

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)

Hymn

"Creator Spirit, Heavenly Dove" #156

Catechesis on...

(back)

St. Luke 16:19-31

Liturgy

Catechism

--prayer based on reading

+ Recite Word by Word insert

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 necessities 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)

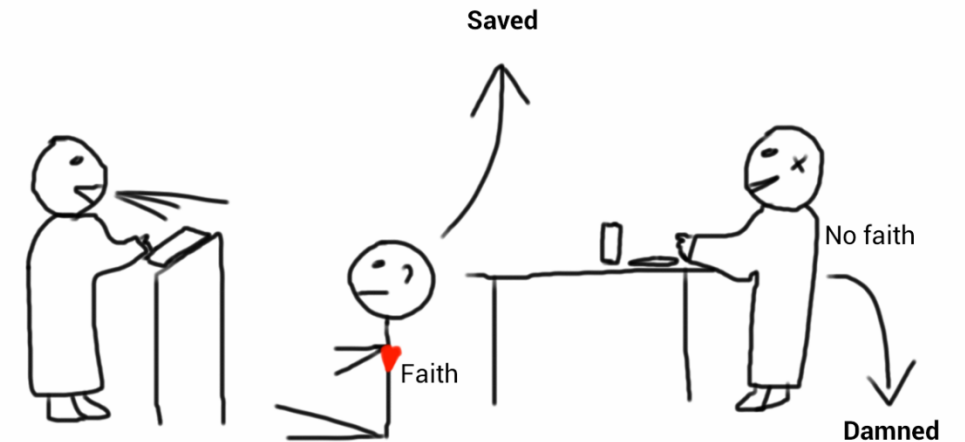
God Works through the Means of Grace

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 Workers of All Kinds

“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” (Ap XV, 25).

The Sin of the Workers

“And particularly, urge that commandment or part most which suffers the greatest neglect among your people. For instance, the Seventh Commandment, **concerning stealing, must be strenuously urged among mechanics and merchants, and even farmers and servants, for among these people many kinds of dishonesty and thieving prevail**” (LC 1 225).

“When a manservant or maid-servant **does not serve faithfully in the house, and does damage, or allows it to be done when it could be prevented**, or otherwise ruins and neglects the goods entrusted to him, from **indolence, idleness, or malice**, to the spite and vexation of master and mistress, and in whatever way this can be done purposely (for I do not speak of what happens from oversight and against one’s will), you can in a year abscond thirty, forty florins, which if another had taken secretly or carried away, he would be hanged with the rope. But here you [while conscious of such a great theft] may even bid defiance and become insolent, and no one dare call you a thief.

226] The same I say also of **mechanics, workmen, and day-laborers**, who all follow their wanton notions, and never know enough ways to overcharge people, while they are **lazy and unfaithful in their work**. All these are far worse than sneak-thieves, against whom we can guard with locks and bolts, or who, if apprehended, are treated in such a manner that they will not do the same again. But against these no one can guard, no one dare even look awry at them or accuse them of theft, so that one would ten times rather lose from his purse. For here are my neighbors, good friends, my own servants, from whom I expect good [every faithful and diligent service], who defraud me first of all....

228] To sum up, this is **the commonest craft and the largest guild on earth**, and if we regard the world throughout all conditions of life, it is nothing else than a vast, wide stall, full of great thieves. (LC I, 225-228)

The Office of the Workers

“Therefore man-servants and maid-servants should be careful not only to be obedient to their masters and mistresses, but also to honor them as their own fathers and mothers, and to do everything which they know is expected of them, not from compulsion and with reluctance, but with pleasure and joy for the cause just mentioned, namely, **that it is God’s command and is pleasing to Him above all other works**. 144] Therefore they ought rather to pay wages in addition and be glad that they may obtain masters and mistresses to have such joyful consciences and to know how they may do truly golden works....

145] If this truth, then, could be impressed upon the poor people, a servant-girl would leap and praise and thank God; and with her tidy work for which she receives support and wages she would acquire such a treasure as all that are esteemed the greatest saints have not obtained. Is it not an excellent boast to know and say that, **if you perform your daily domestic task, this is better than all the sanctity and ascetic life of monks?** 146] And you have the promise, in addition, that you shall prosper in all good and fare well. How can you lead a more blessed or holier life as far as your works are concerned? 147] **For in the sight of God faith is what really renders a person holy, and alone serves Him, but the works are for the service of man**. 148] There you have everything good, protection and defense in the Lord, a joyful conscience and a gracious God besides, who will reward you a hundredfold, so that you are even a nobleman if you be only pious and obedient....

