**Vespers 1,**

 **The Second Sunday in Lent,**

17 March 2019.

 *Concordia Lutheran Mission,*

Terrebonne, Oregon.

“Christ, the Seed of the Woman, Liberated Men from the Devil’s Rule by Vanquishing the Serpent

through His Passion.”

And I will put enmity between thee and the woman, and between thy seed and her [Seed]; [He] shall bruise thy head, and thou shalt bruise [His] heel.

Genesis 3:15.[[1]](#footnote-1)

**Introduction**.

 Here we have the beginning of the preaching of the Gospel on earth.[[2]](#footnote-2) The beginning of the preaching of the Gospel on earth also occurs in the beginning of creation because Adam and Eve sinned early on.

 While Adam and Eve deserved to drop dead the moment their hearts departed from the doctrine of the Lord and accepted the doctrine of the devil, God permitted them to remain for the sake of the preaching of the Gospel and their salvation.

 God saved them by Himself vanquishing the devil. The Seed of the Woman is God Incarnate who dealt the mortal blow of crushing the head of the serpent with His Divine and Human Foot. Because a Man vanquished the devil, men are now liberated from the thralldom of the devil.

 Men acquire this Saving Work of God by the Gospel through faith. By the Gospel God declared[[3]](#footnote-3) Adam and Eve, and, indeed, all men[[4]](#footnote-4), enemies of the devil and, thereby, righteous and on the side of righteousness, which means to be on the side of God.[[5]](#footnote-5)

 Christ, the Seed of the Woman, Vanquished the serpent, i.e., the devil, by His Passion to liberate all men from the thralldom of the devil and save.

**I. Christ Vanquished the Devil by His Passion.**

**A. The devil vanquished men by his false doctrine.**

 During this season of Lent we will meditate on the Promise of the Seed of the Woman. The Seed of the Woman is the Savior. He is the One Man who can and did crush the head of the devil and liberated all men from the devil’s thralldom. The Seed of the Woman descended from Adam and Eve through – where the Promised Savior is specifically mentioned – Lamech, Noah, Shem, Abraham, Isaac, Jacob, Judah, David, and finally the Virgin St. Mary.[[6]](#footnote-6)

 The Seed of the Woman who would crush the devil’s head became necessary when Adam followed the devil’s false doctrine. Moses writes off Adam following the devil’s false doctrine:

Now the serpent[[7]](#footnote-7) was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden. But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not die. For God doth know that in the day ye eat therefore, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for good, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.[[8]](#footnote-8)

 Eve should have known this was not a good creature of God but the devil himself. What other creature of God, which were all created good, would lead someone away from God’s Word and contradict it? None would save the devil himself. The moment Eve’s heart departed from God’s Word, she perished. Luther writes:

Although she [Eve] has not yet eaten the fruit, she has already sinned against the Word and faith; for she has turned away from the Word to a lie, from faith to unbelief, from God to Satan, and from the worship of God to idolatry. Since this was the main feature of her sin (for picking the fruit was not the main feature), how does it happen that death does not follow immediately? ... God is long-suffering; therefore He does not punish sin immediately. Otherwise it would happen that we would immediately perish in our sins.[[9]](#footnote-9)

 Likewise, Adam perished the moment his heart departed from God’s Word and in Adam all men perished. 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 ... .[[10]](#footnote-10)

**B. Christ vanquished the devil for men by His Passion.**

Through sin the devil became the ruler of men. The Apostle St. Paul writes:

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air[[11]](#footnote-11), the spirit that now worketh in the children of disobedience ... .[[12]](#footnote-12)

The Apostle St. Paul continues:

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ... .[[13]](#footnote-13)

God reestablished His Blessed Reign over the world through Christ, the Seed (Child) of the Woman. Moses writes:

And I will put enmity between thee and the woman, and between thy seed and her [Seed]; [He] shall bruise thy head, and thou shalt bruise [His] heel.[[14]](#footnote-14)

Satan’s head is crushed, namely, his sinful rule over the world is terminated. Men are liberated from his rule of sin.

