

Lutheran Confessions

54] Likewise also the disputation concerning the indwelling in us of the essential righteousness of God must be correctly explained. **For although in the elect, who are justified by Christ and reconciled with God,**

God the Father, Son, and Holy Ghost, who is the eternal and essential righteousness, dwells by faith (for all Christians are temples of God the Father, Son, and Holy Ghost, who also impels them to do right), yet this indwelling of God is not the righteousness of faith of which St. Paul treats and which he calls *iustitiam Dei*, that is, the righteousness of God, for the sake of which we are declared righteous before God; but it follows the preceding righteousness of faith, which is nothing else than the forgiveness of sins and the gracious adoption of the poor sinner, for the sake of Christ's obedience and merit alone.

55] ...it must be carefully considered in what respect Christ is called our Righteousness in this affair of justification, namely, that our righteousness rests not upon one or the other nature, but upon the entire person of Christ, who as God and man is our Righteousness in His only, entire, and complete obedience.

56] For even though Christ had been conceived and born without sin by the Holy Ghost, and had fulfilled all righteousness in His human nature alone, and yet had not been true and eternal God, this obedience and suffering of His human nature could not be imputed to us for righteousness. As also, if the Son of God had not become man, the divine nature alone could not be our righteousness. Therefore we believe, teach, and confess that the entire obedience of the entire person of Christ, which He has rendered the Father for us even to His most ignominious death upon the cross, is imputed to us for righteousness. For the human nature alone, without the divine, could neither by obedience nor suffering render satisfaction to eternal almighty God for the sins of all the world; however, the divinity alone, without the humanity, could not mediate between God and us.

58] Thus neither the divine nor the human nature of Christ by itself is imputed to us for righteousness, but only the obedience of the person who is at the same time God and man. And faith thus regards the person of Christ as it was made under the Law for us, bore our sins, and in His going to the Father offered to His heavenly Father for us poor sinners His entire, complete obedience, from His holy birth even unto death, and has thereby covered all our disobedience which inheres in our nature, and its thoughts, words, and works, so that it is not imputed to us for condemnation, but is pardoned and forgiven out of pure grace, alone for Christ's sake.

59] Therefore we unanimously reject and condemn, ... 60] When it is taught...65] 6. That not God dwells in the believers, but only the gifts of God.
(The Formula of Concord, Solid Declaration, III)

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 merciful Father, who taught the hearts of Your faithful people by sending to them the light of Your Holy Spirit, bring us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort; through Jesus Christ, Your Son, our Lord, who with You and the Holy Spirit lives and reigns, one God, now and forever. **Amen.** *(Collect for Pentecost)*

Word of God: St. John 14:23-31 (on back)

Questions to Ponder in Prayer

- Judas is confused. If Jesus is the world's Savior, "Why doesn't Jesus show himself to the world?" It is not that Jesus doesn't wish to show himself to them (so that they believe in him), but the world refuses the means by which Jesus comes to them. What is that means?
- In verse 23a, what is the description of the believer?
- What two parts of the believer are described in verse 23a?
- Can there be "a holding to Jesus' words" without "love of Jesus" or vice versa?
- What three things does a living faith receive(v. 23b)?
 - "My Father will love him..." –By what action? (Jn 14:1f-18:26)
 - "...and we will come to him..." –When? By what means? (Jn 14:18)
 - "...and make our home with him." – This mystical union describes the special manner in which God, and not just His gifts, is united with His Church, the believers(2 Cor 6:16, 19, Eph 1:23, 2 Peter 1:4).
- In verse 24a, what is the description of the unbeliever?
- In verse 24b, what two things does Jesus inseparably connect?
- When Jesus spoke to them, the Apostles often didn't get it, so what two-fold assurance do we have of their teaching concerning the faith and their memory of Jesus' teaching recorded years later?
- The name of the person, Holy Spirit, is given what title? Why?
- In verse 27, Jesus' peace is objective and not subjective. He can "leave" it and "give" it. Explain.
- The news of Jesus' departure(Jn 13:31f—that is, his death) was troubling the Apostles(v. 27b). He comforts them by saying, "...the Father is greater than I" (v.28b). How does that give them comfort?
- What would "going to the Father" accomplish(Eph 1:23, 4:10-12)?
- In what sense is the "Father greater than Jesus" and yet, "Jesus and the Father are one" (Jn 10:30)? What comfort does Jesus give them in verse 28b?
- Why is Satan called "the prince of this world?" Why does he have no power over Jesus? If Jesus could resist, why doesn't He? (v.31, Mk 14:49, Jn 10:18)
- What is the description of Jesus in verse 31? What action teaches the world that Jesus loves the Father? Where is that action recorded?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn TLH #548, stanza 1

