

169. Prayer of a Housefather (continued)

...all good order and the admonition of Thy word. Bless my living, and cause Thy beloved angels to watch over my home. Except Thou build the house and bless our labor and industry, all our care and labor is in vain. Help us, O Father, through Jesus Christ. Amen.

170. Prayer of a Housemother for Strength to Fulfil Her Duties.

LORD Jesus Christ, very Son of God Who has given unto me my husband, my children and mine own hearthstone, graciously help me that, according to Thy command, I may be submissive unto mine own husband and train my children in reverence and fear of Thee. Grant unto me also that I may ever faithfully administer whatever my husband by Thy blessing does earn; and that I live in peace with all; that I may make my calling sure, and praise Thee with my works, Who art also the Savior of believing women, and make them to be partakers of Thy grace, blessed unto all eternity. Amen. (p.296-297)

A Remembrance of the Sufferings of Jesus.

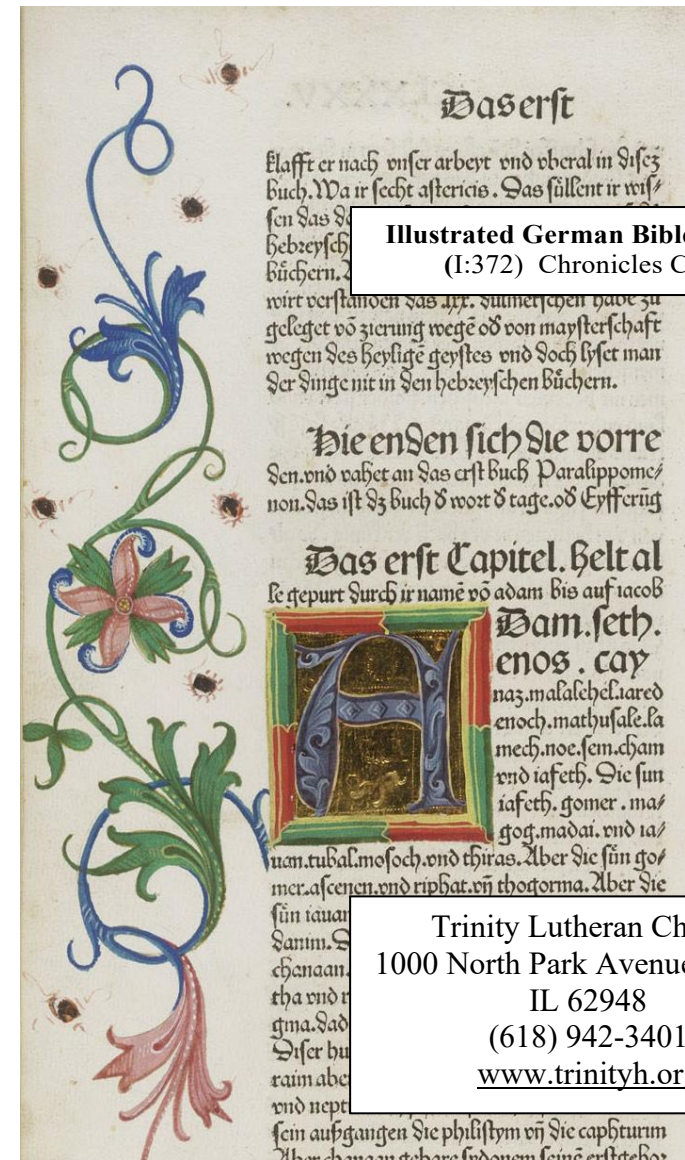
214. O LORD, Jesus, Who by Thine holy and innocent suffering hast wrought out grace for us poor and lost sinners, from the Heavenly Father, and purchased us unto eternal life; from the depths of our hearts we thank Thee for Thy love, Thine anguish and misery, and for Thy vicarious death. We praise Thee for Thy holy passion, and we beseech Thee, preserve us eternally by Thy love, and grant us grace to realize the eternal benefit of Thy redemption, with grateful hearts. Cause us to be strengthened by the same in faith, and ever to become more joyful in hope, zealous in love, comforted unto patience, consistent in obedience, and die daily unto sin. Help, O Lord, Jesus Christ, that in the end we may be comforted and rejoice in everlasting salvation by Thy bloody death. Amen. (p. 364-365)

