

Introductory Material

The Small Catechism

*as developed and taught by Martin Luther,
including all three creeds*

The Visual Learner's Version



ACKNOWLEDGEMENT: The ACELC has agreed to host certain documents from Church Matters – Solutions because they support our mission and purpose as well as serve to further educate clergy and laity in orthodox Lutheran doctrine and practice. This Visual Learner's Version of the Small Catechism is among them.

How to Best Teach Youth and Adults

- All **learning** happens through the **senses**, which act as *pathways* to the **brain**. Below are the *primary pathways* to a **child** or **adult** brain:
 - **Auditory** – through the sense of **hearing**,
 - **Visual** – through the sense of **sight**,
 - **Tactile** – through the sense of **touch**,
 - **Kinesthetic** – through **body** movement
- The more **senses** involved, the *better* the **learning experience**.
- Why a **visual learning style**?
- Based on research **Sixty-five** percent (**65%**) of all **learners** are **visual learners**.

How to best teach Youth and Adults

- **Visual learners** have *specific characteristics* that make their **learning method** *unique*. In school, **visual learners** typically:
 - Remember what they **read** rather than what they **hear**.
 - Prefer *reading* a **story** rather than *listening* to it.
 - Learn from *seeing* **things** written out on a **whiteboard**.
 - Use **diagrams** and **charts** to *understand* **ideas** and **concepts**.
 - Take notes during class or while *listening* to **presentations**.
 - **Study** by *looking over* **things**.
- PowerPoint is not a *magic* elixir, it must be *used* with **thought** and **good design**.
- *Teaching* this SC uses **seeing**, **hearing** and **reading**.

How Does This Visual Version Differ?

- Before *starting* with the SC there are slides to provide **historical context** plus *additional context throughout*.
- **Classical graphics** have been *placed throughout* the **presentation** for *added emphasis*.
- **Links** have been *embedded throughout* so the **student** can *explore additional* information on **people, places** and **things** either *during* or *after class*.
- This **Small Catechism** can be *taught* in a number of *different settings*, depending on the available technology.
- This **SC** *contains* all **three creeds**.
- This **SC** does not *contain* the **CPH** questions and answers as they are **copyright materials**.

How Does This Visual Version Differ?

- The **student workbook** page *layout* is exactly the *same* as the **instructor's** for *easy tracking* of **content** and **explanations** when using the *small screen version*. (Groups less than six)
- **Comment** from **Ginny Valteau**, *long time Confessional Lutheran businesswoman doing printing and publications work*.
 - “Gene, it looks really good. I think the average congregant in any LCMS church would greatly benefit from your work.”

The Small Catechism

*as developed and taught by Martin Luther,
including all three creeds
for Visual Learners*



Compiled and Designed by Gene White
Church Matters - Solutions

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Sources:

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- *Summary of the Law* slides courtesy of Rev. Dr. John C. Wohlrabe, Jr.

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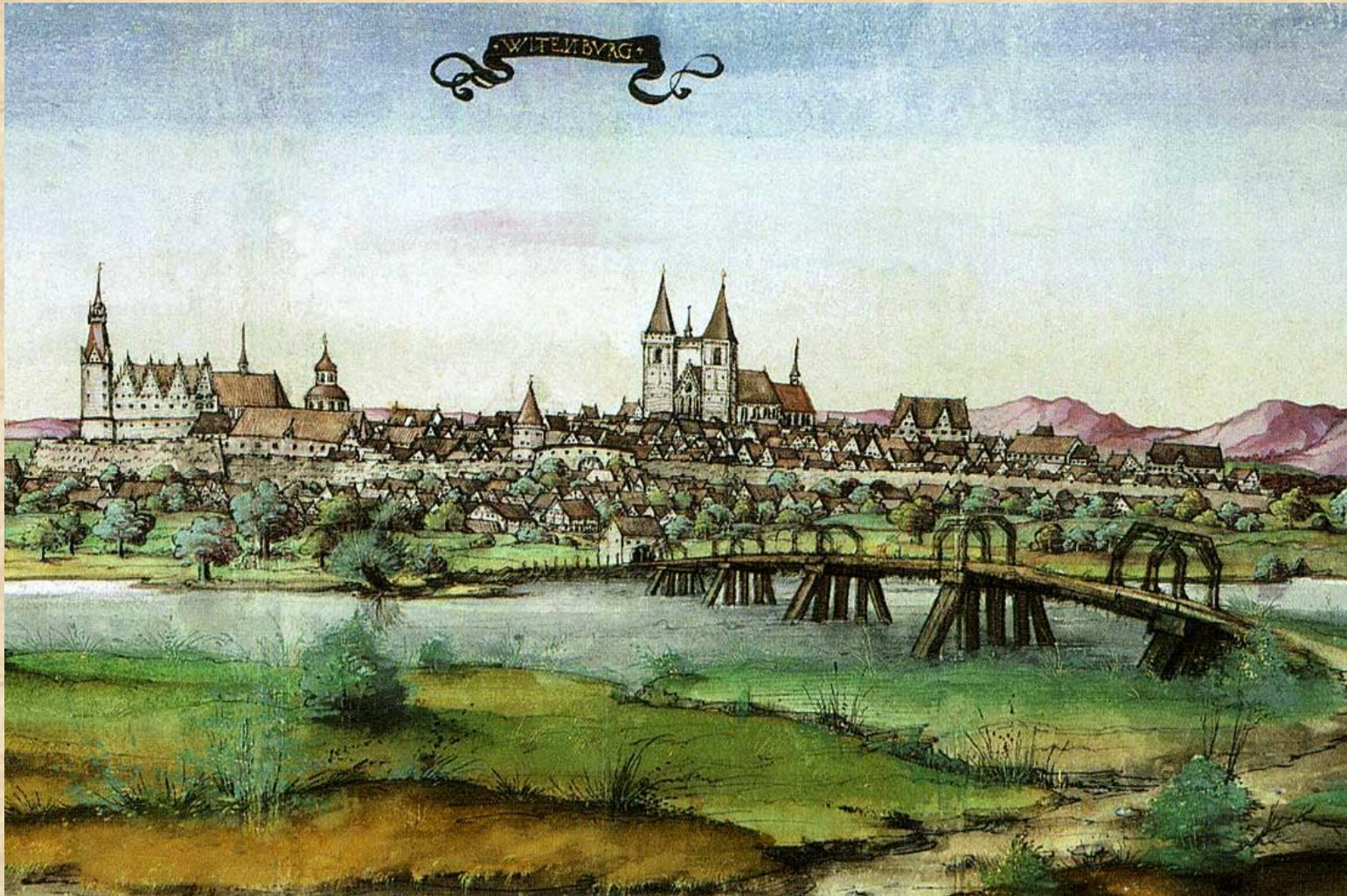
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Introduction to the Small Catechism

