

## Welcome to Trinity

The address to the congregation states, "...on this day(Ash Wednesday) the Church begins a holy season of prayerful and penitential reflection." The season of Lent is a 40-day season in which God's baptized people dwell confidently upon God's Word giving attention "to the holy sufferings and death of our Lord Jesus Christ." As we study God's Word, we examine ourselves so that with repentant hearts we may practice self-denial and put away any obstacles to God's grace that His kingdom may come.

All of this repentance, prayer, fasting, and almsgiving is done with a specific goal in mind. "...that we may come to Easter with glad hearts and keep the feast in sincerity and truth." That feast for us is the Lord's Supper at the break of day on Easter morning. On that sacred {Saturday} night we passover from sin and death to holiness and new life in the Resurrection of Our Lord.

Lent is nothing new to us. Our entire Christian life is a daily drowning of the old man in our baptism that through Christ's resurrection, we may live a new life and when our last day comes passover from death to eternal life.

## 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 Lord, mercifully hear our prayer and stretch forth the right hand of Your majesty to defend us from those who rise up against us; 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 the First Sunday in Lent, Invocavit*)

### Word of God: St. Matthew 4:1-11 (on back)

#### Questions to Ponder in Prayer

*Immediately after Jesus' baptism, which is considering the beginning of His public ministry (Acts 1:22), He is tempted.*

1. According to whose will (v.1) does Jesus go to be tempted?
2. Three things stand out:
  - A. Part of the testing included fasting, here--eating no food (Luke 4:2).
    - Who was tempted by food in Eden? (Genesis 3:1-6)
    - What is recorded immediately after the crossing of the Red Sea? \_\_\_\_\_Exodus 15:22-27, \_\_\_\_\_Exodus 16:1-36, \_\_\_\_\_Exodus 17:1-7
  - B. 40 days and 40 nights
    - God used a flood of this length(Gen 7:4) to cleanse the earth of evil(Gen 6:5), but it didn't work(Gen 8:21).
    - Israel spent this long in the wilderness but they continually grumbled against him and tested him (See 2A above).
    - Moses(Deut 9:9,18) fasted that long and God made a covenant with him and Israel. What was that covenant (Ex 34:28)?
    - God strengthened Elijah(1 Ki 19:8) for a 40 day/night journey?
  - C. God's firstborn son(Ex 4:22-23) was in the wilderness/desert.
3. First temptation(v.3): What situation casts doubt on Jesus' claim of sonship?
4. If Jesus had obeyed Satan and given proof of His sonship, what would that have said about the Spirit of God who led him into the desert?
5. What does Jesus say to show his perfect trust and the source of life?
6. Second temptation: Anyone can fast, if Jesus absolutely trusted in His Father for His bodily needs then trust God's Word in Psalm 91:11-12.
7. How does Jesus respond to this Scripture quoting tempter? (v.7)
8. What does this teach us about "Scripture interprets Scripture"?
9. Third temptation: Satan will make Jesus a king without any suffering or death, just a quick bow of worship. What commandment is at the heart of this temptation?
10. Can Satan give Jesus everything he doesn't have? Did Satan in Genesis 3:5?
11. Completely defeated and with nothing left to tempt Jesus, Jesus declares his victory with what words?(v.10a)
12. Once again, how does Jesus defeat Satan's attack? See Ephesians 6:17.

### 6:30 PM "Learn by Heart"

*Through simple repetition those present will inwardly digest...*

Hymn #99, stanza 1  
Sacrament of the Altar, 2-3  
Psalm 51:17

### 7:00 PM Service For Ash Wednesday

*Tonight, in place of our usual Catechetical services, we will have a full communion service.*

### For Prayer and Meditation

Here are some helps that could be used during the quiet times of the service or sometime throughout the season of Lent for prayer and meditation (contemplation of God's Word).

Prayers can be found in your hymnal on pages 124-133. Especially pertinent are those for before and after receiving the Sacrament(p.128). The propers(introit, collect, gradual, and readings) for Ash Wednesday can be found on page 31-32. Both the Old Testament hymnal (the Psalms, p.313-365) and our hymnody as taken from Holy Scripture are worthy of meditation. Especially appropriate for Lent are Psalms 6, 32, 38, 51, 102, 130, 143 and Hymns #90 - #122.

