Lutheran Confessions

86] But since we receive remission of sins and the Holy Ghost by faith alone, *faith alone justifies*, because those reconciled are accounted righteous and children of God, not on account of their own purity,

but through mercy for Christ's sake, provided only they by faith apprehend this mercy. Accordingly, Scripture testifies that by faith we are accounted righteous, Rom. 3, 26. We, therefore, will add testimonies which clearly declare that faith is that very righteousness by which we are accounted righteous before God, namely, not because it is a work that is in itself worthy, but because it receives the promise by which God has promised that for Christ's sake He wishes to be propitious to those believing in Him, or because He knows that Christ of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. 1, 30....

88] And lest we may think that the sentence that faith justifies, fell from Paul inconsiderately, he fortifies and confirms this by a long discussion in the fourth chapter to the Romans, and afterwards repeats it in all his epistles. 89] Thus he says, Rom. 4, 4. 5: To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Here he clearly says that faith itself is imputed for righteousness. Faith, therefore, is that thing which God declares to be righteousness, and he adds that it is imputed freely, and says that it could not be imputed freely, if it were due on account of works. Wherefore he excludes also the merit of moral works [not only Jewish ceremonies, but all other good works]. For if justification before God were due to these, faith would not be imputed for righteousness 90] without works. And afterwards, Rom. 4, 9: For we say that faith was reckoned to Abraham for righteousness. 91] Romans 5, 1 says: Being justified by faith, we have peace with God, i.e., we have consciences that are tranquil and joyful 92] before God. Rom. 10, 10: With the heart man believeth unto righteousness. Here he declares that faith is 93] the righteousness of the heart. Gal. 2, 16: We have believed in Christ Jesus that we might be justified by the faith of Christ, and not by the works of the Law....

212] Paul says: Whatsoever is not of faith is sin, Rom. 14, 23. But those persons can do nothing from faith who are first to attain to this that God is gracious to them only when they have at length fulfilled the Law. They will always quake with doubt whether they have done enough good works, whether the Law has been satisfied, yea, they will keenly feel and understand that they are still under obligation to the Law. Accordingly, they will never be sure that they have a gracious God, and that their prayer is heard. Therefore they can never truly love God, nor expect any blessing from Him, nor truly worship God. What else are such hearts and consciences than hell itself, since there is nothing in them but despair, fainting away, grumbling, discontent, and hatred of God, and yet in this hatred they invoke and worship God, just as Saul worshiped Him.

(The Apology of the Augsburg Confession, IV)

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, the Strength of all those who put their trust in You, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing, grant us the help of Your grace that in keeping Your commandments we may please You both in will and deed; 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 the First Sunday after Trinity)

Word of God: St. Luke 16:19-31 (on back)

Questions to Ponder in Prayer

- 1. From verse 19, what do we know about the rich man? What would others have thought of him?
- 2. From verses 20-21 what do we know about Lazarus? What would others have thought of him?
- 3. What term is used instead of heaven (v.22)?
- 4. What is the significance of that term? Why Abraham, instead of let's say Moses? (Hebrews 11:8-19, Romans 4:11-12,16; Gal 3:7, 9, 29)
- 5. How is hell described?
- 6. Any talk of purgatory or a second chance after death?
- 7. In verse 24, what is the rich man's concern?
- 8. Does he express regret? Is he sorrowing over his sins? Is he concerned about loving God?
- 9. Is the rich man concerned about his wrong actions or about a release from the punishment? Compare this to Cain's response in Genesis 4:13-14.
- 10. After death, how does the rich man treat Lazarus (v.24, 27)?
- 11. The idea of lifting up the lowly and putting down the proud and mighty is a common theme (Magnificat). According to verse 25, things are different than they were before death. What has made all the difference?
- 12. In verse 27, of what is the rich man concerned? (See #9 above)
- 13. In verse 29 Abraham says, "They have Moses and the Prophets." What is that?
- 14. What does the rich man think his brothers need to escape going to hell?
- 15. Can a miracle accomplish what God's Word can't? Why not?
- 16. Someone has come back from the dead. Did they believe in him?
- 17. Jesus' death and resurrection has secured forgiveness for the world. What is necessary for the forgiveness to be effective in a person's life?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn #156, stanza 5-6

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

To Youth: 1 Peter 5:5-6 To Widows: 1 Tim 5:5-6

To Everyone: Rom 13:9, 1 Tim 2:1

Galatians 3:7

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. Luke 16:19-31 (back)

<u>Hymn</u>

"Creator Spirit, Heavenly Dove"

#156

insert

Catechesis on...

