at the same time. If *Old Testament Catechesis* is used in a Lutheran day school, it is recommended for the fourth grade. The Old Testament terms learned in *Old Testament Catechesis* should be reviewed periodically and accompany the catechumen in further catechesis.

Old Testament Books of the Bible

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

The Pentateuch, The Torah, The Books of Moses (5 books)

Joshua
Judges
Ruth
1 and 2 Samuel
1 and 2 Kings
1 and 2 Chronicles
Ezra
Nehemiah
Esther

The Historical Books (12 books)

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

The Poetical Books (5 books)

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

The Major Prophet “Sandwich” (5 books)

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

The Minor Prophets (12 books)

Pray the Primary Texts of the Christian Faith

The most important texts every Christian needs to learn, know, believe, pray, and use.

The Ten Commandments Preach Repentance

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

You shall have no other gods.
You shall not misuse the name of the Lord your God.
Remember the Sabbath day by keeping it holy.
Honor your father and your mother.
You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not give false testimony against your neighbor.
You shall not covet your neighbor's house.
You shall not covet your neighbor's wife,
or his manservant or maidservant, his ox or donkey,
or anything that belongs to your neighbor.

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

The Apostles' Creed Preaches the Faith That Saves Us from Our Sin

The creed shows us that God loves us and has done everything to save us from sin through Jesus Christ our Lord.

I believe in God, the Father Almighty,
Maker of heaven and earth.

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

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

The Lord's Prayer Preaches the Holy Life

The Lord's Prayer shows us that our lives are made holy by God's Word that is received and believed. We cry out to Him because we believe in what He has promised us. The Lord's Prayer directs us sinners where to find our help. This is the holy life of faith in Jesus Christ.

**Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the kingdom and the power and the glory forever and ever. Amen.**

The Sacrament of Holy Baptism Regenerates Sinners and Makes Us Christians

Baptism unites us with the death and resurrection of Jesus Christ for the forgiveness of sins, and bestows upon us the gift of the Holy Spirit and faith in Christ.

**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.**

**Whoever believes and is baptized will be saved,
but whoever does not believe will be condemned.**

Confession and Absolution Return Us to the Promises of Our Baptism Daily

Absolution strengthens our faith in Christ and gives us comfort and help against sin and temptation.

**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."**

The Sacrament of the Altar Gives Us the Body and Blood of Christ for Salvation

The Lord's Supper gives us Christ's body and blood as medicine against our sinful flesh, the sin and trouble of this world, and the temptations of the devil. This sacrament is given so "that we might learn to believe that Christ, out of great love, died for our sin, and also learn from Him to love God and our neighbor."

**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."**

Old Testament Term Groups

The Holy Trinity

Lessons 1-7

Terms 1-30

30 Terms

The Holy Trinity
 the Word of God
 creation
 the Pentateuch
 (or the Torah)
 the historical books
 the poetical books
 the major prophet
 “sandwich”
 the minor prophets
 the tree of knowledge
 the tree of life
 Adam
 Eve
 marriage
 Satan (or the Evil One)
 sin
 original sin
 the Seed of the woman
 the curse of the fall
 Cain
 Abel
 Seth
 Enoch
 Noah
 the flood
 Shem, Ham, and Japheth
 Ham
 the ark
 the rainbow
 capital punishment
 the tower of Babel

Job

Lessons 8-12

Terms 31-56

26 Terms

Job
 the theology of the cross
 the Angel of the Lord
 Abram
 Sarai
 God’s promise to Abraham
 Lot
 priests
 Melchizedek
 Hagar
 Ishmael
 Abraham
 Sarah
 the son of the promise
 circumcision
 Sodom and Gomorrah
 Isaac
 sacrifice
 Rebekah
 Jacob
 Rachel
 Leah
 Esau
 the birthright
 Bethel
 Israel

Joseph

Lessons 13-19

Terms 57-84

28 Terms

Joseph
 Canaan
 Egypt
 Potiphar
 Pharaoh
 bishop
 pastor
 Reuben
 Benjamin
 Judah
 the twelve sons of Jacob
 Goshen
 the patriarchs
 prophets
 Moses
 Jethro
 Midian
 Mount Horeb
 Zipporah
 the burning bush
 I AM
 Aaron
 bondage
 the plagues
 hardness of heart
 the Passover
 the Angel of Death
 the exodus

The Red Sea

Lessons 20-24

Terms 85-113

29 Terms

the Red Sea
 pillar of cloud and
 pillar of fire
 the golden calf
 Mount Sinai
 the Old Covenant
 Levi
 sin offerings
 thank offerings
 atonement
 Joshua
 Caleb
 the Jordan River
 the Promised Land
 Rahab
 Jericho
 Gilgal
 the ark of the covenant
 the judges
 Shiloh
 Gideon
 Baal
 Ashtoreth
 Deborah
 Samson
 Delilah
 Ruth
 Naomi
 Boaz
 Obed

Altar and Samuel

Lessons 25-29
Terms 114-138
25 Terms

altar
 Samuel
 Hannah
 Eli
 Hophni and Phinehas
 Dagon
 Saul
 Jonathan
 Mephibosheth
 Philistines
 Jesse
 Bethlehem
 David
 Goliath
 Bathsheba
 Uriah the Hittite
 Nathan
 confession
 absolution
 Absalom
 Solomon
 the temple
 Jerusalem
 Rehoboam
 Jeroboam I

Elijah

Lessons 30-32
Terms 139-158
20 Terms

Elijah
 Ahab
 Jezebel
 Tyre and Sidon
 the widow of Zarephath
 the prophets of Baal
 Elisha
 Naaman
 leprosy
 the Assyrian captivity
 the Northern Kingdom
 of Israel
 Hezekiah
 Sennacherib
 Isaiah
 Manasseh
 Josiah
 the Southern Kingdom
 of Judah
 Jeremiah
 the Babylonian captivity
 King Nebuchadnezzar

Hosea

Additional Terms
Terms 159-170
12 Terms

Hosea
 Joel
 Amos
 Obadiah
 Jonah
 Micah
 Nahum
 Habakkuk
 Zephaniah
 Haggai
 Zechariah
 Malachi

Daniel

Additional Terms
Terms 171-184
14 Terms

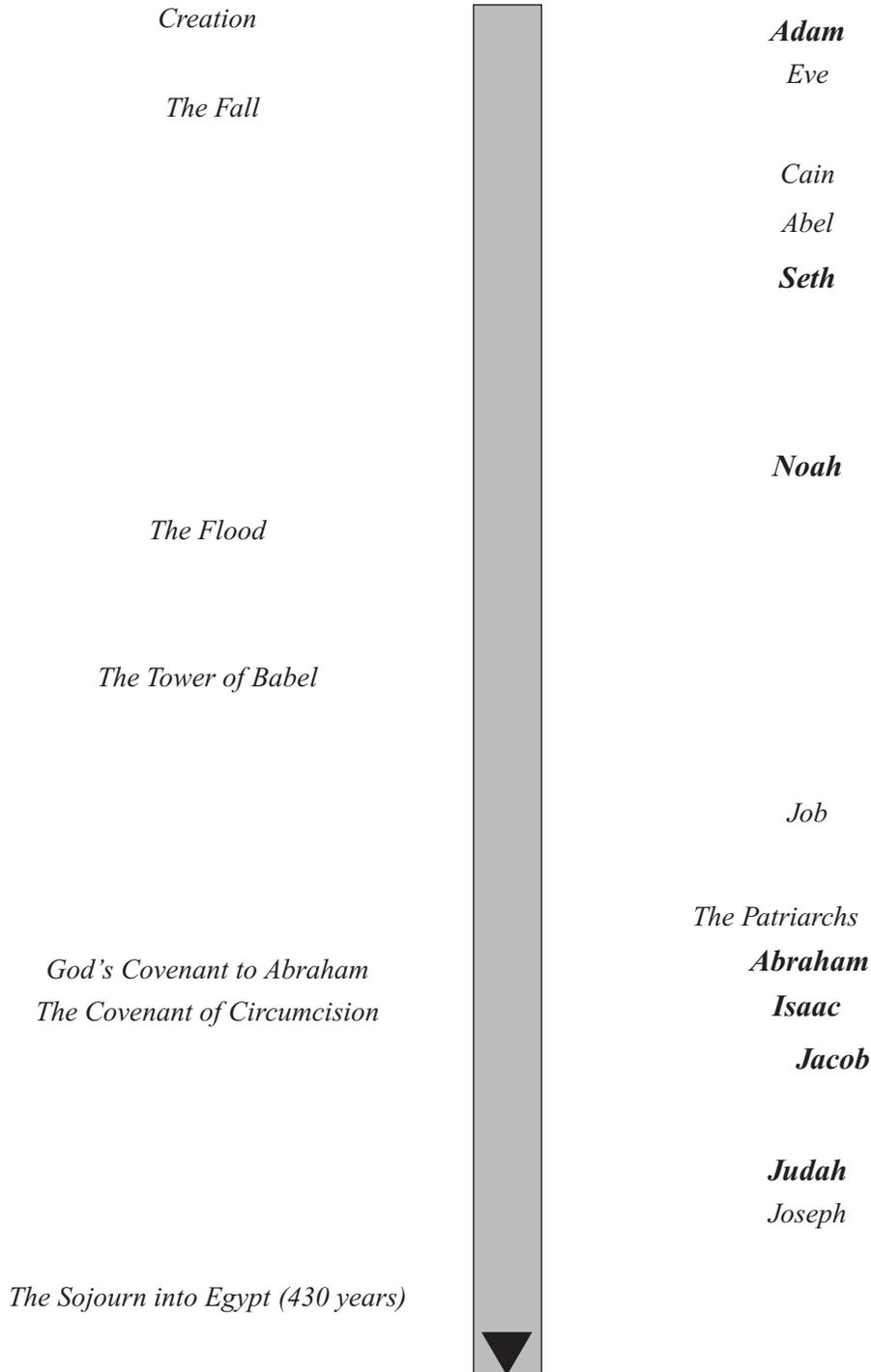
Daniel
 Shadrach, Meshach,
 and Abed-Nego
 Belshazzar
 Darius
 the lions' den
 the Ancient of Days
 the Son of Man
 Ezekiel
 Ezra
 Cyrus the Great
 Artaxerxes
 Nehemiah
 Mount Gerizim
 Esther

