

Lutheran Confessions

Augsburg Confession, XVII: Of Christ's Return to Judgment.

1] Also they teach that *at the Consummation of the World Christ will appear for judgment*, and 2] will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, 3] but ungodly men and the devils He will condemn to be tormented without end.

4] They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

5] They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed."

Formula of Concord, SD, VII, 60

"For that not only the godly, pious, and believing Christians, but also unworthy, godless hypocrites, as Judas and his ilk, who have no spiritual communion with Christ, and go to the Table of the Lord without true repentance and conversion to God, also receive orally in the Sacrament the true body and [true] blood of Christ, and by their unworthy eating and drinking grievously sin against the body and blood of Christ, St. Paul teaches expressly. For he says, 1 Cor. 11, 27: *Whosoever shall eat this bread, and drink this cup of the Lord, unworthily*, sins not merely against the bread and wine, not merely against the signs or symbols and emblems of the body and blood, but *shall be guilty of the body and blood of the Lord Jesus Christ*, which, as there [in the Holy Supper] present, he dishonors, abuses, and disgraces, as the Jews, who in very deed violated the body of Christ and killed Him; just as the ancient Christian Fathers and church-teachers unanimously have understood and explained this passage."

(Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

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, as You declare Your almighty power above all in showing mercy and pity, mercifully grant unto us such a measure of Your grace that we may obtain Your gracious promises and be made partakers of Your heavenly treasures; 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 Trinity 10*)

Word of God: St. Luke 19:41-48 (on back)

Questions to Ponder in Prayer

1. This text is the conclusion to Jesus' Triumphant Entry into Jerusalem at the beginning of His final week on earth (Luke 19:28-40). Why is Jesus going to Jerusalem? (See Luke 18:31-34)
2. Jesus isn't the first one to weep over Jerusalem. See Jeremiah 13:15-17. Why does Jeremiah weep?
3. Does Jesus cry because He must suffer and die for the people? (Luke 23:28f)
4. Verses 43-44a, quite accurately and gruesomely describes the method the Greeks use to besiege a city. In verse 42 and 44b, what are the two reasons for this punishment?
5. What does it mean that they didn't know "what would bring you peace?"
6. How is it ironic that the city "Jerushalom" doesn't have peace?
7. Where is God's peace? (Luke 2:14)
8. What does it mean that they "did not recognize the time of God's coming to you?"
9. Why does Jesus weep?
10. There is a dramatic break between the weeping of verses 41-44 before arriving at the temple and the casting out of the temple sellers. Why the change once Jesus gets to the temple? (Mal 3:1-4)
11. For the believers Isaiah 56:4-8 describes the future kingdom (house of prayer), for non-believers they are "cast out" (as were demons).
12. Jesus' visitation causes men to be divided as was prophesied by Simeon (Lk 2:34-35) and Jesus Himself (Mt 10:34). How do we see that division in Luke 19:47-48? What was each group doing?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn #187, stanza 3

7th Commandment & meaning, p. 300

Malachi 3:1-2

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 19:41-48 (back)

Hymn

"When All The World Was Cursed"

#187

Catechesis on...

St. Luke 19:41-48

Liturgy

Catechism

(back)

--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 19:41-48

⁴¹ Now as He drew near, He saw the city and wept over it, ⁴² saying, “If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes. ⁴³ “For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, ⁴⁴ “and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.” ⁴⁵ Then He went into the temple and began to drive out those who bought and sold in it, ⁴⁶ saying to them, “It is written, ‘My house is a house of prayer,’ but you have made it a ‘den of thieves.’ ” ⁴⁷ And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, ⁴⁸ and were unable to do anything; for all the people were very attentive to hear Him. (NKJV)

God visits us in Christ, alone

“And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ’s sake” (Ac XXVII 37).