 This liberation from the rule of sin came by the Passion of Christ. Moses writes that the Seed of the Woman, Christ, would crush Satan’s head, but that Satan would wound His heel. In other words, Christ would suffer in the Blessed Work of defeating Satan. Indeed, He did suffer. Christ suffered the consequences of the sins of men, which sins the devil had led them into. The Apostle St. Paul writes:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures ... .[[15]](#footnote-15)

 Christ suffered greatly for the sins of men. Christ was forsaken of God on the Cross. In **Psalm 22** we read of Christ’s Passion:

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 season, and am not silent.[[16]](#footnote-16)

Christ was rejected and condemned by God day and night, 24/7, 365 days a year, from everlasting to everlasting, because He bore the guilt and consequences of our sin. Luther writes of Christ’s Passion:

We want to come back to Christ. There is no doubt that in the spirit David is here looking at Christ as He struggles with death in the garden and cries out on the cross, “My God, My God, why hast Thou forsaken Me?” (Matt. 27:46.) For that is His real, sublime, spiritual suffering, which no man can imagine or understand. In the garden He Himself says, “My soul is very sorrowful, even to death” (Matt. 26:38). This is what He wants to say: “I have such sorrow and anguish that I could die of sorrow and anguish.” He withdraws from His disciples about a stone’s throw (Luke 22:41), kneels down, and prays. In the prayer He begins to struggle with death, and He prays more fervently. His sweat becomes like drops of blood that fall on the ground. David is talking here about this sublime, spiritual suffering, when Christ fought with death and felt nothing in His heart but that He was forsaken of God. And in fact He was forsaken by God. This does not mean that the deity was separated from the humanity—for in this person who is Christ, the Son of God and of Mary, deity and humanity are so united that they can never be separated or divided—but that the deity withdrew and hid so that it seemed, and anyone who saw it might say, “This is not God, but a mere man, and a troubled and desperate man at that.” The humanity was left alone, the devil had free access to Christ, and the deity withdrew its power and let the humanity fight alone.[[17]](#footnote-17)

 Indeed, Christ suffered deep and severe wounds because He bore the consequences of sin, which sin the devil led men into. Jesus states regarding the devil and his wicked work:

Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speakeht a lie, he speaketh of his own; for he is a liar, and the father of it.[[18]](#footnote-18)

The devil murdered men through leading them in death by his false doctrine, namely, sin.[[19]](#footnote-19) Christ liberated men from his rule by Atoning for sin. In this way, Jesus crushed the devil’s head, namely, his rule over men, and liberated men from the dark prince. The Apostle St. John writes of Christ vanquishing the devil and his rule over men by the Passion of Christ:

Jesus answered and said, ... Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will drawl all *men* unto me. This he said, signifying what death he should die.[[20]](#footnote-20)

 Jesus, however, suffered only a wound. Christ recovered and rose from the dead on the Third Day. Consequently, His Reign goes on forever. David writes of Christ’s everlasting Reign:

Thy throne, O God, *is* forever and ever: the sceptre of thy kingdom *is* a right sceptre.[[21]](#footnote-21)

The devil’s kingdom fell never to rise again. Christ’s Kingdom goes on forever.

 Jesus, the Seed (Child) of the Woman, vanquished the devil and liberated men from his rule of sin by Atoning for the sins of men on the Cross.

**II. God Declares Men Righteous for the Sake of the Seed of the Woman’s Sake through the Gospel and, thereby, Saves.**

**A. God declared Adam and Eve, and, thereby, all men, righteous for Christ’s sake (Forensic Justification)**.

 Notice what God did when He proclaimed the Gospel in the Garden of Eden: God declared by His Word, the Gospel, Adam and Eve righteous, even though they were sinners. Moses writes:

And I will put enmity between thee and the woman, and between thy seed and her [Seed]; [He] shall bruise thy head, and thou shalt bruise [His] heel.[[22]](#footnote-22)

God declares through His Word enmity between Eve and the serpent. Eve is now no longer the spawn of the devil but the offspring of the Holy God. God has lined Eve and Adam up on His Side, the Side of Righteousness and Holiness, because the devil is once again now the common enemy of both God and man. Luther writes:

Thus the sun of comfort, previously enveloped by black clouds, rises above the clouds and with its most welcome light shines on their frightened hearts. For Adam and Eve not only do not hear themselves cursed like the serpent; but they even hear themselves drawn up, as it were, in battle line against their condemned enemy, and this with the hope of help from the Son of God, the Seed of the woman. Forgiveness of sins and full reception into grace are here pointed out to Adam and Eve. Their guilt has been forgiven; they have been won back from death and have already been set free from hell and from those fears by which they were all but slain when God appeared.[[23]](#footnote-23)

 This declaring righteous through the Word is called forensic justification, a central tenet of the Reformation over and against the Papists and their infused grace.[[24]](#footnote-24) The Rev. Dr. Francis Pieper writes:

Justification is not a physical, but a forensic act. ... “It is not a physical or medicinal act by which a righteous behavior or life is infused, but a juridical, or forensic, act, by which the unrighteous man is pronounced righteous. Apology [of the Augsburg Confession]: “To be justified does not mean that a righteous man is made out of a wicked man, but to be pronounced righteous in a forensic sense” (*Trigl.* 191, Art. III, 131). “To justify” is always used in Scripture in the forensic sense. Morever, the *actus forensis* [forensic act] is clearly established in Rom. 3:28; as in all passages which exclude from justification the [works of the law], or all of mans own righteousness: (“Not having mine own righteousness, which is of the law,” Phil. 3:9).”[[25]](#footnote-25)

 Forensic means “belonging to courts of law ... .”[[26]](#footnote-26) Just as in a court of law a man is not made innocent or guilty but *declared* innocent or guilty through the word of the court, so fallen man are not made righteous but are *declared* righteous through the Gospel and, thereby, stand justified before God. Such was the case with Adam and Eve when God placed enmity between them and the devil and, thereby, *declared* them righteous and on the side of God.

 In this forensic declaration through the Gospel we also see the work of God the Holy Spirit in the Garden of Eden. God the Holy Spirit is called the Paraclete, i.e., the Comforter.[[27]](#footnote-27) Paraclete comes from the Greek word *parakaleo*, which means to call to one’s side.[[28]](#footnote-28) God the Holy Spirit calls men back to His side through the Gospel whereby He Absolves of sin and erases the separation between God. and man. The Apostle St. Paul writes of God the Holy Spirit calling men back to God’s side by the Absolution of all sin through the Gospel[[29]](#footnote-29):

But we are bound to give thanks alway to God for you, brethren beloved of the Lord because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.[[30]](#footnote-30)

**B. Men gain salvation and everlasting life through the Gospel of the Seed of the Woman.**

This forensic justification through the Gospel worked. It inspired saving faith in Eve’s heart.[[31]](#footnote-31) In **Genesis 4:1** Moses writes:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten [the Man, the LORD].[[32]](#footnote-32)

While Eve had gotten the person wrong, she had given birth to murderous Cain and not the Savior, nevertheless her faith is evinced in her confession. The Rev. Dr. George Stoeckhardt writes:

We read here about the first sons of Adam and Eve. Eve named the firstborn, Cain, meaning, “profit, gain”, and said, “I have gotten the man, the Lord.” She was mistaken in the person, but still hereby proved her fervent faith, her thinking and desire being focused on the Man, the Lord, who would crush the serpent’s head. Though Adam and Eve are the first sinners, they are also the first believers, the beginning of the church of God on earth. We now walk in the footsteps of the faith of our father, Adam.[[33]](#footnote-33)

 Just as the Gospel inspired saving faith in Adam and Eve, so also it does in us and saves and gives life everlasting. The Apostle St. Paul writes:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.[[34]](#footnote-34)

**Conclusion**.

 The Seed of Woman, Jesus of Nazareth, vanquished the devil by His Passion. Because a Man crushed the devil’s rule through sin, now men are liberated from the thralldom of the devil and gain life everlasting.

