

## Lutheran Confessions

Thus Daniel teaches us in praying to lay hold upon mercy, *i.e.*, to trust in God's mercy, and not to trust in our own **332]** merits before God. We also wonder what our adversaries do in prayer, if, indeed; the profane men ever ask anything of God. If they declare that they are worthy because they have love and good works, and ask for grace as a debt, they pray precisely like the Pharisee in Luke 18, 11, who says: *I am not as other men are.* He who thus prays for grace, and does not rely upon God's mercy, treats Christ with dishonor, who, since He is our High Priest, intercedes **333]** for us. **Thus, therefore, prayer relies upon God's mercy, when we believe that we are heard for the sake of Christ, the High Priest,** as He Himself says, John 14, 13: *Whatsoever ye shall ask the Father in My name, He will give it you.* In My, name, He says, because without this High Priest we cannot approach the Father. (Apology of the Augsburg Confession, IV. 331-333)

**17]** In a propitiator these two things concur. **In the first place, there ought to be a word of God from which we may certainly know that God wishes to pity, and hearken to, those calling upon Him through this propitiator.** There is such a promise concerning Christ, John 16, 23: *Whatsoever ye shall ask the Father in My name, He will give it you.* Concerning the saints there is no such promise. Therefore consciences cannot be firmly confident that by the invocation of saints we are heard. This invocation, therefore, **18]** is not made from faith. Then we have also the command to call upon Christ, according to Matt. 11, 28: *Come unto Me, all ye that labor,* etc., which certainly is said also to us. And Isaiah says, 11, 10: .... And Ps. 45, 12: .... And Ps. 72, 11. 15: .... And in John 5, 23 .... And Paul, 2 Thess. 2, 16. 17, says, praying: .... (All these passages refer to Christ.) But concerning the invocation of saints, what commandment, what example can the adversaries produce from the Scriptures? **19]** **The second matter in a propitiator is, that his merits have been presented as those which make satisfaction for others, which are bestowed by divine imputation on others, in order that through these, just as by their own merits, they may be accounted righteous.** As when any friend pays a debt for a friend, the debtor is freed by the merit of another, as though it were by his own. Thus the merits of Christ are bestowed upon us, in order that, when we believe in Him, we may be accounted righteous by our confidence in Christ's merits as though we had merits of our own.

**20]** And from both, namely, from the promise and the bestowment of merits, confidence in mercy arises [upon both parts must a Christian prayer be founded]. Such confidence in the divine promise, and likewise in the merits of Christ, ought to be brought forward when we pray. For we ought to be truly confident, both that for Christ's sake we are heard, and that by His merits we have a reconciled Father.

He Himself says, John 14, 13: *Whatsoever ye shall ask the Father in My name, He will give it you.* In My, name, He says, because without this High Priest we cannot approach the Father. (Apology of the Augsburg Confession, XXI. 17-20)

## 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

O God our Father, from whom all good things do come, grant to us, Your humble servants, that by Your holy inspiration we may think those things that be right and by Your merciful guiding may perform them; through Jesus Christ, Your Son, our Savior, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.** (*Collect for Rogate*)

