

# MYSTERIES

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The Gifts of God for the People of God



# PRAYER

Merciful Father, through Holy Baptism You called us to be Your own possession. Grant that our lives may evidence the working of Your Holy Spirit in love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control, according to the image of Your only-begotten Son, Jesus Christ, our Savior.

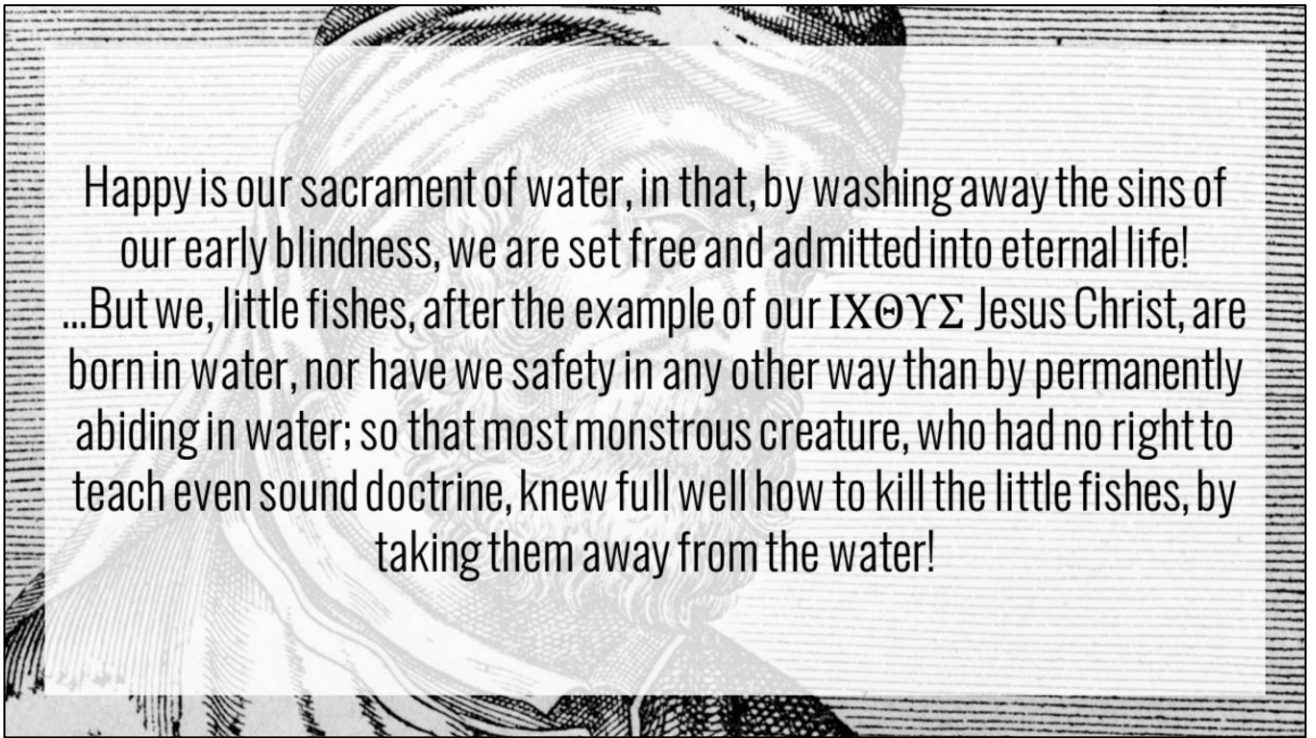
*Collect for Life as a Baptized Child of God*





### Tertullian

- Born in the mid-2<sup>nd</sup> century in Carthage
- An apologist for the Christian faith
- Dissatisfied with what he perceived to be moral laxity, left the Catholic Church to join the Montanist movement (similar to present day Pentecostal Church)
- Regardless, his treatise On Baptism is one of the first theological works on Baptism and offers a unique insight



Happy is our sacrament of water, in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life!  
...But we, little fishes, after the example of our ΙΧΘΥΣ Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in water; so that most monstrous creature, who had no right to teach even sound doctrine, knew full well how to kill the little fishes, by taking them away from the water!

