Lutheran Confessions

Large Catechism, Holy Baptism, 19, 21-25 Therefore we always teach that the Sacraments

and all external things which God ordains and institutes should not be regarded according to the

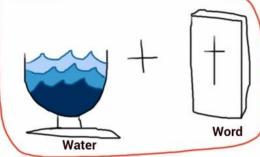
coarse, external mask, as we regard the shell of a nut, but as the Word of God is included therein. ... 21] Thus, and much more even, you must honor Baptism and esteem it glorious on account of the Word, since He Himself has honored it both by words and deeds; moreover, confirmed it with miracles from heaven. For do you think it was a jest that, when Christ was baptized, the heavens were opened and the Holy Ghost descended visibly, and everything was divine glory and majesty?

22] Therefore I exhort again that these two, the water and the Word, by no means be separated from one another and parted. For if the Word is separated from it, the water is the same as that with which the servant cooks' and may indeed be called a bath-keeper's baptism. But when it is added, as God has ordained, it is a Sacrament, and is called Christ-baptism. Let this be the first part, regarding the essence and dignity of the holy Sacrament.

23] In the second place, since we know now what Baptism is, and how it is to be regarded, we must also learn why and for what purpose it is instituted, that is, what it profits, gives, and works. And this also we cannot discern better than from the words of Christ above quoted: *He that believeth and is baptized shall be saved*. **24]** Therefore state it most simply thus, that the power, work, profit, fruit, and end of Baptism is this, namely, to save. For no one is baptized in order that he may become a prince, but, as the

words declare, that he be saved. **25**] But to be saved, we know, is nothing else than to be delivered from sin, death, and the devil, and to enter into the kingdom of Christ, and to live with Him forever. (Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

PROMISE



Put it into Practice

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

Scripture to your life.

Prayer

O God, our heavenly Father, whose voice was heard at the baptism of Your only-begotten Son, declaring Him to be the one with whom You are well-pleased, pour down Your Holy Spirit upon Your faithful people that we may rejoice in this same sonship that we have received from You through our baptism into Christ; who lives and reigns with You and the same Holy Spirit, one God, now and forever. **AMEN** (*Collect for The Baptism of Our Lord*)

Word of God: St. Matthew 3:13-17 (on back)

Questions to Ponder in Prayer

- St. John the Baptist's preaching is summed up with the words, "Repent for the kingdom of heaven is at hand" (v.2). What is "repent?" (Acts 19:4, 2 Peter 3:9, See AC XII quote, bottom left)
- 2. What did John's baptism give? (v.11 or Luke 3:3)
- 3. What did the people do who received John's preaching (v.5-6)?
- 4. Why did John try to prevent Jesus from being baptized?(v.11-12, Hebrews 4:15) If John needed to be baptized by Jesus, what does that tell you about John?
- 5. With whom is Jesus united when He is baptized? (Romans 6:3-4, 8:38-39)
- 6. What does Jesus take to Himself or assume responsibility for in His Baptism? (2 Corinthians 5:21)
- 7. How does Jesus fulfill all righteousness? (Gal 3:13, 4:4-5, Rom 1:17)
- 8. Why is the Father pleased with Jesus? (Romans 5:19)
- 9. What does the Holy Spirit descending in the form of a dove indicate? (Gen 1:2, 8:11-12; Song 2:14, 5:2, 6:9, Mt 10:16)
- 10. Why do the Scriptures speak of the descending Holy Spirit as anointing? (Psalm 45:7, Isa 61:1, Luke 4:18, Acts 10:38)
- 11. How closely is the Holy Spirit connected with our baptism? (Titus 3:5-7, 1 Cor 6:11, John 3:5)
- 12. Why is Jesus led to be tempted immediately after His Baptism?(Mt 4)
- 13. How are the three distinct persons of the Trinity revealed in the Baptism of Our Lord?
- 14. In what name are we baptized? (Mt 28:19-20)
- 15. The prescription to baptize in the Triune name(Mt 28:19), is described as "baptized in the name of Jesus(Acts 2:38)." Why? When someone is baptized they are said to be "clothed with Christ"(Gal 3:27). What does that say about the water of Baptism? (Eph 4:5)