### Word of God: St. John 16:23-33 (on back)

### Questions to Ponder in Prayer

1. "In that day" speaks of the time in the future after the second "little while"(v.17). "In that day" will begin after the resurrection, but come to completion after the ascension and giving of the Holy Spirit at Pentecost. When Jesus says, "In that day you will no longer ask me anything..." of what difference is he speaking?
2. Though things will be different, what promise does Jesus give the disciples in verse 23? (Note: a promise made even more sure by "Amen, amen, I say to you" translated in the NIV by "I tell you the truth.")
3. What does it mean to ask or receive "in my(Jesus') name"?
4. If not in Jesus' name, how had the disciples been praying up until now? When and where did they pray? Upon what promises were their prayers based?
5. What do we learn about prayer from verse 24b?
  - A. "Ask..." (keep asking) – What is this?
  - B. "...and you will receive,..." --What is this?
  - C. "...and your joy will be complete." – What is this?
6. Prior to his death, Jesus speaks figuratively. Why? (Jn 16:12-13)
7. How is the normal activity of believers described in verse 26a?
8. What reasons does Jesus give that his disciples(believers) will not need to have their prayers brought by Him, but can pray directly to the Father "in Jesus name"? (verse 26a-27)
9. What does this say about the status of believers before the Father?
10. What is the description of those who can pray in this way? (verse 27)
  - A. "you have loved me" --
  - B. "and have believed that I came from God." --
11. Verse 28 is a summary statement of Jesus' work. What 4 things does Jesus describe?
12. When they mean by "you know all things...This makes us believe that you came from God?"
13. In verse 32, Jesus tells them what is to come. Jesus' leaving is not to desert the disciples, but they will desert Jesus for their own benefit. Is Jesus alone?
14. How will the disciples experience peace when Jesus says they will be scattered and have trouble in this world?

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

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

Hymn #171, stanza 1  
Table of Duties: To Husbands: 1  
Peter 3:7, Col 3:19  
John 16:33

### 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 16:23-33 (back)  
Easter Responsory p. 227-228

### Hymn

"Holy God, We Praise Your Name" #171

### Catechesis on... (back)

St. John 16:23-33  
Liturgy  
Catechism

--prayer based on reading

+ Lord's Prayer (sung) p.284

+ Responsive Prayer for Catechesis (insert)

Ten Commandments  
Lord's Prayer  
Apostles' Creed  
Psalm 43  
Collect of the Day  
A Prayer for Peace  
Benedicamus  
Benediction

## Catechesis on St. John 16:23-33

“And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. 24“Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

25“These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. 26“In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; 27“for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. 28“I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.” 29His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech! 30“Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.” 31Jesus answered them, “Do you now believe? 32“Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. 33“These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

### The Five Requisites Of True Prayer

*From a Sermon by Martin Luther*

#### I. THE PROMISE OF GOD TO MAN

The first is, that we have from God his promise or his permission to speak to him, and that we remember the same before we pray and remind God of it, thereby encouraging ourselves to pray in a calm and confident frame of mind. Had God not told us to pray, and pledged himself to hear us, none of his creatures could ever, with all their prayers, obtain so much as a grain of corn. From this, then, there follows that no one receives anything from God by virtue of his own merit or that of his prayer. His answer comes by virtue of the divine goodness alone, which precedes every prayer and desire, which moves us, through his gracious promise and call, to pray and to desire, in

order that we may learn how much he cares for us, and how he is more ready to give than we are to receive...

#### II. FAITH IN GOD'S PROMISE

In the second place, it is necessary that we never doubt the pledge and promise of the true and faithful God. For even to this end did God pledge himself to hear, yea, commanded us to pray, in order that we may always have a sure and firm faith that we will be heard; as Jesus says in Mt 21, 22: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Christ says in Luke 11, 9-13: "... Ask, and it shall be given you...." With this and like promises and commands we must consolingly exercise ourselves and pray in true confidence.

#### III. FAITH THAT OUR PRAYER WILL BE HEARD

In the third place, if one prays doubting that God will hear him, and only offers his prayers as a venture, whether it be granted or not granted, he is guilty of two wicked deeds. The first is, that he, himself, makes his prayer unavailing and he labors in vain. ... Ja 1,6-7.

The other wicked deed is, that he regards his most true and faithful God as a liar and an unstable and doubtful being; as one who cannot or will not keep his promise; and thus through his doubt he robs God of his honor and of his name of truth and faithfulness....

