

Lutheran Confessions

41] For few receive the Word and follow it; the greatest number despise the Word, and will not come to the wedding. Matt. 22, 3ff The cause for this contempt for the Word is not God's foreknowledge [or predestination], but the perverse will of man, which rejects or perverts the means and instrument of the Holy Ghost, which God offers him through the call, and resists the Holy Ghost, who wishes to be efficacious, and works through the Word, as Christ says: *How often would I have gathered you together, and ye would not!* Matt. 23, 37. (FC SD XI. Election, 41)

But the Church is not only the fellowship of outward objects and rites, as other governments, but it is originally a fellowship of faith and of the Holy Ghost in hearts. ...which fellowship nevertheless has outward marks so that it can be recognized, namely, the pure doctrine of the Gospel, and the administration of the Sacraments in accordance with the Gospel of Christ. [Namely, where God's Word is pure, and the Sacraments are administered in conformity with the same, there certainly is the Church, and there are Christians.] ... (Apology, Church VII and VIII)

68] Some clever men imagine that the Lord's Supper was instituted for two reasons. First, that it might be a mark and testimony of profession, just as a particular shape of hood is the sign of a particular profession. Then they think that such a mark was especially pleasing to Christ, namely, a feast to signify mutual union and friendship among Christians, because **banquets are signs of covenant and friendship**. But this is a secular view; neither does it show the chief use of the things delivered by God; it speaks only of the exercise of love, which men, however profane and worldly, understand; it does not speak of faith, the nature of which few understand.

69] **The Sacraments are signs of God's will toward us, and not merely signs of men among each other;** and they are right in defining that Sacraments in the New Testament are signs of grace. And because in a sacrament there are two things, a sign and the Word, the Word, in the New Testament, is the promise of grace added. The promise of the New Testament is the promise of the remission of sins, as the text, Luke 22, 19, says: *This is My body, which is given for you. This cup is the New Testament in My blood, which is shed for many for the remission of sins.* 70] Therefore the Word offers the remission of sins. And a ceremony is, as it were, a picture or seal, as Paul, Rom. 4, 11, calls it, of the Word, making known the promise. Therefore, just as the promise is useless unless it is received by faith, so a ceremony is useless unless such faith is added as is truly confident that the remission of sins is here offered. And this faith encourages contrite minds. **And just as the Word has been given in order to excite this faith, so the Sacrament has been instituted in order that the outward appearance meeting the eyes might move the heart to believe [and strengthen faith]. For through these, namely, through Word and Sacrament, the Holy Ghost works.** (The Apology of the Augsburg Confession, XXIV)

Put it into Practice

These questions have been put together to help you as you extend and apply tonight's Scripture to your life.

Prayer

O Lord, who never fails to help and govern those whom You bring up in Your steadfast fear and love, make us to have a perpetual fear and love of Your holy name; through Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **Amen.** (*Collect for the Second Sunday after Trinity*)

Word of God: St. Luke 14:15-24 (on back)

Questions to Ponder in Prayer

- Before you can understand the feast imagery, you need to be aware of some of the Old Testament passages which speak of God's Table Fellowship in which God is present, he teaches/reveals about the kingdom, and he shares a meal with man.
 - Genesis 2:9, 16-17 Adam and Eve and the tree of life.
 - Genesis 18 God eats with Abraham and gives him the Promise.
 - Exodus 12 The Feast of the Passover, which celebrated God deliverance of Israel from slavery in Egypt.
 - Exodus 24 Moses and others ate and drank with God on Mt. Sinai
 - Leviticus 1-7 sacrificial meals
 - Isaiah 25:6 the Messianic Banquet (Rev 19:9)
- Jesus speaks this parable at what occasion? (Lk 14:1-14)
- Who makes this statement about the future Messianic banquet?
- When someone speaks about the blessedness of those at the Messianic banquet(v.15), to what does Jesus' parable directs the discussion?
- Who prepares the banquet? (v.16)
- Who actually delivers the invitations that all is ready? (v.17)
- How did those invited ones respond? (v.18-20)
- In the Old Testament, who had been given special invitations? Mt 15:21, Acts 13:46-48, Romans 9:4-5, 10:19-21, 11:11
- Is the master pleased with their excuses?
- To whom within the city does the master direct his servant to seek feasters?
- When there is still room, the master directs the servant to even go outside the city's gate. What does that teach us?
- To whom is the warning in verse 24 given?
- What did this "one at table with Jesus" not understand? (v.15)
- Looking at Luke 15:1-2, what does sharing a meal indicate?
- Comment on how the liturgy combines the Service of the Word and Service of Holy Communion?
- How do we see these three elements of Table Fellowship continue in the celebration of Lord's Supper? (Luke 22:17-30)