## Catechesis on St. Matthew 4:1-11

<sup>1</sup> Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> And when He had fasted forty days and forty nights, afterward He was hungry. <sup>3</sup> Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." <sup>4</sup> But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" <sup>5</sup> Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, <sup>6</sup> and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'" <sup>7</sup> Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.'" <sup>8</sup> Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. <sup>9</sup> And he said to Him, "All these things I will give You if You will fall down and worship me." <sup>10</sup> Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'" <sup>11</sup> Then the devil left Him, and behold, angels came and ministered to Him. (NKJV)

### The Devil's Work

"Then comes the devil, who baits and badgers us on all sides, but especially exerts himself where the conscience and spiritual matters are at stake. His purpose is to make us scorn and despise both the Word and the works of God, to tear us away from faith, hope, and love, to draw us into unbelief, false security, and stubbornness, or, on the contrary, to drive us into despair, atheism, blasphemy, and countless other abominable sins. These are snares and nets; indeed, they are the real "flaming darts" (Eph 6:16) which are venomously shot into our hearts, not by flesh and blood but by the devil" (LC III, 104). "He{the Devil} cannot bear to have anyone teach or believe rightly. It pains him beyond measure when his lies and abominations, honored under the most specious pretexts of

God's name, are disclosed and exposed in all their shame, when he himself is driven out of men's hearts and a breach is made in his kingdom. Therefore, like a furious foe, he raves and rages with all his power and might, marshaling all his subjects and even enlisting the world and our own flesh as his allies. <sup>63</sup> For our flesh is in itself vile and inclined to evil, even when we have accepted and believe God's Word. The world, too, is perverse and wicked. These he stirs up, fanning and feeding the flames, in order to hinder us, put us to flight, cut us down, and bring us once more under his power. <sup>64</sup> This is his only purpose, his desire and thought. For this end he strives without rest day and night, using all the arts, tricks, ways, and means that he can devise" (LC III, 62-64).

### The Word defeats the Devil's Work

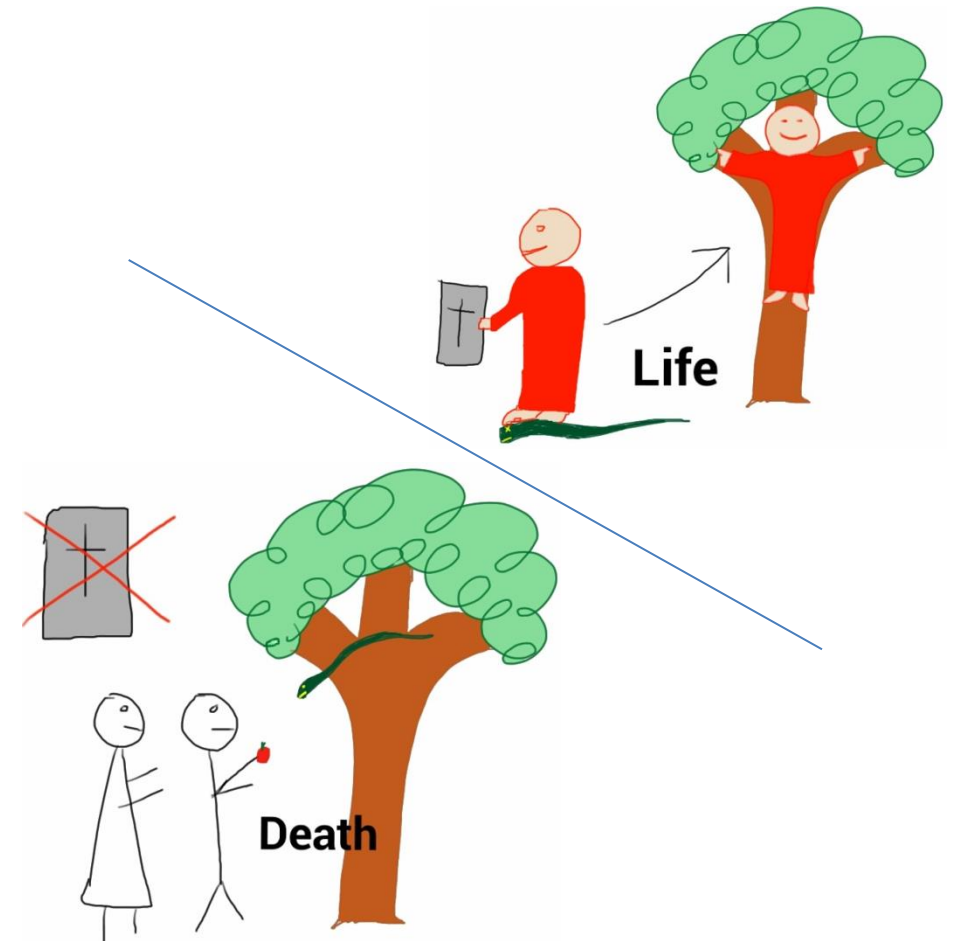
Ephesians 6:11, 14-17, "Put on the whole armor of God, that you may be able to stand against the wiles of the devil...