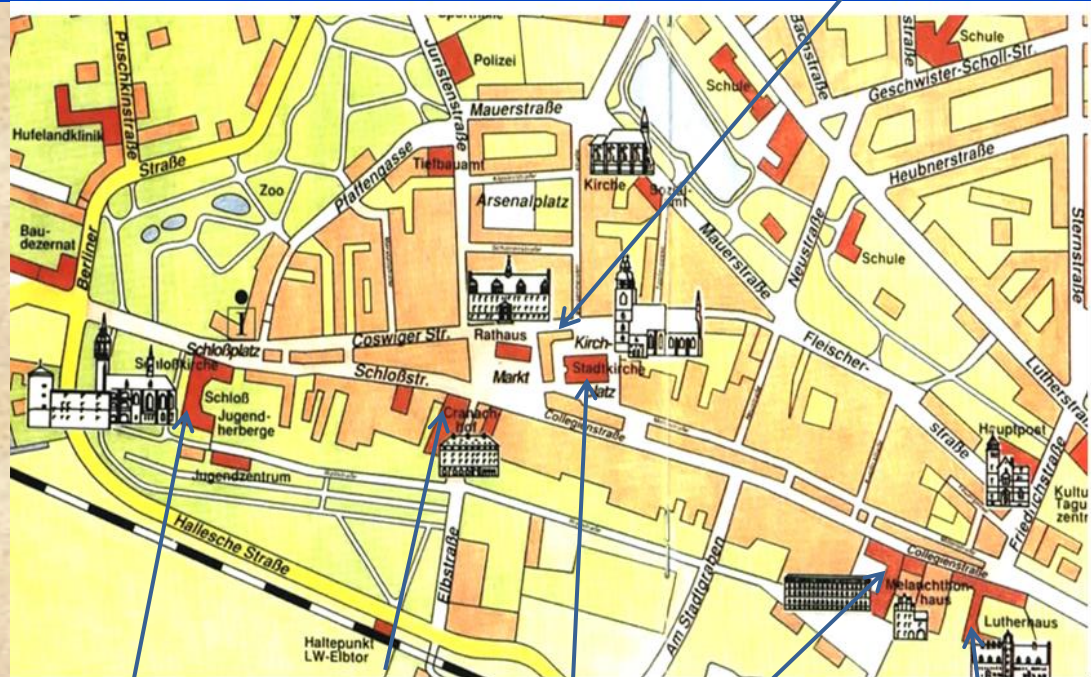
- The first *permanent* copies of the **Small Catechism** came to **America** in the *early* colonial days, starting with the **Dutch settlers** in New York (New Amsterdam) in 1523.
- Later, **Swedish settlers** built up their colony, starting in **Delaware** (1643), which later *encompassed* a large part of the **eastern seaboard** spreading mostly north from Delaware.
- The first **Lutheran Church** was *dedicated* by Rev. Johann Campanius, who also *translated* the **Small Catechism** into the language of the **Delaware Indians**, and *printed* in 1648.
- The early **German immigrants** brought with them several versions of the **Small Catechism** which *reflected* those in use in their *former* communities. **Luther's** dream of having a *single catechism* for *uniform teaching* was not *achieved* in **Germany**, nor here in the **US**.
- *Attempts to produce* a uniform and *accepted version* of the **Small Catechism** was *attempted* by two *different synodical committees*, one in 1926-1929 and one in 1956-1961.
- Neither *met with widespread acceptance* and the *wide variety of versions* has *continued to this day*.
- The *above* information is paraphrased from the observance of the 450th Anniversary of **Luther's Small Catechism** 1529-1979, as *prepared* by **Aid Association for Lutherans**.
- This *version* of the **Small Catechism** can now be *added* to that *list*.

Early 16th Century Wittenberg Prior to Building the University



Introduction to the Small Catechism

[Old Latin School, history](#)



[Castle Church, history](#)

[Home of Cranach, famous Reformation artist.](#)

[Wittenberg City Church, history](#)

[Wittenberg University](#)

[Augustinian Monastery, which later became the first Lutheran parsonage.](#)

- The story of the **Small Catechism** starts in the little Saxon town of **Wittenberg, Germany**. It was here in 1517 the **Lutheran Reformation** started with the **posting** of the **95 theses** on the **Castle Church** doors by an Augustinian friar named **Martin Luther**. Luther was a young theology professor at **Wittenberg University**, which was established in 1502 by **Elector Frederic the Wise**.

Introduction to the Small Catechism

- After the **Reformation** was well *underway* in the **mid-1520's** it *became clear* that a new *form* of **instruction** for the **youth** and **adults** of **Saxony** was *needed*. Due to **illiteracy** being quite *common* in those days a *form* of **instruction** that *used* both **visual aids** and **memorization** was *needed*. An *aid* to **learning** was also *singing* the **text**. **M. Luther**, among other things **instituted** the **singing of hymns** based on **Scripture** during **catechesis** and **church services**. *Over time* **singing** and **memorization** have *proven* to be **two** of the **best teaching tools** regardless of ones *state* of **literacy**.
- **Luther's Small Catechism** is one of the “books” *making up* the **Book of Concord**, which *contains* all of the **Lutheran Confessions**.
- **Concordia**, the readers *version* of the **Book of Concord** is available from **CPH**.

Book of Concord



- Original front cover of the 1580 printing of the **Book Of Concord**, compiled primarily by [Jakob Andreae](#) and [Martin Chemnitz](#)
- Other contents are: The Three Chief Symbols, The Augsburg Confession, Apology of the Augsburg Confession, The Smalcald Articles, Treatise on the Power and Primacy of the Pope, The Small Catechism, The Large Catechism, Formula of Concord (Epitome and Solid Declaration).

Section I

Introduction

- The **Small Catechism** went on sale May 16, 1529, shortly after the **Large Catechism** (as the basic work) was completed. While writing the **Large Catechism** Luther realized that it was getting too large for the **ordinary person**.² “Therefore he prepared brief forms to be published as **wall charts** suitable for use with **children** and in the **home**. The **charts** of the first *three parts* were issued early in **January**, but those of the **sacraments** did not appear until March 16.” (highlighting added)
- Once published, the **Small Catechism** took on an increasingly **wider role** as the **doctrinal norm** and **creedal document** of “**Lutheranism in a nutshell**.” Indeed, in **this day** it is considered the **root** of all the **confessional writings** in that all the rest contain *additional detail*, but *nothing doctrinally new*. It also does not include any **condemnatory articles** or **historical allusions**. It is based on the *shortest and oldest* of the **ecumenical symbols** (creeds). (Emphasis added)
- ² *Studies in the Lutheran Confessions*, W. D. Allbeck



Woodcut of the **Front Cover** to the original **Small Catechism**, note the perspective.

The Ten Commandments

Hymn Selection
LSB 581

as the Head of the Family Should Teach It in the Simplest Way to His Household

- **The First Commandment**
- You shall have no other gods before me.

What does this mean?

- We should fear, love and trust in God above all things.
- **The Second Commandment**
- You shall not take the name of the Lord your God in vain.

What does this mean?

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



Section I

The Ten Commandments

- **The Third Commandment**
- Remember the Sabbath day, to keep it holy.
[You shall sanctify the holy day.]

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

What does this mean?

- We should fear and love God so that we do not despise or anger our parents or those in authority over us, but honor, serve and obey them, and hold them in love and esteem.

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

What does this mean?

- We should fear and love God so that we do not hurt or harm our neighbor physically, but help and support him in every physical need.
- **The Sixth Commandment**
- You shall not commit adultery.

What does this mean?

- We should fear and love God so that we lead a sexually pure and decent life in our words and actions, and each love and honor his spouse.

The Ten Commandments

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

What does this mean?

- We should fear and love God that we do not take our neighbor's money or property, or get them by deception or dishonesty, but help him to improve and protect his property and income.

- **The Eighth Commandment**
- You shall not bear false witness against your neighbor.

What does this mean?

- We should fear and love God so that we do not misrepresent, betray, slander, or defame our neighbor, but defend him, speak well of him, and put the best construction on everything.

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

What does this mean?

- We should fear and love God so that we do not seek to get our neighbor's inheritance or house by deception or with merely the appearance of justice, but help and be of service to him in keeping it.

- **The Tenth Commandment**
- You shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that belongs to your neighbor.

What does this mean?

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

The Ten Commandments

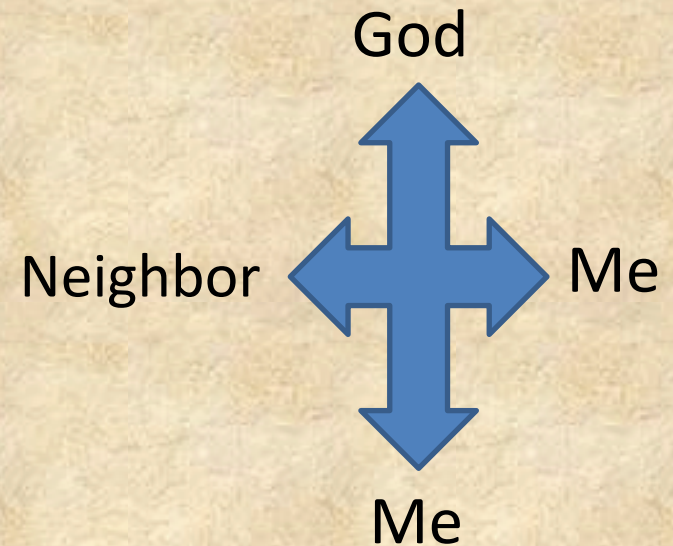
- **The Close of the Commandments**
- *What does God say about all of these commandments?*
- He says, “I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments” (Exodus 20:5-6).
- **Notes**

What does this mean?

