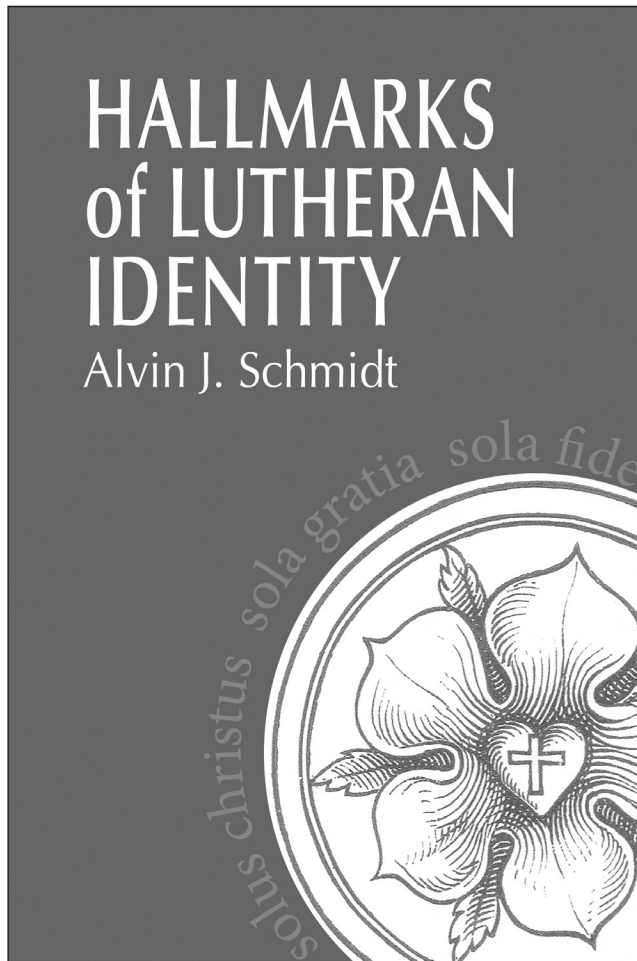


HALLMARKS of LUTHERAN IDENTITY

Alvin J. Schmidt



A TEACHING GUIDE to the book *Hallmarks of Lutheran Identity*

CPH, 2018

INTRODUCTION

We know the statistics. Nearly half of adults change denominations at least once in their adult lives. Post-confirmation children fall away from church attendance, if not the faith. Even those who remain in the pew often believe their own works save them apart from the life, death, and resurrection of Jesus Christ! What is a congregation, parochial school, or family to do?

Teach *Hallmarks of Lutheran Identity* (CPH, 2017), because the book could have been entitled *Hallmarks of the Christian Faith*! This timely book elucidates with urgency the theological truths of our faith. Dr. Alvin Schmidt writes with clarity so adults can read, ponder, and answer the discussion questions provided with each chapter.

Yet our charge is to teach these truths to our children, youth, and congregations that they may know, love, and remain in Christ Jesus unto life everlasting. For students and the adults who teach them, we provide here an answer key, recitation chart, and other study helps to impress these life-giving teachings upon the hearts of all. You will be blessed, even as you teach.

With great joy we present this new teaching resource for all settings, a Teaching Guide to *Hallmarks of Lutheran Identity*.

Mrs. Cheryl Swope, MEd

The Rev. Alvin J. Schmidt, PhD, retired college and seminary professor and frequent speaker, is the author of *Hallmarks of Lutheran Identity* and 11 other books.

Mrs. Cheryl Swope, MEd, author of *Simply Classical: A Beautiful Education for Any Child* (Memoria Press) and creator of the Simply Classical Curriculum for special needs, has served since 2010 on the board of the Consortium for Classical Lutheran Education and now serves as an educational consultant to CPH.

PRONUNCIATION GUIDE TO HALLMARKS LATIN TERMS

Solus Christus (SOH-loos KREES-toos)
Christ alone

Sola gratia (SOH-lah GRAH-tsee-ah)
by grace alone

Sola fide (SOH-lah FEE-day)
by faith alone

Sola Scriptura (SOH-lah skreep-TUR-ah)
by Scripture alone

Simul justus et peccator
(see-mul YOOS-tus ett pecc-AH-tor)
simultaneously saint and sinner

NEEDED RESOURCES

1. The Holy Scriptures, ESV
2. *Hallmarks of Lutheran Identity*, Alvin J. Schmidt
3. *Lutheran Service Book (LSB)*
4. *A Teaching Guide to Hallmarks of Lutheran Identity*, Swope and Schmidt

TEACHER NOTES



FOR HOMESCHOOL OR DAY SCHOOL

Middle school through high school (grades 7–12), ages 13 and up

Teach one chapter per week in your school year.

Teach the corresponding memory verse by reciting three times daily before and after each class.

Teach the corresponding hymn by singing with students before and after each class. *Tip: Prior to each week, find recordings or consult a local musician to familiarize yourself with the melody. If you are not yet a singer, have the stronger vocalists in the class assist in leading the hymn.* Do not neglect this step in teaching this book. The hymns will impress upon the hearts and minds of the students.

SYLLABUS

When creating your syllabus, set aside five weeks (Weeks 5, 10, 15, 20, 25) for oral review to promote understanding, retention, and mastery of the material. During review weeks, you will review one chapter in order per day. See the list below. Recite the corresponding memory work and sing the corresponding hymn for each chapter on its review day.

Tip for review weeks in settings with more than one student: Divide into teams.

Review the designated chapter each day. Ask chapter questions in any order in a rapid-fire manner. Award one team point for each correct answer. Award two points to a team that answers any question that stumped the other team.

Week 5 Review Chapters 1–4: The *Solas*

Week 10 Review Chapters 5–8: Canonicity; Law and Gospel; Word and Sacraments

Week 15 Review Chapters 9–12: The Lord’s Supper; Luther’s Small and Large Catechisms; Sinner & Saint at the Same Time

Week 20 Review Chapters 13–16: Lutheran Church: The Singing Church; The Divine Liturgy Teaches the Faith; Theology of the Cross: Luther’s Unique Insight; The Augsburg Confession

Week 25 Review Chapters 17–21: Two Different Governments; Adiaphora: A Look at Christian Liberty; The Book of Concord; Work and Vocation: God’s Mask; Hallmarks of the Lutheran Reformation

TESTING AND GRADING

- Plan to administer each test orally or with written responses following each chapter.
- For grading purposes only, answers are provided in your answer key.
- For your teaching convenience, page numbers are given to indicate where the answer occurs. The heading of the section is also provided, because sometimes the section begins on an earlier page.
- For middle school or for students with special needs, teachers may wish to provide students with the section heading or page number ahead of time to assist students in formulating a correct answer.
- Expect students to memorize the memory work and the speaker for each selection by chapter. Test memory work at the end of the week for each chapter.



CONGREGATIONAL SETTINGS

FOR YOUTH GROUP OR SUNDAY SCHOOL/BIBLE CLASS

Middle school through high school

Set aside 21 weeks to teach this course. Teach one chapter per week. Sing the accompanying hymn to close each class. Write on the board and recite but do not require the memory verse. Do acknowledge publicly anyone who successfully memorizes any or all of the memory selections.

FOR ADULT BIBLE CLASS

Option 1: Survey Approach

Set aside 21 weeks to teach this course. Teach one chapter per week. Discuss all answers orally. Sing the accompanying hymn to close each class. Write on the board and recite but do not require the memory verse.

Option 2: In-Depth Approach

Set aside 42 weeks to teach this course. Teach one chapter over two consecutive weeks. Discuss answers orally to questions 1–5 the first week and 6–end the second week. Consider attempting select portions of the memory work. Sing the accompanying hymn to close each class.



FOR ALL SETTINGS

THEMES, HYMNS, AND RECITATIONS

| CHAPTER | THEME & HYMN | SPEAKER / AUTHOR | LEARN BY HEART: MEMORY WORK |
|---------|--|------------------------------------|---|
| 1 | <i>Solus Christus</i> Christ Alone LSB 568 If Your Beloved Son, O God | Jesus Christ | John 14:6 “I am the way, and the truth, and the life. No one comes to the Father except through Me.” |
| 2 | <i>Sola Gratia</i> by Grace Alone LSB 530 No Temple Now, No Gift of Price | St. Paul | Romans 11:6 “But if it is by grace, it is no longer on the basis of works.” |
| 3 | <i>Sola Fide</i> by Faith Alone LSB 555 Salvation unto Us Has Come | St. Paul | Ephesians 2:8–9 “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.” |
| 4 | <i>Sola Scriptura</i> by Scripture Alone LSB 578 Thy Strong Word | Jesus Christ | John 5:39 “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about Me.” |
| 5 | New Testament Canonicity: Early Church, Luther, and the Council of Trent LSB 828 We Are Called to Stand Together | Jesus Christ | John 14:26 “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all that I have said to you.” (This reference undergirds apostolic authorship. John 17:8 and 17:14, 17 are three additional references.) |
| 6 | New Testament Canonicity: Lutheran Theology after the Council of Trent LSB 583 God Has Spoken by His Prophets | Johannes Brenz (1499–1570) | “Concerning the Holy Scriptures, we call only those books of the Old and New Testaments canonical whose authority has never been doubted in the church.” (<i>Württembergisches Glaubensbekenntnis</i> , 1552—document of the Stuttgart Synod, Stuttgart, Germany) |
| 7 | Law and Gospel: God’s Dichotomy LSB 579, 580 The Law of God Is Good and Wise (579) The Gospel Shows the Fa- ther’s Grace (580) | C. F. W. Walther (1811–87) | “Without the Law the Gospel is not understood; without the Gospel the Law benefits us nothing.” |
| 8 | Word and Sacraments LSB 602 The Gifts Christ Freely Gives | Johann Gerhard (1582–1637) | “The Word of God and the use of the Sacraments are the proper, genuine, and infallible marks of the Church.” |
| 9 | The Lord’s Supper LSB 617 O Lord, We Praise Thee | David Hollaz (1648–1713) | “Bread and wine are received by the mouth immediately and naturally; the body and blood of Christ are received mediately and supernaturally.” |
| 10 | Luther’s Small Catechism LSB 867 Let Children Hear the Mighty Deeds | Andreas Fabricius (1528– 77) | “Yonder sun has not seen, next to the Holy Scriptures, a better book than the Catechism of Luther.” |

