

The Confessions

Secondly and most especially, we keep holy days so that people may have time and opportunity, which otherwise would not be available, to participate in public worship, that is, that they may assemble to hear and discuss God's Word and then praise God with song and prayer. (*Large Catechism*, 84, Third Commandment)

... God wants it to be holy to you. So it becomes holy or unholy on your account according as you spend the day in doing holy or unholy things. How does this sanctifying take place? ... as has been said, when we occupy ourselves with God's Word and exercise ourselves in it. (*Large Catechism*, 87-88, Third Commandment)

Luther

4018 Naturally, God *Could* Save by Another Way God could save the human race by His omnipotence, without Christ, without Baptism, without the Word of the Gospel; He could have inwardly illuminated hearts through the Holy Spirit and could have forgiven sins without the ministry of the Word and ministers. But He did not want to do so. *What Luther Says*, Ewald Plass, CPH, page 1260

426 Irreligious Children Become Wayward The reason why children nowadays are generally so disobedient and self-willed over against their parents is that they do not hear the Word of God, do not learn it or keep it. Once they begin to despise father and mother contrary to the command of God, they do not stop at this sin but go farther and curse their parents. And even if they do not strike or slay with the hand, they nonetheless wish that their parents were dead, or they lead a life so shameful that the parents must die of grief because of it. *What Luther Says*, Ewald Plass, CPH, page 144

Tell Ev'ryone What He Has Done:

Material drawn from
the hymnal, confessions, and Dr. Martin Luther
for supplementing Gospel presentations



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fully eat and drink of the fruits of His cross and receive the blessings of forgiveness, life, and salvation that come to us in His body and blood. (LSB, page 209, Setting Four, Prayer of Thanksgiving)

Hymns

The Church’s One Foundation (LSB 644:1-2)

The Church’s one foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the Word
From heav’n He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life he died.

Elect from ev’ry nation,
Yet one o’er all the earth;
Her charter of salvation:
One Lord, one faith, one birth,
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With ev’ry grace endued.

Church of God, Elect and Glorious (LSB 646:1-2)

Church of God, elect and glorious,
Holy nation, chosen race;
Called as God’s own special people,
Royal priests and heirs of grace:
Know the purpose of your calling,
Show to all His mighty deeds;
Tell of love that knows no limits,
Grace that meets all human needs.

God has called you out of darkness
Into His most marv’lous light;
Brought His truth to life within you,
Turned your blindness into sight,
Let your light so shine around you
That God’s name is glorified
And all find fresh hope and purpose
In Christ Jesus crucified.

18 God's desire is for all believers to be an active part of the Church where we receive forgiveness and are strengthened in our faith (Hebrews 10:23-25; John 20:22-23).

Liturgy

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit. (*LSB*, pages 151, etc., Settings One, Two, Three, Absolution)

O most merciful God, who has given Your only-begotten Son to die for us, have mercy upon us and for His sake grant us remission of all our sins; and by Your Holy Spirit increase in us true knowledge of You and of Your will and true obedience to Your Word, to the end that by Your grace we may come to everlasting life; through Jesus Christ, our Lord. Amen.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit. (*LSB*, pages 184-5, etc., Settings Three and Five, Confession and Absolution)

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord. (*LSB*, page 203, Setting Four, Absolution)

O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. (*LSB*, page 201, Setting Three, Collect of Thanksgiving)

We give You thanks for the redemption You have prepared for us through Jesus Christ. Grant us Your Holy Spirit that we may faith-

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|----|--|----|
| 14 | Salvation comes only through faith in Jesus Christ. (Acts 4:12) | 45 |
| 15 | Jesus Christ is Lord over all things. Because He is God, Christ is stronger than anything that could hurt us (Romans 8:35-39), even death and the devil. (Hebrews 2:14-15) | 47 |
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Tell Ev'ryone What He Has Done:
Material drawn from the hymnal, confessions,
and Dr. Martin Luther
for supplementing Gospel presentations

Introduction

This pamphlet is not intended to be a witnessing outline. Such outlines are common. These outlines come with biblical references and sometimes illustrations. They also tend to cover the same points, though some have a fuller presentation of scriptural truth than others. This pamphlet is intended to supplement whatever witnessing outline you are currently using. You can pick and choose portions to use, which strengthen and clarify your point as you witness.

There are several good reasons why you might wish to include a quote from a hymn, the liturgy, the confessions, or from Martin Luther. Such quotes are often quite memorable for the person you are sharing with and are already a part of you. Many Christians, while able to recite large portions of the liturgy by heart, have never realized that it can be a great asset in sharing God's love in Christ Jesus. For example, while sharing about our sinfulness, a Christian might say, "It is like we confess in our Sunday morning worship, 'We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves.'" Such a quote could easily lead to a deeper discussion concerning the nature of sin.

Another good reason for using quotes from the liturgy, hymns, confessions, or Luther is that it naturally supports the truth that being part of a local church is important. A great sin in America today, even among Christians, is to devalue Sunday worship. Being part of a faithful worshiping community is vital to our Christian Faith. Quotes from our worship life and confessions subtly underscore this because it becomes obvious that your church life is making a difference in your spiritual life. It is leading you in a closer walk with Christ. Inviting someone to worship with you becomes far more natural, and the value of that worship far more apparent, if you have included a quote or two from the liturgy, a hymn, the confessions, or even a great historical Christian figure like Martin Luther.

A third good reason for including quotes from the liturgy, hymns, confessions, or Luther is that it underscores the truth that it makes a difference which church you join. Another great sin in America is the lie that all churches are the same. They are not. While various other

devil breaks in and does his damage before we realize it. 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. 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. (*Large Catechism*, 99-102, Third Commandment)

Luther

We should fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it. *Small Catechism*, *LSB* page 321

5017 Worship of God at Its Best As God at first gives faith through the Word, so He thereafter also exercises, increases, confirms, and perfects it through the Word. Therefore the worship of God at its best and the finest keeping of the Sabbath consists in exercising oneself in piety and in dealing with the Word and hearing it. On the other hand, nothing is more dangerous than a dislike of the Word. *What Luther Says*, Ewald Plass, CPH, page 1545

4276 No Enforced Observance Whoever is unwilling to celebrate is welcome to work. We do not want to scold him or chase him away. But if he wants to be pious and learn to know God, then let him use the holy day in order to hear the Word of God. If, however, he wants to be brash and brazen, then let him go to the devil, like those who do nothing on the holy day but gorge, guzzle, and debauch in the daytime and at night. *What Luther Says*, Ewald Plass, CPH, page 1331

Draw Us to Thee (LSB 701:3-4)

Draw us to thee;
O grant that we
May walk the road to heaven!
Direct our way
Lest we should stray
And from Thy paths be driven.

Draw us to Thee
That also we
Thy heav'nly bliss inherit
And ever dwell
Where sin and hell
No more can vex our spirit.

The Confessions

Other trades and occupations are not properly called holy work unless the doer himself is first holy. But here a work must be performed by which the doer himself is made holy; this, as we have heard, takes place only through God's Word. Places, times, persons, and the entire outward order of worship are therefore instituted and appointed in order that God's Word may exert its power publicly.

Since so much depends on God's Word that no holy day is sanctified without it, we must realize that God insists upon a strict observance of this commandment and will punish all who despise his Word and refuse to hear and learn it, especially at the times appointed. (*Large Catechism*, 94-95, Third Commandment)

In the same way those conceited fellows should be chastised who, after hearing a sermon or two, become sick and tired of it and feel that they know it all and need no more instruction. This is precisely the sin that used to be classed among the mortal sins and was called *acidia*—that is, indolence or satiety—a malignant, pernicious plague with which the devil bewitches and befuddles the hearts of many so that he may take us by surprise and stealthily take the Word of God away from us.

Let me tell you this. Even though you know the Word perfectly and have already mastered everything, still you are daily under the dominion of the devil, who neither day nor night relaxes his effort to steal upon you unawares and to kindle in your heart unbelief and wicked thoughts against all these commandments. 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

denominations may have enough "right" so that we can recognize them as Christian, that does not mean that God approves of the false teachings they promote. God never gives us permission to sit at the feet of false teachers. (Forgiving sin is not the same thing as saying it is okay.) When a person attends a service, expecting to have an opportunity to confess their sins and receive absolution because of your witness, and that opportunity is not provided, the reality that all denominations are not the same is underscored.

Yet another good reason to use quotes from the liturgy, hymns, confessions, or Luther is that it accents the truth that we believe, teach, and confess what the Church has always believed, taught, and confessed. While faith is personal, what we believe in is not. God does not say, "If you are sincere, that is enough." Quotes from the liturgy, hymns, confessions, Luther (or other Church Fathers) accent that we are part of the Universal Christian Church, standing together with the saints that have gone before, believing what the Apostles handed down and the Church has handed down to this very day. In other words, it is a simple anti-sectarian statement.

A fifth reason using quotes from the liturgy, hymns, confession, or Luther is profitable is that it subtly underscores that what you have just shared is not everything there is to learn. A weakness in many witnessing programs is that a non-Christian can feel that the sum total of what they should know and believe has been presented. When you quote a piece of the liturgy here, a hymn verse there, or a passage from the confessions or Luther some place else, it is clear that you are not sharing the entire Sunday morning liturgy, the entire hymn, let alone all hymns, everything that is contained in the Church's Confessions or written by Luther. Without having to say anything specific, the non-Christian realizes there is more to the Christian faith than what you have been able to share.