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

The summary of the Law

- Love – love is a **Law word!**
Romans 13:10
- Three words for “love” in the **New Testament** (i.e. romantic love, Eros, is found only outside of Scripture):
 - Philos: friendship love
 - Stergos: family love
 - Agape: total sacrificial giving love
- Discuss the graphic



The summary of the Law

- *Summary of the **First Table of the Law**, Commandments 1-3: “Love (agape) the Lord your God with all your heart and with all your soul and with all your mind” (Deuteronomy 6:5; Matthew 22:37).*
- *Summary of the **Second Table of the Law**, Commandments 4-10: “Love (agape) your neighbor as yourself” (Leviticus 19:18; Matthew 22:39)*



The Three Creeds

- By the time of the **Reformation** there were **three creeds** developed over the years to *clarify* doctrinal disputes in the **early church**. Each was *developed* for a *specific* purpose and *intended* as *expressions* of **faith**. However, this was not the *situation* in the **first century** of the **church**. Predecessors to the **creeds** were *condensed* statements (**rules of faith**) from the **Gospels** that were *found* to be worth *repeating*. See [1 Cor. 15:3ff](#) and [Philippians 2:5-11](#).
- The **early church** saw the *development* of these **three creeds** as *proclaiming* **sound doctrine** based on **Holy Scripture** in *response* to **specific events** and **heathenism** or **heretical challenges** to what **Scripture** said. It is essential to *remember* that in the first and second centuries **debates** were still going on to *decide* what **books** would *actually be included* in the **Bible**, thus the **creeds** had an *added significance*.
- These **Creeds** had an *important role* from the **early church** onward and at the time of *compiling* the *contents* of the **Book of Concord** (published 1580) all **three ecumenical creeds** are *included therein* as the **Three Chief Symbols of Lutheran Orthodoxy**.
- Other **Lutheran denominations** around the world *subscribe* to *parts* of the **Book of Concord**, but only those *subscribing* to at least the Augsburg Confession and not *denying* any *parts* of it should be *considered* as **orthodox**.

The Apostles' Creed

- The **first creed** was the **Apostles' Creed**, which is evidently an elaboration of a “**rule of faith**” in use in Rome around **150 AD**, thus it was not the *work* of the **Apostles**. Various *modifications* were made to this “*rule*” over time, *reaching its final form* in the **seventh century**. It was *used* primarily in *conjunction* with **baptism**.
- In the 800's, particularly in the area controlled by **Charlemagne I**, the creed was *standardized* for worship in the churches of the **Holy Roman Empire**.² “The **Apostles' Creed** thus became a *mark* as well as a *bond* of **unity**. It was a *declaration* not only of the **faith of individuals**, but also of the **fellowship**, and thus is a **church creed**. The **Apostles' Creed** has *depth*. Its *apparent simplicity is deceiving*.” (Highlighting added)
- [2 Studies in the Lutheran Confessions](#), W. D. Allbeck



The Apostles' Creed

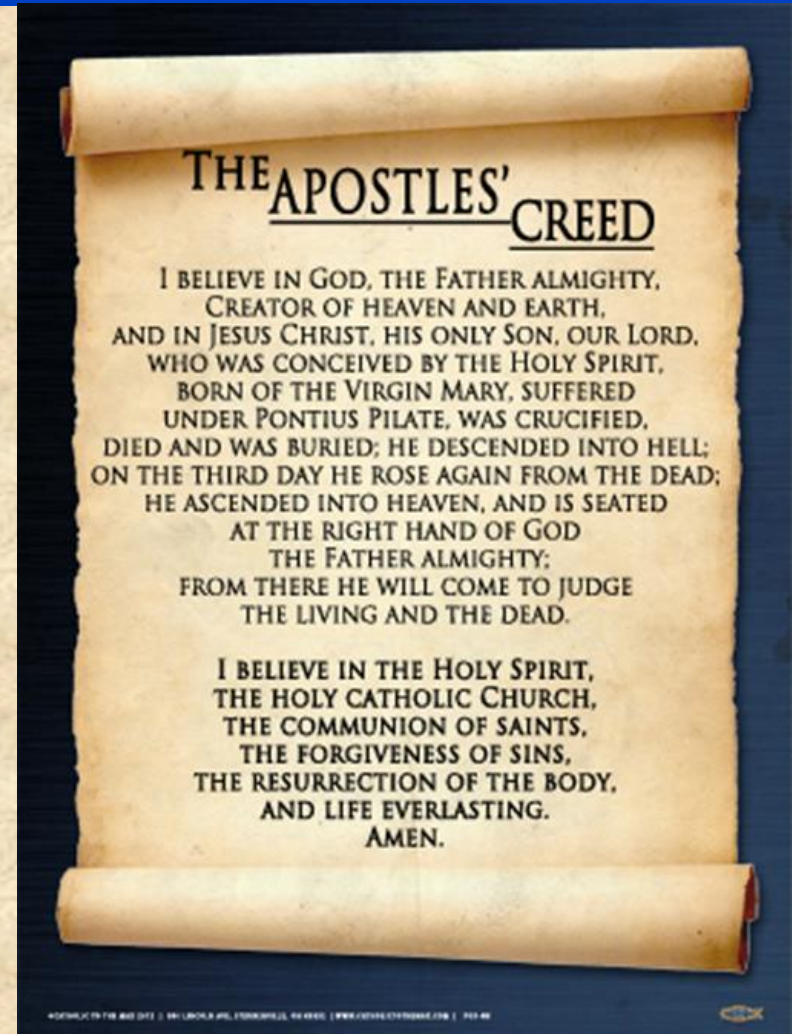
Hymn Selection
LSB 581

as the Head of the Family Should Teach It in the Simplest Way to His Household.

- **1st Article: Of Creation**
- I believe in God, the Father almighty, creator of heaven and earth;

What does this mean?

- **Answer:** I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason, and all my senses, and still takes care of them, he also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals and all that I have; He richly and daily provides me with all that I need to support this body and life, protects me from all danger, and guards me and defends me from all evil; and all this he does out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all this it is my duty to thank, praise, serve and obey him.



The Apostles' Creed

- **2nd Article: Of Redemption**
- I believe in Jesus Christ His only Son our Lord;
He was conceived by the power of the Holy Spirit,
and born of the Virgin Mary,
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day He rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
- **Answer:** I believe that **Jesus Christ**, true **God**, *begotten* of the **Father** from eternity, and also true man, *born* of the **Virgin Mary**, is my **Lord**, who has *redeemed* me, a lost and condemned creature, *purchased* and *won* me **from all sins**, from **death**, and from the *power* of the **devil**, not with gold or silver, but with **His holy, precious blood** and with His innocent *suffering and death*, in order that I may be [wholly] **His own**, and live **under Him in His kingdom**, and *serve Him* in *everlasting* righteousness, innocence, and blessedness, even as **He** is *risen* from the dead, *lives and reigns* to all eternity. This is most **certainly true**.

What Does this mean?

The Apostles' Creed

- **3rd Article: Of Sanctification.**
- I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. **AMEN.**
- **catholic** = universal Christian church when “c” (root meaning: “according to the whole”).
- Notes

What does this mean?

- **Answer:** I believe that I cannot by my own *reason or strength* believe in **Jesus Christ**, my **Lord**, or *come to Him*; but the **Holy Spirit** has *called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith; in which Christian Church He forgives daily and richly all sins to me and all believers, and at the last day will raise up me and all the dead, and will give to me and to all believers in Christ everlasting life. This is most certainly true.*

The Nicene Creed

- The **Nicene Creed** is a *modification* of an *earlier* text that was *adopted* in **325 AD** at the **Council of Nicaea**. The modifications were added and approved by the **Council of Constantinople, 381 AD** and the *views* of **Arius**, a priest from **Alexandria, Egypt**, on the **deity of Christ** were *dismissed* as **heresy**. Its *early* use was in **baptism**, but more *predominately* it was *used* in liturgical settings for the **Lord's Supper**.
- These two **ecumenical councils** were the *first* two in **Christian Church history**.
- At this *time* the *center* of the **empire** and the **church** was in **Constantinople**,..
- In **325** the **emperor** was **Constantine I the Great** and in **381** the **emperor** was **Theodosius I the Great**.
- In the **early** church **emperors** were also the head of the **church** and *considered* themselves **Bishops of the church**.
- This *model* was later *used* by the first **popes of Rome** in **Roman Catholic** history.



