

Lutheran Confessions

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. 28] Yet this occurred not in an earthly way, but, as Dr. Luther explains, according to the manner of the right hand of God, which is no fixed place in heaven, as the Sacramentarians assert without any ground in the Holy Scriptures, but nothing else than the almighty power of God, which fills heaven and earth....

87] Therefore we regard it as a pernicious error when such majesty is denied to Christ according to His humanity. For thereby the very great consolation is taken from Christians which they have in the aforecited promise concerning the presence and dwelling with them of their Head, King, and High Priest, who has promised them that not only His mere divinity would be with them, which to us poor sinners is as a consuming fire to dry stubble, but that He, He, the man who has spoken with them, who has tried all tribulations in His assumed human nature, and who can therefore have sympathy with us, as with men and His brethren,—He will be with us in all our troubles also according to the nature according to which He is our brother and we are flesh of His flesh.

(Formula of Concord, Solid Declaration, VIII. Person of Christ)

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, the heavenly Father who shows the light of truth to those who are in error so that they may return into the way of righteousness, cause all who are admitted into the fellowship of Christ's Church to avoid those things that are contrary to their profession and to follow all such things that are agreeable thereto; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.** *(Collect for Jubilate)*

Word of God: St. John 16:16-22 (on back)

Questions to Ponder in Prayer

1. On Maundy Thursday, while eating the Passover/Lord's Supper and after Judas had left to betray Jesus (Jn 13:27), Jesus said, "My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, do I tell you now: Where I am going you cannot come" (Jn 13:33). The disciples ask, "Lord, where are you going?" (13:36). What is the answer? See John 14:3 and John 16:17 and John 16:28.
2. Concerning their sadness over this news of Jesus' going, Jesus said, "If you loved me, you would be glad that **I am going to the Father**, for the Father is greater than I" (Jn 14:28). Why is it good that Jesus goes (John 16:7)?
3. Though they don't yet realize, what road will Jesus take to go to the Father? How will Jesus prepare a place for them? See John 12:23-33
4. But now the disciples ask about the phrase, "**a little while**," when Jesus said, "In a little while you will see me no more, and then after a little while you will see me" (Jn 16:16, also Jn 12:35). Why do they cling to the promise "a little while?"
5. How long will the first "little while" be before Jesus will not be seen? (How long before the action of John 19:30 occurs?)
6. How long will this second "little while" that Jesus is separated from his disciples?
7. For what effect does Jesus beginning verse 20 with the words, "I tell you the truth" (literally Amen, Amen) have?
8. Why will the disciples "weep and mourn" over this second "little while" meanwhile all the while the world rejoices?
9. Jesus promises that their grief over this second "little while" will turn to joy. The example Jesus gives is of a woman giving birth. How are these events similar?
10. Why do the very events that caused weeping and lament, now produce joy?
11. Why will their/our joy never be taken away (v.22)? What will change everything?
12. When does their joy begin? (John 20:20, John 21:7, Matthew 28:8)
13. After Jesus' ascension (Luke 24:52), what did the disciples do?
14. How do we have a little while without seeing Jesus and then after a little while we will see Jesus and have never ending joy?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn #138, stanza 4
Table of Duties: Government:
Romans 13:1-4
Colossians 2:9-10

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 16:16-22 *(back)*
Easter Responsory p. 227-228

Hymn
"He's Risen, He's Risen" #138

Catechesis on... *(back)*
St. John 16:16-22

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 119:17-24
Collect of the Day
A Prayer for Peace
Benedicamus
Benediction

Catechesis on St. John 16:16-22

¹⁶“A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father.”

¹⁷Then *some* of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’?” ¹⁸They said therefore, “What is this that He says, ‘A little while’? We do not know what He is saying.”

¹⁹Now Jesus knew that they desired to ask Him, and He said to them, “Are you inquiring among yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’?” ²⁰Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. ²¹A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. ²²Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.”

The Holy Cross Given to All Believers

“**65**] If we would be Christians, therefore, we must surely expect and reckon upon having the devil with all his angels and the world as our enemies who will bring every possible misfortune and grief upon us. For where the Word of God is preached, accepted, or believed, and produces fruit, there the holy cross cannot be wanting. And let no one think that he shall have peace; but he must risk whatever he has upon earth—possessions, honor, house and estate, wife and children, body and life. **66**] Now, this hurts our flesh and the old Adam; for the test is to be steadfast and to suffer with patience in whatever way we are assailed, and to let go whatever is taken from us” (LC III 65-66).