| CHAPTER | THEME & HYMN | SPEAKER / AUTHOR | LEARN BY HEART: MEMORY WORK |
|---------|--|----------------------------|--|
| 11 | Luther's Large Catechism <i>LSB</i> 865 Lord, Help Us Ever to Retain | St. Paul | 2 Timothy 3:14 "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it." |
| 12 | Sinner and Saint at the Same Time <i>LSB</i> 467 Awake, My Heart, with Gladness | Martin Luther (1483–1546) | "We are sinners and at the same time righteous." |
| 13 | Lutheran Church: The Singing Church <i>LSB</i> 823 May God Bestow on Us His Grace | Martin Luther (1483–1546) | "Except for theology there is no art that could be put on the same level with music, since [music] alone produces what otherwise only theology can do; namely, a calm and joyful disposition." |
| 14 | The Divine Liturgy Teaches the Faith <i>LSB</i> , pp. 236–37 (Venite) | Jesus Christ | From Matthew 28:19 The Trinitarian Invocation: "In the name of the Father and of the Son and of the Holy Spirit." |
| 15 | Theology of the Cross: Luther's Unique Insight <i>LSB</i> 449 O Sacred Head, Now Wounded | St. Paul | Galatians 6:14 "Far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world." |
| 16 | The Augsburg Confession <i>LSB</i> 655 Lord, Keep Us Steadfast in Your Word | Philip Schaff (1819–93) | "[The Augsburg Confession] is the most churchly, the most catholic, the most conservative creed of Protestantism." |
| 17 | Two Different Governments <i>LSB</i> 680 Thine the Amen, Thine the Praise | Jesus Christ | Matthew 22:21 "Therefore render to Caesar the things that are Caesar's and to God the things that are God's." |
| 18 | Adiaphora: A Look at Christian Liberty <i>LSB</i> 696 O God, My Faithful God | Matthias Flacius (1520–75) | "Nothing is an adiaphoron when confession and offense are involved." |
| 19 | The Book of Concord <i>LSB</i> 505 Triune God, Be Thou Our Stay | F. E. Mayer (1892–1954) | "The Book of Concord deals either explicitly or implicitly with every doctrinal aberration of the contemporary period and, for that matter, of every period in the church's history." |
| 20 | Work and Vocation: God's Mask <i>LSB</i> 857 Lord, Help Us Walk Your Servant Way | Martin Luther (1483–1546) | "All our work to God . . . are the masks of God, behind which He wants to remain concealed and do all things." |
| 21 | Hallmarks of the Lutheran Reformation <i>LSB</i> 656 A Mighty Fortress Is Our God | Martin Luther (1483–1546) | "My conscience is captive to the Word of God. I cannot and I will not retract anything . . . God help me, Amen." |

ANSWER KEY

Topics/section headings and page numbers will assist you in finding the answers within the text to aid discussion.

CHAPTER 1 DISCUSSION QUESTIONS SOLUS CHRISTUS (CHRIST ALONE)

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|----|--|--|-------|
| 1. | "I am the way, and the truth, and the life. No one comes to the Father except through Me" (John 14:6). | <i>Solus Christus</i> | 15 |
| 2. | He saw "the Bible as the cradle of Christ." From cover to cover, the Bible is filled with Christ and His redemptive work. | <i>Solus Christus</i> and the Bible | 16 |
| 3. | Many do not accept <i>solus Christus</i> because of the influence of multiculturalism—the ideology that says all cultures merit equal respect and tolerance because their beliefs and practices are equally valid. Though we Christians believe all human beings are to be respected as God's created beings, we denounce the notion that all beliefs and practices are equally valid or true when it comes to knowing the true God. Syncretism—the practice of including some non-Christian beliefs, together with distinctive teachings of Christianity, thus indicating that non-Christian teachings are as important as those of Christianity. <i>Discuss examples of these from your town, city, or region.</i> | <i>Solus Christus</i> and Knowing God | 17–18 |
| 4. | The following passages clearly indicate there is no salvation outside of Jesus Christ: John 14:6; John 8:24; John 3:18; Acts 4:12. <i>Look up each of these four passages in the Holy Scriptures and have students read them aloud. Memorize John 14:6 or Acts 4:12 or both.</i> | <i>Solus Christus:</i> The Only Way to Eternal Life | 18–19 |
| 5. | Many Christians unknowingly are influenced by today's political correctness (doing or saying that which is deemed socially correct, inoffensive, tolerant of all others), and thus they omit the name of Jesus Christ when praying. Some Christians, including some Lutherans, also omit Christ's name when praying because they have heard public officials pray Christ-less prayers, and so they unconsciously imitate them. | <i>Solus Christus</i> and Christian Prayers | 19–21 |
| 6. | We should always pray in the name of Jesus Christ because John 14:13 tells us to pray that way. When we pray in Christ's name, we are heeding His words, and we are also following in the footsteps of St. Paul, Martin Luther, and countless other Christians who prayed in Christ's name. Please note the Collects (short prayers) in our Lutheran liturgy end, "through Jesus Christ, our Lord." | <i>Solus Christus</i> and Christian Prayers | 20 |
| 7. | John 14:6 tells us we can only come to the Father through His Son, Jesus Christ, for eternal life, and it also tells us that our heavenly Father only hears our prayers when we pray in Christ's name. 1 Timothy 2:5 is another relevant passage in support of praying Christ-centered prayers because it tells us Jesus Christ is the only mediator between God and us. <i>Teaching tip: Look up these two passages (John 14:13 and 1 Timothy 2:5) in the Holy Scriptures, and have students read them aloud and memorize John 14:13.</i> | <i>Solus Christus</i> and Christian Prayers | 19–21 |
| 8. | No, only the truth taught and believed in conformity with John 14:6; Acts 4:12; John 8:12. | <i>Solus Christus</i> and Christian Prayers | 19–21 |
| 9. | Research shows that some Lutherans are "closet Nestorians" (see p. 21) when they separate the two natures of Jesus. Nestorius (fifth century) falsely separated the two natures of Jesus by underemphasizing His divine nature. Some Lutherans, on the other hand, falsely separate the two natures by underemphasizing His human nature. | <i>Solus Christus</i> as Human and Divine | 21 |

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|---|-------|
| 10. | The document <i>Lumen Gentium</i> of Vatican II in 1964, cited in <i>Catechism of the Catholic Church</i> (1994), rejects <i>solus Christus</i> by saying that non-Christians seriously seeking God can be saved. Cite a biblical passage to show this Catholic teaching is wrong. | <i>Solus Christus</i> and the Roman Catholic Church | 22–23 |
| 11. | 1. Teach Christians to memorize John 14:6; Acts 4:12. 2. Avoid imitating prayers of civic ceremonies in which multiple false gods are invoked alongside the one true God of Father, Son, and Holy Spirit. 3. As noted earlier, make sure always to pray in the name of Jesus Christ. | Conclusion | 23 |
| 12. | <i>Solus</i> and <i>sola</i> refer to <i>only</i> . “Whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God” (John 3:18). | Conclusion | 23 |

CHAPTER 2 DISCUSSION QUESTIONS

SOLA GRATIA

(BY GRACE ALONE)

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|---|-------|
| 1. | Grace is “undeserved mercy, prompted by God’s love shown by Jesus Christ.” | Grace: God’s Merciful Disposition | 25 |
| 2. | Lutheran theology teaches <i>sola gratia</i> . Roman Catholicism teaches <i>gratia infusa</i> , but <i>gratia infusa</i> contradicts the following biblical passage: “But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace” (Romans 11:6). See also number 3 below. | <i>Sola Gratia</i> and <i>Gratia Infusa</i> | 26 |
| 3. | <i>Gratia infusa</i> means grace is infused into a Christian’s soul. This means Christians have some quality within them that contributes to their salvation. | <i>Sola Gratia</i> and <i>Gratia Infusa</i> | 26 |
| 4. | Roman Catholic theology teaches that humans are able to “merit” grace (works-righteousness), which contradicts <i>sola gratia</i> (Romans 11:6). | <i>Sola Gratia</i> and <i>Gratia Infusa</i> | 27–28 |
| 5. | “Faith comes from hearing, and hearing through the Word of Christ” (Romans 10:17). All three—the Word (silently read or audibly spoken), Holy Baptism, and the Lord’s Supper—bring God’s grace and forgiveness to repentant Christians. | <i>Sola Gratia</i> and the Means of Grace | 31 |
| 6. | (1) Through the Word read, taught, or preached; (2) in Holy Baptism; and (3) in the Lord’s Supper. | <i>Sola Gratia</i> and the Means of Grace | 31 |
| 7. | “Enthusiasts” taught, and still do, that God’s grace is obtainable apart from the three Means of Grace. | <i>Sola Gratia</i> and the Means of Grace | 31 |
| 8. | If what we praise is “from the Spirit—without the Word and Sacraments—[it] is the devil himself” (Luther; SA III VIII 10). | <i>Sola Gratia</i> and the Means of Grace | 31 |
| 9. | See Romans 4:25. We receive eternal life “only as the result of God’s saving grace through faith that accepts and relies solely on the merits of God’s only-begotten Son, Jesus Christ, who was crucified and raised from the dead for our justification.” | Conclusion | 32 |
| 10. | Whether through reason, fear, or pride, many people are “synergists” (those who believe that individuals in their conversion cooperate with God). They do not believe that before conversion we are spiritually dead. This denies the words of St. Paul: “The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned” (1 Corinthians 2:14). | <i>Sola Gratia</i> and the Means of Grace | 30–32 |

