

---

**SERMON FOR MORNING PRAYER**  
**The Fourth Sunday after Easter<sup>1</sup>**

**Lessons:<sup>2</sup>**

**The First Lesson:** Here beginneth the fourth Chapter of the Fifth Book of Moses, called Deuteronomy.<sup>3</sup>

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baal-peor [**BAY-ull-PEE-awr**]: for all the men that followed Baal-peor [**BAY-ull-PEE-awr**], the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons; Specially the day that thou stoodest before the LORD thy God in Horeb [**HOAR-ebb**], when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with

<sup>7</sup> Galatians 3:24 (KJV).

<sup>8</sup> I John 4:10, 19 (KJV).

<sup>9</sup> Proverbs 12:10 (KJV).

<sup>10</sup> St. Matthew 25:31-46 (RSV).

darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

“And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb [HOAR-ebb] out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, even a jealous God.”

*Or,*

Here beginneth the sixtieth Chapter of the Book of the Prophet Isaiah.<sup>4</sup>

The Bible *always* personalizes it: “*Thou shalt love thy neighbor as thyself.*” Thy neighbor, not mankind. “*He that loveth not his brother whom he hath seen...*” His brother, not some impersonal thing called mankind. The Rich Man gave at the office, so to speak; he sent out those crumbs from his table to the beggar. But if he had known God’s love, if he had heard Moses and the Prophets, the great moral truth and the themes of redemption revealed to the children of men, if he had loved God because God first loved us, he would have brought in his brother Lazarus from the streets, and sat him at his own table.

That is the love of God when it is reflected in your heart. How can you know that love? You may begin right now, by letting God quicken your conscience, and cleanse it, all the while showing His love for as you contemplate the Cross where Jesus poured out His soul unto death for you. It is personal; the gift was given to you there. His words of forgiveness from the Cross are for you. His “*It is finished*” was the full payment and cancelation of your entire debt. You can love God because, as we see on the Cross where Jesus died, He first loved you. And therefore, you can love your brother, your neighbor, your own Lazarus.

—oo0oo—

The Rev’d Robert Hart  
June 10, 2012

---

<sup>1</sup> This sermon was originally written on the Epistle and Gospel for Holy Communion on the First Sunday after Trinity, 2012.

<sup>2</sup> *An Alternative Table of Lessons (The Table of 1922, As Revised in 1928)*, THE BOOK OF COMMON PRAYER, WITH THE ADDITIONS AND DEVIATIONS PROPOSED IN 1928 37 (Canterbury Press 2008); *The Table of Lessons (The Table of 1922, As Revised In 1928)*, A BOOK OF COMMON PRAYER xxx (South Africa 1954); *A Table of Lessons (authorized by the Episcopal Synod)*, THE BOOK OF COMMON PRAYER xxviii (CIPBC 1963).

<sup>3</sup> Deuteronomy 4:1-24 (KJV).

<sup>4</sup> Isaiah 60:1-end (KJV).

<sup>5</sup> St. Luke 16:19-end (KJV).

<sup>6</sup> St. Luke 16:31 (RSV).

*pared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’ Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?’ Then he will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to me.’ And they will go away into eternal punishment, but the righteous into eternal life.”<sup>10</sup>*

How often has this been quoted, “*the least of these my brethren?*” Look again, and see what it really says: “*ONE OF the least of these my brethren.*” “*One of...*”, those are the missing words when this is misquoted, as it usually is. That *one* is your neighbor, that *one* is your Lazarus, with his unpleasant and unsightly sores.

“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah [**EE-fuh**]; all they from Sheba shall come: they shall bring gold and incense; and they shall shew [**SHOW**] forth the praises of the LORD. All the flocks of Kedar [**KEY-durr**] shall be gathered together unto thee, the rams of Nebaioth [**nih-BYE-ahth**] shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish [**TARR-shish**] first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.”

Here endeth the First Lesson.

**The Second Lesson:** Here beginneth the nineteenth Verse of the sixteenth Chapter of the Gospel According to St. Luke.<sup>5</sup>

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in

“‘The righteous man considers the life of his beast. But, the tender mercies of the wicked are cruel’ says the Book of Proverbs.<sup>9</sup> Utopian ideologues since the French Revolution, such as Karl Marx and his followers, spoke lofty words about what was best for mankind. It reminds me of one of Charles Schultz’s *Peanuts* cartoons. Linus tells his sister Lucy that he wants to be a doctor, a *great* doctor. She tells him, ‘You cannot be a great doctor. You know why? Because a doctor must love mankind. You don’t love mankind.’ Linus, stunned, retorts ‘I do love mankind.... It’s *people* I can’t stand!’ The ideologues have always loved *mankind*; and they have made many *people* suffer for it. They have offered millions of innocent victims to some idea of “good for the highest number” and Satanic propaganda about what is best for humanity. Crowds enjoying the spectacle of heads being cut off in Paris, Communists dictating who should live, who should die, and who must go to the camps, and, indeed, the Nazis destroying millions in order to advance human evolution to the state of perfection, all believed they were lovers of mankind, saviors of that abstract and impersonal thing called ‘humanity.’”

