

## Clergy of the ELDoNA, affiliated congregations and missions

**Rt. Rev. James Heiser**

Salem Lutheran Church, Malone, TX

**Rev. Jeffrey Ahonen**

Good Shepherd L.C., Tony, WI; Apologia Lutheran Mission, Deer Park, WI; Peace L.C., Ironwood, MI; Pure Blessings Lutheran Church, Brandon, WI

**Rev. Jerald Dulas**

Sts. Peter & Paul L. C., Simpsonville, SC; All Saints Lutheran Mission, Myrtle Beach, SC; St. Michael & All Angels Lutheran Mission, Martinez, GA; St. Bartholomew Lutheran Mission, Fort Myers, FL; St. Luke Evangelical Lutheran Mission, UAC, Ormond Beach, FL

**Rev. Douglas Handrich (Emeritus)**

Holy Cross Lutheran Church, Peoria, IL

**Rev. Kent Heimigner**

Charity Lutheran Church, Burleson, TX

**Rev. Benjamin Henson**

Holy Cross Lutheran Church, Peoria, IL

**Rev. Michael Henson**

Trinity Lutheran Church, Herrin, IL

**Rev. Martin Jackson**

Lamb of God Ev. Lutheran Church, Rogers, AR

**Rev. Daniel Mensing**

Faith Lutheran Church, Tualatin, OR

**Rev. Mark Mueller**

Redeemer Lutheran Church, Cambridge, MN

**Rev. John Rutowicz**

St. Boniface Lutheran Church, Niles, MI

**Rev. Josiah Scheck**

Christ Lutheran Church, Richmond, MO

**Rev. Eric Stefanski**

Holy Trinity Lutheran Church, Harrison, AR; Emmanuel Lutheran Mission, Conway, AR

**Rev. Timothy Tolar**

St. Luke Lutheran Church, Kenai, AK  
Homer Lutheran Mission, Homer, AK

**Rev. Brandon Warr**

St. Patrick Lutheran Church, Chipley, FL

**Rev. Dcn. Gary Harroun**

Trinity Lutheran Church, Herrin, IL

**Rev. Dcn. Jacob Henson**

St. Henry Lutheran Mission (WI and MI), especially Apologia Lutheran Mission, Deer Park, WI

**Rev. Dcn. Anthony Oncken**

Salem Lutheran Church, Malone, TX

**Rev. Dcn. Floyd Smithey**

Sts. Peter & Paul Lutheran Church, Simpsonville, SC; St. James Lutheran Mission, Knoxville, TN

# THE LUTHERAN HERALD



*Episcopal Visitations with Pr. Scheck and the saints at Christ Lutheran Church (Richmond, MO) and Dcn. Henson and the saints of Apologia Lutheran Mission (Deer Park, WI)*

**OCTOBER 7–NOVEMBER 2, 2024**

**A PUBLICATION OF  
THE EVANGELICAL LUTHERAN DIOCESE OF NORTH AMERICA**

## The Calendar

*The Lutheran Hymnal* (1941): TLH; 2022 Supplement: ASBH

(Monday: M; Tuesday: T; Wednesday: W; Thursday: R; Friday: F; Saturday: S)

October 6	Trinity 19	ASBH 57
October 13	Trinity 20	ASBH 58
October 17 (R)	St. Ignatius of Antioch, Bishop and Martyr	ASBH 104
October 18 (F)	St. Luke, Evangelist	ASBH 105
October 20	Trinity 21	ASBH 59
October 27	Trinity 22/Reformation	ASBH 60
October 28 (M)	St. Simon and St. Jude, Apostles	ASBH 106 (this issue)
November 1 (F)	Festival of All Saints	ASBH 106 [2022 edition]
November 3	Trinity 23	ASBH 61

### *St. Ignatius Lutheran Theological Seminary classes continue*

Classes for the Fall 2024 Quarter began on Monday, September 9.

The classes offered this quarter are:

- E000—Greek (3 hrs.)
- S000—Prolegomena (2 hrs.)
- H000—O.T. Survey (1 hr.)
- H001—Classical Antiquity (1 hr.)
- P000—Liturgics 1 (3 hrs.)

St. Ignatius begins the new triennium of classes with two students, Duncan Geldenhuys (Australia) and Jonathan Teo Zin Han (Singapore).

### *Episcopal Travel in October*

- October 18 (Festival of St. Luke, Evangelist)—Faith Lutheran Church (OR)
- October 23—Visit to Concordia Historical Institute (St. Louis, MO)

Thou, Lord, didst win the bat - tle That they might  
 May we with zeal as ear - nest The faith of  
 For these, passed on be - fore us, Sa - vior! we  
 Till all the ran - somed num - ber Fall down be -

con - querors be. Their crowns of liv - ing  
 Christ main - tain, And bound in love as  
 Thee a - dore, And, walk - ing in their  
 fore the Throne, And hon - or, pow'r, and

glo - ry Are lit with rays from Thee.  
 breth - ren At length Thy rest at - tain.  
 foot - steps, Would serve Thee more and more.  
 glo - ry A - scribe to God a - lone. A - men.

