**Lent Vespers I,**

 **The Second Week in Lent,**

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 *Concordia Lutheran Mission,*

Terrebonne, Oregon.

**“Christ’s Holy Life Saves Sinners.”**

Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

**Psalm 24:3-4**.

**Introduction**.

 That is a tall order. Who amongst fallen men is has clean hands, a pure heart, nor is a vain soul, nor a deceiver? There are none.

 Yet, and not surprisingly, these requisites are the requirements to dwell in the Lord’s Hill or House.[[1]](#footnote-1)1 Because no one amongst fallen men meets these requirements, none amongst fallen men can dwell in the Lord’s House ever at all.

 There, however, is One Man, to Whom the Psalm alludes, who is that pure. That Man is Jesus of Nazareth, the Messiah about Whom this Messianic Psalm[[2]](#footnote-2)2 speaks. Christ was pure in thought, word, and deed throughout His entire life. This life that He lived He lived not for Himself -- after all Christ is God and has no need of such human experiences -- but rather for us and for all men because we all are bereft of God-Pleasing righteousness because of our sin.

 Christ, moreover, was pure in thought, word, and deed, even when He suffered on the Cross the agonies of the punishment for our sins that had been reckoned to Him. Even then Christ did not forsake God but remained obedient unto death, fulfilling God’s law perfectly for us and for all men.[[3]](#footnote-3)3

 Because Christ lived a pure and holy life in thought, word, and deed throughout His entire life for us, we are gain access to God’s House to dwell there forever.

**I. Christ Lived a Holy Life so All Men could Dwell in God’s House Forever.**

 **A. Psalm 24 is a Messianic Psalm.**

 During this season of Lent, we will be meditating on excerpts from four Messianic Psalms. Those Psalms are **Psalm 24**, **8**, **69**, and **22**.

 **Psalm 24** is a Messianic Psalm. A Messianic Psalm is a psalm about the Person and Work of the Messiah, Jesus of Nazareth, to save men from their sins. The Rev. Dr. P. E. Kretzmann writes:

Of special interest to us are the Messianic psalms, including Ps. 2, 8, 16, 22, 24, 40, 45, 47, 68, 72, 89, 93, 97, 110, 118; they refer to the Messiah, the promised Redeemer of the world, portraying more or less vividly and completely His person and work His birth, betrayal, agony, and death, His triumph over death, His ascension into heaven and enthronement at the right hand of God the Father Almighty.[[4]](#footnote-4)4

 In the Messianic Psalms Christ reveals to us and all men His thoughts and feelings, even in the midst of His Greatest Hour of Suffering, His Passion, in order to save us and all men from sin and death.[[5]](#footnote-5)5

**B. Fallen man is unholy in thought, word, and deed.**

Christ’s holy life lived for us and all men is especially important because God demands that men be pure in thought, word, and deed. After all, that’s the way God is and that’s the way He created us in His Image.[[6]](#footnote-6)6, after his image. *Gen. 5:3****.*** ... 266 I will *behold Thy face in righteousness*; I shall be satisfied, when I awake, *with Thy likeness*. Ps. 17:15.” *The Small Catechism*, pp. 96, 97. Jesus says in the Sermon on the Mount:

Be ye therefore perfect, *even* as your Father which is in heaven is perfect.[[7]](#footnote-7)7

Our Heavenly Father is pure in thought, word, and deed, 24/7, 365 days a year, from eternity to eternity. Because He is our Creator created in His Image Our Heavenly Father expects us to be pure in thought, word, and deed, 24/7, 365 days a year, forever. Man, however, is not pure in thought, word, and deed. Man is sinful from the outset because he is conceived in sin. David writes:

Behold, I was shapen in iniquity; and in sin did my mother conceive me.[[8]](#footnote-8)8

From conception man is sinning and a sinner. From this corrupt source issues all of man’s efforts and works throughout his life. This sinful beginning governs and determines all his efforts. Man, therefore, is sinful throughout his life in thought, word, and deed. *No endeavor of man after the fall of Adam can succeed with God because every effort originates from sin in thought, word, and deed*. No man, no matter how outwardly pious in appearance, is holy because God judges not only outward behavior but also our inward behavior, our thoughts and feelings. The prophet Jeremiah writes:

But, O LORD of hosts, that judgest righteously, that triest the reins[[9]](#footnote-9)9and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.1[[10]](#footnote-10)0

 All men were doomed to this fate after Adam, the father of all of us, of all men, fell into sin in the beginning, spawning a mankind fallen in sin and death. The Apostle St. Paul writes:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned ... .1[[11]](#footnote-11)1

**C. Christ lived a holy life to save sinners.**

Obviously, fallen men cannot meet the standard required in **Psalm 24**, namely, “He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” *At this point Christ’s Pure, Undefiled, and Holy Life becomes precious to us.*  The Rev. Dr. Francis Pieper writes:

[John] Gerhard1[[12]](#footnote-12)2: “Although in many passages of Scripture the work of redemption is ascribed to Christ’s death and the shedding of His blood, yet this must by no means be understood *exclusive*, as if by it the holy life of Christ were excluded from the work of redemption. But it is done for the reason that nowhere does the fact that the Lord has loved and redeemed us shine forth more clearly than in His Passion, death, and wounds, as the devout old teachers says; the death of Christ is, as it were, the last line and complete, the [telos], the end and perfection, of the entire obedience, as the Apostle says in Phil. 2:8. In this merit it is altogether impossible to separate the active from the passive obedience.”1[[13]](#footnote-13)3

 Christ’s Holy Life is, as Gerhard says, is Christ’s *Active Obedience*. Christ’s *Active Obedience* means He obeyed all of God’s commandments in thought, word, and deed, every moment of His Life.1[[14]](#footnote-14)4 From the womb Christ was busily obeying God’s commandments for us. David records Christ’s words in **Psalm 22**:

I was cast upon thee from the womb: thou *art* my God from my mother’s belly.1[[15]](#footnote-15)5

No man save Christ can claim God as his God from his mother’s womb because, being conceived in sin, all men rejected God as our God from the moment of conception. Christ, however, because He obeyed God from the moment of conception had God for His God from the womb and at all times, obeying all of God’s commandments from the womb. Luther writes of Christ’s Holy Conception and Birth for us:

Christ is born for you and ... his birth is yours, and come to pass for your benefit. For the Gospel teaches that Christ was born for our sake and that he did everything and suffered all things for our sake ... . Christ has a pure, innocent, holy birth. Man has an impure, sinful, damned birth, as David says in Psalm 51[:5] ... . There is simply no remedy for this except through the pure birth of Christ. ... Christ willed to be born so that we might be born in different manner ... . In this manner Christ takes to himself our birth and absorbs it in his birth; he present us with his birth so that we become pure and new in it, as if it were our own, so that every Christian might rejoice in this birth of Christ and glory in it no less than if he, too, like Christ, had been born bodily of Mary.1[[16]](#footnote-16)6

 Jesus lived a Holy Life for us even when sorely tempted by the devil in the wilderness while famished. The Evangelist St. Luke writes:

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.1[[17]](#footnote-17)7

Even though Jesus was alone and famished, He, nevertheless, continued to live a Holy Life for us and overcame the temptations of the devil. *Now in Christ we all have overcome the devil’s temptations because He has overcome them for us.*  Christ Obedience and Holy Living in the hour of temptation is the power that enables us to overcome any and all temptations of the devil. *In the hour of temptation we simply look to Christ and know that this temptation, too, has already been overcome by Christ by His Obedience for us*. In this way, men conquer any and all temptations of the devil.

 Christ’s entire life was lived not for Himself but for others, for us, so that we might not perish but live. Christ gives His Entire Life, waking and sleeping, a ransom for many. The Apostle St. Matthew writes:

But Jesus called them *unto him*, and said, ... Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.1[[18]](#footnote-18)8

 *Waking and sleeping, toiling and resting, Christ’s entire life was devoted to living a holy life for all men so that all would gain a holy life and be able to ascend God’s Hill, the Temple of His Dwelling, the Holy of Holies, and dwell with Him in bliss, peace, and joy forever*. The Apostle St. Paul writes:

 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us ... 1[[19]](#footnote-19)9

The prophet Isaiah writes:

Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken wit the tongs from off the altar; And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine inequity is taken away, and thy sin purged.2[[20]](#footnote-20)0