“But it is easy for a Christian to judge concerning both modes, because both modes exclude Christ, and are therefore to be rejected.... 170] But if any one will only reflect upon it that the Gospel has not been given in vain to the world, and that Christ has not been promised, set forth, has not been born, has not suffered, has not risen again in vain, he will most readily understand that we are justified not from reason or from the Law. In regard to justification, we therefore are compelled to dissent from the adversaries. **For the Gospel shows another mode; the Gospel compels us to avail ourselves of Christ in justification;** it teaches that through Him we have access to God

by faith; it teaches that we **ought to set Him as Mediator and Propitiator against God’s wrath;** it teaches that by faith in Christ the remission of sins and reconciliation are received, 171] and the terrors of sin and of death overcome

Peace is Made in Christ, alone

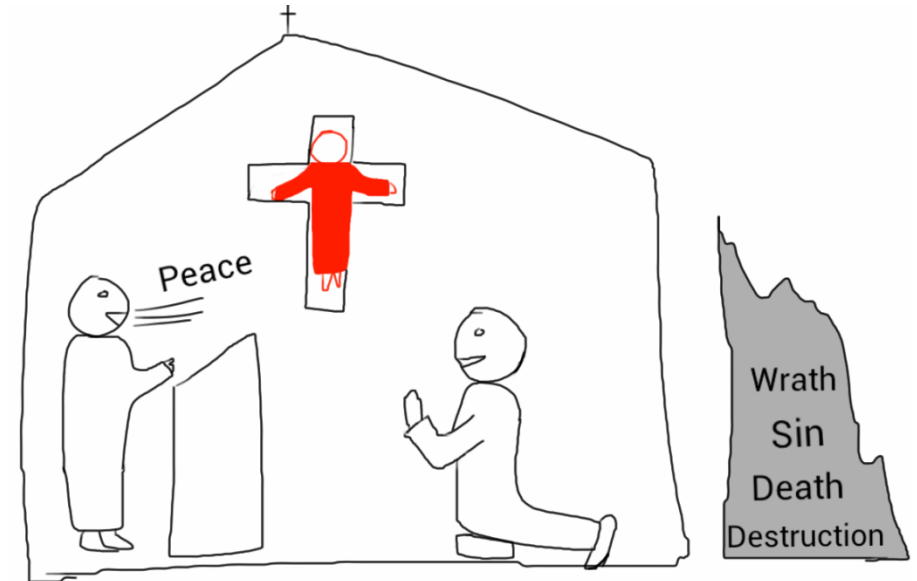
“And of this position a clear and firm proof exists in that it is impossible to obtain the remission of our sins on account of our own work *ex opere operato* [even when there is not a good thought in the heart], but **the terrors of sin and death must be overcome by faith when we comfort our hearts with the knowledge of Christ, and believe that for Christ’s sake we are forgiven, and that the merits and righteousness of Christ are granted us,** Rom. 5, 1: **Being justified by faith, we have peace.** These things are so sure and so firm that they can stand against all the gates of hell” (FC SD I 12).

The Divine Service brings Christ, alone

“...but we say that this Church exists, namely, the truly believing and righteous men scattered throughout the whole world. [We are speaking not of an imaginary Church, which is to be found nowhere; but we say and know certainly that this Church, wherein saints live, is and abides truly upon earth; namely, that some of God’s children are here and there in all the world, in various kingdoms, islands, lands, and cities, from the rising of the sun to its setting, **who have truly learned to know Christ and His Gospel.**] And we add the marks: **the pure doctrine of the Gospel [the ministry or the Gospel] and the Sacraments.** And this Church is properly the pillar of the truth, 1 Tim. 3, 15” (Ap VII/VIII 20).

“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” (Ap IV III 33).

Catechesis On St. Luke 19:41-48



Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948
Church 942-3401, Learning Center 942-4750

www.trinityh.org

Pastor Michael D. Henson · Deacon Gary K. Harroun

*Pr. Henson and Dcn. Harroun are members of the
Evangelical Lutheran Diocese of North America (Eldona.org)*

The Seventh Commandment

“In short, **thievery is the most common craft and the largest guild on earth.** If we look at mankind in all its conditions, it is nothing but **a vast, wide stable full of great thieves**” (LC I 228).