(Seed-Grains of Prayer: A Manual for Evangelical Christians by William Loehe, Wartburg Publishing House, 1914)

A devotional book for Trinity Lutheran Church, 1000 North Park Avenue
Herrin, IL 62948. www.trinitylh.org (618) 942-3401 ---MDH

Our Family Daily Prayers

Trinity 12 - End of Church Year 2026



Illustrated German Bible of 1483
(I:372) Chronicles Ch. 1

Trinity Lutheran Church
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Our Family Daily Prayers – 2026

Follow the order for Daily Devotions in Lutheran Worship, p.293.

Week of Trinity Twelve: August 23-29, 2026

Psalm 119, 12th part (7 Lamedh v.89-96) / 104

Hymn – “O Christ, Our True and Only Light” (ASBH #50)

Daily Readings –

23 Sunday 10:15 AM	Trinity Twelve Isa 29:18-19, 2 Cor. 3:4-11, Mark 7:31-37	
24 Monday 10:30 AM	Colossians 2:1-23	2 Kings 4:1-44
	St. Bartholomew Prov 3:1-7, 2 Cor 4:7-10, Luke 22:24-30	
25 Tuesday	Colossians 3:18-4:18	2 Kings 5:1-27
26 Wednesday 6:30 PM	1 Thessalonians 1:1-10	2 Kings 6:1-23
	Catechesis on St. Luke 10:23-37	
27 Thursday	1 Thessalonians 2:1-20	2 Kings 6:24-7:20
28 Friday	1 Thessalonians 3:1-13	2 Kings 8:1-15
29 Saturday	1 Thessalonians 4:8-12	2 Kings 9:1-37
No service	Beheading of St. John the Baptist Jeremiah 1:17-19, Mark 6:17-29	

#54 Art. IV “Justification” of the Apology of the Augsburg Confession.

This faith, moreover, dwells in those, who are truly penitent, whose alarmed consciences feel the wrath of God and their own sins, and seek grace and remission of sin. And in this state of alarm, anxiety, and trouble, faith first exhibits itself, and must be cherished and increased. Faith cannot, for this reason, exist in carnal minded men, who feel secure, and live after the will and the lusts of the flesh. Paul says, Rom. 8:1 : “There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Again, verses 12, 13 : “We are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Faith therefore which is found only in truly penitent souls, cannot co-exist with mortal sin, as our opponents assert.

Consequently it cannot exist in those who live in a carnal manner after the world, according to the will of Satan and the lusts of the flesh. (Henkel Translation, p. 183).

Help me, O God of my salvation, that I become not as they who go down into the pit. Then will my heart rejoice in Thy help and my soul shall be exceedingly glad. Amen. (p.327-328)

Prayer for Tuesday.

134. O THOU, One, True, Almighty God, King of kings, Father, Son, and Holy Ghost, let the true Morning-Star arise upon every human heart; let the true Light, which came into the world to enlighten all men, arise and shine upon every conscience; let the imperishable Word of Truth be heard by the mind to instruct it, that all men may become, and continue to be temples and sanctuaries of God; growing in love, in knowledge, and in wisdom throughout time and eternity. Amen. The Lord’s Prayer. The Creed. Psalm 92, and Gloria Patri. (Pages 237-238)

136. For Steadfast Faith.

LORD Jesus Christ, I know that true Christian faith and hearty confidence in Thy Name is the pure noble gift of God unto them that are obedient to Thy word. I thank Thee that Thou hast also kindled this light in my soul, and granted that even I, though yet in great weakness, with such weak faith, may rest all my trust in Thee alone. Savior, maintain and increase my faith within me. I do believe: help Thou mine unbelief at all times. Let not the bruised reed be broken nor the smoking flax be quenched so long as I live; that I may always embrace Thee in a believing heart, trust Thee with my whole heart’s confidence, delighting always in the heavenly treasure of Thy grace, unto mine own peace and comfort, and daily find my joy in Thee, even unto the end. Amen. (p.242-243)

168. Faithful and Upright Preserve Thou Me, For in Thee Do I Trust. Proverbs 30:7 ff.

O Lord, two things have I required of Thee; deny me them not before I die: Remove far from me vanity and lies: Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. Amen.