 Through the Gospel of the Seed of the Woman, Jesus Christ, men are declared righteous for Christ’s Sake. Through this declaration of the Gospel, men are justified by faith, saved, gain life everlasting, and the resurrection of the body on the Last Day when Christ returns again in glory.

 ***Amen.***

1. The translation from the Hebrew in brackets is mine. The 1905 *Concordia Publishing House* edition of Luther’s German translation of the Bible captions **Genesis 3**: “Adam and Eve sin. Their Punishment. The Promise of the Messiah.” *The Bible, or the Entire Holy Scripture, Old and New Testaments, according to the Translation of Dr. Martin Luther*, St. Louis: Concordia Publishing House, 1905, p. 9, the translation from the German is mine. [↑](#footnote-ref-1)
2. Hence it is called the “Protevangelium”. “The Christian Church is much older than Holy Scriptures, that is, it existed long before God gave His written Word to men; for until the time of Moses God called and preserved His Church by oral teaching (*viva voce* [living voice]). The Christian Church began immediately after the Fall, when God proclaimed to fallen mankind salvation through faith in the Seed of the Woman, who was to destroy the works of the devil; and Adam and Eve penitently believed the *Protevangelium* [First Gospel] (Gen. 3, 15). This method of orally promulgating His Word was retained by God until the time when He called Israel out of Egypt and made it His chosen people, or His Church, Gen.4, 26; 13, 4; 20, 4; Acts 10, 43; Ex. 17, 14; 24, 4.7; etc.” The Rev. Dr. J. T. Mueller, *Christian Dogmatics*, St. Louis: Concordia Publishing House, 1955, p, 80, translation of the Latin in brackets is mine. [↑](#footnote-ref-2)
3. This declaring sinners righteous through God’s Word, the Gospel, is called “forensic justification”. “Justification is not a physical, but a forensic act. ... 13 ‘It is not a physical or medicinal act by which a righteous behavior or life is infused, but a juridical, or forensic, act, by which the unrighteous man is pronounced righteous.’ Apology: ‘To be justified does not mean that a righteous man is made out of a wicked man, but to be pronounced righteous in a forensic sense’ (*Trigl.* 191, Art. III, 131). ‘To justify’ is always used in Scripture in the forensic sense. Morever, the *actus forensis* is clearly established in Rom. 3:28; as in all passages which exclude from justification the [works of the law], or all of mans own righteousness: (‘Not having mine own righteousness, which is of the law,” Phil. 3:9).’” The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 403. [↑](#footnote-ref-3)
4. “This first comfort, this source of all mercy and fountainhead of all promises, our first parents and their descendants learned with the utmost care. They saw that without this promise procreation would indeed continue to go on among people as well as among the other living beings, but that it would be nothing else than a procreation to death. And so that gift which was given by God to our nature is here made greater, nay, even made sacred; for there is hope of a procreation through which the head of Satan would be crushed, not only to break his tyranny but also to gain eternal life for our nature, which was surrendered to death because of sin. For here Moses is no longer dealing with a natural serpent; he is speaking of the devil, whose head is death and sin. And so Christ says in John 8:44 that the devil is a murderer and the father of lies. Therefore when his power has been crushed, that is, when sin and death have been destroyed by Christ, what is there to prevent us children of God from being saved? In this manner Adam and Eve understood this text. Their consolation against sin and despair was their hope for this crushing, which was to be brought about in the future through Christ. And through the hope based on this promise they will also rise up to eternal life on the Last Day.” Martin Luther, *Luther’s Works*, Vol. 1, p. 191. [↑](#footnote-ref-4)
5. “Thus the sun of comfort, previously enveloped by black clouds, rises above the clouds and with its most welcome light shines on their frightened hearts. For Adam and Eve not only do not hear themselves cursed like the serpent; but they even hear themselves drawn up, as it were, in battle line against their condemned enemy, and this with the hope of help from the Son of God, the Seed of the woman. Forgiveness of sins and full reception into grace are here pointed out to Adam and Eve. Their guilt has been forgiven; they have been won back from death and have already been set free from hell and from those fears by which they were all but slain when God appeared. This comfort springs from the fact that God does not curse Adam and Eve as He curses the serpent. Only this happens: that Adam and Eve are set into conflict with this enemy to keep them busy. Therefore even this situation turns out for man’s good. Moreover, the main point of the comfort is this: Although this enemy fights with cunning and treacheries, the Seed will be born who will crush the head of the serpent. These words point to the ultimate destruction of Satan’s tyranny, although it will not pass away without a most bitter conflict being fought for man.” Martin Luther, *Luther’s Works*, Vol. 1, p. 190, underscore added. [↑](#footnote-ref-5)
6. Lamech **Gen. 5:29**, Noah: **Gen. 5:29**, Shem: **Gen. 9:26**, Abraham: **Gen. 12:3, 18:18, 22:18**, Isaac: **Gen. 26:3-4.**, Jacob: **Gen. 28:14**, **Judah: 49:8-10**, David: **II Samuel 7:14. Is. 11:1. Rev. 5:5**, the Virgin St. Mary: **St. Luke 2:4-5.**