- There are those who steal openly by breaking in and taking what belongs to another.
- There are employees who steal from their employer by their unfaithfulness, laziness, or negligence in working.
- There are employees who pilfer from their employer or others a little each day.
- There are employers who steal from their employees by not paying them a fair wage.
- There are government officials, business leaders, or positions of influence who misuse their authority to acquire privileges and benefits for themselves.
- There are those who receive goods and services, but do not pay their bills, but lie and deceive in order to get out of it.
- There are those who lie about their earnings to get out of paying taxes.

Stealing

“Enough has been said concerning the nature of stealing. It is not to be confined to narrow limits but must extend to all our relations with our neighbors. To sum up, as we have done in the previous commandments: On one hand, we are forbidden to do our neighbor any injury or wrong in any way imaginable, whether by damaging, withholding, or interfering with his possessions and property. We are not even to consent to or permit such a thing, but are rather to avert and prevent it” (LC I 250).

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.”

Leviticus 19:35, “You shall do no injustice in judgment, in measurement of length, weight, or volume.”

Psalms 37:21, “The wicked borrows and does not repay, but the righteous shows mercy and gives.”

2 Thessalonians 3:10-12, “... If anyone will not work, neither shall he eat. 11For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. 12Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

Threats and Promises

The one who has stolen should repent and make full restitution of what was stolen. If a person will not return what is stolen, then the guilt of his sin remains on him, for that is not true repentance.

1 Corinthians 6:9-11, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, **10nor thieves**, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. 11And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

Ezekiel 33:14-15, “Again, when I say to the wicked, ‘You shall surely die,’ if he turns from his sin and does what is lawful and right, 15if the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die.”

Help Your Neighbor Keep What is His

“On the other hand, we are commanded to promote and further our neighbor’s interests, **and when he suffers want we are to help, share, and lend to both friends and foes**” (LC I 251).

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

1 John 3:17, “But whoever has this world’s goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?”

2 Corinthians 9:7, “So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”

Hebrews 13:16, “But do not forget to do good and to share, for with such sacrifices God is well pleased.”

Acts 20:35, “I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’”

1 Timothy 5:8, “But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.”

1 John 3:17-18, “But whoever has this world’s goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth.”

The Poor

“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.... ²⁴⁹ Our responsibility is only to instruct and reprove by means of God’s Word. To restrain open lawlessness is the responsibility of princes and magistrates. They should be alert and resolute enough to establish and maintain order in all areas of trade and commerce **in order that the poor may not be burdened and oppressed** and in order that they may not themselves be charged with other men’s sins” (LC I 246-249).

It is the LOVE of riches

Luke 12:21, “So is he who lays up treasure for himself, and is not rich toward God.” (Then comes the bigger barns parable.)

Proverbs 30:8-9, “Remove falsehood and lies far from me; Give me neither poverty nor riches—Feed me with the food allotted to me; Lest I be full and deny You, and say, ‘Who is the Lord?’ or lest I be poor and steal, and profane the name of my God.”

God’s Promise to Us Concerning Goods

Matthew 6:11, “Give us this day our daily bread.”

Psalms 145:15-16, “The eyes of all look expectantly to You, and You give them their food in due season. You open Your hand and satisfy the desire of every living thing.”

Psalms 37:25, “I have been young, and now am old; yet I have not seen the righteous forsaken, nor his descendants begging bread.”

Matthew 6:31-33, “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³²For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. ³³But **seek first the kingdom of God and His righteousness, and all these things shall be added to you.**”

Hebrews 13:5, “Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, ‘I will never leave you nor forsake you.’”

1 Peter 5:6-7, “Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.”

“Anyone who seeks and desires good works will here find ample opportunity to do things which are heartily acceptable and pleasing to God. Moreover, he graciously lavishes upon them a wonderful blessing: We shall be richly rewarded for all the help and kindness we show to our neighbor, as King Solomon teaches in Prov. 19:17, “He who is kind to the poor lends to the Lord, and he will repay him for his deed.” ²⁵³ Here you have a rich Lord. Surely he is sufficient for your needs and will let you lack or want for nothing. Thus with a happy conscience you can enjoy a hundred times more than you could scrape together by perfidy and injustice. Whoever does not desire this blessing will find wrath and misfortune enough” (LC I 252-253).