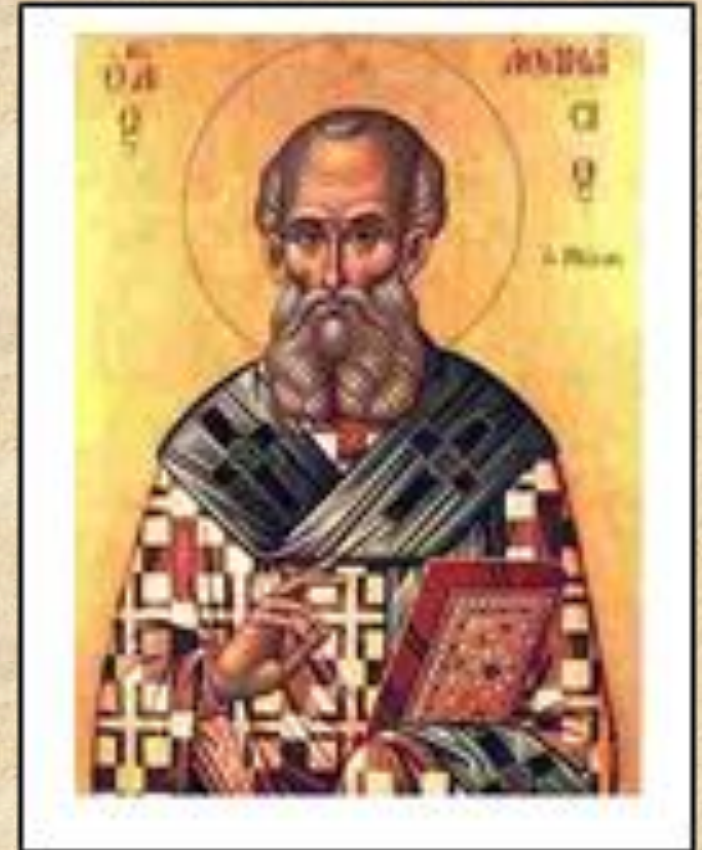
This **artwork** would *illustrate* the **heads** of the **early church** as being the **Emperor** and the **four Metropolitans**, *initially* located at **Antioch, Jerusalem, Alexandria and Rome**.

The Nicene Creed

- I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.
- And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.
- Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.
- And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.
- And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Athanasian Creed

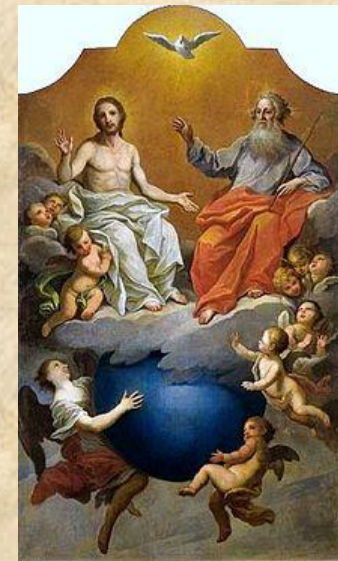
- This **creed** has been *used* by **Christian churches** since the sixth century. It is the *first* creed in which the *equality* of the **three persons** of the **Trinity** is *explicitly* stated.
- Today, the **Athanasian Creed** is *rarely used* even in the **Western Church**. When *used*, one common **practice** is to use it *once* a year on **Trinity Sunday**.
- The **Athanasian Creed** is not the *work* of **Athanasius, Bishop of Alexandria**, even though this was the *prevailing view* up through the **sixteenth century**. This *accounts* for the name **Athanasian Creed** in the **Book of Concord** and our **hymnals** and this **tradition** has been *continued* until this time. Its author and date are really unknown, but it is *conjectured* to have been *written* during the **500 AD period**. In *earlier times* it was viewed as a **canticle** rather than a **creed** because it was *sung* during the service with **men** and **women** *responsively singing*. Usually on *different sides* of the **church**.



Icon of [St. Athanasius](#)

The Athanasian Creed

- **Whosoever** will be saved, before all things it is necessary that he hold the catholic faith. Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance.
- For there is one Person of the Father, another of the Son, and another of the Holy Spirit. But the godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory equal, the majesty co-eternal.
- Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.
- The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three eternals, but one Eternal.



Holy Trinity,
depicted by
[Szymon](#)
[Czechowicz](#)
(1756–1758)

The Athanasian Creed

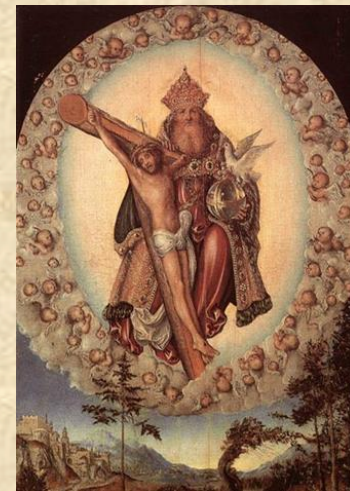
- As also there are not three incomprehensibles, nor three uncreated, but one Uncreated, and one Incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty. And yet they are not three almighties, but one Almighty.
- So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are not three gods, but one God.
- So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet not three lords, but one Lord.
- For as we are compelled by the Christian verity to acknowledge each Person by Himself to be both God and Lord, so we are also forbidden by the catholic religion to say that there are three gods or three lords.
- The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Spirit is of the Father, neither made, nor created, nor begotten, but proceeding.
- So there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three holy spirits.
- And in the Trinity none is before or after another; none is greater or less than another, but all three Persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.



Adoration of the Trinity
[Landauer Altarpiece](#)
painted by [Albrecht Dürer](#).

The Athanasian Creed

- Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world; perfect God and perfect man, of a rational soul and human flesh subsisting. Equal to the Father, as touching His godhead; and inferior to the Father, as touching His manhood; who, although He is God and man, yet he is not two, but one Christ; one, not by conversion of the godhead into flesh but by taking of the manhood into God; one altogether; not by confusion of substance, but by unity of person. For as the rational soul and flesh is one man, so God and man is one Christ; who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, He sits at the right hand of the Father, God Almighty, from whence He will come to judge the quick and the dead. At His coming all men will rise again with their bodies and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.
- This is the [catholic](#) faith, which except a man believe faithfully, he cannot be saved.



Trinity:
1515-
18, by
Lucas
Cranach

The Lord's Prayer

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

What does this mean?

- **Answer:** God would thereby tenderly urge us to believe that He is our true Father, and that we are His true children, so that we may ask Him confidently with all assurance, as dear children ask their dear father.
- **The First Petition.
Hallowed be Thy name.**

What does this mean?

- **Answer:** God's name is indeed holy in itself; but we pray in this petition that it may become holy among us also.

How is this done?

- **Answer:** When the Word of God is taught in its truth and purity, and we as the children of God also lead holy lives in accordance with it. To this end help us, dear Father in heaven. But he that teaches and lives otherwise than God's Word teaches profanes the name of God among us. From this preserve us, Heavenly Father.



The Lord's Prayer

- **The Second Petition.**
Thy kingdom come.

What does this mean?

- **Answer:** The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

How is this done?

- **Answer:** When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life here in time and yonder in eternity.

- **The Third Petition.**
Thy will be done on earth as it is in heaven.

What does this mean?

- **Answer:** The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

How is this done?

- **Answer:** When God breaks and hinders every evil counsel and will which would not let us hallow the name of God nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and keeps us steadfast in His Word and in faith unto our end. This is His gracious and good will.

The Lord's Prayer

- **The Fourth Petition.**
Give us this day our daily bread.

What does this mean?

- **Answer:** God gives daily bread, even without our prayer, to all wicked men; but we pray in this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

What is meant by daily bread?

- **Answer:** Everything that belongs to the support and wants of the body, such as meat, drink, clothing, shoes, house, homestead, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful magistrates good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

- **The Fifth Petition.**
And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean?

- **Answer:** We pray in this petition that our Father in heaven would not look upon our sins, nor deny such petitions on account of them; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much, and indeed deserve nothing but punishment. So will we verily, on our part, also heartily forgive and also readily do good to those who sin against us.

The Lord's Prayer

- **The Sixth Petition.**
And lead us not into temptation.

What does this mean?

- **Answer:** God, indeed, tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome and gain the victory.
- **The Seventh Petition.**
But deliver us from evil.

What does this mean?

