

Lutheran Confessions

“Let no one separate the Old from the New Testament; let no one say that the Spirit in the former is one, and the Spirit in the latter another; since thus he offends against the Holy Spirit Himself, who with the Father and the Son together is honored, and at the time of Holy Baptism is included with them in the Holy Trinity. For the Only-begotten Son of God said plainly to the Apostles, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” We preach not three gods; let the Marcionites be silenced; but with the Holy Spirit through One Son, we preach One God. The Faith is indivisible; the worship inseparable. We neither separate the Holy Trinity, like some; nor do we as Sabellius work confusion. But we know according to godliness One Father, who sent His Son to be our Savior we know One Son, who promised that He would send the Comforter from the Father; we know the Holy Spirit, who spoke in the Prophets, and who on the Day of Pentecost descended on the Apostles in the form of fiery tongues, here, in Jerusalem, in the Upper Church of the Apostles; for in all things the choicest privileges are with us” (*Lecture XVI, 4 of the Catechetical Lectures by St. Cyril, Archbishop of Jerusalem, who lived in the 4th century*).

Lutheran Confessions

1] That we may obtain this faith, *the Ministry of Teaching the Gospel and administering the Sacraments was instituted*. For through the Word and Sacraments, as through instruments, **2]** 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.

4] They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works. (The Augsburg Confession, V)

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, everlasting God, cause us always to have a devout will toward You and to serve Your majesty with a pure heart; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**
(*Collect for Exaudi*)

Word of God: St. John 15:26-16:4 (on back)

Questions to Ponder in Prayer

1. The words, “But when the Helper(or “advocate,” see 1 Jn 2:1) comes...,” is a one time act that is completed when Jesus sends the Holy Spirit. When was that time? (See Acts 2)
 2. The words, “who proceeds from the Father” is not speaking about Pentecost Day, but about the eternal procession of the Spirit. See the Athanasian Creed and Nicene Creed. See Note below.
 3. What two titles are given to the Holy Spirit in verse 26? Why?
 4. What is the work of the Holy Spirit according to the end of verse 26?
 5. What is the work of the Apostles according to verse 27?
 6. How do we know that action of “bear witness” is speaking only of the Apostles?
 7. The Holy Spirit has been with Jesus from eternity. What is one of the prerequisites for being an Apostle (v.27b)? Of what “beginning” is Jesus speaking (Acts 1:21-22, 10:39-43, Luke 24:48)?
 8. The words, “falling away,” are from the Greek word, skandalizw (skandalizo) from which we get the English word, scandal. The picture is that of a trap with a crooked stick that holds the bait and springs the trap when touched. Jesus doesn’t want the apostles to be scandalized or caught. How does Jesus keep the disciples from being entrapped?
 9. What two things will be done to these Apostles (v.2)?
 10. Why would they do such things, even considering them to be “service to God”? By these heinous actions, what does Jesus say this reveals? (v.3)
 11. Is the phrase, “knowledge of the Father or me,” speaking of two or one thing?(Jn 5:17-18., 17:3)
 12. What should be the actions of those who are persecuted? (v.4)
 13. How do these verses apply to those who cling to the Apostolic message or those who called to preach the apostolic message? (Eph 2:19-22, Lk 10:16, Jn 20:21)
 14. “I was with you.” Where is Jesus after his Ascension? (Eph 1:20-23, Mt 28:18f)
- Note: In order to combat false teachers, two teachings need to be maintained in speaking of the Trinity. Divine works outside the Trinity(creation, etc.) and which have the world as its object, are not to be ascribed to one person and not to the others, lest we divide the one Deity into three gods. Nevertheless, divine works(begotten from eternity, eternal procession) within the Godhead and which have no bearing upon the world, must be distinguished, lest we confound the three Persons into one Person.

6:30 PM “Learn by Heart”

Through simple repetition those present will inwardly digest...

Hymn #171, stanza 2
Table of Duties: To Wives: Eph 5:22, To Parents: Eph 6:4
Ephesians 4:10-12

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 15:26-16:4 (back)
Easter Responsory p. 227-228

Hymn

“Holy God, We Praise Your Name” #171

Catechesis on... (back)

St. John 15:26-16:4
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 15:26-16:4

26“But when the Helper* comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. 27“And you also will bear witness, because you have been with Me from the beginning.