(back)

St. Luke 16:19-31

Liturgy Catechism

--prayer based on reading

+ Recite Word by Word

Ten Commandments

Lord's Prayer Apostles' Creed

Sacrament of Holy Baptism

Matthew 28:19 Mark 16:16

Confession & Absolution

John 20:22-23

Sacrament of the Altar Words of Institution

Collect of the Day

--prayer based on reading

R. AMEN

Benediction

R. AMEN

Catechesis on St. Luke 16:19-31

19 There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. 20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, 21 desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. 22 So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. 23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

24 Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.'

25 But Abraham said, "Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. 26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us."

27 Then he said, "I beg you therefore, father, that you would send him to my father's house, 28 for I have five brothers, that he may testify to them, lest they also come to this place of torment."

29 Abraham said to him, "They have Moses and the prophets; let them hear them."

30 And he said, "No, father Abraham; but if one goes to them from the dead, they will repent."

31 But he said to him, "If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead." (NKJV)

Galatians 3:7 "Therefore know that only those who are of faith are sons of Abraham."

Blessings/Curses & The Believer's Cross

24] ...that they may well note and remember the meaning of this commandment, namely, that we are to trust in God alone, and look to Him and expect from Him naught but good, as from one who gives us body, life, food, drink, nourishment, health, protection, peace, and all necessaries of both temporal and eternal things. He also preserves us from misfortune, and if any evil befall us, delivers and rescues us, so that it is God alone (as has been sufficiently said) from whom we receive all good, and by whom 25] we are delivered from all evil.... 41] Therefore let everyone seriously take this to heart, lest it be regarded as though a man had spoken it. For to you it is a question either of eternal blessing, happiness, and salvation, or of eternal wrath, misery, and woe. What more would you have or desire than that He so kindly promises to be yours with every blessing, and to protect and help you in all need? 42] But, alas! here is the failure, that the world believes nothing of this, nor regards it as God's Word because it sees that those who trust in God and not in Mammon suffer care and want, and the devil opposes and resists them, that they have neither money, favor, nor honor, and, besides, can scarcely support life; while, on the other hand, those who serve Mammon have power, favor, honor, possessions, and every comfort in the eyes of the world. For this reason, these words must be grasped as being directed against such appearances; and we must consider that they do not lie or deceive, but must come true. (LC I, 1st Commandment)

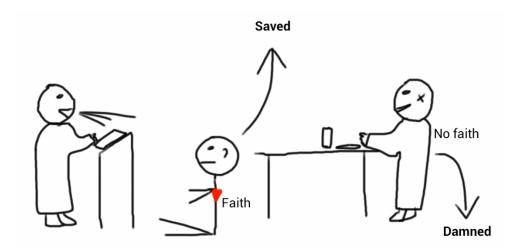
God Works through the Means of Grace

67] But God cannot be treated with, God cannot be apprehended, **except through the Word**. (Ap IV)

13] 6. Also, we reject and condemn the error of the Enthusiasts, who imagine that God without means, without the hearing of God's Word, also without the use of the holy Sacraments, draws men to Himself, and enlightens, justifies, and saves them. (Enthusiasts we call those who expect the heavenly illumination of the Spirit [celestial revelations] without the preaching of God's Word.) (FC Ep II)

20] ...The promise is useless unless it is received by faith. But the Sacraments are the signs [and seals] of the promises.... And let him receive this by faith, let him comfort his alarmed conscience, and know that these testimonies are not fallacious, but as sure as though [and still surer than if] God by a new miracle would declare from heaven that it was His will to grant forgiveness. But of what advantage would these miracles and promises be to an unbeliever? (Ap XIII)