Old Testament Timeline

Major Events

Key People

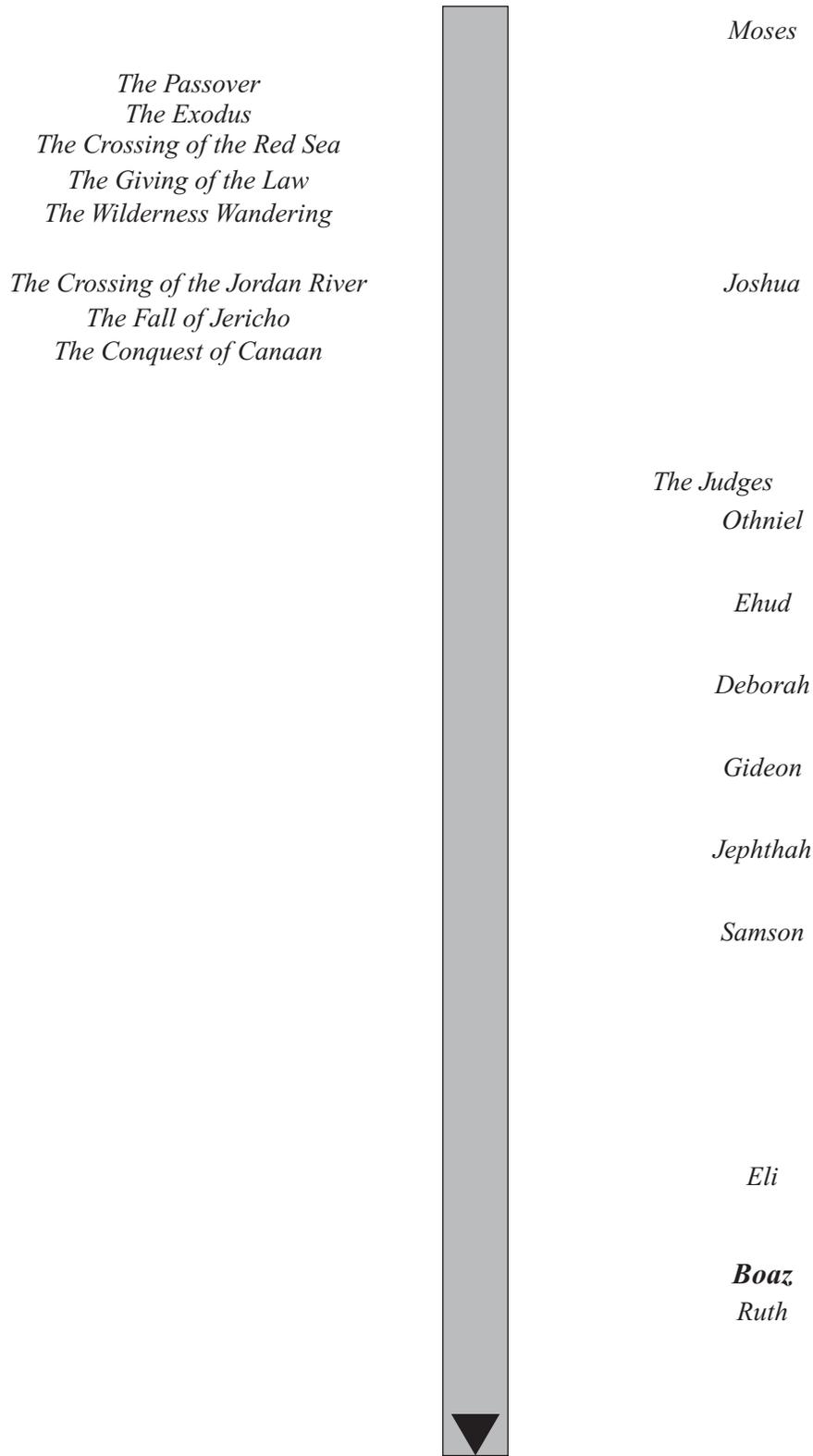
EARLY HISTORY AND PATRIARCHS



Major Events

Key People

THE EXODUS AND JUDGES



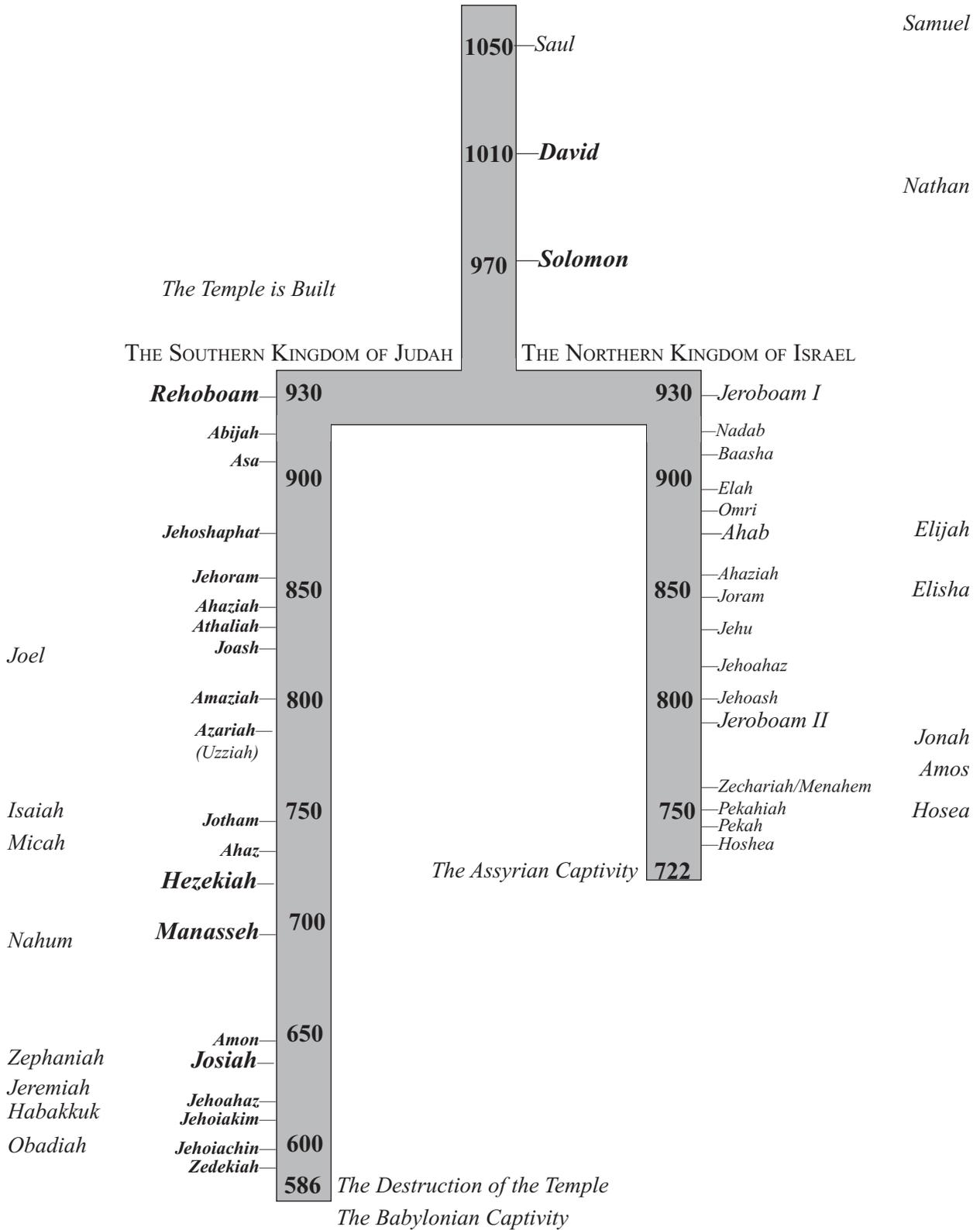
Prophets

Kings

Kings

Prophets

THE MONARCHY AND DIVIDED KINGDOM



Major Events

Kings and Prophets

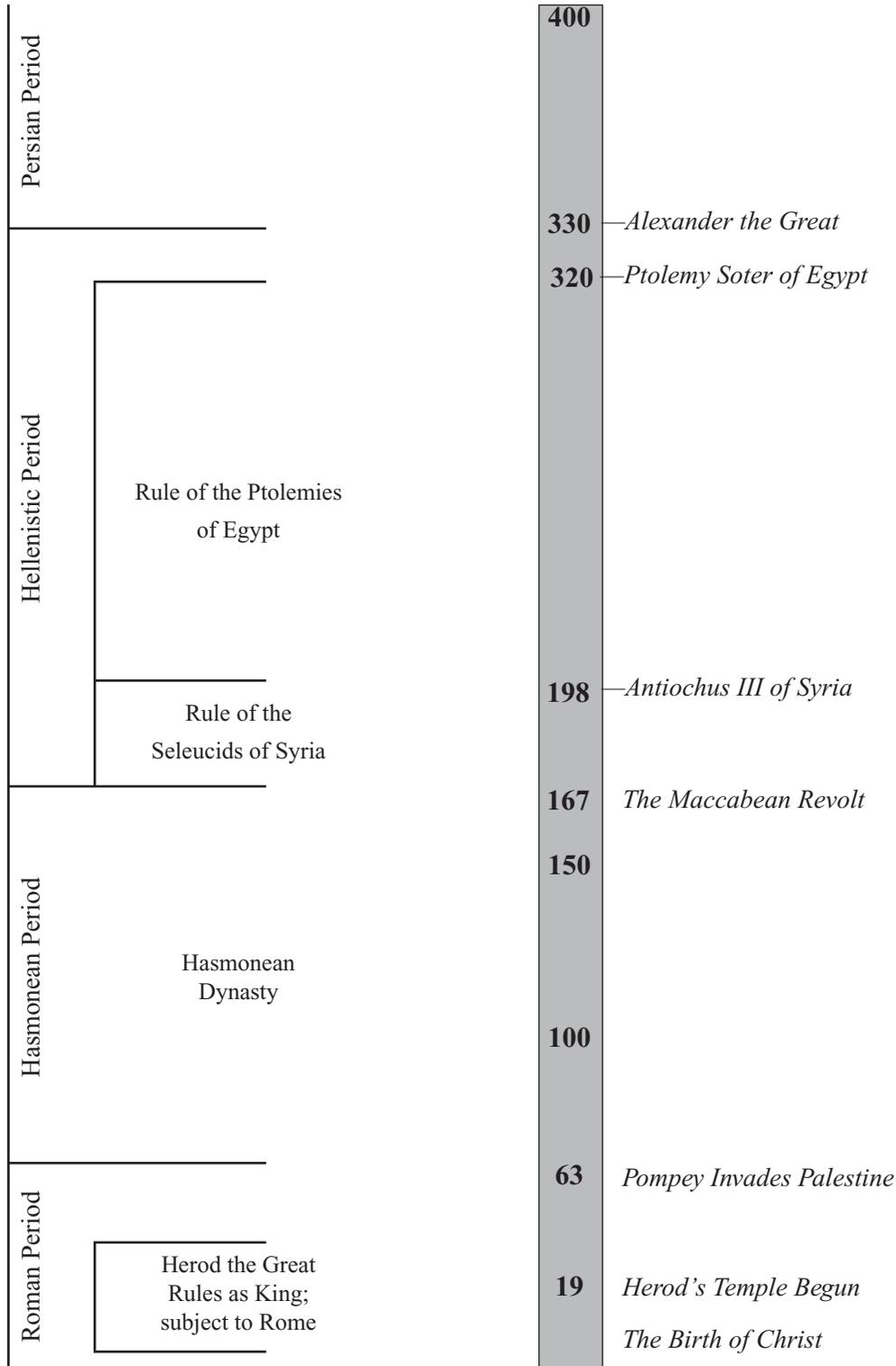
THE BABYLONIAN CAPTIVITY AND RESTORATION

Babylonian Empire		605	—Nebuchadnezzar	
				<i>Daniel</i>
	<i>The Destruction of the Temple</i> <i>The Babylonian Captivity</i>	586		<i>Ezekiel</i>
			—Belshazzar	
Persian Empire				
	<i>Fall of Babylon to Medes and Persians</i> <i>Return of 1st Exiles to Jerusalem</i> <i>Rebuilding of the Altar of the LORD</i>	539	—Cyrus the Great	
		521	—Darius	
	<i>Second Temple Completed</i>	516		<i>Haggai</i> <i>Zechariah</i>
				<i>Esther</i>
	<i>Esther Chosen as Queen</i>	478		
	464	—Artaxerxes		
<i>Return of 2nd Group of Exiles to Jerusalem</i>	458		<i>Ezra</i>	
<i>Nehemiah Appointed Governor of the Jews</i> <i>The Walls of Jerusalem Built</i>	445		<i>Nehemiah</i>	
			<i>Malachi</i>	
	425			
	▼			

Periods

Key People and Major Events

THE INTERTESTAMENTAL TIME



To the Catechist

The Catechist Edition of *Old Testament Catechesis* was prepared to assist pastors, day school teachers, homeschoolers, and parents in discussing the Bible Stories from *Old Testament Catechesis* with their catechumens. Catechists are *not* to read from this material during class sessions. This material is to assist the catechist in understanding the basic meaning of each Bible story. This material is *not* intended to exhaust the meaning of the story. Catechists should become thoroughly familiar with each Bible Story so that they can teach the story, ask questions, and discuss with their catechumens with only the text of the Bible in front of them.

Central Thoughts

Several “central thoughts” are offered for each lesson. These central thoughts are intended to convey the basic themes of the Old Testament narrative. Central to *Old Testament Catechesis* is the emphasis upon the first promise of the Gospel in Genesis 3:15 and the promise of the Gospel to Abraham. God’s faithfulness to His promises, in spite of Israel’s sin, is an important theme throughout the lessons. All the promises of the Old Testament are to be understood as promises of the Gospel of Jesus Christ. They all find their fulfillment in Him. *Old Testament Catechesis* highlights the use of the divine name “I AM” or “LORD,” which refers to “the eternal God of the promise of salvation.” Old Testament Israel is a prophetic type of the New Testament church. Just as false doctrine, unfaithfulness, and idolatry affected Israel, so these things also threaten the church. Just as the faithful prophets were often persecuted for preaching the truth, so the faithful pastor often suffers for being faithful to the Word of God.

Key Questions

This section lists examples of the kinds of questions that can be asked of the catechumens as the Bible story is being read. These questions are not exhaustive. They follow a general line of direction that uncovers the central thoughts of each lesson. The catechist should use these questions as a general guide and not be bound to them too rigidly.

Catechesis Summary

The key questions are answered in the “Catechesis Summary.” These summaries attempt to show that the Gospel of Jesus Christ is the central message of both the Old and New Testaments. They deliberately and intentionally highlight God’s faithfulness to His promises and His actions to save fallen man, by grace alone, through the promise He made to Abraham. Justification by faith in God’s promise to Abraham is a dominant theme in the summaries. Abraham believed the Lord’s promise, and by this promise the Lord declared him righteous. It is the same for us. The catechesis summaries will also highlight allusions to the doctrine of the Holy Trinity and the sacraments in the Old Testament.

“Learn by Heart” Catechism Connection

This brief section is intended to open the mind to see how the faith and doctrine of the Small Catechism is in agreement with the Old Testament Scriptures. Although the main purpose of assigning sections of the catechism each week is to learn these sections by heart, the catechist should certainly point out connections to the catechism in the Old Testament stories. These “catechism connections” only scratch the surface of the many allusions to the catechism in the Old Testament stories.

Old Testament Catechesis

Learn by Heart for the Year:

The Books of the Old Testament
The Sacrament of Holy Baptism
The Sacrament of the Altar
Table of Duties:
To Bishops, Pastors, and Preachers
What the Hearers Owe Their Pastors

Lesson 1

God—The Creation of All Things

Bible Story: Genesis 1:1–2:3

Learn by Heart: The names of the first seventeen books of the Old Testament in order: the Pentateuch and the historical books.

Old Testament Terms:

The Holy Trinity
the Word of God
creation

the Pentateuch (or the Torah)
the historical books

Lesson 2 Adam and Eve—The Creation of Man and the Institution of Marriage

Bible Story: Genesis 2:4-25

Learn by Heart: The names of all the books of the Old Testament in order: the Pentateuch, the historical books, the poetical books, the major prophet “sandwich,” and the minor prophets.

Old Testament Terms:

the poetical books
the major prophet “sandwich”
the minor prophets
the tree of knowledge

the tree of life
Adam
Eve
marriage

Old Testament Catechesis

Learn by Heart for the Year:

- The Books of the Old Testament
- The Sacrament of Holy Baptism
- The Sacrament of the Altar
- Table of Duties:
 - To Bishops, Pastors, and Preachers
 - What the Hearers Owe Their Pastors

Lesson 1

God—The Creation of All Things

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Old Testament Terms:

The Holy Trinity
the Word of God
creation

the Pentateuch (or the Torah)
the historical books

————— *To the Catechist* —————

Central Thoughts:

- ◆ The Holy Trinity is the true God who created all things out of nothing.
- ◆ God the Father created all things by His Word.
- ◆ Everything in creation is dependent upon God.
- ◆ Man is made in the image of the Triune God of love to “be fruitful and multiply; and to have dominion over the creation.”

Key Questions:

Who is the God who created all things? Where are the three persons of the Holy Trinity seen in the first three verses of Genesis? How does the God the Father create all things? How is this shown in the text of chapter one? Why did God create the world? Why does God refer to Himself with the plural pronouns “us” and “our”? How is the “image” of the one God in three persons “reflected” in the creation of man? How was man to “reflect the Triune God” in the world?

Catechesis Summary:

The Holy Trinity—Father, Son, and Holy Spirit—is the only true God who created all things. The person of the Father is seen especially in the word “God.” He is the source of the divine nature. The person of the Son is seen in the “Word” that the Father speaks in creating all things. He is the only-begotten Son of God, the eternal Word of the Father (John 1:1-3). The person of the Holy Spirit is seen in “the Spirit of God” that hovers over the surface of the waters. He proceeds from the Father and the Son to give the breath of life to the world. Man is made in the image of the Triune God of love, who is both one God and a plurality of persons. Man is one, yet a plurality of persons: male and female from whom children come. Just as God created the world in love to give of Himself to the world, so man was created to reflect God’s loving nature in the world by having children and caring for the creation. God gives life and graciously cares for the creation. Man was created to do the things that God does: to love by giving of himself in the procreation of children and in the benevolent dominion over the creation.

“Learn by Heart” Catechism Connection:

The Word that God first spoke orally was later recorded by Moses. Likewise, other prophets, under the inspiration of the Holy Spirit, also recorded God’s oral Word in the books of the Old Testament Scriptures. “Prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Peter 1:21)

Lesson 2 Adam and Eve—The Creation of Man and the Institution of Marriage

Bible Story: Genesis 2:4-25

Learn by Heart: The names of all the books of the Old Testament in order: the Pentateuch, the historical books, the poetical books, the major prophet “sandwich,” and the minor prophets.

Old Testament Terms:

the poetical books	the tree of life
the major prophet “sandwich”	Adam
the minor prophets	Eve
the tree of knowledge	marriage

————— *To the Catechist* —————

Central Thoughts:

- ◆ God created man from the dust of the ground by breathing His Holy Spirit into man, and the woman was created from the man (order of creation).
- ◆ Man’s life was dependent upon the Word of God; death comes by turning away from

New Testament Catechesis

Catechist Edition

The Lutheran Catechesis Series

Peter C. Bender



Sussex, Wisconsin

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Foreword to The Lutheran Catechesis Series

A Change of Thinking About the Task of Catechesis

The Lutheran Catechesis Series represents a paradigm shift for most Lutheran pastors and congregations in their understanding of what catechesis is, how it is done, and the role of the Small Catechism. For most, catechesis is “confirmation class.” It is primarily academic in nature, the goal being to impart a certain body of religious knowledge that is to be mastered before admission to the Lord’s Supper. It often involves workbooks, quizzes, and tests, like any other academic course of instruction. While such “academic tools” might be utilized in some of the tasks of catechesis, the main goal of catechesis is the creation and sustaining of faith in Christ, and how that faith expresses itself in the Christian life.

Christians are disciples of Jesus—catechumens—for life, not just for a few years of confirmation instruction. Christians learn from His Word continuously as they sit together at Jesus’ feet in the Christian congregation and in the Christian home. From His Word they learn to believe that they are sinners, they learn repentance, they learn to confess their sins, they learn to trust in Him for the forgiveness of sins, they learn to call upon Him in prayer, they learn to confess their faith before the world, they learn to confess their sins to one another, they learn to forgive one another as Christ has forgiven them, and they learn to live faithfully in their vocation as hearers of the Word, husbands, wives, fathers, mothers, citizens of the land, and workers of every kind. This life of faith all flows from the Word of God that is received and believed. Faith in Christ lives from the preaching of the Gospel and the reception of Christ’s sacraments (the Divine Service), and this faith expresses itself in the Christian’s life of prayer, confessing the faith before the world, confession and absolution in the home and congregation, acts of mercy toward the neighbor, and faithfulness in one’s vocation (the Table of Duties).

Catechesis, therefore, involves much more than an “academic classroom”; it involves doing those things that Christians will continue to do for the rest of their lives. It involves establishing “a culture of hearing the Word of God and prayer” in both the congregation and home. How does a Christian, whose faith is in Christ for the forgiveness of sins, listen to God’s Word, receive the Sacrament of the Altar, pray, confess, forgive, and live in his or her vocation? These are the questions of catechesis. When catechesis is approached purely as an “academic endeavor” there is often little connection to the Divine Service, and the Small Catechism becomes only a textbook, rather than a prayer book and handbook for the Christian faith and life. But when a “culture of prayer” is established in which the catechism can be learned by heart as one actually meditates upon the text of the catechism, it can begin to shape the way we think. It can also teach us how to listen to God’s Word correctly, what to expect from Him in the Sacraments, how to receive the Sacraments for our blessing, how to pray and confess the faith, and how to live in our vocations. This is how the catechism functions as a handbook and prayer book for the Christian faith and life.

“The Congregation at Prayer”

In order to establish the “culture of hearing the Word of God and prayer” in the congregation and home, *The Lutheran Catechesis Series* recommends the use of a weekly devotional guide called “The Congregation at Prayer.” *The Congregation at Prayer* is to be prepared by the pastor and distributed each week to the entire congregation. Although the supporting materials for “catechetical classes” are a very important part of *The Lutheran Catechesis Series*, *The Congregation at Prayer* is the single most important resource for establishing the culture of prayer in the congregation and in passing on the language of the faith to the next generation of Christians. *The Congregation at Prayer* is a weekly

guide for daily meditation and prayer for the entire congregation and for the Christian and the Christian family to use at home. *The Congregation at Prayer* helps to establish the culture of prayer in the parish. This culture involves daily Bible readings, the singing of hymns, and meditation upon Bible verses and portions of the Small Catechism.¹ Each week, the material in *The Congregation at Prayer* is introduced during the Sunday School and Adult Bible Class opening. This catechetical introduction, led by the pastor, helps to gather the entire congregation together around the same diet of the Word of God in their weekly and daily devotions. *The Congregation at Prayer* becomes the principal instrument for assisting everyone in learning the text of the Small Catechism by heart, in the context of daily devotions and prayer. As much as possible, pastors may want to offer daily Matins or Vespers services in their parishes and, if they have a day school, daily chapel services. At these times of prayer, as well as for all other devotions in the congregation, material from *The Congregation at Prayer* is used.