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest... Hymn #38, stanza 3-4 Holy Baptism, Part Three and Four Acts 2:38-39

7:00 PM "Catechesis"

+ Opening Verses "O Lord, open my lips..." p.224 + Ascription of Praise "Praise to you, O Christ. Alleluia." p.225 Reading St. Matthew 3:1-17 (back) Hvmn "Welcome to Earth, O Noble Guest" #38 Catechesis on... (back) St. Matthew 3:13-17 Liturgy Catechism --prayer based on reading + Responsive Prayer for Catechesis (insert) Ten Commandments Lord's Praver Apostles' Creed

Psalm 143

Collect of the Day

A Prayer for Faith

Benedicamus

Benediction

Catechesis on St. Matthew 3:(1-12)13-17

¹ In those days John the Baptist came preaching in the wilderness of Judea, ² and saying, "Repent, for the kingdom of heaven is at hand!"³ For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.' "⁴And John himself was clothed in camel's hair. with a leather belt around his waist: and his food was locusts and wild honev. ⁵ Then Jerusalem, all Judea, and all the region around the Jordan went out to him ⁶ and were baptized by him in the Jordan, confessing their sins. ⁷But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?⁸ "Therefore bear fruits worthy of repentance, ⁹ "and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. ¹⁰ "And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. ¹¹ "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. ¹² "His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."¹³Then Jesus came from Galilee to John at the Jordan to be baptized by him. ¹⁴ And John *tried* to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" ¹⁵ But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. ¹⁶ When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.¹⁷ And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (NKJV)

Repentance

Can be either

1) knowledge of sin (contrition)

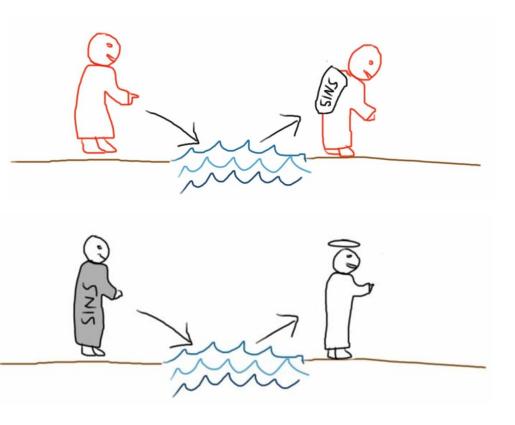
2) knowledge of sin and also faith in the forgiveness of sins(Luke 15:7) = *synonym for* conversion.

"Likewise the term repentance also is not employed in the Holy Scriptures in one and the same sense. For in some passages of Holy Scripture it is employed and taken for **the entire conversion of man**, as Luke 13, 5: *Except ye repent, ye shall all likewise perish*. And in 15, 7: *Likewise joy shalt* be in heaven over one sinner that repenteth. **8]** But in this passage, Mark 1, 15, as also elsewhere, where repentance and faith in Christ, Acts 20, 21, or repentance and remission of sins, Luke 24, 46. 47, are mentioned as distinct, **to repent means nothing else than truly to acknowledge sins, to be heartily sorry for them, and to desist from them."** (FC SD V, 7-8).

Righteousness

"...all our righteousness is to be sought outside the merits, works, virtues, and worthiness of ourselves and of all men, and rests alone upon Christ the Lord, it must be carefully considered in what respect **Christ is called our Righteousness** in this affair of justification, namely, that our righteousness rests not upon one or the other nature, but upon **the entire person of Christ, who as God and man is our Righteousness in His only, entire, and complete obedience.**

56] For even though Christ had been conceived and born without sin by the Holy Ghost, and **had fulfilled all righteousness in His human nature alone**, and yet had not been true and eternal God, this obedience and suffering of His human nature could not be imputed to us for righteousness. As also, if the Son of God had not become man, the divine nature alone could not be our righteousness. Therefore we believe, teach, and confess that **the entire obedience of the entire person of Christ**, which He has rendered the Father for us even to His most ignominious death upon the cross, is imputed to us for righteousness. (FC SD III, 55-56).



Trinity Lutheran Church & Early Childhood Learning Center

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