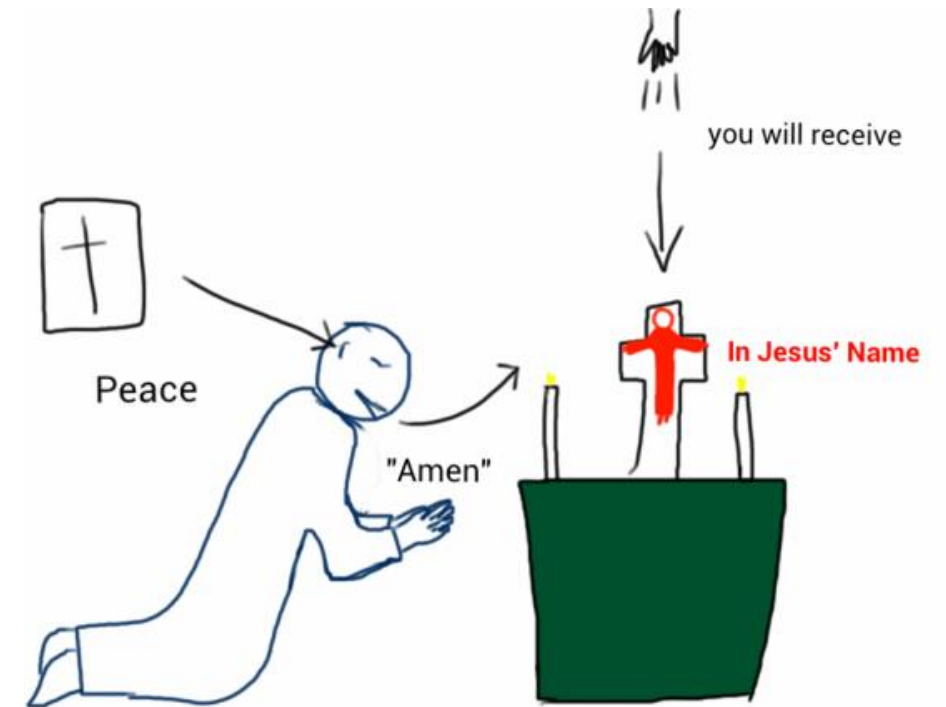
#### IV. A SENSE OF OUR UNWORTHINESS

...If you do not pray until you know and experience that you are fit, then you will never need to pray. As I have said before, our prayers must not be founded nor rest upon ourselves or their own merits, but upon the unshakable truth of the divine promise.... The very reason we do pray is because of our unworthiness; and just through the fact that we believe we are unworthy and confidently venture upon God's faithfulness to his Word do we become worthy to pray and to be heard.... Your worthiness does not help you, but your unworthiness is no barrier. Disbelief condemns you, and trust makes you worthy and sustains you.

#### V. THAT WE DO NOT LIMIT GOD IN ANY WAY

In the fifth place, one should so act in this confidence of prayer as not to limit God and specify the day or place, nor designate the way or measure of the prayer's fulfillment; but leave all to his own will, wisdom and almighty power. Then confidently and cheerfully await the answer, not even wishing to know how and where, how soon, how long, and through whom. His divine wisdom will find far better ways and measures, time and place, than we can devise, even should we perform miracles....

## Catechesis On St. John 16:23-33



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## **Table of Duties: To Husbands/To Wives**

“Therefore He also wishes us to honor it, and to maintain and conduct it as a divine and blessed estate; because, in the first place, He has instituted it before all others, and therefore created man and woman separately (as is evident), not for lewdness, but that they should [legitimately] **live together, be fruitful, beget children, and nourish and train them to the honor of God**” (LC I 206).

### **The Honor of Marriage**

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.

