

Lutheran Confessions

Apology of the Augsburg Confession, Article IV: Justification, 223-230

Let us, therefore, hold fast to this which the Church confesses, namely, that we are saved by

mercy. And lest any one may here think: "If we are to be saved by mercy, hope will be uncertain, if in those who obtain salvation nothing precedes by which they may be distinguished from those who do not obtain it," we must give him a satisfactory answer.... We will therefore reply briefly. For the very reason that hope may be sure, for the very reason that there may be an antecedent distinction between those who obtain salvation, and those who do not obtain it, it is necessary firmly to hold that we are saved by mercy. When this is expressed thus unqualifiedly, it seems absurd. For in civil courts and in human judgment, that which is of right or of debt is certain, and mercy is uncertain. But the matter is different with respect to God's judgment; **for here mercy has a clear and certain promise and command from God.** For the Gospel is properly that command which enjoins us to believe that God is propitious to us for Christ's sake. *For God sent not His Son into the world to condemn the world, but that the world through Him might be saved,* John 3, 17. 18. **225] As often, therefore, as mercy is spoken, of, faith in the promise must be added; and this faith produces sure hope, because it relies upon the Word and command of God.** If hope would rely upon works, then, indeed, it would be uncertain, because works cannot pacify **226]** the conscience, as has been said above frequently. And this faith makes a distinction between those who obtain salvation, and those who do not obtain it. Faith makes the distinction between the worthy and the unworthy, because eternal life has been promised to the justified; and faith justifies.

227] But here again the adversaries will cry out that there is no need of good works if they do not merit eternal life. These calumnies we have refuted above. Of course, it is necessary to do good works. We say that, eternal life has been promised to the justified. But those who walk according to the flesh retain neither faith nor righteousness. We are for this very end justified, that, being righteous, we may begin to do good works and to obey God's Law. **228]** We are regenerated and receive the Holy Ghost for the very end that the new life may produce new **229]** works, new dispositions, the fear and love of God, hatred of concupiscence, etc. This faith of which we speak arises in repentance, and ought to be, established and grow in the midst of good works, temptations, and dangers, so that we may continually be the more firmly persuaded that God for Christ's sake cares for us, forgives us, hears us. This is not learned without many and great struggles. How often is conscience aroused, how often does it incite even to despair when it brings to view sins, either old or new, or the impurity of our nature! This handwriting is not blotted out without a great **230]** struggle, in which experience testifies what a difficult matter faith is. (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 heavenly Father, seeing that of ourselves we have no strength, keep us both outwardly and inwardly that we may be defended from all adversities that may happen to the body and from all evil thoughts that may assault and hurt the soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.** (*Prayer for Second Sunday in Lent, Reminiscere*)

Word of God: St. Matthew 15:21-28 (on back)

Questions to Ponder in Prayer

- Location
 - Where are the cities of Tyre and Sidon in regard to the Promised Land given to the Israelites?
 - Would you expect to find Israelites or Canaanites in that region?
 - How unusual for Jesus to be in Gentile country but say He is sent only for the Israelites. Comment.
- Woman
 - What titles does she call Jesus? Why?
 - What is mercy?
 - When she asks for mercy, what does she want?
- Jesus
 - How does Jesus respond to her prayer the first time? What does His silence mean?
 - When Jesus responds to the disciples request to send her away, does He agree or disagree with them?
 - What does Jesus call her with His response to her prayer(v. 25-26)?
 - What does she call herself in verse 27?
- According to Great Faith,
 - ...who is Jesus? (v.22)
 - ...what is the relation between faith and God's Word?
 - ...who is this Canaanite woman? Who are you?
 - ...do Jesus and His Words ever disappoint us?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn #98, stanza 4
Sacrament of the Altar, 4
Philippians 3:9
Or 1 Corinthians 2:14

7:00 PM "Catechesis"

+ Opening Verses
"O Lord, open my lips..." p.224

+ Ascription of Praise
"Praise to you, O Christ,
Lamb of Our Salvation." p.225

Reading
St. Matthew 15:21-28 (back)

Hymn
"Glory Be To Jesus" #98

Catechesis on... (back)
St. Matthew 15:21-28
Liturgy
Catechism

--*prayer based on reading*
+ Responsive Prayer for Catechesis (insert)

Ten Commandments
Lord's Prayer
Apostles' Creed
Psalm 17
Collect of the Day
Prayers based on the text
The Collect for Before the Holy Gospel
Benedicamus
Benediction

Catechesis on St. Matthew 15:21-28

“Then Jesus went out from there and departed to the region of Tyre and Sidon. ²² And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.”

