

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 "O Lord, Look Down from Heaven, Behold" ASBH #33
Table of Duties: To Husbands: 1 Peter 3:7, Col 3:19
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
"O Lord, Look Down from Heaven, Behold" (Augustana Service #33, insert)

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

⁵“But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ ⁶“But because I have said these things to you, sorrow has filled your heart. ⁷“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. ⁸“And when He has come, He will convict the world of sin, and of righteousness, and of judgment: ⁹“of sin, because they do not believe in Me; ¹⁰“of righteousness, because I go to My Father and you see Me no more; ¹¹“of judgment, because the ruler of this world is judged. ¹²“I still have many things to say to you, but you cannot bear *them* now. ¹³“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. ¹⁴“He will glorify Me, for He will take of what is Mine and declare *it* to you. ¹⁵“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.

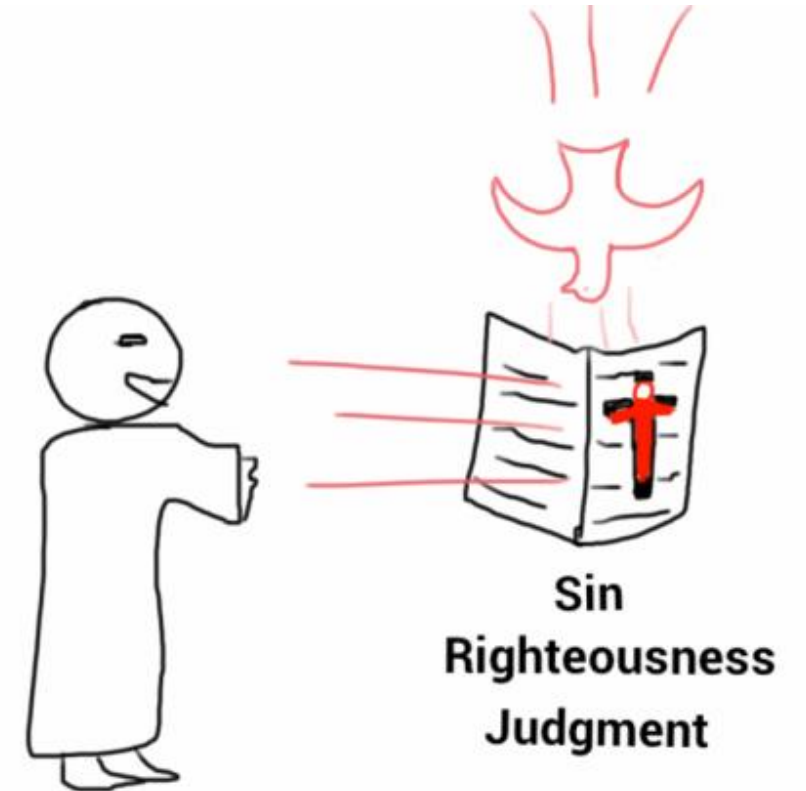
Sin against the Holy Spirit

“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



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