All other “courses” in *The Lutheran Catechesis Series* flow out of the “culture of prayer and listening to the Word of God” that is established by the use of *The Congregation at Prayer*. A complete listing of materials and resources in *The Lutheran Catechesis Series* is available through the Concordia Catechetical Academy, Sussex, Wisconsin at www.peacesussex.org/CCA. The material in *The Lutheran Catechesis Series* represents “a change of thinking about the task of catechesis” that is summarized in the following points:

- ◆ Faith in Christ is the goal of all catechesis.
- ◆ Catechesis is God’s way of teaching the Word of God by which faith is established. God’s way of teaching always involves the preaching of repentance for the forgiveness of sins.
- ◆ Catechesis establishes preaching and teaching the Word of God as the center of congregational life.
- ◆ Catechesis passes on the language of our holy faith as God’s gift that is received as a gift, rather than as something that is “force fed” into the catechumen.
- ◆ The Christian life of faith is lived from the Word of God that is received and believed.
- ◆ The Christian life of faith has concrete expressions:
 - ◇ in the ongoing reception of God’s gifts in the Divine Service through the hearing of Scripture, the hearing of preaching, and the eating and drinking of the Lord’s body and blood;
 - ◇ in the daily prayer of the Christian;
 - ◇ in the confession of one’s faith in the world;
 - ◇ in the confession of one’s sins to God or a brother;
 - ◇ in forgiving the sins of those who have sinned against him;
 - ◇ and in living “concretely” by faith in Christ in the vocation to which God has called him.
- ◆ God has His own language for learning how to receive God’s gifts in the Divine Service, how to pray, how to confess, and how to live where God has called us.
- ◆ The Small Catechism preserves for us the “pattern of sound words” (2 Timothy 1:13) so that it functions as both a prayer book and a handbook for the Christian faith and life.

- ◆ The chief reason why the catechism is memorized or “learned by heart” is so that it can shape the faith and understanding of the catechumen and be used by him throughout his life as he learns to interpret Scripture, listen to preaching, receive the absolution, pray, confess, and live in his vocation.
- ◆ Catechesis is, therefore, much more comprehensive and involves the actual doing of things that Christians will continue to do for the rest of their lives: attend Divine Service, listen to preaching, receive the Lord’s Supper, confess their sins, receive absolution, pray, confess their faith, forgive one another, live as husbands, wives, fathers, mothers, children, workers of every kind, etc.

I am indebted to my catechetical father, the Reverend Dr. Kenneth F. Korby, who was the principal catalyst in my ongoing study of catechesis and Luther’s revolutionary work in this area. Dr. Korby introduced me to the riches of Martin Luther’s catechisms, catechism sermons, personal prayer book, and other writings, which have broadened my understanding of catechesis to include not only the traditional classroom settings for adult and youth confirmation, but the entire culture of Scripture reading, prayer, and confession and absolution which needs to be part of every Lutheran parish and family. My good friend and colleague in the ministry, the Reverend Professor John T. Pless, has also offered invaluable support and guidance to me in my work.

The Concordia Catechetical Academy remains dedicated to the task of promoting Luther’s Small Catechism and faithful Lutheran catechesis to the church at large.

Peter C. Bender, Director
 Concordia Catechetical Academy
 Sussex, Wisconsin

¹ A detailed description of *The Congregation at Prayer* is found in both the catechumen and catechist editions of *Lutheran Catechesis*. The *Compendium to the Lutheran Catechesis Series* also includes the schedules, lectionaries, and directions for preparation of *The Congregation at Prayer*. Samples of *The Congregation at Prayer* from Peace Lutheran Church, Sussex, Wisconsin are available on line at www.peacesussex.org.

Preface to New Testament Catechesis

Old and New Testament Catechesis are the first and oldest works in *The Lutheran Catechesis Series*. Their early development and use dates back to my first parish, St. Paul's and Trinity Evangelical Lutheran Churches in Boone and Dayton, Iowa. As a young pastor first starting in the parish, I soon realized how little my confirmation-aged youth knew of basic Bible stories. Without the familiarity, understanding, and vocabulary of the most important Bible stories of the Old and New Testaments, they were ill equipped to go on in confirmation instruction. I had no material other than the Bible. I had no money to purchase material, even if I had found material that I liked. Most of the material available at that time led students away from the stories and language of the Bible into modern-day life applications. Jesus became a teacher of morality more than the Savior of sinners. I wanted my catechumens to learn the Bible and the Bible's own language, convinced that the text of God's Word would bear fruit in their lives, especially if the discussion of Bible stories always centered on Christ.

So I plotted out a set of 32 Old Testament readings and 32 New Testament readings that could be covered over the course of an academic year. The courses were for fifth- and sixth-graders to help them learn the Bible, memorize the Catechism, and prepare them for in-depth catechism instruction in preparation for confirmation. The *Old Testament Catechesis* course would alternate years with *New Testament Catechesis*. Each member of the class had a New King James Bible (a reliable translation that preserved much of the language and familiar expressions of the Bible that their parents and grandparents knew). We sat down each week for one hour, taking turns reading out of our Bibles the appointed verses for the day. I interrupted the reading throughout the session, asking questions, engaging catechumens in discussion, and making comments. As we came upon important words, names, places, or concepts, I would write them on the board with simple definitions. Catechumens would take notes on these terms and make flash cards to study at home. This is how *Old and New Testament Catechesis* began.

In addition, I set the goal of learning, word for word, the text of two of the six chief parts each year. In Old Testament catechesis, the goal would be to learn the texts of the Sacrament of Holy Baptism and the Sacrament of the Altar. In New Testament catechesis, the goal would be to learn the texts of the Lord's Prayer and Confession and the Office of the Keys. I didn't spend a lot of time teaching the text of the catechism during Old and New Testament catechesis classes; my main goal was to have the catechumens simply learn those parts by heart. (I did, however, make "catechism connections" with the lesson for the day whenever it was appropriate to do so.) I knew, if the goal was to memorize just one small section from the catechism each week, that everyone could learn it by heart and learn it well. Our Sunday School program focused upon learning the texts of the remaining two parts of the catechism: the Ten Commandments and the Creed. In this way, the catechesis program of the congregation in the elementary years made it possible to learn by heart all six chief parts of the catechism before "confirmation class" began. My reasoning was simple: if the kids learn the catechism by heart along with the important Bible stories of the Old and New Testaments *before* more extensive study of the catechism begins, they will be equipped with a solid foundation for studying the catechism in greater depth in "confirmation class." This basic pattern has continued ever since for both the public and parochial school students of my parish. Old and New Testament catechesis and learning by heart (memorizing) word for word the six chief parts of the Small Catechism is the prerequisite and foundation for further catechesis that culminates in confirmation.

My catechumens still remember their Old and New Testament catechesis class sessions and how their pastor often created voices for Biblical characters or acted out some portion of the story. The point of such antics was not simply to entertain or keep them interested, but to make the story and its characters come alive for them. It is very important that catechumens come to understand that the Biblical characters and events were real and to see themselves as part of the story of God's saving activity in the world. After I left Iowa, one of my former catechumens who heard from his mother of my continued work in catechesis remarked, "Does he still stand on top of the table and use those voices?" Yes, he does!

Old and New Testament Catechesis, Catechumen Editions, were first published in 1998. They have been revised and updated for this second edition in 2004. The second editions of these volumes include minor adjustments or corrections to a few of the Bible Story references and term definitions. The following "study helps" have also been added to the second edition: listing of the Old and New Testament books of the Bible according to their arrangement in the canon of Scripture, Old and New Testament timelines, and Old and New Testament term groups. The pagination of the Term Glossary and Small Catechism in both the catechumen and catechist editions is the same.

Originally, *Old and New Testament Catechesis* did not include discussion questions or catechetical helps for the pastor or the catechumens. Pastors need to develop the habit of catechizing by working with the actual text of Holy Scripture. All too often, Christians study a curriculum *about* the Bible rather than the Bible itself, or they study a textbook *about* the Small Catechism, rather than the text of the catechism itself. "Read the Bible and discuss it" remains the most important part of every class session. Nevertheless, as people used the original catechumen edition, it became apparent that pastors, day school teachers, Sunday School teachers, homeschoolers, and parents needed guidance in understanding and discussing the Bible stories from a Lutheran perspective. To fill this need, catechist editions of both *Old* and *New Testament Catechesis* have been prepared.

I am indebted to Mrs. Susan Gehlbach, our technical editor, for the painstaking and thorough way in which she plowed through the manuscripts for the new editions of both *Old* and *New Testament Catechesis*. Rev. John Klieve and Deacon Matthew Gatchell designed the covers for each of these volumes. Deacon Gatchell also offered invaluable assistance in the preparation of the "study helps" for the second editions and in preparing the manuscripts for publication. Finally, I give thanks to God for the faithful catechumens of Peace Lutheran Church, Sussex, Wisconsin, who remain so enthusiastically supportive of the work of the Concordia Catechetical Academy: to promote Luther's Small Catechism and faithful Lutheran catechesis in the Church-at-large.

Peter C. Bender
22 September 2004



Introduction to New Testament Catechesis

New Testament Catechesis is part of *The Lutheran Catechesis Series*, published by the Concordia Catechetical Academy, Sussex, Wisconsin. *The Lutheran Catechesis Series* offers a comprehensive set of catechetical materials for a Lutheran congregation, elementary school, and homeschool family. A complete listing of materials in the series is available on line at: www.peacesussex.org/CCA.

New Testament Catechesis is a survey of New Testament Bible stories. It is intended to build a foundation of Bible knowledge and vocabulary from the New Testament, and teach the words of the Small Catechism under the Lord's Prayer, Confession and the Office of the Keys, and, from the Table of Duties, "Of Civil Government" and "Of Citizens." The catechist and catechumens will be working directly with the text of the Bible and the text of the Small Catechism. *New Testament Catechesis* provides a schedule of thirty-two lessons, four additional lessons for optional use, 212 New Testament terms, and notes on twenty-seven parables and twenty-three miracles of Jesus. Each lesson contains three parts: the Bible story to be read for that class session, the section of the catechism to be "learned by heart" in advance of that class session for oral recitation in class, and New Testament terms which apply to the Bible story.

Bible Story

The narrative stories of the Bible are among the most important portions of the Bible for any Christian to know. The first five books of the New Testament, the gospels and Acts, are the foundation of the New Testament. These books include the stories of our Lord's birth, ministry, death, and resurrection, and His ongoing ministry through His apostles in the book of Acts. The lessons begin and end with the ascension of our Lord and the church's ongoing ministry of preaching the Gospel of Jesus Christ. It is most common for *New Testament Catechesis* to be offered in congregations and schools beginning in the fall and ending in the spring. For this reason, the first thirteen lessons focus on narratives from the book of Acts and the remaining nineteen lessons focus upon the narratives of Jesus from the gospels. This allows the narratives concerning the birth, death, and resurrection of Christ to be covered during the festival half of the church year in which these stories normally occur. Lessons may be covered out of sequence, if the catechist desires to align the stories even more closely to the church year. If the lessons are taken out of order, adjustments will need to be made by the catechist in the Learn by Heart section.

The focus upon the concrete stories of the New Testament is important for three reasons. First, it is through the events recorded in these stories, specifically the incarnation, birth, death, resurrection, and ascension of our Lord Jesus Christ, that our salvation was won for us, and it is on the basis of these events that the Gospel of the forgiveness of sins in Christ is preached to the world. Second, the apostles preached Jesus as the Christ, promised in the Old Testament, from the things that He did and said for our salvation as recorded in the gospels. The saving acts of Christ in the gospels are further explained and applied in the New Testament epistles. Without a thorough acquaintance with the events, language, and vocabulary of the gospels and Acts, the epistles cannot be properly understood. Third, children, as well as adult converts who are infants in the faith, cannot understand and receive doctrinal concepts until they first know and believe in the facts of the New Testament narrative upon which these concepts are based. The concrete stories of our Lord are not illustrations of how God saves us—they are the actual means through

which our Lord saves. The preaching of the Gospel applies what our Lord did for us in these saving acts, that it might be received by us in faith as our very own.

The Bible Translation

The New King James Version of the Bible, copyright © 1982 by Thomas Nelson, Inc., is the translation recommended in *The Lutheran Catechesis Series* and used in all quotations of the Holy Scriptures. It is necessary that the catechist and catechumens all use the same translation of the Scriptures, and that the translation not be a paraphrase.

Working with the Text of the Bible Itself

In the catechumen edition, there are no questions, answers, or commentary on any of the Bible Stories beyond the titles and terms assigned to each lesson. The reason for this is to develop the habit of working with the text of the Bible itself. The narrative should be read out loud, verse by verse, by members of the class taking turns. The catechist should interrupt the reading by asking questions of the reader and other members of the class. All his questions should flow out of the text of the narrative itself: What are the facts of the story? Who is who? Who did what? Why did they do it? What did Jesus say or promise? What did Jesus do? How does this story teach salvation by grace alone through faith in Christ? What does this story tell us about the church and the office of the ministry? These are the kinds of questions that need to be asked throughout the reading of the narrative. This means that the catechist should be very familiar with the story so that he can lead the discussion. The catechist's goal is to place the catechumen into the story, so that the catechumen begins to see the story of the Bible as his own story of faith. The catechist edition provides guidance in the kinds of questions the catechist might ask and how he might direct the discussion of the story.

Ordinarily, *New Testament Catechesis* will be taught by the pastor of the congregation, or by those who have been instructed by the pastor so that they are able to teach the lessons faithfully. Parents who use *New Testament Catechesis* for home schooling their children are encouraged to ask questions of their pastor, so that they, too, remain thoroughly grounded in the Lutheran confession of the faith.

New Testament Books of the Bible

To assist the catechumen in understanding and memorizing the books of the New Testament canon, a study sheet is provided on p. xxiii. This page arranges the names of the 27 books of the New Testament according to their respective groupings: the Gospels and Acts, the epistles of Paul (to churches and to pastors), and the Catholic Epistles and Revelation.

Learn by Heart—The Small Catechism

After this, the catechist may take a few moments to relate the doctrine of that section of the catechism to the story for the day. Extended expositions on the catechism are reserved for future catechesis, *after* the text of the catechism has been mastered.

Small sections of the catechism are assigned to each lesson. These excerpts are to be learned by heart, word for word, prior to the class session at which they will be covered. Learning these sections by heart so that the catechumen can recite them fluently is the *primary* goal of these assignments. After the text of the catechism is learned by heart, then it can be used to assist in the understanding of the Scriptures. It is not intended that the catechist spend a long period of time with the catechism assignment for each lesson. Rather, the catechism section should be recited from memory by everyone in the class. The catechism should be confessed out loud at each class session by the class as a whole and by individuals within the class. After this, the catechist may, if there is a connection to the Bible story, take a few moments to

relate the doctrine of that section of the catechism to the story for the day. Extended expositions on the catechism are reserved for future catechesis, *after* the text of the catechism has been mastered.

The focus upon the Lord’s Prayer during New Testament catechesis is to underscore the Lord’s Prayer as the chief prayer of the church, her ministry, and the baptized. “Our Father...” can only be prayed by the baptized children of God. The first three petitions focus upon the ministry of the Word and how the kingdom of God is received from the Holy Spirit by faith in the Word. The first narratives from the book of Acts highlight the reliance of the apostles and the early church upon the promises of Christ. Each petition of the Lord’s Prayer directs us to believe in these promises and to claim them as our very own. The focus upon Confession and the Office of the Keys is to underscore that the Office of the Ministry in the church today is the Office of Jesus through which He continues “to forgive the sins of repentant sinners, but to withhold forgiveness from the unrepentant as long as they do not repent.” The authority of the Holy Ministry is the Word and command of Christ to preach the Gospel, baptize, catechize, forgive sins, withhold forgiveness, judge doctrine, and distribute the Lord’s body and blood. The focus upon “Of Civil Government” and “Of Citizens” from the Table of Duties is to underscore how Jesus and the early Christians understood their relationship to the state. Obedience and honor toward those in positions of earthly authority is done out of faith in Christ who submitted Himself, for our benefit, to every earthly authority which God had established. By submitting ourselves to the governing authorities, even when they are wicked unbelievers, we learn to live our lives by faith in Christ who confessed that His kingdom was not of this world (John 18:36).

The Small Catechism

The version of the Small Catechism used in this volume is the 1986 translation of the catechism by The Lutheran Church—Missouri Synod. The Concordia Catechetical Academy has received special permission to publish this translation of the catechism in a “Learn-by-Heart Edition” with a format and marginal notes that facilitate memorization. The notes in the margin of the catechism refer to the grade level at which that particular portion of the catechism is to be learned by heart. For example, “1st +” in the margin indicates a section of the catechism that first graders and above are to learn by heart. The primary texts of the catechism (that is, the words of the commandments, the creed, the Lord’s Prayer, and the Bible passages on the sacraments) should be learned first, before the explanations to those texts are memorized. The primary-text material is in bold type in the catechism.

