

The Second Sunday in Easter

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Concordia Lutheran Mission

Terrebonne, Oregon

“The Mission of the Church is to Forgive Sins through the Gospel of Christ Crucified for the Sins of Men.”

“Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. 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

Introduction

Missions is rather like the weather as Mark Twain commented on it. Mark Twain once said, Everybody talks about the weather; but nobody does anything about it. Similarly, we might say, Everyone talks about missions; but nobody does anything about it.

But what is missions that no one does anything about it? The mission of the Church is to forgive sins. Jesus says, “as *my* Father hath sent me, even so send I you.”¹ To be sent is what it means to be on a mission and the one sent is a missionary.² Hence, Jesus makes it plain here He is sending the Church on a mission.

And what does Jesus send the Church to do? He sends the Church to forgive sins. Jesus says, “Whose soever sins ye remit, they are remitted unto them”³

And this forgiveness is not arbitrary, depending upon the whims of the Church, but is based on the Gospel alone. For the Holy Spirit is given by Jesus. And the Holy Spirit is given

¹**St. John 20:21.**

²“**missionary**, *n.* ... a person sent on a mission; specifically, a person sent out by his ch\church to preach, teach, and proselyte in a foreign country, especially in one considered heathen.” *Webster’s Unabridged*, p. 1151, s.v. “**missionary**”.

³**St. John 20:23.**

only through the Gospel, which Gospel is the redemption from sin of all men.⁴ Hence, the Church must forgive sins on the basis of Christ's work to atone for all the sins of all men and not upon its arbitrary whims

But who today speaks of forgiving sins as the mission of the Church? Very few. Hence, many, including self-styled mission societies⁵, talk about the mission of the Church, but really do nothing about it and, moreover, do harm to the Church and her mission⁶.

The failure of men, however, does not deter God. For God, His Word remains and so the mission of the Church remains to forgive the sins of men through the Gospel of Christ crucified for the sins of all men in order to give life eternal and the resurrection from the dead.

I. Christ Commissions the Church to Forgive Sins.

A. Christ makes the Church's mission to forgive sins.

But perhaps to some ears forgiveness does not sound all that "missionary", at least not in the sense that we are popularly accustomed to hearing it these days. Perhaps. But this passage

⁴"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." **II Thessalonians 2:13-14.**

⁵"But a part of this Gog and Magog is also the multitude of the Protestants who refuse to accept Scripture as the Word of God and deny the *satisfaction vicaria Christi* (the vicarious satisfaction of Christ) and thus undermine the Christian Church's foundation of faith. ... Even certain mission societies belong to this hostile multitude. Though they declare it their aim to Christianize the world in a generation, they set a mundane goal for their work by not seeking to save men out of the world and from eternal damnation unto heaven, but by endeavoring to raise the moral standard of men, to imbue them with 'Christian principles,' and particularly to 'popularize democracy.' In the measure in which they actually put this rationalism into practice, ... such mission societies belong to the 'Gog and Magog' that assault the camp of the saints and the beloved city." The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. III, p. 525, translation added.

⁶"[Christ] builds up, maintains, and governs His Church exclusively through His Word and the Sacraments, by which He creates and preserves faith in the Gospel through the Holy Ghost and for the administration of which He gives His gifts to the Church and has, particularly, instituted the office of the public ministry. ... Those who resort to other means than the Word and the Sacraments to build the Church are disobedient to Christ's instructions. And they are acting the part of fools; means selected by human wisdom do not built, but only destroy the Church." The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 388, amplification added.

actually uses the word send and from this sending comes “those who are sent” or “missionaries”. Jesus says:

as *my* Father hath sent me, even so send I you.⁷

And the Greek original sounds even less missionary than the English send. The Greek word Jesus uses is “pempo”, “I send”. So, whence this word mission? The word mission comes neither from the English nor from the Greek, but from the Latin roots of English.⁸ In the Latin Bible, *The Vulgate*, this passage reads like this:

... sicut misit me Pater et ego mitto vos.⁹

“sicut”, as, “misit” He sent, “me” Me, “Pater”, the Father, “et”, also, “ego”, I, “mitto” am sending, “vos” you. Notice the words “misit” and “mitto”. There we see the Latin roots of mission. For they come from the Latin word “mittere”, which means to send (hence, in English, our words like “transmitter”, something that sends across, and “transmission” something that is sent across). And in certain usages, the form goes from “mitt” to “mis”, hence, Jesus says, “Pater misit”, the Father has sent. The form with “mis” winds up in our word mission.

