

# Happy Reformation Day!

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 31 October 2021

Preacher: Rev. Murdo M Campbell

[ 0 : 00 ] Well, if we could, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, Paul's letter to the Romans, Romans chapter 1.

And if we read again at verse 16. Romans chapter 1 and verse 16, where Paul writes, For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek or to the Gentile.

For in it the righteousness of God is revealed from faith for faith. As it is written, the righteous shall live by faith.

The righteous shall live by faith. Happy Reformation Day.

Happy Reformation Day. Of course, throughout our community and even throughout our country today, and over this weekend, many people will be saying, Happy Halloween. Because as you know, the 31st of October, it is inscribed in our calendars as Halloween, which is the time of year when kids, they dress up for fun as witches and wizards or ghosts and ghouls and goblins, and they go knocking on doors, or they have Halloween parties with carved pumpkins, and they duck for apples, and they eat lots of sweets.

[ 1 : 36 ] But you know, when we actually consider the history of Halloween, it's very, very interesting, because Halloween can be traced all the way back to a pagan festival called Samain.

And Samain was the pagan god of death. And he was said to allow the spirits of the dead to return to haunt the living on the 31st of October each year.

But to escape this haunting attack, the living often dressed up like the dead in order to trick these evil spirits.

But you know, throughout the years, Roman Catholicism has sought to Christianize this pagan festival by introducing Halloween, or All Hallows' Eve, where on the 31st of October, it became known as the Hallowed Evening.

And it was the hallowed evening before All Saints' Day, which is the 1st of November. So tomorrow is All Saints' Day. And All Saints' Day was a commemoration and a celebration, not of dead spirits, but of dead saints.

[ 2 : 44 ] But as you know, as Roman Catholicism attempted to Christianize Halloween, it was actually the Church of Satan that objected to the Christianizing of Halloween.

The founder of the Church of Satan who's called Anton LaVey. He's since passed away. He was the founder of the Church of Satan. He said, Halloween is a devil's holiday.

It's not a Christian holiday. And dressing up for Halloween, he said, is tantamount to worshipping the devil. That's what the founder of the Church of Satan said.

Halloween is a devil's holiday, not a Christian holiday. And dressing up for Halloween is tantamount to worshipping the devil. But this morning, I want us to rewrite our calendar.

And I want us to see that the 31st of October each year, it's not Halloween, it's Reformation Day. I want us to remember that this day is Reformation Day.

[ 3 : 43 ] And I say that because on the 31st of October, 1517, this German reformer, Martin Luther, he nailed a 95 theses to the church door in Wittenberg, Germany.

And that was the spark which ignited the Protestant Reformation to spread throughout Europe. But, you know, it was never the reformers' intention to leave the Roman Catholic Church.

Schism and separation from the Roman Catholic Church was never on their agenda because the desire of the reformers, such as Martin Luther and John Calvin and John Knox, their desire was to reform the church from within.

That's why they were called the reformers. They wanted to reform the church from within. And they wanted to do it using what we have become familiar with as the five reformation solas, or five

principles of the reformation.

They are these five Latin phrases. We mentioned them last Lord's Day. Five Latin phrases that summarize the truths of Scripture in opposition to the erroneous doctrines of the Roman Catholic Church.

[ 4 : 52 ] And these five reformation solas, now stay with me on this, they are sola Scriptura, Scripture alone. Sola Gratia, Grace alone.

Sola Fide, Faith alone. Sola Christos, Christ alone. And solid et o gloria, the glory of God alone. Sola Scriptura, Scripture alone. Sola Gratia, Grace alone. Sola Fide, Faith alone. Sola Christos, Christ alone. And solid et o gloria, the glory of God alone. And these Reformation solas, they teach us and they emphasize to us through biblical Christianity. And because today is Reformation Day, I'd like us to just consider these five Reformation solas. So first of all, sola scriptura, scripture alone. Sola scriptura, scripture alone.