*From Against Heresies*

# Session 5: Bible

Crucifixion | John 19:28–37 (p. 1076–1077)

Witnesses | 1 John 5:1–12 (p. 1213)

Baptism | Matthew 28:16–20; Mark 16:9–20 (p. 993; 1015)

Confession | John 20:19–31 (p. 1077–1078)

Passover | Exodus 11:1–12:51 (p. 62–65)

Supper | Luke 22:7–27 (p. 1048)



# Session 5: Catechism

Martin Luther's Small and Large Catechisms

p. 52–62, 271–318

Didache

p. 31–43



# Session 5: Hymnal

Baptism | LSB 268–271

Funeral | LSB 278–281

Confession | LSB 151, 290–293

Preface | LSB 160–161

Verba | LSB 162



# BAPTISM

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1. Baptism
  - a. Baptism is the sacrament that initiates a Christian life and admits sinners into the church

# What is it?



1. Baptism
  - a. Baptism is the sacrament that initiates a Christian life and admits sinners into the church
  - b. Four catechism questions concerning Baptism:
    - i. What is it?

# What is Baptism?

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

## Which is that word of God?

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



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      1. Baptism is water (*baptizō* means to wash with water) with God's Word.
      2. The Word is Christ's command to baptize in Matthew 28:19, "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."
      3. The Word is also the promise attached to it.
      4. If there was only a command, that would be enough to baptize. But the promise is also added.
      5. The specific Word included in the baptismal formula is the name - a single name shared by a trinity of persons.

# What does it do?



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    - ii. What does it do?

## What benefits does Baptism give?

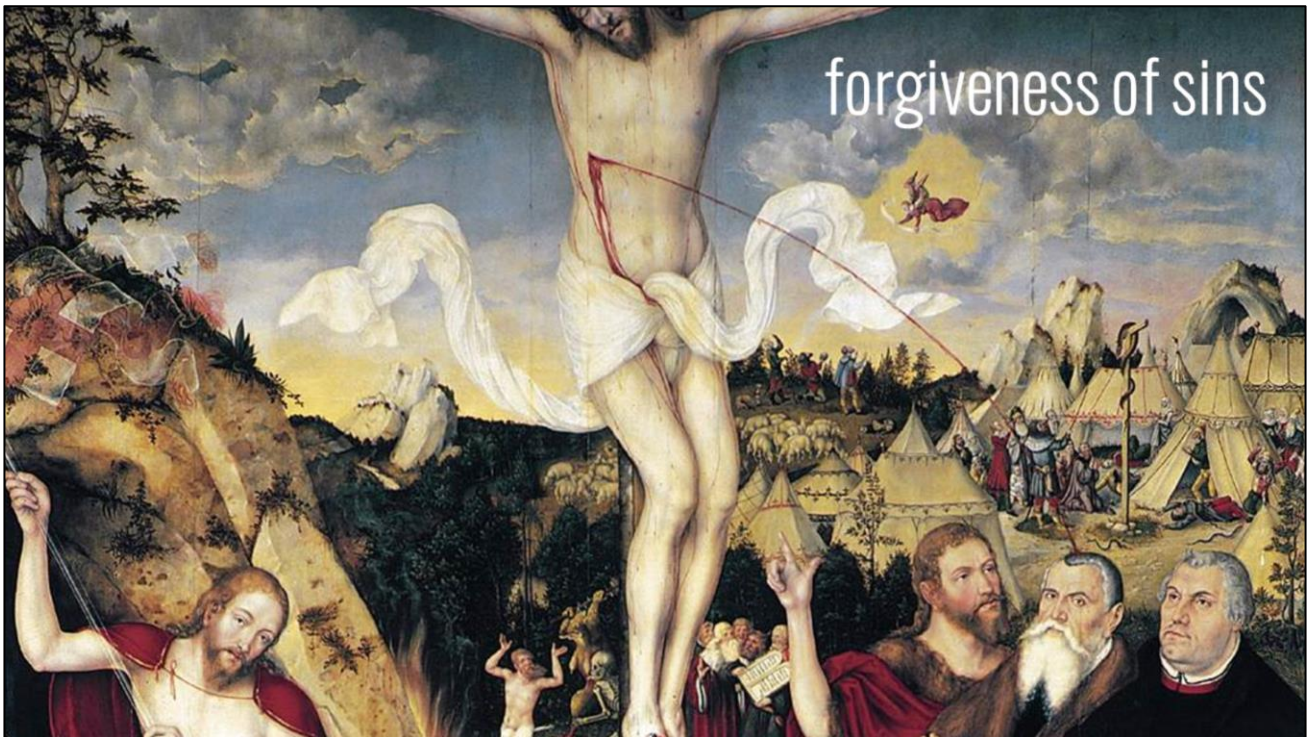
It works forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