14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;"

1 Peter 5:8-10, "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. 10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you."

"Therefore you must continually keep God's Word in your heart, on your lips, and in your ears. For where the heart stands idle and the Word is not heard, the devil breaks in and does his damage before we realize it. 101 On the other hand, when we seriously ponder the Word, hear it, and put it to use, such is its power that it never departs without fruit. It always awakens new understanding, new pleasure, and a new spirit of devotion, and it constantly cleanses the heart and its meditations. For these words are not idle or dead, but effective and living. 102 Even if no other interest or need drove us to the Word, yet everyone should be spurred on by the realization that in this way the devil is cast out and put to flight, this commandment is fulfilled, and God is more pleased than by any work of hypocrisy, however brilliant. (LC I 100b-102)

## Catechesis for Lent One



## Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948  
Church 942-3401, Learning Center 942-4750

[www.trinityh.org](http://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](http://Eldona.org))

## Lord's Supper, 2

“Do you think God cares so much about our faith and conduct that he would permit them to affect his ordinance? No, all temporal things remain as God has created and ordered them, regardless of how we treat them” (LC V, 6).

### **The Word + The Element = Sacrament**

“It is the Word, I maintain, which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood. It is said, *“Accedat verbum ad elementum et fit sacramentum,”* that is, “When the Word is joined to the external element, it becomes a sacrament.” This saying of St. Augustine is so accurate and well put that it is doubtful if he has said anything better. **The Word must make the element a sacrament; otherwise it remains a mere element.** 11 Now, this is not the word and ordinance of a prince or emperor, but of the divine Majesty at whose feet every knee should bow and confess that it is as he says and should accept it with all reverence, fear, and humility.

12 With this Word you can strengthen your conscience and declare: “Let a hundred thousand devils, with all the fanatics, rush forward and say, ‘How can bread and wine be Christ's body and blood?’ Still I know that all the spirits and scholars put together have less wisdom than the divine Majesty has in his little finger. 13 Here we have Christ's word, ‘Take, eat; this is my body.’ ‘Drink of it, all of you, this is the new covenant in my blood,’ etc. Here we shall take our stand and see who dares to instruct Christ and alter what he has spoken. 14 It is true, indeed, that **if you take the Word away from the elements or view them apart from the Word, you have nothing but ordinary bread and wine.** But if the words remain, as is right and necessary, then in virtue of them they are truly the body and blood of Christ. For as we have it from the lips of Christ, so it is; he cannot lie or deceive.

### **What about a Pastor's or Communicant's Unworthiness**

15 Hence it is easy to answer all kinds of questions which now trouble men — for example, whether even a wicked priest can administer the sacrament, and like questions. 16 Our conclusion is: Even though a knave should receive or administer it, it is the true sacrament (that is, Christ's body and blood) just as truly as when one uses it most worthily. **For it is not founded on the holiness of men but on the Word of God.** As no saint on earth, yes, no angel in heaven can transform bread and wine into Christ's body and blood, so likewise no one can change or alter the sacrament, even if it is misused. 17 For the Word by which it was constituted a sacrament is not rendered false because of an individual's unworthiness or unbelief. Christ does not say, “If you believe, or if you are worthy, you receive my body and blood,” but, “Take, eat and drink, this is my body and blood.” Likewise, he says, “Do this,” namely, what I now do, what I institute, what I give you and bid you take. 18 This is as much as to say, “No matter whether you are unworthy or worthy, you here have Christ's body and blood by virtue of these words which are coupled with the bread and wine.” 19 **Mark this and remember it well. For upon these words rest our whole argument, protection, and defense against all errors and deceptions that have ever arisen or may yet arise**” (LC V, 10-19).