To help make this clearer, we might crudely translate this passage like this:

As the Father has missioned Me, even so am I missioning you.

While this is, to be sure, an awkward translation and in English a non-existent word, nevertheless, it brings across that in this passage Jesus is truly stating the mission of the Church. This passage from today’s Gospel, then, is truly a missionary passage.

B. The Church is sent to forgive sins.

And on what mission does Christ send the Church on? Christ sends the Church on a mission to forgive sins. Jesus says:

⁷**St. John 20:21.**

⁸“**mission** ... [L. *missio* (-onis), a sending, sending away, from *missus*, pp. of *mittere*, to send.]” *Webster’s New Universal Unabridged Dictionary, DeLuxe Second Edition*, ed. Jean L. McKechnie, Cleveland: New World Dictionaries, c. 1983, s.v. “mission”, p. 1151.

⁹The *Vulgate* reads: “... sicut *misit* me Pater et ego *mitto* vos.” *Biblia Sacra Iuxta Vulgatam Versionem*, Third Edition, eds. Bonifatio Fischer, John Gribomont, H.F.D. Sparks, W. Thiele, Stuttgart: Deutsche Bibelgesellschaft, 1983, s.v. “Secundum Iohannem” 20:21, p. 1695, emphasis added.

Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.¹⁰

Luther writes of this passage:

“those who sins you remit ...” In these words, three things must be noted. The first is the divine institution, namely, that God Himself condescends and ordains by divine authority that the Absolution of a man should be the Absolution of God Himself, so that the one who hears a man absolve [him] should be certain that he is absolved by God Himself in heaven. ... This authority ought to be extolled, for it is a divine authority in the Church: in Baptism, in the Gospel, in Absolution, when a brother consoles you in the name of Christ.¹¹

And this absolution of sin is also called the remission of sins. Remission shares the same root as mission and means “to send back”¹². We most frequently heard this word remission in regard to the treatment of cancer. When a patient is being cured of cancer, we say his cancer is in remission, i.e. being sent back. That is truly good news.

And just as that is good news to hear of bodily cancer going into remission, so much the more the remission of sins. For sin is a cancer that permeates body and soul with the consequence of eternal death. But because the Gospel remits sins, then the Gospel is truly good

¹⁰**St. John 20:23.**

¹¹*Luther's Works*, Vol. 69, p. 421. Any Christian may absolve privately. He may and can absolve spouse, father, mother, brother, sister, friend, neighbor, and so on. Luther: “... if you receive the absolution from a preacher or a Christian brother, you may rest assured that your sins are remitted even though it was Judas or someone else who absolved you; for absolution is, for all that, God's Word and a divine office. ... When I receive the absolution from my brother and derive comfort from it, what I hear is the voice of the Holy Spirit, His blowing and whistling.” **Sermons on the Gospel of St. John: Chapters 1 - 4**, *Luther's Works*, American Edition, Vol. 22, pp. 180, 301.

The Rev. Dr. C. F. W. Walther writes that any Christian may and can absolve privately: “Now that forgiveness of sin has been procured, as stated, not only has a minister a special commission to proclaim it, but every Christian, male or female, adult or child, is commissioned to do this. Even a child's absolution is just as certain as the absolution of St. Peter, yea, as the absolution of Christ would be, were He again to stand visibly before men and say: ‘Thy sins are forgiven thee.’ There is no difference; for, mark you! it is not a question of what man must do, but what has been done by Christ.” *The Proper Distinction between Law and Gospel*, p. 170.

¹²“**remission** ... *n.*, [L. *remissio* (-onis), from *remittere*, pp. *remissus*, to send back, remit.]” *Webster's Unabridged Dictionary*, p. 1529, s.v. “**remission**”.

news without peer because the Gospel sends into remission the deadly cancer of sin.¹³ And that is truly good news, even the best of good news. For this reason, this is remission of sin called the Gospel, for Gospel means “good news”¹⁴.

The mission of the Church, then, is to preach the Good News, i.e. to forgive the sins of men. The Lutheran Church confesses:

But this is their opinion, that the power of the Keys, or the power of the bishops¹⁵, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this

¹³When we consider the dreadful nature of sin, the most dreadful of all cancers, then the Christian can never tire of hearing the Gospel over and over again or “redundantly” in the several Means of Grace. The “redundant” absolution in the several Means of Grace might be likened to a cancer patient on the cusp of death in the hospital needing to hear repeatedly and in manifold ways his cancer is in complete remission. When the patient’s doctor enters the room of the patient, he announces to him the good news that the cancer is in complete and total *remission*. Upon hearing this the patient would most likely not utter “Thank God!”, but something more like “You talkin’ to me?” From there the patient might say something like, “Are you in the right room? Do you have the right charts? Are you sure you are reading the right test results? Are you sure the tests are correct and weren’t botched?” and so on.