## Which are these words and promises of God?

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



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      1. It promises salvation via the forgiveness of sin.
      2. Jesus promises salvation to those who believe and are baptized (Mark 16:16).
      3. Note that is not the absence of Baptism, but the absence of faith that condemns.
      4. "Baptism...now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ" (1 Peter 3:21).

# How does it do it?



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    - iii. How does it do it?



## How can water do such great things?

Certainly not just water, but the word of God in and with the water does these things, along with the faith which trusts this word of God in the water. For without God's word the water is plain water and no Baptism. But with the word of God it is a Baptism, that is, a life-giving water, rich in grace, and a washing of the new birth in the Holy Spirit, as St. Paul says in Titus, chapter three: "He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs having the hope of eternal life. This is a trustworthy saying." (Titus 3:5-8)



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  - ii. What does it do?
  - iii. How does it do it?
    1. Even though water is very powerful, Baptism saves not by power of the water but by the power of the Word. God's Word is performative and creative and accomplishes the thing that it says.
    2. God's Word is carried by the Holy Spirit, the third person of the Trinity, who is the creative Spirit who gives life.
    3. Faith is that which *receives* the gifts God delivers in His Word attached to the water. Faith grabs hold of the water as a tangible, bodily connection to the spiritual gifts offered in Baptism.
    4. Faith does not make a Baptism; God's Word makes a Baptism what it is. Faith receives the Baptism as *beneficial*.
    5. Therefore, infants may be baptized because infants can receive good gifts (often better than adults). The kingdom of heaven belongs to infants (Matthew 19:14).

# What does it mean for my life?



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## What does such baptizing with water indicate?

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

## Where is this written?

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



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    - iv. What does it mean for my life?
      1. Baptism establishes a pattern of death and resurrection.
      2. Going into the water signifies the death of the sinner; coming out of the water signifies rising to new life.
      3. Even more, Baptism connects us with the death and resurrection of Jesus (Romans 6:4).
      4. Baptism anticipates the day of your death and guarantees a resurrection to glory.

# CONFESSION

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## What is Confession?