CHAPTER 3 DISCUSSION QUESTIONS

SOLA FIDE

(BY FAITH ALONE)

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|--|----------------|
| 1. | Ephesians 2:8–9; Romans 3:28; Galatians 2:16 | <i>Sola Fide</i> Introduction | 35 |
| 2. | It is wrong to believe we are saved by faith <i>and</i> works because “by works of the law no one will be justified” (Galatians 2:16). | <i>Sola Fide</i> Introduction | 35 |
| 3. | Yes, see Ephesians 2:10. Good works are necessary as the fruit of faith, but not necessary for salvation. | Faith & Good Works | 45 |
| 4. | Rome’s Council of Trent (1545–63) denied <i>sola fide</i> and anathematized those who held to <i>sola fide</i> . | <i>Sola Fide</i> & Roman Catholicism | 44 |
| 5. | Acts 1:3— <i>Tekmeriois</i> is a Greek word meaning “infallible proofs,” such as found in a court of law. See also 1 Corinthians 15:17. | The Importance of Faith Founded on Fact | 42 |
| 6. | Faith consists of historical knowledge (<i>notitia</i>), personally assenting (<i>assensus</i>) to that knowledge, and trusting (<i>fiducia</i>) that knowledge. | Lutheran Definition of Faith | 39 |
| 7. | Faith is not just believing the history but also the effects of the history for us—namely, the forgiveness of sins. | Lutheran Definition of Faith | 39 |
| 8. | To the ancient Greeks, <i>pistis</i> (faith) had no theological meaning. It was the New Testament that first gave “faith” its theological meaning. It was a Christian innovation, an exclusive Christian concept, used both in the subjective and objective sense. Subjective faith is the act of believing, which the New Testament depicts as individuals accepting the spiritual benefits proclaimed and inferred from the factual, empirical evidence of Christ’s miracles, especially His bodily resurrection. Objective faith is that which is believed—namely, the teachings (content) of Christianity, called “the faith,” for instance, St. Paul’s “preaching the faith” (Galatians 1:23). | Faith: An Exclusive Christian Concept | 37–39 |
| 9. | Luke 24:41–43 states that Jesus ate a piece of broiled fish after dying and rising again. 1 Corinthians 15:6 says some 500 people saw Jesus after His bodily resurrection. In John 20, Jesus asked Thomas to touch Him after His resurrection! Faith not founded on fact is <i>fideism</i> (faith in faith) lacking historical veracity. | Faith Founded on Factual Evidence | 40–41 |
| 10. | The Holy Spirit works through the Word, and the latter cites ample empirical evidence in defense of the one faith. There is only “one Lord, <i>one faith</i> , one baptism” (Ephesians 4:5, emphasis added). Christianity is the only faith (<i>pistis</i>). The New Testament never uses the word <i>faith</i> for any non-Christian religion. | Faith and the Role of the Holy Spirit Faith Misused | 43–44 46–47 |
| 11. | Because they hear so many people falsely equating <i>faith</i> with religion, as though both are the same. Our society speaks of “the Muslim faith,” “the Hindu faith,” “the Mormon faith,” of “many faiths,” “other faiths,” and “faith-based programs.” This way of speaking falsely implies faith and religion are synonymous, and that the teachings of all religions (Christianity and non-Christian religions) are equally true and valuable. This rejects John 3:18 and Acts 4:12, and it further rejects the New Testament’s teaching that there is only “one faith” (Ephesians 4:5), linked to the historical, miraculous acts of Jesus Christ, particularly, His bodily resurrection. For as St. Paul declared, “And if Christ has not been raised, then our preaching is in vain and your faith is in vain” (1 Corinthians 15:14). | <i>Faith</i> as a Synonym for <i>Religion</i> Slights Christianity | 47–48 |
| 12. | The Holy Spirit works through the Word when we cite biblical references that include empirical facts and evidence in defense of the faith, the teachings of Christianity. | Faith and the Role of the Holy Spirit | 43–44 |
| 13. | Our culture’s view of <i>faith</i> as a synonym for <i>religion</i> ignores that Christianity is “the only religion where faith of its adherents is linked to factual events that happened in history,” namely, the life, death, and resurrection of Jesus Christ for us. To see faith and religion as synonymous slights Christianity, because it sees all religions as equally true and valuable, contrary to John 14:6 and Acts 4:12. | <i>Faith</i> as a Synonym for <i>Religion</i> Slights Christianity | 47 |
| 14. | To the early Christians, faith was not the lowest form of cognition, because they cited factual evidence in support of what they believed. | Faith: An Exclusive Christian Concept | 37 |

CHAPTER 4 DISCUSSION QUESTIONS

SOLA SCRIPTURA

(BY SCRIPTURE ALONE)

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|---|-------|
| 1. | <i>Sola Scriptura</i> allows for honoring Christian traditions, so long as those traditions do not contradict teachings of Scripture. | <i>Sola Scriptura</i> and Christian Tradition | 56 |
| 2. | The early Christian theologian, Hippolytus of Rome (d. 235), wrote “There is, brethren, one God, the knowledge of whom we gain from the Holy Scriptures and no other source” (<i>Against the Heresy of One Noetus</i> 9). Similarly, St. Ambrose (d. 397) said, “For how can we adopt those things which we do not find in Holy Scriptures?” (<i>Duties of the Clergy</i> 1:23). | <i>Sola Scriptura</i> and the Church Fathers | 55 |
| 3. | Today, many Roman Catholics have Bibles in their homes, even though Rome continues to reject <i>sola Scriptura</i> , a position that reaches back to the thirteenth century when the Synods of Toulouse and Tarragona decreed that laypeople could not own or read the Holy Scriptures. | The Influence of <i>Sola Scriptura</i> | 59 |
| 4. | Lutheran theology confesses the three ecumenical creeds of Christianity, accepts the first four ecumenical councils, retains the historic liturgy, and honors the biblical saints as part of the Christian tradition. | <i>Sola Scriptura</i> and Christian Tradition | 58 |
| 5. | Rome’s rejecting <i>sola Scriptura</i> has resulted in its using the papacy and church councils, often seen as more important than Scripture. The history of popes and councils reveals that both often issued contradictory rulings. Thus, Luther taught Christians must rely on Scripture alone for sound doctrine, faith, and godly living. | Why <i>Sola Scriptura</i> ? | 58–59 |
| 6. | Scripture is misused when it is (1) quoted out of context; (2) used to predict future events in modern Israel; or (3) used to justify abandoning the historic liturgies and traditions that are in accord with Holy Scripture. | <i>Sola Scriptura</i> and Christian Tradition | 55–56 |
| 7. | Roman Catholicism argues that the doctrine of <i>sola Scriptura</i> ignores or abandons traditions, and that this has resulted in the abolition of the pope and councils. This accusation is only true pertaining to the office of the pope, but not true concerning all Christian councils. | <i>Sola Scriptura</i> and Christian Tradition | 56 |
| 8. | The Council of Chalcedon (451) said that the Virgin Mary was the mother of God (<i>theotokos</i>), meaning she gave birth to God in human flesh. The council’s decision helps us recall the words Thomas spoke to the risen Christ, “my Lord and my God” (John 20:28). | <i>Sola Scriptura</i> and Christian Tradition | 57 |
| 9. | Nestorius’s term <i>Christotokos</i> was biblically false because it meant the Virgin Mary only gave birth to Jesus as a mere human being. The term denied that God in Jesus Christ did in fact embody human flesh and blood. | <i>Sola Scriptura</i> and Christian Tradition | 57 |
| 10. | When some Christians do not accept the term <i>theotokos</i> , it indicates their failure to understand the two natures of Christ. For example, this failure reveals itself when some Christians think when Jesus was crucified, only His human nature died, not His divine nature too. | <i>Sola Scriptura</i> and Christian Tradition | 57 |
| 11. | Until recently, John 5:39 was mostly translated as “search the Scriptures” as a command. Now some Bibles translate this verse as “you search the Scriptures.” The latter tells us what the Pharisees were doing, rather than what Jesus told them to do. | Conclusion | 61 |
| 12. | Liberal theologians see the Bible mostly as a book of faith, meaning that many of the miracles recorded in the Bible did not happen. The reported miraculous events were merely seen by the biblical writers’ “eyes of faith.” This position rejects the historical authenticity of Holy Scripture. | The Bible as a Book of History and Faith | 61 |