A final blessing is that your witness is underscored with added authority. One objection to a person's witness can be, "Well that is *your* interpretation." The implication is that what you think the Bible teaches may well not be what it teaches. Your view is competing with others and there is no good reason to accept your witness as correct. To be able to quote a hymn will underscore that your witness, while certainly representing your own view, is not exclusively your view. It is what the church sings. If you quote the liturgy, then your witness is underscored by the worship life of the church. If you quote the confessions, then your witness is underscored by the witness of the Church throughout the centuries. In the end, *your* witness is supported by the collective witness of the Church Universal.

There is one point that many witnessing outlines have today

that is omitted in this outline. That is the so-called "sinners prayer." This is where the "sinner" is led in a prayer "inviting" Jesus into their hearts. I have not included it because it is not a biblical point. Read the book of Acts and you will find countless conversions, yet not one example of such a prayer. Indeed, such a prayer can lead a person to trust in their faith, their decision, or the act of their prayer, instead of trusting in Jesus. We are saved by grace through faith (believing in Jesus), not by our decision or prayer. When a person comes to faith in Jesus, they receive the salvation Christ earned for them.

Biblical references are given, but not typed out. It is assumed that you have a Bible. The hymns and liturgy are quoted from the *Lutheran Service Book*. Confessional quotes are from *The Book of Concord*, translated by Theodore Tappert, and published by Fortress Press, except the quotes from Luther's Small Catechism and the three Ecumenical Creeds. Those quotes are from the translations used in the *Lutheran Service Book*. Because the three Ecumenical Creeds are commonly used during Sunday morning worship, they are included in the section of quotes from the liturgy, not the section of quotes from the confessions.

Blessings in Christ,
Pastor John Rickert
Monday in the week of Pentecost 6, 2009

17 To avoid regular worship is to put your faith in jeopardy
(John 8:47).

Liturgy

Alleluia. Lord, to whom shall we go? You have the words of eternal life. Alleluia, alleluia. (*LSB*, page 156, etc., Settings One and Two, Alleluia Verse)

And I believe in one holy Christian and apostolic church, (*LSB*, page 158, etc., Nicene Creed)

I believe in ... the holy Christian Church, the communion of saints, the forgiveness of sins ... (*LSB*, page 159, etc., Apostles' Creed)

What shall I render to the Lord for all His benefits to me? I will offer the sacrifice of thanksgiving and will call on the name of the Lord. I will take the cup of salvation and will call on the name of the Lord. I will pay my vows to the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of you, O Jerusalem. (*LSB*, pages 159-160, 176, Settings One and Two, Offertory)

Better is one day in Your courts than a thousand elsewhere;
I would rather be a doorkeeper in the house of my God
than dwell in the tents of the wicked.

Make me to know Your ways, O Lord.

Teach me Your paths.

Sanctify us in Your truth.

Your Word is truth. (*LSB*, page 260, Service of Prayer and Preaching, Opening Versicles)

Hymns

Built on the Rock (*LSB* 645:5)

Grant, then, O God, Your will be done,
That, when the church bells are ringing,
Many in saving faith may come
Where Christ His message is bringing:
"I know My own; My own know Me.
You, not the world, My face shall see.
My peace I leave with you. Amen."

endures hearts with joy and with the peace of soul by which we look with contempt on sin and death, what remains to be done? Go, and do not be silent. You are not the only one to be saved; the remaining multitude of men should also be preserved. *What Luther Says*, Ewald Plass, CPH, page 960

3021 We Still Live in Order to Save Others We live on earth for no other purpose than to be helpful to others. Otherwise it would be best for God to take away our breath and let us die as soon as we are baptized and have begun to believe. But He lets us live here in order that we may lead other people to believe, doing for them what He has done for us. *What Luther Says*, Ewald Plass, CPH, page 961

811 Bringing Eternal Salvation Is Program of Church The kingdom of Christ does no more than save the souls of men from sin, death, and hell and help them to attain God's grace and mercy that a man may be saved for eternal life. *What Luther Says*, Ewald Plass, CPH, page 276

If the eunuch [Acts 8:39] that was converted by Philip remained a real Christian, which is exactly what one would assume, then he without a doubt taught many others God's Word since he was commanded "to proclaim the deeds of the one who calls us out of the darkness into his wonderful light" (1 Peter 2:9). The faith of many was surely a result of his preaching because the Word of God does not return empty (Isaiah 55:11). From faith, the church follows. The church, therefore, through the Word had the offices to baptize, to teach, and all the remaining offices mentioned above. She fulfilled them all. All of this the eunuch effected by means of no other authority than the authority of his baptism and of his faith, especially since none others were there who could have done this. (*The Church Comes from All Nations-Luther Texts on Mission*, Volker Stoller, page 19)

- 1 We all have a desperate need for God's mercy (Romans 1:18-2:16) because we have a spiritual problem - sin. (Romans 3:23).

Liturgy

Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We justly deserve your present and eternal punishment. (*LSB*, page 151, Divine Service, Setting One; page 167, Setting Two, Confession of Sins)

I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserve Your temporal and eternal punishment (*LSB*, page 184, Divine Service, Setting Three, Confession of Sins, option 1)

Almighty God, our maker and redeemer, we poor sinners confess unto You that we are by nature sinful and unclean and that we have sinned against You by thought, word, and deed. (*LSB*, page 184, Divine Service, Setting Three, Confession of Sins, option 2)

... let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. (*LSB*, page 203, Divine Service, Setting Four, Confession of Sins)

Hymns

Stricken, Smitten, and Afflicted (*LSB* 451:3)

Ye who think of sin but lightly
Nor suppose the evil great
Here may view its nature rightly,
Here its guilt may estimate.
Mark the sacrifice appointed,
See who bears the awful load;
'Tis the Word, the Lord's anointed,
Son of Man and Son of God.

O Sacred Head, Now Wounded (LSB 449:2)

What Thou, my Lord, has suffered
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
And grant to me Thy grace.

O Perfect Life of Love (LSB 452:4-5)

And on His thorn-crowned head
And on His sinless soul
Our sins in all their guilt were laid
That He might make us whole.

In perfect love He dies;
For me He dies, for me.
O all-atoning Sacrifice,
I cling by faith to Thee.

In Adam We Have All Been One (LSB 569:1)

In Adam we have all been one,
One huge rebellious man;
We all have fled that evening voice
That sought us as we ran.

Upon the Cross Extended (LSB 453:3-4)

Who is it, Lord, that bruised You?
Who has so sore abused You
And caused You all Your woe?
We all must make confession
Of sin and dire transgression
While You no ways of evil know.

I caused Your grief and sighing
By evils multiplying
As countless as the sands
I caused the woes unnumbered
With which Your soul is cumbered,
Your sorrows raised by wicked hands.

Listen, God Is Calling (LSB 833:1-2)

Listen, listen, God is calling
Through the Word inviting,
Offering forgiveness,
Comfort, and joy.
Jesus gave His mandate:
Share the good news
That He came to save us
And set us free

Listen, listen, God is calling
Through the Word inviting,
Offering forgiveness,
Comfort, and joy.
Let none be forgotten
Throughout the world.
In the triune name of God
Go and baptize.

The Confessions

In the first place, [God] has a unique community in the world. It is the mother that begets and bears every Christian through the Word of God. The Holy Spirit reveals and preaches that Word, and by it he illumines and kindles hearts so that they grasp and accept it, cling to it, and preserve in it. (*Large Catechism*, 40, Creed)

God the Holy Spirit, however, does not effect conversion without means; he employs to this end the preaching and the hearing of God's Word ... It is God's will that men should hear his Word and not stop their ears. (*Formula of Concord, Epitome*, II.4-5, Free Will)

Luther

3010 Begin at Home The noblest and greatest work and the most important service we can perform for God on earth is bringing other people, and especially those who are entrusted to us, to the knowledge of God by the holy Gospel. *What Luther Says*, Ewald Plass, CPH, page 958

3019 Go, Tell Others After we have learned to know God in His Son and have received the forgiveness of sins and the Holy Spirit, who 52

16 The Church is called by Christ to spread this message (Matthew 28:18-20)

Liturgy

Thank the Lord and sing His praise; tell ev'ryone what He has done. Let all who seek the Lord rejoice and proudly bear His name. He recalls His promises and leads His people forth in joy with shouts of thanksgiving. Alleluia, alleluia. (*LSB*, page 164, Divine Service One, Post-Communion Canticle, option 1)

And you will say in that day: "Give thanks to the Lord, call upon His name, make known His deeds among the peoples, proclaim that His name is exalted." (*LSB*, page 261, Service of Prayer and Preaching, Old Testament Canticle)

Hymns

Hark, the Voice of Jesus Crying (*LSB* 826:1, 4)

Hark, the voice of Jesus crying,
"Who will go and work today?
Fields are white and harvests waiting—
Who will bear the sheaves away?"
Loud and long the Master calleth;
Rich reward he offers thee.
Who will answer, gladly saying,
"Here am I, send me, send me"?

Let none hear you idly saying,
"There is nothing I can do,"
While the multitudes are dying
And the Master calls for you
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, send me, send me!"

The Confessions

It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mothers' wombs and are unable by nature to have true fear of God and true faith in God. (*The Augsburg Confession*, II.1)

20. But what should you do if you are not aware of this need and have no hunger and thirst for the Sacrament [of the Altar to receive forgiveness of your sins and strength for your Christian walk]?

To such a person no better advice can be given than this: first, he should touch his body to see if he still has flesh and blood. Then he should believe what the Scriptures say of it in Galatians 5 and Romans 7.