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

## What sins should we confess?

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



1. Baptism
2. Confession

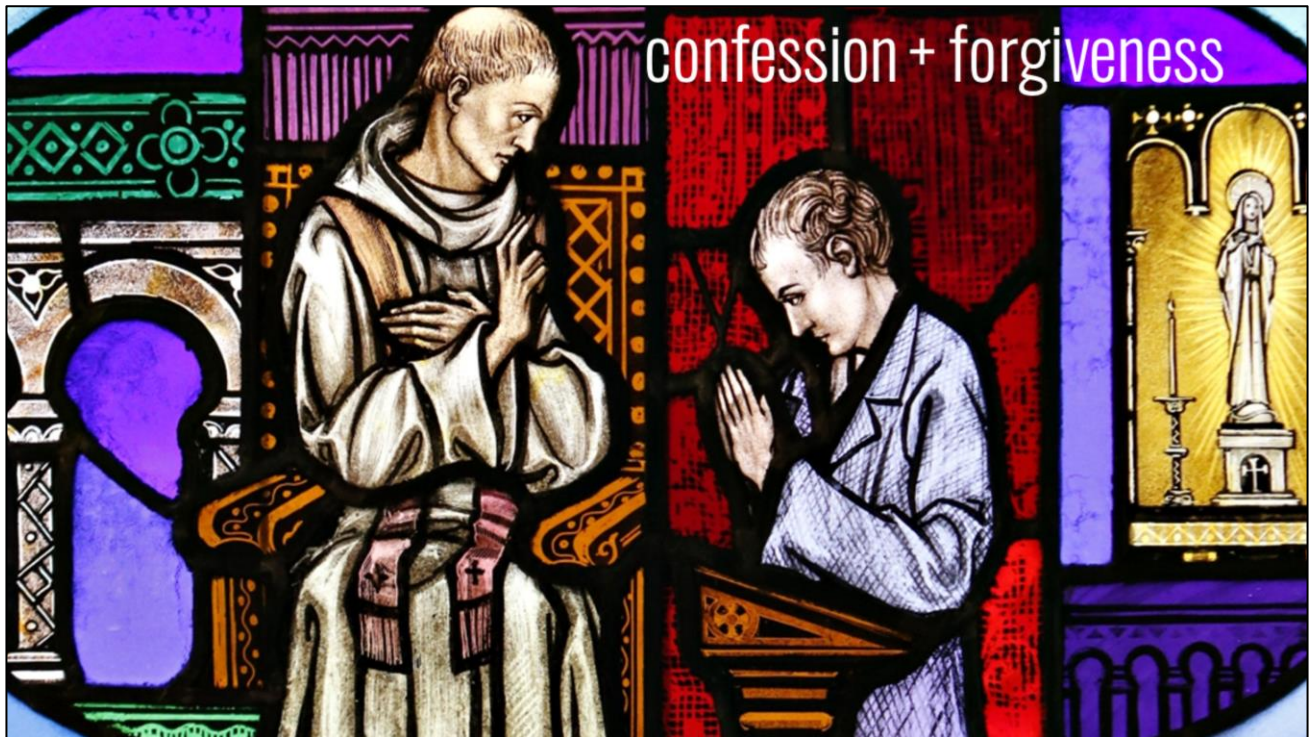
## Which are these?

Consider your place in life according to the Ten Commandments: Are you a father, mother, son, daughter, husband, wife, or worker? Have you been disobedient, unfaithful, or lazy? Have you been hot-tempered, rude, or quarrelsome? Have you hurt someone by your words or deeds? Have you stolen, been negligent, wasted anything, or done any harm?



1. Baptism
2. Confession





## confession + forgiveness

1. Baptism
2. Confession
  - a. Confession flows out of Baptism and may be considered a “third” sacrament, though without a visible, tangible element.
  - b. Confession can be done in three ways:
    - i. Before your pastor for sins you know and feel and which burden your conscience.
    - ii. Before God in prayer, like in the Lord’s Prayer, for all sins of thought, word, and deed, both known and unknown.
    - iii. Before a brother or sister, against whom you have sinned.
  - c. Confession is for the sake of the absolution, or forgiveness of sins.
    - i. It is not necessary to list every sin; that would be impossible.
    - ii. Confession is for all sins, both “big” and “small.”
    - iii. Confession is always followed by absolution, and nothing more.

## What is the Office of the Keys?\*

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

## Where is this written?\*

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



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  - b. Confession can be done in three ways:
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  - d. The Office of the Keys, or the Office of the Ministry, is the special authority Christ has given to the Church to forgive and retain sins in His name.