CHAPTER 5 DISCUSSION QUESTIONS NEW TESTAMENT CANONICITY

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|---|-------|
| 1. | "A rule or a guide" (<i>kanon</i> in Greek) | Introduction | 65 |
| 2. | The first known list of New Testament books in the history of the Church appeared between AD 125 and AD 145, known as Marcion's Canon. Soon after this canon, other varying canons appeared in different geographic areas, well into the ninth century. | Various New Testament Canons | 67–68 |
| 3. | If a book was not known to have been authored by an apostle, or not by an apostle's assistant, or if there was serious doubt who wrote it, the Early Church did not accept it as God's inspired Word. Thus, the Early Church did not accept Hebrews, James, 2 Peter, 2 & 3 John, Jude, and Revelation as canonical. | Books Authored by Christ's Apostles | 69 |
| 4. | In AD 367, Athanasius, bishop of Alexandria, Egypt, sent a list (canon) of 27 New Testament books, plus the Didache, Shepherd of Hermas, and five Old Testament Apocrypha books in his annual Easter letter to Christians in his bishopric. | Various New Testament Canons | 68 |
| 5. | New Testament books in the Early Church that were recognized as authored by Christ's apostles, or by an apostle's assistant, were called <i>homologoumena</i> , meaning universally accepted. | Homologoumena Books | 68 |
| 6. | New Testament books whose authorship was in doubt or whose author was not known were called <i>antilegomena</i> , meaning spoken against, thus rejected. | Antilegomena Books | 68 |
| 7. | Luther in 1522, while hidden for his safety in Wartburg castle in the hills of Eisenach, Germany, translated the New Testament into German in 11 weeks and had it published in September of the same year. | Luther's New Testament Translation and Its Canonicity | 70 |
| 8. | As noted above, the Early Church did not accept seven of the New Testament's 27 books. It called those books antilegomena. Luther reduced the seven disputed books to four: Hebrews, James, Jude, and Revelation. | Luther's View of New Testament Canonicity | 70 |
| 9. | Of the seven antilegomena books, Luther accepted 2 & 3 John and 2 Peter because, he argued, they taught the Gospel of Christ and because these three books, unlike the antilegomena books, contained no questionable content. | Luther's View of New Testament Canonicity | 71 |
| 10. | In response to Rome's Council of Trent's 1546 decision that arbitrarily decreed all 27 books of the New Testament and the Old Testament Apocrypha books canonical, Martin Chemnitz stated the Church has never had authority to arbitrarily declare any books as canonical. And he issued a uniquely Lutheran principle, namely that Lutherans may not cite a text from an antilegomena book as a proof text in support of a doctrine if a similar text is not found in an homologoumena book. | Martin Chemnitz Rejects Trent's Decrees | 74–76 |
| 11. | Luther rejected Hebrews 6:4–6 and 10:26–27 because he argued these verses taught false doctrine, and he rejected James 2:24 because this verse denied <i>sola fide</i> . He also rejected James because the book never mentions Christ's Passion or His bodily resurrection. He rejected Jude 9, 14 because these two verses are not corroborated anywhere in the Bible. And he disliked the Book of Revelation with its unclear prophecies and its emphases on visions. Both aspects, he contended, are not found in the New Testament's epistles written by the apostles. | Luther's View of New Testament Canonicity | 71–73 |
| 12. | Trent differed from previous Church councils in that for the first time in the history of the Church, it decreed that Christians had to accept the Old Testament Apocrypha and all 27 books of the New Testament as canonical or be anathematized. Previous councils only listed books they thought were canonical. They never compelled Christians to accept their lists, much less anathematize them if they saw given books as antilegomena. | The Council of Trent Decrees Antilegomena Books Canonical | 74 |

CHAPTER 6 DISCUSSION QUESTIONS NEW TESTAMENT CANONICITY LUTHERAN THEOLOGY AFTER THE COUNCIL OF TRENT

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|--|--------------------------|
| 1. | From the Early Church onward, books of the Bible were deemed canonical if authorship was by prophets in the Old Testament and by known apostles in the New Testament (hence, not based on hearsay or blind faith). This assured Christians of the Bible's authenticity. | Lutheran Defenders of the Homologoumena-Antilegomena Distinction | 81–83 |
| 2. | Only those books known as authored by Christ's apostles or their assistants were accepted in the Early Church's New Testament canon. It called those books <i>homologoumena</i> , meaning universally accepted as authentic by all churches. | Homologoumena and Antilegomena Books | 68–69 (previous chapter) |
| 3. | The books whose apostolic authorship was uncertain or not known, the Early Church called <i>antilegomena</i> , meaning spoken against. For a hundred years after Luther, Lutheran theologians saw these books as "apocrypha," equating them with the Old Testament's Apocrypha, thus not inspired. | Homologoumena and Antilegomena Books | 68–69 (previous chapter) |
| 4. | To cite a proof text only from an antilegomena book was not acceptable in Lutheran theology. See the answer to question 10 of chapter 5 (above). | Martin Chemnitz Rejects Trent's Decree | 75 (previous chapter) |
| 5. | In 1856, C. F. W. Walther, president of The Lutheran Church—Missouri Synod, defended a Lutheran pastor who did not accept the Book of Revelation as canonical. Walther said to call a doubter of an antilegomena book a heretic would be "un-Lutheran." But before long, the return of the antilegomena question faded again and left most Lutherans uninformed, despite its theological importance. | A Brief Return of the Antilegomena Question | 89–90 |
| 6. | Luther wrote a preface for each New Testament book, informing Christians about the Early Church's not accepting antilegomena books. But today's absence of prefaces, together with wide acceptance by most denominations of Trent's decree that arbitrarily declared all 27 New Testament books canonical, the distinction between homologoumena and antilegomena books is now essentially a forgotten concern. | Luther's New Testament Translation and Its Canonicity | 70 (previous chapter) |
| 7. | Maintaining the homologoumena-antilegomena distinction helps preserve the historic Lutheran doctrine of <i>sola Scriptura</i> . It is not a liberal but a conservative distinction. Thus, when Lutherans in a Divine Service read aloud from a canonical book of the Bible, it legitimates their saying, "This is the Word of the Lord." | The Homologoumena-Antilegomena Distinction Honors the Bible | 91–92 |
| 8. | It was unbiblical and presumptuous of Trent to decree the New Testament's 27 books canonical, because the Early Church, as one renowned scholar has stated, eventually acknowledged the self-authenticating aspects of these writings, which were imposing themselves as canonical on the Church. As Martin Chemnitz said, the Church has never had the authority that Trent exercised. | The Council of Trent Decrees Antilegomena Books Canonical | 74 (previous chapter) |
| 9. | Today's Christians, including Lutherans, know virtually nothing about the theological importance of the New Testament's canonicity, largely because all Protestant denominations have been infected by the Trent Effect in that they have unwittingly accepted Trent's erroneous view of the New Testament's canonicity. | Conclusion | 93 |
| 10. | It was Johann Gerhard who in 1625 redefined the antilegomena books as "second rank." This new definition soon had the effect of Lutherans treating these doubted books as canonical. It contradicted the century-long Lutheran opposition, which included the <i>Württembergisches Glaubensbekenntnis</i> of the Stuttgart Synod (1551). It accepted only those books of the Old and New Testaments whose authority had "never been doubted in the Church." Gerhard's redefining the antilegomena as second rank forfeited an important hallmark of Lutheran theology, not commonly known by Lutherans today. | Conclusion | 85, 93 |

CHAPTER 7 DISCUSSION QUESTIONS LAW AND GOSPEL

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|---|-------|
| 1. | Law—deals with our works Gospel—deals with God’s works for us Law—known to man by nature Gospel—not known to man by nature but must be revealed to us by the Holy Spirit through God’s inspired Word | Law and Gospel Defined | 98–99 |
| 2. | First use—curbs sinful human behavior Second use—mirrors sinful human behavior Third use—guides Christian behavior | Law and Gospel Defined | 99 |
| 3. | The Law in a sermon is necessary to make the spiritually comfortable uncomfortable. The Gospel is necessary to comfort the spiritually uncomfortable. | Preaching and Teaching Law and Gospel | 102 |
| 4. | The Law kills; only the Spirit gives life. As St. Paul says, “The letter [Law] kills, but the Spirit [Gospel] gives life” (2 Corinthians 3:6). | The Importance of Distinguishing between Law and Gospel | 100 |
| 5. | Non-Christians give to charity, motivated by the Law, because non-Christians do not understand or trust the message of the Gospel. “The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned” (1 Corinthians 2:14). | Law and Gospel Defined | 98–99 |
| 6. | The Law can move Christians to do the right thing for the wrong reason. This occurs when Christians, motivated by the Law, think they are pleasing God by doing a good deed. But Christians can also (and should) do the right thing for the right reason when their behavior is motivated by Christ’s love, the Gospel. | Confusing Law and Gospel | 101 |
| 7. | Though redeemed, Christians remain in need of a daily guide for their vocations and life in Christ (e.g., Table of Duties in Luther’s Small Catechism). | Law and Gospel Defined | 98–99 |
| 8. | If sermons preach only the Law, they will have one of two effects. It will lead hearers to become smugly self-righteous, thinking they need not repent and believe the Gospel, or they will ultimately despair, thinking there is no forgiveness for them. | Preaching and Teaching Law and Gospel | 102 |
| 9. | The Law comes with a threat of wrath and focuses on what we must do. The Gospel comes with a promise of comfort, mercy, hope, and forgiveness. It focuses on what God has done for us in Jesus Christ’s death and resurrection. | The Importance of Distinguishing between Law and Gospel | 100 |
| 10. | When a family member needs to hear the stern word of the Law, we Christians can impart this as a rebuke or a correction. When a family member needs to hear the comforting words of forgiveness in Christ, we can (and we should) share this Gospel message with him or her. | The Importance of Distinguishing between Law and Gospel | 100 |

