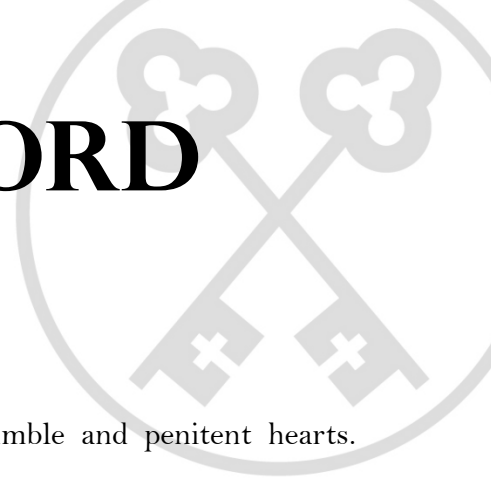


In the HOUSE *of the* LORD

LESSON #2 – HOMEWORK



CONFESSION OF SINS FOR THE SERVICE OF WORD AND SACRAMENT

M: God invites us to come into his presence and worship him with humble and penitent hearts. Therefore, let us acknowledge our sinfulness and ask him to forgive us.

C: Holy and merciful Father, I confess that I am by nature sinful, and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

ABSOLUTION

M: God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son (+) and of the Holy Spirit.

C: Amen.

LORD, HAVE MERCY - *KYRIE*

M: For all that we need in life and for the wisdom to use all your gifts with gratitude and joy, hear our prayer, O Lord.

C: Lord, have mercy.

M: For the steadfast assurance that nothing can separate us from your love and for the courage to stand firm against the assaults of Satan and every evil, hear our prayer, O Christ.

C: Christ, have mercy.

M: For the well-being of your holy Church in all the world and for those who offer here their worship and praise, hear our prayer, O Lord.

C: Lord, have mercy.

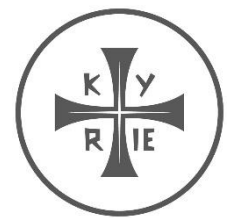
M: Merciful God, maker and preserver of life, uphold us by your power and keep us in your tender care:

C: Amen.

Background on Confession, Absolution and the Kyrie

God is triune, holy and pure. We are not. Therefore we must rid ourselves of our sin in order to be in God's presence. Confessing our sins assures us of a clean slate before God and prepares us for worship, hearing God's Word and receiving the Lord's Supper.

The absolution assures us that our sins have been removed "as far as the east is from the west" (Psalm 103:2) through Jesus Christ. Now we are assured that we can receive the rest of God's gifts throughout the worship service since we have been set free from the burden and guilt of sin.



Kyrie elesion is a Greek phrase meaning "Lord, have mercy." We have come before the King of Mercy for forgiveness of sins. Now we ask for His mercy for all the things we need for a God-pleasing spiritual life.

History of Confession, Absolution and the Kyrie in Worship

Confession and Absolution keep us honest – honest with ourselves and honest before God. The act of confession is not some work that we lay before the Father's throne; rather, it is the simple acknowledgment that God's Word is true and right and that when we measure ourselves against its demands, we come up short. God's Word says that we sin daily in our thoughts, words and actions. God's Word also says that these sins deserve death and hell. From ancient times, Christians have worshiped God confessing, "Lord, your Word is true. I have sinned."



There is only one way to deal with our sinful selves. We cannot try reforming ourselves. Instead, we die to sin and rise anew in Christ Jesus (Romans 6:11). We cannot remodel ourselves to make ourselves look better. Instead, we must demolish our old, sinful way of living so that Christ can reconstruct us in living for God (Romans 6:13).

When we sing, "Lord, have mercy," there is confidence in our voices because we know that God is indeed merciful. He demonstrates His mercy first and foremost in the forgiveness of our sins. Still, we see the results of hatred, envy, lust, greed and other sins in ourselves, in our families and in our world. We beg for God to also demonstrate His mercy on behalf of our families, the Christian Church and the whole world.

Digging Deeper

Let's examine where the doctrine/teaching of confessing our sin and receiving God's mercy is proclaimed in our Bibles.

Read 2 Samuel, chapters 11 & 12. What sins did David commit?

What did David do when he was finally confronted with his sin?

David needed the Lord to send the prophet Nathan to get him to repent. How is David's case typical for each one of us?

Read Psalm 32. David wrote this Psalm after he had finally confessed his sins and received God's forgiveness through Nathan. How does David describe what his sins did to him?

How does David describe himself after he has been forgiven?

Read Psalm 51. David also wrote this Psalm after his confession and absolution. Where do you see David confessing his sins?

In our Lutheran liturgy, we use the phrase "I confess that I am by nature sinful, and that I have disobeyed you in my thoughts, words, and actions." How does David admit that he was sinful not only because of his acts of adultery, deceit and murder, but also guilty of being sinful in his very nature?

Where do you hear the ancient words of the Kyrie (“Lord, have mercy”) in David’s Psalm?

How does David describe his reaction to God’s merciful forgiveness?

Read Mark 10:46-52. For what did blind Bartimaeus cry out? What did he receive?

Read Luke 18:9-14. In His parable, why did Jesus exalt the tax collector as someone whose example we should follow?

Read John 20:19-23. What authority does Jesus give to His followers?

The Bible proclaims about the words in itself: “These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31). Since we receive life by believing in the words about Christ, let us read more about His words in our Bibles.

Daily Bible Reading: Matthew 8-15

Memorize the following passage: 1 John 1:8-9 If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

Digging Even Deeper

Throughout Church history, Christians have written down their confessions of faith based on what the Bible teaches. In addition to the three Creeds that you studied last week, the Lutheran Church holds to the Lutheran Confessions contained in the Book of Concord.

Too often, Christians believe they are autonomous – they can believe whatever they want. But the Bible describes Christians within the Christian Church as being a body (Romans 12:1-5; 1 Corinthians 12:12-27). There is great comfort in knowing that what we believe today has been believed by our fellow Christians in the body of Christ for centuries.

This is not to downplay the faith of the individual, rather the faith of the individual never remains that of the individual. It is always the confession and response of the body of Christ lived out and nurtured in a community of believers gathered around Word and Sacrament.

Let’s examine what Lutheran Christians within the body of Christ have confessed for centuries about confession and repentance.

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 XII: Of 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.

COME TO ME
all you who are
WEARY AND BURDENED
and I will
GIVE YOU REST