## What do you believe according to these words?\*

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

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



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# office of the keys



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  - d. The Office of the Keys, or the Office of the Ministry, is the special authority Christ has given to the Church to forgive and retain sins in His name.
    - i. The entire Church has this authority, and exercises it by calling qualified men to serve as ministers.
    - ii. Ministers receive their authority to forgive sins from Christ, through the call of the congregation.
    - iii. Their word of forgiveness is equivalent to Christ’s forgiveness in heaven: “In the stead and by the command of my Lord, Jesus Christ, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit” (Confession and Absolution, Divine Service Setting 3)

# SACRAMENT OF THE ALTAR

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1. Baptism
2. Confession
3. Sacrament of the Altar
  - a. While Baptism is done only once, the ongoing sacrament for the Christian life is the Sacrament of the Altar.





# Names for the Third Sacrament

The Lord's Supper  
Holy Communion  
Eucharist ("thanksgiving")  
The Breaking of the Bread  
Koinonia ("fellowship")  
Synaxis ("coming together")

1. Baptism
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3. Sacrament of the Altar
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  - b. The Sacrament of the Altar is also called
    - i. The Lord's Supper
    - ii. Holy Communion
    - iii. Eucharist ("thanksgiving")
    - iv. The Breaking of the Bread
    - v. Koinonia ("fellowship")
    - vi. Synaxis ("coming together")

# What is it?



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  - c. The Small Catechism again asks four questions concerning the Lord's Supper.
    - i. What is it?



# What is the Sacrament of the Altar?

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



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## Where is this written?

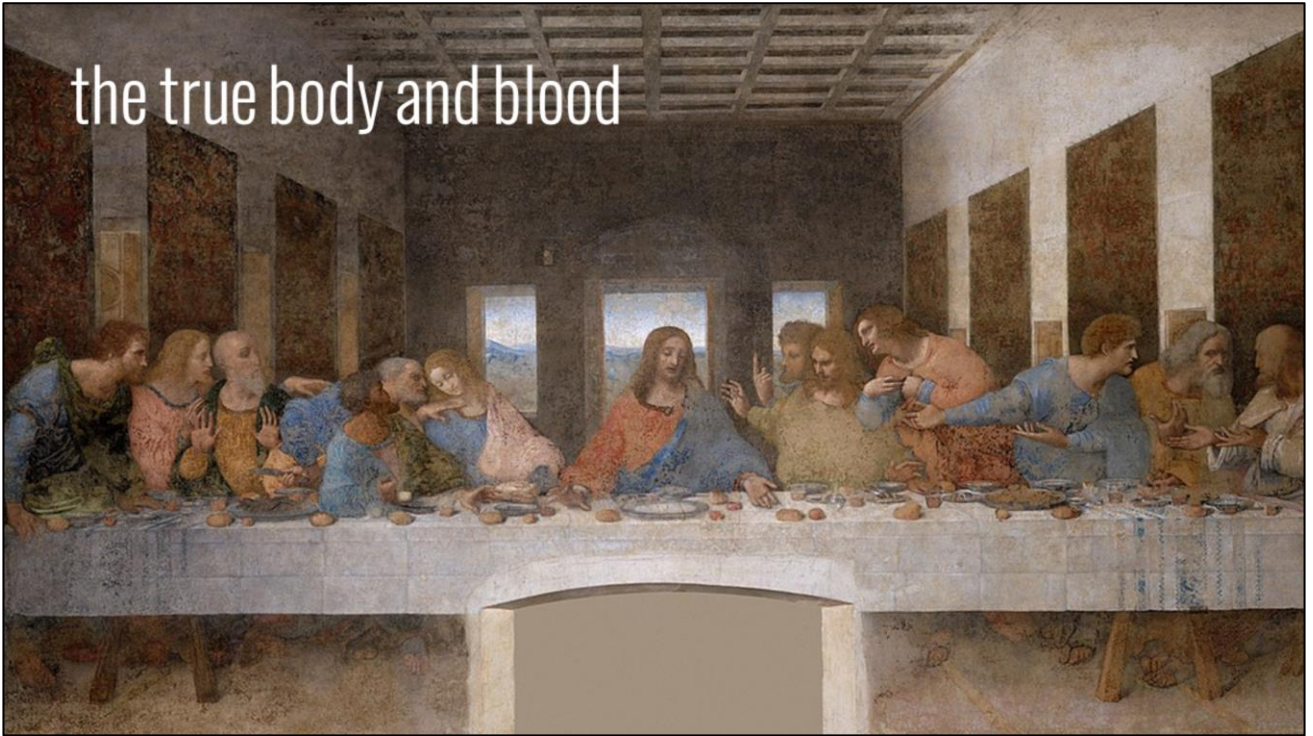
The holy Evangelists Matthew, Mark, Luke, and St. Paul write: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying, "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."