CHAPTER 8 DISCUSSION QUESTIONS WORD AND SACRAMENTS

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|--|---------------------------|
| 1. | The Means of Grace are instruments of God's forgiveness. | Introduction | 107 |
| 2. | 1. The Word: read or spoken 2. Baptism 3. Lord's Supper | Sacrament and Sacraments (Three Means of Grace) | 111–12 |
| 3. | Yes, Baptism is a Means of Grace even though a baptized person may deny this effect. Baptism is not a mere initiation rite or symbol of church membership, but obeying God's command and receiving His promise for the forgiveness of sins in Baptism (Acts 2:38; 22:16). | The Sacrament of Baptism | 112–13 |
| 4. | Baptism and the Lord's Supper contain visible elements (water for the former; bread and wine for the latter). Both Sacraments impart the forgiveness of sins to repentant sinners. | Sacrament and Sacraments | 111–12 |
| 5. | It is only through God's Word that a person by God's grace comes to believe in Jesus Christ. "So, faith comes from hearing, and hearing through the word of Christ" (Romans 10:17). | The Word | 108 |
| 6. | <i>Sacramentum</i> —Latin for a solemn or sacred engagement In Lutheran theology, the sacraments (Baptism and the Lord's Supper) are both sacred engagements to God. | Sacrament and Sacraments (Etymology) | 111 |
| 7. | Lutheran theology defines a sacrament as being a Means of Grace, instituted by Christ, and containing visible elements. St. Augustine (d. 430) called a sacrament "God's visible Word." | Sacrament and Sacraments (Definition) | 111–12 |
| 8. | Rome holds to seven sacraments: Baptism, Lord's Supper, Ordination, Confirmation, Marriage, Penitence, and Extreme Unction. In Lutheran theology, there only two sacraments: Baptism and the Lord's Supper. Initially, Luther taught there were three sacraments: Baptism, the Lord's Supper, and Penitence. Later, he taught that Penitence was "really nothing other than Baptism." | Sacrament and Sacraments (Number of) | 111 |
| 9. | Both sacraments are Gospel, not Law, because each is a Means of Grace with visible elements connected with the Word that forgives the sins of penitent Christians. | The Sacrament of Baptism (Sacrament as Gospel) Words of Institution | 112 126 (next chapter) |
| 10. | Lay Christians should be taught that they can perform a valid Baptism in emergencies for the sake of a dying infant or an adult catechumen. This practice was first advocated by the Synod of Elvira (modern Spain) in AD 305 or 306. | The Sacrament of Baptism (Performed by Lay Christians) | 115 |
| 11. | The Early Church understood Baptism as a Means of Grace that conveyed the forgiveness of sins to repentant sinners (Acts 2:38; 22:16). Thus, it did not want to see an infant or a repentant catechumen die without receiving the forgiveness of sins offered in Baptism. | The Sacrament of Baptism (and Repentance) | 115 |
| 12. | Official Baptist theology rejects baptizing infants, and it insists immersion is required for a valid Baptism; pouring or sprinkling water is rejected. Contrary to Acts 2:38 and Acts 22:16, its theology further teaches that Baptism is not a Means of Grace that conveys the forgiveness of sins. Rather, it is merely "a symbol of a Christian's faith in the crucified, buried, and risen Savior." | The Sacrament of Baptism (in Baptist Churches) | 114 |
| 13. | The Lord's Supper, as noted earlier, is a Means of Grace in which the Word offers penitent sinners the forgiveness of their sins by receiving Christ's true body and blood supernaturally in the consecrated bread and wine. | The Sacrament of the Lord's Supper (Its Nature and Benefits) | 115–16 |
| 14. | Yes, when unbelievers take part in the Lord's Supper, they do receive Christ's true body and blood, but without faith they eat and drink to their judgment (1 Corinthians 11:27). | The Sacrament of the Lord's Supper (and Unworthy Participation) | 116 |

CHAPTER 9 DISCUSSION QUESTIONS THE LORD'S SUPPER

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|--|----------|
| 1. | Transubstantiation in Roman Catholic theology means that after the bread and wine are consecrated by the priest they are no longer present; they only appear present but have changed into Christ's body and blood. | The Bodily Presence Is Not Transubstantiation | 123–24 |
| 2. | Consubstantiation means there is a commingling of the two elements (bread and wine) with the body and blood of Christ. The Lutheran doctrine of Christ's real presence is not consubstantiation. Non-Lutherans often use this term when referring to the Lutheran doctrine of the Lord's Supper. Lutherans reject this term because the bread remains bread and the wine remains wine with Christ's supernatural presence in, with, and under these two elements. The words "with" and "under" indicate there is no commingling. | The Bodily Presence Is Not Consubstantiation | 124–25 |
| 3. | Impanation means Christ's body and blood are enclosed in the bread and wine, analogous to the contents in a sandwich, whereas consubstantiation refers to commingling of the elements as in a mixture. The Lutheran doctrine of Christ's bodily presence in the Lord's Supper is neither impanation or consubstantiation. | The Bodily Presence Is Not Impanation | 125 |
| 4. | Contrary to the Lutheran doctrine, Zwingli and Calvin both agreed that Christ's body and blood were not supernaturally present in the Lord's Supper. | Christ's Supernatural Bodily Presence (begins on p. 119) | 122 |
| 5. | No, the Lord's Supper would not be valid without the Words of Institution, for they declare the message of forgiveness and thus link the words of Christ to the elements of bread and wine to constitute a biblically valid Lord's Supper. | Words of Institution | 126 |
| 6. | They (especially Calvinists) teach "the finite is not capable of infinite," meaning a natural entity cannot contain the divine. (Given this reasoning, non-Lutheran Protestants would logically also have to disaffirm the incarnation, but they seem to be unaware of this conclusion.) | Christ's Supernatural Bodily Presence (in the Lord's Supper) | 121 |
| 7. | Because the Holy Scriptures do not answer this question. Lutheran theology tells us when the Scriptures are silent, we need to be silent too. | The Bodily Presence Is Not Transubstantiation (The Lord's Supper and an Unanswered Question) | 124 |
| 8. | The Lord's Supper is a Means of Grace because it is one of God's three ways to forgive the sins of penitent Christians. | Words of Institution | 126 |
| 9. | No, because many Lutherans either (1) assume that all Christians believe in Christ's real presence; (2) do not know the Lutheran doctrine of the Lord's Supper uniquely differs from other churches; or (3) think it makes no difference what is taught or believed concerning the Supper. | Christ's Supernatural Bodily Presence (The Lord's Supper and the Lutheran Difference) | 121 |
| 10. | Yes, because they would know that their son or daughter will be not be receiving the fortifying Means of Grace in non-Lutheran Communion services, thus depriving them of the forgiveness of sins, the strengthening of their faith, and possibly imperiling their soul's salvation. | Christ's Supernatural Bodily Presence (The Lord's Supper and the Lutheran Difference) | 122 |
| 11. | Because the Lord's Supper in God's grace and mercy offers the forgiveness of sins to penitent communicants. | The Lord's Supper (Benefits) | 120 |
| 12. | Baptism and the Lord's Supper differ in terms of their elements. But both Sacraments offer the forgiveness of sins to penitent recipients. | (Baptism and the Lord's Supper Compared) | 114, 120 |

CHAPTER 10 DISCUSSION QUESTIONS LUTHER'S SMALL CATECHISM

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|---------------------------------------|----------------|
| 1. | His Saxon Visitation (1528) in Saxony, Germany, revealed widespread ignorance of basic biblical teachings among the laity, including many pastors, formerly Catholic priests. | The Laity's Bible | 129–30 |
| 2. | The Apostles' Creed used to be taught in 12 separate sentences in honor of the 12 apostles. | Three Articles of the Apostles' Creed | 132 |
| 3. | Later, many of Luther's Small Catechisms omitted making the sign of the cross upon oneself, especially in North America. Why? It was commonly seen as "Catholic" to sign oneself. The omission overlooked the spiritual comfort this custom had for Christians, reaching back to the Early Church and the Lutheran Church during the Reformation. | Luther's Morning and Evening Prayer | 134–35 |
| 4. | Christians making the sign of the cross on their breasts goes back at least to around AD 195, according to the Church Father Tertullian (d. ca. AD 225). | Luther's Morning and Evening Prayer | 135 |
| 5. | When Luther in his Small Catechism asks in German " <i>Was ist das?</i> " ("What is this?"), he wanted students to paraphrase their answers. The English translation "What Does This Mean?" does not quite convey the German meaning. | " <i>Was Ist Das?</i> " | 133 |
| 6. | Because in clear, concise language this little book contains everything the Christian needs to know for his or her life and eternal salvation. | The Laity's Bible | 140 |
| 7. | Many pastors tend to see the catechism as only intended for junior confirmands and thus fail to understand it was not written just for children, nor for a one-time study, but to be taught, read, prayed, and used as the family's devotional book in the home. | Not Just for Children | 138–39 |
| 8. | Luther wanted the father as head of the family to teach the Small Catechism to all members of his entire household. | Not Just for Children | 138–39 |
| 9. | In the catechism, Luther mentions that all members of the household, including servants, were to be taught its Christ-centered teachings. | Not Just for Children | 139 |
| 10. | That thousands of American Lutherans celebrated the 400th anniversary of Luther's Small Catechism in 1929 was clearly the result of sincere gratitude for what they had learned from this gem of the Reformation. | Reasons to Celebrate | 143 |
| 11. | There are several reasons (multiculturalism, secularism, devaluing memorization, and adults cursorily instructed for church membership without the catechism) that have notably contributed to the decline of the catechism's use. | Reasons to Celebrate (Have Declined) | 143 |
| 12. | Answers will vary but may include urging congregations to study the catechism in adult Bible class by selecting one of its six parts each year, encouraging pastors to preach on one of its parts at least once a year, and reminding members that it lends itself for home devotions too. | Gleaned from entire chapter | Entire Chapter |

