

# Lesson 2: The Invocation, Part 1

## The Order of the Holy Communion

*A Hymn of Invocation of the Holy Ghost or another Hymn shall be sung*

*The Congregation shall rise, and the Minister shall say:*

**In the name of the Father and of the Son and of the Holy Ghost.**

*The Congregation shall say or chant:*

**Amen.**

For what purposes should the indicated hymn be used?

Why does the Congregation rise? Are there other times this idea applies?

What is the meaning of 'Minister', and what are his appropriate titles (in general, and in the context of the Divine Service)?

Of what verse or verses of Scripture does what the Minister says remind you?

What should the use of these words teach you or bring to your recollection at the beginning of the Divine Service? What are the pastor's hands doing? The people's?

What is the meaning and use of 'Amen'?

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*Acts 17:23 As I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you (seek to) worship without knowing, Him I proclaim to you.*

+ + +

**Is it necessary to prove that there is a God?**

(a) **Gen 1:1** *In the beginning God...*

(b) **Psa 14:1** *The fool has said in his heart, "There is no God." They are corrupt, they have done abominable works.*

**THESE WORDS OF GOD TEACH US:**

(A) From its very first words, the Bible simply speaks of God as existing;

(B) Only a person who refuses to listen to his reason (especially to cover up his guilt) would deny or doubt so evident a fact.

**By what means should all mankind know that there is a God?**

(a) **Heb 3:4** *For every house is built by someone, but He who built all things is God.*

(a) **Psa 19:1** *The heavens declare the glory of God; and the firmament shows His handiwork.*

(a) **Rom 1:19,20** *What may be known of God is manifest in them (the Gentiles), for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by means of the things that are made, even His eternal power and Godhead, so that they are without excuse,*

- (b) **Rom 2:15** *(The Gentiles) show the work of the law written in their hearts, their **conscience** also **bearing witness**, and between themselves their thoughts accusing or else excusing them.*

**THESE WORDS OF GOD TEACH US:**

All may know that there is a God

- (A) From  
(B) From

(This is termed the Natural Knowledge of God.)

**What do nature and conscience tell us about God?**

- (a b) **Rom 1:20** *For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His **eternal power** and Godhead.*
- (c) **Psa 104:24** *O LORD, how manifold are Your works! In **wisdom** You have made them all.*
- (d) **Acts 14:17** *“Nevertheless He did not leave Himself without witness, in that He did **good**, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.”*
- (e f) **Rom 1:32** *Even the Gentiles know the **righteous judgment** of God, that those who practice such things are worthy of death.*

**THESE WORDS OF GOD TEACH US:**

The universe and conscience tell man that God is

- (A)  
(B)  
(C)  
(D)  
(E)  
(F)

**What is the purpose of this Natural Knowledge of God?**

**Acts 17:26,27** *And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their habitation, **so that they should seek the Lord**, in the hope that they might grope for Him and find Him.*

**THESE WORDS OF GOD TEACH US:**

God has given us the testimony of nature and conscience so that we will...

**Is this natural knowledge of God sufficient?**

- (a) **Psa 96:5** *For all **the gods** of the peoples **are idols**, but the LORD made the heavens.*
- (a) **Acts 17:23** *As I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE **UNKNOWN GOD**.*
- (b) **Acts 16:29,30** *Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, “Sirs, **what must I do** to be saved?”*

(b) **1 Cor 2:9** *But as it is written: "Eye has not seen, nor ear heard, **nor have entered into the heart of man the things which God has prepared** for those who love Him."*

(a b) **Eph 2:12** *You were **without Christ...having no hope and without God** in the world.*

**THESE WORDS OF GOD TEACH US:**

Man's natural knowledge of God is not sufficient because the universe and conscience do not reveal:

(A)

(B)

**How, then, may we find and know the true God and His salvation?**

**1 Cor 2:9** *Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him. But **God has revealed them to us through His Spirit...These things we also speak...in words which...the Holy Spirit teaches.***

**THESE WORDS OF GOD TEACH US:**

Since the natural knowledge of God is not sufficient to reveal His identity and His salvation, God has revealed Himself through the words of His prophets in the Bible. (Revealed Knowledge of God)

**BIBLE DISCUSSION:** Exodus 14:10–15:2; "What is a 'god'?"

**READ** the Small Catechism, p. 101, CPH 1991 Blue (104 Maroon) or p. 46 (CPH 1941) or p. 126–127 **STLK**

**MEMORIZE** The Ten Commandments, 9–12, 1991 Blue (11–14 Mar), 5–8 (1941), ST 11–14

**ANSWER THE FOLLOWING**

1. The atheist denies the existence of God because he...
  - a) follows the guidance of reason and scientific fact.
  - b) wishes that there were no God/Judge.
  - c) has no way of knowing whether there is a God.
2. T F Foreign mission work is a waste of men and money, since the heathen already have a religion of their own.
3. Give reasons for your answer to Question 2. (A Bible verse from this Lesson will help!)
4. The natural knowledge of God we get from \_\_\_\_\_.
5. The revealed knowledge of God we get from \_\_\_\_\_.

*Even the heathen to a certain extent had a knowledge of God from the natural law, although they neither knew Him aright nor glorified Him aright, Rom. 1, 20f.*

**Formula of Concord, Thorough Declaration, V:22**

*Thus God **wishes** Himself to be known, thus He **wishes** Himself to be worshiped, that from Him we receive benefits...because of His mercy, and not because of our merits.*

**Defense of the Augsburg Confession IV:60 (emphasis added)**

# The Invocation...

1. Names the True God,

*and, consequently*

2. Asserts that God exists;

3. Asserts with the word *name* that there is only *one* God;

4. Asserts with the names *Father, Son, and Holy Spirit* that there are three distinct divine Persons who, despite these distinct names, are nevertheless all named by the one name and are, therefore, together yet one God—the *triune* God;

*and in using it as we do, it is*

5. Implied that this triune God is indeed the true God and worthy of our worship;

6. Implied that we are in a relationship with this God in which He will receive us and our worship;

*which*

7. Implies that we have been gathered because nos. 5 & 6 have been revealed to us and *given* to us by God and we have been invited to glory in that revelation.

*Further, it*

8. Asserts that our being gathered is in connection with the revelation (name) concerning this God—that is, not only *because* of it, but to have it *enhanced* by Him.

Therefore, from the very first moment, the emphasis of the Service is primarily *God serving us, **not** us serving God*. We are here because of who He is and what He has done so that we, who could in no way benefit Him, might be benefitted *by* Him. Note that these are no arbitrary words given by human reason, but are the very words with which the triune God has washed us in Holy Baptism, so that each week He starts us on our journey to His throne (the altar) with the very words with which He initiates and incorporates us into His Kingdom.

*God wishes us to believe Him, and to receive from Him blessings, and this He declares to be true divine service. **Defense of the Augsburg Confession** III:107 (IV:228)*

*The chief worship of the Gospel is to wish to receive remission of sins, grace, and righteousness. **Defense of the Augsburg Confession** III:189 (IV:310)*

*Lo, here you have the meaning of the true honor and worship of God, which pleases God, and which He commands under penalty of eternal wrath, namely, that the heart know no other comfort or confidence than in Him. **Large Catechism** I:16*