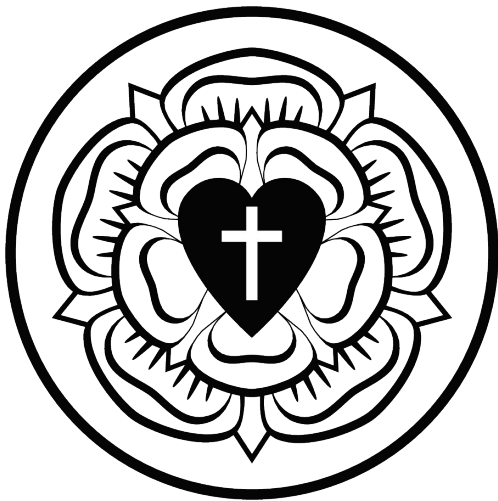
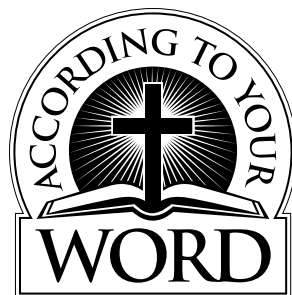


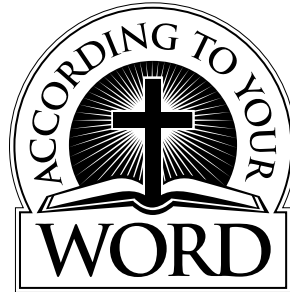
Color the Catechism

Teaching Guide



by
Mrs. Karyn E. Lukasek





COLOR THE CATECHISM:
Teaching Guide

by Mrs. Karyn E. Lukasek
Rev. Samuel J. Gullixson, general editor

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Teaching Notes

his teaching guide is prepared as a companion to *Color the Catechism*. It is an aid for parents and teachers as they prepare to teach the child or children entrusted to their care. In this guide, you will find suggestions for how to prepare for each lesson, suggestions for a class routine, notes written by the artist of the coloring pages and an index of Scripture passages used in the Coloring book.

Since the coloring book is intended to be used by children and parents and students and teachers, it will not only be a great aid in teaching the primary texts of the Catechism to your child, but will also be a great study opportunity for you. If this is your child's first time going through the Catechism, the coloring book will help him/her to understand and learn God's wonderful plan of salvation. Also, if you haven't been through the Catechism since your Confirmation, this will be a great refresher course for you!

Learning through Preparation:

One key to teaching well is preparation; few are able to teach an efficient and beneficial lesson without it. Even the best teachers prepare. As a parent or teacher, you certainly want these Catechism lessons to be an enjoyable learning opportunity for your child. Here are some suggested methods to prepare yourself for each lesson or page.

The Picture: Look at the picture that will be colored so that you are familiar with it. Consider the text above the picture and think about what you want your child to get out of each picture.

Small Catechism: Become familiar with the Catechism section and Luther's explanation in Luther's Small Catechism. Read the whole chapter, this will give you more insight into each of the pictures.

Artist's Notes: Read the artist's notes for each picture contained in this guide. This is a great resource. You can gain even more perspective on what is in each picture and what thoughts went into the art.

The Bible: At the bottom of each picture is a Bible reference, reading this will refresh you on some of the Bible accounts pictured in the coloring book. The Scripture index on page 16 of this guide can be used for this as well.

Large Catechism: Luther wrote the Large Catechism for parents, teachers, and pastors to learn for themselves what to teach. Read each appropriate section and learn from the master.

Your Pastor: Another great asset is your pastor. If there are sections that you are unfamiliar with or want to learn more about, talk with your pastor.

Teaching through Coloring:

These ideas are in no way comprehensive and we encourage you to experiment with how to use this coloring book to its fullest with your family or class.

Sing: The two hymn selections at the beginning of the coloring book are wonderful hymns taken from the Evangelical Lutheran Hymnary (ELH) and are easy to learn. Sing the first stanza of Lord, Help Us Ever to Retain (p. 4 of the coloring book [ELH #551]) and the stanza appropriate for the section of the catechism you will be learning about (i.e. The Ten Commandments and The Apostle's Creed – stanza 2; The Lord's Prayer and Holy Baptism – stanza 3; The Office of the Keys and Confession and The Sacrament of the Altar – stanza 4).