CHAPTER 11 DISCUSSION QUESTIONS LUTHER'S LARGE CATECHISM

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|-------------------------------|--------|
| 1. | Luther wrote this catechism as a guide or as a theological handbook for pastors and teachers in their teaching. He named it <i>Deutsch Katechismus</i> (German Catechism). Only when he needed to distinguish it from the Small Catechism did he call it <i>Der Grosse Katechismus</i> (The Large Catechism). | The Large Catechism's Accents | 147 |
| 2. | The Small Catechism is to be memorized, prayed, and studied daily by children and adults, whereas the Large Catechism's content was not written to be memorized but to guide instructors pedagogically. | Several sections | 149 |
| 3. | In addition to its two prefaces, it gives relatively long explanations of each commandment compared to the Small Catechism. And it also gives some historical information. | Several sections | 150–51 |
| 4. | Unlike the Small Catechism, the Large Catechism does not contain questions. It does not ask " <i>Was ist das?</i> " (What does this mean?). The Small Catechism's rhythmic cadence, which aids memorizing, is not a feature of the Large Catechism. | Several sections | 149 |
| 5. | Because the Large Catechism was written for pastors and teachers, many pastors think it is not for laypeople. But Luther did not intend to exclude laypeople from learning its biblically based teachings. | Conclusion | 152 |
| 6. | It defends infant Baptism by faulting the Anabaptists for rejecting infant Baptism. It states, "The Baptism of infants is pleasing to Christ, as is proved well enough from His own work" (LC IV 49). The Small Catechism does not counter false teachings of erring Christians. | Sacrament of Baptism | 150–51 |
| 7. | The Small Catechism does not say that we should attend the Lord's Supper frequently, but the Large Catechism does. "Do this . . . from time to time to fulfill and obey this commandment" (LC V 49). | Sacrament of the Altar | 151 |
| 8. | <i>Anabaptist</i> comes from the Latin word meaning to rebaptize. Thus, Christians who in Luther's day rebaptized those who had been baptized as infants were called Anabaptists. | Sacrament of Baptism | 150–51 |
| 9. | The different Mennonite churches in our day are mostly descendants of the Anabaptists. | Sacrament of Baptism | 150–51 |
| 10. | Great significance, for it shows that from its beginning the Church welcomed infants to the waters of Holy Baptism. In the Early Church and throughout the Middle Ages, infant Baptism was not questioned, not even by heretics. The Anabaptists, known as radical reformers, were the first Christians to oppose infant Baptism. | Sacrament of Baptism | 150–51 |
| 11. | The Large Catechism teaches confessing our sins must be a part of every Christian's life, as we do in Divine Services on Sundays, but requiring us to make formal (private) confession is legalistic. But we may privately confess our troubling sins to our pastor who will absolve us. And we are urged to confess our sins informally to family and non-family members. | Sacrament of the Altar | 151–52 |
| 12. | The Lord's Supper "nourishes and strengthens the new man" (LC V 23). | Sacrament of the Altar | 152 |

CHAPTER 12 DISCUSSION QUESTIONS SINNER AND SAINT AT THE SAME TIME

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|---|--------|
| 1. | Abraham, Jacob, Moses, Aaron, Elijah, David, Paul, Peter, and others like them | Sinners and Saints in the Bible | 156 |
| 2. | It tells us that we are born in sin (original sin). It also tells us that we are guilty of sinning daily in thought, word, and deed by what we've done and left undone. | Sinner and Saint Underscores the Gravity of Sin | 157 |
| 3. | It helps us remember that, through repentance and faith in Jesus Christ, God is merciful and does not hold our sins against us. "The blood of Jesus His Son cleanses us from all sin" (1 John 1:18). | Sinner and Saint Underscores God's Grace | 158 |
| 4. | It nullifies the notion that we can become sinless (saint only) in this life. | The Sinner-Saint Doctrine Nullifies Self-Righteousness | 159 |
| 5. | This doctrine, taught by the apostles Paul and John, had been forgotten from the Middle Ages to Luther's time. So both art and the Church's teachings depicted Jesus as a stern judge, not as our merciful Savior. | Introduction | 155 |
| 6. | Catholic theology teaches that human inclination to sin is not sin. | Roman Catholicism and the Doctrine of <i>Simul Justus et Peccator</i> | 159 |
| 7. | Lutheran theology teaches that inclination to sin is sin and is evidence of original sin in all human beings, whereas Roman Catholic theology teaches that the inclination to sin is only seen as <i>concupiscence</i> . | Roman Catholicism and the Doctrine of <i>Simul Justus et Peccator</i> | 160 |
| 8. | Lutheran theology teaches that original sin is not removed in Baptism. It is still part of every human being. Baptism only forgives the sinful thoughts and sinful behavior that stem from original sin, whereas as Catholic theology falsely teaches that Baptism removes original sin. | Roman Catholicism and the Doctrine of <i>Simul Justus et Peccator</i> | 160 |
| 9. | The words in the Augsburg Confession, "all those who are naturally born," exclude Jesus Christ from being born with original sin, because He was supernaturally born by Mary as a virgin who conceived Him by the Holy Spirit. | Roman Catholicism and the Doctrine of <i>Simul Justus et Peccator</i> | 160 |
| 10. | By accenting the relenting presence of our sinfulness, we are humbled by the knowledge that we cannot attain our own righteousness. Thus, we must rely on God and His mercy that He has declared us righteous for Christ's sake. | Conclusion | 160–61 |

CHAPTER 13 DISCUSSION QUESTIONS

THE LUTHERAN CHURCH: THE SINGING CHURCH

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|--|--------|
| 1. | Answers will vary but may include the following: Yes, because “A person cannot receive even one thing unless it is given him from heaven” (John 3:27). | Introduction | 163 |
| 2. | Luther and many like-minded Christian musicians saw hymnody as <i>Viva Vox Evangelii</i> (the Living Voice of the Gospel). | Lutheran Chorales | 165 |
| 3. | <i>Chorale</i> —singing in unison and unaccompanied | Lutheran Chorales | 165 |
| 4. | Objective—the confession of faith and the message of God for us Subjective—our personal feelings and interpretative response | Lutheran Chorales | 166 |
| 5. | Previously, songs were sung (chanted) only by the clergy and the choir, known as <i>cantus firmus</i> (fixed song). The Lutheran Reformation introduced singing by the entire congregation, known as singing chorales. | Congregational Singing | 168–71 |
| 6. | Just as Luther restored the apostle Paul’s teachings on the Gospel for all, so he restored Paul’s urging of all Christians (as in Colossae and Ephesus) to sing psalms and hymns. | Congregational Singing | 168–71 |
| 7. | Divine Service—focuses on what God (divine) does to serve us in Word and Sacrament (sacramental) Worship service—focuses on what man does for God (sacrificial) | Congregational Singing (Accompanied by Word and Sacrament) | 168–71 |
| 8. | In the Catholic Church, songs were sung (chanted) only by the clergy and the choir. | (Rome’s Dislike of) Congregational Singing | 171 |
| 9. | The Lutheran Church with its laity singing in worship services was called “the singing church.” It was a derogatory label voiced by Catholic priests. | Congregational Singing | 171 |
| 10. | Today, Catholic churches no longer oppose congregational singing, but many Catholics do not sing in church. One study shows many Catholics “do not even pick up the hymnal.” | Several sections | -- |
| 11. | Answers will vary but may include “No, because (1) some lifelong Lutherans may not know that other churches do not teach and sing the same doctrines; (2) some may not pay attention while singing; or (3) some take for granted the depth and substance of Lutheran hymns, specifically chorales.” | Several sections | -- |
| 12. | Answers will vary but may include “Yes, because the words may become more meaningful with historical context of the hymn and its author.” | Several sections | -- |
| 13. | Answers will vary but may include “Yes, because the trials and circumstances of the hymnwriters’ lives may be inspiring to modern-day Christians, especially in times of personal trials and tribulations.” | Several sections | -- |
| 14. | Answers will vary but may include “Yes, because the rich history may inspire us to better appreciate and preserve these hymns.” | Several sections | -- |
| 15. | Bach’s many musical works reflect his strong theological convictions and proclaim the Holy Gospel, just as the four Gospel writers did. Hence, he is often called “The Fifth Evangelist.” | Johann Sebastian Bach | 179 |