152] If we would ever suffer ourselves to be persuaded that such works are pleasing to God and have so rich a reward, we would be established in altogether abundant possessions and have what our heart desires. But because the word and command of God are so lightly esteemed, as though some babblers had spoken it, let us see whether you are the man to oppose Him. How difficult, do you think, it will be for Him to recompense you! **Therefore you would certainly live much better with the divine favor, peace, and happiness than with His displeasure and misfortune**. 154] Why, think you, is the world now so full of unfaithfulness, disgrace, calamity, and murder, but because **every one desires to be his own master and free from the emperor, to care nothing for any one, and do what pleases him?** Therefore God punishes one knave by another, so that, when you defraud and despise your master, another comes and deals in like manner with you, yea, in your household you must suffer ten times more from wife, children, or servants.

155] Indeed, we feel our misfortune, we murmur and complain of unfaithfulness, violence, and injustice, but will not see that **we ourselves are knaves who have fully deserved this punishment, and yet are not thereby reformed**.... 157] All this I have been obliged to urge with so many words, in hope that some one may take it to heart, that we may be relieved of the blindness and misery in which we are steeped so deeply, and **may truly understand the Word and will of God, and earnestly accept it**. For thence we would learn how we could have joy, happiness, and salvation enough, both temporal and eternal” (LC I 144-157).

Table of Duties: To Employers and Supervisors

A Day's Work for a Day's Wage

Ephesians 4:28, "Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need."

2 Thessalonians 3:10, "For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat."

Jeremiah 22:13, "Woe to him who builds his house by unrighteousness And his chambers by injustice, *Who* uses his neighbor's service without wages And gives him nothing for his work."

Romans 13:7, "Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor."

Philippians 2:4, "Let each of you look out not only for his own interests, but also for the interests of others."

Business Transactions

"As I have just said, a person steals not only when he robs a man's strongbox or his pocket, but also when he takes advantage of his neighbor at the market, in a grocery shop, butcher stall, wine- and beer-cellar, work-shop, and, in short, wherever business is transacted and money is exchanged for goods or labor" (LC I 224).

"Therefore they are also called swivel-chair robbers, land- and highway-robbers, not pick-locks and sneak-thieves who snatch away the ready cash, but who sit on the chair [at home] and are styled great noblemen, and honorable, pious citizens, and yet rob and steal under a good pretext" (LC I 229).

"Let every one know, then, that it is his duty, at the risk of God's displeasure, not to harm his neighbor, take advantage of him, or defraud him by any faithless or underhanded business transaction" (LC I 233).

The Poor

"No more shall all the rest prosper who change the open free market into a carrion pit of extortion and a den of robbery, **where the poor are daily overcharged**, new burdens and high prices are imposed, and every one uses the market according to his caprice, and is even defiant and brags **as though it were his fair privilege and right to sell his goods for as high a price as he please**, and no one had a right to say a word against it..." (LC I 240).

243] And indeed, we see and experience this being fulfilled daily before our eyes, that no stolen or dishonestly acquired possession thrives. **How many there are who rake and scrape day and night, and yet grow not a farthing richer!** And though they gather much, they must suffer so many plagues and misfortunes that they cannot relish it with cheerfulness nor transmit it to their children. 244] **But as no one minds it, and we go on as though it did not concern us**, God must visit us in a different way and teach us manners by imposing one taxation after another, or billeting a troop of soldiers upon us, who in one hour empty our coffers and purses, and do not quit as long as we have a farthing left, and in addition, by way of thanks, burn and devastate house and home, and outrage and kill wife and children.

245] And, in short, if you steal much, depend upon it that again as much will be stolen from you; and lie who robs and acquires with violence and wrong will submit to one who shall deal after the same fashion with him. **For God is master of this art, that since every one robs and steals from the other, He punishes one thief by means of another. Else where should we find enough gallows and ropes?**

"...**But beware how you deal with the poor, of whom there are many now.**

247 If, when you meet a poor man who must live from hand to mouth, you act as if everyone must live by your favor, you skin and scrape him right down to the bone, and you arrogantly turn him away whom you ought to give aid, he will go away wretched and dejected, and because he can complain to no one else, he will cry to heaven. Beware of this, I repeat, as of the devil himself. **Such a man's sighs and cries will be no joking matter.** They will have an effect too heavy for you and all the world to bear, for they will reach God, who watches over poor, sorrowful hearts, and he will not leave them unavenged. But if you despise and defy this, see whom you have brought upon yourself. If you succeed and prosper, before all the world you may call God and me liars" (LC I 240, 243-245, 246-247).

Table of Duties: To Youth

Table of Duties: To Widows

Apology XXVIII, 64 They also cite **1 Tim. 5:11, 12** on the widows who served the church and were supported from public funds, “They desire to marry, and so they incur condemnation for having violated their first faith.” 65 First, even if we suppose that Paul is talking here about vows, this passage does not support monastic vows, taken for wicked acts of worship and with the idea that they merit forgiveness of sin and justification. For Paul loudly condemns all worship, all laws, all works, if they are observed in order to merit the forgiveness of sins or to secure eternal life for us instead of mercy for Christ’s sake. Therefore the vows of the widows, if any, must have been different from monastic vows.