Festival of St. Simon and St. Jude

106. From All Thy Saints in Warfare, For All Thy Saints at Rest

The Sarum Hymnal, 1868

Ach Gott vom Himmelreiche

"Musae Sioniae," VII, 1609

1. From all Thy Saints in war - fare,  
 2. Praise, Lord, for Thine A - pos - tles,  
 3. A - po - stles, Pro - phets, Mar - tyrs,  
 Δ4. Then praise we God the Fa - ther,

For all Thy Saints at rest, To Thee, O  
 Who sealed their Faith to - day, One love, one  
 And all the sa - cred throng, Who wear the  
 And praise we God the Son, And God the

bles - ed Je - sus, All prais - es be ad - dressed.  
 zeal im - pelled them To tread the sa - cred way.  
 spot - less rai - ment, Who raise the cease - less song;  
 Ho - ly Spi - rit, E - ter - nal Three in One;

# Lesson from the Book of Concord The Nineteenth Sunday after Trinity

## Article IV.

Also they teach, that men cannot be Justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who, by His death, hath made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

—Augsburg Confession



*Pr. Stefanski teaching at the one-day conference at Holy Trinity-Harrison. Pr. Jackson and Bishop Heiser also taught during the conference which coincide with the parish visitation.*



*A warm welcome from the pastors and members of Trinity Lutheran Church in Herrin, IL*



**MONDAY, OCTOBER 7: COLOSSIANS 3:1-10 19<sup>TH</sup> S. A. TRINITY**

St. Paul exhorts the Colossians to “seek those things which are above.” He is encouraging them to turn from their old sinful way of living to a life lived as members of Christ’s Body. It is a reminder not only to the Colossians, but also to us. We can so easily be swayed by sin that we forget who we are. It is in this daily struggle between “the old man” and “the new man” that we, as members of Christ’s Body, endure life in this world. We are tempted to sin and often succumb to the temptations of the devil, the world, and “the old man.” We can easily become discouraged as we find ourselves failing again, and again, and again.

After our Lord Jesus ascended to the right hand of the Father, a mere ten days later He sent the Holy Spirit, just as He promised. The Holy Spirit is given to us in Holy Baptism. He is the One who “has called [you] by the Gospel, enlightened [you] with His gifts, sanctified and kept [you] in the true faith.” He is the One who takes your discouraged self and sets “your mind on things above.” He shows you that “your life is hidden with Christ in God” and in Him you have forgiveness of all your sins.

Collect: O Almighty and most Merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldst have done; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

**September 2024 Visitations**

It was a busy month! Bishop Heiser conducted the following visitations:

- September 12–13  
Pr. Scheck, Christ Lutheran  
(Richmond, MO)
- September 18  
Pr. Mueller, Redeemer Lutheran  
(Cambridge, MN)
- September 19  
Dcn. Henson, Apologia Lutheran  
(Deer Park, WI)
- September 20  
Pr. Ahonen,  
Pure Blessing Lutheran  
(Brandon, WI)
- September 21–22  
Pr. Henson,  
Pr. Handrich, Em.  
Cross of Christ Lutheran  
(Peoria, IL)  
Pr. Rutowicz,  
St. Boniface (Niles, MI)
- September 25  
Pr. Henson,  
Dcn. Harroun, Trinity Lutheran  
(Herrin, IL)
- September 27  
Pr. Stefanski,  
Holy Trinity Lutheran  
(Harrison, AR)  
Pr. Jackson,  
Lamb of God Lutheran  
(Rogers, AR)



Earlier, Joseph revealed himself to his brothers and showed that he understood God's purpose, saying, "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life... and to save your lives by a great deliverance" (Gen. 45:5,7). Furthermore, Joseph pledged his love to them and promised, "You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. I will provide for you ... you and your household" (Gen. 45:10-11). Their fear that Joseph might hate them and repay them evil was not so much a reflection upon Joseph or his actions toward them, but rather a reflection upon their unbelieving hearts. Their heart was not yet comforted through trust in Joseph's words of forgiveness.

What is the answer for a heart which fears the just punishment for his sin? What is to be spoken to the troubled conscience? The right words are to repeat the words of Gospel again! Joseph again assures them, "Do not be afraid, I will provide for you and your little ones." Our God sends His called and ordained men to speak the Gospel again, saying, "Do not be afraid. He loves you and He forgives you your sins. 'The promise is for you and for your children...'" (Acts 2:39)."

Collect: O God, our Refuge and Strength, who art the Author of all godliness: Be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ, Thy Son, our Lord. Amen.

"So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate." Her eyes were influenced by the words of the serpent, and these same eyes give us insight as to what Eve wanted to see: "good for food... pleasant to the eyes... desirable to make one wise..."

There is no doubt that that particular tree looked good and produced good fruit. God said that everything He created was "good". Indeed, God said that the whole creation was "very good". Rather than her vision being influenced by God's command to not eat this fruit, her vision had become influenced by another word, the word of the serpent. She and Adam ate of the fruit, and the darkness of sin entered the whole creation.