## **Two-fold Eating of Christ's Flesh**

“**There is therefore a twofold eating of the flesh of Christ. The one is spiritual, of which Christ speaks chiefly in John 6:48-58. This occurs, in no other way than with the spirit and faith, in the preaching and contemplation of the Gospel as well as in the Lord's Supper.** It is intrinsically useful, salutary, and necessary to salvation for all Christians at all times. Without this spiritual participation, even the sacramental or oral eating in the Supper is not only salutary but actually pernicious and damning. 62 **This spiritual eating, however, is precisely faith** — namely, that we hear, accept with faith, and appropriate to ourselves the Word of God, in which Christ, true God and man, together with all the benefits that he has acquired for us by giving his body for us into death and by shedding his blood for us (that is to say, the grace of God, forgiveness of sins, righteousness, and everlasting life), is presented — and that we rest indomitably, with certain trust and confidence, on this comforting assurance that we have a gracious God and eternal salvation for the sake of Jesus Christ, and hold to it in all difficulty and temptation.

63 **The other eating of the body of Christ is oral or sacramental, when all who eat and drink the blessed bread and wine in the Lord's Supper receive and partake of the true, essential body and blood of Christ orally.** Believers receive it as a certain pledge and assurance that their sins are truly forgiven, that Christ dwells and is efficacious in them; unbelievers receive it orally, too, but to their judgment and damnation. 64 This is what Christ's words of institution say, when at table and during supper he handed his disciples natural bread and natural wine, which he called his true body and blood, and said therewith, “Eat and drink.” Under the circumstances this command can only be understood as referring precisely to **oral eating and drinking — not, however, in a coarse, carnal, Capernaïtic manner, but in a supernatural, incomprehensible manner.** 65 But Christ adds another command, and in addition to the oral eating he ordains the spiritual eating, when he said, “Do this in remembrance of me.” In these words he required faith.

66 Hence, in harmony with these words of Christ's institution and St. Paul's exposition of them, all the ancient Christian teachers and the entire holy Christian church teach unanimously that **the body of Christ is received not only spiritually through faith, which occurs outside of the sacrament too, but also orally,** and this by unworthy, unbelieving, false, and wicked Christians as well as by the godly and pious (FC SD, VII, 61-66).

“These words of Dr. Luther also show clearly **in what sense our churches use the word ‘spiritual’ in this context.** To the Sacramentarians this word “spiritual” means precisely that spiritual communion which is established when in spirit through faith true believers are incorporated into Christ and become true, spiritual members of his body. 105 But when Dr. Luther or we use the word ‘spiritual’ in this discussion, we have in mind **the spiritual, supernatural, heavenly mode** according to which Christ is present in the Holy Supper, not only to work comfort and life in believers but also to wreak judgment on unbelievers. Thus we reject the Capernaïtic conception of a gross, carnal presence which the Sacramentarians ascribe to and force upon our churches in spite of our public and oft-repeated testimony to the contrary. In this sense, too, we use the word ‘spiritual’ when we say that the body and blood of Christ in the Holy Supper are received, eaten, and drunk spiritually, for although such eating occurs with the mouth, the mode is spiritual” (FC SD VII, 104-105).

## Lord's Supper, 3

“Now examine further the efficacy and benefits on account of which really the Sacrament was instituted; which is also its most necessary part, that we may know what we should seek and obtain there” (LC V, 20).

### **The Forgiveness of Sins, Life, Salvation**

“Now this is plain and clear from the words just mentioned: *This is My body and blood, given and shed FOR YOU, for the remission of sins.* **22]** Briefly that is as much as to say: For this reason we go to the Sacrament because there we receive **such a treasure by and in which we obtain forgiveness of sins.** Why so? Because the words stand here and give us this; for on this account He bids me eat and drink, that it may be my own and may benefit me, as a sure pledge and token, yea, the very same treasure that is appointed for me against my sins, death, and every calamity.