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# the true body and blood



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    - i. What is it?
      1. It is the true body and blood of Christ, given under bread and wine, for us Christians to eat and to drink.
      2. The Words of Institution (*Verba*) tell us what the Sacrament is.
        - a. The *Verba* come from four sources: three Gospels and St. Paul's letter to the Corinthians.
        - b. There are slight variations in each account, but all four are consistent: "This is my body; this is my blood."
        - c. Our Words of Institution in the catechism and liturgy are a conflation of all four accounts.
      3. The elements of the Lord's Supper are bread and wine, taken from the context of a Passover meal.
        - a. We do not substitute elements, even grape juice for wine, because that introduces doubt into what is meant for faith.
        - b. While the body and blood of Jesus are truly present, the bread and wine also truly and substantially remain.

- c. So we receive the body and blood in our mouths, but do not eat and drink and digest as regular food.
- 1. The body and blood are united in a mysterious, sacramental union.
  - a. No other union like it, though the union of God and man in one person is an analogy
  - b. This mystery cannot be grasped by reason, only by faith.

# What does it do?



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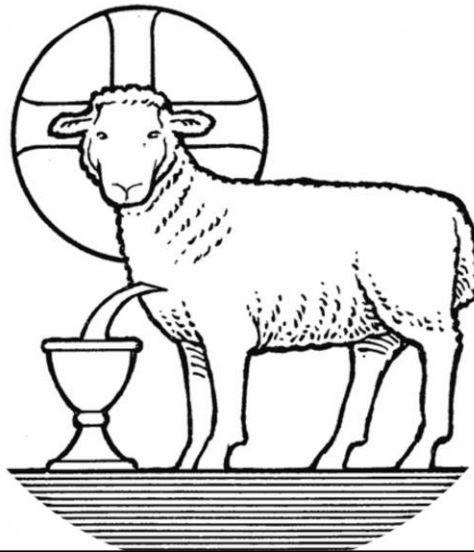
## What is the benefit of this eating and drinking?

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



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# given and shed for you



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    - i. What is it?
    - ii. What does it do?
      1. "Given and shed for you for the forgiveness of sins."
      2. Forgiveness also brings life and salvation.
      3. The body of Christ in the bread incorporates you into the body of Christ, which is the Church. Therefore it is a fellowship or a communion.

# How does it do it?



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# How can bodily eating and drinking do such great things?

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



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## the word of Christ

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    - iii. How does it do it?
      1. Eating and drinking the body and the blood - "Take, eat...drink of it all of you."
      2. Not just eating and drinking, but also the promise: "Given and shed for you for the forgiveness of sins."
      3. With the Word is the work of the Holy Spirit.

# How do you receive it worthily?



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    - iii. How does it do it?
    - iv. How do you receive it worthily?


## Who receives this sacrament worthily?

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

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



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    - iii. How does it do it?
    - iv. How do you receive it worthily?
      1. There is no worthy person, only worthy reception; Jesus gave the Sacrament for the unworthy.
      2. You may prepare yourself bodily.
        - a. Fasting
        - b. Prayer
        - c. Kneeling
        - d. Other disciplines
      3. But what makes you prepared for worthy reception is faith in the words, "Given and shed for you for the forgiveness of sins."
        - a. Are you a sinner?
        - b. Is this truly Jesus' body given for you and His blood shed for you?
        - c. We can expand these questions, which will be part of our final

session.