Second, he should look around to see whether he is still in the world, and remember that there will be no lack of sin and trouble, as the Scriptures say in John 15-16 and in 1 John 2 and 5.

Third, he will certainly have the devil also around him, who with his lying and murdering day and night will let him have no peace, within or without, as the Scriptures picture him in John 8 and 16; 1 Peter 5; Ephesians 6; and 2 Timothy 2. (*Luther's Small Catechism*, Christian Questions with Their Answers, *LSB*, page 330)

Luther

2749 Man Is Evil by Nature If you want to describe man correctly, take your definition and description from this text. According to it, man is a rational, animated being, with a heart having imagination (*cor fingens*). But what does it imagine? Moses replies: "Evil"; that is, evil against God or the Law of God and against men. Holy Scripture, then, ascribes a reason to man that is not idle but is forever imagining something. But this imagination it calls evil, goodless, sacrilegious. Philosophers, on the other hand, call it good. Sophists speak of the unimpaired natural endowments of man. *What Luther Says*, Ewald Plass, CPH, page 881

2751 Man Cannot but Sin Therefore we draw the sweeping (*universaliter*) conclusion that without the Holy Spirit and without grace man can do nothing but sin and thus goes on forever from sin to sin. *What Luther Says*, Ewald Plass, CPH, page 881

2 God's mercy provides the only solution. (Romans 6:23)

Liturgy

Almighty God, in His mercy has given His Son to die for you and for His sake forgives you all your sins. (*LSB*, page 151, Divine Service, Setting One; page 167, Setting Two, page 203, Setting Four, Absolution)

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. (*LSB*, page 203, Divine Service, Setting Four, Versicle)

Almighty God, our heavenly Father, has had mercy upon us and has given His only Son to die for us and for His sake forgives us all our sins. To those who believe on His name He gives power to become the children of God and has promised them His Holy Spirit. He that believes and is baptized shall be saved. Grant this, Lord, unto us all. (*LSB*, page 185, Divine Service, Setting Three, Absolution)

Hymns

The Gospel Shows the Father's Grace (*LSB* 580:1, 3)

The Gospel shows the Father's grace,
Who sent His Son to save our race,
Proclaims how Jesus lived and died
That we mighty thus be justified.

It brings the Savior's righteousness
To robe our souls in royal dress;
From all our guilt it brings release
And gives the troubled conscience peace.

Not All the Blood of Beasts (*LSB* 431:1-2)

Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain.

But Christ, the heav'nly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.

Luther

435 Christ Is the God of the Old Testament Yes, Jesus of Nazareth, who died on the cross, is the God who says in the First Commandment: "I am the Lord, thy God." If the Jews and the Mohammedans were to hear this, how they would rage! Yet it is true and must remain true forever; and he who does not believe it is destined to tremble and burn forever for his unbelief. *What Luther Says*, Ewald Plass, CPH, page 147

474 Worshipping the Man Christ Is Knowing the True God Nothing whatever can change the fact that the Man Jesus Christ is God and God is Jesus Christ. He, therefore, who does not know and accept the Son may boast, say, and know about God whatever he pleases; but he has no real knowledge of God. *What Luther Says*, Ewald Plass, CPH, page 160

526 Christ's Resurrection the Death of Sin and Guilt If Christ is not risen from the dead, then sin and death have devoured and killed Him. Since we could not rid ourselves of our sins, Christ took them upon Himself that He might tread sin, death, and hell underfoot and become their Lord. But if He did not rise, He did not overcome sin but was overcome by sin. But if He was overcome by sin, He did not rise. If He did not rise, He did not redeem you. Then you are still in sins. *What Luther Says*, Ewald Plass, CPH, page 181

582 Christ Is King over All The fact that not all are obedient to Him according to the Gospel does not at all detract from His dominion over all creatures. Whoever does not want to be under Him with grace must be under Him with disgrace. Whoever does not want to rule with Him must (like His enemies) be His footstool. He is Judge over the living and the dead. Do you think that the Turk, the pope, the Jews, the entire wicked multitude of the world, and the devils, because they do not want His grace but rage against it, will therefore escape His power? They will certainly find out that they won't. For God in heaven mocks them and will speak with them in His wrath. In a word, Christ is Lord and remains Lord insofar as God Himself is Lord; for He has given Christ the lordship over all. This power is certain and surely remains. Woe to him who does not accept it with grace! He will find it with wrath forever. *What Luther Says*, Ewald Plass, CPH, page 200

God's Word forever shall abide,
No thanks to foes, who fear it;
For God Himself fights by our side
With weapons of the Spirit.
Were they to take our house,
Goods, honor, child, or spouse,
Though life be wrenched away,
They cannot win the day.
The Kingdom's ours forever!

Onward, Christian Soldiers (LSB, 662:3)

Crowns and thrones may perish,
Kingdoms rise and wane;
But the Church of Jesus
Constant will remain.
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot Fail.

The Confessions

It is also taught among us that God the Son became man, born of the virgin Mary, and that the two natures, divine and human, are so inseparably united in one person that there is one Christ, true God and true man, who was truly born, suffered, was crucified, died, and was buried in order to be a sacrifice not only for original sin but also for all other sins and to propitiate God's wrath. The same Christ also descended into hell, truly rose from the dead on the third day, ascended into heaven, and sits on the right hand of God, that he may eternally rule and have dominion over all creatures, that through the Holy Spirit he may sanctify, purify, strengthen, and comfort all who believe in him, that he may bestow on them life and every grace and blessing, and that he may protect and defend them against the devil and against sin. The same Lord Christ will return openly to judge the living and the dead, as stated in the Apostles' Creed. (*The Augsburg Confession*, III.1-6, [The Son of God])

It is not our faith which makes the sacrament, but solely the Word and institution of our almighty God and Savior, Jesus Christ ... (*Formula of Concord, Solid Declaration*, VII.89, Lord's Supper)

The Confessions

Precisely in order to make hope sure and to distinguish between those who are saved and those who are not, we must hold that we are saved through mercy. Unless it is qualified, this statement seems absurd. In courts of human judgment a right or debt is certain, while mercy is uncertain. The judgment of God is another thing altogether. Here mercy has God's clear and certain promise and his command. Properly speaking, the Gospel is the command to believe that we have a gracious God because of Christ. "God sent the Son into the world, not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned," etc. (John 3:17, 18). So whenever mercy is spoken of, faith in the promise must be added. This faith produces a sure hope, for it rests on the Word and commandment of God. (*Apology of the Augsburg Confession*, IV.345-346)

Luther

2755 Without Me Ye Can Do Nothing (John 15:5) Apart from Christ every human being is a godless person and a sinner. *What Luther Says*, Ewald Plass, CPH, page 882

1854 Either Accept Grace or Bear Your Own Sins Either sin is with you, lying on your shoulders, or it is lying on Christ, the Lamb of God. Now if it is lying on your back, you are lost; but if it is resting on Christ, you are free, and you will be saved. Now choose what you want. According to law and justice, your sins should no doubt remain on you; but grace has cast them upon Christ, the Lamb. If God were minded to reason with us on other terms, we would be done for. *What Luther Says*, Ewald Plass, CPH, page 607

3. Who is God? The only true God is the Triune God (Trinity): Father, Son and Holy Spirit. (Matthew 3:16-17).

Liturgy

Glory to God in the highest, and peace to His people on earth. Lord God, heavenly king, almighty God and Father: We worship You, we give You thanks, we praise You for Your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God: You take away the sin of the world; have mercy on us. You are seated at the right hand of the Father; receive our prayer. For You alone are the Holy One, You alone are the Lord, You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen. (*LSB*, page 154, Divine Service, Setting One; page 170, Setting Two, Gloria in Excelsis)

Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen. (*LSB*, page 186, Divine Service, Setting Three, Gloria Patri)

For You alone are holy; You only are the Lord. Forever and forever, Be worshiped and adored; You with the Holy Spirit Alone are Lord Most High, In God the Father's glory. "Amen!" our glad reply. (*LSB*, page 204, Divine Service, Setting Four, Gloria in Excelsis, verse 3)

I believe in God, the Father Almighty,
maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.

The third day He rose again from the dead.

He ascended into heaven

and sits at the right hand of God the Father Almighty.

From thence He will come to judge the living and the dead.

I believe in the Holy Spirit,

the holy Christian Church, the communion of saints,

the forgiveness of sins,

the resurrection of the body, and the life \times everlasting. Amen.

(*LSB*, inside back cover, Apostles' Creed)

Since Our Great High Priest, Christ Jesus (*LSB* 529:3)

Sacrifice and suffering over,
Now He sits at God's right hand,
Crowned with praise, no more an outcast,
His preeminence long-planned;
Such a great High Priest we have,
Strong to help, supreme to save.

All the Earth with Joy Is Sounding (*LSB* 462:1-2)

All the earth with joy is sounding
Christ has risen from the dead!
He, the greater Jonah, bounding,
From the grave, His three day bed,
Wins the prize;
Death's demise—
Songs of triumph fill the skies.

Christ, the devil's might unwinding,
Leaves behind His borrowed tomb.
Stronger He, the strong man binding,
Takes, disarms his house of doom;
In the rout
Casting out
Pow'rs of darkness, sin, and doubt.

Awake, My Heart, with Gladness (*LSB* 467:4)

Now hell, its prince, the devil,
Of all their pow'r are shorn;
Now I am safe from evil,
And sin I laugh to scorn.
Grim death with all its might
Cannot my soul affright;
It is a pow'rless form,
Howe'er it rave and storm.