66 If our opponents insist upon misapplying this passage to vows, they must also misapply the other one which forbids that anyone “be enrolled as a widow who is under sixty years of age” (1 Tim. 5:9). Thus vows made before that age must be invalid. 67 As a matter of fact, the church did not yet know about these vows. **Paul condemns the widows, not because they were getting married (he commands the younger ones to marry, v. 14), but because they became wanton while being supported from public funds and thus lost the faith. This is what he calls “first faith” — not a monastic vows, but Christianity. He uses “faith” this way in the same chapter (1 Tim. 5:8), “If any one does not provide for his relatives, and especially for his own family, he has disowned the faith.”** 68 He talks about faith differently from the sophists. He does not attribute faith to people who have a mortal sin; therefore he says that those who do not provide for their relatives have rejected the faith. In the same way he says that **the wanton women** had rejected the faith.

Luther’s Works Volume 44 *Concerning Widows in Paul’s First Epistle to Timothy, Chapter 5*

...Paul regards as a widow in the full sense of the word a woman who has neither parents nor children nor anyone else to look after her. This is how he expresses it, “She is a real widow who is left alone, who has set her hope in God, and who continues steadfastly in prayer and supplication day and night” [vs. 5].

Among widows Paul finds **two kinds whom he condemns**. The **one kind are those who live for pleasure**, that is, those who have inherited wealth and are rich, and therefore care only for their own interests. Of these he says, “She who lives for pleasure is dead while she lives” [vs. 6]. The other kind are **those who have been accepted by the church because of their poverty. But because they were younger and were supported by the resources of others, they grew wanton**. No one sought after these widows because they were poor. But now that they had grown fat on other people’s resources, they were wantonly seeking to marry. But it is not because they wanted to marry that Paul condemns them, but rather because

they had made their earlier pledge null and void. Paul says this expressly, “They have incurred condemnation because they have made their first pledge void.”

...So we conclude that “first faith” means **the Christian faith from which many in the early church were apostacizing**, for the faith was as yet new. And the apostles censured this apostasy severely. The author of the Epistle to the Hebrews also inveighs against this apostasy when he asserts that those who have once lapsed cannot renew their salvation because they were of the opinion that they could be saved equally well by a different faith, either their old heathen faith or Jewish faith, which ever the case may be.¹⁵² This passage has nothing whatever to do with vows, much less with the vows of religious orders. Further, it is strong evidence that Paul is speaking of faith in Christ when he says, “They grew wanton against Christ.” To “grow wanton against Christ” means not just to go mad with the lust of the flesh, but to presume to strive against faith in Christ on account of our wantonness—and when faith in him has been denied, to start looking elsewhere.

Table of Duties: To Everyone

“Love your neighbor as yourself.” Romans 13:9

24] From these effects of faith **the adversaries select one, namely, love**, and teach that love justifies. Thus it is clearly apparent that **they teach only the Law....** **26]** But some one may ask: **Since we also confess that love is a work of the Holy Ghost, and since it is righteousness, because it is the fulfilling of the Law, why do we not teach that it justifies?** To this we must reply: In the first place, it is certain that we receive remission of sins, neither through our love, nor for the sake of our love, but for Christ’s sake, by faith alone. **27]** Faith alone, which looks upon the promise, and knows that for this reason it must be regarded as certain that God forgives, because Christ has not died in vain, etc., overcomes the terrors of sin and death. **28]** If any one doubts whether sins are remitted him, he dishonors Christ, since he judges that his sin is greater or more efficacious than the death and promise of Christ; although Paul says, Rom. 5, 20: *Where sin abounded, grace did much more abound, i.e.,* that mercy is **29]** more comprehensive [more powerful, richer, and stronger] than sin. If any one thinks that he obtains the remission of sins because he loves, he dishonors Christ and will discover in God’s judgment that this confidence in his own righteousness is wicked and vain. Therefore it is necessary that faith [alone] reconciles and **30]** justifies. And as we do not receive remission of sins through other virtues of the Law, or on account of these, namely, on account of patience, chastity, obedience towards magistrates, etc., and nevertheless **these virtues ought to follow, so, too, we do not receive remission of sins because of love to God, although it is necessary that this should follow.** **31]** Besides, the custom of speech is well known that by the same word we sometimes comprehend by synecdoche the cause and effects.