²³ But He answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us.”

²⁴ But He answered and said, “I was not sent except to the lost sheep of the house of Israel.”

²⁵ Then she came and worshiped Him, saying, “Lord, help me!”

²⁶ But He answered and said, “It is not good to take the children’s bread and throw *it* to the little dogs.”

²⁷ And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.”

²⁸ Then Jesus answered and said to her, “O woman, great *is* your faith! Let it be to you as you desire.” And her daughter was healed from that very hour. (NKJV)

Jews and the Gentiles

“For Daniel knew that **the remission of sins in Christ was promised not only to the Israelites, but also to all nations.** Otherwise he could not have promised to the king the remission of sins. For it is not in the power of man, especially amid the terrors of sin, to assert, without a sure word of God concerning God’s will, that He ceases to be angry” (Ap IV III 141) Romans 3:28-30, “Therefore we conclude that a man is justified by faith apart from the deeds of the law. ²⁹ Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, ³⁰ since there is one God who will justify the circumcised by faith and the uncircumcised through faith.”

Suffering in Faith

“Now, the Decalog requires not only outward civil works, which reason can in some way produce, but it also requires other things placed far above reason, namely, truly to fear God, truly to love God, truly to call upon God, truly to be convinced that God hears us, and to expect the aid of God in death and in all afflictions; finally, **it requires obedience to God, in death and all afflictions, so that we may not flee from these or refuse them when God imposes them**” (Ap IV 8).

“Now the rest are **eucharistic sacrifices**, which are called sacrifices of praise, Lev. 3, 1f.; 7, 11f.; Ps. 56, 12f., namely, the preaching of the Gospel, faith, prayer, thanksgiving, confession, **the afflictions of saints**, yea, all good works of saints. These sacrifices are not satisfactions for those making them, or applicable on behalf of others, so as to merit for these, *ex opere operato*, the remission of sins or reconciliation. For they are made by those who have been reconciled” (Ap XXIV 25).

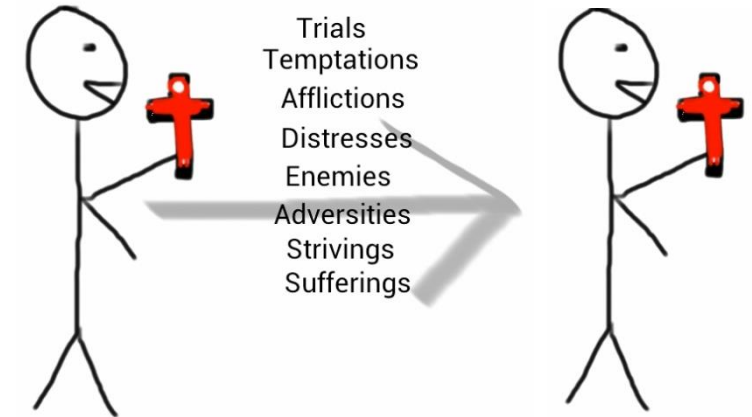
“Therefore, although a ceremony is a memorial of Christ’s death, nevertheless it alone is not the daily sacrifice; but the memory itself is the daily sacrifice, i.e., preaching and faith, which truly believes that, by the death of Christ, God has been reconciled. A libation is required, i.e., the effect of preaching, in order that, being sprinkled by the Gospel with the blood of Christ, we may be sanctified, as those put to death and made alive. **Oblations also are required, i.e., thanksgiving, confessions, and afflictions**” (Ap XXIV, 38).

Confidence in Prayer

“It is, therefore, **a pernicious delusion of those who pray in such a manner that they dare not from the heart say yea and positively conclude that God hears them, but remain in doubt** and say, How should I be so bold as to boast that God hears my prayer? For I am but a poor sinner, etc.

122] The reason for this is, they regard not **the promise of God**, but their own work and worthiness, whereby they despise God and reproach Him with lying, and therefore they receive nothing. 123] As St. James 1, 6 says: **But let him ask in faith, nothing wavering**; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. 124] Behold, such importance God attaches to the fact that we are sure we do not pray in vain, and that we do not in any way despise our prayer” (LC III, 121-124).

Catechesis On St. Matthew 15:21-28



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)*

Lord's Supper, 4

“But now the entire Gospel and the article of the Creed: *I believe a holy Christian Church, the forgiveness of sin*, etc., are by the Word embodied in this Sacrament and presented to us” (LC V, 32).

Obedience of the Reformed(Zwingli's Teaching)

Ulrich Zwingli did not agree with the Lutherans, but presented his own confession at Augsburg, 1530: *An Account of the Faith of Huldreich Zwingli*.