- **Answer:** We pray in this petition, as in a summary, that our Father in heaven would deliver us from all manner of evil, of body and soul, property and honor, and at last, when our last hour shall come, grant us a blessed end, and graciously take us from this vale of tears to Himself into heaven.
- **Amen.**

What does this mean?

- **Answer:** That I should be certain that these petitions are acceptable to our Father in heaven and heard; for He Himself has commanded us so to pray, and has promised that He will hear us. Amen, Amen; that is, Yea, yea, it shall be so.
- <http://www.andiesisle.com/ourfather.html>.
Video
- Notes

Word and Sacrament



- **Orthodox Lutheran worship** and “**living the faith**” is **based solely** on **Word** and **Sacrament**. It all starts there. **God’s Word** *underlies* and *supports* the sacraments, and no better visual image can be *found* than the [Triptych Altarpiece](#) located in St. Mary’s Church, Wittenberg, Germany. This church is also the “**mother church**” of the **Reformation** and the place where **Martin Luther** preached *many times*. The altarpiece is the *work* of **Cranach the Elder** and **Cranach the Younger**. The altarpiece was dedicated in **AD 1547**.

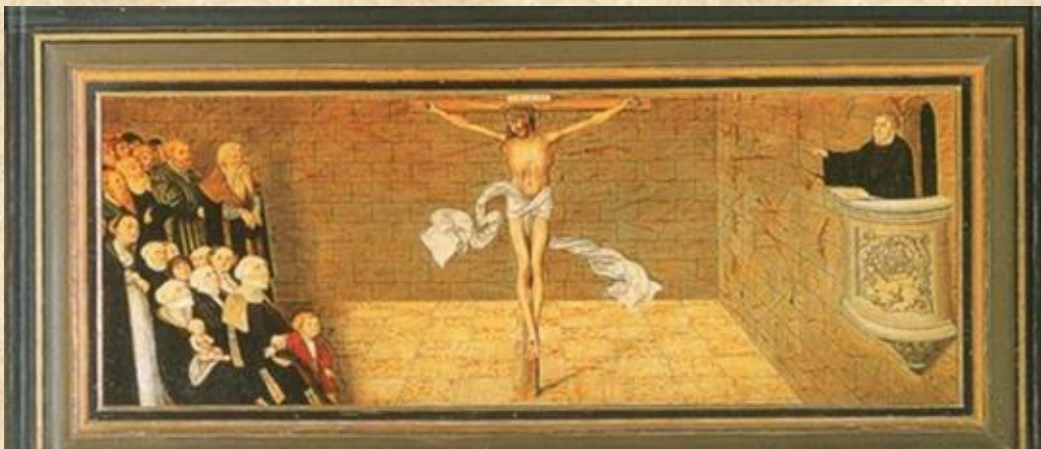
Word and Sacrament



- Interior view of St. Mary's Church, Wittenberg, Germany.

Word and Sacrament

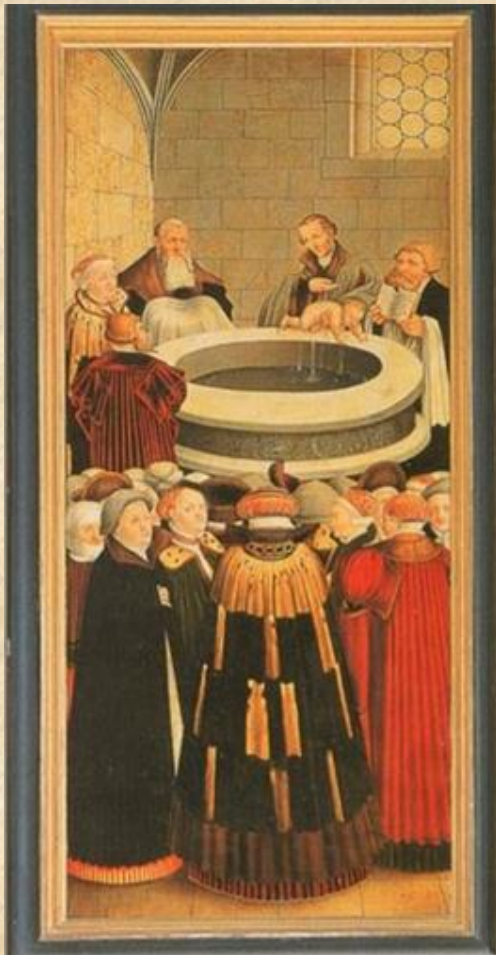
- The Triptych actually *consists* of four panels, not three. The lower panel is called the **Predella Panel** because it hides the supporting structure (the Predella) for the **altarpiece**. This panel position *depicts* that **The Word** supports the sacraments *illustrated* in the three panels *above* it. (**Christ = The Word**)
- **The Word** is *illustrated* as *flowing* from the mouth of the **clergy speaker** (M. Luther) *towards* the congregation. However, **Christ** stands *between* them and thus it *represents* as if the spoken words are *from* **Christ**.
- The presence of the **Holy Spirit** is *represented* by the *flowing* loin cloth of **Christ** who is *situated* in the *middle* of the church not on the wall.
- The *focus* of the painting is on Christ, as is our **worship**.



List what the students see.

Review the appropriate slides from *How Art Teaches Theology*

The Sacrament of Holy Baptism



- First, What is **Baptism**?

- **Answer:** Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's Word.

Which is that word of God?

- **Answer:** Christ, our Lord, says in the last chapter of Matthew: **Go ye into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.**

Secondly, What does Baptism give or profit?

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

Which are such words and promises of God?

- **Answer:** Christ, our Lord, says in the last chapter of Mark: **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

The Sacrament of Holy Baptism

- **Thirdly, How can water do such great things?**
- **Answer:** It is not the water indeed that does them, but the word of God which is in and with the water, and faith, which trusts such word of God in the water. For without the word of God the water is simple water and no baptism. But with the word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter three: **By the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior, that, being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.**

- **Fourthly, What does such baptizing with water signify?**
- **Answer:** It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and, again, a new man daily come forth and arise; who shall live before God in righteousness and purity forever.

Where is this written?

- **Answer:** St. Paul says Romans, chapter 6: **We are buried with Christ by Baptism into death, that, like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**

The Sacrament of Holy Baptism

- Explore the Baptism panel of the Triptych in *How Art Teaches Theology*.
- Have each student *list* what they “see” in the panel that has *significance* to this sacrament.
- Discuss the student’s findings with the explanations that come with the baptism panel of the Triptych.
- Student List
- Name the three figures participating in the baptism?
- *What did I learn?*
- Note: In the baptism panel the baptism is being conducted by a layman and assisted by a layman. All laity have the right and expectation that they will baptize those in need of it promptly when there is an emergency or no clergy is available to do so.

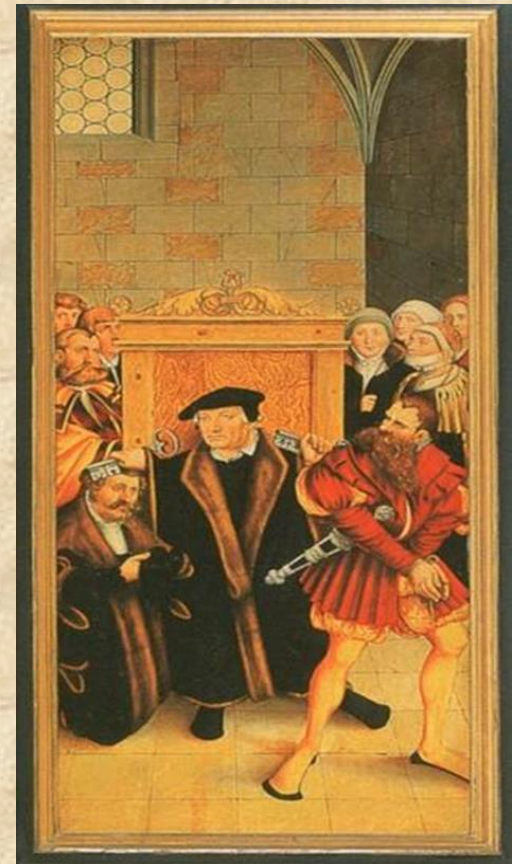
Office of the Keys

as the Head of a Family Should Teach It in a Simple Way to His Household

- **What is the Office of the Keys?**
 - **Answer:** It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent.
- **Where is this written?**
 - **Answer:** Thus writes the holy Evangelist John, chapter twentieth: The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. ([John 20:22,23](#))

Office of the Keys

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



Office of the Keys

How the Unlearned Should be Taught to Confess

- **What is Confession?**
 - **Answer:** Confession embraces two parts: the one is, that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor*, as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are thereby forgiven before God in heaven. [*or pastor]
- **What sins should we confess?**
 - **Answer:** Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer. But before the confessor* we should confess those sins alone which we know and feel in our hearts. [* or pastor]
- **Which are these?**
 - **Answer:** Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, a man-servant or maid-servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any one by words or deeds; whether you have stolen, neglected, or wasted aught, or done other injury.