### **“Normally” Men and Women are Married**

“211] In the second place, you must know also that it is not only an honorable, but also a necessary state, and it is solemnly commanded by God that, in general, in all conditions, **men and women, who were created for it, shall be found in this estate**; yet with some exceptions (although few) whom God has especially excepted, so that they are not fit for the married estate, or whom He has released by a high, supernatural gift that they can maintain chastity without this estate. 212] **For where nature has its course, as it is implanted by God, it is not possible to remain chaste without marriage**. For flesh and blood remain flesh and blood, and the natural inclination and excitement have their course without let or hindrance, as everybody sees and feels. In order, therefore, that it may be the more easy in some degree to avoid in chastity, God has commanded the estate of matrimony, that every one may have his proper portion and be satisfied therewith; although God’s grace besides is required in order that the heart also may be pure” (LC 6<sup>th</sup> commandment).

“Therefore, just as by human laws the nature of the earth cannot be changed, so, without a special work of God, **the nature of a human being can be changed neither by vows nor by human law [that a woman should not desire a man, nor a man a woman]**. 9] Secondly. And because this creation or divine ordinance in man is a natural right, jurists have accordingly said wisely and correctly that the union of male and female belongs to natural right. **But since natural right is immutable, the right to contract marriage must always remain**. For where nature does not change, that ordinance also with which God has endowed nature does not change, and cannot be removed by human laws.” (Ap XXIII)

“But what Isaiah says: Be ye clean that bear the vessels of the Lord, ought to be understood as referring to cleanness of heart and to the entire repentance. 65] Besides, the saints will know **in the exercise of marriage how far it is profitable to restrain its use**, and as Paul says, 1 Thess. 4, 4, 66] to possess his vessel in sanctification. Lastly, since marriage is pure, it is rightly said to those who are not continent in celibacy that **they should marry wives in order to be pure**. Thus the same law: Be ye clean that bear the vessels of the Lord, commands that **impure celibates become pure husbands** [impure unmarried priests become pure married priests]” (Ap XXIII).

### **Love and Esteem Produces Chastity**

219] Let me now say in conclusion that this commandment demands not only that every one live chastely in thought, word, and deed in his condition, that is, especially in the estate of matrimony, but also that **every one love and esteem the spouse given him by God**. For where conjugal chastity is to be maintained, man and wife must by all means live together in love and harmony, that one may cherish the other from the heart and with entire fidelity. For that is one of the principal points which enkindle love and desire of chastity, so that, where this is found, chastity will follow as a matter of course without any command. 220] Therefore also St. Paul so diligently exhorts husband and wife **to love and honor one another**. 221] Here you have again a precious, yea, many and great good works, of which you can joyfully boast, against all ecclesiastical estates, chosen without God’s Word and commandment.

### **Vocation for Men and Women**

“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....**” (Large Catechism, The Fourth Commandment).

### **Head Coverings for Women**

53] What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them 54] without offense to others. **So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation**, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

55] **It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion,** 1 Cor. 14, 40; comp. Phil. 2, 14; 56] **but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.** (AC XXVIII)

## 1 Corinthians 11:3-16 (NKJV)

3But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. 4Every man praying or prophesying, having his head covered, dishonors his head. 5But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. 6For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. 7For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. 8For man is not from woman, but woman from man. 9Nor was man created for the woman, but woman for the man. 10For this reason the woman ought to have a symbol of authority on her head, because of the angels. 11Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord. 12For as woman came from man, even so man also comes through woman; but all things are from God. 13Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? 14Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? 15But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering. 16But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

## Volume 1, p.269

In this passage the same verb, **שָׁרַף**, occurs that the Lord employed above when He said to the woman (Gen. 3:16): “The man will rule over you.” **There He wanted the wife to obey her husband and listen to him and not to assume the management of all their affairs;** but if she did not do this, the man, by virtue of his authority, was to reprimand and forbid her. In the same way he says here: “Sin will urge you on and will incite you to revenge (for this is the meaning of ‘Its desire is toward you’); but you must say: ‘I refuse to obey’ and so keep sin under your control and rule over it.” Thus the exhortation is very rich in comfort; for on account of the blessed Seed we are no longer under the domination of sin. Therefore we should rule over sin. At all events, the exhortation gives expression to two doctrines, one dealing with fear and the other with faith. We should fear God because sin lies at the door; and we should trust God because He is merciful.