You know, in the years prior to the first Reformation Day, which was the 31st of October, 1517, like many of our unconverted friends here and at home this morning, Martin Luther was a man who had a personal struggle with faith in Jesus Christ. He had a personal struggle with assurance of salvation. To the point that Luther, he repeatedly asked himself, how can I be saved? How can I be made right with God? How can I have peace in my heart? How can I have assurance of salvation? How do I know I'm a Christian? And the thing is, Luther, he tried to do everything in order to be saved. He left off being a lawyer and he became a monk. And as a monk, Luther followed the system of Roman Catholicism right down to the very letter. He partook in hours of prayer. He partook in penance, charitable deeds, all the sacraments, indulgences, and the list goes on. Luther had tried to do everything in order to be saved. But he knew in his heart that he wasn't. He knew that he wasn't right with God. He knew that there was something missing and that he lacked assurance of salvation. And that was until one day when Martin

Luther was reading the New Testament in Romans chapter 1, and he came across the words of our text. Luther was reading Romans 1 verses 16 and 17, I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, the just shall live by faith. The just shall live by faith. And what Luther discovered was that what Scripture alone taught, that a sinner is saved or an unrighteous person is made righteous, not by praying to the saints, not by their acts of penance, not by partaking of the sacraments, not by paying for indulgences, not by good works. No, a sinner is saved by grace alone, through faith alone, in Christ alone. But you know, the issue Luther had was that the authority of salvation and the authority of Scripture, it was always subject to the tradition of the church.

[ 8 : 29 ] or the teaching of the Pope. In other words, what Scripture had to say was always of lesser importance than the tradition of the church and the teaching of the Pope. But for Luther and all the other reformers, they asserted and they affirmed that Scripture alone is our highest authority, because the Word of God is infallible. It's inerrant and it's inspired. The Word of God, as the Bible says itself, it is God-breathed. You know, that's why Paul said to his young minister, Timothy, he said to Timothy, preach the Word. Preach it in season and out of season. Why? Because all Scripture is given by inspiration of God. It's God-breathed. And it's profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man and woman of God may be complete and thoroughly equipped for every good work. And you know, this is why our catechism, it explains to us, it explains to us, that the Word of God is our only rule. It is the only rule to direct us on how we may glorify God and enjoy Him forever. Because my friends, Scripture alone is our highest authority for faith and practice. All our theology, all our doctrine, all our teaching, all our preaching, whatever is said from this pulpit, must come from Scripture alone. How we worship, how we conduct ourselves as Christians, it all must be governed and guided by Scripture alone.

You know, that's what I love about the people of Berea. You find them in Acts chapter 17. The people of Berea, when they heard the great apostle Paul preaching to them, he preached the Word of God to them, we're told. But they didn't believe the Word of God just because the great apostle Paul preached it.

No, they believed the Word of God because they read it for themselves. They believed the Word of God because they read it for themselves. And as we were saying to the children, that was one of the most beautiful things about the Reformation. The Reformers enabled the people, the people of the day, they enabled them to read the Word of God for themselves. Prior to the Reformation, the

Word of God was only written in Latin. No one could understand it. It was only the Roman Catholic clergy that could read it. But it was men like Martin Luther who translated it into German, and also William Tyndale who translated it into English. These men, they risked life and limb in order to have the Bible translated into English so that you and me, we could have this Bible, this book, the Word of God, and read it and believe it for ourselves. And you know, the amazing thing about the Bible is that when you read it, you realize that the Bible is actually reading you.

You know, when you read the Bible, you discover that the Bible is reading you and reminding you about your need to be saved. Do you know what I mean when I'm saying that?

I think you do. When you're reading this book, it's speaking to you. And that's because when Scripture speaks, God speaks. And God speaks because He's actually scanning and searching your soul. He's confronting and challenging your sin and your need of salvation. And you know, my friend, that's because this book, it's not a dead book. No, it's living and active. This book, it's not out of date. It's not expired. No, the amazing thing is that this book is inspired. It's God-breathed. And it's more relevant than tomorrow's newspaper. And so today on Reformation Day, you know, we ought to be so thankful for the Reformation. Because it's through the Reformation that you have the Word of God beside you today. In your hands, able to read it in your own language, to understand it in a language that you can read for yourself and digest for yourself. And as the words of our text remind us, this Word is the power of God unto salvation to those who believe. It's Scripture alone. Sola Scriptura. Scripture alone. But then secondly, there's sola gratia. Grace alone. Sola gratia. Grace alone. You know, as Luther sat reading this passage in the Bible, he not only discovered that the Bible was reading him, but he also came to realize that grace is a gift from God. Grace is a gift from God. But you know, this actually went against everything Luther had been taught as a child. Because like many in our congregation and many people in our community, Luther was baptized as a young child by his parents.

