

## Lutheran Confessions

### Smalcald Articles XII. Of the Church.

We do not concede to the Papists that they are the church, for they are not. Nor shall we pay any attention to what they command or forbid in the name of the church, for, thank God, **a seven-year-old child knows what the church is, namely, holy believers and sheep who hear the voice of their Shepherd.** So children pray, “I believe in one holy catholic church.” Its holiness does not consist of surplices, tonsures, albs, or other ceremonies of theirs which they have invented over and above the Holy Scriptures, but it consists of the Word of God and true faith.

### Apology, VII and VIII. The Church, 5.

...The church is not merely an association of outward ties and rites like other civic governments, however, but it is mainly **an association of faith** and of the Holy Spirit in men’s hearts. To make it recognizable, this association **has outward marks**, the pure teaching of the Gospel and the administration of the sacraments in harmony with the Gospel of Christ.

### Formula of Concord. II. Basic Rule and Guide, 14

Moreover, since for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, 1 Tim. 3 (2 Tim. 3, 16); Titus 1, 9,—**for faithful shepherds, as Luther says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep may flee from strange voices, John 10, 12, and may separate the precious from the vile, Jer. 15, 19,—**

### Introduction to John 10:11-16

“**I am the Good Shepherd.**” Here is one of the seven great “I AM” statements in John. In each instance Jesus uses the statement about himself in a way so that He is set apart as one without equal. Though it may initially appear that the item in comparison is the thing of which Jesus is similar. Upon further review, you will find that Jesus is that which is the reality(pattern, etc.) and the earthly things which we know only imperfectly compare to our Lord Jesus.

John 6:35 the bread of life, 8:12 the light of the world, 10:7 door of the sheep, 10:11, the good shepherd, 11:25 the resurrection and the life, 14:6 the way, the truth and the life, 15:1 the true vine.

## 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, who by the humiliation of Your Son did raise up the fallen world, grant to Your faithful people perpetual gladness, and those whom You have delivered from the danger of everlasting death, make partakers of eternal joys; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **Amen.** *(Collect for Misericordias Domini)*

### Word of God: St. John 10:11-16 (on back)

### Questions to Ponder in Prayer

- How is THE GOOD SHEPHERD unique?
- In verse 11, what does Jesus do with his life(*pseuche*)?
- What does “lay down his life” mean? (Jn 13:37, 15:13)
- In verse 18 what do we learn about Jesus’ will concerning his death?
- How is the death of the shepherd “for the sheep?” (Mt 20:28, Titus 2:14)
- What is the difference between the hired hand and the shepherd?
  - verse 11 -- What life is laid down?
  - verse 12 -- Is the “hired hand” a shepherd?
  - verse 13 -- About what does he care?
- This hired hand is not really “hired” by anyone. Even the Good Shepherd doesn’t own the sheep(v.18). The “hired hand” is best understood derogatorily as a “hireling”(one who works *only* for the sake of payment). Thus, how is this “hireling...not a shepherd?”
- Just as John 10:2-4 describes shepherds that are godly pastors and teachers, who are these “hired hands” in vs 12-13? (Jn 11:48, Mk 12:40)
- How is the sheep’s enemy described? Is that appropriate? What does the wolf do to the sheep? (Mt 7:15, Ac 20:29-30, other predators 1 Pet 5:8)
- What does the wolf want? Who is the wolf?
- What enables the wolf to have access to the sheep?
- How has our good Shepherd protected his sheep(v.11,15,17-18)? Isn’t that an unusual way to protect sheep? What is the only thing that can makes sense of it?
- Where am I in this parable? According to verse 14, what is my relation to the good shepherd? What does “know” mean?
- Does your explanation in question #13, also apply to the knowing which exists between the Father and Jesus? (Note: it says “Just as...” in verse 15)
- Who are the “other sheep” described as “not of this fold” but which “I have?”
- Jesus says, “I must bring...” What is forcing him?
- Whether taken out of this fold or “not of this fold” what constitutes Jesus’ sheep?
- Where do you find the “one” flock?
- Where do you “hear the voice of the Shepherd?” (Lk 10:16, 1 Pt 2:25, Ac 20:28)
- Though “one flock” by faith in Jesus, for what does Jesus pray? (Jn 17:17-21)

### 6:30 PM “Learn by Heart”

*Through simple repetition those present will inwardly digest...*

Hymn #145, stanza 2

Table of Duties: What the Hearers

Owe Their Pastors: Hebrews 13:17  
(catechism, p.34)

John 10:16

### 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. John 10:11-16 (back)

Easter Responsory p. 227-228

Hymn

“I Am Content! My Jesus  
Ever Lives” #145

Catechesis on... (back)

St. John 10:11-16

Liturgy

Catechism

--prayer based on reading

+ Lord’s Prayer (sung) p.284

--prayer based on reading

+ Responsive Prayer for Catechesis  
(insert)

Ten Commandments

Lord’s Prayer

Apostles’ Creed

Psalm 143

Collect of the Day

A Prayer for Peace

Benedicamus

Benediction

## Catechesis on St. John 10:11-16

### **The Good Shepherd**

“I am the good shepherd. The good shepherd gives His life for the sheep. <sup>12</sup> But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. <sup>13</sup> The hireling flees because he is a hireling and does not care about the sheep. <sup>14</sup> I am the good shepherd; and I know My *sheep*, and am known by My own. <sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. <sup>16</sup> And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.”