 “Now to strengthen this faith, God has promised this gospel and testament in many ways, by the prophets in the Old Testament, as St. Paul says in Romans 1[:1], ‘I am set apart to preach the gospel of God which he promised beforehand through his prophets in the holy scriptures, concerning his Son, who was descended from David,’ etc.

 “To mention some of these places: God gave the first promise when he said to the serpent, in Genesis 3[:15], ‘I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.’ Christ is this woman’s seed, who has bruised the devil’s head, that is, sin, death, hell, and all his power. For without this seed, no man can escape sin, death, or hell.

 “Again, in Genesis 22[:18], God promised Abraham, ‘Through your descendant shall all the nations of the earth be blessed.’ Christ is that descendant of Abraham, says St. Paul in Galatians 3[:16]; he has blessed all the world, through the gospel [Gal. 3:8]. For where Christ is not, there is still the curse that fell upon Adam and his children when he had sinned, so that they all are necessarily guilty and subject to sin, death, and hell. Over against this curse, the gospel now blesses all the world by publicly announcing, ‘Whoever believes in this descendant of Abraham shall be blessed.’ That is, he shall be rid of sin, death, and hell, and shall remain righteous, alive, and saved forever, as Christ himself says in John 11[:26], ‘Whoever believes in me shall never die.’

 “Again God made this promise to David in II Samuel 7[:12–14] when he said, ‘I will raise up your son after you, who shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son,’ etc. This is the kingdom of Christ, of which the gospel speaks: an everlasting kingdom, a kingdom of life, salvation, and righteousness, where all those who believe enter in from out of the prison of sin and death.

 “There are many more such promises of the gospel in the other prophets as well, for example Micah 5[:2], ‘But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel’; and again, Hosea 13[:14], ‘I shall ransom them from the power of hell and redeem them from death. O death, I will be your plague; O hell, I will be your destruction.