**23]** On this account it is indeed called **a food of souls**, which nourishes and strengthens the new man. For by Baptism we are first born anew; but (as we said before) there still remains, besides, the old vicious nature of flesh and blood in man, and there are so many hindrances and temptations of the devil and of the world that we often become weary and faint, and sometimes also stumble.

**24]** Therefore it is given for **a daily pasture and sustenance**, that faith may refresh and strengthen itself so as not to fall back in such a battle, but become ever stronger and stronger. **25]** For the new life must be so regulated that it continually increase and progress; **26]** but it must suffer much opposition. For the devil is such a furious enemy that when he sees that we oppose him and attack the old man, and that he cannot topple us over by force, he prowls and moves about on all sides, tries all devices, and does not desist, until he finally wearies us, so that we either renounce our faith or yield hands and feet and become listless or impatient. **27]** Now to this end **the consolation** is here given when the heart feels that the burden is becoming too heavy, that it may here obtain **new power and refreshment**” (LC V, 21-27).

Matthew 26:28, “For this is My blood of the new testament, which is shed for many **for the remission of sins.**”

1 John 1:7, “But if we walk in the light as He is in the light, we have fellowship with one another, and **the blood of Jesus Christ His Son cleanses us from all sin.**”

1 Peter 1:18-19, “knowing that you were not **redeemed** with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19 but with **the precious blood of Christ**, as of a lamb without blemish and without spot.”

“We must never regard the Sacrament as something injurious from which we had better flee, but as a pure, wholesome, comforting remedy imparting salvation and comfort, **which will cure you and give you life both in soul and body.** For where the soul has recovered, the body also is relieved. Why, then, is it that we act as if it were a poison, the eating of which would bring death?” (LC V 68)

### **Sacrament or Sacrifice**

“Theologians are rightly accustomed to distinguish between a Sacrament and a sacrifice. Therefore let the genus comprehending both of these be either 18] a ceremony or a sacred work. **A Sacrament is a ceremony or work in which God presents to us that which the promise annexed to the ceremony offers;** as, Baptism is a work, not which we offer to God, but in which God baptizes us, i.e., a minister in the place of God; and God here offers and presents the remission of sins, etc., according to the promise, Mark 16, 16: He that believeth and is baptized shall be saved. **A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor**” (Ap XXIV 18).

### **Two Kinds of Sacrifice**

“Moreover, the proximate species of sacrifice are two, and there are no more. One is the **propitiatory sacrifice**, i.e., a work which makes satisfaction for guilt and punishment, i.e., one that reconciles God, or appeases God's wrath, or which merits the remission of sins for others. The other species is the **eucharistic sacrifice**, which does not merit the remission of sins or reconciliation, but is rendered by those who have been reconciled, in order that we may give thanks or return gratitude for the remission of sins that has been received, or for other benefits received.” (Ap XXIV 19).

#### **1. Propitiatory Sacrifice**

“But in fact there has been **only one propitiatory sacrifice in the world, namely, the death of Christ**, as the Epistle to the Hebrews 10, 4 teaches: It is not possible that the blood of bulls and of goats should take away sins. And a little after, of the [obedience and] will of Christ, 10, 10: By the which will we are sanctified by the offering of the body of Jesus Christ once for all” (Ap XXIV 22-23).

Hebrews 10:12-14, “But this Man, after He had offered **one sacrifice for sins** forever, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool. 14 For by **one offering** He has perfected forever those who are being sanctified.”

#### **2. Eucharistic Sacrifice** (Thanksgiving)

“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).

Hebrews 13:15, “Therefore by Him let us continually offer **the sacrifice of praise to God**, that is, the fruit of our lips, giving thanks to His name.”

Philippians 4:18, “Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, **an acceptable sacrifice**, well pleasing to God.”

## Sacrifice of the Mass: Roman

“...But it in no way follows from this Levitical type that a ceremony justifying *ex opere operato* is necessary, or ought to be applied on behalf of others, that it may merit for them the remission of sins” (Ap XXIV 35).

