

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.”

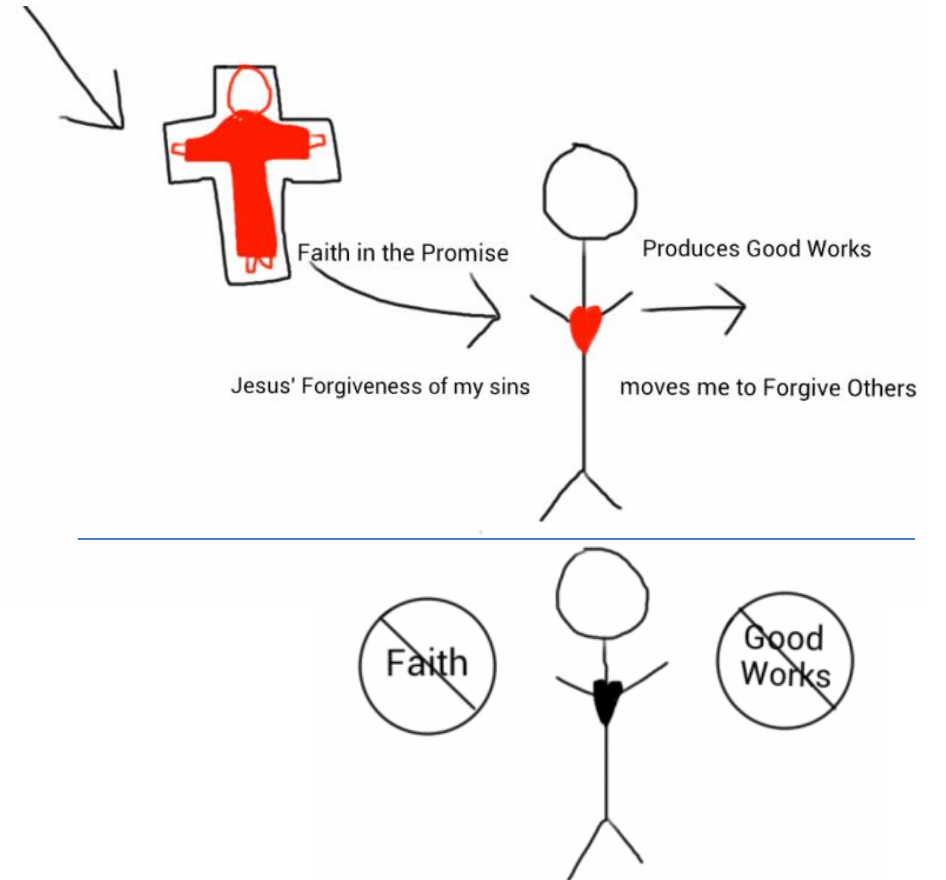
The Christ

“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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The Lord's Prayer, Introduction

“...But that we might know what and how to pray, our Lord Christ has Himself taught us both the mode and the words, as we shall see” (LC III 1).

Father

Although it was not uncommon for the Triune God to call His people by the word, “son,” it was unusual (though not unheard of) when Jesus directed his disciples to address their prayers to the Father. It was common to refer to Abraham as “our father” (Mt 3:9, Luke 16 Lazarus and Rich man, Acts 7:2).

Exodus 4:22-23, “Then you shall say to Pharaoh, ‘Thus says the Lord:

‘Israel is My son, My firstborn. So I say to you, let My son go that he may serve Me....”

Hosea 11:1, “When Israel was a child, I loved him, And out of Egypt I called My son.”

Deuteronomy 32:6, “ Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?”

Jeremiah 3:4, “Will you not from this time cry to Me, ‘My father, You are the guide of my youth?’” v. 19b, “And I said: ‘You shall call Me, ‘My Father,’ And not turn away from Me.” (Also see Jer 2:27 for idol worship use of “father”.)

Matthew 5:9, “Blessed are the peacemakers, For they shall be called sons of God.

Father Our, *Pater Noster* (Latin), *Vater Unser* (German)

A. The original order of the words (“our” coming before “father”) was retained, except in the English. The meaning of the address “Father” is not simply a reference to the One who created us (as our earthly father is our procreator), but it does include that. The full weight is seen in our new birth and the gift of salvation in Jesus Christ.

Galatians 3:26-27, “For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.”

B. Jesus’ relationship to the Father is as only-begotten from eternity, while our relationship is one of adopted sons through faith in Christ. Through faith in Christ we do receive the full rights of sons.

Romans 8:14-17, “For as many as are led by the Spirit of God, these are sons of God. 15For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” 16The Spirit Himself bears witness with our spirit

that we are children of God, 17and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”

John 20:17, “Jesus said to her, ‘Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”

C. “With these words (the words, “our Father,”) God tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.”

Matthew 7:7-11, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 9Or what man is there among you who, if his son asks for bread, will give him a stone? 10Or if he asks for a fish, will he give him a serpent? 11If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!”

1 John 2:23-25, 3:1-2, “Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. 24Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. 25And this is the promise that He has promised us—eternal life.... 1Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. 2Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

Who art in (the) Heaven(s)

“The thought is not that he is only in heaven, yet heaven is his glorious abode” (Lenski. p.265). Thus Luther says, “What do you mean by saying: ‘Our Father who art in heaven?’ Answer: ‘That God is not an earthly, but a heavenly Father, who would make us rich and blessed in heaven’” (German Worship).

Matthew 5:34-35, “But I say to you, do not swear at all: neither by heaven, for it is God’s throne; 35“nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King.

Matthew 3:2, “...and saying, ‘Repent, for the kingdom of heaven is at hand!’”

From the Large Catechism, Introduction to the Lord's Prayer

Therefore God also requires that you lament and plead such necessities and wants, not because He does not know them, but that you may kindle your heart to stronger and greater desires, and make wide and open your cloak to receive much.

28] Therefore, every one of us should accustom himself from his youth daily **to pray** for all his wants, whenever he is sensible of anything affecting his interests or that of other people among whom he may live, as for preachers, the government, neighbors, domestics, and always (as we have said) **to hold up to God His commandment and promise**, knowing that He will not have them disregarded.

30] For this we must know, that **all our shelter and protection rest in prayer alone**. For we are far too feeble to cope with the devil and all his power and adherents that set themselves against us, and they might easily crush us under their feet. Therefore we must consider and take up **those weapons** with which **31]** Christians must be armed in order to stand against the devil.

33] Let this be said as an exhortation, that men may learn, first of all, to esteem prayer as **something great and precious**, and to make a proper distinction between babbling and praying for something. For we by no means reject prayer, but the bare, useless howling and murmuring we reject, as Christ Himself also rejects and prohibits long palavers. **34]** Now we shall most briefly and clearly treat of the Lord's Prayer. Here there is comprehended in seven successive articles, or petitions, every need which never ceases to relate to us, and each so great that it ought to **constrain us to keep praying it all our lives**.

The Lord's Prayer, First Petition

“But what is it to pray that his name may become holy? Is it not already holy?”

Answer: Yes, in itself it is holy, but not our use of it” (LC III 37).

God's Name

Exodus 3:13-15, “Then Moses said to God, “Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?” 14And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘**I AM(Yahweh)** has sent me to you.’ ” 15Moreover God said to Moses, “Thus you shall say to the children of Israel: ‘The Lord(Yahweh) God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.

This is My name forever, and this is My memorial to all generations.”

Exodus 20:7, “You shall not take **the name of the LORD(Yahweh) your God** in vain, for the LORD(Yahweh) will not hold him guiltless who takes His name in vain.”

Luke 1:49, “For He who is mighty has done great things for me, and **holy is His name.**

Matthew 1:21, “And she will bring forth a Son, and you shall call His name **Jesus, for He will save His people from their sins.**”

Pure Doctrine

“In the first place, then, it is profaned **when men preach, teach, and speak in God's name anything that is false and deceptive**, using his name to cloak lies and make them acceptable; this is the worst profanation and dishonor of the divine name. Likewise, when men grossly misuse the divine name as a cloak for their shame, by swearing, cursing, conjuring, etc” (LC III 41-42).

Jeremiah 23:28, “The prophet who has a dream, let him tell a dream; And he who has My word, let him speak My word faithfully.”

1 Timothy 4:14-16, “Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.”

2 Timothy 2:15, 3:14-17, “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.... But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17that the man of God may be complete, thoroughly equipped for every good work.”

Holy Life

“In the next place, it is also profaned **by an openly evil life and wicked works, when those who are called Christians** and God's people are adulterers, drunkards, gluttons, jealous persons, and slanderers. Here again God's name must be profaned and blasphemed because of us” (LC III 43).

John 8:47, “He who is of God hears God's words; therefore you do not hear, because you are not of God.”

John 15:16, “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.”

God's Name Placed on Us

“**God's name was given to us when we became Christians at Baptism**, and so we are called children of God and enjoy the sacraments, through which he so incorporates us with himself that all that is God's must serve for our use. 38 So we should realize that we are under the great necessity of duly honoring his name and keeping it holy and sacred, regarding it as the greatest treasure and most sacred thing we have, and praying, as good children, that his name, which is already holy in heaven, may also be kept holy on earth by us and all the world. 39 How does it become holy among us? The plainest answer is: When both our teaching and our life are godly and Christian. Since in this prayer we call God our Father, it is our duty in every way to behave as good children so that he may receive from us not shame but honor and praise.”

Matthew 28:19-20, “Go therefore and make disciples of all the nations, baptizing them **in the name of the Father and of the Son and of the Holy Spirit**, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

Acts 2:41-42, “Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. 42And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.”

Leviticus 21:6, “**They{the Priests} shall be holy to their God and not profane the name of their God**, for they offer the offerings of the Lord made by fire, and the bread of their God; therefore they shall be holy.”

1 Peter 2:5, 9-10, “you also, as living stones, are being built up a spiritual house, **a holy priesthood**, to offer up **spiritual sacrifices** acceptable to God through Jesus Christ.... But you are a chosen generation, **a royal priesthood**, a holy nation, His own special people, that you **may proclaim the praises of Him** who called you out of darkness into His marvelous light; 10who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.”

49] As we prayed in the First Petition concerning the honor and name of God **that He would prevent the world from adorning its lies and wickedness with it, but cause it to be esteemed sublime and holy both in doctrine and life, so that He may be praised and magnified in us**, so here we pray that His kingdom also may come.