 “The gospel, then, is nothing but the preaching about Christ, Son of God and of David, true God and man, who by his death and resurrection has overcome for us the sin, death, and hell of all men who believe in him. Thus the gospel can be either a brief or a lengthy message; one person can write of it briefly, another at length. He writes of it at length, who writes about many words and works of Christ, as do the four evangelists. He writes of it briefly, however, who does not tell of Christ’s works, but indicates briefly how by his death and resurrection he has overcome sin, death, and hell for those who believe in him, as do St. Peter and St. Paul.” Martin Luther, *Luther’s Works*, Vol. 35, Page 359-360. [↑](#footnote-ref-6)
7. “Therefore Satan is that serpent who once misled Eve, not by speaking with her without means and by himself, but clad and disguised in an attractive guise of a natural serpent.” The Rev. Dr. John Gerhard, *Theological Commonplaces*, *On Original Sin, On Actual Sins, On Free Choice*, tr. Richard J. Dinda, eds. Benjamin T. G. Mayes, Heath R. Curtis, St. Louis: Concordia Publishing House, no date, p. 6. [↑](#footnote-ref-7)
8. **Genesis 3:1-6**. [↑](#footnote-ref-8)
9. Martin Luther, *Luther’s Works*, Vol. 1, p. 159. [↑](#footnote-ref-9)
10. **Romans 5:12**. [↑](#footnote-ref-10)
11. In other words, the entire, fallen world is regulated and governed by sin. “That is the devil’s sphere of activity, that is his domain; the mind of sinful man. The atmosphere of the spirit which actuates the unbelievers is created by the devil as a spirit of disobedience. Men by nature refuse to heed and obey the will of God, the Law which is written into their heart and conscience by nature. The spirit of evil, the principle of opposition, is governing their lives; that is the atmosphere in which they live, and move, and have their eing: sin, disobedience, unrighteousness. It is an atmosphere created by Satan for his purposes, full of poison and the fumes of hell. Thus natural man is under the influence, in the power of the devil, bound to oppose God in everything that He does.” The Rev. Dr. P. E. Kretzmann, *Popular Commentary*, *The New Testament*, Vol. II, St. Louis: Concordia Publishing House, no date, p. 267. [↑](#footnote-ref-11)
12. **Ephesians 2:2**. [↑](#footnote-ref-12)
13. **Ephesians 2:3-5**. [↑](#footnote-ref-13)
14. **Genesis 3:15**. The translation from the Hebrew in brackets is mine. The 1905 *Concordia Publishing House* edition of Luther’s German translation of the Bible captions **Genesis 3**: “Adam and Eve sin. Their Punishment. The Promise of the Messiah.” *The Bible, or the Entire Holy Scripture, Old and New Testaments, according to the Translation of Dr. Martin Luther*, St. Louis: Concordia Publishing House, 1905, p. 9, the translation from the German is mine. [↑](#footnote-ref-14)
15. **I Corinthians 15:3**. [↑](#footnote-ref-15)
16. **Psalm 22:1-2**. “Weissagung von Christi Leiden and Herrlichkeit.” (Prophecy Concerning Christ’s Suffering and Glory.) *Die Bibel oder die ganze Heilige Schrift Alten und 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. 565.