1“These things I have spoken to you, that you should not be made to stumble. 2“They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. 3“And these things they will do to you because they have not known the Father nor Me. 4“But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

*Paraklito❖ - Paraclitus(Latin), Counselor (NIV, RSV), Comforter(KJV, Becks, TMB), Helper(NKJV, ESV), Advocate

The Holy Spirit and the Apostolic Writings/Scriptures

“Since, therefore, such is the case, and **being instructed from the Prophetic and Apostolic Scriptures, we are sure concerning our doctrine and confession, and by the grace of the Holy Ghost our minds and consciences have been confirmed to a greater degree**, we have thought that this Book of Concord ought to be published. For it seemed exceedingly necessary that, amidst so many errors that had arisen in our times, as well as causes of offense, variances, and these long-continued dissensions, there should exist a godly explanation and agreement concerning all these controversies, derived from God’s Word, according to the terms of which the pure doctrine might be discriminated and separated from the false” (Preface to the Christian Book of Concord).

“First [, then, we receive and embrace with our whole heart] **the Prophetic and Apostolic Scriptures** of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged” (FC Ep Rule and Norm, 3).

The Scriptures, the Creeds(symbols), and the Lutheran Confessions

“Therefore we unanimously reject and condemn, with mouth and heart, all errors not in accordance with the doctrine presented, as contrary to the prophetic and apostolic Scriptures, the pure [received and approved] symbols, and our Christian *Augsburg Confession*” (FC Ep VIII 88).

“We mean that doctrine, which, having been derived from the Prophetic and Apostolic Scriptures, is contained in the three ancient Creeds, in the Augsburg Confession, presented in the year 1530 to the Emperor Charles V, of excellent memory, then in the Apology, which was added to this, in the Smalcald Articles, and lastly in both the Catechisms of that excellent man, Dr. Luther” (Preface to the Christian Book of Concord).

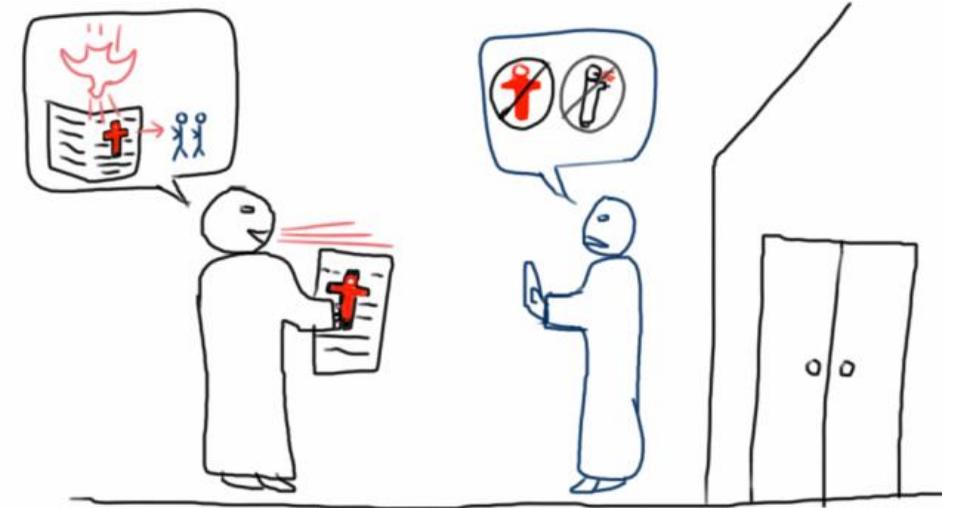
The Apostles and the Helper Testify

“That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, 2] **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).

“Furthermore, the ministry of the New Testament is not bound to places and persons as the Levitical ministry, but it is dispersed throughout the whole world, and is there where **God gives His gifts, apostles**, prophets, pastors, teachers; neither does this ministry avail on account of the authority of any person, but on account of the Word given by Christ” (Treatise, 26).