Pray the Primary Texts of the Christian Faith

A two-page listing of the primary texts of the six chief parts is included on p. xiv. This is the basic, historic, catholic catechism for which Luther wrote his explanations in the Small Catechism. Throughout the history of the church, these primary texts have served as the basis for catechetical instruction. Each “chief part” is provided with a title sentence and summary statements that help guide the catechumen in understanding how these texts are to be understood and used in the Christian’s life. These primary texts represent the “pattern of sound words” (2 Timothy 1:13) that is to be handed down to every generation of Christians.

New Testament Terms

The New Testament terms provide the catechumen with a concrete vocabulary of the most important people, places, and events of the New Testament. The definitions for the terms are written from a Confessional Lutheran perspective. These terms and their definitions are intended to form a framework and vocabulary for understanding God’s saving activity in Jesus Christ in the New Testament, for listening to the Scriptures as they are read in the Divine Service and at home, and for confessing the faith in one’s life. The terms are not listed alphabetically, but sequentially according to their occurrence in the New

Testament lessons. The terms listed under each lesson are drawn specifically from that lesson. The list of terms is not exhaustive. Additional terms are provided for narratives not listed in the schedule to provide an overview of the entire New Testament. To begin to develop an understanding of the church's liturgy and its origin in the Scriptures, the names of the apostles and saints are listed according to how their names appear in the celebration of minor festivals in the church year, and New Testament canticles are listed according to their proper liturgical title and location in the liturgy. If catechumens know the terms in this list, they will have a very good foundational knowledge of the entire New Testament. Working with the new terms and reviewing previously covered terms is an essential part of the catechesis for each lesson.

Definitions for the New Testament terms listed in each lesson are found in the New Testament Term Glossary on p. G-1. *New Testament Term Cards* are also available from the Concordia Catechetical Academy. The terms are numbered according to the order in which they appear in the schedule of lessons. This allows for the cards to be shuffled for the purpose of study and put back in order for future classes or new catechumens. It is recommended that each catechumen have a set of New Testament Cards for study and review.

New Testament Term Groups

There are 212 terms in *New Testament Catechesis*. They have been divided into “term groups” to make the study of these terms more manageable. For easy reference, each term group is titled and identified by the first term from that group. Each term group contains 10 to 33 terms. As each lesson is covered, the terms from that lesson should be studied along with the terms that have been covered previously from that group. As the lessons are covered, the number of terms being studied from each group will gradually increase until all the terms from that particular group have been introduced. Mastery of one term group should be accomplished before moving on to the next group. Mastery of the New Testament terms is easily accomplished by spending several minutes a day reviewing the terms from a particular group. It is suggested that five point term quizzes be held each week to reinforce this habit of study and the comprehensive learning of the New Testament terms. On each week's quiz, catechumens may be asked to identify five terms, chosen randomly by the catechist, from the particular group that is being studied.

The first term group, **the Gospels and Acts**, is the most important set of terms for laying the foundation for New Testament catechesis. It is also the most difficult because of the doctrinal content that is introduced in such terms as repentance, conversion, fellowship, the holy Christian church, and the communion of saints. Younger catechumens may be encountering such abstract concepts for the first time. Therefore, these terms will require more careful explanation and thorough study to master. It may be advisable to return to this group at various times throughout the year for review. It should be noted that the second group, **St. Andrew, Apostle**, and the fifth group, **Paul's Missionary Journeys**, are sets of terms from the “additional New Testament term” category. Depending on the nature of the class and time constraints, the catechist may choose to omit them or cover them at a different time. It should also be noted that **The Baptism of Our Lord** term group includes the ten terms that are from the list of “additional lessons.”

New Testament Timeline

A timeline of the New Testament era is provided to assist the catechumen in understanding New Testament history and the development of the New Testament canon. The timeline includes major events from the stories, other significant events from the first century, key people from each lesson, and approximate dates for the writing of each book of the New Testament. The events of Holy Week are especially highlighted.

The Miracles and Parables of Jesus

Study material on the miracles and parables of Jesus is for use with catechumens who have advanced in learning by heart the catechism and the basic stories of Old and New Testaments. They are best studied by older children with this background or adults. Parables, in particular, were not included in the list of Bible stories because of their use of symbolic language. Parables often require the listener to think abstractly and make comparisons between the story of the parable and what Jesus Himself has done. This is difficult for anyone who has not first been catechized in the concrete stories from the Old Testament and the Gospels. The catechist edition of New Testament Catechesis contains additional “Notes to the Catechist” for each parable and miracle covered.

How to Use New Testament Catechesis

New Testament Catechesis was originally developed as a one-year course for fifth- and sixth- graders to be used in building a foundation of Bible knowledge in preparation for intensive catechesis in the Small Catechism. The main lessons may also be adapted for use in all the Sunday school classes and adult Bible classes of the congregation over the course of a year. This allows for everyone in the congregation and family to be studying the same stories at the same time. If *New Testament Catechesis* is used in a Lutheran day school, the main lessons are recommended for the fifth grade, after the children have had *Old Testament Catechesis*. The New Testament terms learned in *New Testament Catechesis* should be reviewed periodically and accompany the catechumens in further catechesis. The study material on the parables and miracles of Jesus may be used with adults or the seventh- and eighth- grade catechumens in a Lutheran day school or home school setting. (See: *The Lutheran Catechesis Compendium* for an outline of this course and other catechesis courses in the Lutheran Day School sequence).

Pray the Primary Texts of the Christian Faith

The most important texts every Christian needs to learn, know, believe, pray, and use.

The Ten Commandments Preach Repentance

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

You shall have no other gods.
You shall not misuse the name of the Lord your God.
Remember the Sabbath day by keeping it holy.
Honor your father and your mother.
You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not give false testimony against your neighbor.
You shall not covet your neighbor's house.
You shall not covet your neighbor's wife,
or his manservant or maidservant, his ox or donkey,
or anything that belongs to your neighbor.

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

The Apostles' Creed Preaches the Faith That Saves Us from Our Sin

The creed shows us that God loves us and has done everything to save us from sin through Jesus Christ our Lord.

I believe in God, the Father Almighty,
Maker of heaven and earth.

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

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

The Lord's Prayer Preaches the Holy Life

The Lord's Prayer shows us that our lives are made holy by God's Word that is received and believed. We cry out to Him because we believe in what He has promised us. The Lord's Prayer directs us sinners where to find our help. This is the holy life of faith in Jesus Christ.

**Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the kingdom and the power and the glory forever and ever. Amen.**

The Sacrament of Holy Baptism Regenerates Sinners and Makes Us Christians

Baptism unites us with the death and resurrection of Jesus Christ for the forgiveness of sins, and bestows upon us the gift of the Holy Spirit and faith in Christ.

**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.**

**Whoever believes and is baptized will be saved,
but whoever does not believe will be condemned.**

Confession and Absolution Return Us to the Promises of Our Baptism Daily

Absolution strengthens our faith in Christ and gives us comfort and help against sin and temptation.

**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."**

The Sacrament of the Altar Gives Us the Body and Blood of Christ for Salvation

The Lord's Supper gives us Christ's body and blood as medicine against our sinful flesh, the sin and trouble of this world, and the temptations of the devil. This sacrament is given so "that we might learn to believe that Christ, out of great love, died for our sin, and also learn from Him to love God and our neighbor."

**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."**

New Testament Term Groups

Gospels and Pentecost

Lessons 1-3
Terms 1-13, 24-38
28 Terms

gospels
 epistles
 the gospels and Acts
 the epistles of Paul
 the catholic epistles
 and Revelation
 The Ascension of Our Lord
 the Promise of the Father
 disciple
 witnesses
 apostles
 prophets
 evangelists
 the Twelve

Pentecost
 the Holy Spirit
 the Gospel
 repentance
 conversion
 Baptism
 the forgiveness of sins
 the holy Christian church
 apostles' doctrine
 fellowship
 the breaking of the bread
 prayer
 the Prayer of the Church
 Divine Service
 the communion of saints

St. Andrew, Apostle

Additional Terms
Terms 14-23
10 Terms

St. Andrew, Apostle
 St. Thomas, Apostle
 St. John, Apostle
 and Evangelist
 St. Matthias, Apostle
 St. Philip and St. James,
 Apostles
 St. Peter and St. Paul,
 Apostles
 St. James the Elder,
 Apostle
 St. Bartholomew, Apostle
 St. Matthew, Apostle
 and Evangelist
 St. Simon and St. Jude,
 Apostles

The Temple

Lessons 4-9
Terms 39-64
26 Terms

the temple
 synagogue
 miracle
 the resurrection of the body
 preaching
 Pharisees
 Sadducees
 Sanhedrin
 persecution
 the kingdom of God
 Ananias (the hypocrite)
 Sapphira
 the high priest
 Gamaliel
 Hebrews
 Hellenists
 the Holy Ministry
 the divine call
 ordination
 minister
 pastors and teachers
 the seven
 St. Stephen,
 The First Martyr
 martyr
 saint
 Saul

Philip

Lessons 10-13
Terms 65-92
28 Terms

Philip
 Simon the sorcerer
 the Ethiopian eunuch
 Jerusalem
 Judea
 Samaria
 Galilee
 Damascus
 Ananias the disciple
 St. Barnabas, Apostle
 Tabitha (or Dorcas)
 Jew
 Gentile
 children of Abraham
 Joppa
 Simon the tanner
 Caesarea
 centurion
 Cornelius
 the circumcision party
 (or Judaizers)
 Antioch in Syria
 Phoenicia
 Cyprus
 Cyrene
 Christians
 Agabus
 St. Paul, Apostle
 missionary

**Paul's Missionary
Journeys**

Additional Terms
Terms 93-121
29 Terms

Paul's first missionary
journey
Galatia
St. Mark, Evangelist
(or John Mark)
Antioch in Pisidia
Lystra
the Jerusalem Council
Paul's second missionary
journey
Silas
St. Timothy, Pastor
and Confessor
St. Titus, Pastor
and Confessor
St. Luke, Evangelist
Philippi
Thessalonica
Berea
Athens
Corinth
Paul's third missionary
journey
Apollos
Ephesus
Troas
Greek mythology
(paganism)
elder
Felix
Festus
King Agrippa II
Bernice
Caesar
the island of Malta
Paul's journey to Rome

Zachariah

Lessons 14-20
Terms 122-154
33 Terms

Zachariah (or Zacharias)
Elizabeth
barren
priests
Christ (or Messiah)
Gabriel
Nazareth
St. Mary, Mother
of Our Lord
Judah
The Annunciation
of Our Lord
The Visitation
The Magnificat
The Benedictus
St. John the Baptist
the genealogy of Jesus
Joseph
the virgin birth
Immanuel
Jesus
Bethlehem
Caesar Augustus
The Gloria in Excelsis
The Circumcision
of Our Lord
The Presentation
of Our Lord
Simeon
Anna
The Nunc Dimittis
The Epiphany of Our Lord
wise men (or Magi)
Herod the Great
The Holy Innocents, Martyrs
the flight into Egypt
"Notorious Herods"

**The Baptism
of Our Lord**

Lessons 21-25/ A-D
Terms 155-170, 203-212
26 Terms

The Baptism of Our Lord
The Holy Trinity
the Son of God
Lamb of God
(or The Agnus Dei)
Satan (or the Evil One)
the Word of God
temptation
worship
rabbi
fishers of men
demon
The Kyrie
the Sea of Galilee
Capernaum
The Creed
The Transfiguration
of Our Lord

marriage
the Sermon on the Mount
the Beatitudes
the Mount of Olives
the righteousness of God
Nicodemus
new birth (or born again)
Old Adam (or the flesh)
New Man
parable

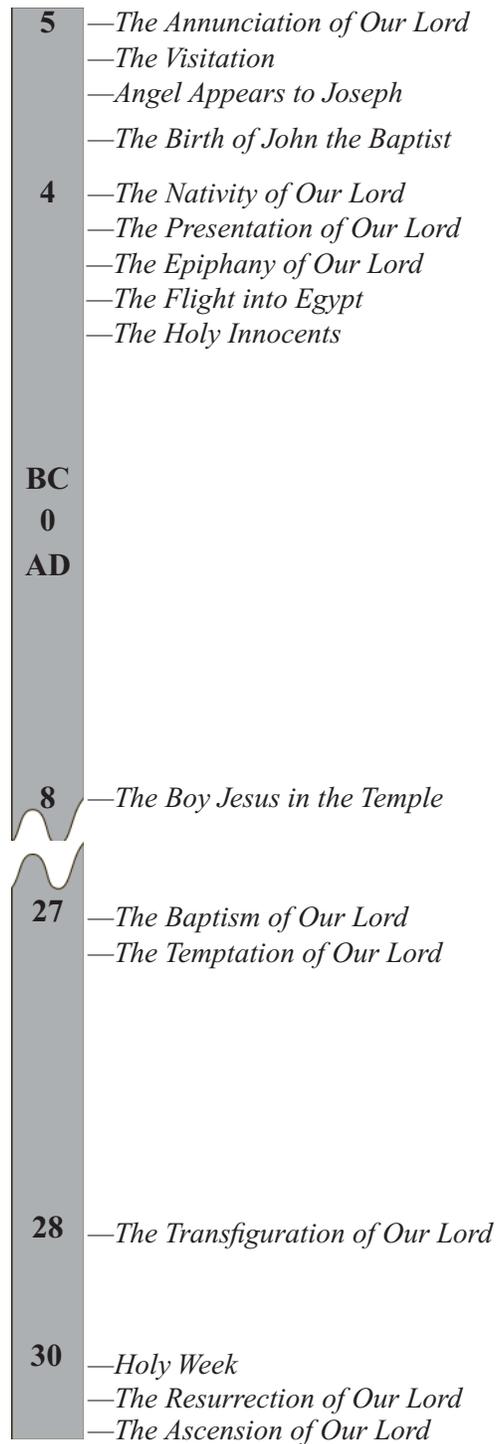
Holy Week

Lessons 26-32
Terms 171-202
32 Terms

Holy Week
Palm Sunday
hosanna
The Sanctus
Bethany
Mary and Martha
Lazarus
Maundy Thursday
the Passover
New Testament
(or New Covenant)
the Lord's Supper
the High Priestly Prayer
Gethsemane
Judas Iscariot
Judgment Day
(or Last Day)
the Second Coming
the last days
Annas
Caiaphas
Pontius Pilate
Barabbas
Good Friday
Holy Saturday
the seven last words
Joseph of Arimathea
the resurrection
St. Mary Magdalene
absolution
the Emmaus disciples
the Easter Greeting
the Helper
(or the Comforter)
the command to baptize
(or the Great
Commission)