[14:05] But Luther, when he was baptized into the Roman Catholic Church, he was baptized because if you're not baptized, you're outside the church. And if you're outside the church, you are what they call anathema. And if you're anathema, well, you're going to hell. That's what the Roman Catholic Church teaches. But by being baptized as a child into the Roman Catholic Church, the act of baptism or the sacrament of baptism, in that act, God gives you grace. And that grace, they say, it guarantees forgiveness of sins and righteousness before God.

And you know, when you actually think about it, so many Protestants or so many people in our congregation and even in our community, they actually have a Roman Catholic understanding of baptism. Because they think that their baptism, or if you baptize your child, it will save them. It will forgive their sins. It will make them righteous before God. But when you look at sola scriptura, when you look at the Bible, it's nothing could be further from the truth. Baptism doesn't save anyone. And I want to be clear on that. Baptism does not save anyone. It's faith in Jesus Christ alone that saves sinners. But in the Roman Catholic Church, when a child was baptized, they were said to receive grace, and they were made righteous.

But that righteousness as a child, it didn't last because they then need to grow in righteousness. They need more grace, and they need to receive more grace. And the only way to receive more grace is through the sacraments. And that's why the sacraments are important, and they're integral to salvation in the Roman Catholic Church. Because if you don't receive the sacraments, you don't receive grace, and you don't grow in righteousness, and you can't be acceptable to God. Of course, in the Roman Catholic Church, there are seven sacraments which are said to be infused. They're infused grace to the sinner.

We only have two sacraments, baptism and the Lord's Supper. But in Roman Catholicism, there are seven sacraments. There's baptism, confirmation, mass, penance, anointing the sick, holy orders, and marriage. And by partaking of the sacraments, grace is received, and righteousness is infused to the sinner. Do you know, in reality, Roman Catholic theology is a stairway to heaven.

[16:50] It's a stairway to heaven. It's a stairway theology. Because at baptism, you start at the bottom. You start at the bottom stair. And as you receive grace through the sacraments, you grow in righteousness, and you climb the stairway to heaven. And you accumulate merit over time through acts of kindness and good works, and you keep climbing higher on the stairway towards heaven until at last God sees you on the stairway. And, well, you hope that he is pleased with you, that you've done your best, and that he is obliged to welcome you into heaven. It's a stairway theology. It's a stairway theology.

It's actually where we get the phrase, I'm sure you've heard the phrase before, heaven helps those who help themselves. That's where that phrase comes from. Heaven helps those who help themselves. But, you know, sadly, so many people in our congregation, and also in our community, they have a stairway theology. They have a stairway theology because they think that, well, if I try my best, and if I do as much as I can, and if I'm a good person, and if I attend church, I'll climb this stairway all the way to heaven. I won't climb all the stairs. I'm not that good.

But I'll climb high enough in my own estimations that God will somehow look down on me and see my efforts, and he'll meet me halfway, and then he'll reward me accordingly. And, you know, the reformers, they said, no, no, no, no, no, no. Our sin, they say, is so awful. Our sin is so awful that it's completely impossible for us to please a holy God. And we are completely incapable of climbing even the first step on the stair. Because, as the reformers taught, grace is not merited from God.

Grace is a gift from God. Grace is not merited. Grace is given as a gift. But then the reformers, they ask the question, well, how do you receive this gift? If I can't work my way up, how do I get this gift of salvation? How do I receive it? How am I made righteous before a holy

God? How do I get this gift of righteousness that I so desperately need in order to be saved? And what Luther discovered from the words of our text is that it's not by the sacraments that you climb high to God. No, it's through faith that God comes down to you. It's by sola fide, faith alone.

That's what we see thirdly. So there's sola scriptura, scripture alone, sola gratia, grace alone, sola fide, faith alone. Faith alone. Verse 17, for in it the righteousness of God is revealed from faith for faith, as it is written, the righteous shall live by faith. Now, as we said in the years prior to the first Reformation day on the 31st of October, 1517, Luther had this personal struggle with salvation.

[ 20 : 11 ] He was like our unconverted friends. He didn't have assurance of salvation, and he questioned repeatedly, how can I be saved? How can I be made righteous? How can I have peace in my heart? How can I have this great salvation that I so desperately need? And as we said, Luther, he had tried to do everything in order to climb this stairway towards heaven, but he knew he wasn't right with God. He knew he lacked assurance of salvation. He knew he wasn't saved. Of course, what the Roman Catholic Church told him was all that you need, Luther, is more grace and partake in more sacraments. And if you do that, you'll receive more grace and more righteousness, and you'll keep climbing higher and higher and higher.

