

## Lutheran Confessions

### Smalcald Articles: Part III, Article VIII. Confession

3] And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts, *i.e.*, spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be acute judges between the Spirit and the letter, and yet know not what they say or declare. 4] For [indeed] the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with [in] his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word.

5] All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words. 6] Just as also our enthusiasts [at the present day] condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their pratings and writings, as though, indeed, the Spirit could not come through the writings and spoken word of the apostles, but [first] through their writings and words he must come. Why [then] do not they also omit their own sermons and writings, until the Spirit Himself come to men, without their writings and before them, as they boast that He has come into them without the preaching of the Scriptures? But of these matters there is not time now to dispute at greater length; we have elsewhere sufficiently urged this subject.

7] For even those who believe before Baptism, or become believing in Baptism, believe through the preceding outward Word, as the adults, who have come to reason, must first have heard: *He that believeth and is baptized shall be saved*, even though they are at first unbelieving, and receive the Spirit and Baptism ten years afterwards. 8] Cornelius, Acts 10, Iff, had heard long before among the Jews of the coming Messiah, through whom he was righteous before God, and in such faith his prayers and alms were acceptable to God (as Luke calls him devout and God-fearing), and without such preceding Word and hearing could not have believed or been righteous. But St. Peter had to reveal to him that the Messiah (in whom, as one that was to come, he had hitherto believed) now had come, lest his faith concerning the coming Messiah held him captive among the hardened and unbelieving Jews, but know that he was now to be saved by the present Messiah, and must not, with the [rabble of the] Jews deny nor persecute Him.

9] In a word, enthusiasm inheres in Adam and his children from the beginning [from the first fall] to the end of the world, [its poison] having been implanted and infused into them by the old dragon, and is the origin, power [life], and strength of all heresy, especially of that of the Papacy and Mahomet. 10] Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. 11] **It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments.**

(Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

## 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

Lord, we implore You to keep Your household the Church in continual godliness, that through Your protection she may be free from all adversities and devoutly given to serve You in good works; through 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 Trinity 21*)

### Word of God: St. John 4:46-54 (on back)

### Questions to Ponder in Prayer

- It mentions that Cana is the site of Jesus' miraculous sign.
  - How do you supposed that the royal official knew about Jesus?
  - Upon what did his faith rest? He has faith but it is imperfect and limited(See 5B and 5D)
- What need of the royal official brought him to Jesus?
- When he got to Jesus how did he behave and what did he ask of Jesus?
- Jesus' response is recorded in verse 48.
  - John's Gospel is careful to use the word "miraculous signs," not "miracles." Why?
  - What was Jesus' complaint? (See John 20:29, 1 Pet 1:8)
  - How would you feel if Jesus said this to you?
  - Is Jesus saying Yes or No? (Mt 15:21-28 gives another example)
- Does the royal official give up on Jesus?
  - "Sir" is a show of \_\_\_\_\_.
  - Why should Jesus "come down (to Capernaum)?" --*limitation #1*
  - "my child" is a show of \_\_\_\_\_.
  - Why must Jesus go quickly? --*limitation #2*
- This time Jesus replied, "Go your way; your son lives."
  - Without miracles, in what does the royal official believe? (See 1B)
  - Did Jesus need to come down to Capernaum? (See 5B, Another example is found in 2 Kings 5:1-14, Naaman)
  - Will death prevent Jesus from acting? (See 5D, John 11:43 Lazarus)
  - How are you rescued from death? (1 Co 15:55-57, 2 Tim 1:10)
- What word did Jesus speak to the man so that he goes? (ὁ υἱός σου ζῆ.)
- What did the servants say to the man? (v..51: ὁ παῖς αὐτοῦ ζῆ.)
- Who else came to believe in Jesus because of Jesus' word to the man?
- We see the second miraculous sign brought faith to the man and his household. To whom did the first miraculous sign bring faith? (Jn 3:1-11)

### 6:30 PM "Learn by Heart"

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

Hymn #390, stanza 2  
Lord's Prayer, Introduction and meaning  
2 Corinthians 4:6

### 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 4:46-54 (back)

Hymn  
"For Jerusalem You're Weeping" #390

Catechesis on... (back)  
St. John 4:46-54

Liturgy  
Catechism

--*prayer based on reading*

+ Recite Word by Word insert

Ten Commandments  
Lord's Prayer  
Apostles' Creed  
Sacrament of Holy Baptism  
Matthew 28:19  
Mark 16:16  
Confession & Absolution  
John 20:22-23  
Sacrament of the Altar  
Words of Institution

Collect of the Day  
--*prayer based on reading*  
R. AMEN  
Benediction  
R. AMEN

## Catechesis on St. John 4:46-54

46 So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.

48 Then Jesus said to him, "Unless you people see signs and wonders, you will by no means believe." 49 The nobleman said to Him, "Sir, come down before my child dies!" 50 Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way.