152 Cf. Heb. 6:1–6.

Thus in Luke 7, 47 Christ says: *Her sins, which are many, are forgiven, for she loved much*. For Christ interprets Himself [this very passage] when He adds: *Thy faith hath saved thee*. Christ, therefore, did not mean that the woman, by that work of love, had merited the remission of sins. For that is the reason He says: *Thy faith hath saved thee*. **32]** But faith is that which freely apprehends God's mercy on account of God's Word [which relies upon God's mercy and Word, and not upon one's own work]. If any one denies that this is faith [if any one imagines that he can rely at the same time upon God and his own works], he does not understand at all **33]** what faith is. [For the terrified conscience is not satisfied with its own works, but must cry after mercy, and is comforted and encouraged alone by God's Word.]

And the narrative itself shows in this passage what that is which He calls **love**. **The woman came with the opinion concerning Christ that with Him the remission of sins should be sought. This worship is the highest worship of Christ.** Nothing greater could she ascribe to Christ. To seek from Him the remission of sins was truly to acknowledge the Messiah. Now, thus to think of Christ, thus to worship Him, thus to embrace Him, is truly to believe. **Christ, moreover, employed the word "love" not towards the woman, but against the Pharisee,** because He contrasted the entire worship of the Pharisee with the entire worship of the woman. He reproved the Pharisee because he did not acknowledge that He was the Messiah, although he rendered Him the outward offices due to a guest and a great and holy man. He points to the woman and praises her worship, ointment, tears, etc., all of which were signs of faith and a confession, namely, that with Christ she sought the remission of sins. It is indeed a great example, which, not without reason, moved Christ to reprove the Pharisee, who was a wise and honorable man, but not a believer. He charges him with impiety, and admonishes him by the example of the woman, showing thereby that it is disgraceful to him, that, while an unlearned woman believes God, he, a doctor of the Law, does not believe, does not acknowledge the Messiah, and does not seek from Him remission of sins and salvation.

34] Thus, therefore, He praises the entire worship [faith with its fruits, but towards the Pharisee **He names only the fruits which prove to men that there is faith in the heart]**, as it often occurs in the Scriptures that by one word we embrace many things; as below we shall speak at greater length in regard to similar passages, such as Luke 11, 41: *Give alms of such things as ye have; and, behold, all things are clean unto you*. He requires not only alms, but also the righteousness of faith. Thus He here says: *Her sins, which are many, are forgiven, for she loved much, i.e.,* because she has truly worshiped Me with faith and the exercises and signs of faith. He comprehends the entire worship. **Meanwhile He teaches this, that the remission of sins is properly received by faith, although love, confession, and other good fruits ought to follow.** Wherefore He does not mean this, that these fruits are the price, or are the propitiation, because of which the remission of sins, which reconciles us to God, is given. **35]** We are disputing concerning a great subject, concerning the honor of Christ, and whence good minds may seek for sure and firm consolation, whether confidence is to be placed **36]** in Christ or in our works. Now, if it is to be placed in our works, the honor of Mediator and Propitiator will be withdrawn from Christ. And yet we shall find, in God's judgment, that this

confidence is vain, and that consciences rush thence into despair. But if the remission of sins and reconciliation do not occur freely for Christ's sake, but for the sake of our love, no one will have remission of sins, unless when he has fulfilled the entire Law, because the Law does not justify as long as it can accuse us. **37]** Therefore it is manifest that, since justification is reconciliation for Christ's sake, we are justified by faith, because it is very certain that by faith alone the remission of sins is received.

38] Now, therefore, let us reply to the objection which we have above stated: [Why does love not justify anybody before God?] **The adversaries are right in thinking that love is the fulfilling of the Law, and obedience to the Law is certainly righteousness. [Therefore it would be true that love justifies us if we would keep the Law.** But who in truth can say or boast that he keeps the Law, and loves God as the Law has commanded? We have shown above that God has made the promise of grace, because we cannot observe the Law. Therefore Paul says everywhere that we cannot be justified before God by the Law.] But they make a mistake in this that they think that we are justified by the Law. [The adversaries have to fail at this point, and miss the main issue, for in this business they only behold the Law. For all men's reason and wisdom cannot but hold that we must become pious by the Law, and that a person externally observing the Law is holy and pious.

Apology, IV, III, 24-38

But the Gospel faces us about, directs us away from the Law to the divine promises, and teaches that we are not justified, etc.] Since, however, we are not justified by the Law [because no person can keep it], but receive remission of sins and reconciliation by faith for Christ's sake, and not for the sake of love or the fulfilling of the Law, it follows necessarily that we are justified by faith in Christ. [For before we fulfil one tittle of the Law, there must be faith in Christ by which we are reconciled to God and first obtain the remission of sin. Good God, how dare people call themselves Christians or say that they once at least looked into or read the books of the Gospel when they still deny that we obtain remission of sins by faith in Christ? Why, to a Christian it is shocking merely to hear such a statement.]