And all that Luther had to do, he was told, was just grow in grace and grow in righteousness, and you'll get there. But Luther's concern was, and maybe this is your concern, Luther's concern was, how do I know when I have enough grace? How do I know when I have done enough to please the God of heaven? How do I know when I am acceptable to him? How do I know when I have climbed high enough on this stairway towards heaven? And of course, the answer is, well, Luther didn't. Because no one does. No one knows. And that's what tormented Luther, as someone who was seeking the Lord. He was tormented by this fact. He wasn't righteous with God, and he needed to be.

And he was tormented until he read this text, and it changed his life. The righteous shall live by faith. The righteous shall live by faith. And you know, what Luther discovered was that a sinner can be made righteous before a holy God. A sinner can be justified, not by the sacraments, not by merit, not by charitable deeds, not by indulgences, not by the declaration of a priest or a pope. No, a sinner can be made righteous before a holy God by sola fide, faith alone. The righteous shall live by faith.

And you know, what Luther learned was that grace is not merited from God. You don't climb up to him. No, the wonder of the gospel, says Paul here, is that God comes down to you. Grace is a gift, and it's received by faith alone. You receive the gift of righteousness by sola gratia, through sola fide.

[ 22 : 54 ] You receive this gift of righteousness from God by grace alone, through faith alone. And you know, as Martin Luther started studying the scriptures more, and he used that great Reformation principle of Scripture interpreting Scripture, not tradition interpreting Scripture, or the Pope interpreting Scripture, but Scripture interpreting Scripture. That's when Luther, he looked at the other letters of Paul, and he realized this doctrine of justification by faith alone that's found throughout Paul's letters. Paul writes in Ephesians chapter 2, by grace you have been saved through faith. And that not of yourselves, it is the gift coming down from God. It's not of works. No, lest any man should boast. In Galatians 3, Paul explains, he says, just as Abraham believed God, and it was accounted to him as righteous, righteousness, therefore only those who are of faith are

sons of Abraham. In Philippians 3, Paul testified, the righteousness of Christ

Christ is not of the law. It's from Christ. It's through faith in Christ. And then Paul asserts in Romans chapter 5, if you go a few chapters along, he says, therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. And you know, what Luther learned from all of Paul's letters is what has become known as the doctrine of justification by faith alone. It was the doctrine of the reformation, that a sinner is justified, a sinner is made righteous before their holy God, not by grace being merited, not by working your way up. No, it's by righteousness being given as a gift from heaven itself, grace being gifted and righteousness being imputed to them by faith alone.

You know the word imputation, we often use that word. Just imagine your bank account. It's empty. That's what your bank is when you are coming before a holy God. You are completely bankrupt. But Christ's bank account, well, he has the riches of heaven. And so imputation is Christ giving of his riches into your bank account. That's what the word imputation means.

Paul describes it in 2 Corinthians 5. He says, God the Father made Jesus, who knew no sin, to become sin. So our sin in our bank account went into his bank account. And his righteousness in his bank account went into our bank account. He who knew no sin became sin for us, so that we might be made the righteousness of God in him. It's what we call Calvary's great transaction, where the worst about me was laid upon him, and the best about him was laid upon me.

[ 26 : 07 ] My disobedience reckoned to him. His obedience reckoned to me. My sin and shame was transferred to Christ. His salvation and security transferred to me. My ruin was credited into his account.

His riches credited into my account. My rags of righteousness were removed and given over to him. And his robes of righteousness were given to me. It was Calvary's great transaction.

Calvary's great transaction. And you know, that's why our catechism, it teaches us justification. It's an act of God's free grace, sola gratia, wherein he pardons all our sins. He accepts us as righteous in his sight. Why? Only because of the righteousness of Christ imputed to us, transferred into our account by what? Faith alone. Sola fide. It's Calvary's great transaction. And this, you know, this is the wonder of the gospel. We are made righteous before a holy God, not by anything we do to please him, but by simply having faith in him that he gives you this gift of righteousness. And this is the Reformation teaching. These Reformation sola, sola scriptura, scripture alone. Sola gratia, grace alone. Sola fide, faith alone. Sola Christos, Christ alone.