Why didn’t this fiery coal sear and burn Isaiah’s lips instead of purifying and healing them? *This glowing coal purified and healed because this is the Holiness of the Gospel, Christ’s Holiness for us, that does not condemn sinners but Absolves of sin, heals, saves, and permits sinners, like Isaiah, to ascend the Holy Hill of the Lord and to stand in His Holy Presence*. You see, there are two kinds of holiness. The holiness of the Law and the Holiness of the Gospel. The holiness of the Law condemns sinners -- were the ember on the altar the holiness of the Law it would have burned a hole right through the prophet Isaiah’s head. The Holiness of the Gospel, however, glows with the Holiness of God but does not condemn and destroys sinners but rather purifies, heals, and saves.

 Regarding the Holy Life Christ lived for us and for all men, the Rev. Dr. Francis Pieper writes:

Jerome Kromayer (professor of theology at Leipzig, d. 1670) ... says: “Christ passed through all stages of our life in order that He might thoroughly heal our sinful conception and birth.”2[[21]](#footnote-21)1

 **D. Christ lived a Holy Life for all men even when God forsook Him on the Cross.**

 Remarkably, Christ remained Obedient and Holy even when God forsook Him on the Cross because He bore the guilt of our sins. David writes of Christ suffering God’s forsaking of Him because He bore our sins:

My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night seasons, and [there is no quiet for me].2[[22]](#footnote-22)2

The Rev. Dr. George Stoeckhardt writes of Christ’s Holiness even when God forsook Him:

Yet, while Christ knows Himself totally forsaken of God in the abyss of hell, He cries, “My God, My God!” Even in such an abject condition, as He was in, He still clings to God as His personal God. This was a God-pleasing prayer that as it were issued from the pit of hell. This is something extraordinary, something unheard of. In the midst of the torments of hell Christ asserts that as His Son He will cling to God and claim Him as His own! Never before and never after has such a confident prayer issued from the abyss of hell on the part of those who are damned in that place. Ordinarily from those who suffer the torments of the damned come only cries and sighs of despair, never prayers of faith. It was by this prayer that Christ conquered and overcame the power of hell.2[[23]](#footnote-23)3

This Holiness in hell was the last thing the devil needed. Now there is no place, not even in the bowels of hell, that man is not holy because Christ continued to live a Holy Life and Worshiped God perfectly from the pit of hell for us and for all men. Because there is no place, including hell, any longer that man isn’t holy because of Christ’s Holiness for him, then hell no longer exists for those in Christ.2[[24]](#footnote-24)4 Christ’s Holiness for us in the uttermost bowels of hell razed the gates of hell and forever delivers those in Christ from it.

 Christ’s Entire Life, Birth, Living, and Death, was lived a Holy Life in order to give all men a holy life and life everlasting.

**II. Christ Sanctifies (makes holy) Sinners with His Holiness through the Gospel**.

**A. Christ sanctifies (makes holy) Sinners with His Holiness through the Gospel**.

 David continues in **Psalm 24**:

He shall receives the blessing from the LORD, and righteousness from the God of his salvation. This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.2[[25]](#footnote-25)5

 Jesus received the Blessing from the Lord because He Obeyed God in all circumstances, even when God forsook Him on the Cross because He bore the guilt of the sins of all men. Because Jesus is God, He won these Blessings for the Lord not for Himself but rather for us and all men that we might gain the sanctification of His Holy Life lived for us and gives to us These Blessings through the Gospel. The Apostle St. Paul writes:

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.2[[26]](#footnote-26)6

The Lutheran Church confesses that God the Holy Spirit sanctifies men by the Gospel through faith:

For neither you nor I could ever know anything of Christ, or believe on Him, and obtain Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Ghost through the preaching of the gospel. The work is done and accomplished; for Christ has acquired and gained the treasure for us by His suffering, death, and resurrection, etc. But if the work remained concealed so that no one knew of it, then it would be in vain and lost. That this treasure, therefore, might not lie buried, but be appropriated and enjoyed, God has caused the Word to go forth and be proclaimed, in which He gives the Holy Ghost to bring this treasure home and appropriate it to us. Therefore sanctifying is nothing else than bringing us to Christ to receive this good, to which we could not attain of ourselves.2[[27]](#footnote-27)7