51 And as he was now going down, his servants met him and told him, saying, "Your son lives!" 52 Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him." 53 So the father knew that it was at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household. 54 This again is the second sign Jesus did when He had come out of Judea into Galilee. (NKJV)

### The Word of God

"Let me tell you this. Even though you know the Word perfectly and have already mastered everything, still you are daily under the dominion of the devil, who neither day nor night relaxes his effort to steal upon you unawares and to kindle in your heart unbelief and wicked thoughts against all these commandments. **Therefore you must continually keep God's Word in your heart, on your lips, and in your ears.** For where the heart stands idle and the Word is not heard, the devil breaks in and does his damage before we realize it. 101 On the other hand, **when we seriously ponder the Word, hear it, and put it to**

**use, such is its power that it never departs without fruit. It always awakens new understanding, new pleasure, and a new spirit of devotion, and it constantly cleanses the heart and its meditations.** For these words are not idle or dead, but effective and living. 102 **Even if no other interest or need drove us to the Word,** yet everyone should be spurred on by the realization that in this way the devil is cast out and put to flight, this commandment is fulfilled, and God is more pleased than by any work of hypocrisy, however brilliant. (Large Catechism, I, 100-102).

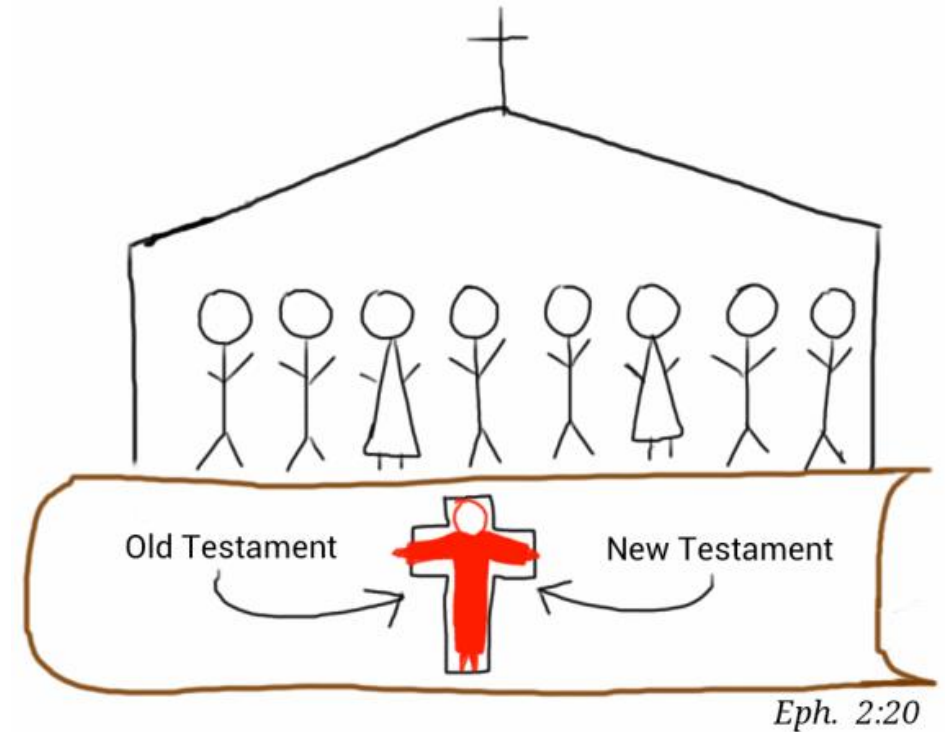
### Conversion

52 All who would be saved must hear this preaching, for the preaching and the hearing of God's Word are the Holy Spirit's instrument in, with, and through which he wills to act efficaciously, to convert men to God, and to work in them both to will and to achieve.

53 **The person who is not yet converted to God and regenerated can hear and read this Word externally** because, as stated above, even after the Fall man still has something of a free will in these external matters, so that **he can go to church, listen to the sermon, or not listen to it.**

54 **Through this means (namely, the preaching and the hearing of his Word) God is active, breaks our hearts, and draws man,** so that through the preaching of the law man learns to know his sins and the wrath of God and experiences genuine terror, contrition, and sorrow in his heart, and through the preaching of and meditation upon the holy Gospel of the gracious forgiveness of sins in Christ there is kindled in him a spark of faith which accepts the forgiveness of sins for Christ's sake and comforts itself with the promise of the Gospel. And in this way the Holy Spirit, who works all of this, is introduced into the heart" (FC, SD, II, 52-54).