Office of the Keys

How the Unlearned Should be Taught to Confess

- **Pray, give me a brief form of confession.**
 - **Answer:** *You should speak to the confessor thus:* Reverend and dear Sir, I beseech you to hear my confession, and to pronounce forgiveness to me, for God's sake.

Proceed!

- I, a poor sinner, confess myself before God guilty of all sins. Especially do I confess before you that I am a servant, etc., but, alas, I serve my master unfaithfully; for in this and in that I have not done what they commanded me; I have provoked them to anger and profane words, have been negligent and have not prevented injury, have been immodest in words and deeds, have quarreled with my equals, have murmured and used profane words against my mistress, etc. For all this I am sorry, and implore grace; I promise amendment.

A master or mistress may say:

Office of the Keys

How the Unlearned Should be Taught to Confess

- Especially do I confess before you that I have not faithfully trained my children and household to the glory of God; I have used profane language, set a bad example by indecent words and deeds, have done my neighbor harm and spoken evil of him, have overcharged and given false ware and short measure; —
 - And whatever else he has done against God’s Commandments and his station, etc.
 - But if anyone does not find himself burdened with such or greater sins, he should not trouble himself on that account, nor seek or invent other sins, and thus make confession a torture, but simply mention one or two that you know, after this manner: Especially do I confess that I have one been profane; I have once used improper words; I have once neglected this or that, etc. Let that suffice.
 - But if you are conscious of none at all, which, however, is scarcely possible, then mention none in particular, but receive absolution upon the General Confession which you make before God to the confessor.
- *Then shall the confessor say:*
 - **God be merciful to thee, and strengthen thy faith. Amen.**

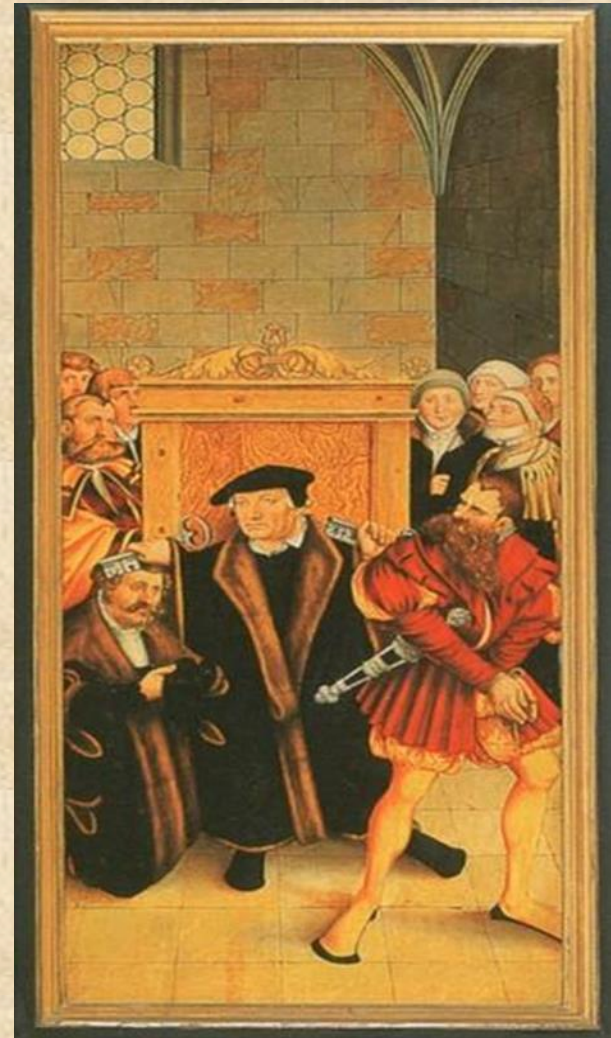
Office of the Keys

How the Unlearned Should be Taught to Confess

- *Furthermore:*
 - **Dost thou believe that my forgiveness is God’s forgiveness?**
 - Yes, I believe.
- *Then he shall say:*
 - **Be it unto thee as thou believest. And I, by the command of our Lord Jesus Christ, forgive thee thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen.**
 - **Depart in peace.**
 - Those, however, whose conscience is heavily burdened, or who are troubled and tempted, the confessor will know how to comfort and incite to faith with more passages of Scripture. This is designed merely to be a general form of confession for the unlearned.

Confession and Absolution

- On the panel to the right we see **Pastor Bugenhagen** dealing with **two sinners**. The one on the left has *confessed* and is being *absolved*. Note the **key of forgiveness** is *held over* his head *reflecting* that act.
- The man on the right has not *confessed*, but rather has *rejected* that opportunity. The **key of forgiveness** is *withheld* and he is *bound* (note *his wrists*) by his sins of either **commission** or **omission**.
- **Pr. Bugenhagen** was the pastor of St. Mary's Church for many years and was the *officiate* when the **Triptych Altarpiece** was dedicated in 1547.
- Notes:



A Word Concerning The Office of the Public Ministry & Use of The Keys

- What is the **Office of the Public Ministry** and what do we *believe* and *teach* about this office? ([Matt. 28:18-20](#); [John 20:21-23](#); [John 21:15-17](#))
 - This **Office** is *instituted* by **Christ** and *placed* among us by **divine call and ordination** to *serve* as our **shepherd** or **overseer** doing things in the place of Christ. ([Acts 1:24-25](#); [Acts 20:28](#); [Eph. 4:10-12](#))
 - Those placed in the **Office** are to *exercise*, the **Office of the Keys** in the *name and stead* of Christ on behalf of and for the benefit of the congregation. ([1 Cor. 4:1-2](#); [1 Pet. 5:1-4](#))
 - By **Christ's divine command** they are to *hear* our **confession** and **absolve** us of our **sins**, and we are to receive it as if **Christ Himself** *dealt* with us. ([John 20:23](#); [Luke 10:16](#); [Matt. 10:40](#))
 - NOTE: A **sinner's repentance** includes the willingness to *amend* his/her ways and *avoid* such **sins** in the future. ([John 5:14](#); [John 8:11](#); [2 Cor. 2:10](#))
 - Through the use of **the Keys** they are to *identify* for **exclusion** those **manifest** and **unrepentant sinners** *within* the **congregation**. ([Matthew 18:15-18](#); [Romans 16:17](#))

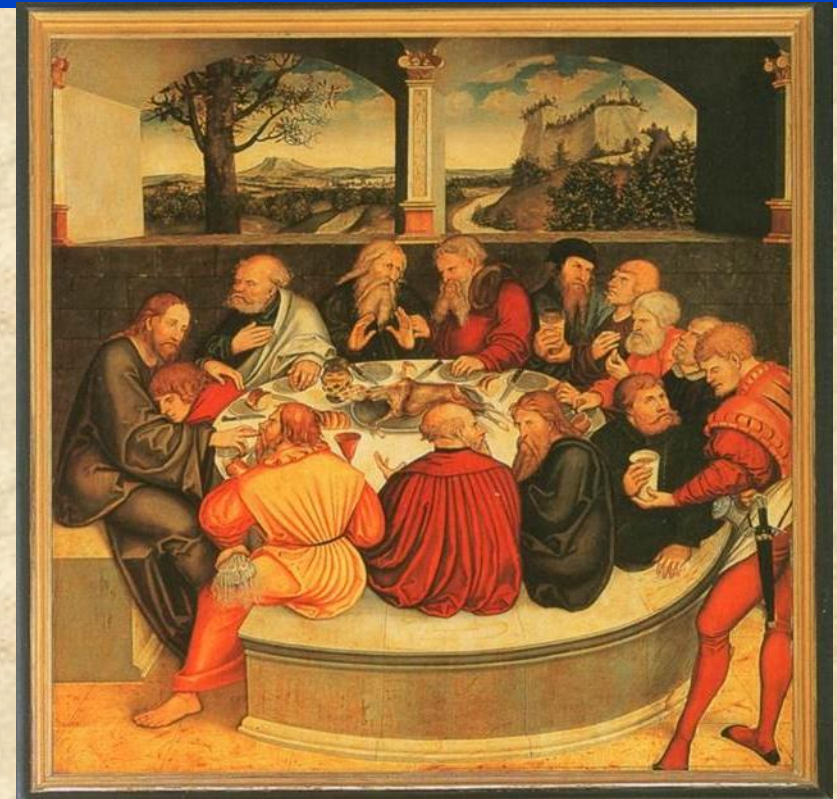
A Word Concerning The Office of the Public Ministry & Use of The Keys