Introduction: At the beginning of each lesson sing the appropriate verses of one of the hymns (pp. 4

&5). Then read the words at the top of the page you will be using in that day's lesson. This would be a great opportunity to practice memorizing with your child. Have your child repeat the words at the beginning and end of each lesson. Have your child say them with you a number of times. Include the Catechism section, for example: "The First Commandment – You shall have no other gods." Encourage them to say it at other times of the day (at a meal, before bed, etc.). Each time a new picture is colored, practice the Catechism text from the previous pictures.

Analysis: Each picture is full of meaning. Ask your child to describe what he/she sees in the picture. You can then ask additional questions about the picture. For example, the picture for the First Commandment shows a child praying to money and Jesus praying to God. Questions to ask your child could include: How do you honor money or other possessions more than God? How has Jesus kept this commandment for you? (this is an appropriate question for each of the commandments).

Color: As your child colors the picture you may want to continue pointing things out in the picture, telling your child the Bible account that is pictured, or going through some of the Bible verses from the appropriate section in Luther's Small Catechism.

Sing: The second hymn (p. 5), Fear and Love Thy God and Lord (ELH #510), is also a wonderful summary of each section. Sing the stanza appropriate to the lesson (i.e. The Commandments - stanza 1, The Apostles' Creed - stanza 2, The Lord's Prayer - stanza 3, Holy Baptism - stanza 4, and the Sacrament of the Altar - stanza 5). When you get to the Office of the Keys and Confession (since there was no stanza written for it originally), sing stanza 4 as a reminder that Confession and Absolution are a continuation of Holy Baptism.

Prayer: End each time together with a simple prayer. Having a simple prayer at the end of each lesson with a simple formula will help your child learn how they also may pray. Encourage your child to add petitions of their own and eventually to lead the prayer themselves. One formula to use is:

- Address – your heavenly Father, Jesus, the Holy Spirit, or all three.
- Confess – your sins (appropriate to each coloring/Catechism section).
- Profess – your faith in Jesus' life and death for the forgiveness of your sins.
- Express – your desire to live as God has taught you.

Example for the First Commandment: Dear heavenly Father, I am sorry that I have not loved You more than myself. Please forgive me because of Jesus' death on the cross. He lived a perfect life for me. Help me to love you more. Amen.

Our hope is that you and your child will gain a new appreciation for God's salvation as it is simply taught in Luther's Catechism through this coloring book.

In Christ,

According to Your Word

Artist's Notes

The Ten Commandments

FIRST COMMANDMENT (p. 7): You shall have no other gods.

In Old Testament times, idol-worship was rampant; we recall Baal, the golden calf, and many others. Not much has changed in the twenty-first century except that our idols are more subtle: we put money, material goods, fame, and self above our Lord. It's not easy to "fear, love, and trust in God above all things," and little children are just as susceptible to the breaking of this commandment as adults are. How often do little mouths utter the words, "Me first!" or "I want that toy!"? Thank the Lord that His Son Jesus never once bowed down to an earthly god of any sort. In fact, when Satan tempted our Savior in the desert, He responded with Scripture: "You shall worship the LORD your God, and Him only you shall serve." (Matthew 4:10). By faith, Christ's keeping of this commandment belongs to us and our children!

SECOND COMMANDMENT (p. 8): You shall not take the name of the Lord, your God, in vain.

"Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so" (James 3:10). Have you ever heard a little child use God's name in vain? It's an unsettling event because children seem so innocent. (It is also a good lesson for us adults to curb our own vocabularies because children imitate what we do and say.) No matter how big or small a person's mouth, when he breaks this commandment, he might as well also throw the cross of Christ in the garbage. Thanks be to God that Jesus always used His Father's name to "pray, praise, and give thanks." By faith, Christ's keeping of this commandment belongs to us and our children!

THIRD COMMANDMENT (p. 9): You shall keep the day of rest holy.

Little children are not only good at complaining about going to church, but they are also apt to misbehave during the service and cause distractions to surrounding worshipers. On the contrary, Jesus, already as a young boy, regarded the study of His Father's Word to be of utmost importance. Luke 2:46-49 tells us about Jesus listening to and asking questions of the teachers in the temple courts. He had to "be about [His] Father's business." By faith, Christ's keeping of this commandment belongs to us and our children!

FOURTH COMMANDMENT (p. 10): Honor your father and your mother, that it may be well with you, and that you may live long on the earth.