New Testament Timeline

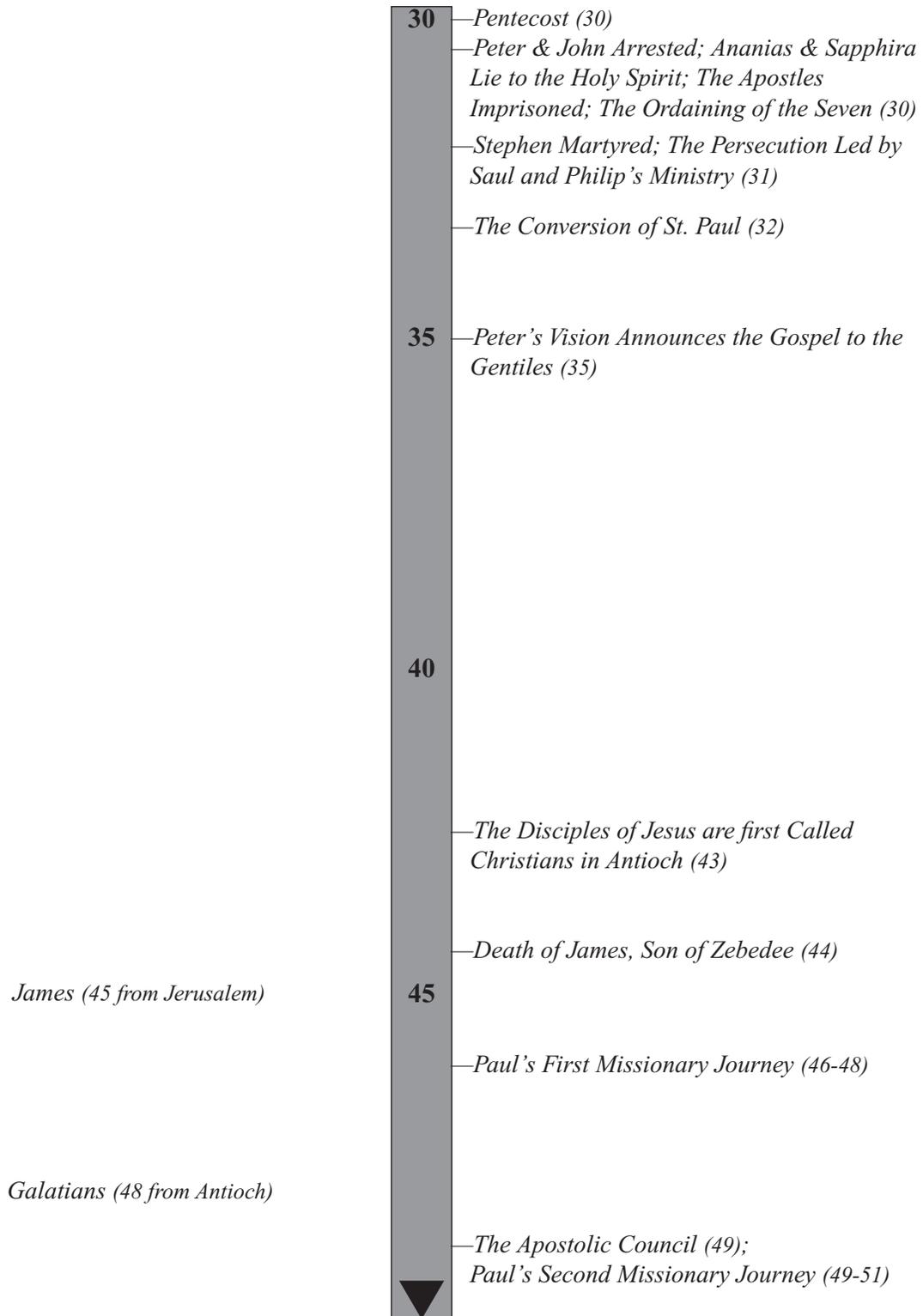
THE LIFE OF CHRIST



HOLY WEEK

PALM SUNDAY	<ul style="list-style-type: none">—<i>The Triumphant Entry into Jerusalem</i>—<i>Jesus Weeps Over Jerusalem</i>
HOLY MONDAY	<ul style="list-style-type: none">—<i>Jesus Curses the Fig Tree</i>—<i>Jesus Cleanses the Temple</i>
HOLY TUESDAY	<ul style="list-style-type: none">—<i>Jesus Teaches in the Temple</i><ul style="list-style-type: none">—<i>The Authority of Jesus Questioned</i>—<i>Jesus Anointed</i>—<i>Certain Greeks Desire to See Jesus</i>—<i>Parable of the Two Sons</i>—<i>Parable of the Vineyard</i>—<i>Parable of the Marriage Feast</i>—<i>Question About Tribute to Caesar</i>—<i>Question About the Resurrection</i>—<i>Which Is the Greatest Commandment?</i>—<i>How Could David's Son Be His Lord?</i>—<i>Fearful Denunciation of Scribes and Pharisees</i>—<i>Jesus Observes the Widow's Mites</i>—<i>Jesus' Great Discourse on the Mount of Olives</i><ul style="list-style-type: none">—<i>Destruction of Jerusalem and Second Coming</i>—<i>Parable of the Ten Virgins and of the Talents</i>—<i>Parable of the Ten Virgins and of the Talents</i>—<i>Final Judgment Scene</i>
HOLY WEDNESDAY	<ul style="list-style-type: none">—<i>Judas' Bargain With the Priests</i>—<i>The Plot Against Jesus</i>
MAUNDY THURSDAY	<ul style="list-style-type: none">—<i>The Institution of the Lord's Supper</i>—<i>Jesus' Prayer and Arrest in the Garden of Gethsemane</i>
GOOD FRIDAY	<ul style="list-style-type: none">—<i>Jesus' Trial before the High Priest and Pontius Pilate</i>—<i>The Crucifixion of Our Lord</i>
EASTER SUNDAY	<ul style="list-style-type: none">—<i>The Resurrection of Our Lord</i>—<i>Jesus Appears to the Mary Magdalene</i>—<i>Jesus Appears to the Emmaus Disciples</i>—<i>Jesus Appears in the Upper Room</i>

THE NEW TESTAMENT PERIOD



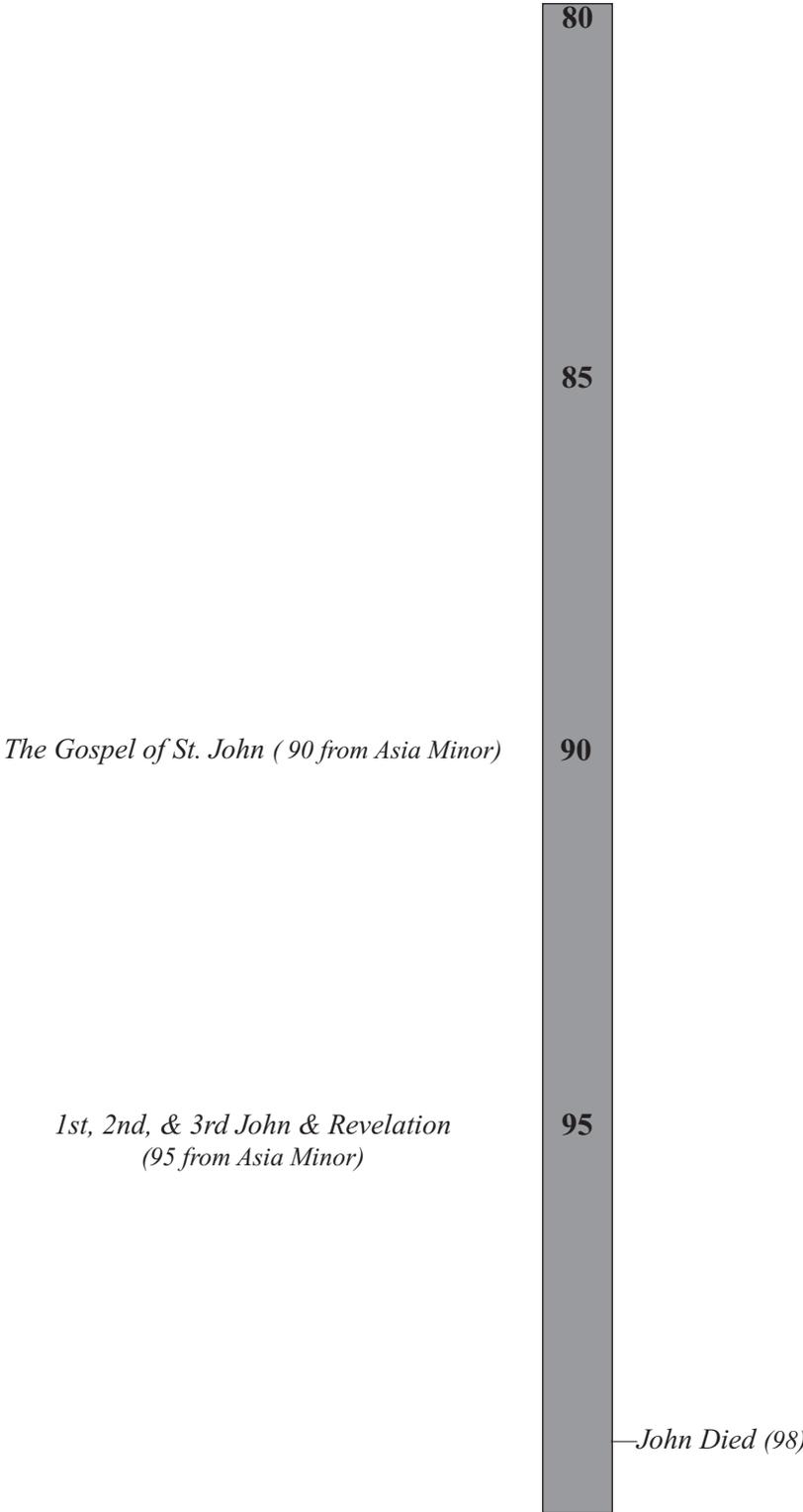
Books of the New Testament

Major Events

THE NEW TESTAMENT PERIOD



THE NEW TESTAMENT PERIOD



New Testament Books of the Bible

Matthew
Mark
Luke
John
Acts

The Gospels and Acts (5 books)

Romans
1 and 2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 and 2 Thessalonians

...to churches

The Epistles of Paul (14 books)

1 and 2 Timothy
Titus
Philemon
Hebrews

...to pastors

James
1 and 2 Peter
1, 2, and 3 John
Jude
Revelation

The Catholic Epistles and Revelation (8 books)

To the Catechist

The Catechist Edition of *New Testament Catechesis* was prepared to assist pastors, day school teachers, homeschoolers, and parents in discussing the Bible Stories from *New Testament Catechesis* with their catechumens. Catechists are *not* to read from this material during class sessions. This material is to assist the catechist in understanding the basic meaning of each Bible story. This material is *not* intended to exhaust the meaning of the story. Catechists should become thoroughly familiar with each Bible Story so that they can teach the story, ask questions, and discuss with their catechumens with only the text of the Bible in front of them. The definitions of each term covered in the story should also be well known by the catechist so that he can weave the use of this vocabulary into the discussion of the story.

Central Thoughts

Several “central thoughts” are offered for each of the 32 main lessons and the four additional lessons. These central thoughts are intended to convey the basic themes of the New Testament narrative.

Key Questions and Answers

This section lists basic questions and that can be asked of the catechumens as the Bible story is being read. Brief answers to the questions are provided in the parentheses that follow the questions. These questions are not exhaustive. They follow a general line of direction that uncovers the central thoughts of each lesson. The catechist should use these questions as a general guide and not be bound to them too rigidly.

Catechesis Summary

The catechesis summaries are intended to draw together all the central thoughts to be covered in the discussion. These summaries attempt to show that the Gospel of Jesus Christ is the central message of both the Old and New Testaments and how the church and every individual Christian lives from the preaching of the Gospel and the faithful administration of the sacraments of Christ.

“Learn by Heart” Catechism Connection

This brief section is intended to open the mind to see how the faith and doctrine of the Small Catechism is in agreement with the New Testament Scriptures. Although the main purpose of assigning sections of the catechism each week is to learn these sections by heart, the catechist should certainly point out connections to the catechism in the New Testament stories. These “catechism connections” only scratch the surface of the many allusions to the catechism in the New Testament stories.

Notes to the Catechist on the Missionary Journey’s of Paul

Although specific lessons are not provided for the missionary journeys of Paul, *New Testament Catechesis* does provide brief notes on each of these major sections from the book of Acts, along with the most significant terms that are drawn from these stories.

Notes to the Catechist on Parables and Miracles of Jesus

Use of the actual expressions, language, and vocabulary of Scripture is a primary objective in covering the parables and miracles of Jesus. For this reason, the catechumen edition and the parables and miracles of Jesus study cards highlight important words and phrases from each reading, along with only one or two statements on what the particular parable or miracle teaches. It is important for catechumens to study the actual texts of these parables and miracles of Jesus, rather than a textbook about them. The study of

the parables and miracles of Jesus is best handled at the middle school level (sixth, seventh, and eighth grade) or above, and among those who have been thoroughly grounded in the Catechism and the basic stories of the Old and New Testaments. The “Notes to the Catechist on Parables and Miracles of Jesus” are intended to assist the catechist in opening up the meaning of these texts based on what catechumens already know from the rest of Scripture.

New Testament Catechesis

Learn by Heart for the Year:

The Books of the New Testament

The Lord's Prayer

Confession and the Office of the Keys

Table of Duties:

Of Civil Government

Of Citizens

Lesson 1 The Ascension—The Lord Gives the Apostolic Ministry to His Church

Bible Reading: Acts 1:1-26
Ephesians 2:19-22; 4:8, 11-15

Learn by Heart: The names of the first nineteen books of the New Testament in order: the gospels and Acts, and the epistles of Paul.

New Testament Terms:

gospels	disciple
epistles	witnesses
the gospels and Acts	apostles
the epistles of Paul	prophets
the catholic epistles and Revelation	evangelists
The Ascension of Our Lord	the Twelve
the Promise of the Father	

Additional New Testament Terms:

St. Andrew, Apostle	St. Peter and St. Paul, Apostles
St. Thomas, Apostle	St. James the Elder, Apostle
St. John, Apostle and Evangelist	St. Bartholomew, Apostle
St. Matthias, Apostle	St. Matthew, Apostle and Evangelist
St. Philip and St. James, Apostles	St. Simon and St. Jude, Apostles

New Testament Catechesis

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————— *To the Catechist* —————

Central Thoughts

- ◆ God the Father exalted Jesus in the ascension because Jesus faithfully suffered and died for our sins out of love for His Father and us.
- ◆ The apostles were chosen by Jesus to bear witness to His death and resurrection before the world.
- ◆ The New Testament Scriptures were inspired by the Holy Spirit and written under the authority of the apostles.
- ◆ The Church and her ministers are bound to the authority of the apostolic Scriptures in all preaching, teaching, and administration of the sacraments.
- ◆ Jesus is still present with His Church wherever His Gospel is preached and His sacraments are administered.

Key Questions and Answers

Who wrote the book of Acts? *Luke.*

What office did Luke hold? *Evangelist.*

What was the “former account” Luke had made? *The Gospel of Luke.*

What did the Gospel of Luke contain? *All that Jesus did and taught.*

What does the name “Theophilus” mean? *Lover of God.*

What does the word “apostle” mean? *A man sent out on behalf of another with the authority of the one who sent him.*

What proofs did Jesus show the apostles that He was risen from the dead? *The wounds in His hands and side; they could touch His body; He ate and drank with them; He taught them; they could see Him with their own eyes.*

How many days were there between Jesus’ resurrection and ascension? *40 days.*

What did God promise them in the water of their baptism? *The gift of the Holy Spirit.*

What were the apostles told to do in Jerusalem? *To wait for the Holy Spirit to come upon them so that they could be His faithful witnesses.*

What did the apostles want to know? *When Jesus would restore the kingdom to Israel.*

What kind of kingdom were the apostles thinking of? *An earthly kingdom.*

How does Jesus answer them? *The Father alone would know “times and seasons” for establishing His kingdom.*

What kingdom is Jesus speaking of? *The kingdom of God, or the Church.*

How does God’s kingdom come? *See Catechism: “When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word ...”*

What were the apostles told to do after the Holy Spirit would come upon them? *Be witnesses to Jesus in Jerusalem, Judea, Samaria, and to the end of the earth.*

How do the apostles continue to bear witness to Jesus today? *Through the apostolic Word of the New Testament that is preached and taught in the Church throughout the world.*

What happened to Jesus after He had spoken to the apostles? *He was taken up into heaven and a cloud received Him out of their sight.*

What does the cloud remind us of from the Old Testament? *The pillar of cloud and the glory of God that hovered over the tabernacle and that led the children of Israel through the wilderness.*

Who were the two men that appeared to the apostles? *Angels or messengers.*

What do the angels promise the apostles? *Jesus will come again in glory, even as He ascended into heaven in glory.*

Did Jesus leave His apostles and the Church when He ascended into heaven? *No. He is with us always, “even to the end of the age,” as He promised. See Matthew 28:20.*

How does Jesus continue to be present among us? *Through the preaching of the Gospel and the celebration of the Sacraments.*

Why were the names of the eleven apostles important? *The Church needed to know that they were the men whom Jesus had chosen to be the witnesses of His death and resurrection.*

Through them, Jesus would give His authoritative Word to the Church.

Where did the apostles gather? *In the upper room in Jerusalem.*

Who gathered with them? *The women, Jesus' mother Mary, and His brothers.*
What did the apostles do? *They continued together in prayer, waiting for the Holy Spirit.*
Did Jesus ask them to fill Judas's office? *No.*
Who calls apostles? *Jesus chooses His apostles directly.*
What had the apostles been instructed to do? *Wait in Jerusalem for the Holy Spirit.*
Whom did the Church select to fill Judas's office? *Matthias.*
What qualifications did Peter prescribe for Judas's replacement? *He had to have accompanied the apostles from the baptism of John to the day of Jesus' ascension.*
Of what was the new apostle to bear witness? *Jesus' resurrection.*
Whom would Jesus later choose to be His apostle? *Saul of Tarsus who became the Apostle Paul.*

Catechesis Summary

Under the apostolic authority of the Apostle Paul, the evangelist St. Luke wrote the Acts of the Apostles to Theophilus, which means “lover of God.” Theophilus could have been the name of an actual person, but it certainly is a reference to any Christian who “loves God” by faith in Jesus Christ. The book of Acts is a continuation of Luke’s Gospel in which the acts and preaching of Jesus continue in the world after His ascension through the ministry of the apostles. The apostles were the men Jesus had chosen to preach His Gospel and be the eyewitnesses of all that He had said and done. They were sent out on His behalf to preach His Gospel to the world and to establish the Church upon His authoritative Word. Jesus promised them the gift of the Holy Spirit (the Promise of the Father), so that they would faithfully bear witness to everything He had taught them and everything they had witnessed in His ministry, death, and resurrection. The Church received the New Testament Scriptures from the apostles, under whose authority they were written. Jesus had promised His apostolic ministers, “He who receives you receives Me, and he who receives Me receives Him who sent Me” (Matthew 10:40). The Church is “built upon the foundation of the apostles and prophets [the Old and New Testament Scriptures], Jesus Christ Himself being the chief cornerstone” (Ephesians 2:20). The Church does not exist and has no life apart from the apostolic and prophetic Scriptures. Every minister and congregation is bound to the Scriptures of the Old and New Testaments for all that is taught, believed, and practiced in the Church. The office of the apostolic ministry was Christ’s gift to His Church at His ascension, whereby He would continue to govern His Church through preaching, teaching, and the sacraments. Quoting from the book of Psalms, the Apostle Paul teaches that the apostolic ministry, including the apostles, prophets, evangelists, and pastors and teachers, was Christ’s gift to the Church when He ascended into heaven: “‘When He ascended on high, He led captivity captive, and gave gifts to men . . .’ And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God . . .” (Ephesians 4:8, 11-13a). Jesus instructed the apostles to WAIT in Jerusalem for the promised Holy Spirit before beginning their work. Waiting always involves prayer and meditation upon the sacred texts of Holy Scripture. By the very Word of Jesus that they had received, the Holy Spirit would be poured out upon the apostles at Pentecost and their preaching ministry would begin. The Holy Spirit comes to us also only through the Word of

God. Apostolic preaching is bound to the Scriptures and calls us to repentance and faith in Jesus Christ for the forgiveness of sins (Luke 24:46-49).