169. Prayer of a Housefather for Strength to Fulfil His Paternal Duty.

ALMIGHTY God, Gracious Father, Who hast called me to be a housefather for the sake of Thy Son, unto Whom all the household of Thy Christian people is commended, I beseech Thee, grant me wisdom that I may govern my wife, children, and servants with Christian charity, and bring them up in *(continued on back)*

Weekday Prayers

68. Prayer to the Holy Ghost for His Indwelling.

O HOLY Ghost, Comforter of the sorrowing, come to my heart with all the train of Thy gifts. Banish from me all darkness and impurity, and enlighten my soul with Thy bright beams. Kindle in me Thy love, that I may henceforth no more cling unto transitory things. Teach me to do Thy will, for Thou art my God; and I am assured that where Thou dwellest Thou makest also a sanctuary, holy and acceptable unto God the Father and the Son. Come then, O gracious Comforter of my troubled soul: come Holy Spirit, Who healest every wound and every transgression, Who art the strength of the feeble, the life of the helpless, Who carest for the lowly and resistest the proud, Who art a father to the widow and the orphan, the hope of all them that are poor. Have mercy upon me and make me acceptable unto Thee for Thy habitation; through Jesus Christ my Savior. Amen. (p. 108-109)

Prayer for Blessing and Prosperity in One's Calling.

109. DEAR Father, my calling is founded upon Thy word and commandment. Upon these I this day go forth to cast out my net, and to Thy care will I leave the result. Beside this, my only plea is that Thou wilt bless and prosper all. Amen. (Dr. Martin Luther. p.185)

187. In Lingering Distress.

GRACIOUS God, most mighty to help, have regard to my pain and distress wherein I weep and complain so long; and help me. Thou canst not have forgotten me. I am Thy beloved child, Thy lamb that is marked with the blood of Thy Son Jesus Christ. My soul is troubled at the withholding of Thy help. For days and months,—a long time have I waited for Thy salvation, and as the hart panteth after the water brooks, so has my desire been unto Thy grace. Thou makest my soul to wait long in this vale of sorrow. Mine enemies exult over my misery. Lord, remember mine affliction.

Hasten to help me. How long must my soul be troubled, and how much more shall I hope for Thy help? O Lord, remember how lonely and miserable I am; how long I continue under this cross to wait for Thee, and daily, yea, hourly look for Thy help. O hear me in mine anguish when I cry unto Thee. Thou wilt yet remember me. My soul tells me Thou wilt yet hear me and answer me. Thou wilt not forget the needy forever, and the trust of the miserable will not always be in vain. Thou hearest the needy when they cry; their heart is certain that Thine ear will regard their cry.

Catechism - The Ten Commandments: The 7th Commandment

Collect for Trinity Twelve

Almighty and Merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:267 1 Samuel 16)
David is Anointed

Week of Trinity Thirteen: August 30-September 5, 2026

Psalm 119, 13th part (☐ Mem v.97-104) / 146

Hymn – “Jesus, Priceless Treasure” (ASBH #51)

Daily Readings –

30 Sunday 10:15 AM	Trinity Thirteen Leviticus 18:1-5, Gal 3:15-22, Lk 10:23-37	
31 Monday	1 Thessalonians 5:12-28	2 Kings 10:1-36
1 Tuesday	1 Timothy 1:1-20	2 Chron. 22:1-12
2 Wednesday 6:30 PM	1 Timothy 2:1-15	2 Chron. 23:1-21
	Catechesis on Luke 17:11-19	
3 Thursday	1 Timothy 3:1-16	2 Chron. 24:1-27
4 Friday	1 Timothy 4:1-16	2 Kings 14:1-29
5 Saturday	1 Timothy 5:1-25	2 Kings 15:1-38

#55 Art. IV “Justification” of the Apology of the Augsburg Confession.