## Order of Creation

Genesis 1:26-31 Creation of Man and Woman  
Genesis 2:7-9, 15-17 Creation of Man  
Genesis 2:18-25 Creation of Woman from Man  
Genesis 3:1-20 Fall into sin  
Ephesians 5:21-33 Wives and Husbands  
1 Timothy 2:11-15 Worship and Authority  
1 Corinthians 11:3-16 The head of woman is man

## Antichrist attitude toward Women

“25] ...Therefore this law concerning perpetual celibacy is peculiar to this new pontifical despotism. Nor is it without a reason. **For Daniel, 11, 37, ascribes to the kingdom of Antichrist this mark, namely, the contempt of women.** (Ap XXVIII)

“XI. Of the Marriage of Priests: 1] **To prohibit marriage, and to burden the divine order of priests with perpetual celibacy,** they have had neither authority nor right [they have done out of malice, without any honest reason], but have acted like antichristian, tyrannical, desperate scoundrels [have performed the work of antichrist, of tyrants and the worst knaves], and have thereby caused all kinds of horrible, abominable, innumerable sins of unchastity [depraved lusts], in which they still wallow. 2] Now, as little as we or they have been given the power to make a woman out of a man or a man out of a woman, or to nullify either sex, so little have they had the power to [sunder and] separate such creatures of God, or to forbid them from living [and cohabiting] honestly in marriage with one another. 3] Therefore we are unwilling to assent to their abominable celibacy, nor will we [even] tolerate it, but we wish to have marriage free as God has instituted [and ordained] it, and we wish neither to rescind nor hinder His work; for Paul says, 1 Tim. 4, 1ff , **that this [prohibition of marriage] is a doctrine of devils.** (SA Articles III, XI)

“60] Hence we have also as our reward what we seek and deserve: pestilences, wars, famines, conflagrations, floods, **wayward wives, children, servants, and all sorts of defilement.** Whence else should so much misery come? It is still a great mercy that the earth bears and supports us” (LC Second Commandment).

## Luther’s Works, Volume 28, p. 277

14. *And Adam was not deceived*, that is, was not involved in the lie. Here Paul appears to gather arguments with considerable concern on behalf of man’s dominance. Yet they are true: (1) **God Himself has so ordained that man be created first**—first in time and first in authority. His first place is preserved in the Law. Whatever occurs first is called the most preferable. Because of God’s work, Adam is approved as superior to Eve, because he had the right of primogeniture. In human affairs it can happen that a later work can be better. It also happens that whoever does not do evil does good. In Scripture, however, this is not so. (2) **Experience.** Not only has God’s wisdom ordained this, but **there was more wisdom and courage in Adam.** And by this one sees who is wiser and rightly preferred. But Adam was wiser than Eve. Experience has been witness to this. Therefore Adam is approved according to God’s creation and man’s experience. These are the two arguments. Paul thus has proved

that by divine and human right Adam is the master of the woman. That is, it was not Adam who went astray. Therefore there was greater wisdom in Adam than in the woman. Where this occurs, there is the greater authority. One point here indicates that Adam was not deceived. We do not know that Adam would have sinned had he listened to the serpent. Adam sinned knowingly, but he wanted to agree with his wife and please her. He thought that it was not so important a matter, etc., although Paul may seem to point to the fact that he wants to explain that Adam had not been addressed by the serpent, since Adam had received the command from God written in his heart. This, too, is an argument: God gave him the command directly, but to the woman through the man. He presses this idea, that Satan did not attack Adam.

