

## ***How Christians should be taught to confess***

*What is Confession?* Confession embraces two parts: the one is, that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that our sins are thereby forgiven before God in heaven.

1. Repentance embraces two things: contrition (sorrow for sin) and faith. To which part of confession does each attach? Without contrition (and confession), what becomes of faith? Without faith (and the absolution), what becomes of contrition? Luke 24:44–47; 1 John 1:1–10; Psalm 32

### ***From Luther's Large Catechism (!!!)***

<sup>15</sup> So notice then, that Confession, as I have often said, consists of two parts. The first is my own work and action, when I lament my sins and desire comfort and refreshment for my soul. The other part is a work that God does when He declares me free of my sin through His Word placed in the mouth of a man. It is this splendid, noble, thing that makes Confession so lovely, so comforting.

<sup>16</sup> It used to be that we emphasized it only as our work; all that we were then concerned about was whether our act of confession was pure and perfect in every detail. We paid no attention to the second and most necessary part of Confession, nor did we proclaim it. We acted just as if Confession were nothing but a good work by which payment was to be made to God, so that if the confession was inadequate and not exactly correct in every detail, then the Absolution would not be valid and the sin unforgiven.

<sup>17</sup> By this the people were driven to the point where everyone had to despair of making so pure a Confession (an obvious impossibility) and where no one could feel at ease in his conscience or have confidence in his Absolution. So they not only rendered the precious Confession useless to us but also made it a bitter burden (Matthew 23:4) causing noticeable spiritual harm and ruin.

<sup>18</sup> In our view of Confession, therefore, we should sharply separate its two parts far from each other. We should place slight value on our part in it. But we should hold in high and great esteem God's Word in the Absolution part of Confession. We should not proceed as if we intended to perform and offer Him a splendid work, but simply to accept and receive something from Him. You dare not come saying how good or how bad you are.

<sup>19</sup> If you are a Christian, I in any case, know well enough that you are. If you are not, I know that even better. But what you must see to is that you lament your problem and that you let yourself be helped to acquire a cheerful heart and conscience...

<sup>22</sup> Nevertheless, we strongly urge you by all means to make confession of your need, not with the intention of doing a worthy work by confessing but in order to hear what God has arranged for you to be told. What I am saying is that you are to concentrate on the Word, on the Absolution, to regard it as a great and precious and magnificently splendid treasure, and to accept it with all praise and thanksgiving to God.