The patient here is expressing his incredulity, namely his unbelief. Few people survive cancer when it is that far advanced. And so the patient would need to hear repeatedly and in manifold ways (e.g. report from the doctor, another doctor, the laboratory, confirmation of laboratory results, nurses, family) that his cancer is in remission until belief might finally start to take root.

So it is with Christians. Sin is a pernicious and terminal cancer that permeates not only the body but also the soul. Because sin has a 100% mortality rate, Christians need absolution repeatedly in order to sustain their faith against the assaults of the world, the flesh and the devil tempting them to unbelief: “Thus faith is conceived and strengthened through absolution, through the hearing of the Gospel, through the use of the Sacraments, so that it may not succumb while it struggles with the terrors of sin and death.” *The Apology of the Augsburg Confession, Article XII.[V].42, 43, Triglotta*, p. 263.

¹⁴“**gospel**, *n.* [ME *godspell*, *gospel*.; AS. *godspel*, orig., good spell, good news; intended as translation of {Greek} *euangelion*, good tidings.]” *Webster’s Unabridged Dictionary*, p. 788, s.v. “**gospel**”, amplification added.

¹⁵Bishop is another name for pastor: “This is a true saying, If a man desire the office of a bishop, he desireth a good work.” I Timothy 3:1.

commandment Christ *sends*¹⁶ forth His Apostles, John 20, 21 sqq.: *As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* Mark 16, 15: *Go, preach the Gospel to every creature*¹⁷.¹⁸

II. The Church forgives sins through the Gospel and, therein, Comes Eternal Life.

A. The Church's absolution is the absolution of the Gospel.

And as we have seen from Jesus' words and as Luther has noted, this authority to absolve is not an arbitrary power, but rather Divine and, therefore, based upon what God has established not men.¹⁹ And God has established that men be forgiven through the Gospel, wherein lies the remission of all sins for Christ's sake. For Jesus says:

Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them....²⁰

¹⁶Here again we see that missionary language in the context of the Keys. "Nam cum hoc mandato Christus mittit apostolos [For with this mandate Christ sends on a mission the apostles] Ioh. 20,21 sqq.: *Sicut misit me Pater, ita et ego mitto vos.*" *The Augsburg Confession, Article XXVIII: Of Ecclesiastical Power.5-7, Triglotta*, p. 84, emphasis and translation added.

¹⁷Here the Lutheran Confessions equate the Office of the Keys with the proclamation of the Gospel.

¹⁸*The Augsburg Confession, Article XXVIII: Of Ecclesiastical Power.5-7, Triglotta*, p. 85.

¹⁹Luther: "The second is the thing itself that is ordained or instituted, namely, the remission and retention of sins. And this also must be particularly ... noted: that He clearly says, 'Those whose sins ...' [John 20:23], namely, that it deals with sins, which are either to be remitted or retained. He does not say, 'Those on whom you wish to impose laws' Nor does He say, 'Those whose property, bodies, and hearts you wish to bind with laws' But He speaks like this: 'Those whose sins.' Sins! Sins, I say! Do you hear? Sins! What, then, is a sin? It is something done, said, or thought contrary to the Law of God, as Augustine says, ... not something contrary to the inventions of tradition. Therefore, it is sins – sins, (I say,) against the Law of God, not counterfeit sins created later by traditions – that are dealt with here: that is, those by which a sin has been committed against God. It is, therefore, a horrible abomination of the pope when he wrenches this and similar passages into a power to make laws of his own, whereas Christ gives the power of loosing sins, that is, sins committed against the law of God." *Luther's Works*, Vol. 69, p. 422.