 The Hebrew reads in the latter part of their verse, “... and there is no silence for me.” In other words, while God remains mute to Christ’s prayers, He is anything but mute regarding men’s sins reckoned to Him and constantly accuses and condemns Him, even in the night season when one would normally fine respite and rest from his labors. [↑](#footnote-ref-16)
17. *Luther’s Works*, Vol. 12, p. 126. [↑](#footnote-ref-17)
18. **St. John 8:44**. [↑](#footnote-ref-18)
19. Sin is the transgression of the law. **I John 3:4.** [↑](#footnote-ref-19)
20. **St. John 12:30**, **31-33**. [↑](#footnote-ref-20)
21. **Psalm 45:6**. [↑](#footnote-ref-21)
22. **Genesis 3:15**. The translation from the Hebrew in brackets is mine. The 1905 *Concordia Publishing House* edition of Luther’s German translation of the Bible captions **Genesis 3**: “Adam and Eve sin. Their Punishment. The Promise of the Messiah.” *The Bible, or the Entire Holy Scripture, Old and New Testaments, according to the Translation of Dr. Martin Luther*, St. Louis: Concordia Publishing House, 1905, p. 9, the translation from the German is mine. [↑](#footnote-ref-22)
23. *Luther’s Works*, Vol. 1, p. 190, underscore added. [↑](#footnote-ref-23)
24. “For the papalists understand the word ‘justify’ according to the manner of the Latin composition as meaning ‘to make righteous’ through a donated or infused quality of inherent righteousness, from which works of righteousness proceed. The Lutherans, however accept the word ‘justify’ in the Hebrew manner of speaking; therefore they define justification as the absolution from sins, or the remission of sins, through imputation of the righteousness of Christ, through adoption and inheritance of eternal life, and that only for the sake of Christ, who is apprehended by faith. ... Among Greek authors, therefore, the word ‘justify’ is not used in that sense for which alone the papalists contend. There remains therefore the use of the word in the sacred language. There its forensic meaning, as we commonly say, is so manifest that Andrada [a papal theologian] does not dare to deny it. ” Martin Chemnitz, *Examination of the Council of Trent*, Part I, tr. Fred Kramer, St. Louis: Concordia Publishing House, no date, 467, 471, amplification in brackets added. [↑](#footnote-ref-24)
25. The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 403, translation from the Latin in brackets and underscore added. [↑](#footnote-ref-25)
26. **“forensic** ... [from L{atin} *forensis*, public, from *forum*, the market place.]” *Webster’s Unabridged Dictionary*, p. 718, s. v. “**forensic**”. [↑](#footnote-ref-26)
27. “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you.” **St. John 16:7**. [↑](#footnote-ref-27)
28. “[*parakaleo*] ... *call to one’s side* ... .” Walter A. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trs. William F. Arndt, F. Wilbur Gingrich, Second Edition, revised by F. Wilbur Gingrich and Frederick W. Danker, from Walter Bauer’s fifth edition, 1958, Chicago and London: The University of Chicago Press, no date, p. 617, s. v. [*parakaleo*], transliteration of the Greek in brackets added. [↑](#footnote-ref-28)
29. “And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost; Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.” **St. John 20:21-23**. [↑](#footnote-ref-29)
30. **II Thessalonians 2:13-14**. [↑](#footnote-ref-30)
31. “The name which Adam gives his wife is a very pleasing and delightful name. For what is more precious, better, or more delightful than life? ... Moreover, Adam adds the reason: ‘Because she is the mother of all living.’ It is clear from this passage that after Adam had received the Holy Spirit, he had become marvelously enlightened, and that he believed and also understood the saying concerning the woman’s Seed who would crush the head of the serpent.” Martin Luther, *Luther’s Works*, Vol. I, p. 220. [↑](#footnote-ref-31)
32. **Genesis 4:1**, translation from the Hebrew in brackets is mine and agrees not only with the Hebrew but also Luther and historic translation of this passage in the Lutheran Church. “We read here about the first sons of Adam and Eve. Eve named the firstborn, Cain, meaning, ‘profit, gain’, and said, ‘I have gotten the man, the Lord.’ She was mistaken in the person, but still hereby proved her fervent faith, her thinking and desire being focused on the Man, the Lord, who would crush the serpent’s head. Though Adam and Eve are the first sinners, they are also the first believers, the beginning of the church of God on earth. We now walk in the footsteps of the faith of our father, Adam.” The Rev. Dr. George Stoeckhardt, *Wisdom for Today,* Volume I, tr. the Rev. Arthur E. Beck, Ft. Wayne: Concordia Theological Seminary, p. 7.

 Two liberal Lutheran theologians from the 19th century agree the Hebrew allows translating this passage, “I have gotten the Man, the LORD.”, but to them it doesn’t make sense, their unbelief, sadly, informing them and not God’s Word in the passage. “So far as the grammar is concerned, the expression [the LORD] might be rendered ... ‘*a man, the Lord*’ (*Luther*), but the sense would not allow it. For even if we could suppose the faith of Eve in the promised conqueror of the serpent to have been sufficiently alive for this, the promise of God had not given her the slightest reason to expect that the promised seed would be of divine nature, and might be Jehovah, so as to lead her to believe that she had given birth to Jehovah now.” C. F. Keil, F. Delitzsch, *Commentary on the Old Testament, The Pentateuch, Genesis, Exodus 1-11,* tr. James Martin, *Commentary on the Old Testament, C.F. Keil, F. Delitzsch, Volume I, The Pentateuch, Three Volumes in One,* Boston: Hendrickson Publishers, reprinted from the edition originally published by William B. Eerdmans Publishing Company, Grand Rapids, 1986, first printing, February 1989, p. 108, translation of the Hebrew in brackets and underscore added. [↑](#footnote-ref-32)
33. The Rev. Dr. George Stoeckhardt, *Wisdom for Today,* Volume I, tr. the Rev. Arthur E. Beck, Ft. Wayne: Concordia Theological Seminary, p. 7. [↑](#footnote-ref-33)
34. **Romans 1:16-17**. [↑](#footnote-ref-34)