Sola Christos, Christ alone. This is our fourth sola. And you know, like Paul here in Romans, and also the reformers who were in the 16th century, when they were trying to confront and challenge the doctrines that had been wrongly taught for generations, they were trying to reform an establishment or even a religious system where people were ingrained by it. But you know, for the apostles and for the reformers in the 16th century, the name of Christ was at stake, which is why the apostles and the reformers, they preached and proclaimed the same message. And a simple message at that, there is salvation in no one else but sola Christos, Christ alone. Salvation doesn't come through the church. It doesn't come from Mary or the saints or the pope or the priests or the sacraments or your merits. No, no, there is salvation in no one else. There is no other name under heaven given among men by which we must be saved except sola Christos, Christ alone. And you know, this is the teaching of the Bible. There is one God. And there is one mediator between God and men. And he is the man Christ Jesus. There's no other mediator. There's no other intermediary. There's no other intercessor.

Because Mary is of no use. And we'll see that more tonight as we consider conceived of the Holy Ghost. I'm born of the Virgin Mary. Mary is of no use. The dead saints won't do. The pope is incapable.

[ 29 : 31 ] And the priests, well, for them it's impossible. It's impossible for them to forgive sins. There's only one mediator presented to us on the pages of Scripture, and it's sola Christos, Christ alone.

And you know, my unconverted friend here this morning, there's only one Savior that you must come to. There's no one else presented to you. There's no one else who will ever save you from a lost eternity in hell. There's no one else. That's why you must come to this Christ. Because he's the only one.

He's the only Savior. You must come to him confessing your sin. Because Mary won't do. The dead saints won't do. The pope is incapable. The priests, for them it's impossible. But you know, the

promise of Scripture is that if you confess your sin, he is faithful. He is just to forgive you your sin and to cleanse you from all unrighteousness. Why? Because the blood of Jesus Christ, his Son, cleanses you from all sin. All sin. All sin. All sin. You don't need to go to any human to confess your sin.

You need to go to the only mediator between God and men, the man, Christ Jesus. And you know, like the apostles in the first century and the reformers in the 16th century, they were dealing with this doctrine. A doctrine of Jesus plus. The doctrine of Jesus plus.

During the first century, the doctrine of Jesus plus was Jesus plus circumcision. Jesus plus good works. Jesus plus law keeping. In the 16th century, the reformers were dealing with Jesus plus Mary.

[ 31 : 31 ] Jesus plus the saints. Jesus plus the pope. Jesus plus the priests. Jesus plus the sacraments. But you know, this doctrine of Jesus plus, it's still alive and well today.

Because there are so many people in our congregation, so many people in our community who think that they'll somehow be saved through Jesus plus. Jesus plus my baptism. Jesus plus my upbringing. Jesus plus my Christian parents. Jesus plus my church attendance. Jesus plus my Sabbath keeping. Jesus plus my good living. Jesus plus my tithing. Jesus plus my morning and evening devotions.

Jesus plus all my prayers. Jesus plus. Jesus plus. Jesus plus. Jesus plus. And there are so many people who believe in this doctrine of Jesus plus. But my friend, it's a heresy. It's an absolute lie. Because the doctrine of Jesus plus. Because the doctrine of Jesus plus. It simply emphasizes that Jesus is not enough. That's what that doctrine tells you. The doctrine of Jesus plus says that Jesus is not enough. But the message of the gospel, the message of Scripture, what Scripture clearly presents to us is that there is no other name. And there is no other need. Except sola Christos. Christ alone. Do you know, your greatest need today, my unconverted friend, is Christ. Christ. That's who you need in your life. You don't need anything else. You need Christ first and foremost.

[ 33 : 13 ] Because there is no other name. And there is no other need. Except sola Christos. Christ alone. And so sola scriptura. Scripture alone. Sola gratia. Grace alone. Sola fide. Faith alone. Sola Christos.

Christ alone. And lastly and briefly, the time is going. Solideo gloria. The glory of God alone.

Solideo gloria. The glory of God alone. You know, it's often said that large doors swing on small hinges.

And in the Bible, important theological truths always swing on small words. And you know, that was the story of the Reformation. Because the entire Reformation was a battle over two Latin words. It was a battle over two Latin words. Et or sola. And or alone. Et or sola. And or alone. And because the Roman Catholic Church, they taught Scripture et. Scripture and tradition. And the teaching of the Pope. They taught gratia et. Grace and baptism. Grace and the Church membership. Grace and sacraments. They taught fide et. Faith and indulgences. And confession. And the last rites. They taught Christos et. Christ and Mary. And the Pope. And the saints. And the priest. And the Mass. It was always et, et, et.

and, and, and, and, and, and. But for the Reformers, they said no. It's sola. Sola Scriptura. Scripture alone. Sola gratia. Grace alone. Sola fide. Faith alone. Sola Christos. Christ alone.