“On the other hand, we unanimously reject and condemn; ... 2. **The papistic sacrifice of the Mass for the sins of the living and the dead**” (FC Ep VII 21,23)

## Roman: By The Outward Act, *ex opera operata*

“From this has arisen the common opinion that **the Mass 23] takes away the sins of the living and the dead by the outward act.** ... [With this work men wished to obtain from God all that they needed, and in the mean time **faith in Christ and the true worship were forgotten.**]...

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ’s sake. 29] Now if the Mass take away the sins of the living and the dead by the outward act **justification comes of the work of Masses,** and not of faith, which Scripture does not allow....

30] But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted **that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience.** For to remember Christ is to remember His benefits, 31] and to realize that they are truly offered unto us. 32] Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. 33] Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore **this Sacrament requires faith, and is used in vain without faith.**]” (AC XXIV, 22-23, 28-29, 30-33).

## Roman Work of the Mass contradicts Justification

“Fifthly. But since the Mass is nothing else and can be nothing else (as the Canon and all books declare), than **a work of men** (even of wicked scoundrels), by which one attempts to reconcile himself and others to God, and to obtain and merit the remission of sins and grace (for thus the Mass is observed when it is observed at the very best; otherwise what purpose would it serve?), for this very reason it must and should [certainly] be condemned and rejected. **For this directly conflicts with the chief article, which says that it is not a wicked or a godly hireling of the Mass with his own work, but the Lamb of God and the Son of God, that taketh away our sins**” (SA II II 7).

## Sacrifice of the Mass: Lutheran

“In the Confutation they have said many things concerning ‘sacrifice,’ although in our Confession **we purposely avoided this term on account of its ambiguity**” (Ap XXIV 14).

“Although we indeed readily suffer the Mass to be understood as **a daily sacrifice, provided that the entire Mass be understood, i.e., the ceremony with the preaching of the Gospel, faith, invocation, and thanksgiving.** For these joined together are **a daily sacrifice of the New Testament,** because the ceremony [of the Mass, or the Lord’s Supper] was instituted on account of these things; neither is it to be separated from these. Paul says accordingly, 1 Cor. 11, 26: As often as ye eat this bread and drink this cup, ye do show the Lord’s death till He come...” (Ap XXIV 35).

## The Use of the Sacrament is a Sacrifice

“But if **the use of the Sacrament would be the daily sacrifice,** nevertheless we would retain it rather than the adversaries, because with them priests hired for pay use the Sacrament. With us there is a more frequent and more conscientious use. For the people use it, but after having first been instructed and examined. For men are taught concerning the true use of the Sacrament that it was instituted for the purpose of being **a seal and testimony of the free remission of sins,** and that, accordingly, it ought to admonish alarmed consciences to be truly confident and believe that their sins are freely remitted. Since, therefore, we retain both the preaching of the Gospel and **the lawful use of the Sacrament, the daily sacrifice remains with us**” (Ap XXIV 49).

## The Primary and Secondary Use of the Sacrament

“For it signifies that **the will and mercy of God should be discerned in the 73] ceremony. But that faith which apprehends mercy quickens. And this is the principal use of the Sacrament,** in which it is apparent who are fit for the Sacrament, namely, terrified consciences, and how they ought to use it.

**74] The sacrifice [thankoffering or thanksgiving] also is added. For there are several ends for one object. After conscience encouraged by faith has perceived from what terrors it is freed, then indeed it fervently gives thanks for the benefit and passion of Christ, and uses the ceremony itself to the praise of God, in order by this obedience to show its gratitude; and testifies that it holds in high esteem the gifts of God. Thus the ceremony becomes a sacrifice of praise.**

75] And the Fathers, indeed, speak of a **two-fold effect,** of the comfort of consciences, and of thanksgiving, or praise. The former of these effects pertains to the nature [the right use] of the Sacrament; the latter pertains to the sacrifice.... Infinite testimonies to this effect are found in the Fathers, all of which the adversaries pervert to the *opus operatum,* and to a work to be applied on behalf of others; although the Fathers clearly require faith, and speak of the consolation belonging to every one, and not of the application” (Ap XXIV, 73-75)