A Mighty Fortress Is Our God (*LSB* 657:3-4)

Thou hordes of devils fill the land
All threat'ning to devour us,
We tremble not, unmoved we stand;
They cannot overpower us.
Let this world's tyrant rage;
In battle we'll engage.
His might is doomed to fail;
God's judgment must prevail!
One little word subdues him.

15 Jesus Christ is Lord over all things. Because He is God, Christ is stronger than anything that could hurt us (Romans 8:35-39), even death and the devil. (Hebrews 2:14-15).

Liturgy

You are the king of glory, O Christ; You are the everlasting Son of the Father.

When You took upon Yourself to deliver man, You humbled Yourself to be born of a virgin. When You had overcome the sharpness of death, You opened the kingdom of heaven to all believers. You sit at the right hand of God in the glory of the Father.

We believe that You will come to be our Judge. We therefore pray You to help Your servants, whom You have redeemed with Your precious blood. Make them to be numbered with Your saints in glory everlasting. (*LSB*, page. 223-5, Te Deum, verses 4-7)

For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. Rom. 8:38-39 (*LSB*, page 255, Compline)

We have an advocate with the Father; Jesus Christ, the Righteous One. (*LSB*, page 263, Service of Prayer and Preaching, Responsory)

Christ our Passover Lamb has been sacrificed. Raised from the dead, He will never die again. Death has no more dominion over Him. Count yourselves as dead to sin and alive to God in Christ Jesus, Our Lord. (*LSB*, pages 266-267, Service of Prayer and Preaching, New Testament Canticle)

Hymns

O Savior, Precious Savior (*LSB* 527:3)

In Thee all fullness dwelleth,
All grace and pow'r divine'
Thyself the revelation
Of love beyond our thought

I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
Very God of very God,
Begotten, not made,
Being of one substance with the Father,
By whom all things were made;
Who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge
both the living and the dead,
whose kingdom will have no end.
And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together
is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ✕ of the world to come. Amen. (*LSB*, inside back cover, Nicene Creed)

- ¹ Whoever desires to be saved must, above all, hold the catholic [universal Christian] faith.
- ² Whoever does not keep it whole and undefiled will without doubt perish eternally.
- ³ And the catholic faith is this,
- ⁴ that we worship one God in Trinity and Trinity in Unity, neither confusing the persons nor dividing the substance.
- ⁵ For the Father is one person, the Son is another, and the Holy

- Spirit is another.
- ⁶ But the Godhead of the Father and of the Son and of the Holy Spirit is one: the glory equal, the majesty coeternal.
- ⁷ Such as the Father is, such is the Son, and such is the Holy Spirit:
- ⁸ the Father uncreated, the Son uncreated, the Holy Spirit uncreated;
- ⁹ the Father infinite, the Son infinite, the Holy Spirit infinite;
- ¹⁰ the Father eternal, the Son eternal, the Holy Spirit eternal.
- ¹¹ And yet there are not three Eternals, but one Eternal,
- ¹² just as there are not three Uncreated or three Infinities, but one Uncreated and one Infinite.
- ¹³ In the same way, the Father is almighty, the Son almighty, the Holy Spirit almighty;
- ¹⁴ and yet there are not three Almighty's, but one Almighty.
- ¹⁵ So the Father is God, the Son is God, the Holy Spirit is God;
- ¹⁶ and yet there are not three Gods, but one God.
- ¹⁷ So the Father is Lord, the Son is Lord, the Holy Spirit is Lord;
- ¹⁸ and yet there are not three Lords, but one Lord.
- ¹⁹ Just as we are compelled by the Christian truth to acknowledge each distinct person as God and Lord, so also are we prohibited by the catholic religion to say that there are three Gods or Lords.
- ²⁰ The Father is not made nor created nor begotten by anyone.
- ²¹ The Son is neither made nor created, but begotten of the Father alone.
- ²² The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten, but proceeding.
- ²³ Thus, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.
- ²⁴ And in this Trinity none is before or after another; none is greater or less than another;
- ²⁵ but the whole three persons are coeternal with each other and coequal, so that in all things, as has been stated above, the Trinity in Unity and Unity in Trinity is to be worshiped.
- ²⁶ Therefore, whoever desires to be saved must think thus about the Trinity.
- ²⁷ But it is also necessary for everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ.
- ²⁸ Therefore, it is the right faith that we believe and confess that our Lord Jesus Christ, the Son of God, is at the same time both God and man.
- ²⁹ He is God, begotten from the substance of the Father before all ages; and He is man, born from the substance of His mother in this age:
- ³⁰ perfect God and perfect man, composed of a rational soul and human flesh;

The Confessions

There are, then, two chief parts here, contrition and faith. In Mark 1:15 Christ says, "Repent, and believe in the Gospel." In the first part he denounces our sins, in the latter part he consoles us and shows us the forgiveness of sins. For to believe in the Gospel is not to have the general faith that even the demons have (James 2:19), but, in the true sense, to believe that for Christ's sake the forgiveness of sins has been granted us; this is revealed in the Gospel. (*Apology of the Augsburg Confession*, XII.45, Penitence)

First, forgiveness of sins is the same as justification according to Ps. 32:1 ... Therefore we are justified by faith alone, justification being understood as making an unrighteous man righteous or effecting his regeneration. (*Apology of the Augsburg Confession*, IV.76. 78, Justification)

To this end [our salvation], in his boundless kindness and mercy, God provides for the public proclamation of his divine, eternal law and the wonderful counsel concerning our redemption, namely, the holy and only saving Gospel of his eternal Son, our only Savior and Redeemer, Jesus Christ. (*Formula of Concord, Solid Declaration*, II.50)

Luther

206 Look for Christ in Bible or Read in Vain Here Christ would indicate the principal reason why the Scripture was given by God. Men are to study and search in it and to learn that He, *He*, Mary's Son, is the One who is able to give eternal life to all who come to Him and believe on Him. Therefore he who would correctly and profitably read Scripture should see to it that he finds Christ in it; then he finds life eternal without fail. ... For if I do not know and do not find the Christ, neither do I find salvation and life eternal. In fact, I actually find bitter death; for our good God has decreed that no other name is given among men whereby they may be saved except the name of Jesus (Acts 4:12). *What Luther Says*, Ewald Plass, CPH, page 69

442 Only Christ Reveals God So completely does everything depend on the Son that no one can really know anything about God unless the Son, who thoroughly knows the Father's heart, reveals it to him. All the world must be drawn under the Lord Christ and made subject to Him, for without Him no one can be saved. *What Luther Says*, Ewald Plass, CPH, page 149

14 Salvation comes only through faith in Jesus Christ. (Acts 4:12)

Liturgy

You have been baptized and catechized in the Christian faith according to our Lord's bidding. Jesus said, "Whoever confesses Me before men, I will also confess before My Father who is in heaven. But whoever denies Me before men, I will also deny before My Father who is in heaven." (*LSB*, page 272, rite of Confirmation)

Almighty and most gracious God and Father, we implore You to turn the hearts of all who have forsaken the faith once delivered to Your church, especially those who have wandered from it or are in doubt through the corruption of Your truth. Mercifully visit and restore them that in gladness of heart they may take pleasure in Your Word and be made wise to salvation through faith in Your Son, Jesus Christ, our Lord. (*LSB*, page 306, Collect for the Return of the wayward and erring)

... so God and man is one Christ, who suffered for our salvation This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved. (*LSB*, page 320, Athanasian Creed, verses 35b-36a, 40)

Hymns

You Are the Way; through You Alone (*LSB* 526:1)

You are the way; through You alone
Can we the Father find;
In You, O Christ, has God revealed
His heart and will and mind.

Oh, for a Thousand Tongues to Sing (*LSB* 528:5)

Look unto Him, ye nations; own
Your God, ye fallen race.
Look and be saved through faith alone,
Be justified by grace.

- ³¹ equal to the Father with respect to His divinity, less than the Father with respect to His humanity.
³² Although He is God and man, He is not two, but one Christ:
³³ one, however, not by the conversion of the divinity into flesh, but by the assumption of the humanity into God;
³⁴ one altogether, not by confusion of substance, but by unity of person.
³⁵ For as the rational soul and flesh is one man, so God and man is one Christ,
³⁶ who suffered for our salvation, descended into hell, rose again the third day from the dead,
³⁷ ascended into heaven, and is seated at the right hand of the Father, God Almighty, from whence He will come to judge the living and the dead.
³⁸ At His coming all people will rise again with their bodies and give an account concerning their own deeds.
³⁹ And those who have done good will enter into eternal life, and those who have done evil into eternal fire.
⁴⁰ This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved. (*LSB*, pages 319-320, Athanasian Creed)

Hymns

Glory Be to God the Father (*LSB* 506:1)

Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit:
Great Jehovah, three in One!
Glory, glory
While eternal ages run!

Holy, Holy, Holy (*LSB* 507:1, 3)

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty!
God in three persons, blessed Trinity!

Holy, holy, holy! Though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee,
Perfect in pow'r, in love, and purity.