From among these fruits and effects of faith our opponents select but one,—namely, love,—and teach that love justifies us in the sight of God; consequently they are nothing but preachers of works, and teachers of the law. They do not, in the first place, teach that we obtain the remission of sin through faith. They do not preach Christ, the Mediator, that through him we receive the mercy of God, but speak of our love and our works; and yet they do not tell us what kind of love it is, nor are they able to define it.

They boast of their ability to fulfil or keep the law, although the honor belongs to Christ alone. Thus they oppose their own works to the judgment of God, and maintain that they merit, *de condigno*, grace and eternal life. This is, indeed, a perfectly vain and impious confidence in their own works. For it is impossible in this life even for Christians and saints themselves, to keep the law of God perfectly; for evil inclinations and desires always remain in us, although the Holy Ghost resists them. (Henkel Translation, p. 184).

Catechism - The Ten Commandments: The 8th Commandments

Collect for Trinity Thirteen

Almighty and Everlasting God, give unto us the increase of faith, hope, and charity, and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through

saved by Thy mighty deliverance; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism – The Lord’s Prayer, The Seventh Petition

Collect for Beginning of the Church Year

Almighty Lord God, Who by Thy grace hast this day permitted us to enter into a new Church Year, we beseech Thee to pour upon Thy Church Thy Holy Spirit and the wisdom that comes down from above, that Thy Word, as becometh it, may not be bound, but have free course and be preached to the joy and edification of Christ’s holy people, that in steadfast faith we may serve Thee and in the confession of Thy Name abide unto the end; through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth, with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:362 2 Kings 19:35-37)

Angel of the Lord Kills; Also it records in Hebrews 11:37 that Manasseh had the Prophet Isaiah executed by being sawed in half with a wooden saw by order of King Manasseh. This also found in the Martyrdom of Isaiah, an ancient Jewish pseudepigraphal work that was widely circulated and respected in the early Church.

Week of Advent One: November 29-December 5, 2026

Psalm 1 / 143

Hymn – “Savior of the Heathen, Come” (ASBH #1)

Daily Readings –

29 Sunday 10:15 AM	Advent One Jeremiah 33:14-18, Romans 13:11-14, Matthew 21:1-9	
30 Monday 10:30 AM	Matt. 11:25-30	Genesis 3:1-24
	St. Andrew, Apostle Ezekiel 3:16-21, Romans 10:8-18, Matt 4:18-22	
1 Tuesday	Acts 3:22-26	Genesis 9:1-19
2 Wednesday 6:30 PM	Col. 1:15-29	Genesis 22:1-19
	Catechesis on St. Luke 21:25-36	
3 Thursday	Heb. 1:1-4	Genesis 49:1-28
4 Friday	Heb. 2:1-4	Num. 24:14-25
5 Saturday	Eph 3:1-12	Deut. 18:15-19
	Nicolaus Selnecker, Confessor	

#70 Art. IV “Justification” of the Apology of the Augsburg Confession.

But our opponents without the least hesitation trample under their feet the whole Gospel, and all the promises of grace in Christ. **Thus they teach, that we obtain the remission of sins on account of our love and works, and not through faith.** For the grace and assistance of God must be very doubtful, if they depend on our works ; because we can never be certain, when we have done enough, or whether the works are sufficiently holy and pure.

Consequently the forgiveness of sins would likewise be uncertain, and the promises of God would be destroyed, as Paul says, Rom. 4:14 : “If they which are of the law be heirs, faith is made void, and the promise made of none effect.” We, therefore, teach the heart and conscience to comfort themselves with the promises of God, which remain firm, offering grace and the forgiveness of sins for Christ’s sake, and not on account of our works.

Besides, we also teach in relation to good works and the law, not that we merit the remission of sins through the law, or that we are acceptable to God on account of the law, but that God would have good works. **For we must (as Paul says, 2 Tim. 2:15) rightly divide and separate the Word of God, the law on the one side, and the promises of God on the other.** We must observe what the Scriptures say of the promises, and what of the law ; for while the Scriptures enjoin and recommend good works, they exalt the promises of God, and Christ, the real treasure, many thousand times higher. (Henkel Translation, p. 191).