CHAPTER 14 DISCUSSION QUESTIONS THE DIVINE LITURGY TEACHES THE FAITH

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|--|---------------------|
| 1. | <i>Liturgy</i> is work done by God for His people, whom He serves with Word and Sacrament. | Liturgy Defined | 184 |
| 2. | (review from chapter 13) Divine Service—focuses on what God (divine) does to serve us in Word and Sacrament (sacramental) Worship service—focuses on what we do for God (sacrificial) | Congregational Singing | 170 (chapter 13) |
| 3. | It is the congregation's first prayer in the Divine Service in which God's mercy is sought by its members. | The <i>Kyrie</i> | 192 |
| 4. | The word <i>true</i> underscores Christ's bodily presence in response to the Reformed theologians' denial of this biblical fact. | The Distribution | 200 |
| 5. | Contemporary services (1) to some degree deprive parishioners of God's very Word through which the Holy Spirit works; and (2) replace much of God's Word of the historic liturgy with questionable innovations that often contain errant teachings. | The Spiritual Value of the Historic Liturgy | 202 |
| 6. | The liturgy's content is derived from centuries of use in the Church; it preserves the <i>Una Sancta</i> (the one Holy Church); and it connects us to all saints in Christ beyond our local congregation. | The Spiritual Value of the Historic Liturgy | 202 |
| 7. | Consecration of the Elements | Words of Institution | 199 |
| 8. | They are the very words spoken by Christ that validate and authenticate the essence of the Lord's Supper. | Words of Institution | 199 |
| 9. | Words will vary but may include (1) Luther did not intend to make liturgical innovations; (2) innovations can harm or confuse the weak in faith; and (3) changes or variations tend to cater to the fickle who delight in novelty, often only briefly. | The Spiritual Value of the Historic Liturgy | 202–5 |
| 10. | They often modify or remove key elements—Confession and Absolution, Introit, the <i>Kyrie</i> , the Creed, <i>Angus Dei</i> , <i>Sanctus</i> , <i>Nunc Dimittis</i> —and thus undermine many parishioners' love for the historic liturgy. | Several sections, especially The Spiritual Value of the Historic Liturgy | -- |
| 11. | "And with thy spirit" expresses the congregation's desire that the pastor's prayer on behalf of the people will be received by God through Jesus Christ, our Lord. But the new response—"And also with you"—is a pseudo-colloquial or chummy greeting, contrary to all liturgical rubrics. | Salutation | 193 |
| 12. | Missing is the word <i>spirit</i> from the Latin phrase <i>et cum spiritu tuo</i> (and with thy spirit), correctly taken from 2 Timothy 4:22. | Salutation | 193–94 |
| 13. | The response ("and also with you") was a trendy change in the liturgy made by the Roman Catholic Church's council of Vatican II (1962–65). | Salutation | 194 |
| 14. | Lutherans borrowed this response from Vatican II and inserted it in their hymnals, first in the late 1970s, a decade after Vatican II ended in 1965. This new response is incompatible with 2 Timothy 4:22. | Salutation | 194 |
| 15. | <i>Vespers</i> , derived from <i>vespera</i> , "evening" in Latin | Matins and Vespers | 202 |

CHAPTER 15 DISCUSSION QUESTIONS THEOLOGY OF THE CROSS

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|---|------|
| 1. | This response reflects a theology of glory because this person thinks <i>wrongly</i> that (1) going to church is a good work; (2) God must keep suffering from us; or (3) God does not love us and serve us through suffering. In fact, the opposite of each of these is true. | Understanding Suffering | 212 |
| 2. | No, because “the word of the cross is folly to those who are perishing” (1 Corinthians 1:18). | Intro | 207 |
| 3. | Even we Christians often look to see God in His power and glory, rather than remembering that His mercy is hidden in our suffering in which He seeks to remind us of His love as in the suffering of Christ on the cross for us. | Finding God | 209 |
| 4. | 1. We Christians may think that, as God’s children, we should never suffer. 2. We Christians easily forget Joshua 1:5 and Isaiah 55:8–9. | Understanding Suffering | 212 |
| 5. | For our spiritual well-being, for our good (Romans 8:28) | Understanding Suffering | 212 |
| 6. | God “reveals” Himself by being “hidden”—a paradox. | Finding God | 208 |
| 7. | Our sinful nature wants to find God in His power and glory and wants to glory in our own words (or works) rather than finding God in the suffering of the cross of Christ. | Finding God | 209 |
| 8. | Our sinful nature wants to find God apart from the cross, but the theology of the cross brings us back with reproof to the humbling comfort of God’s mercy shown to us in Jesus Christ alone. | Finding God | 208 |
| 9. | In the post-Reformation era, many Lutherans began to see the crucifix as “Catholic.” The plain cross soon became common in many Lutheran churches, especially in North America. Many Lutherans also stopped blessing themselves with the sign of the cross, even though Luther taught Christians to do so when praying the Small Catechism’s Morning and Evening Prayer. | The Cross and Crucifix as Christian Symbols | 216 |
| 10. | Churches in North America have been mostly Baptist, Congregational, Methodist, and Presbyterian (all are Reformed churches). They have always had a strong dislike for the Christian cross. They see the cross as “Catholic.” And most of these churches have no cross, not even on their steeples. The interiors of these churches usually have no crosses and no altar. Usually, their churches have no center aisle, leading to their platform, whereas the center aisle in Lutheran churches symbolizes the vertical arm of the cross that leads to the altar. | The Cross in Church Architecture | 218 |
| 11. | No, they have not been taught the value of the cross’s symbolism in the architecture of Lutheran churches. Pastors seem to be unaware of the need to teach this to parishioners. | The Cross in Church Architecture | 218 |
| 12. | Because Lutherans have been greatly influenced by the predominance of so many Reformed churches in America that erroneously see the cross as “Catholic.” Hence, many Lutherans do not understand the importance Lutheran theology places on the symbolism of the cross of Christ in the architecture of their churches. | The Cross in Church Architecture | 218 |
| 13. | If we think we are doing a good work by going to church, we are reflecting the theology of glory. But when we go to church seeking God’s mercy found only in Christ’s suffering for our sins, we show a correct understanding of the theology of the cross. | Finding God | 209 |
| 14. | When we complain about our misfortunes, we are focusing on the theology of glory; but when we see God’s love in our misfortunes and suffering, we are focusing on the theology of the cross. Moreover, because we are sinful creatures in a sin-stained world, suffering is inevitable, a fact that God helps us endure, for “we know that for those who love God all things work together for good, for those who are called according to His purpose” (Romans 8:28). | Inevitability of Suffering | 213 |

CHAPTER 16 DISCUSSION QUESTIONS THE AUGSBURG CONFESSION

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|------|---|--|--------|
| 1. | The Lutherans argued that the Augsburg Confession was not teaching anything new or contrary to what Christ's apostles had taught in the New Testament. They stated that it restored apostolic doctrines that had become abused and corrupted under Rome's many popes. | Birth of the Lutheran Church | 224 |
| 2. | Electoral John Frederick feared for Luther's safety. He had Luther stay in Coburg, some distance north of Augsburg. | Birth of the Lutheran Church | 223 |
| 3. | Philip Melancthon wrote it with the guidance of Luther from Coburg. | Authorship of the Augsburg Confession | 225 |
| 4. | Article IX (Baptism), Article X (Lord's Supper), and Article XVI (Civil Government) distinguish Lutherans from other Protestants. | The Document's Twenty-Eight Articles | 228–29 |
| 5. | The Augsburg Confession teaches that Baptism is necessary for salvation, forgives sins, and includes infants. The Anabaptists rejected infant Baptism, and the other Reformed groups denied Baptism as a Means of Grace. | Article IX: Baptism | 228–29 |
| 6. | Article X teaches that Christ's body and blood are truly present in the Lord's Supper. (See chapter 9 of this book for a full discussion on varying beliefs about the Lord's Supper.) | Article X: Lord's Supper | 229 |
| 7. | This was intentional based on the presumption that the document would have greater impact if signed by dignitaries, rather than signed by theologians only. | Birth of the Lutheran Church | 224 |
| 8. | Monasteries became corrupted as they taught that (1) vows, like Baptism, merited forgiveness of sins; and (2) monks could attain spiritual perfection. | Article XXVII: Monastic Vows | 233 |
| 9. | It rejected celibacy by (1) citing 1 Timothy 3:2 that teaches bishops (church overseers) may have a wife; (2) arguing there is no biblical command for priests to be celibate; and (3) contending obligatory celibacy leads to scandals and sexual sins. | Article XXIII: The Marriage of Priests | 232 |
| 10. | The spiritual and the secular | Article XXVIII | 234 |
| 11. | Some historians say it marked the day the Holy Roman Empire died. | Birth of the Lutheran Church | 224 |
| 12.. | It was signed June 25, 1530. | Birth of the Lutheran Church | 224 |
| 13. | Philip Melancthon wrongly altered the Augsburg Confession twice, contrary to Luther and all confessional subscribers. | Birth of the Lutheran Church | 223–33 |
| 14. | U.A.C. stands for Unaltered Augsburg Confession. | Birth of the Lutheran Church | 224 |

CHAPTER 17 DISCUSSION QUESTIONS TWO DIFFERENT GOVERNMENTS

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|--|----------|
| 1. | From Scripture, including statements made by Jesus Christ | Introduction | 237 |
| 2. | Synonyms for realm: kingdom, sphere Synonyms for spiritual: sacred, heavenly, right-hand Synonyms for worldly: secular, earthly, left-hand | Introduction | 237 |
| 3. | Because their (Christian judges) duty is to execute civil justice, according to the law, and not let religious beliefs interfere. A judge's religious beliefs are in the spiritual realm, not in the secular, or worldly, realm. | Private Values vs. Public Duty | 240 |
| 4. | Because we, as Christians, are members of both realms, we need to be active in both realms (spiritual and secular). | The Christian's Role in Secular Government | 243 |
| 5. | The Christian's role "as a public servant in government is to serve the public in a civic capacity." | The Christian's Role in Secular Government | 242 |
| 6. | Coercion is a function of the government in the secular realm, whereas the Gospel is proclaimed and defended by persuasion, not by force. | Persuasion vs. Coercion | 238–39 |
| 7. | Romans 13:4 clearly states the government "is the servant of God, an avenger who carries out God's wrath on the wrongdoer." | Persuasion vs. Coercion | 239 |
| 8. | A "social gospel" is no gospel at all, for it makes social and political demands of the secular realm, whereas the Gospel of Jesus Christ is not a model for changing the secular realm. | Intermingling the Two Governments | 245 |
| 9. | Commingling occurs when (1) churches and clergy see the Gospel as a prescription to change society and address social and political issues; or (2) churches opposing capital punishment say the government should forgive rather than punish the offender. | Conclusion | 245, 247 |
| 10. | The devil commingles the two realms by obfuscating the distinction between them. | Intermingling the Two Governments | 245 |
| 11. | By failing to understand that we are members of both realms, some Christians might adopt a position of pacifism (not becoming a soldier, a public servant, or even a voter) and attempt to withdraw from the secular kingdom, but Lutheran theology's hallmark of distinguishing between the two realms frees the Christian to serve faithfully in the secular realm. | The Christian's Role in Secular Government | 243 |
| 12. | The Christian, as a soldier in war, functions as a citizen in the secular realm but remains a Christian in his faith, manner, and piety, which are in the spiritual realm. See chapter 20 of this book for an expanded discussion on vocation. | The Christian's Role in Secular Government | 242–43 |