Jesus' ascension into heaven marks His exaltation by God the Father for having redeemed us from sin, death, and the power of Satan. Through His humiliating suffering and death upon the cross, Jesus accomplished our salvation, opened the gates of heaven for us by the forgiveness of all our sins, and reconciled us to God the Father. Jesus had humbled Himself for our salvation. He was obedient to the Father, even to the point of suffering the punishment that we deserved for our sins. He is risen from the dead and, in His ascension, is exalted by God the Father because His death satisfied God's wrath and the condemnation of the Law against sinful man. Since His death won forgiveness of sins, He had to rise from the dead. It was impossible for death to hold Him in the grave. As the catechism teaches, "Where there is forgiveness of sins, there is also life and salvation." The Father received Jesus' sacrifice for our salvation, and in the ascension the Father exalted Jesus to His right hand for having finished His work. Jesus received from God the Father all the glory and power He had set aside in His humiliation. His ascension should not be thought of as a journey to a far away place, but rather as the King who is now ascending His throne after having triumphed over His enemies. Now our Lord continues to rule all things for the sake of His Church. His Church and every Christian is seated with Jesus in victory at the Father's right hand. All the enemies of sin, death, Satan, and hell are under our feet. Jesus is "King of kings" and "Lord of lords." He has not gone away to some far off place. He reigns in our hearts by the Holy Spirit and faith, He rules in the Church by His Word, and He establishes His kingdom wherever His Gospel is preached and His sacraments are administered according to the apostolic and prophetic Scriptures. Though He has ascended into the heavenly realm, Jesus is still present with us by the Holy Spirit through preaching and sacraments. As the disciples gazed into heaven at His ascension, so His Church looks forward to His Second Coming in glory when He will raise us up from the dead to share fully in the glory of His resurrection and ascension in the life everlasting.

"Learn by Heart" Catechism Connection

The books of the New Testament, written under apostolic authority, are inspired by the Holy Spirit according to the Lord's promise to the apostles: "The Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you" (John 14:26).

Additional New Testament Terms:

St. Andrew, Apostle
St. Thomas, Apostle
St. John, Apostle and Evangelist
St. Matthias, Apostle
St. Philip and St. James, Apostles

St. Peter and St. Paul, Apostles
St. James the Elder, Apostle
St. Bartholomew, Apostle
St. Matthew, Apostle and Evangelist
St. Simon and St. Jude, Apostles

Excursus on the “Name of Jesus”

The “name of Jesus” (or variations on this phrase) occurs 30 times in the book of Acts. Its first occurrences are at the beginning and end of Peter’s sermon on Pentecost where Peter links the “name of the LORD” in the prophecy from Joel to the person of Jesus at the conclusion of the sermon. “And it shall come to pass that whoever calls on the *name of the Lord* shall be saved” (Acts 2:21) and “Therefore let all the house of Israel know assuredly that God has made this *Jesus*, whom you crucified, *both Lord and Christ*” (Acts 2:36). Peter’s sermon clearly “names” Jesus “the LORD”—the God of Abraham, Isaac, and Jacob—the great “I AM” of the promise of salvation whose “name” was revealed to Moses and the house of Israel at the burning bush. This “Jesus” who is “the Lord” is also the “Christ,” the promised redeemer of all the nations.

“In the name of Jesus,” “in the name of the Lord,” or “in Jesus’ name” is used in the book of Acts as a kind of shorthand for the content of the apostolic doctrine. It indicates who Jesus is, what He has done, and that He is the saving content of the Gospel’s message. The apostles preach, teach, baptize, and forgive sins “in the name of Jesus Christ.” This expression indicates that Christ Jesus, the crucified and risen Lord, is the content of their message and the source of forgiveness they proclaim. Hence, it is said that they “preach forgiveness in Jesus’ name” or “baptize in the name of the Lord.” Such expressions do not mean that a specific liturgical formula was used in their preaching and teaching that invoked “Jesus’ name” but rather that Jesus Christ was the content and source of the message they preached, the baptisms they performed, and the sins they forgave.

This helps us understand Peter’s teaching concerning Baptism on Pentecost, when he said to the multitude, “Repent, and let every one of you be baptized *in the name of Jesus Christ* for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38). This does not mean that the baptisms performed on Pentecost were not performed “in the name of the Father and of the Son and of the Holy Spirit,” but rather that baptism performed in the name of the Triune God *is* baptism into the name of Jesus who is the Lord and Christ of God and the saving content of Baptism.

We often use the phrase “in the name of Jesus” still today. If a pastor were to say, “I preach to you in the name of Jesus Christ the forgiveness of sins,” he is not simply reciting a formula. The expression means that the call to repentance from sin, Jesus’ death for sins, and Jesus’ resurrection for the sinner’s justification is the content of the message he preaches. The “name of Jesus” stands for the content of the Gospel’s message.

This understanding of the phrases that employ the “name of Jesus” in the book of Acts has its origin in Jesus’ catechesis of the apostles from the Old Testament Scriptures: “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached *in His name* to all nations, beginning at Jerusalem” (Luke 24:46-47). “Jesus’ name” is more than a formula. All that Jesus did and said according to the Scriptures stands behind His name.

Brief Excursus on Holy Baptism in the New Testament

We believe in one Lord, one faith, and one Baptism for the remission of sins (Ephesians 4:5 and the Nicene Creed). Throughout the New Testament, there is a unity and continuity to baptism administered by John, the disciples of Jesus, and later by the Church.

John preached repentance for the forgiveness of sins and directed people to the coming Savior, the “Lamb of God” who would take away the sins of the world and bestow His Holy Spirit. People who were brought to repentance through John’s preaching came out to him to be baptized, confessing their sins. He baptized repentant sinners for the forgiveness of all their sins in Jesus’ name.

Jesus’ disciples continued to baptize after John’s death, saying, “Repent for the kingdom of heaven is at hand.” Those who were brought to repentance by Jesus’ preaching were baptized by His disciples because they believed in Him for the forgiveness of sins.

When Jesus ascended into heaven, He taught that Holy Baptism should continue, saying, “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, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.”

From Pentecost forward, the apostles and ministers of the Church continued to baptize repentant sinners for the forgiveness of sins. Holy Baptism in the name of the Father and of the Son and of the Holy Spirit is “baptism in the name of Jesus” because Jesus the Lord and His saving death and resurrection *is* the content of Holy Baptism in the name of the Triune God. When John baptized sinners they were promised the gift of the Holy Spirit “in Jesus’ name.” This promise came to fruition on Pentecost and in the ongoing administration of Holy Baptism.

Old Testament Term Glossary

The Holy Trinity The Father, Son, and Holy Spirit who is the one true and living God. Love is His nature, which He extends to mankind in His works of creation, salvation, and sanctification. This feast day is celebrated on the first Sunday after Pentecost. [1]

the Word of God (1) The name of the Son of God from eternity. (2) The revelation of God to man through the Scriptures of the apostles and prophets. [2]

creation God's act of making all things out of nothing by His Word (all things: "the heavens and the earth"). [3]

the Pentateuch (or the Torah) The first five books of the Bible written by the prophet Moses. They are the foundation for all of Scripture. They are also called "the Law" or "the Law of Moses." [4]

the historical books The twelve Old Testament books after the Pentateuch which record the history of God's chosen people Israel. [5]

the poetical books The five books of the Old Testament, which included Israel's prayer book and hymnal, the Psalms, and other works of poetry. [6]

the major prophet "sandwich" The four lengthy books of the prophets, with Lamentations inserted between them: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel. [7]

the minor prophets The final twelve books of the prophets in the Old Testament canon: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. [8]

the tree of knowledge The object in the Garden of Eden to which God attached His word of curse: if man did not listen to God's Word and ate of its fruit, sin would be born and man would die. [9]

the tree of life The object in the Garden of Eden to which God attached His word of promise: if man ate of its fruit he would live forever. [10]

Adam The first man, whom God created from the dust of the earth. His name means "man." Through this man's disobedience sin entered the world and was passed on to all people. [11]

Eve The first woman, whom God created from one of Adam's ribs. Her name means "the mother of all living." [12]

marriage The institution established by God for the union of a man and a woman in one flesh, the procreation of children, and the help and comfort given and received by each of them in prosperity and adversity. In this institution the man and the woman are to love, honor, and be faithful to each other until death parts them. It is entered into by the public exchange of promises. [13]

New Testament Terms

gospels The most important books of the New Testament, which record the “good news” of the ministry, death, and resurrection of our Lord Jesus Christ. Their authors are called evangelists. They preserved the teaching of Jesus for the ongoing catechization of the church. [1]

epistles Letters from the apostles to the church and her ministers in various places. These books are an exposition of Jesus’ Word and work in the gospels. [2]

the gospels and Acts The first five books of the New Testament, which are the foundation of the New Testament canon: Matthew, Mark, Luke, John, and Acts. [3]

the epistles of Paul The fourteen New Testament letters of Paul, either written by him or bearing his apostolic “seal of approval” (i.e., Hebrews). They begin and end with two large theological works—the letter to the Romans and the letter to the Hebrews; followed by the letters to churches—1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians; and the pastoral letters to specific individuals—1 and 2 Timothy, Titus, and Philemon. [4]

the catholic epistles and Revelation The last eight books of the New Testament, written to the church at large by apostles other than Paul, which conclude with the Revelation to St. John: James, 1 and 2 Peter, 1, 2, and 3 John, Jude, and Revelation. [5]

The Ascension of Our Lord The event in Christ’s exaltation, forty days after His resurrection, which marked the beginning of His session at the right hand of God the Father as head over all things for the sake of His church. [6]

the Promise of the Father A phrase used by Jesus that named the Holy Spirit “the promised gift of the Father” to the Twelve. Jesus promised the Twelve: “When the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me” (John 15:26); and, “When He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you” (John 16:13-14). [7]

disciple A believer in Jesus who trusts in His Word. This term also names the Christian a follower, catechumen, or student of Jesus. [8]

witnesses Those who had seen the resurrected Lord Jesus and could give testimony that He was risen from the dead. [9]

apostles The men who were eyewitnesses of Jesus’ resurrection, chosen and “sent out” by Him to speak His Word on His behalf in the world. The church is founded upon their Word. [10]

prophets The Old Testament men of God who were called by Him to preach His Word to the people of Israel and point them to the coming Savior. These men wrote the Old Testament Scriptures by the inspiration of the Holy Spirit. [11]

evangelists Ministers in the New Testament who preached as missionaries throughout the world. The term means “Gospel preacher” and is used of the authors of the four gospels. [12]

the Twelve The name referring to the original number of apostles who were chosen by Jesus to be eyewitnesses of His death and resurrection. This title for the apostles corresponds to the number of the tribes of Israel. [13]

St. Andrew, Apostle He was a disciple of John the Baptist, before John directed him to follow Jesus with the words, “Behold the Lamb of God!” (John 1:36). He was a fisherman by trade, the brother of Peter, and the first disciple called by Jesus. He brought his brother to the Lord Jesus with the words: “We have found the Messiah.” His feast day is 30 November. [14]

St. Thomas, Apostle The apostle who was known as “the Twin” (Didymus). He is known for four sayings recorded in the gospel of John: “Let us also go, that we may die with Him” when Jesus sought to return to Bethany to help Lazarus (John 11:16); “Lord, we do not know where You are going, and how can we know the way?” spoken to Jesus on Maundy Thursday night (John 14:5); “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe” spoken to his fellow disciples when it was reported to him that Jesus had risen from the dead (John 20:25); and “My Lord and my God!” when he finally saw for himself the resurrected Jesus (John 20:28). He is nicknamed “the doubter,” though some question this title. Jesus Himself had promised that the Twelve would be eyewitnesses of His resurrection. His feast day is 21 December. [15]

St. John, Apostle and Evangelist One of the sons of Zebedee and the brother of James the Elder, with whom he shared the nickname “Sons of Thunder” given them by Jesus. He was a fisherman by trade and a disciple of John the Baptist before he was called by Jesus. He is the evangelist who wrote the fourth gospel, in which he refers to himself as “the disciple whom Jesus loved.” He wrote the book of Revelation and three epistles that bear his name. He is the disciple designated by Jesus to care for Mary after Jesus’ death. He is one of the inner circle of three, along with his brother James and Peter, who accompanied Jesus at the transfiguration and in the Garden of Gethsemane. He ran to the tomb of Jesus with Peter on Easter morning. His feast day is 27 December. [16]

St. Matthias, Apostle The man chosen by the casting of lots to fill Judas Iscariot’s apostolic office. He was put forward to be an eyewitness of the resurrection from among those men who had accompanied Jesus and the Twelve from the time of Jesus’ Baptism until His ascension. His feast day is 24 February. [17]

St. Philip and St. James, Apostles The two apostles whose feast day is celebrated together on 1 May. The first of the two had a Greek name, was a disciple of John the Baptist, and brought Nathanael to Jesus with the words, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph....Come and see” (John 1:45-46). He received the request of certain Greeks during Holy Week, “Sir, we wish to see Jesus” (John 12:21). The second of the two was the son of Alphaeus and the brother of Matthew. He is sometimes called “the less” or “the younger.” [18]

St. Peter and St. Paul, Apostles The two most prominent and well-known of all the apostles, whose feast day is celebrated together on 29 June. The first of the two is always the first named in the list of the Twelve. He is noted for his confession concerning Jesus—"You are the Christ, the Son of the living God" (Matthew 16:16), his denial of Jesus in the courtyard of the high priest, his sermon on Pentecost, his vision of the unclean animals concerning the Gospel being preached to the Gentiles, and the authorship of two epistles which bear his name. The second of the two men is not one of the original Twelve, but was the persecutor of the church. He was called to faith and became an eyewitness of the resurrected Lord on the road to Damascus. He was chosen by the Lord to be "the Apostle to the Gentiles." He is the apostle about whom we know the most from the book of Acts and his epistles in the New Testament. [19]

St. James the Elder, Apostle The son of Zebedee, brother of John, and father of Jude (or Judas Labbaeus). He was a fisherman by trade, as were his brother and father. He and his brother John were nicknamed "Sons of Thunder" by Jesus. He is one of the inner circle of three, along with his brother John and Peter, who accompanied Jesus at the transfiguration and in the Garden of Gethsemane. He and John requested to sit at Jesus' right and left hand in His glory. Jesus predicted that they would share in His suffering and that their ministry would be patterned after His sacrificial death (Mark 10:35-45). Herod Agrippa I cut off his head, making him the first of the apostles to be martyred. His feast day is 25 July. [20]

St. Bartholomew, Apostle The name of this apostle occurs only in the listing of the Twelve in the gospels and Acts. Most believe he is also known by the name "Nathanael," from John 1:43-51, who was brought to Jesus by the Apostle Philip. On this occasion Nathanael asked Philip, "Can anything good come out of Nazareth?" to which Philip replied, "Come and see." When Jesus saw Nathanael coming toward Him, He said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael then confessed, "Rabbi, You are the Son of God! You are the King of Israel!" His feast day is 24 August. [21]

St. Matthew, Apostle and Evangelist The brother of James the Less and son of Alphaeus. He is also named "Levi." He was a customs officer or tax collector, otherwise known as a "publican," for the Roman government. After he was called by Jesus, Jesus came into his home and ate with him and other "tax collectors and sinners." When the Pharisees objected, Jesus replied, "Those who are well have no need of a physician, but those who are sick. But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance" (Matthew 9:12-13). He is the evangelist and apostle who authored the first gospel. His feast day is 21 September. [22]

St. Simon and St. Jude, Apostles The two apostles whose feast day is celebrated together on 28 October. The first of the two is sometimes called "the Canaanite" or "the Zealot." Apart from his call and listing with the Twelve, there are no other references to him in the New Testament. The second of the two is the son of James the Elder, which makes him the grandson of Zebedee and the nephew of John. He is the other "Judas" in the listing of the Twelve, although he is not generally referred to by that name because of the association with Judas Iscariot. He is also called "Lebbaeus" or "Thaddaeus," which are Hebrew and Aramaic names that mean "one who is close to the heart" or "a beloved one." On Maundy Thursday evening, this disciple asked Jesus the question, "Lord, how is it that You will manifest Yourself to us, and not to the world?" Jesus answered him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him" (John 14:22-23). [23]

Pentecost The day the Holy Spirit was poured out upon the apostles, in order that the Gospel might be proclaimed in all the earth. The signs and wonders associated with this day continued to accompany the ministry of the apostles, just as they accompanied the ministry of Jesus and bore witness to His authority from the Father. This event took place fifty days after the resurrection of our Lord. [24]

Parables of Jesus

Parable—1

The House Built on the Rock

Matthew 7:24-27; Luke 6:46-49

- ◆ The Word of Christ is the only foundation for faith. Rejection of Christ's Word brings destruction.
- ◆ *Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock* (Matthew 7:24-25).
- ◆ *But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall* (Matthew 7:26-27).