Consolation under the Christian’s Cross

“Moreover, this doctrine affords glorious consolation under the cross and amid temptations, namely, that God in His counsel, before the time of the world, determined and decreed that He would assist us in all distresses [anxieties and perplexities], grant patience [under the cross], give consolation, excite [nourish and encourage] hope, and produce such an outcome as would contribute to our salvation. Also, as Paul in a very consolatory way treats this, Rom. 8, 28. 29. 35. 38. 39, that *God in His purpose has ordained before the time of the world* by what crosses and sufferings **He would conform every one of His elect to the image of His Son, and that to everyone His cross shall and must work together for good**, because they are called according to the purpose, whence Paul has concluded that it is certain and indubitable that *neither tribulation, nor distress, nor death, nor life, etc., shall be able to separate us from the love of God which is in Christ Jesus, our Lord*” (FC SD XI).

Acts 14:22, ...“We must through many tribulations enter the kingdom of God.”

2 Corinthians 4:17, “For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory....”

2 Corinthians 12:7-9, “And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. 8Concerning this thing I pleaded with the Lord three times that it might depart from me. 9And He said to me, ‘My grace is sufficient for you, for My strength is made perfect in weakness.’ Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.”

1 Peter 1:6-7, “In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ....”

Catechesis On St. John 16:16-22



After a little while



A little while

Tribulations

Sorrow

Afflictions

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Table of Duties: Civil Government/Citizens

“Honor your father and your mother.”

Civil Government derived from father- and motherhood

105] To **this estate of fatherhood and motherhood** God has given the special distinction **above all estates that are beneath it** that He not simply commands us to love our parents, but to honor them. For with respect to brothers, sisters, and our neighbors in general He commands nothing higher than that we love them, so that **He separates and distinguishes father and mother above all other persons upon earth, and places them at His side.** ...

141] **In this commandment belongs a further statement regarding all kinds of obedience to persons in authority who have to command and to govern. For all authority flows and is propagated from the authority of parents.** ...

150] The same also is to be said of obedience to **civil government**, which (as we have said) is all embraced in the estate of fatherhood and extends farthest of all relations. For here the father is not one of a single family, but of as many people as he has tenants, citizens, or subjects. **For through them, as through our parents, God gives to us food, house and home, protection and security.** Therefore, since they bear such name and title with all honor as their highest dignity, it is our duty to honor them and to esteem them great as the dearest treasure and the most precious jewel upon earth” (Large Catechism, 4th Commandment, 105, 141, 150).

Two Chief Blessings on Earth: Church and State

1] There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded **the power of the Church** 2] and **the power of the sword**.... 4 Therefore our teachers, for the comforting of men’s consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God’s commandment, are to be held in reverence and honor, as **the chief blessings of God on earth**...

18] After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as **gifts and blessings of God**”” (Augsburg Confession, Article XXVIII: Of Ecclesiastical Power, 1-2, 4, 18).

“What is meant by daily bread?—Answer: Everything that belongs to the support and wants of the body, such as meat, drink, clothing, shoes, house, homestead, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and **faithful magistrates, good government**, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like” (Small Catechism)

Duties of Civil Government

1. Protection of Body

“11] For civil government deals with other things than does the Gospel. **The civil rulers defend** not minds, but **bodies and bodily things against manifest injuries,**

and restrain men with the sword and bodily punishments in order to preserve civil justice and peace” (AC, Art. XXVIII: Of Ecclesiastical Power, 11).

2. Punishment of Evil (or public redress)

“Therefore private redress is prohibited not by advice, but by a command, Matt. 5, 39; Rom. 12, 19. **Public redress, which is made through the office of the magistrate, is not advised against, but is commanded, and is a work of God, according to Paul, Rom. 13, 1 sqq. Now the different kinds of public redress are legal decisions, 60] capital punishment, wars, military service.**” Apology of the Augsburg Confession, Article XVI: Political Order.

“181] ...**For God has delegated His authority to punish evil-doers to the government** instead of parents, who aforesaid (as we read in Moses) were required to bring their own children to judgment and sentence them to death. Therefore, what is here forbidden is forbidden to the individual in his relation to any one else, and not to **the government**.... Therefore it is here forbidden to every one to be angry, except those (as we said) who are in the place of God, that is, parents and the government. **For it is proper for God and for every one who is in a divine estate to be angry, to reprove and punish, namely, on account of those very persons who transgress this and the other commandments**” (Large Catechism, 5th commandment).

1 Peter 2:13-14, “Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme, 14or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.”