Hear this from the twenty-fifth chapter of St. Matthew:

*“When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom pre-*

God, that is, we cannot love God unless and until we know that He first loved us. We find that love nailed to the Cross. There He is broken, bleeding and pouring out His soul for your sins and mine.

We are forgiven without losing sight of God's holiness, and without mistaking that forgiveness for some idea that God didn't really care. Forgiveness is not approval. It was costly. The ninth chapter of the Epistle to the Hebrews tells us that redemption perfects and cleanses the human conscience. Indeed, a true understanding of the Cross of Christ gives life to your conscience. God loved you, and this is what it cost. Sin does matter, because God is holy. And sin is forgiven, because God is love. But it did not come without the death of the cross.

So we see that to obey the first four Commandments, which are summarized by the First and Great Commandment to love God ("*with all thy heart, all thy soul and all thy mind*"), is only possible as a response; "*We love Him because He first loved us.*" And then, after celebrating from Advent through Pentecost the great acts of God's love in Jesus His Son that move us to love Him, with Trinity Sunday we will turn to the second table of the Law, the six Commandments that are summarized in the words, "*Thou shalt love thy neighbor as thyself.*"

At the beginning it is personal. "*Beloved, if God so loved us, we ought also to love one another....*" And so it goes on: "*We love him, because he first loved us. If a man say, I love God, and hates his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen? And this commandment have we from him, That he who loves God love his brother also.*"

I am reminded always of the singular words in Commandments to love. I am going to quote an earlier sermon of my own for this same Sunday:

water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith [SETH] unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Here endeth the Second Lesson.

**Text:**

From the Second Lesson: "*If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.*"<sup>6</sup> In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

**Homily:**

Love is the theme of this Sunday and that love is the love of God. It is best expressed in English with the word "charity," and even in that we find some confusion. For the kind of charity that was lacking in the Rich Man is not that kind that merely throws a little money at something to ease the conscience, or, worse, to impress people. The Rich Man sent food out to the beggar, Lazarus, namely crumbs that fell from his table. But he failed completely by God's standard to love his neighbor.

The love of which these passages of Scripture speak is personal. And it begins not with us, but with God. It begins by having your eyes opened to what God has done for you, and then only in light of your realizing how undeserving you are. You can defend yourself and plead your case; you can try to justify every sin you ever committed. That is how the Rich Man lived his life.

The ending of this parable was meant to shock us into reality. This is the only parable Jesus told that He did not compose Himself, except, that is, for the ending. It has been discovered that this was a well-known story among the Jewish people of that time, and the story always ended with Abraham saying, *“And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.”* But Jesus added His own ending:

*“Then [the Rich Man] said, ‘I pray thee therefore, father, that thou wouldest send [Lazarus] to my father’s house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.’ Abraham saith unto him, ‘They have Moses and the prophets; let them hear them. And he said, ‘Nay, father Abraham: but if one went unto them from the dead, they will repent.’ And he said unto him, ‘If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’”*

Indeed, like the Rich Man and his brothers, you can spend your life trying to convince yourself that you have God’s complete approval, and no need of forgiveness. Perhaps you may construct your own system of good and bad, compare yourself to people who are infinitely worse, and so feel that you are righteous enough not to need God’s mercy. But if reality hits you, and if the truth shall make *you* free, it begins by asking

if your own standard may not be true enough to take you safely into eternity. Has God spoken? Should you not hear?

In Moses and the Prophets, we find a moral law that is eternal and unchanging, those Ten Commandments and all that they really mean (which we learn in the Sermon on the Mount). We also see in Moses and the Prophets the great Messianic themes of salvation from sin and death. To prepare for eternity, we have been given quite a lot to hear. We have been given *Law and Gospel*. *“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”*<sup>7</sup>

Once you see your own need, you can appreciate the love of God. We see that salvation from sin and death was not our idea, but God’s own will. Redemption is His initiative, without any suggestion from us. *“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.... We love him, because he first loved us.”*<sup>8</sup> That love was not merely some nice and inspiring bit of sweetness and sentimentality. God saw that our need involved everything that is meant by that word “propitiation.”

It involved the pain and suffering that was born by Jesus in the death of the Cross. And even so, if you don’t hear the great moral themes and the great Messianic themes of redemption, that is, if you don’t hear Moses and the prophets, Christ’s own resurrection, with over five-hundred eyewitnesses, will never persuade you to repent. You need a soft heart that listens and hears. Then the Gospel, the Good News that He first loved us, can enter your mind and heart.

You see, by the end of this Easter season, followed by the short interludes of Rogationtide and Ascensiontide, Pentecost will come and, with it, we will be in the Church that became so powerful in the Book of Acts because the Holy Spirit has come to us with His gifts and power. With Trinitytide, we will turn to the second table of the Law. The first table has four Commandments that tell us to love God. But we cannot love