God has given us a treasure, the forgiveness of sins for Jesus' sake. That treasure has been secured for us by Christ through His suffering, death, resurrection, and ascension to the right hand of the Father. Therefore, God would have our eyes fixed on Jesus, for in Him we see our greatest treasure.

Collect: O Almighty and most Merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldst have done; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

We live in a world filled with idolatry. It is difficult at best, and agonizing at worst, to see a world so fallen that it flaunts debauchery, which is simply the idolatry of pleasing oneself. How are we to withstand the onslaught of such evil?

God has already given us the answer in the opening words of today's reading from Isaiah: "O Israel, return to the Lord your God, For you have stumbled because of your iniquity." "Return to the Lord," that is, repent of your sins and trust in His forgiveness. It is as St. Peter wrote: "For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? Now 'If the righteous one is scarcely saved, where will the ungodly and the sinner appear?'" (1 Peter 4:17-18).

When we are reassured of our salvation in Christ Jesus, we understand that we face nothing less than what Jesus faced when He walked this earth: a world filled with evil. It is evil toward Him and, thus, evil toward us. However, our hope and our eternal life are secure in Him, because He has overcome the world by His cross.

Collect: O Almighty and most Merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldst have done; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Over forty days and nights the devil sought to defeat Jesus in the wilderness. If it weren't for the Word of God, we would not know about this contest, or our Lord's victory following His baptism. But in today's text, the people got to see a very public defeat of not just one demon, but a legion of them. We don't know exactly how many there were, but St. Mark tells us there were about 2,000 pigs in the herd. Although these legions drove the possessed man to live in barren places, we see that these legions were forced to come and fall down before Jesus. They had absolutely no power over Jesus. They feared Him greatly. They feared that their final punishment by Him in the abyss ("...the everlasting fire prepared for the devil and his angels." Matthew 25:41) had arrived.

Although our adversary, the devil, is like a roaring lion, seeking whom he may devour, we need not fear him, because our Savior has defeated him. Although the demons are too strong for us, our Lord Jesus casts out demons with ease. Like Mary Magdalene or this man, God's power will have us sitting at Jesus' feet, clothed in Christ's forgiveness and in our right mind—the mind of Christ!

Collect: O Almighty God, who hast knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son, Jesus Christ our Lord: Grant us grace so to follow Thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

In the Old Testament, God had promised to place His name at the Temple so that it could be a place of refuge and protection. The Israelites were to trust in His holy name, and in true faith lead godly lives. However, many of them let go of the Word and faith, and did not recognize the coming of Jesus Christ to His holy Temple. They forgot that the LORD had also threatened, “But if you or your sons at all turn from following Me, and do not keep My commandments and My statutes which I have set before you, but go and serve other gods and worship them, then I will cut off Israel from the land which I have given them; and this house which I have consecrated for My name I will cast out of My sight...” (1 Kings 9:6-7).

Jesus Christ is our refuge and strength, a very present help in danger. We live among sinners who will always be fighting and warring. We live in a world with commotions and natural disasters. Jesus tells us not to be terrified or worried. Do not trust in stone temples, which can be thrown down, but hold to the Word, which cannot pass away. Hold to Christ, in whom you will not be deceived.

Collect: Almighty God, merciful Father, who madest the light to shine out of darkness, we thank Thee that Thou hast shown mercy unto us and our fathers, and by means of Thy servant Martin Luther hast restored the pure light of Thy Gospel: keep us, we beseech Thee, in sound doctrine, that we may steadfastly believe and worthily follow Thy saving Word, and finally, by its holy comfort, depart in peace and joy; through Jesus Christ, Thy Son, our Lord. Amen.

“For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.”

An image or photograph may show us certain qualities or properties of a particular item, but a shadow is far more vague. All the Old Testament sacrifices were but the shadow of the Light to come, Jesus. Even though the Old Testament sacrifices were required by God, in and of themselves they were of no effect. The act pointed to the power and promise of His Word. These sacrifices were to be looked upon in faith that God’s forgiveness of sins was real, and the payment would be made through His Messiah. Jesus stood behind those Old Testament sacrifices (“which are offered according to the law”) as God’s Promised One.

Unlike the blood of bulls and goats, the blood of Christ does what the blood of animals could not—it pays the price for the sins of the world. The Only-Begotten Son of the Father willingly becomes incarnate and dies to pay the price for sin. Such love is truly beyond our ability to fully comprehend. Yet our lack of the ability to understand such love does not make it any less real, for Scripture clearly teaches, “Behold! The Lamb of God who takes away the sin of the world!”

Collect: O Almighty and most Merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldst have done; through Jesus Christ, Thy Son, our Lord. Amen.

“For we know in part and we prophesy in part.” But just what is that “part”? Let’s back up for a moment and think about to whom Paul is writing. He is writing to Christians, and Christians need to hear what Jesus instructed His Apostles to preach: “that repentance and remission of sins should be preached in His name to all nations” (Luke 24:47).

Every day in the life of the Christian is one of daily repentance, wrought by the Holy Spirit. This is exactly what Paul is directing his readers to, whether they be in Corinth, Ephesus, or us in our time and place. He is always directing his readers to repent of their sins and to trust in Christ for the forgiveness of their sins. That is our life in the here and now.