**Therefore Adam was not deceived by the serpent.** Yet this is a very simple statement. The serpent did not deceive Adam, because it did not tempt him by speaking with him. Therefore Paul is correct in saying that Adam was deceived not by the serpent but by the woman. He believed that this sin was an insignificant matter, not realizing that, if he fell, he was falling away from the command, from God, even from life. This he was not considering. He did not have that knowledge of good and evil. That is, he persevered in his dominion over the serpent, which did not attack him but rather attacked the weaker vessel. Therefore, etc. He has written quite carefully how cleverly Satan treated the fearless person and attacked the weak one, just as he does today. *But the woman was deceived and became a transgressor*, that is, she became the cause of transgression. **There are three arguments here: (1) that Adam was formed [first]; (2) that he was not deceived; (3) it was not he but the woman who brought on transgression.** Paul uses the argument which we have in Genesis (3:16): “Because you have done this, you will be under the man. In punishment for your sin and transgression, you must be subject to the man and suffer the pains of childbirth.” Thus that ordinance of God continues to stand as a memorial of that transgression which by her fault entered into the world.

15. *She will be saved.* That subjection of women and domination of men have not been taken away, have they? No. The penalty remains. The blame passed over. The pain and tribulation of childbearing continue. Those penalties will continue until judgment. So also the dominion of men and the subjection of women continue. You must endure them. You will also be saved if you have also subjected yourselves and bear your children with pain.

Genesis 2:23, “This one will be called Woman, because she has been taken from the man.” ... “We are altogether unable to imitate the nicety of the Hebrew language. *אִישׁ* denotes a man. But he says that Eve must be called *אִשָּׁה*, as though for ‘wife’ you would say ‘she-man’ from man, a heroic woman who performs manly acts.

Moreover, this designation carries with it a wonderful and pleasing description of marriage, in which, as the jurist also says, the wife shines by reason of her husband’s rays. Whatever the husband has, this the wife has and possesses in its entirety. Their partnership involves not only their means but children, food, bed, and dwelling; their purposes, too, are the same. The result is that the husband differs from the wife in no other respect than in sex; otherwise the woman is altogether a man. Whatever the man has in the home and is, this the woman has and is; she

differs only in sex and in something that Paul mentions 1 Tim. 2:13, namely, that she is a woman by origin, because the woman came from the man and not the man from the woman.

Also of this fellowship we observe some remnants today, although pitiable ones, if we look back to the first beginning. For if the wife is honorable, virtuous, and pious, she shares in all the cares, endeavors, duties, and functions of her husband. With this end in view she was created in the beginning; and for this reason she is called woman, or, if we were able to say so in Latin, a “she-man.” Thus she differs only in sex from the head of the household, inasmuch as she was taken from the flesh of the man. Although this can be said only of Eve, who was created in this manner, nevertheless in Matt. 19:5 Christ applies it to all wives when He says that husband and wife are one flesh. In this way, although your wife has not been made from your bones, nevertheless, because she is your wife, she is the mistress of the house just as you are its master, except that the wife was made subject to the man by the Law which was given after sin. This punishment is similar to the others which dulled those glorious conditions of Paradise of which this text informs us. Moses is not speaking of the wretched life which married people now live but of the innocence in Paradise. There the management would have been equally divided, just as Adam prophesies here that Eve must be called “she-man,” or “virago” because she performs similar activities in the home. Now the sweat of the face is imposed upon man, and woman is given the command that she should be under her husband. Yet there remain remnants, like dregs, of the dominion, so that even now the wife can be called “virago” because she has a share in the property....

If Eve had persisted in the truth, she would not only not have been subjected to the rule of her husband, but she herself would also have been a partner in the rule which is now entirely the concern of males. Women are generally disinclined to put up with this burden, and they naturally seek to gain what they have lost through sin. If they are unable to do more, they at least indicate their impatience by grumbling. However, they cannot perform the functions of men, teach, rule, etc. In procreation and in feeding and nurturing their offspring they are masters. In this way Eve is punished; but, as I said in the beginning, it is a gladsome punishment if you consider the hope of eternal life and the honor of motherhood which have been left her.”