Parable—2

The Good Samaritan

Luke 10:25-37

- ◆ Jesus loved us and came to rescue us when we were fallen and helpless, and considered Him to be a foreigner, stranger, and even our enemy. This parable teaches us the meaning of Christ's work for us as fulfillment of the word, "*Love your neighbor as yourself.*" Who is my neighbor? The one whom I consider to be my enemy.
- ◆ *A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest ... Likewise a Levite, ... came and looked, and passed by on the other side* (vs. 30-32).
- ◆ *But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, "Take care of him; and whatever more you spend, when I come again, I will repay you"* (vss. 33-35).

Miracles of Jesus

Miracle—1

The Changing of Water into Wine

John 2:1-11

- ◆ Jesus' first sign shows Him to be the Lord of the new creation who has redeemed the world and reconciled us to God through the forgiveness of sins: ***Old things have passed away; behold, all things have become new*** (2 Corinthians 5:17). He restores fallen man to the Father, that we might receive new life in Him.
- ◆ The wedding in Cana of Galilee
- ◆ Jesus' mother said to Him, ***"They have no wine"*** (vs. 3).
- ◆ Six stone waterpots used for purification among the Jews are filled to the brim.
- ◆ ***"Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"*** (vs. 10).
- ◆ ***This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him*** (vs. 11).

Miracle—2

The Healing of the Nobleman's Son

John 4:46-54

- ◆ This sign teaches us that the Word of Christ gives what it says: forgiveness of sins, life, and salvation. Christ's Word carries Christ's saving presence.
- ◆ ***"Sir, come down before my child dies!"*** (vs. 49).
- ◆ ***"Go your way; your son lives"*** (vs. 50).
- ◆ ***So the man believed the word that Jesus spoke to him, and he went his way*** (vs. 50).
- ◆ The man learned that his son was healed at the same hour in which Jesus said to him, ***"Your son lives."*** The man and his entire household believed.

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Matthew Stories

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Mark 1:1-13	The Beginning of the Gospel According to St. Mark (1)	1
Mark 1:14-20	Jesus Begins His Public Ministry (2)	5
Mark 1:21-34	The Signs of the Messiah (3).....	7
Mark 1:35-45	Jesus Preaches in Galilee and Cleanses a Leper (4).....	9
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Luke Stories

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C. Luke 1:5-25	Gabriel Appears to Zachariah	1
C. Luke 1:26-38	The Annunciation of Our Lord	3
C. Luke 1:39-56	The Visitation	7
C. Luke 1:57-80	The Nativity of St. John the Baptist	9
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C. Luke 2:21-24	Circumcision, Purification of Mary, and Presentation	17
C. Luke 2:25-40	Simeon and Anna Receive the Christ-child	19
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Luke 4:1-15	The Temptation of Our Lord (2)	3
Luke 4:16-30	Jesus Is Rejected in Nazareth (3)	7
Luke 4:31-44	The Signs of the Messiah (4)	9
Luke 5:1-11	Jesus Calls Fishers of Men (5)	11
Luke 5:12-16	Jesus Cleanses a Leper (6)	13
Luke 5:17-26	Jesus Forgives and Heals a Paralytic (7)	15
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Luke 6:12-19	The Twelve Apostles (11).....	23
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Luke 13:10-17	A Woman Is Healed on the Sabbath (42).....	95
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L. Luke 23:13-38	The King of the Jews Is Mocked.....	107
L. Luke 23:39-56	Jesus' Death and Burial	111
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E. Luke 24:13-27	The Disciples on the Road to Emmaus	147
E. Luke 24:28-35	Jesus Is Revealed in the Breaking of the Bread	149
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John Stories

Note: The following list shows a complete set of stories from the Gospel of John. The 59 entries are identified according to their most typical use in the Bible Story Lectionary. The stories indicated by the numbers 1-13 are the “additional stories” that are most suitable for children. These stories may be used, as needed, throughout the lectionary to fill in the days between other story groups. (See “How to Use Lutheran Catechesis Three-Year Bible Story Lectionary.”) Selections marked with a dagger (†) are narratives that are more complex in nature. These are *not* necessarily intended to be covered in the daily prayer of a congregation or school. They are the narratives that are most appropriate with older catechumens or as part of an adult Bible study on John. The Catechism and Church Year Stories, along with their location in the lectionary, are also listed and are identified by letters: Ct=Catechism; L=Lent; E=Easter; A=Ascension. The page numbers for these stories refer to their location in the *Catechism* or *Church Year Stories* volumes. Catechism Stories are assigned a specific year and week in the lectionary depending on the chief part. Church Year Stories are typically covered at or near the festivals to which they refer.

John 1:1-18	The Word Made Flesh (†).....	1
John 1:19-34	Behold the Lamb of God (Ct.) (The Sacrament of Holy Baptism—Week 18, Year II).....	5
John 1:35-51	The First Disciples (1).....	7

John 2:1-11	The Wedding in Cana of Galilee (Ct.) (The Sacrament of the Altar—Week 23, Year II)	11
John 2:13-22	Jesus' First Cleansing of the Temple (2).....	15
John 3:1-16	Nicodemus Comes to Jesus by Night (Ct.) (The Sacrament of Holy Baptism—Week 18, Year II).....	17
John 3:16-21	Jesus Catechizes Nicodemus (†)	19
John 3:22-36	John the Baptist Exalts the Christ (†).....	21
John 4:1-30, 39-42	The Woman at the Well (Ct.) (The Sacrament of Holy Baptism—Week 18, Year II).....	23
John 4:31-38	Jesus' Food Is to Do the Father's Will (†)	25
John 4:(43-45) 46-54	The Nobleman's Son Is Healed (3)	27
John 5:1-15	The Pool of Bethesda (Ct.) (The Sacrament of Holy Baptism—Week 18, Year II).....	29
John 5:10-23	The Jews Seek to Kill Jesus for Breaking the Sabbath (†).....	31
John 5:24-30	Life and Judgment Through the Son (†).....	33
John 5:31-47	The Fourfold Witness (†).....	35
John 6:1-21	The Feeding of the Five Thousand (Ct.) (The Sacrament of the Altar—Week 25, Year II)	37
John 6:22-44	Jesus Is the Bread from Heaven (Ct.) (The Sacrament of the Altar—Week 25, Year II)	39
John 6:(45-46) 47-69	Jesus Is Rejected by His Own (Ct.) (The Sacrament of the Altar—Week 25, Year II)	41
John 7:1-24	Jesus at the Feast of Tabernacles (†).....	43
John 7:25-36	Is This the Christ? (†).....	47
John 7:37-52	The Promise of the Holy Spirit (†).....	49
John 7:53—8:12	The Woman Caught in Adultery (4)	53
John 8:12-30	Jesus Is the Light of the World (†).....	57
John 8:31-41	The Truth Shall Make You Free (†)	59
John 8:42-59	Jesus Is Confronted by the Unbelieving Jews (†).....	61
John 9:1-12	A Man Born Blind Receives His Sight (5)	63
John 9:13-34	The Pharisees Excommunicate the Healed Man (6).....	65
John 9:35—10:6	Jesus Is the True Shepherd (7).....	67
John 10:7-21	Jesus Is the Good Shepherd (8)	69
John 10:22-42	The Shepherd Knows the Sheep (9)	73
John 11:1-16	The Death of Lazarus (10).....	77
John 11:17-37	Jesus Is the Resurrection and the Life (11)	79
John 11:38-44	Lazarus Is Raised from the Dead (12).....	81
John 11:45-57	The Plot to Kill Jesus (13).....	83

L.	John 12:1-11	Jesus Is Anointed at Bethany (Used Every Year)	113
L.	John 12:12-26	Palm Sunday (Used Every Year)	115
John 12:27-41	The Son of Man Must Be Lifted Up (†)		85
John 12:42-50	Walk in the Light (†)		87
Ct.	John 13:1-15	Jesus Washes the Disciples' Feet (The Sacrament of Holy Baptism—Week 20, Year II).....	117
John 13:1-20	Jesus Washes the Disciples' Feet (L) (Used Every Year).....		89
John 13:21-38	A New Commandment Is Given (L) (Used Every Year).....		93
John 14:1-14	Jesus Is the Way to the Father (†)		95
John 14:15-24	The Father Will Give the Spirit of Truth (†).....		97
John 14:23-31	Jesus Goes to the Father (†).....		99
John 15:1-8	Jesus Is the True Vine (†).....		101
John 15:9-25	Love and the Hatred of the World (†).....		103
John 15:26—16:4	The Comforter in Persecution (†)		105
John 16:5-15	The Work of the Holy Spirit (†)		107
John 16:16-23	Your Sorrow Will Turn to Joy (†)		109
John 16:23b-33	Ask and You Will Receive (†).....		111
John 17:1-26	Jesus' High Priestly Prayer (Ct.) (The Lord's Prayer—Week 14, Year III)		113
L.	John 18:1-27	Jesus' Betrayal and Arrest (Used Every Year)	123
L.	John 18:28-40	Jesus Faces Pontius Pilate (Used Every Year)	127
L.	John 19:1-24	Jesus Is Crucified (Used Every Year)	129
L.	John 19:25-42	Jesus' Side Is Pierced (Used Every Year)	133
E.	John 20:1-18	The Resurrection of Our Lord According to St. John (Year II Only).....	143
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The Acts Bible Stories 1

Acts Stories

Note: The following list shows a complete set of stories from the Book of Acts. The 60 entries are identified according to their most typical use in the Bible Story Lectionary. The Church Year Stories from Acts and where they occur in the Bible Story Lectionary are identified by capital letters: A=Ascension; P=Pentecost. Church Year Stories are typically covered at or near the festival to which they refer. The stories indicated by the numbers 1-54 are the “additional stories” that may be used, as needed, throughout the lectionary to fill in the days between other story groups. (See “How to Use Lutheran Catechesis Three-Year Bible Story Lectionary.”)

A.	Acts 1:1-14	The Ascension of Our Lord.....	1
P.	Acts 1:12-26	Matthias Is Chosen to Fill Judas’s Office.....	3
P.	Acts 2:1-13	The Feast of Pentecost	5
P.	Acts 2:14-21	Peter’s Sermon on the Prophet Joel.....	7
P.	Acts 2:22-36	Peter Calls the Church to Repentance.....	9
P.	Acts 2:37-47	The Life of the Church.....	11

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Acts 3:11—4:4	Peter Preaches in the Temple (2)..... 15
Acts 4:5-22	Peter and John Are Arrested (3)..... 17
Acts 4:23-31	Peter and John Give Thanks for Being Persecuted (4) 19
Acts 4:32—5:16	Ananias and Sapphira Lie to the Holy Spirit (5)..... 21
Acts 5:17-42	An Angel Frees the Apostles from Prison (6)..... 25
Acts 6:1-7	The Choosing of the Seven (7) 29
Acts 6:8—7:16	Stephen Is Accused of Blasphemy (8) 31
Acts 7:17-36	Stephen Bears Witness Before the Sanhedrin (9) 33
Acts 7:37-60	The Martyrdom of Stephen (10) 35
Acts 8:1-13	The Ministry of Philip (11)..... 39
Acts 8:14-25	The Sin of Simon the Sorcerer (12)..... 41
Acts 8:26-40	Philip Baptizes the Ethiopian Eunuch (13)..... 43
The Lord Prepares the Church to Preach the Gospel to the Gentiles (9 Stories)	
Acts 9:1-9	The Lord Calls Saul on the Road to Damascus (14)..... 45
Acts 9:10-22	The Baptism of Saul (15)..... 47
Acts 9:23-31	The Lord Delivers Saul from Death (16)..... 49
Acts 9:32-43	Peter Heals Aeneas and Raises Tabitha from the Dead (17)..... 51
Acts 10:1-23	Peter’s Vision (18)..... 53
Acts 10:24-48	Peter Preaches to the Household of Cornelius (19) 55
Acts 11:1-18	Peter Defends Preaching the Gospel to the Gentiles (20)..... 59
Acts 11:19-30	Barnabas and Saul Are Sent to Antioch (21) 61
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Acts 14:8-28	Paul and Barnabas Are Mistaken for Greek Gods (26)..... 75
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Acts 18:1-22	The Ministry of Paul in Corinth (34) 95
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Acts 19:21-41	The Riot at Ephesus (37)..... 105
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Acts 20:17-38	Paul Preaches Farewell to the Ephesian Elders (39)..... 109

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Acts 22:17-29	Paul Is Protected as a Roman Citizen (43)	123
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Bible Stories for Daily Prayer

Catechism Stories

The Three Men in the Fiery Furnace

Daniel 3:1-28 (29-30)

The Ten Commandments: First and Second Commandments (Year I, Week 1)

Who was King Nebuchadnezzar? (See Daniel 1:1.)

The King of Babylon.

What did he erect in Babylon?

An image of gold in the plain of Dura.

Why were there Jews—Shadrach, Meshach, and Abed-Nego—serving as officials of Nebuchadnezzar in the land of Babylon? (See Daniel 1:3-7.)

Because they had been carried off into captivity when Jerusalem was destroyed.

What did the decree of King Nebuchadnezzar demand of all the people at the dedication of the idol?

At the time they heard the sound of the musical instruments, they were to fall down and worship the gold image.

What would happen to someone who did not worship the idol?

He would be cast immediately into the midst of a burning fiery furnace.

Why might someone be tempted to worship the gold image?

To avoid death.

Why were the other officials of Babylon so intent upon doing away with Shadrach, Meshach, and Abed-Nego? (See Daniel 1:19-20 and 2:48-49.)

They were envious of the way they had gained favor with the king and had been elevated over them.

Of what did these officials accuse the three men?

They had not paid due regard to the king because they did not serve his gods or worship the gold image.

Was their accusation true?

It was true that the three men did not serve or worship the king's gods, but they did have due regard for the king.

How did Nebuchadnezzar respond to this news?

In rage and fury he sent for them.

What question did Nebuchadnezzar ask the three men?

Who the god was who would save them from him.

Who else would face such a challenge? (See Matthew 27:43.)

Jesus.

What came out of the mouth of Shadrach, Meshach, and Abed-Nego when King Nebuchadnezzar gave them the opportunity to save their lives by worshiping the idol?

They had no need to answer because their God was able to deliver them from the fiery furnace and would deliver them from the king's hand.

Whom do they fear, love, and trust in above all things?

The Blessed Trinity—Father, Son, and Holy Spirit.

What order did King Nebuchadnezzar give concerning the furnace?

Heat it seven times hotter than usual.

What did the fire represent?

The fire of hell.

What did they do to the three men before casting them into the furnace?

They bound them in their coats, trousers, turbans, and other garments.

What happened to the soldiers who cast the men into the fire?

They were killed by the fire.

What happened to the three men?

They fell into the midst of the fiery furnace.

What did Nebuchadnezzar see in the furnace?

He saw four men walking in the fire and they were not hurt.

Who was this fourth man?

One like the Son of God, that is, the Second Person of the Trinity.

What did Nebuchadnezzar do?

He called the men out of the furnace.

What is recorded about the men after they came out of the furnace?

The hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

What Gospel promise is indicated here?

Those who believe in the Son of God will not perish in the fire of hell.

What confession did the miracle of God's salvation, revealed through this sign, call forth in King Nebuchadnezzar?

He confessed that the God of Shadrach, Meshach, and Abed-Nego sent His Angel and delivered His servants who trusted in Him.

Who might this Angel be? (See Exodus 23:20-25.)

The Second Person of the Trinity who led Israel out of Egypt and promised to deliver them, but warned them to worship no other gods.

What decree did Nebuchadnezzar make?

Any people, nation, or language that speaks against this God shall be cut in pieces and their houses made an ash heap because there is no other God who can deliver like this.

What did the king do for the three men?

He promoted them.