- What are the **primary duties** of the **called minister** of a **congregation**?
 - **Preach the Word of God** as if from **Christ Himself**.
 - Rightly *administer* the **Sacraments** according to **Scripture** and the **Lutheran Confessions**, excluding and including particular persons.
 - *Through* the **means of Grace** (signs of God's favor) *offer* and *convey* the **forgiveness of sins**.
 - Judge **doctrine** and *warn* and *admonish* against **sin and error**.
 - *Teach* the **congregation** the **true Word of God** and *oversee* all *teaching* within the **congregation** for *adherence* to **Scripture** and the **Lutheran Confessions**.
 - *Remain faithful* to his **ordination vows**.
- How is the **Christian congregation** to *deal* with its **manifest** and **unrepentant sinners**?
 - In the end, such **sinners** must be *excluded*. ([1 Cor. 5:13](#))
 - Such *exclusion* is called **excommunication**.
 - **Scripture** *provides* the *overview* of the *steps* to be *taken* for such *exclusion* in [Matt: 18:15-17](#).
- The full process, including **self-exclusion**, might also be *included* in the **congregation's bylaws** to *ensure consistency*.
 - Should an **excommunicated** person *repent* (publicly if the sins were public) such a one is to be *received back* into the **congregation** as a *forgiven* brother or sister in Christ. ([2 Cor. 2:6-8, 10](#))

The Sacrament of The Altar

as the Head of a Family Should Teach It in a Simple Way to His Household

- **What is the Sacrament of the Altar?**
- **Answer:** It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.
- **Where is this written?**
- **Answer:** The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write thus: **Our Lord Jesus Christ, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is My body, which is given for you. This do in remembrance of Me.**
- **After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it. This cup is the new testament in My blood, which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of Me.**



Center Panel of the **Triptych** showing a **Renaissance** version of the **Last Supper**. For a full *explanation* of this panel see *How Art Teaches Theology*.

The Sacrament of The Altar

- **What is the benefit of such eating and drinking?**
- **Answer:** That is shown us in these words: **Given, and shed for you, for the remission of sins;** namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.
- **How can bodily eating and drinking do such great things?**
- **Answer:** It is not the eating and drinking, indeed, that does them, but the words which stand here, namely: **Given, and shed for you, for the remission of sins.** Which words, besides the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins.
- **Who, then, receives such Sacrament worthily?**
- **Answer:** Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words: **Given, and shed for you, for the remission of sins.** But he that does not believe these words, or doubts, is unworthy and unfit; for the words For you require altogether believing hearts.

The Sacrament of The Altar

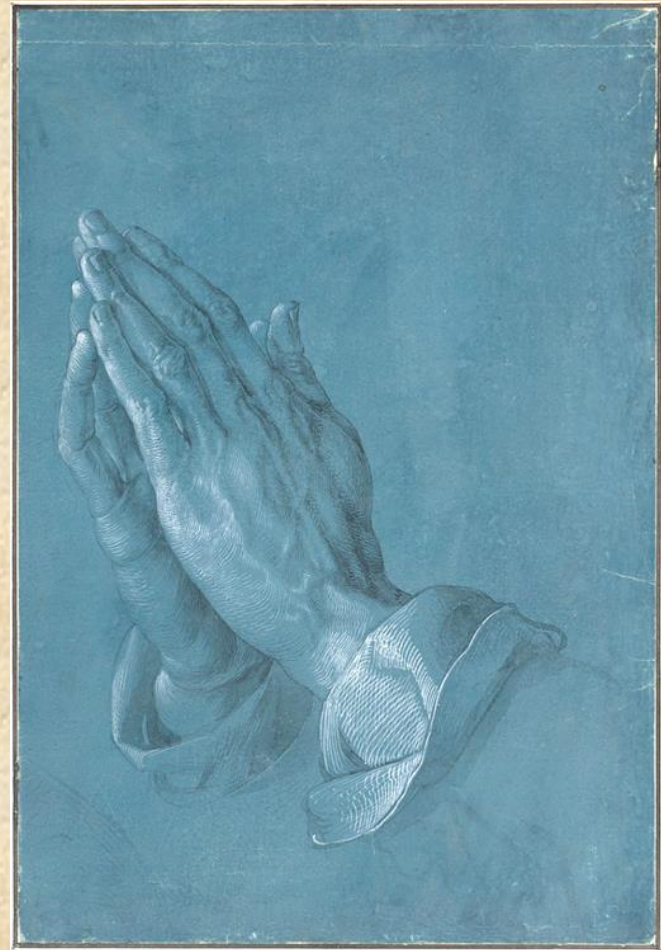
- Explore the Communion Panel of the **Triptych** in *How Art Teaches Theology*.
- Have each student list what they “see” in the panel that has *significance* to this sacrament.
- Discuss the student’s *findings* with the *explanations* that come with the slides concerned with the **Communion Panel** of the **Triptych**.
- List of what the Student sees.

What did I learn?

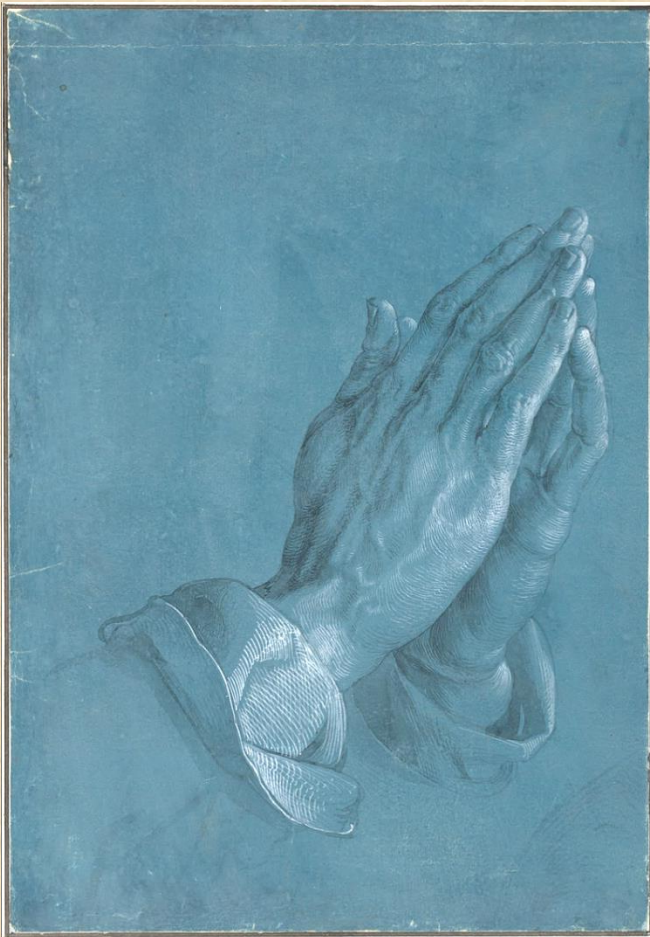
Section II

How the Head of the Family Should Teach His Household to Pray

- **Morning Prayer.**
- In the morning, when you rise, you shall bless yourself with the holy cross and say: **In the name of God the Father, Son, and Holy Ghost. Amen.**
- Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may, in addition, say this little prayer:
- **I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee to keep me this day also from sin and all evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.**
- Then go to your work with joy, singing a hymn, as the Ten Commandments, or whatever your devotion may suggest.