The Confessions

We unanimously hold and teach, in accordance with the decree of the Council of Nicaea, that there is one divine essence, which is called and which is truly God, and that there are three persons in this one divine essence, equal in power and alike eternal: God the Father, God the Son, God the Holy Spirit. All three are one divine essence, eternal, without division, without end, of infinite power, wisdom, and goodness, one creator and preserver of all things visible and invisible. The word "person" is to be understood as the Fathers employed the term in this connection, not as a part or a property of another but as that which exists of itself. (*The Augsburg Confession*, I.1-3)

8. How many Gods are there?

Only one, but there are three persons: Father, Son, and Holy Spirit. (*Luther's Small Catechism*, Christian Questions with Their Answers, *LSB*, page 329)

Luther

4450 Attempts to Find Fitting Terms Are Failures We should stay with the true, ancient belief that there are three distinct Persons – Father, Son, and Holy Ghost – in the eternal Godhead. This is the most sublime and the first article of Christian faith. ... We call it the article of the Holy Divine Threeness. But to say that God is threefold is very poor language, for in the Godhead the highest Oneness exists. Some speak of a Threeness (*Dreiheit*), but this expression is ridiculous. Augustine, too, complains that he has no fitting word for the mystery. I may not say that there are three gods as there are three men or three angels. Rather I must say that there is only one eternal God. To be sure, a threeness does exist in the Godhead, but this threeness exists in the Persons of the one Godhead. Not three Gods, not three Lords, not three Creators, but one God, one Lord, one Creator, or, as we are wont to say: One divine Essence and yet three distinct Persons – Father, Son, and Holy Ghost, I call this Being a Threeness (*ein Gedrittes*), for threefoldness sounds strange. I cannot give this Being a fitting name. *What Luther Says*, Ewald Plass, CPH, page 1382

4465 This Specifically Christian Article an Offense Only Christians know and believe this article. The world cannot bear it. Jews, Turks, Tartars, and heretics forcefully oppose it; they are offended at it; they ridicule and mock us Christians for being so mad and foolish as to believe in more than one God and worship Him. Let them ridicule

The Confessions

It is also taught among us that our Lord Jesus Christ will return on the last day for judgment and will raise up all the dead, to give eternal life and everlasting joy to believers and the elect but to condemn ungodly men and the devil to hell and eternal punishment. (*The Augsburg Confession*, XVII.1-3)

Meanwhile, since holiness has begun and is growing daily, we await the time when our flesh will be put to death, will be buried with all its uncleanness, and will come forth gloriously and arise to complete and perfect holiness in a new, eternal life. Now we are only halfway pure and holy. The Holy Spirit must continue to work in us through the Word, daily granting forgiveness until we attain to that life where there will be no more forgiveness. In that life are only perfectly pure and holy people, full of goodness and righteousness, completely freed from sin, death, and all evil, living in new, immortal, and glorified bodies. (*Large Catechism*, Creed, 57-58)

Luther

1118 Christian Dying Is Entering Glory It merely depends upon our Lord God's removing the wall that still separates us from bliss, that is, our dying; then everything will be pure heaven and blessedness. *What Luther Says*, Ewald Plass, CPH, page 381

1900 Ah, for the Glory of Heaven Awaiting Us! This heritage of ours is, as Paul says elsewhere (2 Cor. 9:15), inexpressible. And if anyone could believe with certain and constant faith that he is a child and an heir of God, and could comprehend the magnitude of this fact, he would consider whatever there is of power and wealth in all the realms of the world to be contemptible and filthy in comparison with this celestial heritage of his. ... Then, too, he would eagerly desire with Paul to depart and to be with Christ, and nothing more pleasing could happen to him than an early (*praematura*) death. He would embrace this, as the most joyful peace; for he would know that it is the end of all his evils and that through it he comes to his heritage, etc. In fact, the man who believed this with a perfect faith would not stay alive long but would immediately be consumed by excessive joy. *What Luther Says*, Ewald Plass, CPH, page 621

Oh, what glory, far exceeding
All that eye has yet perceived!
Holiest hearts for ages pleading
Never that full joy conceived.
God has promised, Christ prepares it;
There on high our welcome waits.
Ev'ry humble spirit shares it,
Christ has passed the eternal gates.

Jerusalem the Golden (LSB 672:1-4)

Jerusalem the golden,
With milk and honey blest—
The promise of salvation,
The place of peace and rest—
We know not, oh, we know not
What joys await us there:
The radiancy of glory,
The bliss beyond compare!

Within those walls of Zion
Sounds forth the joyful song,
As saints join with the angels
And all the martyr throng.
The Prince is ever with them;
The daylight is serene;
The city of the blessed
Shines bright with glorious sheen.

Around the throne of David,
The saints, from care released,
Raised loud their songs of triumph
To celebrate the feast.
They sing to Christ their leader,
Who conquered in the fight,
Who won for them forever
Their gleaming robes of white.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That faithful hearts expect!
In mercy, Jesus, bring us
To that eternal rest
With You and God the Father
and Spirit, ever blest.

and mock. Whoever deems God's Word a fable and a fairy tale ... will, of course, not believe this article. But he will find out in due time what he will gain by his denial. *What Luther Says*, Ewald Plass, CPH, page 1388

4470 Man's Only Savior Is the Triune God As explained above, we could never attain to a knowledge of the Father's favor and grace except through the Lord Christ, who is a mirror of His Father's heart. Outside Christ we see in God nothing but a wrathful and terrible Judge. But about Christ we could know nothing if the Holy Spirit had not revealed it to us. *What Luther Says*, Ewald Plass, CPH, page 1389

4 God loves you. (John 3:16)

Liturgy

Return to the Lord, your God, for He is gracious and merciful, slow to anger, and abounding in steadfast love, and abounding in steadfast love. (*LSB*, Divine Service, Setting One, page 157, Setting Two, page 173, Lent Verse)

O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. (*LSB*, Divine Service, Setting One, page 166, Setting Two, page 183, Setting Three, page 201, Setting Four, page 212, Setting Five, page 218, Post-Communion Collect, option 2)

Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness. (*LSB*, page 184, Setting Three, Opening Versicles)

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. ... (*LSB*, page 208, Setting Four, Preface)

It is truly good, right, and salutary that ... You ... By Your grace, lead us to remember and give thanks for the boundless love which He manifested to us when, by pouring out His precious blood, He saved us from Your righteous wrath and from sin, death, and hell. (*LSB*, page 216, Setting Five, Preface)

Hymns

I'm But a Stranger Here (*LSB* 748:1-2)

I'm but a stranger here, Heav'n is my home;
Earth is a desert drear, Heav'n is my home.
Danger and sorrow stand
Round me on ev'ry hand;
Heav'n is my fatherland, Heav'n is my home.

What though the tempest rage, Heav'n is my home;
Short is my pilgrimage, Heav'n is my home
And time's wild wintry blast
Soon shall be over – past;
I shall reach home at last, Heav'n is my home.

Oh, How Blest Are They (*LSB* 679:1, 4)

Oh, how blest are they whose toils are ended,
Who through death have unto God ascended!
They have arisen
From the cares which keep us still in prison.

Christ has wiped away their tears forever;
They have that of which we still endeavor.
By them are chanted
Songs that ne'er to mortal ears were granted.

I Know That My Redeemer Lives (*LSB* 461:7)

He lives and grants me daily breath;
He lives, and I shall conquer death;
He lives my mansion to prepare;
He lives to bring me safely there.

Sing with All the Saints in Glory (*LSB* 671:1-2)

Sing with all the saints in glory,
Sing the resurrection song!
Death and sorrow, earth's dark story,
To the former days belong.
All around the clouds are breaking;
Soon the storms of time shall cease;
In God's likeness we awaken,
Knowing everlasting peace.

13 After death, Christians will be with Christ forever (John 14:1-6) in heaven – a glorious place (Revelation 21:1-7).

Liturgy

I look for the resurrection of the dead and the life of the world to come. Amen (*LSB*, page 158, etc., Nicene Creed)

I believe in ... the resurrection of the body, and the life everlasting. Amen. (*LSB*, page 159, etc., Apostles' Creed)

Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. (*LSB*, pages 161 and 178, Settings One and Two, Prayer of Thanksgiving)

When You took upon Yourself to deliver man, You humbled Yourself to be born of a virgin. When You had overcome the sharpness of death, You opened the kingdom of heaven to all believers. (*LSB*, page 224, Matins, Te Deum, verse 5)

For the faithful who have gone before us and are with Christ, let us give thanks to the Lord (*LSB*, page 250, Evening Prayer, Litany)

... We humbly implore You that, as *he/she* has now become Your child, You would keep *him/her* in *his/her* baptismal grace, that according to Your good pleasure *he/she* may faithfully grow to lead a godly life to the praise and honor of Your holy name and finally, with all Your saints, obtain the promised inheritance in heaven; through Jesus Christ, our Lord. Amen. (*LSB*, page 271, rite of Holy Baptism)

Almighty God, grant Your unworthy servants Your grace, that in the hour of our death the adversary may not prevail against us but that we may be found worthy of everlasting life; through Jesus Christ, our Lord. (*LSB*, page 313, Collect: For a blessed death)

Almighty, everlasting God, Your Son has assured forgiveness of sins and deliverance from eternal death. Strengthen us by Your Holy Spirit that our faith in Christ may increase daily and that we may hold fast to the hope that on the Last Day we shall be raised in glory to eternal life; through Jesus Christ, our Lord. (*LSB*, page 313, Collect: Hope of eternal life in Christ)

Hymns

God Loves Me Dearly (*LSB* 392:1)

God loves me dearly
Grants me salvation,
God loves me dearly,
Loves even me.
Therefore I'll say again;
God loves me dearly,
God loves me dearly,
Loves even me.