### **True Sheep and Shepherds**

“The Smalcald Articles (Of the Church) say concerning this as follows: We do not concede to them (the papal bishops) that they are the Church, and indeed they are not; nor will we listen to those things which, under the name of Church, they enjoin and forbid. For, thank God, [today] a child seven years old knows what **the Church is, namely, the saints, believers, and lambs, who hear the voice of their Shepherd.** And shortly before (Of Ordination and Vocation): **If the bishops would be true bishops, and would devote themselves to the Church and the Gospel,** it might be granted to them, for the sake of love and unity, but not from necessity, to ordain and confirm us and our preachers; omitting, however, all comedies and spectacular doings of an unchristian nature and display. But, because they neither are, nor wish to be, true bishops, but worldly lords and princes, **who will neither preach, nor teach, nor baptize, nor administer the Lord’s Supper, nor perform any work or office of the Church, and, moreover, persecute and condemn those who, having been called to do so, discharge these functions,** the Church ought not on their account to remain without ministers” (FC SD X 19).

### **Eternal Election (Predestination) to Salvation**

“And **this call of God, which is made through the preaching of the Word,** we should not regard as jugglery, but know that thereby God reveals His will, that in those whom He thus calls He will work through the Word, that they may be

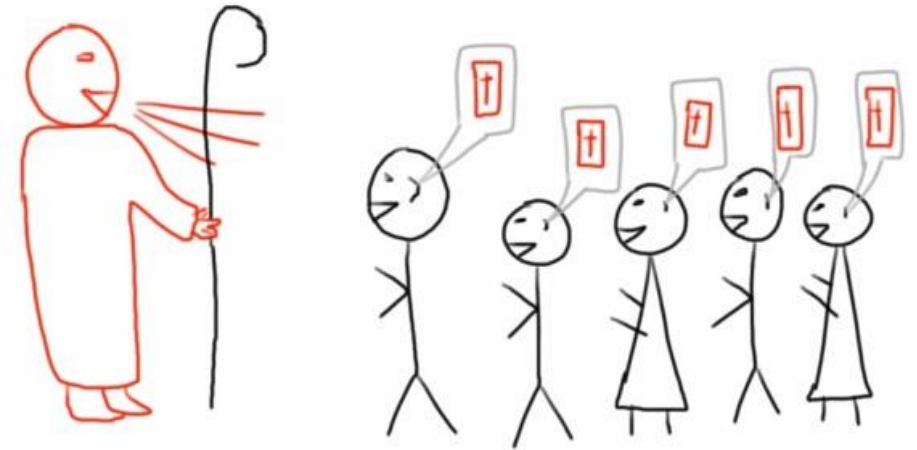
enlightened, converted, and saved.... 30] For this reason **the elect are described thus, John 10, 27f : My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life.** And Eph. 1, 11. 13: Those who according to the purpose are predestinated to an inheritance hear the Gospel, believe in Christ, pray and give thanks, are sanctified in love, have hope, patience, and comfort under the cross, Rom. 8, 25; and although all this is very weak in them, yet they hunger and thirst after righteousness, Mt. 5, 6. (FC EP XI 29-30)

### **Calvinist’s Double Predestination Rejected**

“4. **The predestination or eternal election of God, however, extends only over the godly, beloved children of God,** being a cause of their salvation, which He also provides, as well as disposes what belongs thereto. Upon this [predestination of God] our salvation is founded so firmly that the gates of hell cannot overcome it. John 10, 28; Matt. 16, 18” (FC Ep XI 5).

81] **For all preparation for condemnation is by the devil and man, through sin, and in no respect by God, who does not wish that any man be damned;** how, then, should He Himself prepare any man for condemnation? For as God is not a cause of sins, so, too, He is no cause of punishment, of damnation; but the only cause of damnation is sin; for the wages of sin is death, Rom. 6, 23. And as **God does not will sin, and has no pleasure in sin, so He does not wish the death of the sinner either,** Ezek. 33, 11, nor has He pleasure in his condemnation. For He is not willing that any should perish, but that all should come to repentance, 2 Pet. 3, 9. So, too, it is written in Ezek. 18, 23; 33, 11: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. 82] And St. Paul testifies in clear words that from vessels of dishonor vessels of honor may be made by God’s power and working, when he writes thus, 2 Tim. 2, 21: If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master’s use, and prepared unto every good work. For he who is to purge himself must first have been unclean, and hence a vessel of dishonor. **But concerning the vessels of mercy he says clearly that the Lord Himself has prepared them for glory, which he does not say concerning the damned,** who themselves, and not God, have prepared themselves as vessels of damnation. (FC SD XI 81-82).

## Catechesis On St. John 10:11-16



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