As Paul continues, he states that that “part will be done away” because the “perfect has come.” When the Christian dies, daily repentance and forgiveness of sins is no longer needed. Like Lazarus, whose name means “God has helped,” our souls are ushered by angels to Jesus. There we find our eternal rest. There, with Jesus, we no longer need to repent, for “the old man” has died, never to be seen again, and our souls await the resurrection of “the new man” unto life eternal. Come, Lord Jesus!

Collect: O Almighty and most Merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldst have done; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

These words of blessing and cursing should remind us of Luther’s close of the Ten Commandments, which were originally included between the First and Second Commandments (Exod. 20:4-6, Deut. 5:8-10). Repeated again here, these words both encourage God’s people with gracious promises and blessings, and threaten God’s people with punishments.

What kind of a God do we have? We have a faithful God, who keeps His Word and covenant. When God promises that “whoever believes and is baptized will be saved,” you can be sure that baptized believers in Christ, who love Him, will receive forgiveness and enjoy eternal life. When God threatens that “whoever does not believe will be condemned,” you can be sure that unbelievers, who hate Him, will receive eternal punishment.

The juxtaposition of the words “love” and “hate” are intended to reveal the source of our actions. God-pleasing obedience comes from the faith required by the First Commandment. If we could perfectly fear and love God, we could keep the Commandments. Matthew 6:24, “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” Those who believe have the fruits of faith: love. Those who do not believe bear the bad fruit of hate.

Collect: O God, our Refuge and Strength, who art the Author of all godliness: Be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.



The Ark of God was delivered to the Temple in Jerusalem. King Solomon offered a dedicatory prayer before the altar and in front of the whole assembly (verses 22-53). Afterwards, Solomon gave thanks that God had kept His promise to his father David.

The Temple was to be a place for God's name. First, "God's name is kept holy when the Word of God is taught in its truth and purity..." Second, because God made the promise, "My name shall be there," we know that God will "hear the prayer which Your servant makes toward this place" (verse 29). Beginning with verse 31, there are seven petitions, of which today's reading is the final petition. This seventh petition acknowledges that "there is no one who does not sin" (verse 46). Solomon asks that the LORD would have compassion and forgive those who have been taken captive but then come to repent of their sin.

Our Savior Jesus Christ has come in the name of the Lord. God has promised compassion and forgiveness in His Son. With our prayer based on the merit and mediation of Jesus, the Father hears our prayer and forgives us our many transgressions. Just as the Father made the Israelites His people and inheritance, so now the Church has been made God's people and inheritance through our baptism into Christ.

Collect: O God, our Refuge and Strength, who art the Author of all godliness: Be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

One of the great joys we have as Christians is that we get to sing. This is the joy of which Paul wrote: "but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18-19). We have the joy of knowing what God has done for us in Christ. His life, His suffering, His death, His resurrection, and His ascension were for you so that you can live with Him forever. Having the forgiveness of sins is our great joy while living as sojourners in this fallen world.

Yet, there is a joy that we can easily miss in today's reading. Sometimes we can get so caught up in expressing our joy over what God has done for us in Christ that we miss another joy. We know Jesus said, "Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents" (Luke 15:10). But did you catch it? It's not just the angels who rejoice. "The Lord your God...will rejoice over you with singing." God is so overjoyed, and so, so happy over your repentance and your trusting in Jesus that He, too, is singing.

Collect: O Almighty and most Merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldst have done; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

# Lesson from the Book of Concord The Twentieth Sunday after Trinity

## Chapter XI.

### OF GOD'S ETERNAL FOREKNOWLEDGE AND ELECTION.

Concerning this article no public dissension has occurred among the theologians of the Augsburg Confession. But since it is a consolatory article, if treated properly, and by this means the introduction in the future of a controversy likely to cause offense may be avoided, it is also explained in this writing.

#### AFFIRMATIVE

*The Pure and True Doctrine concerning this Article.*

1. First of all, the distinction between foreknowledge and predestination, that is, between God's foreknowledge and His eternal election, ought to be accurately observed.

2. For the foreknowledge of God is nothing else than that God knows all things before they happen, as it is written (Dan. 2:28): "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days."

3. This foreknowledge is occupied alike with the godly and the wicked; but it is not the cause of evil or of sin, so that men do what is wrong (which originally arises from the devil and the wicked, perverse will of man); nor the cause of their ruin, for which they themselves are responsible; but only regulates it, and fixes to it a limit how long it should last, and that everything, notwithstanding that in itself it is evil, should serve His elect for their salvation.

4. The predestination or eternal election of God, however, is occupied only with the godly, beloved children of God, and this is a cause of their salvation, which He also provides as well as disposes what belongs thereto. Upon this [predestination of God] our salvation is founded so firmly that the gates of hell cannot overcome it (John 10:28; Matt. 16:18).

5. This is not to be investigated in the secret counsel of God, but to be sought in the Word of God, where it is also revealed.

6. But the Word of God leads us to Christ, who is the Book of Life, in whom all are written and elected that are to be saved, as it is written (Eph. 1:4): "He hath chosen us in Him" [Christ] "before the foundation of the world."

