

## Lutheran Confessions

**11] But Christ was given for this purpose, namely, that for His sake there might be bestowed on us the remission of sins, and the Holy Ghost to bring forth in us new and eternal life, and eternal righteousness [to manifest Christ in our hearts, as it is written John 16, 15: *He shall take of the things of Mine, and show them unto you.* Likewise, He works also other gifts, love, thanksgiving charity, patience, etc.]. Wherefore the Law cannot be truly kept unless the Holy Ghost be received through faith. Accordingly, Paul says that *the Law is established by faith, and not made void*; because the Law can only then be thus kept when the Holy Ghost**

**is given. 12] And Paul teaches 2 Cor. 3, 15 sq., *the veil that covered the face of Moses cannot be removed except by faith in Christ, by which the Holy Ghost is received.* For he speaks thus: *But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.* 13] Paul understands by the veil the human opinion concerning the entire Law, the Decalog and the ceremonies, namely, that hypocrites think that external and civil works satisfy the Law of God, and that sacrifices and observances justify before God *ex opere operato.* 14] **But then this veil is removed from us, i.e., we are freed from this error when God shows to our hearts our uncleanness and the heinousness of sin. Then, for the first time, we see that we are far from fulfilling the Law. Then we learn to know how flesh, in security and indifference, does not fear God, and is not fully certain that we are regarded by God, but imagines that men are born and die by chance. Then we experience that we do not believe that God forgives and hears us. But when, on hearing the Gospel and the remission of sins, we are consoled by faith, we receive the Holy Ghost so that now we are able to think aright concerning God, and to fear and believe God, etc. From these facts it is apparent that the Law cannot be kept without Christ and the Holy Ghost.****

(Apology of the Augsburg Confession, IV. 132-135)

## 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, who makes the minds of the faithful to be of one will, grant to Your people that they may love what You have commanded and desire what You do promise, that among the manifold changes of this world our hearts may be fixed where true joys are to be found; through Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **Amen.** (*Collect for Cantate*)

### Word of God: St. John 16:5-15 (on back)

### Questions to Ponder in Prayer

- Jesus told them he was going away to the Father.
  - What was their reaction? (v.6)
  - Why did they react in this way?
- Jesus begins this section saying that they hadn't asked him, "Where are you going?" Knowing that Jesus had told them that he was going to the Father, what did Jesus really wish was their concern?
- Jesus emphasizes his next words with, "I tell you the truth..."
  - What is the truth about Jesus going?
  - Is Jesus' leaving a bad thing that they should weep?
  - What will the truth do for them?
- If Jesus goes, who will Jesus send to them?
- Who is the Counselor? Why is He called "Counselor"?
- What does "convict" mean?
- Who is to be convicted? (v.8)
- Of what three things is the world guilty?
- Sin – In what sense are they guilty in regard to sin (v.9)? (See Hebrews 11:6)
- What does righteousness have to do with "Jesus going to the Father?" (See Romans 8:34, 2 Peter 1:4, John 7:39)
- Righteousness – How are they guilty in regard to righteousness (v.10)?
- Judgment – How are they guilty in regard to judgment (v.11)? (John 8:42-47)
- Jesus wishes to tell the disciples much more, but they can't bear it (v.12-13).
  - Why not?
  - When will they be able to bear it (v.8 and v.12)? What changed?
  - When did this happen? (see Acts 2:1f and John 7:39, 14:17)
- What is the Counselor called now(v.13)? Why is He called that?
- What is the source of this truth? (1Co 2:11; Same as Jesus, Jn 7:16, 12:49, 14:10)
- What is the content of the Spirit's message? (v.13, 14, John 5:33, John 14:6)
- Today, where does the Spirit do his work found in verse 14?

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

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

Hymn #264, stanza 7-8

Table of Duties: Government:

Romans 13:1-4; Citizens: Mt

22:21 (catechism, p.34-35)

(catechism, p.36)

John 16:14

### 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 16:5-15

(back)

Easter Responsory p. 227-228

Hymn

"I Know that My Redeemer Lives"

#264

Catechesis on...

(back)

St. John 16:5-15

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 73

Collect of the Day

A Prayer for Peace

Benedicamus

Benediction

## Catechesis on St. John 16:5-15

### **Spirit promised**

<sup>5</sup>“But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ <sup>6</sup>“But because I have said these things to you, sorrow has filled your heart. <sup>7</sup>“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. <sup>8</sup>“And when He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup>“of sin, because they do not believe in Me; <sup>10</sup>“of righteousness, because I go to My Father and you see Me no more; <sup>11</sup>“of judgment, because the ruler of this world is judged. <sup>12</sup>“I still have many things to say to you, but you cannot bear *them* now. <sup>13</sup>“However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. <sup>14</sup>“He will glorify Me, for He will take of what is Mine and declare *it* to you. <sup>15</sup>“All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.