 The Whole Company of Believers, i.e., the Church,2[[28]](#footnote-28)8 “*is* the generation of them that seek Him” because only believers accept Christ’s Holiness for them by the gift of faith. All others approach God based upon their own holiness and turn away because they cannot bear His Holiness juxtaposed to their unholiness apart from Christ. By the Gospel through faith Christians now approach God’s Throne of Grace. The Apostle St. Paul writes:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.2[[29]](#footnote-29)9

**B. The Sanctification of the Gospel yields life everlasting.**

 Because no unholiness resides in us by the Sanctification of Gospel through faith, neither then does death any longer abide and we gain life everlasting. The Apostle St. Paul writes:

But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.3[[30]](#footnote-30)0

 Through the Gospel we now ascend the Holy Hill of the Lord and dwell in His Temple forever. David writes in **Psalm 23**:

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever.3[[31]](#footnote-31)1

**Conclusion**.

 It is a tall order that to ascend the Holy Hill of the Lord and enter and dwell in His Temple a man must be pure and holy in thought, word, and deed. For fallen men it’s not only a tall order but an impossibility. For Christ, however, it is not because He is the Holy God in the flesh living a Holy Life for us and for all men in order that.

 Christ bestows His Holy Life for all men upon men by the Gospel through faith. In this way, Christ sanctifies men. Now men can ascend God’s Holy Hill and enter His Temple to dwell with the Lord now and forever. ***Amen.***

1. 1“I think everyone knows that ‘God’s house’ means where He dwells, and that He dwells where His Word is, be it in the field, in church, or on the sea. On the other hand, where His Word is absent, He is absent, nor is His house there; but there the devil dwells, though it be a church of gold blessed by all the bishops. But where God’s house is, there is pure blessing, grace, and life, as the psalmist says: ‘We bless you from the house of the Lord.’ You are blessed, because you are in the Lord’s house. God says (Ex. 20:24): ‘In every place where I cause My name (that is, My Word) to be remembered, I will come to you and bless you.’ In this passage this verse in the psalm had its origin. [“*26. Blessed be He who enters in the name of the Lord! We bless you from the house of the Lord.* {**Psalm 118:26}**” Martin Luther, *Luther’s Works*, Vol. 14, p. 103]. “Wherever God sends out His Word, by which His name and work and not our name and work are praised, there He also comes with pure grace and every blessing, as Moses declares. [“... in all places where I record my name I will come unto thee, and I will bless thee.” **Exodus 20:24**.] But wherever the devil sends out his word and it is accepted, he follows with his curse and eternal destruction. The world, however, does not believe this and considers and praises the devil as God, his curse as a blessing, and his lies as truth.” Martin Luther, *Luther’s Works*, Vol. 14, p. 103, amplification in brackets added. [↑](#footnote-ref-1)
2. 2“Von Christo, dem Konige der Ehren [Concerning Christ, the King of Glory]”, *Die Bibel oder die ganze Heilige Schrift Alten and Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers*, [The Bible or the Entire Holy Scripture, Old and New Testaments, according to the German Translation of Dr. Martin Luther], St. Louis: Concordia Publishing House, 1905, p. 566. [↑](#footnote-ref-2)
3. 3“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” **Philippians 2:8**.