Collect for Advent One (*Ad Te Levavi*)

Stir up, we beseech Thee, Thy power, O Lord, and come, that by Thy protection we may be rescued from the threatening perils of our sins and

Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:268 1 Samuel 17)
David and Goliath

Week of Trinity Fourteen: September 6-12, 2026

Psalm 119, 14th part (1 Nun v.105-112) / 66

Hymn – “Show Pity, Lord! O Lord, Forgive!” (ASBH #52)

Daily Readings –

6 Sunday 10:15 AM	Trinity Fourteen Jeremiah 17:13-14, Galatians 5:16-24, Luke 17:11-19	
7 Monday	1 Timothy 6:1-21	Isaiah 6:1-13
8 Tuesday	2 Timothy 1:1-18	Amos 7:7-17
9 Wednesday 6:00 PM	2 Timothy 2:1-26	2 Kings 16:1-20
	Catechesis on Matthew 6:24-34	
10 Thursday	Titus 1:1-16	2 Kings 17:1-23
11 Friday	Titus 2:1-10	2 Kings 18:1-37
12 Saturday	Titus 2:15-3:3	2 Kings 19:1-37

#56 Art. IV “Justification” of the Apology of the Augsburg Confession.

Some one of them may ask; “Since we acknowledge that love is the offspring of the Spirit, and since it is called a holy work and the fulfillment of the law, **why we do not also teach that it justifies us before God?**”

Reply,—First, most assuredly we do not receive the forgiveness of sins either through love or on account of it, but through faith alone for Christ’s sake. **Faith alone** in the heart looks upon the promises of God; faith alone is the assurance, upon which the heart rests with certainty, that God is merciful— that Christ died not in vain, &c. This faith alone overcomes the terrors of sin and death. He that still wavers, or doubts that his sins are remitted, does not confide in God, but he despairs of Christ; because he believes his sins to be greater and stronger than the death and blood of Christ; and yet Paul says, Rom. 5:20, that, “Where sin abounded, grace did much more abound,” that is, it was stronger, richer, and more powerful.

Now if any one expects to obtain the remission of his sins, on account of his love, he reviles and dishonors Christ, and will discover, in his last moments, when he must appear before the judgment seat of God, the vanity of such confidence. It is therefore certain, that we are justified by faith alone. And as we do not obtain the remission of sin by good works and virtues; such as patience, chastity, obedience to government, and yet these virtues follow faith;

goodness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Collect for the End of the Church Year

We thank Thee, Lord God, Heavenly Father, that in the past Church Year Thou hast preserved Thy Word among us in purity and by it effectively enlivened our souls; and we beseech Thee, that Thou wouldst graciously forgive us all our neglect, unbelief, and disobedience with respect to Thy Word, and continue to give us this precious treasure with Thy blessing forevermore; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:358 2 Kings 16)
Ahaz Reigns in Judah, Sacrificing at High Places

#69 Art. IV “Justification” of the Apology of the Augsburg Confession.

Reply to the arguments of our opponents.

Having now set for the true principles of this subject, namely, **the difference between the law and the divine promises**, it is easy to refute the objections of our opponents. They introduce passages relating to the law and good works; those, however, which speak of the promises of God, they omit. But to all their quotations concerning the law, it may be briefly replied, that the law cannot be kept without Christ; and although works, externally good, may be performed without Christ, still God has no pleasure, on that account, in the person performing them. Hence those teaching, or **preaching of good works, should always add, that faith must precede, that God accepts them solely for the sake of faith in Christ, and that these works are fruits and testimonies of faith.**

This doctrine which we maintain is very explicit, and will bear the light, and a comparison with the holy Scriptures. It is here also clearly and correctly presented to those who desire information, and do not wilfully deny the truth. In order properly to understand the benefits of Christ and the great treasure of the Gospel ; (which Paul so highly extols,) it is necessary for us to separate, as far from each other as heaven and earth, the promises of God and the proffered grace, on the one hand, and the law on the other. A desperate cause requires many and various comments ; but in a good cause, one or two thorough expositions generally solve all imagined objections. So in the case before us, this one solution explains all the passages which are quoted against us, namely, that no one can properly keep the law without Christ, and that, though external good works are performed, we are not acceptable to God without Christ ; for we maintain that the Scriptures hold forth **these two doctrines of the law and the promises of grace.** (Henkel Translation, p. 190-191).

