

Lutheran
Confessions

Formula of Concord,
VIII. Person of Christ, 25-27

24] On account of this personal union and communion of the natures, Mary, the most blessed Virgin, bore not a mere man, but, as the angel [Gabriel] testifies, such a man as is truly the Son of the most high God, who showed His divine majesty even in His mother’s womb, inasmuch as He was born of a virgin, with her virginity inviolate. Therefore she is truly the mother of God, and nevertheless remained a virgin.

25] In virtue of this He also wrought all His miracles, and manifested this His divine majesty, according to His pleasure, when and as He willed, and therefore not first after His resurrection and ascension only, but also in His state of humiliation; for example, at the wedding at Cana of Galilee; also, when He was twelve years old, among the learned; also in the garden, when with a word He cast His enemies to the ground; likewise in death, when He died not simply as any other man, but in and with His death conquered sin, death, devil, hell, and eternal damnation; which the human nature alone would not have been able to do if it had not been thus personally united and had not had communion with the divine nature.

26] Hence also the human nature, after the resurrection from the dead, has its exaltation above all creatures in heaven and on earth; which is nothing else than that He entirely laid aside the form of a servant, and yet did not lay aside His human nature, but retains it to eternity, and is put in the full possession and use of the divine majesty according to His assumed human nature. However, this majesty He had immediately at His conception, even in His mother’s womb, but, as the apostle testifies [Phil. 2, 7], laid it aside; and, as Dr. Luther explains, He kept it concealed in the state of His humiliation, and did not employ it always, but only when He wished.

27] But now He does, since He has ascended, not merely as any other saint, to heaven, but, as the apostle testifies [Eph. 4, 10], above all heavens, and also truly fills all things, and being everywhere present, not only as God, but also as man [has dominion and] rules from sea to sea and to the ends of the earth; as the prophets predict, Ps. 8, 1. 6; 93, 1f; Zech. 9, 10, and the apostles testify, Mark 16, 20, that He everywhere wrought with them and confirmed their word with signs following. (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

Almighty and everlasting God, who governs all things in heaven and earth, mercifully hear the supplications of Your people and grant us Your peace all the days of our life; 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 The Second Sunday after the Epiphany)

Word of God: St. John 2:1-11 (on back)

Questions to Ponder in Prayer

1. Jesus’ first (six) disciples with him at the wedding are Andrew and his brother Simon(Peter), James and his brother John, and Philip and Nathanael (John 1:35-51, Mt 4:21-22). Jesus’ first sign is how many days after Philip and Nathanael became Jesus’ disciples?
2. Though the guest and master of the banquet did not know about the wine shortage and Jesus’ action, how does Mary know that the wine was gone? (Note: verse 5 she tells the servant to obey Jesus.)
3. When Mary tells Jesus, “They have no more wine,” what is she really saying?
4. Why does Jesus call her “Dear woman” and not “mother?” What has occurred since Jesus was twelve when he was obedient to Mary and Joseph(Lk 2:41-52)? (See Lk 3:21-23, Lk 5:1-11)
5. Is Jesus’ response(v.4) encouraging or discouraging?
6. How does Mary in verse 5 take His response, “My hour has not yet come.”? When does Jesus act?
7. Ceremonial water jars were used to dip the hands and cups, etc. (actually the word “baptize” in Mark 7:3-4) to observe the old law. For what does Jesus use these six jars?
8. Did the servants do as Jesus directed? See verse 7.
9. What did the master of the banquet think had happened? What is the general rule for serving wine? How does Jesus change this?
10. Why does John use the word “(miraculous) sign,” not miracle?
11. What does Jesus reveal? What is His glory? See John 1:14.
12. How do Jesus’ disciples receive Jesus’ sign?