Parents, guardians, teachers, and others in authority can attest to the fact that children are very good at breaking this commandment! They delight in testing boundaries and rules and fail to obey, love, honor, and respect their elders at all times. Can you imagine raising a child like Jesus, who never threw a tantrum, always said thank you, and did his chores without being coerced? He was the perfect earthly son to Mary and Joseph. By faith, Christ's keeping of this commandment belongs to us and our children!

FIFTH COMMANDMENT (p. 11): You shall not kill.

"I hate you!" Hearing these words escape a child's mouth is yet another unsettling event. Very rarely does a little child physically kill another person, but we know that "whoever who hates his brother is a murderer" (1 John 3:15). Furthermore, children frequently hurt and harm their neighbors by pushing, hitting, and biting. Thankfully, our Savior was a friend to all, helping them in their bodily needs, healing them instead of hurting them. By faith, Christ's keeping of this commandment belongs to us and our children!

SIXTH COMMANDMENT (p. 12): You shall not commit adultery.

It's difficult to pinpoint a little child's breaking of the sixth commandment, yet at a young age they are already capable of disrespecting the opposite gender with unwanted displays of affection, inappropriate teasing, and taunting. Jesus led a completely pure and decent life, rejoicing with those who married, and encouraging others to avoid adulterous lifestyles (we remember His conversation with the Samaritan woman at the well in John 4:7-18). By faith, Christ's keeping of this commandment belongs to us and our children!

SEVENTH COMMANDMENT (p. 13): You shall not steal.

Young children want what they see. It doesn't matter if it's another child's toy or a candy bar in the checkout aisle; sometimes their desire for the item compels them to take it, either blatantly or secretly. Instead of taking His neighbors' possessions in a dishonest way, Jesus gave. He improved the possessions of the boy with two fish and five loaves of bread, miraculously multiplying them into amounts sufficient to share with over 5,000 people! Moreover, Jesus gave His own life for our sins. By faith, Christ's keeping of this commandment belongs to us and our children!

EIGHTH COMMANDMENT (p. 14): You shall not bear false witness against your neighbor.

Tattletales might have the other child's best interest in mind; oftentimes, however, their intent is to get the other child into trouble by pointing out his blunder. Then there are the grueling school years, with cliques, gossip, and betrayal. How harmonious life would be if we all just built each other's reputations up from the day we started talking! Thankfully, Jesus defended His neighbors, taking their words and actions in the kindest possible way. When a Pharisee criticized the sinful woman who anointed Jesus' feet, Jesus defended her actions and furthermore forgave her sins (Luke 7:36-50). Likewise, "we have an Advocate with the Father, Jesus Christ the righteous." (1 John 2:1). By faith, Christ's keeping of this commandment belongs to us and our children!

NINTH COMMANDMENT (p. 15): You shall not covet your neighbor's house.

It could quite possibly be every child's fantasy: living in a mansion, with money, toys, and games to spare. Some children even have the opportunity to visit wealthy friends or family, and it's hard not to desire the luxurious lifestyle of the rich and famous! It can breed discontentment with one's humbler living conditions, even though they, too, are undeserved blessings from God. Our Savior was born in the humblest of conditions—a stable, surrounded by barnyard animals! He never aspired to settling down in a lavish castle here on earth, though He certainly could have. Instead, His eyes were ever fixed on the cross, by which He would secure a room for us in God's heavenly mansions. "In My Father's house are many mansions... I go to prepare a place for you." (John 14:2). By faith, Christ's keeping of this commandment belongs to us and our children!

TENTH COMMANDMENT (p. 16): You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his cattle, nor anything that is his.

A child may not commonly long for another person's spouse or employees, but animals and other belongings are definitely tempting! Jealousy arises even in the youngest of hearts. The illustration here depicts a young girl who has found her neighbor's kitten; instead of urging it to "stay and do its duty" of being a pet to its rightful owner, she wants very badly to keep it for herself. Christ our Savior never once envied his neighbor's possessions. On one occasion He demonstrated His concern for this commandment by healing the centurion's servant, urging him to "stay and do his duty" to his rightful master (see the full account in Matthew 8:5-13). By faith, Christ's keeping of this commandment belongs to us and our children!

THE CONCLUSION 1 (p. 17): I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate Me,

God threatens to punish all who break His holy commandments. Our first parents' fall into sin resulted in God banishing them from the Garden of Eden (Genesis 3:21-24). Every generation henceforth inherited a sinful nature from Adam and Eve. Consequently, we are unable to keep God's commandments perfectly and deserve to be banished from His presence forever.