Table of Duties: To Workers of All Kinds: Eph 6:5-8; To Employers and Supervisors: Eph 6:9
John 14:23

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 14:23-31 (back)
Easter Responsory p. 227-228

Hymn

"My Inmost Heart Now Raises" (insert)

Catechesis on... (back)

St. John 14:23-31

Liturgy

Catechism

--prayer based on reading

+ Lord's Prayer (sung)

p.284

+ Responsive Prayer 2

p. 273-275

(skip Lord's Prayer)

Apostles' Creed

Psalm verses

Collect of the Day

--prayer based on reading

Evening Prayer

Benedicamus

Benediction

Catechesis on St. John 14:23-31

²² *Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”*

²³ Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. ²⁴ “He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.

²⁵ “These things I have spoken to you while being present with you. ²⁶ “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. ²⁷ “Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. ²⁸ “You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I. ²⁹ “And now I have told you before it comes, that when it does come to pass, you may believe. ³⁰ “I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. ³¹ “But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here. (NKJV)

Lack of Love for God

“But if human nature have such strength as to be able of itself to love God above all things as the scholastics confidently affirm, what will *original sin* be? For what will there be need of the grace of Christ if we can be justified by our own righteousness [powers]? For what will there be need of the Holy Ghost if human strength can by itself [1] love God above all things, and fulfill God’s commandments?” (Ap II 10-11).

Of Love and the Fulfilling of the Law.

Here the adversaries urge against us: If thou wilt enter into life, keep the commandments, Matt. 19, 17; likewise: The doers of the Law shall be justified, Rom. 2, 13, and many other like things concerning the Law and works. Before we reply to this,

we must first declare **what we believe concerning love and the fulfilling of the Law.**

2] It is written in the prophet, Jer. 31, 33: I will put My Law in their inward parts, and write it in their hearts. And in Rom. 3, 31, Paul says: Do we, then, make void the Law through faith? God forbid! Yea, we establish the Law. And Christ says, Matt. 19, 17: If thou wilt enter into life, keep the commandments. Likewise, 1 Cor. 13, 3: If I have not charity, it profiteth me nothing. 3] These and similar sentences testify that **the Law ought to be begun in us, and be kept by us more and more [that we are to keep the Law when we have been justified by faith, and thus increase more and more in the Spirit].**

Moreover, we speak not of ceremonies, but of that Law which gives commandment concerning **the movements of the heart**, namely, the Decalog. 4] Because, indeed, **faith brings the Holy Ghost, and produces in hearts a new life, it is necessary that it should produce spiritual movements in hearts.** And what these movements are, the prophet, Jer. 31, 33 shows, when he says: I will put My Law into their inward parts, and write it in their hearts. Therefore, when we have been justified by faith and regenerated, **we begin to fear and love God, to pray to Him, to expect from Him aid, to give thanks and praise Him, and to obey Him in afflictions. We begin also to love our neighbors, because our hearts have spiritual and holy movements [there is now, through the Spirit of Christ a new heart, mind, and spirit within].**

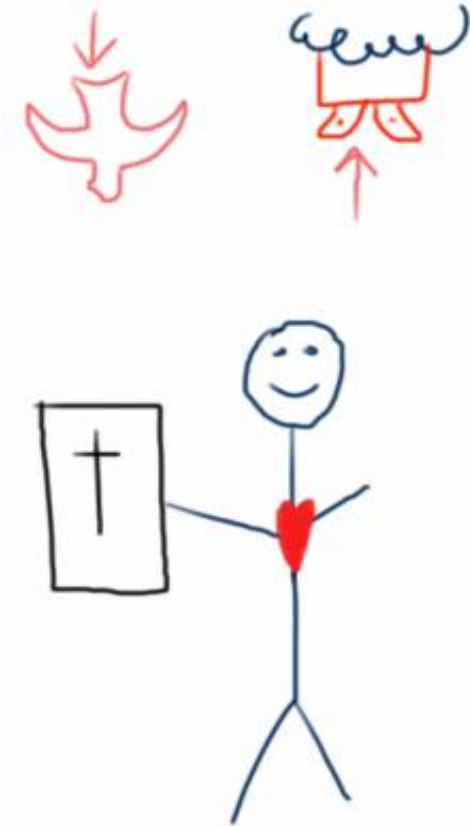
5] These things cannot occur until we have been justified by faith, and, regenerated, we receive the Holy Ghost: first, because the Law cannot [6] be kept without [the knowledge of] Christ; and likewise the Law cannot be kept without the Holy Ghost. But **the Holy Ghost is received by faith**, according to the declaration of Paul, Gal. 3, 14: That we might receive the promise of the Spirit through faith. (Ap IV III 1-6)