MONDAY, OCTOBER 28: MARK 4:21–25 STS. SIMON AND JUDE

Today's collect petitions our Lord to grant us "to be joined together in the unity of spirit" by the doctrine of the Apostles and Prophets. In today's reading, Jesus is teaching the Apostles His doctrine so that—with them as the foundation of God's Church—we would come to a knowledge of salvation. Jesus warns His Apostles, "Take heed what you hear." These occupants of the apostolic office need to pay attention so that they get the Gospel message right. And when we learn the right doctrine of salvation from them, then the truth will set us free.

Jesus is not instructing these men in the truth of God's Word so that they can keep it a secret. After Christ's death and resurrection, the Holy Spirit will inspire these Apostles to be lampstands, which proclaim Jesus Christ, the light of the world. Their teaching of the Law will reveal our hidden sins, which blind us to the truth. Their teaching of the Gospel will pour out heaping measures of grace and forgiveness for those who repent and believe in Christ's promise.

Collect: O Almighty God, who has built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Cornerstone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto Thee; through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

# Lesson from the Book of Concord The Twenty-Second Sunday after Trinity

## The Fifth Petition.

**And forgive us our trespasses, as we forgive those who trespass  
against us.**

This point now pertains to our poor miserable life, which, although we have and believe the Word of God, and do and suffer His will, and are supported by His gifts and blessings, is nevertheless not without sin. For we stumble daily and transgress because we live in the world, among men who do us great wrong and give cause for impatience, anger, revenge, etc. And besides we have Satan at our back, who attacks us on every side, and fights (as we have heard) against all the foregoing petitions, so that it is not possible to stand always firm in such a persistent conflict.

Therefore, there is here again great need to call upon God and to pray: “Dear Father, forgive us our trespasses.” Not as though He did not without, and even before, our prayer forgive sin (for He has given us the Gospel, in which is pure forgiveness) before we prayed or even thought about it. But this is to the intent that we may recognize and accept such forgiveness. For since the flesh in which we daily live is of such a nature that it neither believes nor trusts God, and is ever active in evil lusts and devices, that we sin daily in word and deed, in sins of omission and commission, by which peace of conscience is destroyed, so that it is afraid of the wrath and displeasure of God, and thus loses the comfort and consolation of the Gospel, it is an unceasing necessity that we have recourse to this petition, and obtain therein consolation wherewith to again comfort the conscience.

But this should serve to break our pride and keep us humble. For He has reserves this prerogative to Himself, that if anyone boasts of his godliness and despises others, he may regard himself in the light of this prayer, and thus he will find that he is no better than others, and that in the presence of God all must lower their plumes, and be glad merely that they can attain forgiveness. And let no one think that as long as we live here he can reach such position that he will not need such forgiveness. In short, if God does not forgive without intermission, we are lost.

—The Large Catechism, §85-91

7. Thus Christ calls to Himself all sinners, and promises them rest, and He is anxious that all men should come to Him and permit Him to help them. To them He offers Himself in His Word, and wishes them to hear it, and not to stop their ears or despise the Word. He promises besides the power and efficiency of the Holy Ghost, and divine assistance for perseverance and eternal salvation.

8. Therefore we should judge concerning this our election to eternal life neither from reason nor from the Law of God, which would lead either into a dissipated, dissolute epicurean life, or into despair, and would excite in the heart of men pernicious thoughts (and such thoughts cannot be effectually guarded against as long as they follow their own reason), so that they think to themselves: “If God has elected me to salvation, I cannot be condemned, although I do whatever I will.” And again: “If I am not elected to eternal life, it matters not what good I do; for my efforts are nevertheless all in vain.”

9. But the true judgment concerning predestination must be learned alone from the Holy Gospel concerning Christ, in which it is clearly testified that “God hath concluded them all in unbelief, that He might have mercy upon all,” and that “He is not willing that any should perish, but that all should come to repentance” (Rom. 11:32; Ez. 18:23; 33:11; 2 Pet. 3:9; 1 John 2:2).

10. To him, therefore, who is really concerned about the revealed will of God, and proceeds according to the order which St. Paul has observed in the Epistle to the Romans, who first directs men to repentance, knowledge of sins, to faith in Christ, to divine obedience, before he speaks of the mystery of the eternal election of God, this doctrine [concerning God’s predestination] is useful and consolatory.

11. That, however, “many are called, few are chosen,” does not mean that God is unwilling that all should be saved, but the reason is that they either do not at all hear God’s Word, but wilfully despise it, close their ears and harden their hearts, and in this manner foreclose the ordinary way to the Holy Ghost, so that He cannot effect His work in them, or, when it is heard, they consider it of no account, and do not heed it. For this [that they perish] not God or His election, but their wickedness is responsible (2 Pet. 2:1 sqq.; Luke 11:49, 52; Heb. 12:25 sq.).