THE CONCLUSION 2 (p. 18): And showing mercy to thousands of those who love Me and keep My commandments.

God "promises grace and every blessing to all who keep His commandments." Although He banished Adam and Eve from paradise, God didn't do so without first giving them the promise of a Savior from sin (Genesis 3:15). Jesus would crush the serpent's head with His victorious death and resurrection!

The Apostles' Creed

FIRST ARTICLE (p. 20): I believe in God the Father Almighty, Maker of heaven and earth.

Our heavenly Father not only created everything in existence, including us and our children, but He graciously preserves His creation and sustains us by providing all that we need for body and soul. Let us rejoice in our Lord for these gifts, giving Him thanks and praise!

SECOND ARTICLE 1 (p. 21): I believe in Jesus Christ, His only Son, our Lord;

"This is My beloved Son, in whom I am well pleased" (Matthew 3:17). Jesus didn't need baptism for the remission of His sins; instead, as He explained to John the Baptist, it was to "fulfill all righteousness" (Matthew 3:15). Jesus was baptized for the remission of our sins! This was just one more way that He kept His Father's law perfectly in our stead. And God the Father was delighted to claim Jesus as His Son!

SECOND ARTICLE 2 (p. 22): Who was conceived by the Holy Spirit,

Mary, a virgin, was God's chosen instrument by which the Savior would physically come into the world. "And having come in, the angel said to her, 'Rejoice, highly favored one, the Lord is with you...And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus'" (Luke 1:28,31). God also sent a heavenly messenger to Mary's fiancé, Joseph, to reassure him of Mary's faithfulness. "...An angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit'" (Matthew 1:20).

SECOND ARTICLE 3 (p. 23): Born of the virgin Mary,

The angel's message to Joseph continued, "And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins." So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: 'Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,' which is translated, 'God with us' (Matthew 1:21-23). Approximately nine months after Jesus' divine conception, "...she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn" (Luke 2:7).

SECOND ARTICLE 4 (p. 24): Suffered under Pontius Pilate,

"When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just Person. You see to it.' And all the people answered and said, 'His blood be on us and on our children.' Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified" (Matthew 27:24-26). At this time, the soldiers twisted a crown of thorns onto Jesus' head, mocked Him, spit on Him, and struck Him. Jesus suffered bodily torment and public humiliation due to Pilate's decision. Thanks be to God that Pilate conceded to the people's wishes!

SECOND ARTICLE 5 (p. 25): Was crucified,

"And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. Then Jesus said, 'Father, forgive them, for they do not know what they do.' And they divided His garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, 'He saved others; let Him save Himself if He is the Christ, the chosen of God.' The soldiers also mocked Him, coming and offering Him sour wine, and saying, 'If You are the King of the Jews, save Yourself'" (Luke 23:33-37). Death by crucifixion was brutal, humiliating, and excruciatingly painful. Yet in the midst of it all, notice how Jesus took the time to forgive His offenders!

SECOND ARTICLE 6 (p. 26): Died,

"And Jesus cried out with a loud voice, and breathed His last. Then the veil of the temple was torn in two from top to bottom. So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, 'Truly this Man was the Son of God!'" (Mark 15:37-39). God in the flesh died; He had to in order to fully satisfy His Father's holy anger toward sin — our sin.

SECOND ARTICLE 7 (p. 27): And was buried.

“This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed...Pilate said to them, 'You have a guard; go your way, make it as secure as you know how.' So they went and made the tomb secure, sealing the stone and setting the guard” (Matthew 27:58-60,65-66). The chief priests and Pharisees were concerned that Jesus’ disciples would fake His resurrection, so they asked Pilate to make the tomb particularly secure. Little did they know that Jesus would truly rise from the dead regardless of how well His tomb was guarded! Their additional security only added credence to the testimony of the apostles about Jesus’ resurrection.

SECOND ARTICLE 8 (p. 28): He descended into hell;

“For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison” (1 Peter 3:18-19). “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it” (Colossians 2:15). Christ’s descent into hell was ironically not part of the punishment He suffered for our sins. Rather, it was part of His exaltation, by which He proclaimed His defeat of sin, death, and the devil. It assures us of His victory!