Love of God = Keeping the Word

“The Christian Church consists not alone in fellowship of outward signs, but it consists especially in inward communion of eternal blessings in the heart, as of the Holy Ghost, of faith, of the fear and love of God]; which fellowship nevertheless has outward marks so that it can be recognized, namely, **the pure doctrine of the Gospel, and the administration of the Sacraments in accordance with the Gospel of Christ.**

[Namely, where God’s Word is pure, and the Sacraments are administered in conformity with the same, there certainly is the Church, and there are Christians” (Ap VII and VIII 5).

Catechesis on St. John 14:23-31



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Table of Duties: To Workers of All Kinds

“Then the commandments of God are obscured; these works arrogate to themselves the title of a perfect and spiritual life, and are far preferred to the works of God’s commandments [the true, holy, good works], as, **the works of one’s own calling**, the administration of the state, the management of a family, married life, the bringing up of children” (Ap XV, 25).

The Sin of the Workers

“And particularly, urge that commandment or part most which suffers the greatest neglect among your people. For instance, the Seventh Commandment, **concerning stealing, must be strenuously urged among mechanics and merchants, and even farmers and servants, for among these people many kinds of dishonesty and thieving prevail**” (LC 1 225).

“When a manservant or maid-servant **does not serve faithfully in the house, and does damage, or allows it to be done when it could be prevented**, or otherwise ruins and neglects the goods entrusted to him, from **indolence, idleness, or malice**, to the spite and vexation of master and mistress, and in whatever way this can be done purposely (for I do not speak of what happens from oversight and against one’s will), you can in a year abscond thirty, forty florins, which if another had taken secretly or carried away, he would be hanged with the rope. But here you [while conscious of such a great theft] may even bid defiance and become insolent, and no one dare call you a thief.

226] The same I say also of **mechanics, workmen, and day-laborers**, who all follow their wanton notions, and never know enough ways to overcharge people, while they are **lazy and unfaithful in their work**. All these are far worse than sneak-thieves, against whom we can guard with locks and bolts, or who, if apprehended, are treated in such a manner that they will not do the same again. But against these no one can guard, no one dare even look awry at them or accuse them of theft, so that one would ten times rather lose from his purse. For here are my neighbors, good friends, my own servants, from whom I expect good [every faithful and diligent service], who defraud me first of all....

228] To sum up, this is **the commonest craft and the largest guild on earth**, and if we regard the world throughout all conditions of life, it is nothing else than a vast, wide stall, full of great thieves. (LC I, 225-228)

The Office of the Workers

“Therefore man-servants and maid-servants should be careful not only to be obedient to their masters and mistresses, but also to honor them as their own fathers and mothers, and to do everything which they know is expected of them, not from compulsion and with reluctance, but with pleasure and joy for the cause just mentioned, namely, **that it is God’s command and is pleasing to Him above all other works**. 144] Therefore they ought rather to pay wages in addition and be glad that they may obtain masters and mistresses to have such joyful consciences and to know how they may do truly golden works....

145] If this truth, then, could be impressed upon the poor people, a servant-girl would leap and praise and thank God; and with her tidy work for which she receives support and wages she would acquire such a treasure as all that are esteemed the greatest saints have not obtained. Is it not an excellent boast to know and say that, **if you perform your daily domestic task, this is better than all the sanctity and ascetic life of monks?** 146] And you have the promise, in addition, that you shall prosper in all good and fare well. How can you lead a more blessed or holier life as far as your works are concerned? 147] **For in the sight of God faith is what really renders a person holy, and alone serves Him, but the works are for the service of man**. 148] There you have everything good, protection and defense in the Lord, a joyful conscience and a gracious God besides, who will reward you a hundredfold, so that you are even a nobleman if you be only pious and obedient....