3. Encourage Marriage for the Young

217] Now, I speak of this in order that the young may be so guided that they conceive a liking for the married estate, and know that it is a blessed estate and pleasing to God. For in this way we might in the course of time bring it about that married life be restored to honor, and that there might be less of the filthy, dissolute, disorderly doings which now run riot the world over in open prostitution and other shameful vices arising from disregard of married life. 218] Therefore **it is the duty of parents and the government to see to it that our youth be brought up to discipline and respectability, and when they have come to years of maturity, to provide for them [to have them married]** in the fear of God and honorably; He would not fail to add His blessing and grace, so that men would have joy and happiness from the same.” (Large Catechism, 6th commandment).

4. Material Goods Protected

239] And indeed, if there were a well-ordered government in the land, such **wantonness might soon be checked** and prevented, as was the custom in ancient times among the Romans, where such characters were promptly seized by the paterfamilias in a way that others took warning” (Large Catechism, 7th commandment).

5. Protection of the Poor Man

“258] ... For the people were organized under an excellent and regular government; and where there is still such a government, instances of this sin will not be wanting.

The cause of it is that where judges, burgomasters, princes, or others in authority sit in judgment, things never fail to go according to the course of the world; namely, men do not like to offend anybody, flatter, and speak to gain favor, money, prospects, or friendship; and in consequence **a poor man and his cause must be oppressed, denounced as wrong, and suffer punishment.** And it is a common calamity in the world that in courts of justice there seldom preside godly men. (Large Catechism, 8th commandment).

More than Love, even Honor is required

106] For it is a far higher thing to honor than to love one, inasmuch as it comprehends not only love, but also **modesty, humility, and deference as to a majesty there hidden,** 107] and requires not only that they be addressed kindly and with reverence, but, most of all, that both in heart and with the body we so act as to show that we **esteem them very highly,** and that, next to God, we regard them as the very highest. For one whom we are to honor from the heart we must truly regard as high and great....

143] Now, what a child owes to father and mother, the same owe all who are embraced in the household.... (LC, 4th Commandment, 106-107, 143).

Matthew 22:21, “And He said to them, ‘Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.’”

Titus 3:1, “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,”

Matthew 17:24-27, “When they had come to Capernaum, those who received the temple tax came to Peter and said, “Does your Teacher not pay the temple tax?” 25He said, “Yes.” And when he had come into the house, Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?” 26Peter said to Him, “From strangers.” Jesus said to him, “Then the sons are free. 27“Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you.”

Also Romans 13:5-7

Prayer for Government

“Now for our life it is not only necessary that our body have food and covering and other necessities, but also that we spend our days in **peace and quiet** among the people with whom we live and have intercourse in daily business and conversation and all sorts of doings, in short, whatever pertains both to the domestic and to the neighborly or civil relation and government. For where these two things are hindered [intercepted and disturbed] that they do not prosper as they ought, the necessities of life also are impeded, so that **ultimately life cannot be maintained.** 74] And there is, indeed, **the greatest need to pray for temporal authority and government,** as that by which most of all God preserves to us our daily bread and all the comforts of this life. **For though we have received of God all good things in abundance, we are not able to retain any of them or use them in security and happiness, if He did not give us a permanent and peaceful government.** For

where there are dissension, strife, and war, there the daily bread is already taken away, or at least checked” (Large Catechism Fourth Petition, 73-74).

1 Timothy 2:1-2, “Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

Prepare Well-Educated Citizens for the Government

“1 That chapters and cloisters [colleges of canons and communistic dwellings], which were formerly founded with **the good intention [of our forefathers] to educate learned men and chaste [and modest] women,** ought again to be turned to such use, in order that pastors, preachers, and other ministers of the churches may be had, and likewise **other necessary persons [fitted] for [the political administration of] the secular government [or for the commonwealth] in cities and countries,** and well-educated, maidens for mothers and housekeepers, etc.” (SA, II, III: Of Chapters and Cloisters).

“175] If that were done, God would also richly bless us and give us grace to train men by whom land and people might be improved, and likewise **well-educated citizens, chaste and domestic wives, who afterwards would rear godly children and servants....”** (*continued in next question*).

What about Bad Rulers

“...176] Here consider now what deadly injury you are doing if you be negligent and fail on your part to bring up your child to usefulness and piety, and how you bring upon yourself all sin and wrath, thus earning hell by your own children, even though you be otherwise pious and holy. 177] **And because this is disregarded, God so fearfully punishes the world that there is no discipline, government, or peace, of which we all complain, but do not see that it is our fault; for as we train them, we have spoiled and disobedient children and subjects.** Let this be sufficient exhortation; for to draw this out at length belongs to another time” (Large Catechism, The Fourth Commandment).

“...with the exception of such things as pertain to the secular government, **where God often permits much good to be effected for a people,** even through a tyrant and [faithless] scoundrel...” (SA II IV 3).

Romans 13:1-4, “Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. 2Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. 3For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. 4For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil.