

Lutheran Confessions

Large Catechism, First Commandment, 4,13-17

4] Therefore it is the intent of this commandment to require true faith and trust of the heart which settles upon the only true God, and clings to Him alone. That is as much as to say: “See to it that you let Me alone be your God, and never seek another,” *i.e.*: Whatever you lack of good things, expect it of Me, and look to Me for it, and whenever you suffer misfortune and distress, creep and cling to Me. I, yes, I, will give you enough and help you out of every need; only let not your heart cleave to or rest in any other....

13] Thus you can easily understand what and how much this commandment requires, namely, that man’s entire heart and all his confidence be placed in God alone, and in no one else. For to have God, you can easily perceive, is not to lay hold of Him with our hands or to put Him in a bag [as money], or to lock Him in a chest [as silver vessels]. 14] But to apprehend Him means when the heart lays hold of Him and clings to Him. 15] But to cling to Him with the heart is nothing else than to trust in Him entirely. For this reason He wishes to turn us away from everything else that exists outside of Him, and to draw us to Himself, namely, because He is the only eternal good. As though He would say; Whatever you have heretofore sought of the saints, or for whatever [things] you have trusted in Mammon or anything else, expect it all of Me, and regard Me as the one who will help you and pour out upon you richly all good things.

16] Lo, here you have the meaning of the true honor and worship of God, which pleases God, and which He commands under penalty of eternal wrath, namely, that the heart know no other comfort or confidence than in Him, and do not suffer itself to be torn from Him, but, for Him, risk and disregard everything upon earth. 17] On the other hand, you can easily see and judge how the world practices only false worship and idolatry. For no people has ever been so reprobate as not to institute and observe some divine worship; everyone has set up as his special god whatever he looked to for blessings, help, and comfort. (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

Heavenly Father, as You know us to be set in the midst of so many and great dangers that by reason of the frailty of our fallen nature we cannot at any time stand upright, grant to us such strength and protection as may support us in all dangers and carry us through all temptations; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **AMEN** (*Collect for The Fourth Sunday after the Epiphany*)

Word of God: St. Matthew 8:23-27 (on back)

Questions to Ponder in Prayer

1. Look at Mt 8:16-18. Why did Jesus and His disciples get into a boat and travel to the other side of the Sea of Galilee?
2. What do we know already about Jesus’ disciples and their sailing abilities? (Mt 4:18-22)
3. In verse 24, describe the contrast between the storm and Jesus.
4. How do you think the disciples were reacting to this storm?
5. How could Jesus sleep? (1 Jn 4:16-18)
6. Does Jesus have any experience in sailing? (Luke 5:5)
7. At what point do you think experienced sailors would have waked up Jesus for help?
8. What do they ask of Jesus? (v.25) What was their big fear?
9. What help had they given up on by asking Jesus for help? (Ps 147:9-11)
10. Is their action of crying out to Jesus, the prayer of faith talking?
11. Nevertheless, He calls them “you of little faith.” What is little about their faith? What does Jesus ask them?
 - A. Did the disciples have any right to fear? (Phil 4:6, Mt 10:28)
 - B. When should they have come to Jesus? (Luke 18:1, Ps 50:15)
12. Is it significant that Jesus “arose” to help them? (1 Cor 15:17)
13. What is the “great calm?” How does viewing this as synonymous with peace(OT = Shalom) help? (Num 6:24-26, Eph 2:14-18, 2 Cor 13:11)
14. Jesus commands. The winds and waves obey. What kind of man can do this? (Jn 20:28, 1 John 5:20)

6:30 PM “Learn by Heart”

Through simple repetition those present will inwardly digest...

Hymn #78, stanza 4
Confession, Questions 1, 2 & 3
Psalm 50:15

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 8:23-27 (back)

Hymn

“Jesus Has Come and Brings Pleasure” #78

Catechesis on... (back)

St. Matthew 8:23-27

Liturgy
Catechism

--prayer based on reading

+ Responsive Prayer for Catechesis (insert)

Ten Commandments
Lord’s Prayer
Apostles’ Creed

Psalm 73

Collect of the Day
Prayers based on the text
The Collect for Peace
Benedicamus
Benediction

Catechesis on St. Matthew 8:23-27

23 Now when He got into a boat, His disciples followed Him. 24 And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. 25 Then His disciples came to Him and awoke Him, saying, "Lord, save us! We are perishing!" 26 But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. 27 So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"(NKJV)

Great Faith

Matthew 8:10, "When Jesus heard it, He marveled, and said to those who followed {*concerning the Centurion from last week*}, "Assuredly, I say to you, I have not found such great faith, not even in Israel!"

Matthew 15:28, "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."

Little Faith

Matthew 6:30, "Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?"

Matthew 14:31, "And immediately Jesus stretched out His hand and caught him, and said to him, 'O you of little faith, why did you doubt?'"

Matthew 16:8, "But Jesus, being aware of it, said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread?"

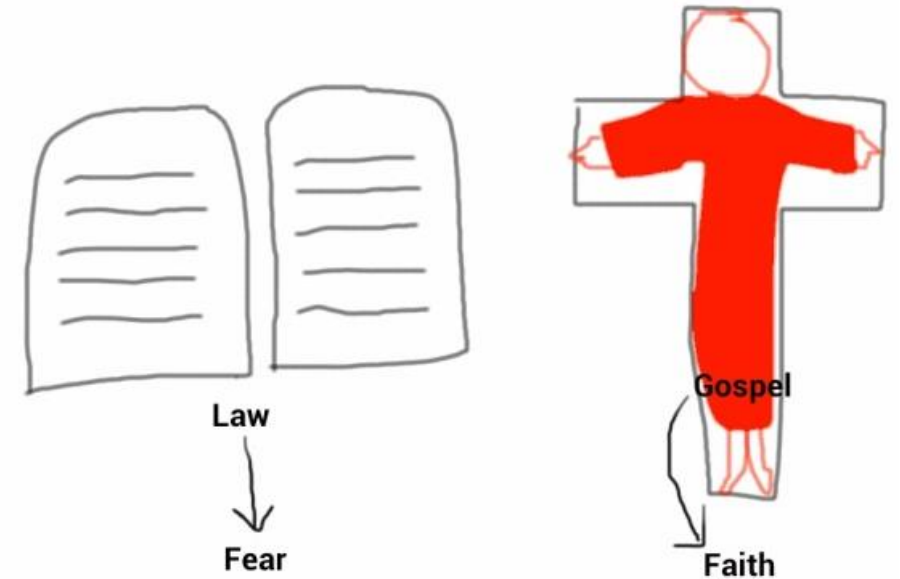
Filial Fear or Servile Fear

"This faith shows the distinction between the contrition of Judas and Peter, of Saul and of David. The contrition of Judas or Saul is of no avail, for the reason that to this there is not added this faith, which apprehends the remission of sins, bestowed as a gift for Christ's sake. Accordingly, the contrition of David or Peter avails, because to it there is added faith, which apprehends the remission of sins granted for Christ's sake. 37] Neither is love present before reconciliation has been made by faith. For without Christ the Law [God's Law or the First Commandment] is not performed, according to [Eph. 2, 18; 3, 12] Rom. 5, 2: By Christ we have access to God. **And this faith grows gradually and throughout the entire life, struggles with sin [is tested by various temptations] in order to overcome sin and death.** 38] But love follows faith, as we have said above. **And thus filial fear can be clearly defined as such anxiety as has been connected with faith, i.e., where faith consoles and sustains the anxious heart. It is servile fear when faith does not sustain the anxious heart [fear without faith, where there is nothing but wrath and doubt].** (Ap XII 36-38).

Jesus' Perfect Faith in the Father

"For this reason, then, His obedience, not only in suffering and dying, but also in this, that He in our stead was voluntarily made under the Law, and fulfilled it by **this obedience**, is imputed to us for righteousness, so that, on account of this complete obedience, **which He rendered His heavenly Father for us, by doing and suffering, in living and dying,** God forgives our sins, regards us as godly and righteous, and eternally saves us" (FC SD III 15).

Catechesis On St. Matthew 8:23-27



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Confession, 1 & 2

“But with respect to the *time*, certainly **most men in our churches use the Sacraments, absolution and the Lord’s Supper, frequently in a year**. And those who teach of the worth and fruits of the Sacraments speak in such a manner as to invite the people to use the Sacraments **frequently**.... But a fixed time is not prescribed, because all are not ready in like manner at the same time. Yea, if all are to come at the same time, they cannot be heard and instructed in order [so diligently].” (Ap XI, 60, 62).

Confession or (re)Pen(t)ance is a Return to Baptism

“And here you see that Baptism, both in its power and signification, comprehends also the third Sacrament, which has been called **repentance**, 75] as it is really nothing else than Baptism. For what else is repentance but an earnest attack upon the old man [that his lusts be restrained] and entering upon a new life? Therefore, if you live in repentance, you walk in Baptism, which not only signifies such a new life, but also produces, begins, and exercises it. 76] For therein are given grace, the Spirit, and power to suppress the old man, so that the new man may come forth and become strong.” (LC IV 74-75).

Psalm 51:17, “The sacrifices of God are a broken spirit, A broken and a contrite heart— These, O God, You will not despise.”

The Biblical word “Repentance”

- 1) Broad Sense = contrition worked by the Law and faith worked by the Gospel
- 2) Narrow Sense = contrition only.

“Likewise **the term repentance also is not employed in the Holy Scriptures in one and the same sense**.

- 1) For in some passages of Holy Scripture it is employed and taken for **the entire conversion of man**, as Luke 13, 5: Except ye repent, ye shall all likewise perish. And in 15, 7: Likewise joy shalt be in heaven over one sinner that repenteth. 8]
- 2) But in this passage, Mark 1, 15, as also elsewhere, where repentance and faith in Christ, Acts 20, 21, or repentance and remission of sins, Luke 24, 46. 47, are mentioned as distinct, **to repent means nothing else than truly to acknowledge sins, to be heartily sorry for them, and to desist from them. 9] This knowledge comes from the Law**, but is not sufficient for saving conversion to God, if faith in Christ be not added, whose merits the comforting preaching of the holy Gospel offers to all penitent sinners who are terrified by the preaching of the Law. For the Gospel proclaims the forgiveness of sins, not to coarse and secure hearts, but to the bruised or **penitent**, Luke 4, 18. And lest repentance or the terrors of the Law turn into despair, the preaching of the Gospel must be added, that it may be a **repentance unto salvation**, 2 Cor. 7, 10.”

The Roman Sacrament of Penance

Medieval definition of Penance: (also see Catholic Catechism, §1448)

- 1) **Contrition** – sorrow over sin either out of love(perfect) or fear(attrition, imperfect). Contrition remits venial sins, if you intend to go to 2.
- 2) Sacramental **Confession** – disclosure of sins before a priest is essential. All mortal sin must be confessed.
- 3) **Satisfaction** – doing something more to make amends for sin.

The Lutheran Sacrament of Absolution/Repentance

- 1) **Confession** – sorrow over sin(contrition)
- 2) **Absolution** – forgiveness from Christ
(Good works do follow faith)

“**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” (AC XII, 2b-6).

“Wherefore the voice of the one absolving 41] must be believed not otherwise than we would believe a voice from heaven. And absolution [that blessed word of comfort] properly can be called a sacrament of repentance, as also the more learned scholastic theologians speak” (Ap XII, 40-41).

“And the command of God is that the ministers of the Gospel should absolve those who are converted, according to 2 Cor. 10, 8: The authority which the Lord hath given us for edification” (Ap XII, 177).

John 20:23, “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

Matthew 18:18, “Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Three Kinds of Confession

“To begin with, I have said that in addition to the confession which we are discussing here there are two other kinds, which have an even greater right to be called the Christians’ common confession. I refer to the practice of

- 1) **confessing to God alone** or
- 2) **to our neighbor alone**, begging for forgiveness.... Besides this public, daily, and necessary confession,
- 3) there is also the **secret confession which takes place privately before a single brother**” (Brief Exhortation, 8, 13).

1 John 1:8-9, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

James 5:16, “Confess your trespasses to one another, and pray for one another, that you may be healed.”

SIMPLE CONFESSION AND ABSOLUTION

For children and a short order for those experienced in making confession.

The penitent, who may kneel, says:

Dear pastor, hear my confession.

The pastor responds:

P. In the name of the Father and of the ☩ Son and of the Holy Spirit

R. AMEN.

The pastor says:

P. What is your confession?

R. I HAVE SINNED.

*Here the penitent may confess troubling sins,
which he knows and feels in his hearts.*

Whenever the penitent is done with his confession, he says:

I AM FINISHED.

The pastor may offer words of admonition and comfort from Holy Scripture.

The pastor stands and says:

P. Do you believe that the word of Christ's forgiveness I speak to you is from the Lord himself?

R. YES, I DO.

The pastor lays his hand on the head of the penitent and says:

P. As a called and ordained servant of the Word, I forgive you your sins in the name of the Father and of the ☩ Son and of the Holy Spirit.

R. AMEN.

The pastor says:

Go in peace. You are free.

--MDH

Other available orders for confession:

“Individual Confession and Absolution,” *Lutheran Worship*, p.310-311

“A Short Form of Confession,” *Lutheran Worship*, p.304-305 (taken directly from Luther’s Small Catechism)

Mutual Confession and Forgiveness, *Lutheran Worship*, p.264

General Confession and Absolution, *Lutheran Worship*, p.136-137, 158-159, 178-179.

“Service of Corporate Confession and Absolution,” *Lutheran Worship*, p.306-307.

Concerning the Practice of Private Confession and Absolution

Apology of the Augsburg Confession, Article XI. Confession

3 With regard to the time, it is certain that most people in our churches use the sacraments, absolution and the Lord’s Supper, many times a year. Our clergy instruct the people about the worth and fruits of the sacraments in such a way as to invite them to use the sacraments often....

Augsburg Confession, Article XI: Of Confession.

1] *Of Confession* they teach that Private Absolution ought to be retained in the churches, although in confession 2] an enumeration of all sins is not necessary. For it is impossible according to the Psalm: *Who can understand his errors?* Ps. 19, 12.

Augsburg Confession, Article XXV: Of Confession.

1] Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved.¹ And 2] the people are most carefully taught concerning faith in the absolution, about which formerly there 3] was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, 4] and pronounced by God’s command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. ...13] Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

Apology of the Augsburg Confession, Article XI. Confession

6 With regard to the enumeration of sins in confession we teach men in such a way as not to ensnare their consciences. It is, of course, a good practice to accustom the unlearned to enumerate certain things so that they might be instructed more easily....

9 Good pastors know how profitable it is to examine the inexperienced.

Apology of the Augsburg Confession, Article VI: Of Confession and Satisfaction.

2] For we also retain confession, especially on account of the absolution, as being the word of God which, by divine authority, the power of the keys pronounces upon individuals. 3] Therefore it would be wicked to remove private absolution from the Church. 4] Neither do they understand what the remission of sins or the power of the keys is, if there are any who despise private absolution.