 “Yet, while Christ knows Himself totally forsaken of God in the abyss of hell, He cries, ‘My God, My God!’ Even in such an abject condition, as He was in, He still clings to God as His personal God. This was a God-pleasing prayer that as it were issued from the pit of hell. This is something extraordinary, something unheard of. In the midst of the torments of hell Christ asserts that as His Son He will cling to God and claim Him as His own! Never before and never after has such a confident prayer issued from the abyss of hell on the part of those who are damned in that place. Ordinarily from those who suffer the torments of the damned come only cries and sighs of despair, never prayers of faith. It was by this prayer that Christ conquered and overcame the power of hell.” *Lectures on Select Psalms*, tr. the Rev. Dr. H. W. Degner, Ft. Wayne, IN: Concordia Theological Seminary Press, p. 67, underscore added. [↑](#footnote-ref-3)
4. 4The Rev. Dr. P.E. Kretzmann, *Popular Commentary of the Bible: The Old Testament: The Poetical and the Prophetical Books, Vol. II*, St. Louis: Concordia Publishing House, 1924, p. 59. [↑](#footnote-ref-4)
5. 5“Luther and the Lutheran Confessions accepted the teaching of the New Testament that in the Psalms there were numerous predictions about the Messiah. Moorehead wrote concerning this matter: ‘The Psalms are full of Christ. They speak about His humiliation and exaltation, of His rejection by the world and of His final triumph over all opposition. But they go deeper, as we may say; deeper even than the gospels; they *let us into the thoughts and feelings when the billows of wrath were rolling over Him, when the heavy cloud of judgment which was all our own burst upon His devoted Head*.’”The Rev. Dr. Raymond Surburg,*Exegetical Essays and Materials Dealing with the Interpretation of the Psalms*, Ft. Wayne, IN: Concordia Theological Seminary, Press, p. 28, emphasis added. [↑](#footnote-ref-5)
6. 6“**113. What was the image of God?** The image of God consisted in this – A. That man *knew God* and was *perfectly happy* in such knowledge. 263 [Ye] have put on the new man, which is renewed in *knowledge* after the *image of Him that created him*. *Col. 3:10*B. That man was *perfectly holy* and blessed. 264 Put on the new man, which *after God* is created in *righteousness and true holiness*. *Eph. 4:24****.*** ... **114. Does man still bear the image of God?** Man *lost* the image of God when he *fell into sin*. In *believers*, a *beginning* of its renewal is made. Only in *heaven*, however, will this image be *fully* restored. 265 [Adam] begat a son *in his own likeness* [↑](#footnote-ref-6)
7. 7**St. Matthew 5:48**. [↑](#footnote-ref-7)
8. 8**Psalm 51:5**. [↑](#footnote-ref-8)
9. 9“**reins**, *n. pl.* [... L{atin}. *renes*, p. of *ren*, kidney.] **1.** the kidneys, region of the kidneys, or loins.” *Webster’s Unabridged Dictionary*, p. 1524, **s.v.** “**reins**”, amplification added.

 Using the word for kidneys was an expression for the innermost core of a man’s being, like the word heart is used. “**2.** fig., as seat of emotions and affection Jb 19:27 Prv 23:16 [Psalm] 16:7 73:21 ... Je 12:2 *near art thou in their mouth, and far from their affections* ... hence, as involving character, the obj. of God’s examination, alw[ays parallel to heart] ... Je 11:20 ... .” *A Hebrew and English Lexicon of the Old Testament*, William Gesenius, tr. Edward Robinson, eds. Francis Brown, S. R. Driver, Charles A Briggs, Oxford: Clarendon Press, p. 480, **s.v.** “[**kilyah**]”, amplification added.

 This use is also found in other languages: “**2.** the seat of affections and passions, formerly supposed to lie in the region of the kidneys, or loins. **3**. the emotions and affections.” *Webster’s Unabridged Dictionary*, p. 1524, **s.v.** “**reins”.**  [↑](#footnote-ref-9)
10. 10**Jeremiah 11:20**. [↑](#footnote-ref-10)
11. 11**Romans 5:12**. [↑](#footnote-ref-11)
12. 12“Johann Gerhard (1582-1637) has rightly been classified the ‘third preeminent theologian after Luther and Chemnitz.’ ... However, while Gerhard is best remembered for his great dogmatics, the *Loci Theologici* [Theological Commonplaces], Gerhard produced a number of devotional volumes and preach [sic] many sermons to the ‘common man.’ The sermons in this volume were apparently preached when Gerhard was 31 years old and already superintendent at Heldburg and a Doctor of Divinity.” **Foreword** from *Seven Christmas Sermons*, tr. Elmer M. Hohle, ed. David O. Berger, Decatur: The John Gerhard Institute, first printing, November 1996, amplification in brackets added. [↑](#footnote-ref-12)
13. 13The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 376, footnote 81, transliteration of the Greek in brackets added. [↑](#footnote-ref-13)
14. 14“As my *Priest*, Christ *fulfilled the Law* in my stead perfectly (active obedience), *sacrificed Himself* for me (passive obedience), and still *intercedes* (pleads) for me with His heavenly Father.” *The Small Catechism*, question 132 B, p. 108. [↑](#footnote-ref-14)
15. 15**Psalm 22:10**. [↑](#footnote-ref-15)
16. 16Marin Luther*, Luther’s Works*, Vol. 52, pp. 14, 15. [↑](#footnote-ref-16)
17. 17**St. Matthew 4:1**. [↑](#footnote-ref-17)
18. 18**St. Matthew 20:25**, **28**. [↑](#footnote-ref-18)
19. 19**Hebrews 9:24**. [↑](#footnote-ref-19)
20. 20**Isaiah 6:5-7.** [↑](#footnote-ref-20)
21. 21The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 306. [↑](#footnote-ref-21)
22. 22**Psalm 22:1-2**, translation from the Hebrew in brackets is mine. The Hebrew reads, “there is no silence for Me.” In the night seasons, when one should be taking his rest, Jesus hears nothing but the shrill condemnation of God for our sins and the sins of all men. Why Christ cries out for help, God refuses to answer. When Christ should rest, God continues His terrible condemnations for the sins of all men. [↑](#footnote-ref-22)
23. 23*Lecutres on Select Psalms*, tr. the Rev. Dr. H. W. Degner, Ft. Wayne, IN: Concordia Theological Seminary Press, p. 67, underscore added. [↑](#footnote-ref-23)
24. 24God did not bother to create a hell for men, just for the devil and his angels, because Christ’s Redemption covers all men. If men go to hell, it’s because of their own unbelief and rejection of God’s Gift of Salvation in Christ.