“For Christ requires that they teach in such a way that [by their mouth] He Himself be heard, because He says: *He heareth Me. Therefore He wishes His own voice, His own Word, to be heard*, not human traditions” (Ap, XXVIII, 19)

Catechesis On St. John 15:26-16:4



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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 6th 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.”

Table of Duties: To Parents

“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” (LC I 218).

“In addition, it would be well to preach to **the parents also, and such as bear their office**, as to how they should deport themselves toward those who are committed to them for their government. For although this is not expressed in the Ten Commandments, it is nevertheless abundantly enjoined in many places in the Scripture. And God desires to have it embraced in this commandment when He speaks of father and mother. **168]** For He does not wish to have in this office and government knaves and tyrants; nor does He assign to them this honor, that is, power and authority to govern, that they should have themselves worshiped; but they should consider that **they are under obligations of obedience to God**; and that, first of all, they should earnestly and faithfully discharge their office, **not only to support and provide for the bodily necessities of their children, servants, subjects, etc., but, most of all, to train them to the honor and praise of God.** **169]** Therefore do not think that this is left to your pleasure and arbitrary will, but that it is a strict command and injunction of God, to whom also you must give account for it.

170] But here again the sad plight arises that no one perceives or heeds this, and all live on as though God gave us children for our pleasure or amusement, and servants that we should employ them like a cow or ass, only for work, or as though we were only to gratify our wantonness with our subjects, ignoring them, as though it were no concern of ours what they learn or how they live; **171]** and no one is willing to see that this is the command of the Supreme Majesty, who will most strictly call us to account and punish us for it; nor that there is so great need to be so seriously concerned about the young. **172]** **For if we wish to have excellent and apt persons both for civil and ecclesiastical government, we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the world, 173]** and we must not think only how we may amass money and possessions for them. For God can indeed without us support and make them rich, as He daily does. **But for this purpose He has given us children, and issued this command that we should train and govern them according to His will, else He would have no need of father and mother. Let every one know, therefore, that it is his duty, on peril of losing the divine favor, to bring up his children above all things in the fear and knowledge of God, and if they are talented, have them learn and study something, 174] that they may be employed for whatever need there is [to have them instructed and trained in a liberal education, that men may be able to have their aid in government and in whatever is necessary].**

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. **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” (LC I)

All Authority Derived from Parental Office

“...For **all authority flows and is propagated from the authority of parents.** For where a father is unable alone to educate his [rebellious and irritable] child, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbors; if he departs this life, he delegates and confers his authority and government upon others who are appointed for the purpose. **142]** Likewise, he must have domestics, man-servants and maid-servants, under himself for the management of the household, so that all whom we call **masters are in the place of parents** and must derive their power and authority to govern from them. Hence also **they are all called fathers** in the Scriptures, as those who in their government perform the functions of a father, and should have a paternal heart toward their subordinates.” (LC I 140-142)

Spiritual Fathers

“Besides these there are yet **spiritual fathers**; not like those in the Papacy, who have indeed had themselves called thus, but have performed no function of the paternal office. For those only are called spiritual fathers who govern and guide us by the Word of God; 159] as St. Paul boasts his fatherhood 1 Cor. 4, 15, where he says: In Christ Jesus I have begotten you through the Gospel. Now, 160] since they are fathers they are entitled to their honor, even above all others. But here it is bestowed least; for the way which the world knows for honoring them is to drive them out of the country and to grudge them a piece of bread, and, in short, they must be (as says St. Paul, 1 Cor. 4, 13) as the filth of the world and everybody’s refuse and footrag” (LC I 158-160).

Playful Methods

75] Behold, thus we might train our youth, in a childlike way and playfully in the fear and honor of God, so that the First and Second Commandments might be well observed and in constant practise, Then some good might take root, spring up and bear fruit, and men grow up whom **76]** an entire land might relish and enjoy. Moreover, this would be the true way to bring up children well as long as they can become trained with kindness and delight. For what must be enforced with rods and blows only will not develop into a good breed, and at best they will remain godly under such treatment no longer than while the rod is upon their back.