How Wide the Love of Christ (*LSB* 535:1, 3)

How wide the love of Christ!
It knows not class or race
But holds our one humanity
Within its broad embrace.

How high the love of Christ!
Beyond all thought it soars,
And yet upon our passing lives
Unmeasured mercy pours.

The Confessions

(The Confessions tend to use synonyms like "grace" and "mercy" for God's love for us.)

The whole man, in respect both of his person and of his works, shall be accounted and shall be righteous and holy through the pure grace and mercy which have been poured out upon us upon us so abundantly in Christ. (*Smalcald Articles*, XIII.2)

Luther

2547 How Good God Must Be! Our Lord God must be a pious Man to be able to love rascals. I cannot do it, and yet I am a rascal myself. *What Luther Says*, Ewald Plass, CPH, page 821

2548 God Loves the Individual Because He Loves All These words are to be understood in their free and full meaning. No personal distinction is to be made among men, since such divine benevolence and kindness are not caused by our merit or worthiness but by His

grace alone; and they extend to all that is called man, no matter how insignificant. For God does not love the person but the nature and is not called the Lover of a person (*personselig*) but the Lover of people (*leutselig*). In this way His glory remains intact, and no one can boast of his worthiness or need despair on account of his unworthiness; but all alike may take comfort in the unmerited grace He so benevolently and kindly offers and bestows. *What Luther Says*, Ewald Plass, CPH, page 821

Christ and is, therefore, always ready and well prepared for death. *What Luther Says*, Ewald Plass, CPH, page 369

1091 The Christian and the Non-Christian Describe Death Christ says (to His disciples) in effect: You will fare very differently now that I am leaving you. Death will be constantly before your eyes. ... See to it that you then know where you are to begin to set your foot down and where to find the Way that can carry you; that is, cling firmly to Me, so that you do not shake and tremble as those do who know nothing of Me and have their rhyme:

I live, how long I do not know,
Must die, but know not when I go;
Pass on, but know not where 'twill be.
My cheerfulness surprises me.

So those would say who do not want to listen to this teaching nor accept this Way, but futilely seek for another way all their lifetime. For without Christ the heart of man hangs and trembles, and will forever hang and tremble, in everlasting doubt, fear, and uncertainty when it thinks of death, so that it does not know what to do. It would like to escape death and hell and yet does not know how, as men themselves confess in this rhyme.

But a Christian, as one who knows this way and has already begun to walk in it, should turn the page and cheerfully say: God keep me from dying and passing on without knowing where I am going. For surely I am baptized into Christ and believe that He is my Savior and the Way by which I will get to heaven. Therefore, although I do not know how long I am to be here and when I am to lay aside this piece of corruption (*diesen Madensack*), nevertheless I do know that I shall live with Him forever. Now, it does not matter that this old bag of a body closes its eyes and all its senses and does not know what becomes of it; for it is not to know and feel it but to let itself be carried to the churchyard flat on its back and be put under the ground, there to turn to dust until God raises it up again. But, praise God, as a Christian I well know where I will go and stay; for Baptism, absolution, and also the Sacrament of the Lord's Supper have given me that promise. – For this reason a Christian should deliberately and confidently invert this rhyme and say:

I live, how long I cannot tell;
God only knows and knows it well;
Pass on, but know just where I'll go. –
Why should I now be grieving so?

For a Christian should certainly be sure of his case; and since he has Christ, he has everything. Therefore he really ought to leap for joy at all times. *What Luther Says*, Ewald Plass, CPH, page 371

I Am Content! My Jesus Ever Lives (LSB 468:1)

I am content! My Jesus ever lives,
In whom my heart is pleased.
He has fulfilled the Law of God for me,
God's wrath He has appeased.
Since He in death could perish never,
I also shall not die forever.
I am content! I am content!

The Confessions

But the Gospel brings not the shadow of eternal things but the eternal blessings themselves, the Holy Spirit and the righteousness by which we are righteous before God. (*Apology of the Augsburg Confession*, VII and VIII. 15, The Church)

The death of Christ, furthermore, is a satisfaction not only for guilt but also for eternal death, according to the Passage (Hos. 13:14), "O Death, I will be your death." (*Apology of the Augsburg Confession*, XII.140, Penitence)

[I]n the remission of guilt, faith frees the heart from the wrath of God and eternal death. The satisfaction for eternal death is the death of Christ ... (*Apology of the Augsburg Confession*, XII.147, Penitence)

Luther

1086 How to Prepare for Death Hitherto much has been written, and with a show of great learning at that, about the manner in which we should prepare for death and await the last day. But it has only made timid consciences much more depressed, for the writers have not been able to refer men to the consolation of the great wealth of grace and salvation in Christ but have merely directed people to their own works and pious lives as a support against death and the judgment of God.

Instead of such misdirection we now see the precious grace of God at work. Whoever has the Word of the Gospel goes forth to discharge the duties of whatever office or position he may hold. He consoles himself with the fact that through Baptism he is incorporated in Christ. He receives the absolution and for the strengthening of his faith partakes of the Lord's Supper, committing his soul to Christ. Why should such a person fear death? Regardless of when it comes, whether by pestilence or accident, whether it finds him awake or asleep, he is in

5. God's love is a gift, we can do nothing to earn or merit it. (Ephesians 2:8-9).

Liturgy

Almighty God, You have called Your Church to witness that in Christ You have reconciled us to Yourself. Grant that by Your Holy Spirit we may proclaim the good news of Your salvation so that all who hear it may receive the gift of salvation; through Jesus Christ, our Lord. (*LSB*, page 305, Collect for the mission of the Church)

Hymns

Jesus Sinners Doth Receive (LSB 609:1-3)

Jesus sinners doth receive;
Oh, may all this saying ponder
Who in Sin's delusions live
And from God and heaven wander!
Here is hope for all who grieve:
Jesus sinners doth receive.

We deserve but grief and shame,
Yet His words, rich grace revealing,
Pardon, peace, and life proclaim;
Here our ills have perfect healing.
Firmly in these words believe:
Jesus sinners doth receive.

Sheep that from the fold did stray
No true shepherd e'er forsaketh;
Weary souls that lost their way
Christ, the Shepherd, gently taketh
In His arms that they may live:
Jesus sinners doth receive

Chief of Sinners Though I Be (LSB 611:1-3)

Chief of sinners though I be,
Jesus shed His blood for me,
Died that I might live on high,
Lives that I might never die.
As the branch is to the vine,
I am His, and He is mine.

Oh, the height of Jesus' love,
Higher than the heav'ns above,
Deeper than the depths of sea,
Lasting as eternity!
Love that found me—wondrous thought!
Found me when I sought Him not.

Only Jesus can impart
Balm to heal the wounded heart,
Peace that flows from sin forgiv'n,
Joy that lifts the soul to heav'n,
Faith and hope to walk with God
In the way that Enoch trod.

The Confessions

(The Confessions tend to use synonyms for God's love like "grace" and "mercy.")

This brief exposition of the doctrine of God's eternal election gives God his glory entirely and completely, because he out of pure grace alone, without any merit of ours, saves us "according to the purpose" of his will. (*Formula of Concord, Epitome, XI.15*)

Luther

2542 God Loves the Unlovely into Loveliness Sinners are lovely because they are loved; they are not loved because they are lovely. That is why the love of man avoids sinners and evil persons. But Christ says: I came not to call the righteous, but sinners (Matt. 9:13). And this is the love of the cross, born of the cross, which betakes itself, not where it may find something good to enjoy but where it may confer good upon the poor and the needy; for it is more blessed to give than to receive, says the apostle (Acts 20:35). *What Luther Says*, Ewald Plass, CPH, page 819

12 We have victory over death through Jesus Christ. (John 11:25)

Liturgy

Alleluia. Lord, to whom shall we go? You have the words of eternal life. Alleluia, alleluia. (*LSB*, pages 156 and 173, Settings One and Two, Alleluia Verse)

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen. (*LSB*, page 203, Setting Four, Versicle)

Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. (*LSB*, page 208, Setting Four, Preface)

Blessed are You, O Lord our God, king of all creation, for You have had mercy on us and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life. (*LSB*, page 209, Setting Four, Prayer of Thanksgiving)

The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart in peace. (*LSB*, page 210, Setting Four, post-communion blessing)

Hymns

I Know That My Redeemer Lives (*LSB* 461:7)

He lives and grants me daily breath;
He lives, and I shall conquer death;
He lives my mansion to prepare;
He lives to bring me safely there.

The Strife Is O'er, the Battle Done (*LSB* 464:5)

Alleluia, alleluia, alleluia!
Lord, by the stripes which wounded Thee,
From death's dread sting Thy servants free
That we may live and sing to thee. Alleluia!

955 "All Other Ground Is Sinking Sand" Without Christ no one can comfort himself. *What Luther Says*, Ewald Plass, CPH, page 324

6 God's gift is shown to us in the gospel. What is the gospel? The simple gospel is that Jesus Christ came, died and rose for the sins of all people, and will return. (1 Corinthians 15:1-4, 21-26).

Liturgy

I believe in ... one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, whose kingdom will have no end. (*LSB*, page 158, 174, etc., Nicene Creed)

I believe in ... Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead. (*LSB*, page 159, 175, etc., Apostles' Creed)

You are the king of glory, O Christ;
You are the everlasting Son of the Father.
When You took upon Yourself to deliver man
You humbled Yourself to be born of a virgin
When You had overcome the sharpness of death,
You opened the kingdom of heaven to all believers (*LSB*, pages 223-224, Matins, Te Deum, verses 4-5)

Hymns

The Gospel Shows the Father's Grace (*LSB* 580:1-4)

The Gospel shows the Father's grace,
Who sent His Son to save our race,
Proclaims how Jesus lived and died
That we might thus be justified.