SECOND ARTICLE 9 (p. 29): The third day He rose again from the dead;

“Mary stood outside by the tomb weeping... she turned around and saw Jesus standing there, and did not know that it was Jesus....She, supposing Him to be the gardener, said to Him, 'Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.' Jesus said to her, 'Mary!' ...Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her” (John 20:11-16,18). “Him God raised up on the third day, and showed Him openly” (Acts 10:40). Jesus did not stay dead, just as He had promised! And because our Redeemer lives, we too shall live.

SECOND ARTICLE 10 (p. 30): He ascended into heaven

“And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven” (Luke 24:50-51). Remember Jesus’ words about His Father’s house? He promised to go there and prepare a place for us (John 14:2). Christ’s ascension into heaven assures us that heaven is our home!

SECOND ARTICLE 11 (p. 31): And is seated at the right hand of God the Father Almighty;

“...[God] worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church” (Ephesians 1:20-22). How comforting it is that God appointed Jesus to rule over all things at His right hand in heaven. Moreover, Jesus rules for the good of the Church. Our Savior, our Brother, is in control!

SECOND ARTICLE 12 (p. 32): From there He shall come to judge the living and the dead.

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world’...Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels’” (Matthew 25:31-34,41). At Christ’s second coming, all people will be judged by the same standard: the presence of faith in Jesus, which has naturally produced fruit for the benefit of others.

THIRD ARTICLE 1 (p. 33): I believe in the Holy Spirit,

“When the Day of Pentecost had fully come, they were all with one accord in one place....Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy

Spirit and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1,3-4). The Holy Spirit — often depicted as a dove, the physical form which He assumed at Jesus’ baptism — is true God, the third Person of the Holy Trinity. The Holy Spirit calls each of us to faith through God’s Word and Sacraments; He strengthens this faith through the same. Furthermore, He enlightens us with spiritual gifts, intercedes for us as we pray, and produces fruits in accordance with our faith.

THIRD ARTICLE 2 (p. 34): The Holy Christian Church,

The “Holy Christian Church” is not defined by physical parameters or one physical church building; rather, it consists of all believers in Christ over all time. It is invisible; in fact, only God knows who truly belongs to His Church because “the LORD looks at the heart” (1 Samuel 16:7). Members of the holy Christian church who have died and gone to heaven are sometimes referred to as the “saints triumphant,” wearing Christ’s robe of righteousness, whereas members who are still battling the devil, the world, and their sinful natures on earth are the “saints militant,” equipped with the full armor of God.

THIRD ARTICLE 3 (p. 35): The Communion of Saints,

A saint is a holy person — but by what means? Faith in Christ’s atonement gives every believer saint status because “Christ... loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word” (Ephesians 5:25-26). Wherever believers in Christ gather together around the Word and Sacraments, there the communion of saints is. “So we, being many, are one body in Christ, and individually members of one another” (Romans 12:5). Though the number of believers might appear small in some places, what a comfort to know that we are united with our brothers and sisters in Christ throughout the world and throughout time!

THIRD ARTICLE 4 (p. 36): The Forgiveness of sins,

We receive the forgiveness of sins — one of the gifts of the Holy Spirit — through the Means of Grace: God’s Word and Sacraments. God reassures us that “the blood of Jesus Christ His Son cleanses us from all sin” (1 John 1:7). How can something as gruesome as blood possibly purify? Only when it is the holy, innocent blood of Jesus! Jesus has “forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross” (Colossians 2:13-14).

THIRD ARTICLE 5 (p. 37): The Resurrection of the body,

Amid unbearable affliction, Job cried out in faith, “For I know that my Redeemer lives, And He shall stand at last on the earth; And after my skin is destroyed, this I know, That in my flesh I shall see God” (Job 19:25-26). “And God both raised up the Lord and will also raise us up by His power” (1 Corinthians 6:14). Notice the common denominator? Christ is alive! And at the Last Day, He will raise our physical bodies from their graves. “Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. For You will not leave my soul in Sheol [death], Nor will You allow Your Holy One to see corruption” (Psalm 16:9-10).

THIRD ARTICLE 6 (p. 38): And the Life everlasting. Amen.

“But Jesus said, ‘Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven’” (Matthew 19:14). How does a person receive the kingdom of heaven like a little child? The faith of a child is not complex; they simply recognize Christ as their Savior. “Most assuredly, I say to you, he who believes in Me has everlasting life” (John 6:47). Those who simply believe will “dwell in the house of the LORD forever” (Psalm 23:6).