—The Formula of Concord, Epitome, §1–12

**MONDAY, OCTOBER 14: ZECHARIAH 1:1-16 20<sup>TH</sup> S. A. TRINITY**

Zechariah prophesied to the Jews who had returned to Jerusalem from captivity. Seventy years earlier their city and temple had been destroyed by the Babylonians, because their fathers ignored the preaching of the prophets and trusted in their genealogy and the temple structure. As the foundations of the new temple were being laid, Zechariah warned the Jews not to follow in the footsteps of their fathers, lest their new temple meet the same fate as the old. He urged them to repent and trust in the Word of God, which lasts forever.

But by the time of Christ, the Jews in Jerusalem were once again despising and persecuting the prophets. In yesterday's Gospel reading, Jesus compared them to people who have been invited to a great wedding feast, but then refuse to attend and kill the servants who bring them the good news. As Jesus and Zechariah both prophesied, God once again sent foreign armies to destroy the city of Jerusalem in 70 A.D.

A similar fate could be ours if we ignore God's Word and despise His preachers. But if we repent and believe the Gospel, then we can apply to ourselves the good and comforting words of Zechariah's second sermon (verses 7-16). There we see Christ, the Angel of the Lord, interceding for us and turning away God's anger. He has built us a new everlasting Jerusalem, His Church, and blesses her with the peace and quietness that comes from the forgiveness of sins.

Collect: Grant, we beseech Thee, Merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

**SATURDAY, OCTOBER 26: DANIEL 3:19-30 21<sup>ST</sup> S. A. TRINITY**

Nebuchadnezzar unleashed the full power of his wrath against Shadrach, Meshach, and Abed-Nego. He had decreed that all who refused to worship his golden image would burn in a fiery furnace. But because these three men boldly confessed their faith in the one true God, Nebuchadnezzar intensified the punishment. He heated the furnace seven times hotter than it was usually heated. Nevertheless, even a furnace at 'level 7' was not able to harm these men. Nebuchadnezzar's fury could destroy the strongest men in his army, but it could not hurt the faithful servants of the Most High God.

In the Epistle lesson for last Sunday, St. Paul wrote about the power and fury of the devil. "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places," (Eph. 6:12). Like Nebuchadnezzar, the devil has unleashed the power of his wrath against the servants of God. He has increased his temptations to a 'level 7' in order to separate men from the love of God. But just as Shadrach, Meshach, and Abed-Nego were delivered from this fury by the might of God, so we are delivered by His might. The Son of God comes and stands with us, shielding us from the fiery darts of the devil. Even in the midst of the devil's furnace, we can walk about freely and unharmed, since our sins are forgiven by Jesus Christ.

Collect: Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our Lord. Amen.



Waiting is not easy for us. As sinners, we often become impatient waiting for God's deliverance. Perhaps you are asking yourself right now, "Why does God allow me to be oppressed for so long? Why does He delay in taking away my affliction?"

God will surely answer your prayer for deliverance. Isaiah writes in our lesson for today, "He will be very gracious to you at the sound of your cry; When He hears it, He will answer you." However, God may not answer your prayer in the way that you expect or want. We want our afflictions removed right away, but God gives His people this promise: "In returning and rest you shall be saved; In quietness and confidence shall be your strength." God will deliver you out of your trouble, but He will do it in His own way. He will strengthen your heart so that you cheerfully endure affliction. He will give you quietness and confidence in the peace of God which passes all understanding (Phil. 4:7).

All who wait upon the Lord's deliverance are blessed. In rest we shall be saved, because Jesus Christ is our rest. He is our Shiloh (rest), for through Him we have the forgiveness of sins and victory over our enemies. Therefore, "Wait on the Lord; Be of good courage, And He shall strengthen your heart; Wait, I say, on the Lord!" (Psalm 27:14).

Collect: Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

These two parables come immediately before the parable of the wedding feast in St. Matthew's Gospel; and they teach many of the same truths. The parable of the two sons shows that only those who actually do the will of God the Father enter into the kingdom of heaven. Those who pretend to be good Christians but then despise the preaching of the Word and administration of the Sacraments are like the second son, like the ones initially invited to the wedding feast, or like the one who rejected the wedding garment. Those who have formerly disobeyed God but then repent and believe are like the first son, and like those who were brought into the wedding feast from the highways. The Gospel is preached to all, but only those who have faith are the chosen who enter into the kingdom of heaven.

The parable of the wicked vinedressers shows the disastrous consequences that will come upon those who despise the preaching of the Word. Like those who were invited to the wedding feast, the wicked vinedressers mistreat and kill the servants who are sent to them. But the vinedressers even kill the son of the landowner when he is sent to them. Those who reject their faithful pastor also reject Christ Himself, the Son of God. As Jesus said, "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me" (Luke 10:16).

Collect: Grant, we beseech Thee, Merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

In yesterday's reading, the landowner sent out his own son to the vineyard. Today, we read that God has sent His Only-Begotten Son into the world to preach the Gospel to all, taking away both their spiritual disease of sin and their physical diseases.

We often, and rightly, focus on Christ's work of atonement, His priestly office. By sacrificing Himself on the cross He prepared for us a great feast of salvation, and garments of righteousness, made white with His Blood. But Christ also performs a prophetic office. He did not just send out others to announce the Gospel. He Himself preached and urged people to receive the remission of sins that He was about to accomplish. He spent a full three years preaching and teaching before His crucifixion.