Catechesis On St. Luke 16:19-31



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Table of Duties: To Youth: 1 Peter 5:5-6 (Catechism, p.37) To Widows: 1 Tim 5:5-6

To Everyone: Rom 13:9, 1 Tim 2:1
Table of Duties: To Employers and Supervisors: Eph 6:9
(catechism, p.37)

Daily Prayers: Morning Prayer, p.305-306 Daily Prayers: Evening Prayer, p.306

In his sermon of September 14, 1528, Luther declares that the Catechism is the laymen's Bible, which every one must know who wishes to be considered a Christian and to be admitted to the Lord's Supper. He then proceeds: "Hence all children should behave accordingly, and learn. And you parents are bound to have your children learn these things. Likewise you lords, take pains that your family, etc. Whoever does not know these things does not deserve any food. These five points are a brief summary of the Christian doctrine. When the question is put, 'What is the First Commandment?' every one should be able to recite: 'Namely this.' "etc. (W. 30, 1, 27.) Exhorting the people to attend the Catechism-services, Luther declared November 29, 1528: "Think not, ye housefathers, that you are freed from the care of your household when you say: 'Oh, if they are unwilling to go [to Catechism instruction], why should I force them? I am not in need of it.' You have been appointed their bishop and house-pastor; beware lest you neglect your duty toward them!" (27, 444.) On the following day, beginning the sermons he had announced Luther said: "Therefore I have admonished you adults to have your children and your servants, attend it [the Catechismsermon], and also be present yourselves; otherwise we shall not admit you to Holy Communion. For if you parents and masters will not help us we shall accomplish little by our preaching. If I preach an entire year, the household comes, gapes at the walls and windows of the church, etc. Whoever is a good citizen is in duty bound to urge his people to learn these things; he should refuse them food unless, etc. If the servants complain, slam the door on them. If you have children, accustom them to learn the Ten Commandments, the Symbol, the Paternoster, etc. If you will diligently urge them, they will learn much in one year. When they have learned these things, there are everywhere in the Scriptures fine passages which they may learn next; if not all, at least some. For this reason God has appointed you a master, a mistress, that you may urge your household to do this. And this you are well able to accomplish: that they pray in the morning and evening, before and after meals. In this way they would be brought up in the fear of God. I am no idle prattler: I ask you not to cast my words to the winds. I would not think you so rude if I did not daily hear it. Every housefather is a priest in his own house, every housemother is a priestess; therefore see that you help us to perform the office of the ministry in your homes as we do in church. If you do,

we shall have a propitious God, who will defend us from all evil. In the Psalm [78, 5] it is written: 'He appointed a law in Israel, which He commanded our fathers, that they should make them known to their children.' "(30, 1, 57.) In the same sermon: "Able teachers are necessary because of the great need, since parents do not concern themselves about this. But each master and mistress must remember that they are priests and priestesses over Hans and Gretchen," their sons and daughters. In the same way Luther urges this matter in his Catechisms. For here we read: "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 [the Catechism], or are learning, and, if they do not know it, to keep them faithfully at it." (575, 4.) "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. 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." (577, 17.) "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." (773, 87.)

In confession and before visitors, housefathers were also to render account of the manner in which they discharged these duties. In his sermon of July 11, 1529, Luther said: "You will therefore instruct your children and servants according to this Catechism.... For you have the Catechism in small and large books; therefore study it. You had the visitors, and you have furthermore those who will examine you housefathers and your household, that they may see how you have improved.... You should have given money and property for it; yet you neglect it when it is offered freely; therefore you housefathers ought to be diligent students of this preaching, that as you learn you may instruct, *discendo doceatis*." (W. 29, 472; 30, 1, 121.)