Catechism – The Lord’s Prayer, The Sixth Petition

Collect for Last Sunday

Absolve, we beseech Thee, O Lord, Thy people from their offenses, that from the bonds of our sins which by reason of our frailty we have brought upon us we may be delivered by Thy bountiful

so we do not obtain remission of sin on account of love to God, although it must follow faith. (Henkel Translation, p. 184).

Collect for Trinity Fourteen

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful and lead us to all things profitable to our salvation; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Catechism - The Ten Commandments: **The 9th and 10th Commandments**



Illustrated German Bible of 1483 (I:280 1 Samuel 27)
Fighting with the Philistines

Week of Trinity Fifteen: September 13-19, 2026

Psalm 119, 15th part (☐ Samekh v.113-120) / 34

Hymn – “Why Art Thou Thus Cast Down, My Heart?” (ASBH #53)

Daily Readings –

13 Sunday Sunday School Kickoff 10:15 AM	Trinity Fifteen Deut. 6:4-7, Galatians 5:25-6:10, Matthew 6:24-34	
14 Monday	Titus 3:8-15	2 Kings 20:1-21
15 Tuesday	Philemon 1-25	2 Kings 21:1-26
16 Wednesday 6:30 PM	Hebrews 1:1-14	2 Chron. 34:1-33
	Catechesis on Luke 7:11-17	
17 Thursday	Hebrews 2:5-3:6	2 Chron. 35:20-36:10
18 Friday	Hebrews 4:14-5:14	Jeremiah 22:1-30
19 Saturday	Hebrews 6:1-20	Jeremiah 25:1-14

#57 Art. IV “Justification” of the Apology of the Augsburg Confession.

But when Christ declares, Luke 7:47: “Her sins, which are many, are forgiven: for she loved much,” he himself explains his words by saying verse 50: “Thy faith hath saved thee.” Christ did not wish to leave the impression, that the women merited the forgiveness of sins by her work of love; hence, he expressly declared that her faith had saved her. Now it is faith which relies on the mercy of God and his Word, and not upon works. If we believe that faith can rely both upon God and the works of men at the same time, we certainly do not understand what faith is. The alarmed conscience cannot be appeased by its own works, but must cry for mercy; and there are no other means by which it can be consoled and relieved, but the Word of God. The narrative itself shows plainly in this place, what Christ calls love. The woman comes to Christ, confident of obtaining the remission of her sins from him. Truly this is acknowledging and honoring Christ; for greater honor than this no one can confer upon him. It is really confessing Christ, or the Messiah, to seek remission of sin from him; and to recognize Christ in this manner, to confess and receive him thus, is to believe on him sincerely.

But Christ did not use the words, “she loved much,” while speaking with the woman, but when he spoke to the Pharisee. For Christ, the Lord, compared the whole honor, conferred on him by the Pharisee, with the offerings and works of the woman. He reproves

willing obedience; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.
Amen.



Illustrated German Bible of 1483 (I:355 2 Kings 13:20-21)
Death and Burial of Elisha

Week of Last Sunday in Church Year: November 22-28, 2026

Psalm 111 / 18 verses 32-50

Hymn – “The Bridegroom Soon Will Call Us” (ASBH #65)

Daily Readings –

22 Sunday 10:15 AM	Last Sunday of the Church Year Isaiah 65:17-25, 1 Thess 5:1-11, Matthew 25:1-13	
23 Monday	2 Peter 3:1-18	Isaiah 65:17-25
24 Tuesday	Jude 1-25	Ezekiel 37:15-28
25 Wednesday 6:30 PM	1 John 2:18-29	Habakkuk 3:1-19
	Catechesis on Matthew 21:1-9	
26 Thursday 9:00 AM	1 John 3:1-12	Isaiah 40:27-31
	Matins on Day of National Thanksgiving Isa 61:10-11, 1 Tim 2:1-18, Lk 17:11-19	
27 Friday	1 John 3:19-24	Jeremiah 14:7-9
28 Saturday	1 John 4:1-8	Malachi 3:7-18
	Church decorating for Advent, 6 PM – 7 PM	
7:00 PM	First Vespers for Advent	

#68 Art. IV “Justification” of the Apology of the Augsburg Confession.