The Lord’s Prayer

THE INTRODUCTION (p. 40): Our Father, Who art in heaven,

Father. What a comforting title! Little children look to their earthly fathers to provide for their needs. How kind God is to allow us to call Him our “Father,” even though He reigns majestically on His heavenly throne! He will certainly take care of all our needs and answer all our prayers according to His good and gracious will. At the baptismal font, we become “children of God.” The resulting faith created in our hearts allows us to

boldly approach our heavenly Father's throne with confidence. "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!" (Matthew 7:11).

THE FIRST PETITION (p. 41): Hallowed be Thy name.

Martin Luther writes in his explanation to this petition, "God's name is certainly holy in itself, but we pray in this petition that it may be made holy among us also." May God grant us faithful pastors, teachers, and parents, who neither add nor subtract to God's Word, apply Law and Gospel properly, and keep Christ's birth, death, and resurrection at the heart of all instruction. Let us also pray for strength from the Holy Spirit to lead lives that are pleasing to our heavenly Father! "For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Corinthians 15:3-4).

THE SECOND PETITION (p. 42): Thy Kingdom come.

"The kingdom of God comes when our heavenly Father gives his Holy Spirit, so that by his grace we believe His holy Word and live godly lives here in time and hereafter in eternity," explains Luther. "We know that faith comes by hearing, and hearing by the word of God" (Romans 10:17); thanks be to God for giving us His Holy Spirit to work that faith in our hearts and in the hearts of our children! "Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, 'The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you'" (Luke 17:20-21).

THE THIRD PETITION (p. 43): Thy will be done on earth as it is in heaven.

Luther's explanation to this petition reads, "God's will is done when he breaks and hinders every evil counsel and will...such as the will of the devil, the world, and our own flesh; but strengthens and keeps us steadfast in His Word and in faith until our end. This is His good and gracious will." By God's grace, the devil now has no power over us, and He gives us strength to overcome worldly temptations and to drown the lusts of our sinful flesh — the old Adam — with daily contrition and repentance. God's Word equips us to carry out His will on earth!

THE FOURTH PETITION (p. 44): Give us this day our daily bread.

"Daily bread" is not limited to the slices of baked grains that complete our sandwiches; rather, the term encompasses "everything needed for this life; such as food, drink, clothing, shoes, house, home, fields, cattle, money, goods, God-fearing spouse and children, faithful servants and rulers, good government, good weather, peace, health, order, honor, true friends, good neighbors, and the like," writes Luther. The best part about these earthly gifts is that God knows we need them even before we do — and He distributes them according to His good and gracious will. "The eyes of all look expectantly to You, And You give them their food in due season. You open Your hand And satisfy the desire of every living thing" (Psalm 145:15-16).

THE FIFTH PETITION (p. 45): And forgive us our trespasses, as we forgive those who trespass against us.

Luther's explanation sums it all up: "We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayer; for we are not worthy of anything we ask, neither have we deserved it. But we pray that He would give us everything by grace, for we daily sin much and deserve nothing but punishment; and we on our part will heartily forgive and readily do good to those who sin against us." God commands us: "And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you" (Ephesians 4:32). Notice our motive for forgiving others? God forgave us first! Christ has "forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross" (Colossians 2:13-14).

THE SIXTH PETITION (p. 46): And lead us not into temptation

God doesn't tempt anyone to sin; what we are requesting in this petition is that He "guard and keep us" from the devil, the world, and our sinful flesh, equipping us with the strength to "overcome [them] and retain the victory" (Luther's Small Catechism). Thankfully, God has given us His Word, from which we derive this

much-needed strength! “Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Ephesians 6:13-17).

THE SEVENTH PETITION (p. 47): But deliver us from evil.

Evil. It’s a menacing word just to say or read! “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12). In this petition we are asking God to protect us against evil that can harm us spiritually, physically, or emotionally — this includes, but is not limited to, death, the devil – who “walks about like a roaring lion, seeking whom he may devour” (1 Peter 5:8), and mockers of the faith. “And at last, when the hour of death shall come, [we ask God to] grant us a blessed end, and graciously take us from this valley of sorrow to Himself in heaven” (Luther's Small Catechism). “Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me” (Psalm 50:15).

