

## 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 #154, stanza 3  
Daily Prayers: Morning Prayer,  
Evening Prayer, Ask a Blessing,  
Returning Thanks, p. 305-306  
Table of Duties: 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  
"Come, Holy Ghost, God and Lord"  
#154

### 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, 1<sup>st</sup> Commandment)

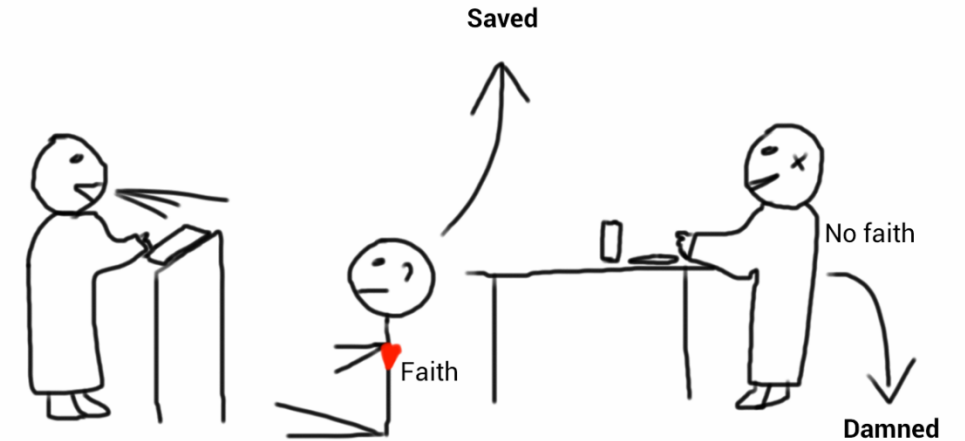
## God Works through the Means of Grace

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



## Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948  
Church 942-3401, Learning Center 942-4750  
[www.trinityh.org](http://www.trinityh.org) and [www.trinityhpastor.org](http://www.trinityhpastor.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](http://Eldona.org))*

## Daily Prayer: Morning/Evening Prayer

### Commended to God

73] For this end it is also of service that we form **the habit of daily commending ourselves to God, with soul and body, wife, children, servants, and all that we have**, against every need that may occur; whence also the blessing and thanksgiving at meals, and other prayers, **morning and evening**, have originated and remain in use. 74] Likewise the practice of children to cross themselves when anything monstrous or terrible is seen or heard, and to exclaim: “Lord God, protect us!” “Help, dear Lord Jesus!” etc. Thus, too, if any one meets with unexpected good fortune, however trivial, that he say: “God be praised and thanked; this God has bestowed on me!” etc., as formerly the children were accustomed to fast and pray to St. Nicholas and other saints. This would be more pleasing and acceptable to God than all monasticism and Carthusian sanctity. (LC, 2<sup>nd</sup> Commandment)

15] These {*Note: that is the Ten Commandments, Apostles’ Creed and Lord’s Prayer*} 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. (Large Catechism, Short Preface)

In his *German Order of Worship*, 1526, we read: “For if the parents and guardians of the young are unwilling to take such pains with the young, either personally or through others, Catechism [catechetical instruction] will never be established.” (W. 19, 76.) In this he was confirmed by the experiences he had while on his tour of visitation. If the children were to memorize the Catechism and learn to understand it, **they must be instructed and questioned individually**, a task to which the Church was unequal, and for the accomplishment of which also the small number of

schools was altogether inadequate. **Parents, however, were able to reach the children individually. They had the time and opportunity, too, morning, noon, and evening, at the table, etc.** Furthermore, they had the greatest interest in this matter, the children being their own flesh and blood. And they, in the first place, were commanded by God to provide for the proper training of their children. The fathers and mothers, therefore, these natural and divinely appointed teachers of the children, Luther was at great pains to enlist for the urgent work of instructing the young. They should see that the children and servants did not only attend the Catechism-sermons in church, but also memorized the text and learned to understand it. The Christian homes should again become home-churches, home-schools, where the house-fathers were both house-priests and house-teachers performing the office of the ministry there just as the pastors did in the churches.

With ever-increasing energy Luther, therefore, urged the parents to study the Catechism in order to be able to teach it to their children. In his sermons on the Ten Commandments, 1516, he admonishes them to bring up their children in the fear and admonition of the Lord. “But alas,” he exclaims, “how has not all this been corrupted! Nor is it to be wondered at, since the parents themselves have not been trained and educated.” In a sermon of 1526: “Here are two doctrines, Law and Gospel. Of them we preach frequently, but very few there are who take it to heart. I hear that many are still so ignorant that they do not know the Ten Commandments nor are able to pray. It plainly shows that they are altogether careless. Parents ought to see what their children and family are doing. In the school at home they should learn these three. I hear that in the city, too, there are wicked people. **We cannot enter the homes; parents, masters, and mistresses ought to be sufficiently skilled to require their children and servants to say the prayers before retiring.** But they do not know any themselves. What, then, avails it that we do a great deal of preaching concerning the kingdom of Christ? I thought conditions had improved. I admonish you master—for it is your duty—to instruct the servants, the mistress, the maids, and the children; and it is publicly preached in church for the purpose that it may be preached at home” (W. 20 485.). (Historical Introductions, #91. German Services with German Catechism)

**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).**  
(Historical Introductions, #92 Luther Illustrating Method of Procedure)