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn TLH #548, stanza 4
Daily Prayers: Ask a Blessing,
Returning Thanks, p. 305-306
1 Corinthians 11:26

7:00 PM "Catechesis"

+ Opening Verses
"O Lord, open my lips..." p.224
+ Ascription of Praise
"Praise to you, O Christ. Alleluia." p.225

Reading

St. Luke 14:15-24 (back)

Hymn

"My Inmost Heart Now
Raises" (insert)

Catechesis on...

St. Luke 14:15-24 (back)
Liturgy
Catechism

--prayer based on reading

+ Recite Word by Word insert
Ten Commandments
Lord's Prayer
Apostles' Creed
Sacrament of Holy Baptism
Matthew 28:19
Mark 16:16
Confession & Absolution
John 20:22-23
Sacrament of the Altar
Words of Institution

Collect of the Day

--prayer based on reading

R. AMEN

Benediction

R. AMEN

Catechesis on St. Luke 14:15-24

15 Now when one of those who sat at the table with Him heard these things, he said to Him, “Blessed is he who shall eat bread in the kingdom of God!” 16 Then He said to him, “A certain man gave a great supper and invited many, 17 “and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’ 18 “But they all with one accord began to make excuses. The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ 19 “And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’ 20 “Still another said, ‘I have married a wife, and therefore I cannot come.’ 21 “So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.’ 22 “And the servant said, ‘Master, it is done as you commanded, and still there is room.’ 23 “Then the master said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 ‘For I say to you that none of those men who were invited shall taste my supper.’ ” (NKJV)

Why Few People Receive the Gospel

“However, that many are called and few chosen, Matt. 22, 14, does not mean that God is not willing to save everybody; but the reason is that **they either do not at all hear God’s Word, but wilfully despise it, stop their ears and harden their hearts,** and in this manner foreclose the ordinary way to the Holy Ghost, so that He cannot perform His work in them, or, when they have heard it, make light of it again and do not heed it, for which [that they perish] not God or His election, but their wickedness, is responsible. [2 Pet. 2, 1ff ; Luke 11, 49. 52; Heb. 12, 25f.] (FC SD XI 12)

Proclamation of the Gospel

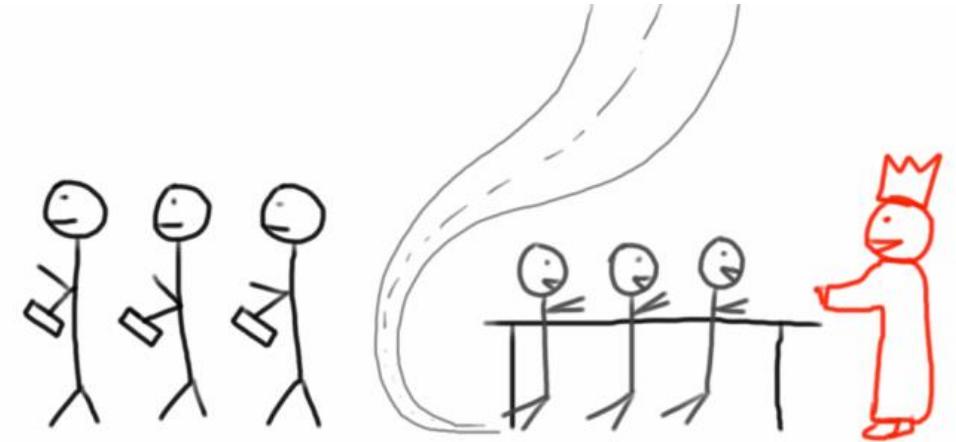
52] Now, **all who wish to be saved ought to hear this preaching [of God’s Word]**. For the preaching and hearing of God’s Word are instruments of the Holy Ghost, by, with, and through which He desires to work efficaciously, and to convert men to God, and to work in them both to will and to do.