²⁰**St. John 20:22, 23.**

Here we see the absolution is based upon Christ, who is the Savior from sin, and His Holy Spirit who, obviously, was actively involved in Christ's work to save men from their sins. St. Matthew writes:

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.²¹

Jesus says of the Spirit's activity in His work to save men from their sins:

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.²²

Christ saved the people by dying for the sins of all men on the Cross. 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;²³

And the Holy Spirit was busy in Christ applying this atoning blood to every last, offended infinitesimal of the infinite God, and thereby reconciling God to man. St. Paul writes:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?²⁴

Likewise, Christ saved us from our sins by fulfilling all righteousness for us and giving that righteousness to us and saving us. St. Paul writes:

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.²⁵

²¹**St. Matthew 1:20-21.**

²²**St. Luke 4:18-19.**

²³**I Corinthians 15:3.**

²⁴**Hebrew 9:14.**

Likewise, Isaiah writes of the Holy Spirit working in Christ to fulfill all righteousness for us:

And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD.²⁶

Absolution, then, is not based on some arbitrary whim of the Church, but rather upon the work of Christ, the Holy Spirit, and the Father who sent Christ²⁷, to forgive and to save all men from their sins. Luther writes:

This happens, however, in the manner that the Lord preaches about here. He says, "I am sending you just as My Father has sent Me." Now, holy Isaiah had taught long before how the Father has sent Christ, in the sixty first chapter: "The Spirit of the Lord is with me; therefore, the Lord has anointed Me. He has sent me to preach to the wretched, to bind up the broken hearts, to preach liberation to the captives, and release to those who are bound, to preach an acceptable year of the Lord," etc. [Isa. 61:1-2a]. That is the mandate with which Christ was sent. And He says here that He is sending His disciples also, just as He was sent, and He gives them a mandate henceforth for such an office as He has carried out, that they should preach just as He has preached, so that this mandate and this sending forth of the disciples has to do solely with doctrine, that the disciples should teach about Christ exactly as He did about Himself.

²⁵**Galatians 4:4-5.** This work of Christ is called His *Active Obedience*. "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.

"This teaching of Scripture is of great practical importance. In his life of faith the Christian continually resorts to Christ's vicarious fulfillment of the Law. Luther: 'He satisfied the Law; He fulfilled the Law perfectly, for He loved God with all His heart, and with all His soul, and with all His strength, and with all His mind, and He loved His neighbor as Himself. Therefore, when the Law comes and accuses you of not having kept it, bid it go to Christ. Say: There is the Man who has kept it; He fulfilled it for me and gave His fulfillment to me. Thus the Law is silenced.'" The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 375.

²⁶**Isaiah 11:2.**

²⁷"as my Father hath sent me" **St. John 20:21.**

Now Isaiah says with fine, beautiful, clear words what kind of a teaching this is: that Christ was anointed and sent to comfort terrified, timid, despairing hearts. ... The preaching of Christ is the preaching through which the wretched are comforted. For Christ was to come with a new mandate, because the works that He accomplished are also new works, the like of which have never taken place before in the world: that God's Son suffered and is risen again from the dead.

Now just as Isaiah prophesies of the teaching of Christ, so we also hear from Christ in this text. For the words of the evangelist and [Christ] Himself run thus: "And He blew on His disciples and said to them, 'Receive the Holy Spirit. Those whose sins you forgive, they are forgiven. But those whose sins you retain, they are retained;'" [John 20:22-23].²⁸

*The Church, therefore, must absolve whomsoever God absolves, namely, any penitent sinner and may not act on its personal whims.*²⁹ The Church, therefore, absolves men through the absolution of the Gospel of Christ crucified for the sins of men.

B. Absolution comes through the Means of Grace, the Gospel.

And this good news of God's absolution we find in the Gospel, i.e. God's Word and Sacraments³⁰. St. Peter states that the Sacrament of Holy Baptism forgives sins:

²⁸*Luther's Works*, Vol. 69, p. 381.

²⁹Luther: "Yet you desire peace. I do not give [you] my own good works or your own, but Christ Himself stands here and says, 'Give him Absolution.' [Therefore, I say to you,] 'Your sins are forgiven you in the name of Jesus Christ.' Here there is authority, as certain as if you heard it from Christ Himself. And it is an indescribable authority when a Christian by the mandate of Christ [forgives sins]. It is just as powerful as if the Holy Trinity [were speaking it]. The ministers of the Church baptize, not in the name of Francis, but in the name of the Father, the Son, and [the Holy Spirit]; then it is the Holy Spirit, the [entire] Trinity, who has baptized. This is the authority that we have, but not as something we have won [for ourselves]. If Christ had not mandated and spoken it, we would have no authority. But because He has instituted it and given it to the ministers of the Church, to the apostles and their successors, and to all in a case of need, He has put His Word in your mouth." *Luther's Works*, Vol. 69, p. 412, underscore.