But, neither does Christ wish to work alone in the preaching of the Gospel. In His wisdom, He has chosen to send out laborers into His harvest, that is, pastors. Through them He continues His prophetic office and calls all of us into the Church. Their invitation is His invitation. Their Gospel is His Gospel.

What Christ says—"the harvest truly is plentiful, but the laborers are few,"—is just as true today as it was then. There are not enough faithful pastors. Throughout our country there are vacant churches that are weary and without a shepherd. Pray the Lord would have compassion upon us and raise up faithful pastors to preach the Gospel.

Collect: Grant, we beseech Thee, Merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Many candidates running for an elected office have a list of 'first-month' promises. These promises represent those political issues which the candidate deems to be the most critical. Often they involve radical reversals of policies of the previous administration. As the new king of Judah, Hezekiah had his own list of 'first-month' priorities. He used the first thirty days of his reign to open the doors of the Lord's house and restore the articles which his wicked father, Ahaz, had removed. Since the wrath of God had fallen upon Judah through Ahaz' wicked policies, Hezekiah reversed them and restored the true worship of God at the temple.

The wrath of God is not turned away by the policies of men. God would not relent simply because the Levites started offering sacrifices again. Hezekiah and other Old Testament believers were saved from God's wrath by faith. Like us, they were saved by trusting in the Messiah and the sacrifice which He would offer for their sins. St. Paul affirms in Romans chapter 5, "having now been justified by His blood, we shall be saved from wrath through Him" (verse 9).

Hezekiah restored the temple worship because the temple worship taught about Christ. The perpetual sacrifices performed by the Levites taught the people that one pure sacrifice was still needed to make an atonement for their sins.

Collect: Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Sometimes two differing practices can be allowed by God and be pleasing to Him. As examples, St. Paul mentions differences in observing holy days and in dietary habits. One may attend different days for worship than another. One may eat all things; another only vegetables (Rom. 14:2). These practices are indifferent (*adiaphora*) if they are neither commanded nor forbidden by God.

The temptation of our flesh is to judge others for their choices in indifferent matters. For example, because we wear our “Sunday best” for church, some might think that one who does not dress up is irreverent. Or because we fast during Lent, one might consider those who do not fast to be impious. Paul instructs us that we should not judge our brethren on account of such differences. Instead, let him who observes one custom observe it to the Lord. And let him who omits the same custom also omit it to the Lord. Let us do all things out of faithfulness to God, who freed us from the condemnation of the Law and made us children of God through faith.

At the same time, we should not use our freedom in the Gospel to cause offense. Our choices in matters of *adiaphora* must not become a stumbling block or a cause to fall in our brother’s way. The following principle should also govern our freedom in these matters: “Let all things be done decently and in order” (1 Cor. 14:40).

Collect: Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our Lord. Amen.

In last week’s Gospel, Jesus concluded with this statement, “Many are called, but few are chosen.” How do we know if we are the chosen? Some think that they have to plumb the depths of God’s hidden wisdom to discover this. But Christ tells us exactly how to distinguish between the many and the few: “Every tree is known by its own fruit.”

What is the fruit of the elect? Remember the rest of Sunday’s Gospel. Just like those in the highways, the elect hear the Gospel invitation and they receive it. When the Word is preached to them, they receive it with a joyful faith. When the garment of Christ’s righteousness is offered to them, they wear it. When the Lord’s Supper is administered, they eagerly partake. So if you believe the Word and faithfully receive the Sacraments, then you have been chosen by God for salvation.

Sometimes the elect bear the fruit of suffering persecution for Christ’s sake. St. Ignatius bore this good fruit. Like the servants of the king who were killed by those they were inviting to the wedding feast, St. Ignatius was killed for preaching the Gospel. If you are ever fed to wild beasts like St. Ignatius, a secret, uncertain election will not be enough to keep you steadfast. You will need the certainty of the Scriptures, which guarantee that “He who believes and is baptized will be saved.”

Collect: Almighty God, behold our weakness and the sorrows of Thy people, and as Thou didst grant the consolation of Thy Holy Spirit to St. Ignatius in his time of affliction for Thy Name’s sake, so uphold us in our generation, through our Lord, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

The Lord God gave a wonderful promise to Solomon and his descendants. But Solomon himself rejected that promise later in life when he worshiped other gods to please his foreign wives (1 Kings 11:4). Most of his sons followed in his footsteps, and so did the nation of Israel as a whole, even when God sent the prophets to warn them to repent. Because they forsook His commands and promises, and ignored His prophets, God finally sent the Assyrians and the Babylonians to cut off Israel from the land which He had given them. He sent them to destroy the temple which Solomon had built.

Yet one of Solomon's descendants did keep all of God's commandments: Jesus Christ. His body is the true temple of God, in which the fullness of His Godhead dwells. Solomon's kingdom was only over Israel, but Christ's kingdom extends throughout the world, the Gospel invitation being extended to all the Gentiles.