How the Head of the Family Should Teach His Household to Pray



- **Evening Prayer.**
- In the evening, when you go to bed, you shall bless yourself with the holy cross and say: **In the name of God the Father, Son, and Holy Ghost. Amen.**
- Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may, in addition, say this little prayer:
- **I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day, and I pray Thee to forgive me all my sins, where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.**
- Then go to sleep promptly and cheerfully.
- Click this link for more info on the Praying hands by [Albrecht Dürer](#).

How the Head of the Family Should Teach His Household to Ask a Blessing and Return Thanks

- **Ask a Blessing**
- The children and the members of the household shall go to the table reverently, fold their hands, and say: **The eyes of all look to You, O Lord, and You give them their food at the proper time. You open your hand and satisfy the desires of every living thing ([Psalm 145:15-16](#)).**
- Note: To satisfy the desire means that all animals receive so much to eat that they are on this account joyful and of good cheer; for care and greed hinder such satisfaction.
- Then the Lord's Prayer, and the prayer here following:
- **Lord God, Heavenly Father, bless us and these Thy gifts, which we take from Thy bountiful goodness, through Jesus Christ, our Lord. Amen.**

How the Head of the Family Should Teach His Household to Ask a Blessing and Return Thanks

- **Returning Thanks.**
- Likewise also after the meal they shall reverently and with folded hands say:
- **Give thanks to the Lord, for He is good, His love endures forever. He gives food to every creature. He provides food for the cattle and for the young ravens when they call. His pleasure is not in the strength of the horse, nor His delight in the legs of a man; the Lord delights in those who fear Him, who put their hope in His unfailing love ([Psalm 136:1, 25; 147:9-11](#)).**
- Then the Lord's Prayer and the prayer here following:
- **We thank You, Lord God, heavenly Father, for all Your benefits, through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit forever and ever. Amen.**
- Notes concerning prayers

Section III

Table of Duties

- ***For Bishops, Pastors, and Preachers.***

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that rules well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. [1 Tim. 3:2-13](#); [Titus 1:6](#).

- ***What the Hearers Owe to Their Pastors.***

- Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. [1 Cor. 9:14](#). Let him that is taught in the Word communicate unto him that teacheth in all good things. [Gal. 6:6](#). Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward. [1 Tim. 5:17-18](#). Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. [Heb. 13:17](#).]

- ***Concerning Civil Government.***

Let every soul be subject unto the higher powers. For the power which exists anywhere is ordained of God. Whosoever resists the power resists the ordinance of God; and they that resist shall receive to themselves damnation. For he bears not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. [Rom. 13:1-4](#).

Table of Duties

- ***Of Subjects.***

Render unto Caesar the things which are Caesar's, and unto God the things that are God's. [Matt. 22, 21](#). Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. [Rom. 13, 5-7](#). I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Savior. [1 Tim. 2, 1-3](#). Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. [Tit. 3, 1](#). Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. [1 Pet. 2, 13, 14](#).

Table of Duties

- ***For Husbands.***
Ye husbands, dwell with your wives according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. [1 Pet. 3:7](#). And be not bitter against them. Col. 3, 9.
- ***For Wives.***
Wives, submit yourselves unto your own husbands, as unto the Lord, even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. [1 Pet. 3:6](#); ; [Eph. 5:22](#).
- ***For Parents.***
Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. [Eph. 6:4](#).
- ***For Children.***
Children, obey your parents in the Lord; for this is right. Honor your father and mother; which is the first commandment with promise: that it may be well with you, and you may live long on the earth. [Eph. 6:1-3](#).
- ***For Male and Female Servants, Hired Men, and Laborers.***
Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man does, the same shall he receive of the Lord, whether he be bond or free. [Eph. 6:5-9](#) ; [Col. 3:22](#).

Table of Duties

- ***For Masters and Mistresses. (Employers)***
You masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him. [Eph. 6:9](#); [Col. 4:1](#).
- ***For Young Persons in General.***
Likewise, the younger, submit yourselves unto the elder. Yes, all of you be subject one to another, and be clothed with humility; for God resists the proud, and gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time. [1 Pet. 5:5-6](#).
- ***For Widows.***
She that is a widow indeed, and desolate, trust in God, and continue in supplications and prayers night and day. But she that lives in pleasure is dead while she lives. [1 Tim. 5: 5-6](#)
- ***For All in Common.***
You shall love thy neighbor as yourself. Herein are comprehended all the commandments. [Romans 13:1-11](#) And persevere in prayer for all men. [1 Tim. 2: 1-2](#).
- *Let each his lesson learn with care, And all the household well shall fare.*

Section IV

Christian Questions with Their Answers

- **CHRISTIAN QUESTIONS**
- For those who are about to partake of the Lord's Supper;
- 1. Do you believe that you are a sinner? Yes, I believe that I am a sinner.
- 2. How do you know this? I know this from the Ten Commandments, which I have not kept.
- 3. Are you sorry for your sins? Yes, I am sorry that I have sinned against God.
- 4. What have you deserved to receive from God because of your sins? I have deserved His anger and displeasure, temporal death, and eternal damnation. [Rom. 6:21-23](#)
- 5. Do you also hope to be saved? Yes, this is my hope.
- 6. Whom do you then trust? I trust in my dear Lord, Jesus Christ.
- 7. Who is Christ? Christ is God's Son, true God and man.
- 8. How many gods are there? There is only one God, but three Persons: Father, Son, and Holy Spirit.
- 9. What has Christ done for you that you trust in Him? He shed His blood for me and died for me on the cross for the forgiveness of my sins.
- 10. Did the Father also die for you? No, the Father is God only, as is the Holy Spirit; but the Son is true God and true man; He shed His blood and died for me.
- 11. How do you know this? I know this from the holy Gospel and from the words of the Sacrament and by His body and blood which are given me as a pledge in the Sacrament.

Christian Questions with Their Answers

- 12. What are those words? Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and, when He had given thanks, He broke it and gave it to His disciples, saying, “Take, eat. This is My body, which is given for you. Do this in remembrance of Me.”
In the same way He took the cup, after supper, gave thanks and gave it to them, saying, “Drink of it, all of you. This cup is the new covenant in My blood, which is shed for you for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Me.”
- 13. Do you believe, then, that the true body and blood of Christ are in the Sacrament Yes, I believe this.
- 14. What leads you to believe this? I am moved to believe this from the word of Christ: “Take, eat, this is My body...drink of it, all of you, this is My blood.”
- 15. What should we do when we eat His body and drink His blood and in this way receive His pledge? We should proclaim and remember the shedding of His blood and His death, just as He taught us, “Do this, whenever you drink it, in remembrance of Me.”
- 16. Why should we proclaim and remember His death? We should do this so that we learn: (1) to believe that no creature could possibly do enough to pay for our sins - only Christ, true God and true man, could - (2) to be frightened by our sins and consider them to be great indeed; and (3) to find joy and comfort in Him, knowing that we are saved through this same faith.

Christian Questions with Their Answers

- 17. What caused Jesus to die and do what was needed to pay for our sin? Jesus did all this because of His great love for the Father and each one of us, as the Scriptures teach: [John 15:13](#); [Romans 5:8](#); [Galatians 2:20](#).
- 18. Finally, why do you want to go to the Sacrament? From this I learn to believe that Christ died for my sin out of His great love for me. I also learn from Him to love God and my neighbor.
- 19. What should warn and move a Christian to receive the Sacrament frequently? As far as God is concerned, a Christian should be moved by the command and promise of Christ, the Lord. As far as he himself is concerned, he should be moved by the trouble that lies heavily upon him - the very reason the command, encouragement, and promise were given.
- 20. But what should a person do when he or she feels no need and has no hunger and thirst for the Sacrament? No better advice can be given to such a person than for him to put his hand on his body and feel whether he still has flesh and blood and believe what the Scriptures say about this: [Galatians 5:17, 19-21](#); [Romans 7:18](#).
- Next, he should look around to see whether he is still in the world and remember that there will be no lack of sin and trouble, as the Scriptures say: [John 15, 16](#); [1 John 2:15,16](#); [5:19](#).
- Finally, he will certainly have the devil to contend with, who with his lies and murder day and night allows him no inner or outer peace, as the Scriptures picture him: [John 8:44](#); [Ephesians 6:10-12](#); [1 Peter 5:8,9](#); [2 Timothy 2:26](#).

Note:

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



May the peace of the Lord be with you in all things
Church Matters – Solutions Matter Too