152] If we would ever suffer ourselves to be persuaded that such works are pleasing to God and have so rich a reward, we would be established in altogether abundant possessions and have what our heart desires. But because the word and command of God are so lightly esteemed, as though some babblers had spoken it, let us see whether you are the man to oppose Him. How difficult, do you think, it will be for Him to recompense you! **Therefore you would certainly live much better with the divine favor, peace, and happiness than with His displeasure and misfortune**. 154] Why, think you, is the world now so full of unfaithfulness, disgrace, calamity, and murder, but because **every one desires to be his own master and free from the emperor, to care nothing for any one, and do what pleases him?** Therefore God punishes one knave by another, so that, when you defraud and despise your master, another comes and deals in like manner with you, yea, in your household you must suffer ten times more from wife, children, or servants.

155] Indeed, we feel our misfortune, we murmur and complain of unfaithfulness, violence, and injustice, but will not see that **we ourselves are knaves who have fully deserved this punishment, and yet are not thereby reformed**.... 157] All this I have been obliged to urge with so many words, in hope that some one may take it to heart, that we may be relieved of the blindness and misery in which we are steeped so deeply, and **may truly understand the Word and will of God, and earnestly accept it**. For thence we would learn how we could have joy, happiness, and salvation enough, both temporal and eternal” (LC I 144-157).

Table of Duties: To Employers and Supervisors

A Day's Work for a Day's Wage

Ephesians 4:28, "Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need."

2 Thessalonians 3:10, "For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat."

Jeremiah 22:13, "Woe to him who builds his house by unrighteousness And his chambers by injustice, *Who* uses his neighbor's service without wages And gives him nothing for his work."

Romans 13:7, "Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor."

Philippians 2:4, "Let each of you look out not only for his own interests, but also for the interests of others."

Business Transactions

"As I have just said, a person steals not only when he robs a man's strongbox or his pocket, but also when he takes advantage of his neighbor at the market, in a grocery shop, butcher stall, wine- and beer-cellar, work-shop, and, in short, wherever business is transacted and money is exchanged for goods or labor" (LC I 224).

"Therefore they are also called swivel-chair robbers, land- and highway-robbers, not pick-locks and sneak-thieves who snatch away the ready cash, but who sit on the chair [at home] and are styled great noblemen, and honorable, pious citizens, and yet rob and steal under a good pretext" (LC I 229).

"Let every one know, then, that it is his duty, at the risk of God's displeasure, not to harm his neighbor, take advantage of him, or defraud him by any faithless or underhanded business transaction" (LC I 233).

The Poor

"No more shall all the rest prosper who change the open free market into a carrion pit of extortion and a den of robbery, **where the poor are daily overcharged**, new burdens and high prices are imposed, and every one uses the market according to his caprice, and is even defiant and brags **as though it were his fair privilege and right to sell his goods for as high a price as he please**, and no one had a right to say a word against it..." (LC I 240).

243] And indeed, we see and experience this being fulfilled daily before our eyes, that no stolen or dishonestly acquired possession thrives. **How many there are who rake and scrape day and night, and yet grow not a farthing richer!** And though they gather much, they must suffer so many plagues and misfortunes that they cannot relish it with cheerfulness nor transmit it to their children. 244] **But as no one minds it, and we go on as though it did not concern us**, God must visit us in a different way and teach us manners by imposing one taxation after another, or billeting a troop of soldiers upon us, who in one hour empty our coffers and purses, and do not quit as long as we have a farthing left, and in addition, by way of thanks, burn and devastate house and home, and outrage and kill wife and children.

245] And, in short, if you steal much, depend upon it that again as much will be stolen from you; and lie who robs and acquires with violence and wrong will submit to one who shall deal after the same fashion with him. **For God is master of this art, that since every one robs and steals from the other, He punishes one thief by means of another. Else where should we find enough gallows and ropes?**

"...**But beware how you deal with the poor, of whom there are many now.** 247 If, when you meet a poor man who must live from hand to mouth, you act as if everyone must live by your favor, you skin and scrape him right down to the bone, and you arrogantly turn him away whom you ought to give aid, he will go away wretched and dejected, and because he can complain to no one else, he will cry to heaven. Beware of this, I repeat, as of the devil himself. **Such a man's sighs and cries will be no joking matter.** They will have an effect too heavy for you and all the world to bear, for they will reach God, who watches over poor, sorrowful hearts, and he will not leave them unavenged. But if you despise and defy this, see whom you have brought upon yourself. If you succeed and prosper, before all the world you may call God and me liars" (LC I 240, 243-245, 246-247).