It set the lamb before our eyes,
Who made the atoning sacrifice,
And calls the souls with guilt oppressed
To come and find eternal rest.

It brings the Savior's righteousness
To robe our souls in royal dress;
From all our guilt it brings release
And gives the troubled conscience peace.

It is the pow'r of God to save
From sin and Satan and the grave;
It works the faith which firmly clings
To all the treasures which it brings.

The Confessions

It is also taught among us that God the Son became man, born of the virgin Mary, and that the two natures, divine and human, are so inseparably united in one person that there is one Christ, true God and true man, who was truly born, suffered, was crucified, died, and was buried in order to be a sacrifice not only for original sin but also for all other sins and to propitiate God's wrath. The same Christ also descended into hell, truly rose from the dead on the third day, ascended into heaven, and sits on the right hand of God, that he may eternally rule and have dominion over all creatures, that through the Holy Spirit he may sanctify, purify, strengthen, and comfort all who believe in him, that he may bestow on them life and every grace and blessing, and that he may protect and defend them against the devil and against sin. The same Lord Christ will return openly to judge the living and the dead, as stated in the Apostles' Creed. (*The Augsburg Confession*, III.1-6)

The Gospel, however, is that doctrine which teaches what a man should believe in order to obtain the forgiveness of sins from God, since man has failed to keep the law of God and has transgressed it, his corrupted nature, thoughts, words, and deeds war against the law, and he is therefore subject to the wrath of God, to death, to temporal miseries, and to the punishment of hell-fire. The content of the Gospel is this, that the Son of God, Christ our Lord, himself assumed and bore the curse of the law and expiated and paid for all our sins, that through him alone we re-enter the good graces of God, obtain forgiveness of sins through faith, are freed from death and all the punishments of

The Confessions

If your gospel outline has a point like this, it is presumably referring to "servile" fear, not "filial" fear of God, the latter of the two being a good and desirable "fear." Scripture, the confessions, and Luther all use the word "fear" in these two ways, so in the passage "the fear of the Lord is the beginning of all wisdom," we are speaking of "filial fear" and it is a good thing.

While we are receiving encouragement and comfort in the midst of our terrors, other spiritual impulses increase, such as knowledge and fear of God, love of God, and hope. (*Apology of the Augsburg Confession*, IV.351, Justification)

Filial fear can be clearly defined as an anxiety joined with faith, where faith consoles and sustains the anxious heart, whereas in servile fear faith does not sustain the anxious heart. (*Apology of the Augsburg Confession*, XII.38, Penitence)

Luther

4444 Luther Speaks from Personal Experience I have passed through unspeakable trials – trials in which no creature was able to counsel me. ... I have passed through trials of such a nature that I thought no one on earth had them before. ... I have at times thought ... that I endured temptations just as great, just as grievous, and just as manifold as did St. Paul. There would never have been any remedy and advice for difficulties so great, for temptations so grievous, if Christ had not come to comfort me with His Word. Thus God (as Paul says, 2 Cor. 1:3-4) comforts us in all our tribulations so that we are able to comfort those who are in afflictions. *What Luther Says*, Ewald Plass, CPH, page 1380

954 "On Christ the Solid Rock I Stand" The true comfort of conscience is Christ. He does thorough work (*stosset dem Fass den Boden aus*) by saying that faith is to be put, not in the Law but in Him. He says: If *you* are not pious, *I* am. This is the art of leaping over, namely, from my sin to the righteousness of Christ so that I know Christ's goodness to be mine as certainly as I know my body to be mine. I live, die, and pass away in Him; for He Himself has died for us, for me – for *me*, the text clearly says. I am not morally sound, but Christ is morally sound. In His name I have been baptized, I receive the Sacrament and am instructed in the faith (*catechisor*). He takes care of us if only we trust Him. *What Luther Says*, Ewald Plass, CPH, page 323

11 Because of Jesus, we have nothing to fear. (1 Peter 5:7)

Liturgy

The Lord bless you and keep you. The Lord make His face shine on you and be gracious to you. The Lord look upon you with favor and give you peace. (*LSB*, page 166, etc., all settings of the main service, Aaronic Benediction)

Our help is in the name of the Lord, who made heaven and earth. (*LSB*, page 184, etc., Settings Three, Four and Five, Opening Versicles)

... Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. (*LSB*, page 208, Setting Four, Preface)

Hymns

Have No Fear, Little Flock (*LSB* 735:1)

Have no fear, little flock;
Have no fear, little flock,
For the Father has chosen
To give you the Kingdom;
Have no fear, little flock

A Mighty Fortress Is Our God (*LSB* 657:1-2)

A mighty fortress is our God
A sword and shield victorious;
He breaks the cruel oppressor's rod
And wins salvation glorious.
The old satanic foe
Has sworn to work us woe.
With craft and dreadful might
He arms himself in fight.
On earth he has no equal

No strength of ours can match his might.
We would be lost, rejected.
But now a champion comes to fight,
Whom God Himself elected.
You ask who this may be?
The Lord of hosts is He,
Christ Jesus, mighty Lord.
God's only Son adored.
He holds the field victorious.

sin, and are saved eternally. For everything which comforts and which offers the mercy and grace of God to transgressors of the law strictly speaking is, and is called, the Gospel, a good and joyful message that God wills not to punish sins but to forgive them for Christ's sake.

(*Formula of Concord, Solid Declaration*, VI.20-21)

Luther

1700 What the Gospel Is If you ask: What is the Gospel? no better answer can be given than these words of the New Testament: Christ gave His body and shed His blood for us for the forgiveness of sins. This alone is to be preached to Christians, impressed upon them, and faithfully commended to them for constant meditations. *What Luther Says*, Ewald Plass, CPH, page 560

1704 Also the Epistles Are Gospels The Gospel is a good discourse (*sermo*): the message of peace about the Son of God, who became man, suffered, and was raised again through the Holy Spirit for our salvation, as Rom. 1:1-4 describes it and as Zacharias says Luke 1:68, 77 f. Therefore wherever the grace of God and the forgiveness of sins achieved through Jesus Christ are preached, there the Gospel is truly being preached. That is why the epistles of Paul, Peter, and John are entirely and truly gospels. *What Luther Says*, Ewald Plass, CPH, page 561

1708 The Gospel, the Only Way Out of Darkness There is no saving doctrine except the Gospel; everything else is night and darkness. *What Luther Says*, Ewald Plass, CPH, page 563

7 We receive this gift of forgiveness God wants to give us by simply believing. (Mark 16:16)

Liturgy

In the mercy of almighty God, Jesus Christ was given to die for us, and for His sake God forgives us all our sins. To those who believe in Jesus Christ he gives the power to become the children of God and bestows on them the Holy Spirit. May the Lord, who has begun this good work in us, bring it to completion in the day of our Lord Jesus Christ. (*LSB*, page 151, etc., Setting One, Absolution)

These things are written that you may believe that Jesus is the Christ, the Son of God. (*LSB*, page 205, Setting Four, Verse)

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because he is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. (*LSB*, page 208, Setting Four, Preface)

Hymns

Oh, for a Thousand Tongues to Sing (*LSB* 528:5)

Look unto Him, ye nations;
own Your God, ye fallen race.
Look and be saved through faith alone,
Be justified by grace.

I Am Trusting Thee, Lord Jesus (*LSB* 729:1-2)

I am trusting Thee, Lord Jesus,
Trusting only Thee;
Trusting Thee for full salvation,
Great and free.

I am trusting Thee for pardon;
At Thy feet I bow,
For Thy grace and tender mercy
Trusting now.

Luther

13 In Absolution Rather Ask for Faith In absolving it is not as necessary to say: Are you sorry? as it is to say: Do you believe it possible for me to absolve you? Thus Christ says to the blind: "Believe ye that I am able to do this?" (Matt. 9:28) and "all things are possible to him that believeth" (Mark 9:23). This faith is certainly most clearly in evidence in the case of those who, agitated by a trembling conscience, rather feel their unbelief. *What Luther Says*, Ewald Plass, CPH, page 8

970 Do Not Deny and Flee from God, Confess and Flee to Him

When you feel in your conscience that you are guilty, be very, very careful not to contend with either God or men in an effort to defend or excuse your sin. Rather do this: When God points His spear at you, do not flee *from* him; on the contrary, flee *to* Him with a humble confession of guilt and a plea for pardon. Then God will draw back His spear and spare you. However, the farther you try to flee from God by the denial and excuse of your sin, the closer and more hostile God will follow and press you. Therefore nothing is better and safer than to come before God with a confession of guilt; for so it comes to pass that while God conquers us, we also conquer through Him. *What Luther Says*, Ewald Plass, CPH, page 329

Thy love and grace alone avail
To blot out my transgression;
The best and holiest deeds must fail
To break sin's dread oppression.
Before Thee none can boasting stand,
But all must fear thy strict demand
And live alone by mercy.

Therefore my hope is in the Lord
and not to mine own merit;
It rests upon His faithful Word
To them of contrite spirit
That he is merciful and just;
This is my comfort and my trust.
His help I wait with patience.

The Confessions

What is Confession?

Confession has two parts.

First, that we confess our sins, and
second, that we receive absolution, that is, forgiveness, from the pastor
as from God Himself, not doubting, but firmly believing that by it our
sins are forgiven before God in heaven.