CHAPTER 18 DISCUSSION QUESTIONS ADIAPHORA: A LOOK AT CHRISTIAN LIBERTY

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|--|----------|
| 1. | Some synonyms for adiaphora: indifferent, neither commanded nor forbidden in Holy Scripture | Introduction | 251 |
| 2. | Moderate use of alcohol is an adiaphoron because its use is neither forbidden nor commanded in Holy Scripture. | The Importance of Adiaphora | 254 |
| 3. | Circumcision is no longer commanded in the New Testament. | The Importance of Adiaphora | 253 |
| 4. | Out of Christian love, we may need to set aside our freedom at times, lest we cause a spiritually weak brother or sister to stumble. | Adiaphora and Spiritual Offense | 258 |
| 5. | 1. Ignorance 2. Arrogance 3. Failure to consider the higher good of unity and the church 4. Overzealous, often exaggerated American, individualism | Conclusion | 260–61 |
| 6. | Yes, because when adiaphora are misused, conflict and disunity result. | Several sections | -- |
| 7. | It is the one Holy catholic Church—"one Lord, one faith, one baptism" (Ephesians 4:5). | Adiaphora and the Church Catholic | 257 |
| 8. | The Apostles' Creed | Adiaphora and the Church Catholic | 257 |
| 9. | It risks becoming a sect, or apostate, no longer part of the Church catholic. | Adiaphora and the Church Catholic | 257 |
| 10. | When it spiritually offends Christians | Adiaphora and Spiritual Offense | 258 |
| 11. | A practice incorrectly deemed adiaphora may promote or even become, as in the case of Melancthon, false doctrine. | Brief Background of Adiaphora in Lutheran Theology; Adiaphora and Christian Collegiality | 252, 260 |
| 12. | Answers will vary but may include the following: Yes, because of its importance to doctrine, practice, and unity in the Church. | Several sections | -- |

CHAPTER 19 DISCUSSION QUESTIONS THE BOOK OF CONCORD

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|--|-----------------------------------|
| 1. | The signing of the Augsburg Confession on June 25, 1530 | Introduction | 263 |
| 2. | It contains 10 documents that state and explain the biblically grounded doctrines of the Lutheran Church. | Introduction | 263 |
| 3. | It was written to defend the Augsburg Confession in response to Rome's Confutation. | The Apology of the Augsburg Confession | 266 |
| 4. | Philip Melancthon, co-worker of Martin Luther | The Apology of the Augsburg Confession | 266 |
| 5. | Because the Apology provides more evidence countering the false claims and attacks Rome made in its Confutation. | The Apology of the Augsburg Confession | 267 |
| 6. | They were written by Martin Luther and approved by Wittenberg theologians and also by the Smalcald League in 1537. | The Smalcald Articles | 267–68 |
| 7. | The Law, Sin, The Gospel, Repentance, Sacrifice of the Mass, The Keys, Excommunication, Invocation of Saints, Cloisters, The Papacy, Human Tradition | The Smalcald Articles | 225–34 (previous chapter), 267–74 |
| 8. | Added in 1531 by Andreas Osiander | The Keys | 272 |
| 9. | Answers will vary but may include lack of trust in the pastor or pastoral office, fear of being seen to be the sinners we are, lack of understanding of our sin, weak teaching on private confession, or lack of appreciation for the purpose, comfort, and efficacy of private confession. | Several sections | -- |
| 10. | The Formula of Concord was signed by 8,188 signers that included dukes, barons, counts, mayors, theologians, and pastors. | The Formula of Concord | 275 |
| 11. | Including the three ancient Creeds in the Lutheran Confessions indicates the Lutheran Church adheres to the historic Christian teachings confessed by Christians of all times and in all places. | The Three Creeds | 263 |
| 12. | Martin Chemnitz is known as "the second Martin" for his influential role in maintaining Luther's biblically based theology and fostering Lutheran unity with his prominent role in writing the Formula of Concord. | The Formula of Concord | 275 |

CHAPTER 20 DISCUSSION QUESTIONS WORK AND VOCATION

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|--|----------------------------------|--------|
| 1. | Work—labor usually not seen as a calling Vocation—a divine calling encompassing all stations of life | Introduction | 281 |
| 2. | God is hidden in people’s work and daily vocations. | Work as God’s Mask | 283 |
| 3. | The Greeks and Romans saw manual work as demeaning and undignified, suitable only for slaves. | Dignity and Honor of Work | 285 |
| 4. | Every Christian’s work is a divine calling, because it is given to him by God for service to his neighbor. | Work as a Divine Calling | 281–82 |
| 5. | 1. We are influenced by the world’s view that we work primarily for income that will provide for our daily needs. 2. We, in part, still harbor the belief of the errant medieval notion that only church workers have true callings (vocations). 3. We war with the devil, who wants us not to see God hidden in our work, wants us to despair and not serve our neighbor. | Work as a Divine Calling | 281–83 |
| 6. | Work came <i>before</i> the fall, Genesis 2:15. “Even in paradise God gave Adam work to do.” | Dignity and Honor of Work | 286 |
| 7. | Jesus was a carpenter; Paul was a tentmaker. Also consider these passages: 2 Thessalonians 3:10; Deuteronomy 25:4; Luke 10:7. | Dignity and Honor of Work | 286 |
| 8. | By serving their neighbor and society | The Significance of Vocation | 287 |
| 9. | Every Christian’s work and stations are divine callings. | Work as a Divine Calling | 282 |
| 10. | 1. God’s Word commands us to work. 2. Our faith in Jesus Christ | Work as Holy and Unholy | 284 |
| 11. | Knowing that God is hidden in our work, that He has called us to work, and that it pleases Him when we serve others through our work. | The Significance of Vocation | 287 |
| 12. | The devil would have us give up our work, fail to serve others, and despair rather than see God ever present in our work and in our lives. | Remaining True to One’s Vocation | 288 |

CHAPTER 21 DISCUSSION QUESTIONS HALLMARKS OF THE LUTHERAN REFORMATION

| Q. | ANSWERS | TOPICS/SECTION HEADINGS | PAGE |
|-----|---|---|---------|
| 1. | His public posting informed university professors and students of his upcoming lecture. The posting said he would question the practice of indulgences. | Ninety-Five Theses | 292 |
| 2. | The Reformation restored the Gospel by assuring Christians that by repentance and faith in Jesus Christ alone they receive forgiveness of their sins and the promise of eternal life, rather than relying on indulgences and papal dictates. | A Restored Gospel | 293 |
| 3. | Compared to the past, the pope lost much of his control in church and society. He was unable to squash the effects of the Lutheran theology's slogan, <i>Verbum Domini Manet in Aeternum</i> (The Word of the Lord Endures Forever). | Papacy Dethroned | 292 |
| 4. | Lutherans today can be assured that every Christian has access to God through Jesus Christ, who is the only mediator between God and man. | Priesthood of Believers | 297 |
| 5. | Before Luther, Catholic churches had only clergy and the choir sing (chant) in church services. When Luther taught the laity in congregations to sing hymns, this was scorned by the Catholic Church's priests. Derisively, they called the Lutheran Church "the singing church." | Congregational Singing | 294 |
| 6. | 1. Some apostles were married; they even took their wives with them on evangelizing trips (1 Corinthians 9:5). 2. Peter was married; Jesus healed Peter's mother-in-law (Mark 1:30–31). | Married Clergy | 296 |
| 7. | Together Martin and Katharina Luther exemplified Christian family life in a parsonage and established the practice of congregations providing a parsonage for their pastor and his family. | <i>Das Pfarrhaus</i> (The Parsonage) | 296 |
| 8. | Translating the Latin mass into German was Luther's way of helping people understand the Gospel in their own language. | Congregational Singing | 294 |
| 9. | 1. Instituted by God 2. Commanded by God 3. Visible elements 4. Conveys forgiveness of sins to repentant Christians | Only Two Sacraments | 293 |
| 10. | Confirmation and ordination do not meet the four criteria mentioned in answer 9 above. | Only Two Sacraments | 293 |
| 11. | Answers will vary but may include the following: 1. Our spiritual forefathers fought long, courageous battles to preserve the Gospel. 2. We might be more diligent and courageous when we remember our strong history. 3. We can help others appreciate our heritage if we know it ourselves. | Several sections | -- |
| 12. | Our God provides protection, a refuge, and strength in times of trials and amid our enemies. Just as the Reformers fought against the flesh, the world, and the devil during the Reformation, so we fight spiritual battles today. | "A Mighty Fortress Is Our God" | 299–302 |
| 13. | "A Mighty Fortress" is based on Psalm 46. | Theological Content | 300–301 |
| 14. | "God is our refuge and our strength, a very present help in trouble." | Theological Content | 300–301 |
| 15. | Answers will vary but may include the following: "And take they our life, Goods, fame, child, and wife, Though these all be gone, Our vict'ry has been won; The Kingdom ours remaineth." (LSB 656) | Theological Content | 300–301 |
| 16. | Answers will vary but may include the following: 1. Sung at Luther's funeral 2. Written (first line) on Luther's tombstone 3. Proclaims the faith 4. States the doctrines reclaimed during the Reformation 5. Sung by every Lutheran 6. Thoroughly grounded in Scripture 7. Has been sung for 500 years, even by non-Lutherans | "A Mighty Fortress Is Our God" | 299–304 |