### **The Holy Spirit, Word and Faith**

“For through the Word and Sacraments, as through instruments, **the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear 3] the Gospel**, to wit, that God, not for our own merits, but for Christ’s sake, justifies those who believe that they are received into grace for Christ’s sake. (AC V 1b-3)

“But it {man’s will} has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man 3] receiveth not the things of the Spirit of God, 1 Cor. 2, 14; but this righteousness is wrought in the heart **when the Holy Ghost** is received 4] through the Word” (AC XVIII 2-4).

### **The Holy Spirit and Good Works**

“It is only by faith that forgiveness of sins is apprehended, and that, for nothing. 29] **And because through faith the Holy Ghost is received, hearts are**

**renewed and endowed with new affections, so as to be able to bring forth good works”** (AC XX 28-29).

“For few receive the Word and follow it; the greatest number despise the Word, and will not come to the wedding, Matt. 22, 3ff The cause for this contempt for the Word is not God’s foreknowledge [or predestination], but **the perverse will of man, which rejects or perverts the means and instrument of the Holy Ghost**, which God offers him through the call, and resists the Holy Ghost, who wishes to be efficacious, and works through the Word, as Christ says: How often would I have gathered you together, and ye would not! Matt. 23, 37.

42] Thus many receive the Word with joy, but afterwards fall away again, Luke 8, 13. But the cause is not as though God were unwilling to grant grace for perseverance to those in whom He has begun the good work, for that is contrary to St. Paul, Phil. 1, 6; but the cause is that they wilfully turn away again from the holy commandment [of God], **grieve and embitter the Holy Ghost**, implicate themselves again in the filth of the world, and garnish again the habitation of the heart for the devil. With them the last state is worse than the first, 2 Pet. 2, 10, 20; Eph. 4, 30; Heb. 10, 26; Luke 11, 25.

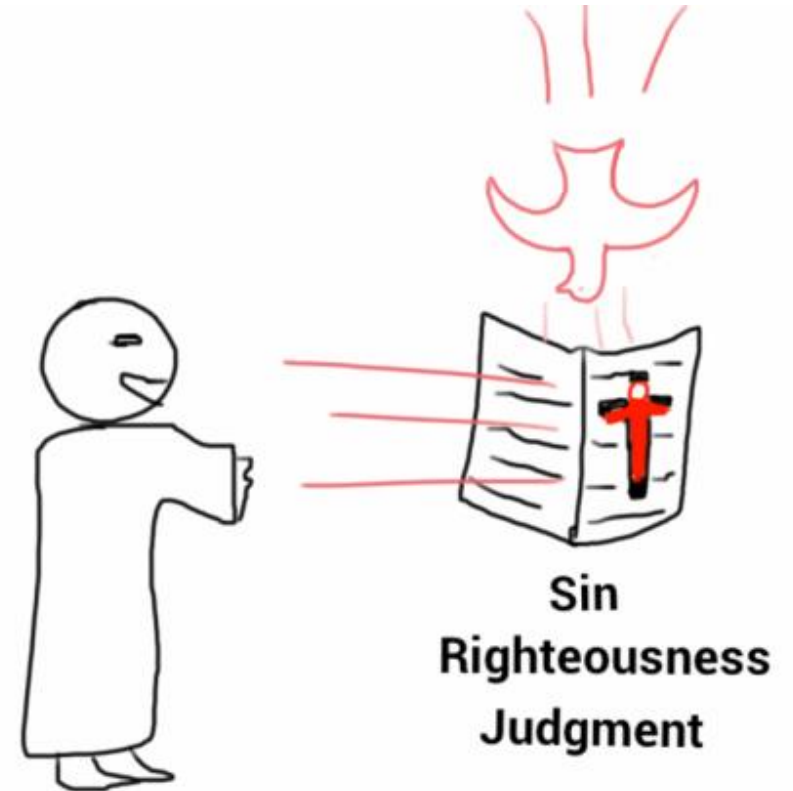
### **Sin against the Holy Spirit**

“3. **We also reject and condemn the dogma that faith and the indwelling of the Holy Ghost are not lost by willful sin**, but that the saints and elect retain the Holy Ghost even though they fall into adultery and other sins and persist therein” (FC Ep IV 19).

“But when the baptized have acted against their conscience, allowed sin to rule in them, and thus have grieved and lost the Holy Ghost in them, they need not be rebaptized, but must be converted again, as has been sufficiently said before” (FC SD II 69).

Mark 3:28-29, “Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; 29“but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation”—

## Catechesis On St. John 16:5-15



## Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948  
Church 942-3401, Learning Center 942-4750  
[www.trinityh.org](http://www.trinityh.org) and [www.trinityhpastor.org](http://www.trinityhpastor.org)

**Pastor Michael D. Henson · Deacon Gary K. Harroun**  
*Pr. Henson and Dcn. Harroun are members of the  
Evangelical Lutheran Diocese of North America ([Eldona.org](http://Eldona.org))*

## 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, 4<sup>th</sup> 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, 5<sup>th</sup> 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, 6<sup>th</sup> 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, 7<sup>th</sup> 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, 8<sup>th</sup> 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, 4<sup>th</sup> 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.