³⁰The Word and the Sacraments are the Gospel: "But let us speak of the word *liturgy*. This word does not properly signify a sacrifice, but rather the public ministry, and agrees aptly with our belief, namely, that one minister who consecrates tenders the body and blood of the Lord to the rest of the people, just as one minister who preaches tenders the Gospel to the people, as Paul says, I Cor. 4, 1: *Let a man so account of us as the ministers of Christ and stewards of the mysteries of God, i.e. of the Gospel and the Sacraments.* And 2 Cor. 5, 20: *We are*

Then Peter said unto them, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."³¹

Jesus tells us He gives us the remission of sins through the Sacrament of Holy Communion:

... this is my blood of the new testament, which is shed for many for the remission of sins.³²

And finally the Words of absolution Christ here articulates and places in the mouths of men:

Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them ...³³

The Lutheran Church confesses:

Moreover, the power of the keys administers and presents the Gospel through absolution, which [proclaims peace to me and] is the true voice of the Gospel. {German: The word of absolution speaks peace to me and is the Gospel itself.} Thus we also comprise absolution when we speak of faith, because *faith cometh by hearing*, as Paul says Rom. 10, 17. For when the Gospel is heard, and the absolution [*i.e.*, the promise of divine grace] is heard, the conscience is encouraged and receives consolation. (40) And because God truly quickens through the Word, the keys truly remit sins before God [here on earth sins are truly canceled in such a manner that they are cancelled also before God in heaven] according to Luke 10, 16: *He that heareth you heareth Me*. Wherefore the voice of one absolving must be believed not otherwise than we would believe a voice from heaven. (41) And absolution [that blessed word of comfort] properly can be called a sacrament of repentance, as also the more learned scholastic theologians speak. (42) Meanwhile this faith is nourished in a manifold way in temptations, through the declarations of the Gospel [the hearing of sermons, reading] and the

ambassadors for Christ, as though God did beseech you by us; we pray you in God's stead, be ye reconciled to God. Thus the term liturgy [liturgy] agrees aptly with the ministry." *The Apology of the Augsburg Confession, Article XXIV. (XII).*80, 81.

³¹ **Acts 2:38.**

³² **St. Matthew 26:28.**

³³ **St. John 20:22, 23.**

use of the Sacraments. For these are [seals and] signs of [the covenant and grace in] the New Testament, *i.e.*, signs [of propitiation and] the remission of sins. They offer, therefore, the remission of sins, as the words of the Lord's Supper clearly testify, Matt. 26, 26. 28: *This is My body, which is given for you. This is the cup of the New Testament*, etc. Thus faith is conceived and strengthened through absolution, through the hearing of the Gospel, through the use of the Sacraments, so that it may not succumb while it struggles with the terrors of sin and death. (43) This method of repentance is plain and clear, and increases the worth of the power of the keys and of the Sacraments, and illumines the benefit of Christ, and teaches us to avail ourselves of Christ as Mediator and Propitiator.³⁴

C. Absolution blesses men with life eternal.

And this is a most blessed and happy mission on which to be sent; for through the absolution of the Church comes eternal life to men. Jesus says:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.³⁵

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.³⁶

The Lutheran Church confesses that through the absolution of the Church eternal life is given:

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling, either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the

³⁴*The Apology of the Augsburg Confession, Article XII. (V.).*39-43, pp. 261, 263.

³⁵**St. John 5:24.**

³⁶**Titus 3:7**

ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: *The Gospel is the power of God unto salvation to every one that believeth.* ... the power of the Church grants eternal things, and is exercised only by the ministry of the Word...³⁷

Such a wonderful and blessed mission should be highly extolled and cherished by Christians. Luther writes:

“those who sins you remit ...” In these words, three things must be noted. The first is the divine institution, namely, that God Himself condescends and ordains by divine authority that the Absolution of a man should be the Absolution of God Himself, so that the one who hears a man absolve [him] should be certain that he is absolved by God Himself in heaven. ... This authority ought to be extolled, for it is a divine authority in the Church: in Baptism, in the Gospel, in Absolution, when a brother consoles you in the name of Christ.³⁸

Conclusion

The mission of the Church, then, is to forgive sins. And, really, what could be more obvious. Sin means death. The remission of those sins can only mean life everlasting.

So, through the Gospel, the Church remits sins and through this blessed mission work God creates saving faith in the hearts of men unto the life everlasting and the resurrection of the body.

Amen.

³⁷*The Augsburg Confession, Article XXVIII.8-9, 10, Triglotta, p. 85.*

³⁸*Luther's Works, Vol. 69, p. 421.*