6:30 PM “Learn by Heart”
Through simple repetition those present will inwardly digest...
Hymn “Light of Gentile Nations”
ASBH insert
Holy Baptism, Question 4
John 1:14

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 2:1-11 (back)

Hymn
ASBH: “Light of Gentile Nations” (insert)

Catechesis on... (back)
St. John 2:1-11
Liturgy
Catechism

--prayer based on reading
+ Responsive Prayer for Catechesis (insert)

Ten Commandments
Lord’s Prayer
Apostles’ Creed
Psalm 128 (also page 315)
Collect of the Day
Prayers based on the text
The Collect “For Contentment”
Benedicamus
Benediction

Catechesis on St. John 2:1-11

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. ² Now both Jesus and His disciples were invited to the wedding. ³ And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.” ⁴ Jesus said to her, “Woman, what does your concern have to do with Me? My hour has not yet come.” ⁵ His mother said to the servants, “Whatever He says to you, do *it*.” ⁶ Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. ⁷ Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim. ⁸ And He said to them, “Draw *some* out now, and take *it* to the master of the feast.” And they took *it*. ⁹ When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. ¹⁰ And he said to him, “Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!” ¹¹ This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him. (NKJV)

Marriage

“In the first place, it is necessary for the adversaries to acknowledge this, namely, that in believers marriage is pure because it has been sanctified by the Word of God, i.e., it is a matter that is permitted and approved by the Word of God, as Scripture abundantly testifies. 29] For Christ calls marriage a divine union, when He says, Matt. 19, 6: What 30] God hath joined together [let not man put asunder. Here Christ says that married people are joined together by God. Accordingly, it is a pure, holy, noble, praiseworthy work of God]” (Ap, XXIII 28-30).

Family of God

Mark 3:31-35, “Then His brothers and His mother came, and standing outside they sent to Him, calling Him. 32 And a multitude was sitting around Him; and they said to Him, ‘Look, Your mother and Your brothers are outside seeking You.’ 33 But He answered them, saying, ‘Who is My mother, or My brothers?’ 34 And He looked around in a circle at those who sat about Him, and said, ‘Here are My mother and My brothers! 35 **For whoever does the will of God is My brother and My sister and mother.**’”

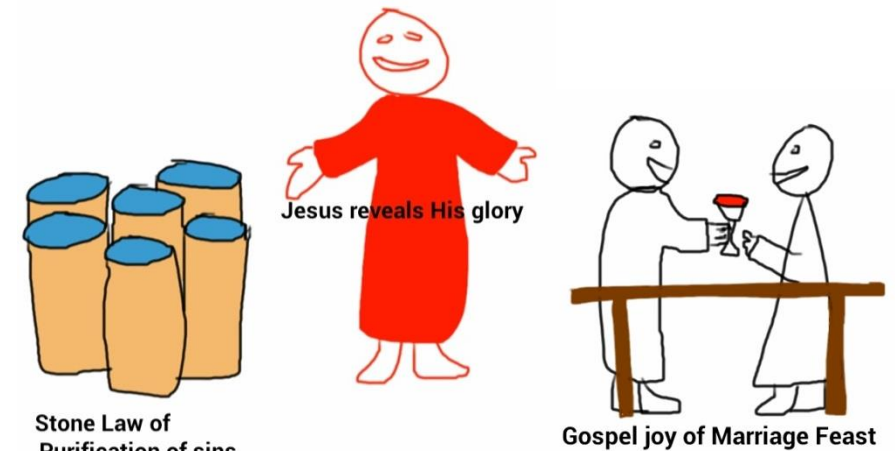
Do Whatever He Tells You

“1. We believe, teach, and confess that the sole rule and standard according to which all dogmas together with [all] teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps. 119, 105: *Thy Word is a lamp unto my feet and a light unto my path.* And St. Paul: *Though an angel from heaven preach any other gospel unto you, let him be accursed*, Gal. 1, 8. 2] Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them, and should not be received otherwise or further than as witnesses, [which are to show] in what manner after the time of the apostles, and at what places, this [pure] doctrine of the prophets and apostles was preserved. (FC Ep Rule and Norm, 1-2).

Miracles

“And let him receive this by faith, let him comfort his alarmed conscience, and know that these testimonies are not fallacious, but as sure as though [and still surer than if] God by a new miracle would declare from heaven that it was His will to grant forgiveness. **But of what advantage would these miracles and promises be to an unbeliever?** 21] And here we speak of *special faith* which believes the present promise, not only that which in general believes that God exists, but which believes that the remission of sins is offered. 22] This use of the Sacrament consoles godly and alarmed minds” (Ap XIII, 20)

Catechesis On St. John 2:1-11



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