

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 #264, stanza 4-6

Table of Duties: What the Hearers

Owe Their Pastors: Hebrews 13:17
(catechism, p.34)

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

"I Know that My Redeemer Lives"
#264

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 73

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 every one 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:

What the Hearers Owe Their Pastors

“... **on account of the call of the Church, they represent the person of Christ, and do not represent their own persons**, as Christ testifies, Luke 10, 16: He that heareth you heareth Me. [Thus even Judas was sent to preach.] When they offer the Word of God, when they offer the Sacraments, they offer them in the stead and place of Christ. Those words of Christ teach us **not to be offended by the unworthiness of the ministers**” (Ap VII and VIII, 28).

Augsburg Confession, Article VII: Of the Church.

1] Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered....

Hearers’ Obedience Commanded and Prohibited

John 8:31-32, “Then Jesus said to those Jews who believed Him, ‘If you abide in My word, you are My disciples indeed. 32And you shall know the truth, and the truth shall make you free.’”

1 Corinthians 1:10, “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.”

Romans 16:17, “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, **and avoid them.**”

Galatians 1:8, “But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.”

“Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except **to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, 22] simply by the Word. Herein the congregations of necessity and by divine right must obey them**, according to Luke 10, 16: *He that heareth you heareth Me.* **23] But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience**, Matt. 7, 15: *Beware of false prophets;* **24] Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 25] 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. 26] Also: The power which the Lord hath given me to edification, and not to destruction. 27] So, also, the Canonical Laws command (II. Q. VII. Cap., *Sacerdotes*, and Cap. *Oves*). **28] And Augustine (Contra Petilianum Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God (AC XXVIII, 21-28).****

Hearers Hear the Word

“We are to force no one to believe, or to receive the Sacrament, nor fix any law, nor time, nor place for it, but are to preach in such a manner **that of their own accord, without our law, they will urge themselves and, as it were, compel us pastors to administer the Sacrament.** This is done by telling them: **Whoever does not seek or desire the Sacrament at least some four times a year, it is to be feared that he despises the Sacrament and is no Christian, just as he is no Christian who does not believe or hear the Gospel;** for Christ did not say, This omit, or, This despise, but, *This do ye, as oft as ye drink it*, etc. Verily, He wants it done, and not entirely neglected and despised. *This do ye*, He says. (Small Catechism, Preface, 22)

3rd Commandment.--“We should fear and love God that we **may not despise preaching and His Word, but hold it sacred, and gladly hear and learn it.**”

4th Commandment.—“We should fear and love God that we may not despise nor anger our parents and masters, but give them **honor, serve, obey, and hold them in love and esteem.**”

“Our people are taught that they should highly prize the absolution, as being **the voice of God**, 4] and pronounced by God’s command.” (AC XXV, 3-4).

Hearers Support the Preaching of the Word

“Yea, even among the nobility there may be found some louts and scrimps, who declare that there is no longer any need either of pastors or preachers; that we have everything in books, and every one can easily learn it by himself; and so they are content to let the parishes decay and become desolate, **and pastors and preachers to suffer distress and hunger a plenty**, just as it becomes crazy Germans to do. For we Germans have such disgraceful people, and must endure them” (Large Catechism, preface, 6).

What about Rites and Good Order in the Church?

“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.