And the battle was just between these two little Latin words. Et or sola. And or alone. But you know those little words. We might think, well, what's the problem? Those little words were the difference between giving God the glory he demands and deserves or not giving God the glory at all. And the Reformers said any doctrine that teaches et or and rather than sola, it's robbing God of his deserved and demanded glory. It's robbing God of his glory. And so the Reformers, they asserted and affirmed that our salvation, it must be soli deo gloria, must be to the glory of God alone. And you know, it was for that reason, and with this I'll finish, it was for that reason that those who compiled our catechism in the next century, the, the 17th century, they made sure that the very first question we were going to be confronted with was what is man's chief end? What is man's chief end? And you all know the answer, don't you? Well, you should.

[ 36 : 28 ] Man's chief end is what? To glorify God and to enjoy him forever. My friend, our chief end, our purpose in life, our purpose in life, the reason we were created, the reason we exist, the reason we live today is soli deo gloria, to the glory of God alone. Are you living your life to the glory of God?

You know, Paul said, whatever you eat, whatever you drink, whatever you do, do it all to the glory of God? Are you living your life soli deo gloria, to the glory of God alone?

And so the Reformation has had an impact upon us, and these are the Reformation sola, sola scriptura, scripture alone, sola gratia, grace alone, sola fide, faith alone, sola Christos, Christ alone, and soli deo gloria, the glory of God alone. We owe the Reformation a great deal, so think about that today, because it's happy Reformation day. But may the Lord bless these thoughts to us. Now let us pray together. O Lord, our gracious God, we give thanks to Thee for the wonder of scripture, that it is able to be presented to us so clearly, and we give thanks for those who have gone before us, who have taught us, and trained us, and shaped us, and enabled us to see what God is saying to us. And we do pray that we would realize that this word is so precious, that the Bible is God-breathed, and it's a book that we need to cling to, and claim every promise in it, because these promises are held out to us, by grace alone, through faith alone, in Christ alone. And it is all for the glory of God alone. Help us, Lord, we pray, to live our lives to the glory of God, because that is our chief end, to glorify God, and to enjoy Him forever. Bless Thy truth to us, we ask. Keep us, we pray, for we cannot keep ourselves, and do us good, for Jesus' sake. Amen.

Well, we're going to bring our service to a conclusion this morning by singing in Psalm 118. Psalm 118. If you're using the Blue Psalm book, it's on page 398. It's in the Scottish Psalter.

[ 39 : 13 ] Psalm 118. We're singing from verse 17 down to the verse marked 23. And the reason we're singing Psalm 118 is because Psalm 118 was Martin Luther's favorite psalm.

In his study, he writes it, I think it's in his commentary on Galatians. He talks about, in his study, he had a plaque on his wall with the words of verse 17 of Psalm 118, I shall not die, but live, and shall the works of God discover. And that is the hope of the gospel.

We do not die in our sin, but we live in Christ. We have faith in Christ. And when we have faith in Christ, we discover the wonder and the works of what God has done for us on the cross.

So that's Martin Luther's favorite psalm. Psalm 118. We're singing from verse 17 to 23. I shall not die, but live, and shall the works of God discover. The Lord hath me chastised so, but not to death given over. O set ye open unto me the gates of righteousness. Then will I enter into them, and I, the Lord, will bless. Down to the verse mark 23, to God's praise.

I shall not die, but live, and shall the works of God discover. The Lord hath me just I said soar, God not to death in the word. O set ye open unto me the gates of righteousness. Then will I enter, the gates of righteousness. Then will I enter into them, and I, the Lord, will bless.

[ 41 : 46 ] This is the gate of God by it, that us shall enter in.

The gate of God by it, the Lord, will I enter into them, and I, the Lord, will I enter into them. The Lord hath me and the Lord hath me and the Lord hath me and the Lord hath me.

The stone is created for her stone, which filled her chinty spice. This is the doing of the Lord hath me and the Lord hath me.

The grace of the Lord hath me and the grace of the Lord hath me and the Lord hath me and the love of God the Father and the fellowship of the Holy Spirit be with you all now and forevermore. Amen.