## CATECHESIS ON ST. JOHN 4:46-54



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## The Lord's Prayer, Introduction

“...But that we might know what and how to pray, our Lord Christ has Himself taught us both the mode and the words, as we shall see” (LC III 1).

### Father

Although it was not uncommon for the Triune God to call His people by the word, “son,” it was unusual (though not unheard of) when Jesus directed his disciples to address their prayers to the Father. It was common to refer to Abraham as “our father” (Mt 3:9, Luke 16 Lazarus and Rich man, Acts 7:2).

Exodus 4:22-23, “Then you shall say to Pharaoh, ‘Thus says the Lord:

“Israel is My son, My firstborn. So I say to you, let My son go that he may serve Me....”

Hosea 11:1, “When Israel was a child, I loved him, And out of Egypt I called My son.”

Deuteronomy 32:6, “ Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?”

Jeremiah 3:4, “Will you not from this time cry to Me, ‘My father, You are the guide of my youth?’” v. 19b, “And I said: ‘You shall call Me, ‘My Father,’ And not turn away from Me.’” (Also see Jer 2:27 for idol worship use of “father”.)

Matthew 5:9, “Blessed are the peacemakers, For they shall be called sons of God.

### Father Our, *Pater Noster* (Latin), *Vater Unser* (German)

A. The original order of the words (“our” coming before “father”) was retained, except in the English. The meaning of the address “Father” is not simply a reference to the One who created us (as our earthly father is our procreator), but it does include that. The full weight is seen in our new birth and the gift of salvation in Jesus Christ.

Galatians 3:26-27, “For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.”

B. Jesus’ relationship to the Father is as only-begotten from eternity, while our relationship is one of adopted sons through faith in Christ. Through faith in Christ we do receive the full rights of sons.

Romans 8:14-17, “For as many as are led by the Spirit of God, these are sons of God. 15For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” 16The Spirit Himself bears witness with our spirit

that we are children of God, 17and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”

John 20:17, “Jesus said to her, ‘Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”

C. “With these words (the words, “our Father,”) God tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.”

Matthew 7:7-11, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 9Or what man is there among you who, if his son asks for bread, will give him a stone? 10Or if he asks for a fish, will he give him a serpent? 11If 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!”

1 John 2:23-25, 3:1-2, “Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. 24Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. 25And this is the promise that He has promised us—eternal life.... 1Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. 2Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

### Who art in (the) Heaven(s)

“The thought is not that he is only in heaven, yet heaven is his glorious abode” (Lenski. p.265). Thus Luther says, “What do you mean by saying: ‘Our Father who art in heaven?’ Answer: ‘That God is not an earthly, but a heavenly Father, who would make us rich and blessed in heaven’” (German Worship).

Matthew 5:34-35, “But I say to you, do not swear at all: neither by heaven, for it is God’s throne; 35“nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King.

Matthew 3:2, “...and saying, ‘Repent, for the kingdom of heaven is at hand!’”

### From the Large Catechism, Introduction to the Lord's Prayer

Therefore God also requires that you lament and plead such necessities and wants, not because He does not know them, but that you may kindle your heart to stronger and greater desires, and make wide and open your cloak to receive much.

28] Therefore, every one of us should accustom himself from his youth daily **to pray** for all his wants, whenever he is sensible of anything affecting his interests or that of other people among whom he may live, as for preachers, the government, neighbors, domestics, and always (as we have said) **to hold up to God His commandment and promise**, knowing that He will not have them disregarded.

30] For this we must know, that **all our shelter and protection rest in prayer alone**. For we are far too feeble to cope with the devil and all his power and adherents that set themselves against us, and they might easily crush us under their feet. Therefore we must consider and take up **those weapons** with which **31]** Christians must be armed in order to stand against the devil.

33] Let this be said as an exhortation, that men may learn, first of all, to esteem prayer as **something great and precious**, and to make a proper distinction between babbling and praying for something. For we by no means reject prayer, but the bare, useless howling and murmuring we reject, as Christ Himself also rejects and prohibits long palavers. **34]** Now we shall most briefly and clearly treat of the Lord’s Prayer. Here there is comprehended in seven successive articles, or petitions, every need which never ceases to relate to us, and each so great that it ought to **constrain us to keep praying it all our lives**.