THE CONCLUSION (p. 48): For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Luther explains this doxology to the Lord’s Prayer: “We should be sure that these petitions are acceptable to our Father in heaven and are heard by Him; for He Himself has commanded us so to pray and has promised to hear us. Amen, Amen: that is, Yes, Yes, it shall be so.” What a comforting truth to realize — especially since God keeps all of His promises! “Most assuredly, I say to you, whatever you ask the Father in My name He will give you” (John 16:23).

Holy Baptism

THE NATURE OF BAPTISM (p. 51): Jesus says: "All authority has been given to Me in heaven and on earth."

Upon the mountaintop in Galilee, Jesus was about to dispense His Great Commission to the disciples. But He began with a reminder: “All authority has been given to Me in heaven and on earth” (Matthew 28:18). This comforting encouragement from our Savior gives us courage to share the gospel with all nations. Jesus commands us to share His Word — but we need not worry about who believes it and who rejects it because He is in charge of all things.

BAPTISM 2 (p. 52): "Go therefore and make disciples of all nations,"

After asserting His authority over all things, Jesus instructed His disciples — and us — to “make disciples of all the nations” (Matthew 28:19). And “all nations” is all-inclusive! A person’s age, race, gender, or social status cannot disqualify him or her from God’s message of salvation, for “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Galatians 3:28).

BAPTISM 3 (p. 53): "Baptizing them in the name of the Father and of the Son and of the Holy Spirit,"

“All nations” need to hear God’s message of salvation; likewise, “all nations” are to be baptized in the name of the Holy Trinity. Remember, this includes people of all ages, which is why our church body does not withhold baptism from infants. “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call” (Acts 2:38-39). “For as many of you as were baptized into Christ have put on Christ” (Galatians 3:27).

BAPTISM 4 (p. 54): Teaching them to observe all things whatever I have commanded you."

Baptism works saving faith in a baby’s heart! But baptized children of God need to remain in His Word so that their faith doesn’t weaken or even die. This is why Christ’s Great Commission includes instructions to teach believers His Word — “all things that I have commanded you” (Matthew 28:19-20). This responsibility falls

primarily to parents, but also to sponsors, pastors, and teachers. "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6). Thanks be to God for instructors who are faithful to His Word!

THE BLESSINGS OF BAPTISM (p. 55): Christ our Lord says, Mark 16:16: "He who believes and is baptized will be saved;"

Christ did not say, "Whoever believes and is baptized — and eliminates all sin from his life — will be saved." Rather, "not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life" (Titus 3:5-7). Baptism brings rich spiritual blessings, namely the forgiveness of sins and eternal salvation to its recipients!

BAPTISM 6 (p. 56): "But he who does not believe will be condemned."

Baptism results in salvation, but it is not a requirement for salvation. Christ did not say, "Whoever is not baptized will be condemned." Only unbelief, the rejection of the Holy Spirit and God's message of salvation through Jesus, condemns a person to the fires of hell. Nevertheless, if the Holy Spirit works faith in a person's heart, a desire for baptism is sure to follow.

The Office of the Keys and Confession

THE OFFICE OF THE KEYS (p. 58): "The evangelist writes, John 20:22-23: "Jesus breathed on His disciples and said to them, 'Receive the Holy Spirit.'"

Following Jesus' death and resurrection, the disciples were in a locked room when He miraculously stood among them. Undoubtedly, they were terrified, both of the Jews and of Jesus' sudden presence with them. Jesus, knowing their fears, said twice, "Peace be with you!" — and then He imparted His Counselor to them. Not only was Jesus comforting His disciples with the Holy Spirit, but He was making it clear to them that their authority to forgive or retain sins came from God alone.

KEYS 2 (p. 59): "If you forgive the sins of any, they are forgiven them;"

The forgiveness of sins is one of the most beautiful messages of Scripture. We don't have to make up for our sins by performing a certain number of righteous acts; God simply forgives and forgets on account of Christ's perfect life! "I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins" (Isaiah 43:25). So, too, pastors and laymen alike have the special privilege of forgiving others. Most often this pronouncement of forgiveness occurs publicly to the entire congregation after the Confession of Sins in the Divine Service. But it can also happen individually through private confession and absolution by one's pastor, as has been practiced by the Church throughout its history. Forgiveness is not limited to liturgical situations, either; for instance, children forgive each other for arguing, or a wife forgives her husband for his thoughtlessness, "Bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do" (Colossians 3:13). Notice once again our motivation for forgiving others? First God forgave us!

KEYS 3 (p. 60): "And if you retain the sins of any, they are retained."