St. Luke was one of those Gentiles, a Greek physician who heard the Gospel invitation and believed. The Holy Spirit then used him to spread that invitation to the entire world, divinely inspiring him to write a Gospel account especially for the Gentiles. St. Luke urges us in his Gospel to believe and to join him at the marriage feast of the Lamb in His kingdom.

Collect: O Almighty God, who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelists: Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the Truth of Thy holy Gospel; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Today's reading describes the sad pattern of God's people at the time of the Judges. The pattern went like this: 1) The Israelites forsake God's Word to worship idols; 2) God punishes them by giving them over to their enemies; 3) The Israelites cry out to God for deliverance; 4) God shows mercy by raising up a judge who delivers them from their enemies; 5) Under the leadership of the judge, the Israelites are faithful to God's Word; 6) The judge dies, and they return to Step 1.

This is not the pattern which God intends for members of His Church. The Bride of Christ should not oscillate between faithfulness and idolatry. Having been set free from the bonds of sin, she should be "without stain or wrinkle or any other blemish"—"holy and blameless" at the coming of our Lord Jesus Christ (Eph. 5:27, 1 Thes. 5:23).

This does not mean that people in the Church never sin. The Church is "holy and blameless," not because she is sinless, but because she is sanctified by Christ. When her members fall into sin, they repent and trust in Jesus, who cleanses them "with the washing of water by the word" (Eph. 5:26). Through Jesus' leadership, the Church is kept from idolatry and preserved in continual godliness.

Collect: Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.



It is terrifying to hear what Satan wanted to do to Peter. Our text says that he wanted to sift Peter as wheat, meaning that he wanted to shake Peter down so that his faith would fail. Like chaff falling through a sieve and separating from the wheat, so Peter would fall from the faith and become separated from the Church. Just as terrifying is the fact that Satan wants to do this to us! St. Peter himself records that “the devil walks about like a roaring lion, seeking whom he may devour,” (1 Peter 5:8). Satan wants us to fall like chaff as well. He wants to shake us up and cause our faith to fail.

Our text shows that Satan can do nothing apart from God’s will. Though the devil is powerful, he cannot even begin to tempt us without God’s permission first. And though he gets permission to tempt us, he is not granted permission to overcome us. Even while our adversary is fighting against us, our Lord Jesus Christ is joined with us in the battle. He is defending us with the Word of God and interceding for us to the heavenly Father. With Christ at our side and faith by the power of His Spirit, we will not fail. Instead, after we have suffered a while, God will perfect, establish, and strengthen our faith (1 Peter 5:10).

Collect: Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

This account is an exact fulfillment of what Jesus warned about in the parable of the wedding feast. God sent His servant, St. Paul, to Antioch in Pisidia. There, Paul went first to the Jews and preached the Gospel at their worship service in the synagogue (verses 14-41). In Paul’s sermon, he pointed out that they, the sons of Abraham, had been promised a Savior through the voices of the prophets. Therefore Paul came to announce the fulfillment of that promise by the suffering, death, and resurrection of Jesus Christ.

But just like Jews in Jerusalem and those invited first in the parable of the wedding feast, the Jews of Pisidian Antioch rejected the invitation to the forgiveness of sins. They did not believe God’s marvelous work of salvation which was declared to them. Out of envy they even mistreated Paul and Barnabas (verses 45, 50). Therefore Paul and Barnabas announced, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.” These Gentiles believed Paul’s preaching and begged Paul to preach the Gospel to them again (verses 42-43, 48).

Praise be to Christ, for He has sent His preachers out into the highways to invite us also to the feast of salvation which He has prepared. Let us eagerly hear this good news again and again, like the Gentiles in Pisidian Antioch.

Collect: Grant, we beseech Thee, Merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

# Lesson from the Book of Concord

## The Twenty-First Sunday after Trinity

### Article XX.

Our teachers are falsely accused of forbidding Good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides they begin to mention faith, of which there was heretofore marvellous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows:

First, that our works cannot reconcile God or merit forgiveness of sins, grace and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation [1 Tim. 2:5], in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ said of Himself: "I am the Way, the Truth and the Life" [John 14:6].

This doctrine concerning faith is everywhere treated by Paul [Eph. 2:8]: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works," etc.

And lest anyone should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says

as follows: "Redemption by the Blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to a laborer."

But, although this doctrine is despised by the inexperienced, nevertheless, God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be pacified through any works, but only by faith, when they are sure that, for Christ's sake, they have a gracious God. As Paul teaches [Rom. 5:11]: "Being justified by faith, we have peace with God." This whole doctrine is to be referred to that conflict of the terrified conscience; neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but the civil righteousness of natural reason.

Heretofore consciences were plagued with the doctrine of works, nor did they hear any consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. There was very great need to treat of and renew this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation, but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" doth not signify merely the knowledge of the history, such as in the ungodly and in the devil, but signifieth a faith which believes, not merely the history, but also the effect of the history—namely, this article of the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins, through Christ.

Now he that knoweth that he has a Father reconciled to him through Christ, since he truly knows God, knows also that God careth for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this article of the forgiveness of sins. Hence, they hate God as an enemy; call not upon Him; and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures, not for knowledge such as in the ungodly, but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part, that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God.

—The Augsburg Confession, §1–27