Meditation:

King Nebuchadnezzar thought of himself as a god. A god is anyone or anything that you trust in for the good in your life. He not only trusted in himself, but he wanted all his subjects to fear him and trust in him for their good. The three young men feared the torments of hell more than the fiery furnace. They loved the living God who could bestow life upon them even if they died in the furnace. Nebuchadnezzar could not raise them from the dead, but the Messiah who was promised to Abraham and David could do exactly that. It was that Messiah, the Son of God, who came to the men in the furnace, comforted them, and preserved their life. Just as there was no smell of smoke upon them, so we trust that the Son of God is with us so that there will be no smell of death upon us.

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Bible Stories for Daily Prayer

Church Year Stories

Gabriel Appears to Zachariah

Luke 1:5-25

Who was Zachariah?

A priest from the division of Abijah.

What was his wife's name?

Elizabeth.

Of which Old Testament couple do they remind us?

Abraham and Sarah.

From what family did Elizabeth come?

She was a descendant of Aaron.

What is Luke telling us about Zachariah and Elizabeth in verse 6?

They were righteous before God, walking in all the commandments of the Lord.

What does this mean? (See Genesis 15:6, Ephesians 2:8-9, and Romans 3:28.)

They were justified by grace through faith alone.

What was Zachariah doing in verses 8-10? (See Exodus 30:7-10.)

He was serving as a priest in the temple.

Where was Zachariah? (See Exodus 25:31-40)

He was going to burn incense in the temple at the time of the lighting of lamps at twilight.

For what was Zachariah praying? (See Daniel 9:20-27.)

He confessed the sins of Israel and prayed for the Savior to be born according to the LORD's promise.

What additional gift would be given to Zachariah?

A son.

What was to be the child's name?

John.

Whom would John be like? (See Malachi 3:1 for background to this.)

He would be a messenger like Elijah to preach repentance and the forgiveness of sins.

Why was Zachariah silenced?

He doubted that God would now fulfill the promise of a Savior to Abraham, by giving him and his wife a son who would be the forerunner of the Messiah.

What two things did Elizabeth confess about her pregnancy?

God had looked upon her with favor and had taken away her reproach of not having children.

Meditation:

The symbol for Luke's Gospel is a winged bull, which illustrates his theme of sacrifice and Christ's fulfillment of the Law. Luke also stresses that the preaching of repentance and the forgiveness of sins is the message of the Church and that this Word is the greatest treasure for it reveals and bestows Christ. The opening of the Gospel presents Zachariah and Elizabeth who received the gift of a son, like Abraham and Sarah did. It indicates that God was remembering His promise to His people, just as the name Zachariah ("Yahweh remembers") proclaims. Zachariah failed to believe that the Messiah was going to come, and he was silenced until his son came as a sign of the fulfillment of the promise. It is always the Word of promise which faith keeps or holds fast.

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The Week of Ad Te Levavi

“Unto Thee, O Lord, do I lift up my soul”

Ad Te Levavi: The First Sunday in Advent

Psalm 25

Reading: St. Matthew 21.1-9

Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." All this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell the daughter of Zion, 'Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.'" So the disciples went and did as Jesus commanded them. They brought the donkey and the colt, laid their clothes on them, and set Him on them. And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!"

Meditation

From Bethphage Jesus sends two disciples to get two beasts for Him to ride. ***Bethphage*** means "mouth house," for here Jesus fulfills the word of the Prophet, saying, ***Tell the daughter of Zion, Behold, your King is coming to you***, etc. So also, from the mouth house of God the word sounds forth that Jesus is indeed the King, in spite of His meekness. In meekness He rides an ass and a colt; and in meekness He preaches to His people and feeds them; even as His birth was in meekness. He rides first the ass, and then the colt, moving from the old to the new, even as He inaugurates the New Testament. But consider this new colt: untamed, yet tame; untied, yet submissive. So consider also the new Jerusalem, the church: she does not chafe beneath Him; she does not run from Him but willingly bears Him aloft. And the disciples' garments are cast upon the colt, even as it is through the apostolic preaching that the church receives her Master, while she awaits His advent with an eager heart. For she celebrates His advent whenever He comes, through this preaching, and especially in the Holy Sacrament, when she, the new Jerusalem, cries out saying, ***Hosanna!*** which, according to the psalmist, was for royal inauguration, ***Save now!*** or rather, ***God save the King!*** For He was to be crowned at His crucifixion.

Monday of Ad Te Levavi

Psalm 25

Reading: St. Matthew 11.25-30

At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes. Even so, Father, for so it seemed good in Your sight. All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."

Meditation

The Lord of heaven and earth is Himself wise and prudent; indeed, He alone is wise and prudent; thus anyone else who thinks himself thus deceives himself, and the truth is not in him; and to be truly wise and prudent is not something achieved but granted, as Christ says here: ***You have revealed them to babes.*** But see to whom this is granted: babes! Infants, those who have no claim on achievement whatsoever. These are the best candidates for Baptism then, for surely they will not claim credit for the wisdom and prudence they shall receive therein. These, and whoever becomes like them in the humility of a contrite heart. And to the rest, who ***labor and are heavy laden***, that is, who are burdened with fruitless efforts to gain wisdom and prudence, Christ offers this invitation: ***Come to Me.*** That is, approach the One who gives freely. For He who is the fulfillment of the Sabbath commandment now offers ***rest***, in the knowledge not only that God created the world in six days and rested on the seventh, but also that He redeemed it, that we may rest in Him, that is, in Christ who says, ***I will give you rest.*** For the burden of redemption has already been accomplished by Him who is our holy Ox, and thus His yoke is easy and His burden is light.

Tuesday of Ad Te Levavi

Psalm 25

Reading: Acts 3.22-26

“For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.’ Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’ To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.”

Meditation

Now as Peter preaches to the men of Israel, he makes it clear that Jesus is the very One who came in fulfillment of the Scriptures: ***Moses truly said***. Men of Israel! Do you not claim Moses and his words? What, then, does Moses say? ***The Lord your God will raise up for you a Prophet like me from your brethren***. Who is this Prophet? Was not Christ anointed this Prophet at His Baptism, when the voice from the cloud commanded, saying, ***Hear Him***? The voice of the Father has thus designated our Jesus as this Prophet, the Incarnate Word, the One greater than Moses. For Moses ascended the mountain to receive the commandments from God, but Christ sat on the mountain to give His Holy Gospel to His disciples; Moses returned from the mountain with shining face reflecting the light of Him who was to come; but Christ ***is*** the Light, who in His transfiguration shone with unborrowed light. So Christ is also greater than Abraham, and is his promised Seed, in whom ***all the families of the earth shall be blessed***. For Abraham received the Promised Land, but Christ purchased and redeemed all the world; Abraham’s name means “Father of a multitude,” but Christ is not only named, but truly is to the eternal Father ***My beloved Son***, and therefore is one with Him and the Spirit.

Wednesday of Ad Te Levavi

Psalm 25

Reading: Colossians 1.15-20 (1.15-29)

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

Meditation

In calling our Lord Jesus Christ *firstborn over all creation*, the Apostle does not mean to say that He is Himself a creature, but that He is the Creator, ever blessed, of all creatures. This is why it is added that *by Him all things were created*. To say He is *firstborn* is not to say that there was ever a time when He was not, but to say, rather, that He is eternally and perpetually the *firstborn* and only-begotten from the bosom of the Father, above all angels. Therefore, He is also firstborn from the grave, the head of the body springing forth from the earth's womb because He is the eternally begotten Son. And as every son bears the image of his father, so does He, in a more excellent way, for *He is the image of the invisible God*. See, Adam was made *in the image of God*, but Christ *is* the image of God. Therefore, Adam was made *in* Christ. When the invisible God created Adam, He declared by this creation how He himself would one day appear in *the fullness of time*. No one has seen the Father at any time, but the image of the Father we see in Jesus, for He, *the Firstborn over all creation*, is His image and icon. Behold the Lord Jesus, and you behold the One in whom all fullness dwells, that is, *all the fullness of the Godhead bodily*.

Thursday of Ad Te Levavi

Psalm 25

Reading: Hebrews 1.1-4

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

Meditation

In the beginning, God spoke, creating the world; and the Word of God which He spoke was eternal, was God from God; and so it was that *at various times and in various ways* God spoke also *by the prophets*; which is to say, when they spoke, He continued to speak; yea, their word was the Word, Christ, who was to come. So has the Word sounded forth from God from the beginning until finally *these last days*. Now what? Now is the time of fulfillment, when the eternal Word which sounded forth from God's mouth, by which God *made the worlds*, has become flesh. For in the beginning God said, *Let Us make man in Our image*, that man might reflect the image of God; but now, in the end, God's image becomes manifest *in Himself*. For who is Christ? *The brightness of His glory, and the express image of His person*. So then, in the beginning God's Word created man in the flesh; but now, in the end, God's Word of creation becomes one with His creation, in order to restore it to glory. And this restoration is indicated by the Apostle, who says that Christ *purged our sins, and sat down at the right hand of the Majesty on high*. See what glory! Man sits on the throne of God. The Word became flesh, in order that flesh might be wedded to the eternal God.

Friday of Ad Te Levavi

Psalm 25

Reading: Hebrews 2.1-4

Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Meditation

What are *the things we have heard*? Are they not the Gospel, which is the Word, which is Christ? To Him *we must give the more earnest heed*, then, for He is Himself *the word spoken through angels*. Which angels? Surely, the ministering angels who worship Him, who laud and magnify His glorious name, evermore praising Him and saying, *Holy, holy, holy is the LORD of hosts!* But the prophets are also angels, of another kind, for they are also messengers of God, who spoke His word to every generation. They have blessed the Lord, these angels that do His commandments, hearkening unto the voice of His word. And their word *proved steadfast*, in that it has been demonstrated to be the truth, by virtue of the fact that the nations which opposed their word were thrown down and defeated, for *every transgression and disobedience received a just reward*. Indeed, the overthrow of all Israel's enemies, throughout their generations, is testimony to the truth of the word spoken through angels. But now we see Jesus, the One of whom they all spoke, the Incarnate Word; as has been *confirmed to us by those who heard Him*, that is, the holy Apostles. How much more need we to pay heed to His voice, for *how shall we escape if we neglect so great a salvation*?

Saturday of Ad Te Levavi

Psalm 25

Reading: Ephesians 3.1-12

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—if indeed you have heard of the dispensation of the grace of God which was given to me for you, how that by revelation He made known to me the mystery (as I have briefly written already, by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of His power. To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in Him.

Meditation

Christ *made known to me the mystery*, says the Apostle here. What mystery? *The mystery of Christ*. Now why is Christ called a mystery? Is He not the revelation of God? Did He not say to Philip, *He who has seen Me has seen the Father*? What mystery, then? Surely, that which is known only by faith, and not by sight. For Philip did not *see* that the Father was in Christ; and indeed, if we behold His humility, from His birth to His passion and death, we *see* nothing that bespeaks His divinity. So it is a mystery, revealed to faith by the word of the Gospel, which the Apostle was sent to preach. For the Gospel alone reveals the mystery, that there is no other God than this man, through whom alone (in spite of His appearance) is salvation and life. But in other ages *it was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets*. For now is the day of salvation, for Christ has come in the flesh; and thus also now the mystery is made known by the preaching of Christ. And not only to the people of Israel, but also to the Gentiles, that they *should be fellow heirs, of the same body, and partakers of His promise in Christ*. Partakers how? *Through the gospel*; for therein is the revelation of the mystery.



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Next Page

CSTS Tapes/CDs

Item	Description	Tape	CD	Qty	Price	Total
CSTS96-1	<i>K. Korby</i>					
CSTS96-2	<i>D. Scaer</i>					
CSTS96-3	<i>W. Weinrich</i>					
CSTS96-4	<i>C. Arand</i>					
CSTS96-5	<i>K. Korby</i>					
CSTS97-1	<i>D. Wenthe</i>					
CSTS97-2	<i>P. Bender</i>					
CSTS97-3	<i>P. Bender</i>					
CSTS97-4	<i>R. Resch</i>					
CSTS97-5	<i>B. Resch</i>					
CSTS97-6	<i>D. Scaer</i>					
CSTS98-1	<i>G. Krodel</i>					
CSTS98-2	<i>A. Hoger</i>					
CSTS98-3	<i>T. Winger</i>					
CSTS98-4	<i>W. Keller</i>					
CSTS98-5	<i>W. Cwirla</i>					
CSTS98-6	<i>K. Korby</i>					
CSTS99-1	<i>L. Rast</i>					
CSTS99-2	<i>B. Eckardt</i>					
CSTS99-3	<i>W. Cwirla</i>					
CSTS99-4	<i>P. Bender</i>					
CSTS99-5	<i>P. Bender</i>					
CSTS99-6	<i>K. Hagen</i>					
CSTS00-1	<i>P. Bender</i>					
CSTS00-2	<i>J. Pless</i>					
CSTS00-3	<i>P. Bender</i>					
CSTS00-4	<i>J. Fenton</i>					
CSTS00-5	<i>S. Wiest</i>					
CSTS00-6	<i>Panel</i>					
CSTS01-1	<i>P. Bender</i>					
CSTS01-2	<i>K. Fabrizious</i>					
CSTS01-3	<i>H. Senkbeil</i>					
CSTS01-4	<i>J. Fenton</i>					
CSTS01-5	<i>P. Bender</i>					
CSTS01-6	<i>S. Wiest</i>					

Item	Description	Tape	CD	Qty	Price	Total
CSTS02-1	<i>K. Burreson</i>					
CSTS02-2	<i>K. Fabrizious</i>					
CSTS02-3	<i>J. Fenton</i>					
CSTS02-4	<i>D. Stuckwisch</i>					
CSTS02-5	<i>P. Bender</i>					
CSTS02-6	<i>Panel</i>					
CSTS03-1	<i>D. Scaer</i>					
CSTS03-2	<i>D. Stuckwisch</i>					
CSTS03-3	<i>A. Koch</i>					
CSTS03-4	<i>K. Fabrizious</i>					
CSTS03-5	<i>P. Bender</i>					
CSTS03-6	<i>Panel</i>					
CSTS04-1	<i>C. Arand</i>					
CSTS04-2	<i>D. Stuckwisch</i>					
CSTS04-3	<i>B. Kuhlman</i>					
CSTS04-4	<i>B. Eckardt</i>					
CSTS04-5	<i>K. Preus</i>					
CSTS04-6	<i>P. Bender</i>					
CSTS05-1	<i>A. Just</i>					
CSTS05-2	<i>D. Preus</i>					
CSTS05-3	<i>D. Stuckwisch</i>					
CSTS05-4	<i>K. Fabrizious</i>					
CSTS05-5	<i>P. Bender</i>					
CSTS05-6	<i>Panel</i>					
CSTS05-0	<i>Workshop (2)</i>					
CSTS06-1	<i>R. Preus</i>					
CSTS06-2	<i>P. Bender</i>					
CSTS06-3	<i>D. Stuckwisch</i>					
CSTS06-4	<i>B. Eckardt</i>					
CSTS06-5	<i>P. Bender</i>					
CSTS06-6	<i>R. Preus</i>					
Subtotal This Page:						

DSI Tapes

		<u>Tape</u>	<u>Price</u>	<u>Total</u>
DSI1000	<i>W. Weinrich</i>			
DSI1001	<i>W. Weinrich</i>			
DSI1002	<i>K. Marquart</i>			
DSI1003	<i>K. Marquart</i>			
DSI1004	<i>R. Resch</i>			
DSI1005	<i>H. Senkbeil</i>			
DSI1006	<i>D. Gard</i>			
DSI1007	<i>P. Bender</i>			
DSI1009	<i>K. Marquart</i>			
DSI1010	<i>R. Muller</i>			
DSI1011	<i>W. Weinrich</i>			
DSI1012	<i>A. Just</i>			
DSI1013	<i>C. Evanson</i>			
DSI1014	<i>R. Resch</i>			
DSI1015	<i>D. Wenthe</i>			
DSI2001	<i>A. Just</i>			
DSI2002	<i>A. Just</i>			
DSI2003	<i>B. Resch</i>			
DSI2004	<i>J. Pless</i>			
DSI2005	<i>K. Marquart</i>			
DSI2006	<i>D. Wenthe</i>			
DSI2007	<i>J. Kleinig</i>			
DSI2008	<i>W. Weinrich</i>			
DSI2011	<i>C. Evanson</i>			
DSI2012	<i>A. Just</i>			
DSI2013	<i>R. Resch</i>			

<u>Item</u>	<u>Description</u>	<u>Tape</u>	<u>Price</u>	<u>Total</u>
DSI2014	<i>D. Scaer</i>			
DSI2015	<i>B. Resch</i>			
DSI2016	<i>D. Wenthe</i>			
DSI2017	<i>K. Korby</i>			
DSI2018	<i>M. Harrison</i>			
DSI2019	<i>R. Stuckwich</i>			
DSI2020	<i>A. Dimit</i>			
DSI2021	<i>P. Nielsen</i>			
DSI2022	<i>J. Bollhagen</i>			
DSI2023	<i>J. Brondos</i>			
Total This Page:				
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