1. Sacraments are not signs of God's Grace. The Holy Spirit needs no vehicle.

Zwingli says, “Seventhly, I believe, indeed I know, that **all the sacraments are so far from conferring grace that they do not even convey or dispense it**. . . . For as grace comes from or is given by the Divine Spirit (when I speak of grace I use the Latin term for pardon, i. e., indulgence or spontaneous favor), so this gift pertains to the Spirit alone. Moreover, **a channel or vehicle is not necessary to the Spirit**, for He Himself is the virtue and energy whereby all things are borne, and has no need of being borne; neither do we read in the Holy Scriptures that visible things, as are the sacraments, carry certainly with them the Spirit,....”

2. Therefore, the sacraments are outward signs of profession before men, concerning the Spirit's inward act which occurred earlier.

“For this reason the sacraments, which are sacred ceremonies (for the Word is added to the element and it becomes a sacrament) should be religiously cherished, i.e., highly valued and treated with honor. For though they are unable to bestow grace, **they nevertheless associate visibly with the Church us who have previously been received into it invisibly**; and this should be regarded with the highest veneration, since with their administration the words of the divine promise are declared and pronounced....”

3. Body and Blood are not present, except by contemplation.

Eighthly, I believe that in the holy Eucharist, i.e., the supper of thanksgiving, the **true body of Christ is present by the contemplation of faith**. This means that they who thank the Lord for the benefits bestowed on us in His Son acknowledge that He assumed true flesh, in it truly suffered, truly washed away our sins by His blood; and thus everything done by Christ becomes as it were present to them by the contemplation of faith. But **that the body of Christ in essence and really, i.e., the natural body itself, is either present in the supper** or masticated with our mouth and teeth, as the Papists or some [i.e., the Lutherans] who look back to the fleshpots of Egypt assert, we not only deny, but **constantly maintain to be an error, contrary to the Word of God**....For from these facts it becomes very evident that the ancients always spoke figuratively when they attributed so much to the eating of the body of Christ in the Supper; meaning, not that sacramental eating could cleanse the soul **but faith in God through Jesus Christ, which is spiritual eating, whereof this external eating is but symbol and shadow**. And as bread sustains the body and wine enlivens and exhilarates, thus it strengthens the soul and assures it of God's mercy that He has given us His Son; thus it renews the mind by the confidence that, by His blood, the sins with which it was being consumed were destroyed.

Lutherans: Sacraments are Signs of God's Grace

“Some clever men imagine that the Lord's Supper was instituted for two reasons. First, that it might be **a mark and testimony of profession**, just as a particular shape of hood is the sign of a particular profession. **Then they think that such a mark was especially pleasing to Christ, namely, a feast to signify mutual union and friendship among Christians, because banquets are signs of covenant and friendship**. But this is a secular view; neither does it show the chief use of the things delivered by God; **it speaks only of the exercise of love**, which men, however profane and worldly, understand; it does not speak of faith, the nature of which few understand.

69] The Sacraments are **signs of God's will toward us, and not merely signs of men among each other**; and they are right in defining that Sacraments in the New Testament as signs of grace” (Ap XXIV 68-69).

“If we call Sacraments rites which have **the command of God, and to which the promise of grace has been added**, it is easy to decide what are properly Sacraments” (Ap XIII 3)

Sacraments received in Faith

“Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God 2] toward us, instituted **to awaken and confirm faith** in those who use them. Wherefore we must so use the Sacraments **that faith be added to believe the promises** which are offered and set forth through the Sacraments.

3] They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, **faith which believes that sins are forgiven, is required.**” (AC XIII: Of the Use of the Sacraments).

“For when we are baptized, when we eat the Lord's body, when we are absolved, **our hearts must be firmly assured that God truly forgives us 5] for Christ's sake**. And God, at the same time, by the Word and by the rite, moves hearts to believe and conceive faith, just as Paul says, Rom. 10, 17: Faith cometh by hearing. But just as the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart. The effect of the Word and of the rite is the same, as it has been well said by Augustine that a Sacrament is a visible word, because the rite is received by the eyes, and is, as it were, **a picture of the Word, signifying the same thing as the Word**. Therefore the effect of both is the same.”

Remembrance of the benefits AND receive them

“And for this use Christ instituted it, since **He commanded them thus to do in remembrance of Him**. 72] For to remember Christ is not the idle celebration of a show [not something that is accomplished only by some gestures and actions], or one instituted for the sake of example, as the memory of Hercules or Ulysses is celebrated in tragedies, but it is **to remember the benefits of Christ and receive them by faith**, so as to be quickened by them” (Ap XXIV 71-72).