77] But this [manner of training] so spreads its roots in the heart that they fear God more than rods and clubs. This I say with such simplicity for the sake of the young, that it may penetrate their minds. For since we are preaching to children, we must also prattle with them. Thus we have prevented the abuse and have taught the right use of the divine name, which should consist not only in words, but also in practise and life, so that we may know that God is well pleased with this, and will as richly reward it as He will terribly punish the abuse. (Large Catechism, Second Commandment)

25] After this semblance of wisdom and righteousness has deceived men, then infinite evils follow; the Gospel concerning, the righteousness of faith in Christ is obscured, and vain confidence in such works succeeds. **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.** 26] Compared with those ceremonies, the latter are judged to be profane, so that they are exercised by many with some doubt of conscience. For it is known that many have abandoned the administration of the state and married life, in order to embrace these observances as better and holier [have gone into cloisters in order to become holy and spiritual]. (Ap XV)

Preface to the Large Catechism

4] Therefore it is **the duty of every father of a family to question and examine his children and servants at least once a week and to ascertain what they know of it, or are learning, and, if they do not know it, to keep them faithfully at it.** 5] For I well remember the time, indeed, even now it is a daily occurrence that one finds rude, old persons who knew nothing and still know nothing of these things, and who, nevertheless, go to Baptism and the Lord's Supper, and use everything belonging to Christians, notwithstanding that those who come to the Lord's Supper ought to know more and have a fuller understanding of all Christian doctrine than children and new scholars. 6] However, for the common people we are satisfied with the three parts, which have remained in Christendom from of old, though little of it has been taught and treated correctly until both young and old, who are called and wish to be Christians, are well trained in them and familiar with them. ... 15] These are the most necessary parts which one should first learn to repeat word for word, 16] and which **our children should be accustomed to recite daily** when they arise in the morning, when they sit down to their meals, and when they retire at night; and until they repeat them, they should be given neither food nor drink. 17] Likewise every head of a household is obliged to do the same with respect to his domestics, man-servants and maid-servants, and not to keep them in his house if they do not know these things and are unwilling to learn them. 18] For a person who is so rude and unruly as to be unwilling to learn these things is not to be tolerated; for in these three parts everything that we have in the Scriptures is comprehended in short, plain, and simple terms. 19] For the holy Fathers or apostles (whoever they

were) have thus embraced in a summary the doctrine, life, wisdom, and art of Christians, of which they speak and treat, and with which they are occupied. (LC , Preface)

Preface to Small Catechism

19] **Especially should you here urge magistrates and parents to rule well and to send their children to school, showing them why it is their duty to do this, and what a damnable sin they are committing if they do not do it.** For by such neglect they overthrow and destroy both the kingdom of God and that of the world, acting as the worst enemies both of God and of men. 20] And make it very plain to them what an awful harm they are doing **if they will not help to train children to be pastors, preachers, clerks [also for other offices, with which we cannot dispense in this life], etc.,** and that God will punish them terribly for it. For such preaching is needed. [Verily, I do not know of any other topic that deserves to be treated as much as this.] Parents and magistrates are now sinning unspeakably in this respect. The devil, too, aims at something cruel because of these things [that he may hurl Germany into the greatest distress] (SC, Preface)

85] Let this, then, be said for exhortation, not only for those of us who are old and grown, but also for the young people, who ought to be brought up in the Christian doctrine and understanding. For thereby the Ten Commandments, the Creed, and the Lord's Prayer might be the more easily inculcated to our youth, so that they would receive them with pleasure and earnestness, and thus would practise them from their youth and accustom themselves to them. 86] For the old are now well-nigh done for, so that these and other things cannot be attained, unless we train the people who are to come after us and succeed us in our office and work, in order that they also may bring up their children successfully, that the Word of God and the Christian Church may be preserved. 87] Therefore **let every father of a family know that it is his duty, by the injunction and command of God, to teach these things to his children, or have them learn what they ought to know.** For since they are baptized and received into the Christian Church, they should also enjoy this communion of the Sacrament, in order that they may serve us and be useful to us; for they must all indeed help us to believe, love, pray, and fight against the devil. (LC V)