91. German Services with German Catechism.

With great emphasis Luther advocated diligent Catechism instruction in his *Deutsche Messe* (German Mass, i.e., German Service or German Order of Worship), which he completed toward the end of 1525 and published in 1526. Luther issued this Service "because German masses and services are everywhere insisted upon." The demand was made especially in the interest of the unlearned and the children, for whose benefit, according to Luther, all such measures were adopted. "For," says he, "we do not at all establish such orders for those who are already [advanced] Christians ... But we are in need of such orders for the sake of those who are still to become Christians or to grow stronger. Just as a Christian does not need Baptism, the Word, and Sacrament as a Christian, since he already has everything, but as a sinner. Chiefly, however, this is done for the sake of the unlearned and the young people, who should and must be exercised daily and brought up in the Scriptures, the Word of God, that they may become accustomed to the Scripture, skilled, fluent, and at home in it, in order that they may be able to defend their faith, and in time teach others and help to increase the kingdom of Christ. For their sake one must read, sing, preach, write, and compose. And if it would help and promote this aim, I would have all bells rung, all organs played, and everything that is capable of giving sound to sound forth. For the Catholic services are so damnable because they [the Papists] made laws, works, and merits of them, thereby smothering faith, and did not adapt them to the young and unlearned, to exercise them in the Scriptures, in the Word of God, but themselves clung to them [as works], regarding them as beneficial and necessary for salvation to themselves, that is the devil."

While Luther, in his *German Worship*, as well as in other places, favors also Latin masses, yet he demands that "for the sake of the unlearned laity" German services be introduced. And since the unlearned could be truly served only by instruction in the fundamental truths of Christianity, the Catechism, according to Luther, was to constitute a chief part in these services. "Very well," says he, "in God's name! First of all a clear, simple plain, good Catechism is needed in the German service. Catechism, however, is an instruction whereby heathen who desire to become Christians are taught and

instructed in what they must believe, do, not do, and know concerning Christianity. Pupils who were accepted for such instruction and learned the faith before being baptized were therefore called catechumens. Nor do I know how to present this instruction, or teaching, in a form more simple than it already has been presented since the beginning of Christianity, and hitherto retained, to wit, the three parts: the Ten Commandments, the Creed, and the Lord's Prayer. These three parts contain in simple and brief form everything that a Christian must know. And since as yet we have no special congregation (weil man noch keine sonderliche Gemeinde hat), this instruction must proceed in the following manner, by preaching from the pulpit at various times or daily, as necessity demands, and by repeating and reading it to the children and servants at home in the houses morning and evening (if one would make Christians of them). Yet not only so that they memorize the words or recite them, as was done hitherto, but by questioning them part for part, and having them state in their answer what each part means and how they understand it. If all parts cannot be asked at one time, take one, the next day another. For if the parents or guardians are unwilling to take such pains with the young, either personally or through others the Catechism will never be established." (19, 76.) German Catechism in German services—such, then, was the slogan which Luther now sounded forth with ever-increasing emphasis.

Scripture Passages

The Liturgy

Divine Service Confession/Absolution (We justly deserve your present and eternal punishment... ...servant of the Word...) p. 158 p.159 Introit Old Testament, Epistle, Holy Gospel p. 164-165 Alleuia Verse p. 164-165 Nicene Creed (I believe...who spoke by the prophets...) p. 166 Eucharistic Prayer(...that whoever believes should not perish but have eternal life...) p. 171 Post-Communion Prayer (...rule our hearts and minds) p. 174 Matins Versicles(...Make haste, O God, to deliver me;) p. 208 General Responsory(...Blessed are those who hear the Word of God and keep it.) p. 211-212 Benedictus (...to our father Abraham...) p. 217 Prayers #1 p. 220 Morning Prayer (In many and various ways...) p.239 Verspers Magnificat (...He has put down the mighty from their seats and exalted the humble and meek....) p.228-230 **The Catechism**

The Ten Commandments

The First Commandment	p. 300
The Third Commandment	p. 300

The Apostles' Creed

The Second Article

Third Article(I believe that I cannot...) p. 301

The Lord's Prayer

The Second Petition p. 302

(...when our heavenly Father gives us his Holy Spirit so that by His grace we believe His holy word and lead godly lives...)

Lord's Supper

Fifth: "...who has faith in these words..." p.305