A person's impenitence is heartbreaking for those affected by it. But Christ is clear: when a person is openly unrepentant of a sin, we are to withhold forgiveness from him. He does not need to hear the Gospel but the Law, which we pray will convict him of his sin and lead him to repentance. Jesus tells us, "I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 16:19).

The Sacrament of the Altar

THE LORD'S SUPPER (p. 62): The holy evangelists Matthew, Mark, and Luke, together with St. Paul, write thus:

"For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Peter 1:21). Matthew, Mark, Luke, and Paul (in his first letter to the Corinthians) are in agreement about Jesus' institution of the Sacrament of Holy Communion. In God's wisdom, He did not have the fourth evangelist, John, record the events in the upper room on Maunday Thursday. We can be certain that the words of Scripture are true because "all Scripture is given by inspiration of God" (2 Timothy 3:16), and "God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?" (Numbers 23:19).

THE LORD'S SUPPER 2 (p. 63): "Our Lord Jesus Christ, the same night in which He was betrayed, took bread;"

"[Jesus] answered and said, 'He who dipped his hand with Me in the dish will betray Me. The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born'" (Matthew 26:23-24). Just prior to instituting The Lord's Supper, Jesus acknowledged the fact that Judas, one of His close disciples, would betray Him into the hands of death. Judas feigned innocence but later followed through with his betrayal. Thanks be to God that he did!

THE LORD'S SUPPER 3 (p. 64): "And when He had given thanks, He broke it and gave it to His disciples, saying,"

Here we receive instructions regarding the first earthly element to include in The Lord's Supper: bread. It is customary, as well as proper, for the church to distribute wafers, a form of unleavened bread, to communicants since The Lord's Supper occurred during the Feast of Unleavened Bread. Luther clarifies further, "It is not the eating [of the bread]...that does this, but the words here written 'Given...for the remission of sins.' These words, along with the eating...are the main thing in the Sacrament."

THE LORD'S SUPPER 4 (p. 65): 'Take, eat; this is My body, which is given for you. Do this in remembrance of Me.'

"This is my body" (Luke 22:19). It is impossible to understand how Christ's body can be "in, with, and under" the bread in The Lord's Supper, but by faith we believe it. And where Christ's true body is given, there also the forgiveness of sins comes to all who receive it. For Christ "Himself bore our sins in His own body on the tree" (1 Peter 2:24). "The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16). Christ's body didn't stay dead, though! Often, in dismissing the communicants, the pastor speaks these words of assurance: "Our crucified and risen Lord Jesus Christ...strengthen and preserve you in the true faith unto everlasting life."

THE LORD'S SUPPER 5 (p. 66): "In the same way also He took the cup after supper, gave thanks and gave it to them, saying,"

Here we receive instructions regarding the second earthly element to include in The Lord's Supper : wine. Jesus, in instituting The Lord's Supper, refers to it as "the fruit of the vine." Luther clarifies further, "It is not the...drinking [of the wine] that does this, but the words here written... 'shed for you for the remission of sins.' These words, along with the...drinking, are the main thing in the Sacrament."

THE LORD'S SUPPER 6 (p. 67): 'Drink from it, all of you; this cup is the New Testament in My blood, which is shed for you for the remission of sins.'

"For this is My blood of the new covenant" (Matthew 26:28). By faith alone do we believe that Christ's blood is "in, with, and under" the wine in the Lord's Supper. Just as the bread doesn't turn into Christ's body, neither does the wine turn into His blood; they are both truly there, just as Christ says, a teaching that we call real presence. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Corinthians 10:16). And where Christ's true blood is given, there also the forgiveness of sins comes to all who receive it, for

“in Him we have redemption through His blood, the forgiveness of sins” (Ephesians 1:7).

THE LORD'S SUPPER 7 (p. 68): 'Do this, as often as you drink it, in remembrance of Me.'"

Jesus didn't lay out a specific number of times we are to commune each week, month, or year. His instructions were simply “this do, as often as you drink it, in remembrance of Me” (1 Corinthians 11:25). Most of our Lutheran churches distribute the Lord's Supper twice a month, although some offer it less often and others more often. The key word is “often.” Jesus wants us to receive His body and blood on a regular basis; after all, it brings to us the forgiveness of sins! “For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes” (1 Corinthians 11:26). This passage sounds morbid, but let us not forget the true meaning of Christ's death: the punishment for our sins and our children's sins is paid in full!

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