

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 "From God Shall Naught Divide Me" ASBH #39

Table of Duties: To Youth: 1 Peter 5:5-6; To Widows: 1 Tim 5:5-6; To Everyone: Rom 13:9, 1 Tim 2:1 (Catechism, p.33-34)
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

"From God Shall Naught Divide Me"
(Augustana Service #39, insert)

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)

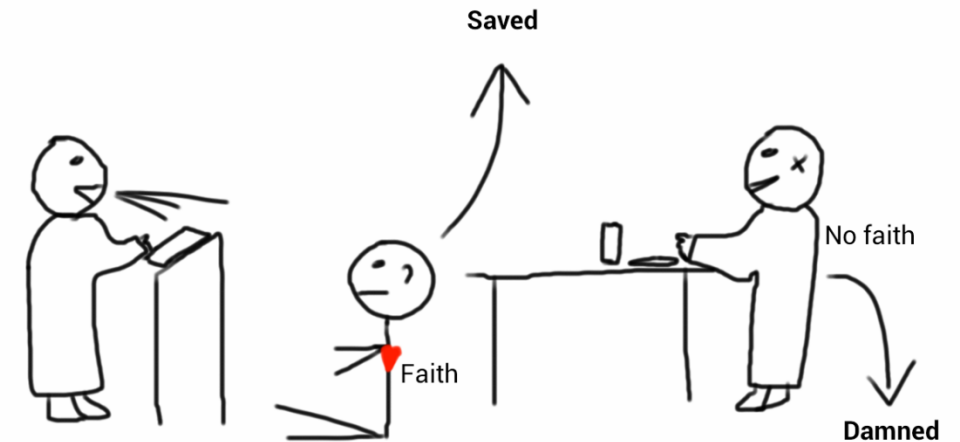
God Works through the Means of Grace

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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