4. "Closed communion"

- a. This policy is not meant to be exclusive, but inclusive.
- b. It is the practice of inviting anyone to the Lord's Supper *after proper preparation*.
- c. Just as Jesus talked with the disciples on the road before breaking bread with them (Luke 24:13-35), it is important to walk together and talk together before dining together.
- d. Before communing at another altar, consider what they teach concerning the words, "Given and shed for you for the forgiveness of sins."

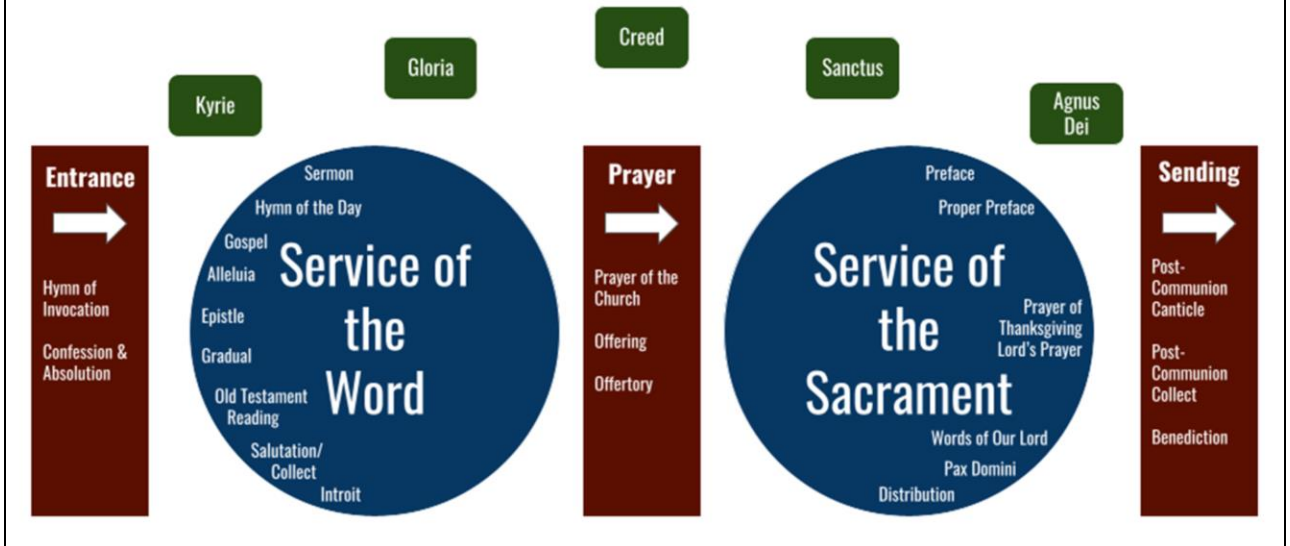
# WORSHIP

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The Rites of Baptism, Confession, Sacrament



# THE DIVINE SERVICE



1. Baptism
2. Confession
3. Sacrament of the Altar
4. Worship
  - a. The Rite of Baptism.
    - i. While the rite includes the baptismal formula as the main thing, there are also other additions.
    - ii. The renunciations declare a break from the old ways of living.
    - iii. The Apostles' Creed is confessed in question format as an expansion of the triune name.
    - iv. The Flood Prayer is a marvelous prayer connecting Baptism to God's mighty works in water.
  - b. The Funeral Service brings baptismal theology into the care of Christians at the end of life.
  - c. Confession is provided in several forms in the hymnal.
    - i. General confession at the beginning of the Divine Service.
    - ii. The Service of Corporate Confession is an expanded general confession; it may stand alone or begin a service. Absolution can be pronounced corporately or individually.
    - iii. Individual Confession is for personal sins; it is conducted in private.
    - iv. Mutual confession begins the Office of Compline.
  - d. The Service of the Sacrament begins with the Preface and Proper Preface.
    - i. One of the oldest parts of our liturgy.
    - ii. Brief conversation and prayer of thanksgiving with seasonal emphasis.
  - e. The Words of Institution are prominently featured in the Service of the Sacrament and may be sung to the chant for Gospel proclamation (Divine Service, Setting 3).