

Lutheran Confessions

Augsburg Confession, XII. Repentance

1] *Of Repentance* they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted 2] and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these 3] two parts: One is contrition, that is, 4] terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of 5] the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts 6] the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

7] They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such 8] perfection in this life that they cannot sin.

9] The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

10] They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

Apology of the Augsburg Confession, XII. Repentance

13] ...They imagine that eternal punishments are commuted to the punishments of **purgatory**, and teach that a part of these is remitted by the power of the keys, and that a part is to be redeemed by means of satisfactions. 14] They add further that satisfactions ought to be works of supererogation, and they make these consist of most foolish observances, such as pilgrimages, rosaries, or similar observances which 15] do not have the command of God. Then, just as they redeem purgatory by means of satisfactions, so a scheme of redeeming satisfactions which was most abundant in revenue [which became quite a profitable, lucrative business and a grand fair] was devised. For they sell [without shame] indulgences which they interpret as remissions of satisfactions. And this revenue [this trafficking, this fair, conducted so shamelessly] is not only from the living, but is much more ample from the dead. Nor do they redeem the satisfactions of the dead only by indulgences, but also by the sacrifice of the Mass. 16] In a word, the subject of satisfactions is infinite. **Among these scandals (for we cannot enumerate all things) and doctrines of devils lies buried the doctrine of the righteousness of faith in Christ and the benefit of Christ.** Wherefore, all good men understand that the doctrine of the sophists and canonists concerning repentance has been censured for a useful and godly purpose.

(Note: Roman Catholicism sees a reference to purgatory in Matthew 18:34.)
(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, our Refuge and Strength, the Author of all godliness, be ready, we implore You, to hear the devout prayers of Your Church, especially in times of persecution, and grant that those things which we ask faithfully we may obtain effectually; 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 22*)

Word of God: St. Matthew 18:21-35 (on back)

Questions to Ponder in Prayer

1. In order to understand what prompts Peter to ask if there is a limit to the giving of forgiveness, read Matthew 18:15-20. (A) How does Peter's suggestion of "seven" times compare to some old Jewish teachers who held that three times was sufficient? (B) How does it compare to Jesus' response in verse 22?
2. "The kingdom of heaven," is God's church in His Son Jesus (Mt 3:2). We need to ask ourselves how does this parable describe the ways of God in His church?
3. The first servant owed the king a great amount (\$12 million), too big to repay. What debt do we owe our King? Can we repay it?
4. Is the king's verdict in v.25 just/right? What do we deserve by our sins?
5. Verse 26 literally says, "Falling down, the servant worshipped him saying, "Be patient with me..." Why does the servant fall down and worship, now? Hasn't he had this outstanding debt for quite a while?
6. Do we model our confession of sins after the one in verse 26? Why not?
7. Why is the debt forgiven? (A) the servant fully confessed, (B) the king had mercy on him, (C) the servant was really sorry.
8. How much of the debt was forgiven?
9. Different from verse 26(See Q. #5 above), verse 29 literally says, "Falling down, therefore, his servant begged him, "Be patient..." Different from verse 26?
10. The fellow servant owed about a day's wages.
 - A. Is the forgiven servant's action in verse 28 and 30, just and right?
 - A. How do our sins against each other compare with our sins against God?
11. What is the emotion(v.31) of the other servants to this forgiven servant's action? Compare to the emotion(v.24) of the master?
12. At what point in Mt. 18:15-17 are they, in dealing with this man's sin?
13. The master sums up the verdict by calling him, "wicked." Explain.
14. Can the pardon be lost for those who are impenitent?
15. The verdict in verse 25 is not carried out, what about this verdict(v.34)? What does the silence about the events after verse 34 teach us?
16. Though this parable ends with a warning(v. 35), how can it be of a comfort to Peter and to you? What is the master doing to avoid judgment?

6:30 PM "Learn by Heart"
Through simple repetition those present will inwardly digest...

