

power has it not itself but of the active and creative power of God. And here especially the power and the Word must not be sundered, for the power and the Word are one, which means there is one active or powerful Word. So that power is the essence and the nature of the Word which worketh all things.

Sermon from the year, 1522.

W.A.10. I (i). 158 f.

Taken from the book:

Day by Day We Magnify Thee by Martin Luther
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FROM LUTHER'S PRAYERS:

Eternal God, you do love me and ask that with all my heart I rely on you in all things. It is your earnest desire to be my God and I must regard you as God or suffer the loss eternal salvation. My heart shall neither build on nor rely on anything else, whether it be property, honor, wisdom, power, purity, or any other creature. Amen.

FROM LUTHER'S SMALL CATECHISM:

The Lord's Prayer:

The Third Petition

Your will be done, on earth as it is in heaven.

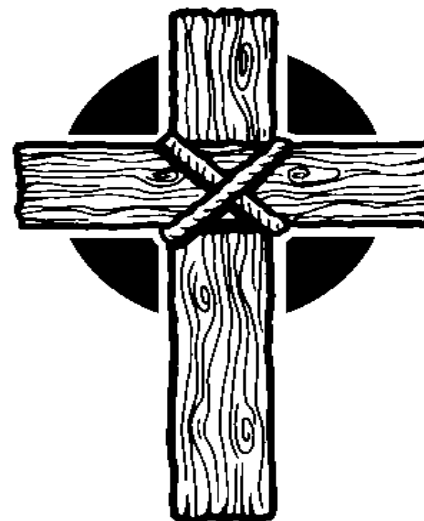
What is this?

In fact, God's good and gracious will comes about without our prayer, but we ask in this prayer that it may also come about in and among us.

How does this come about?

Whenever God breaks and hinders every evil scheme and will of the devil, the world, and our flesh that would not allow us to hallow God's name and would prevent the coming of his kingdom. And God's will comes about whenever God strengthens us and keeps us steadfast in his Word and in faith until the end of our lives. This is God's gracious and good will.

EIGHTEENTH SUNDAY AFTER PENTECOST



Our Lord Jesus, you have endured the doubts and foolish questions of every generation. Forgive us for trying to be judge over you, and grant us the confident faith to acknowledge you as Lord.

GOSPEL: Mark 10: 2-16

Some Pharisees came, and to test (Jesus) they asked, “Is it lawful for a man to divorce his wife?”³ He answered them, “What did Moses command you?”⁴ They said, “Moses allowed a man to write a certificate of dismissal and divorce her.”⁵ But Jesus said to them, “Because of your hardness of heart he wrote this commandment for you.⁶ But from the beginning of creation, ‘God made them male and female.’⁷ For this reason a man shall leave his father and mother and be joined to his wife,⁸ and the two shall become one flesh.’ So they are no longer two, but one flesh.⁹ Therefore what God has joined together, let no one separate.”

¹⁰ Then in the house the disciples asked him again about this matter. ¹¹ He said to them, “Whoever divorces his wife and marries another commits adultery against her; ¹² and if she divorces her husband and marries another, she commits adultery.”

¹³ People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. ¹⁴ But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom belongs. ¹⁵ Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” ¹⁶ And he took them up in his arms, laid his hands on them, and blessed them.

Second Reading: Hebrew 1:1-4; 2:5-12

Long ago God spoke to our ancestor in many and varied ways by the prophets,² but in these days he has spoken to us by a Son, whom he appointed heir to all things, through whom he has also created the worlds.³ He is the reflection of God’s glory and the exact imprint of God’s very being; and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high,⁴ having become as much superior to angels as the name he has inherited is more excellent than theirs.

^{2:5} Now God did not subject the coming world, about which we are speaking, to angels. ⁶ But someone has testified somewhere,

“What are human beings that you are mindful of them.
or mortals, that you care for them?

⁷ You have made them for a little while lower than the angels;
you have crowned them with glory and honor,
⁸ subjecting all things under their feet.”

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not see everything in subjection to them,⁹ but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

¹⁰ It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. ¹¹ For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sister,
¹² saying,

“I will proclaim your name to my brothers and sisters,
in the midst of the congregation I will praise you.”

WHAT DOES THIS MEAN ?

He upholdeth all things by the word of his power.

Hebrews i.3.

Here the Apostle says he upholds all things. If He upholds all things, He is not upheld Himself and is a Being above all things, which none can be but God alone. The upholding means that He nourishes and sustains all things, so that all things were not only made by Him but continue in Him and sustained by Him, as the Apostle Paul says; all things consist in Him and through Him. And what a fine and lovely word that is he uses when he says: ‘God upholds’. He does not drive, or hunt or roar; He gently upholds and lets all creatures enjoy His loving kindness, as it is written in the book of Wisdom viii. I: ‘The wisdom of God reacheth from one end of the world to the other with full strength, and ordereth all things graciously’.

The meaning of this text is that Christ upholds all things by the Word of His power, that is by the working of His power. For by the working of His power all things are upheld, and all that has being and