 “In Matthew 25[:41] Christ says of the Kingdom of Glory that it was prepared for the blessed of His Father from the foundation of the world, hence from the beginning intended for them. Of the fire of hell, however, Christ says that it was prepared for the devil and his angels. If men go to hell, they go to a place originally not prepared for them. ‘Hell was originally not built for men. [Bengel]’” The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. III, p. 498, amplification in brackets and underscore added. [↑](#footnote-ref-24)
25. 25**Psalm 24:5-6**. [↑](#footnote-ref-25)
26. 26**I Corinthians 6:11**. “**163. What is the work of the Holy Ghost?** The Holy Ghost sanctifies me, that is, He *makes me holy*, by bringing me to faith in Christ and by imparting to me the blessings of redemption. (Sanctification in the wider sense includes everything tha the Holy Ghost does in me.) 419 But ye are washed, but ye are *sanctified*, but ye are justified in the name of the Lord Jesus and *by the Spirit of our God. I Cor. 6:11*.” *The Small Catechism*, p. 125, 126, question 163. [↑](#footnote-ref-26)
27. 27*The Large Catechism*, **Part Second, Of The Creed, Article III**.38-39, *Triglotta*, 689, underscore added. “Thus we confess: 'I believe in the Holy Spirit and the holy Christian Church.' With these words we affirm that the Holy Spirit dwells with Christendom and sanctifies it, namely, through the Word and Sacrament, through which he works faith in it and the knowledge of Christ. Those are the tools and the means through which He continuously sanctifies and purifies Christendom. This also makes Christians holy before God, not by virtue of what we ourselves are or do but because the Holy Spirit is given us.” *Luther's Works*, American Edition, Vol. 24, p. 168, underscore added. [↑](#footnote-ref-27)
28. 28“That we may obtain this faith, *the Ministry of Teaching the Gospel and administering the Sacraments was instituted*. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ’s sake, justifies those who believe that they are received into grace for Christ’s sake.” *The Augsburg Confession*, **Article V: Of the Ministry**.1-3, *Triglotta*, p. 45, underscore added.

 “*Of the Use of the Sacraments* they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them.” *The Augsburg Confession*, **Article XIII: Of the Use of the Sacraments**.1, 2, *Triglotta*, p. 49, underscore added.

 “Although *the Church* properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: *The Scribes and the Pharisees sit in Moses’ seat*, etc. Matt. 23, 2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.” *The Augsburg Confession*, **Article VIII: What the Church Is**.1-2, *Triglotta*, p. 47. [↑](#footnote-ref-28)
29. 29**Romans 5:1-2**. [↑](#footnote-ref-29)
30. 30**Titus 3:4-7**. [↑](#footnote-ref-30)
31. 31**Psalm 23:6**. [↑](#footnote-ref-31)