Hymn HS #806, stanza 2
Lord's Prayer, Introduction & meaning
Lord's Prayer, 1st Petition and Meaning
Psalm 19:12-13

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. Matthew 18:21-35 (back)

Hymn
"The Night Will Soon Be Ending" #806

Catechesis on... (back)
St. Matthew 18:21-35
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. Matthew 18:21-35

²¹Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” ²²Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. ²³“Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. ²⁴“And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. ²⁵“But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. ²⁶“The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ ²⁷“Then the master of that servant was moved with compassion, released him, and forgave him the debt. ²⁸“But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’ ²⁹“So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’ ³⁰“And he would not, but went and threw him into prison till he should pay the debt. ³¹“So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. ³²“Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me. ³³“Should you not also have had compassion on your fellow servant, just as I had pity on you?’ ³⁴“And his master was angry, and delivered him to the torturers until he should pay all that was due to him. ³⁵“So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

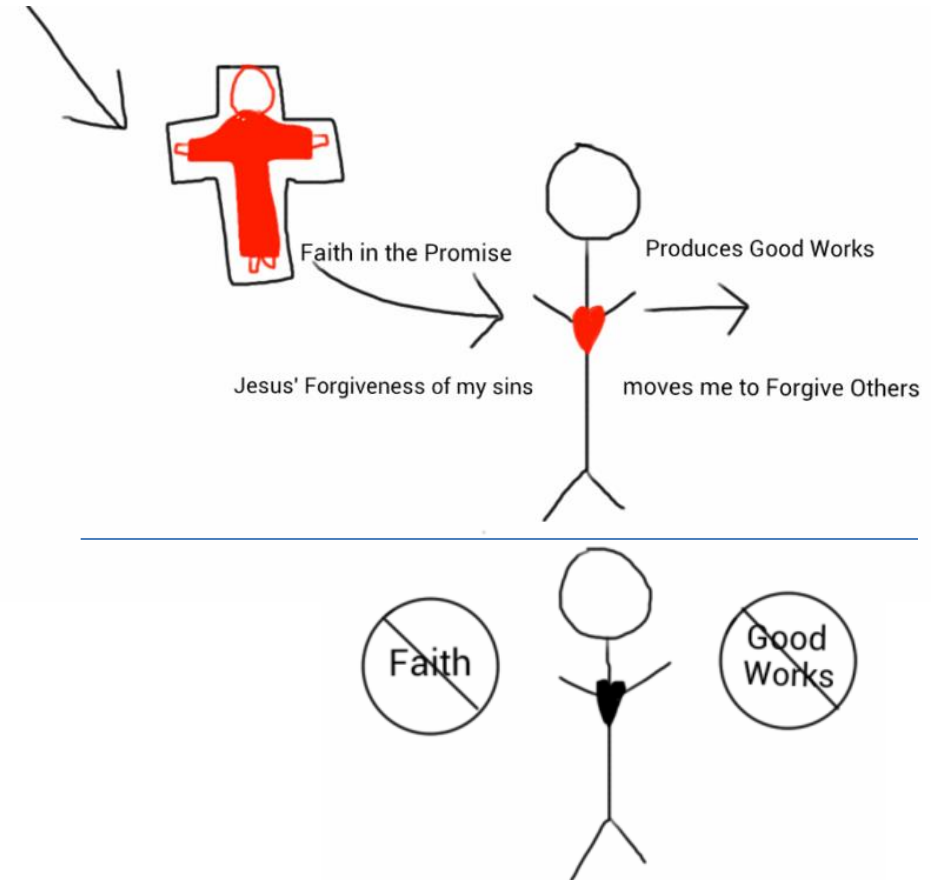
The Christ

“I believe that Jesus Christ, **true Son of God**, has become my Lord. But what is it to become Lord? It is this, that **He has redeemed me from sin, from the devil, from death, and all evil.**” (LC II, 27) See Genesis 3:15, “He shall bruise your head....” Matthew 16:16, “Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’” Colossians 2:9, “For in Him{Jesus} dwells all the fullness of the Godhead bodily;”

Justified by the Christ

“Therefore let these pharisaic opinions of the adversaries be rejected, namely, that we do not receive by faith the remission of sins, but that it ought to be merited by our love and works; **that we ought to oppose our love and our works to the wrath of God. Not of the Gospel, but of the Law is this doctrine**, which feigns that man is justified by the Law before he has been reconciled through Christ to God, since Christ says, John 15, 5: Without Me He can do nothing; likewise: I am the true Vine; ye are the branches. But the adversaries feign that we are branches, not of Christ, but of Moses. **For they wish to be justified by the Law, and to offer their love and works to God before they are reconciled to God through Christ, before they are branches of Christ.** Paul, on the other hand [who is certainly a much greater teacher than the adversaries], contends that the Law cannot be observed without Christ.... **And we must apprehend the promise of the remission of sins before we do the works of the Law** (Ap XII, 85-87).

CATECHESIS ON ST. MATTHEW 18:21-35



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