53] This Word man can externally hear and read, even though he is not yet converted to God and regenerate; for in these external things, as said above, man even since the Fall has to a certain extent a free will, so that he can go to church and hear or not hear the sermon.

54] **Through this means, namely, the preaching and hearing of His Word, God works,** and breaks our hearts, and draws man, so that through the preaching of the Law he comes to know his sins and God’s wrath, and experiences in his heart true terrors, contrition, and sorrow, and through the preaching and consideration of the holy Gospel concerning the gracious forgiveness of sins in Christ a spark of faith is kindled in him, which accepts the forgiveness of sins for Christ’s sake, and comforts itself with the promise of the Gospel, and thus the Holy Ghost (who works all this) is sent into the heart, Gal. 4, 6.

55] Now, although both, the planting and watering of the preacher, and the running and willing of the hearer, would be in vain, and no conversion would follow it if the power and efficacy of the Holy Ghost were not added thereto, who enlightens and converts the hearts through the Word preached and heard, so that men believe this Word and assent thereto, still, **neither preacher nor hearer is to doubt this grace and efficacy of the Holy Ghost, but should be certain that when the Word of God is preached purely and truly, according to the command and will of God, and men listen attentively and earnestly and meditate upon it, God is certainly present with His grace, and grants, as has been said, what otherwise man can neither accept nor give from his own powers.** (FC SD II 52-55).

Catechesis On St. Luke 14:15-24



Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948
Church 942-3401, Learning Center 942-4750

www.trinityh.org

Pastor Michael D. Henson · Deacon Gary K. Harroun

*Pr. Henson and Dcn. Harroun are members of the
Evangelical Lutheran Diocese of North America (Eldona.org)*

Meal Prayers: Asking a Blessing & Returning Thanks

After Psalm 145:15-16, “The eyes of all look to you, and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing,” the Triglotta edition of the Book of Concord, includes a 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 avarice hinder such satisfaction.”

Word of God and Prayer

1 Timothy 4:1-5, “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from **foods which God created to be received with thanksgiving by those who believe and know the truth.** 4 For every creature of God is good, and **nothing is to be refused if it is received with thanksgiving;** 5 for it is sanctified by **the word of God and prayer.**”

Romans 14:14-23, “I know and am convinced by the Lord Jesus that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean. ¹⁵ Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. ¹⁶ Therefore do not let your good be spoken of as evil; ¹⁷ for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. ¹⁸ For he who serves Christ in these things *is* acceptable to God and approved by men. ¹⁹ Therefore let us pursue the things *which make* for peace and the things by which one may edify another. ²⁰ Do not destroy the work of God for the sake of food. **All things indeed are pure, but *it is* evil for the man who eats with offense.** ²¹ *It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak. ²² Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves. ²³ But he who doubts is

condemned if he eats, because *he does* not eat from faith; for whatever *is* not from faith is sin.”

Daily

15] These are the most necessary parts which one should first learn to repeat word for word, **16]** and which our children should be accustomed to recite daily when they arise in the morning, when they sit down to their meals, and when they retire at night; and until they repeat them, they should be given neither food nor drink. (LC III 15-16)

Promise: Ask and You Will Receive

19] In the second place, we should be the more urged and incited to pray because God has also added a promise, and declared that it shall surely be done to us as we pray, as He says Ps. 50, 15: *Call upon Me in the day of trouble: I will deliver thee. And Christ in the Gospel of St. Matthew, 7, 7: Ask, and it shall be given you. For every one that asketh receiveth.* **20]** Such promises ought certainly to encourage and kindle our hearts to pray with pleasure and delight, since He testifies with His [own] word that our prayer is heartily pleasing to Him, moreover, that **it shall assuredly be heard and granted,** in order that we may not despise it or think lightly of it, and pray at a venture. (LC III 19-20)

Prayer: Teaches Us Our Lack

For we all have enough that we lack, but the great want is that we do not feel nor see it. Therefore God also requires that you lament and plead such necessities and wants, not because He does not know them, but that you may kindle your heart to stronger and greater desires, and make wide and open your cloak to receive much. (LC III 27)

Prayer: Teaches Us From Whence Good Things Come

79] All this it is well to impress upon the simple, namely, that these things come from God, and must be prayed for by us. (LC III 79)