What sins should we confess?

Before God we should plead guilty of all sins, even those we are not
aware of, as we do in the Lord's Prayer; but before the pastor we
should confess only those sins which we know and feel in our hearts.
(*Small Catechism, Confession, LSB, page 326*)

Finally, when will the conscience find peace if we receive the forgive-
ness of sins because we love or keep the law? For the law will always
accuse us because we never satisfy the law of God. As Paul says (Rom
4:15), "The law brings wrath." Chrysostom asks in connection with
penitence, "How do we become sure that our sins are forgiven?" ... This
cannot be answered nor consciences quieted unless we know it is God's
command and the Gospel itself that they should be sure that their sins
are forgiven freely for Christ's sake, not doubting that they are forgiven
them personally. ... We teach that such a certainty of faith is required in
the Gospel (*Apology of the Augsburg Confession, XII.88. Penitence*)

The Confessions

Therefore, when a man believes that his sins are forgiven because of
Christ and that God is reconciled and favorably disposed to him be-
cause of Christ, this personal faith obtains the forgiveness of sins and
justifies us. (*Apology of the Augsburg Confession, IV.45*)

In Mark 1:15 Christ says, "Repent, and believe in the Gospel." In the
first part he denounces our sins, in the latter part he consoles us and
shows us the forgiveness of sins. For to believe in the Gospel is not to
have the general faith that even the demons have (James 2:19), but, in
the true sense, to believe that for Christ's sake the forgiveness of sins
has been granted us; this is revealed in the Gospel. (*Apology of the
Augsburg Confession, XII.45*)

Luther

1554 Faith Alone Appropriates Forgiveness

8. The forgiveness of the guilt does not rest on the contrition of the
sinner nor upon the office or power of the priest.

9. Rather it rests on faith which clings to the Word of Christ. *What
Luther Says*, Ewald Plass, CPH, page 517

1558 Divine Forgiveness Is Never Merited The forgiveness of sins
depends entirely on the promise which faith accepts, not on our works
or merits but on God's graciously calling us to Himself, through the con-
trition wrought by the Law, so that we may acknowledge Him to be the
Giver of grace. *What Luther Says*, Ewald Plass, CPH, page 518

4451 The Word the Only Sure Foundation All trust not based on
the Word of God is vain. *What Luther Says*, Ewald Plass, CPH, page
1391

4021 Salvation *Sola Fide* It is the will and pleasure of the Father
that he who sees the Son and believes on Him have eternal life. Would
to God this fact would sink into the heart! It is stated plainly, bluntly,
and clearly enough that he who has the Son is to have eternal life to-
gether with the forgiveness of sins and is to be rid of death. If only
people would think what this means! Whence are they to have it?
Merely from hearing and seeing the Son and believing on Him. This
language is bold and vigorous enough in denunciation of all good works
[as a means of salvation]. *What Luther Says*, Ewald Plass, CPH, page
1262

8 As we repent and believe, God brings us into his family through baptism. (Acts 2:37-39)

Liturgy

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one holy Church, in which You daily and richly forgive us our sins and grant us new life through your Spirit. (*LSB*, page 203, Setting Four, Absolution, option 1)

Dearly beloved ... in the last chapter of Mark our Lord promises, "Whoever believes and is baptized will be saved." and the apostle Peter has written, "Baptism now saves you." (*LSB*, page 268, rite of Holy Baptism)

Almighty and most merciful God and Father, we thank and praise You that You graciously preserve and enlarge Your family and have granted *name*, the new birth in Holy baptism and made *him/her* a member of Your Son, our Lord Jesus Christ, and an heir of Your heavenly kingdom. We humbly implore You that, as *he/she* has now become Your child, You would keep *him/her* in *his/her* baptismal grace, that according to Your good pleasure *he/she* may faithfully grow to lead a godly life in the praise and honor of Your holy name and finally, with all Your saints, obtain the promised inheritance in heaven ... (*LSB*, page 271, rite of Holy Baptism)

Hymns

God's Own Child, I Gladly Say It (*LSB* 594:1)

God's own child, I gladly say it:
I am baptized into Christ!
He, because I could not pay it,
Gave my full redemption price.
Do I need earth's treasures many?
I have one worth more than any
That brought me salvation free
Lasting to eternity!

10 But what can I do about the guilt that I feel? Confess it all to God. (1 John 1:8-9)

Liturgy

If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. (*LSB*, page 151, etc., Setting One, Opening Versicles)

Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness. Our help is in the name of the Lord, who made heaven and earth. I said, I will confess my transgressions unto the Lord, and You forgave the iniquity of my sin. (*LSB*, page 184, etc., Setting Three, Opening Versicles)

Hymns

Just as I Am, Without One Plea (*LSB* 570:2, 4-5)

Just as I am and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come

Just as I am, poor, wretched, blind
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come, I come

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come

From Depths of Woe I Cry to Thee (*LSB* 607:1-3)

From depths of woe I cry to Thee,
In trial and tribulation;
Bend down thy precious ear to me,
Lord, hear my supplication.
If Thou rememb'rest ev'ry sin,
Who then could heaven ever win
Or stand before Thy presence?

in the Holy Spirit. No one is able to fathom this. ... The Father is He *from* whom, the Son He *through* whom, the Holy Ghost He *in* whom all was created. Yet creation is one work. Just so redemption. *What Luther Says*, Ewald Plass, CPH, page 48

All Who Believe and Are Baptized (LSB 601:1)

All who believe and are baptized
Shall see the Lord's salvation;
Baptized into the death of Christ,
They are a new creation.
Through Christ's redemption they shall stand
Among the glorious, heav'nly band
Of ev'ry tribe and nation.

The Confessions

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. (*Large Catechism*, The First Petition, 37)

And where God's name is, there must also be life and salvation. Hence it is well described as a divine, blessed, fruitful, and gracious water, for through the Word Baptism receives the power to become the "washing of regeneration," as St. Paul calls it in Titus 3:5. (*Large Catechism*, Baptism, 27)

Luther

152 Baptism Makes Angels and Saints Our Brethren Dear friend, in your Baptism you entered into brotherhood with Christ, with all the angels, saints, and Christians on earth. Hold to this fraternity, and live up to its demands, and you have brotherhoods enough. *What Luther Says*, Ewald Plass, CPH, page 56

9 In baptism, God washes our sins away and gives us the Holy Spirit. (Acts 22:16)

Liturgy

Almighty and eternal God, according to Your strict judgment You condemned the unbelieving world through the flood, yet according to Your great mercy You preserved believing Noah and his family, eight souls in all. You drowned hard-hearted Pharaoh and all his host in the Red Sea, yet led Your people Israel through the water on dry ground, foreshadowing this washing of Your Holy Baptism. Through the Baptism in the Jordan of Your beloved Son, our Lord Jesus Christ, You sanctified and instituted all waters to be a blessed flood and a lavish washing away of sin. We pray that You would behold *name* according to Your boundless mercy and bless *him/her* with true faith by the Holy Spirit, that through this saving flood all sin in *him/her*, which has been inherited from Adam and which *he/she* has committed since, would be drowned and die. (*LSB*, page 268-269, rite of Holy Baptism)

The almighty God and Father of our Lord Jesus Christ, who has given you the new birth of water and the Spirit and has forgiven you all your sins, strengthen you with His grace to life everlasting. (*LSB*, page 271, rite of Holy Baptism)

Hymns

This Is the Spirit's Entry Now (*LSB* 591:1, 4)

This is the Spirit's entry now:
The water and the Word,
The cross of Jesus on your brow,
The seal both felt and heard.

Renewing Spirit, hear our praise
For Your baptismal pow'r
That washes us through all our days;
Lord, cleanse again this hour.

O Gracious Lord, with Love Draw Near (*LSB* 599:1-2)

O gracious Lord, with love draw near
To these Your children gathered here;
The Spirit's gift in them renew:
The gift of faith that clings to You

Sustain the work You have begun
In these united to Your Son,
For in that pure baptismal flood
They have been cleansed by Jesus' blood

The Confessions

Concerning this material element, he [Martin Luther] has also said that the Holy Spirit, given in Baptism, begins to mortify lust and to create new impulses in man. (*Apology of the Augsburg Confession*, II.35)

In Baptism, therefore, every Christian has enough to study and to practice all his life. He always has enough to do to believe firmly what Baptism promises and brings—victory over death and the devil, forgiveness of sin, God's grace, the entire Christ, and the Holy Spirit with his gifts. (*Large Catechism*, Baptism, 41)

Luther

127 Christ with His Cleansing Blood Is Present in Baptism Whoever is baptized in Christ is baptized through His suffering and blood, or, to state it more clearly, through Baptism he is bathed in the blood of Christ and is cleansed from sins. For this reason St. Paul calls Baptism a "washing of regeneration" (Titus 3:5); and according to what Christians say and picture, the Sacraments flow from the wounds of Christ. And what they say and picture is right. *What Luther Says*, Ewald Plass, CPH, page 46

135 Nevertheless, the Holy Trinity Operates Baptism is the work of the entire Holy Trinity, though the Persons are to be kept distinct. Nonetheless, there is but one God, just as the work which justifies us is the one work of the one God. Yet Scripture makes a distinction between the Persons. ... But why Holy Scripture ascribes His role to each Person I do not understand but believe; no reason is able to grasp it. ... Scripture adds that the Holy Spirit renews men. This is done through the Son but also by the Father. The Father does it through the Son 30