And Jerome says in opposition to Pelagius: “We are justified when we acknowledge ourselves to be sinners; and our righteousness does not depend on our merit, but on the mercy of God.” **For this reason, though, we abound in truly good works, and have thus begun to keep the law of God,** like Paul when he preached faithfully, still we must have faith; we must trust that God is gracious and reconciled to us for Christ’s sake, not on account of our works, because mercy cannot be embraced, except through faith alone. Those, therefore, who teach that we become acceptable to God on account of our works, and not for the sake of Christ, lead the conscience into despair.

From this it is sufficiently evident, that **faith alone justifies us before God, that is, obtains grace and the remission of sins for the sake of Christ, and leads us to a new birth.** Again, it is plain enough, that we receive the Holy Ghost through faith alone; that our works and our first efforts to keep the law, are not in themselves pleasing to God. We must therefore, although we abound in good works, like Paul and Peter, seek our righteousness elsewhere,—namely, in the promise of the grace of Christ. Moreover, as faith alone pacifies the conscience, it must follow that faith alone justifies us before God. For if we wish to teach the truth, we must always maintain that we become acceptable to God, not on account of the law, nor on account of works, but for the sake of Christ. Because the honor which belongs to Christ, should not be given to the law or to our miserable works. (Henkel Translation, p. 189-190).

Catechism – The Lord’s Prayer, The Fifth Petition

Collect for Second-Last Sunday

O God, so rule and govern our hearts and minds by Thy Holy Spirit that, being ever mindful of the end of all things and the day of Thy just judgment, we may be stirred up to holiness of living here and dwell with Thee forever hereafter; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

Collect for Thanksgiving

Almighty God, our Heavenly Father, Whose mercies are new unto us every morning and Who, though we have in no wise deserved Thy goodness, dost abundantly provide for all our wants of body and soul, give us, we pray Thee, Thy Holy Spirit that we may heartily acknowledge Thy merciful goodness toward us, give thanks for all Thy benefits, and serve Thee in

the Pharisee for not recognizing him as Christ, although he was honored as a guest, and a pious and holy man. **But he commends the worship of the woman, the confession of her sins, and her effort to obtain their remission from him.** This noble example justly moved Christ to reprove the Pharisee, who, although a wise and honorable man, still did not believe on him. He reproached him with his unbelief, and admonished him by the example of the woman, as though he would say to the Pharisee: shame upon thee! That though art so blind as not to recognize me as Christ and the Messiah, although thou art a teacher of the law; while this woman, poor and without learning, recognizes me. (Henkel Translation, p. 185).

Catechism - The Close of the Commandments

Collect for Trinity Fifteen

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:284 1 Samuel 31)
King Saul and his Sons Die

Week of Trinity Sixteen: September 20-26, 2026

Psalm 119, 16th part (𐤔 Ayin v.121-128) / 36

Hymn – “Now Lay We Calmly in the Grave” (ASBH #54)

Daily Readings –

20 Sunday 10:15 AM	Trinity Sixteen Deut. 32:39-40, Ephesians 3:13-21, Luke 7:11-17	
21 Monday 10:30 AM	Hebrews 7:1-28	Jeremiah 37:1-21
	St. Matthew, Apostle and Evangelist Proverbs 3:1-6, Ephesians 4:7-16, Matthew 9:9-13	
22 Tuesday	Hebrews 8:1-13	Jeremiah 38:1-28
23 Wednesday 8:00 AM	Hebrews 9:1-10	Jeremiah 32:1-44
	Matins on Ember Wednesday in September Amos 9:13-15, Nehemiah 8:1-10, Mark 9:16-28	
	Catechesis on Luke 14:1-11	
24 Thursday	Hebrews 9:16-28	Jeremiah 39:1-18
25 Friday No Service	Hebrews 10:1-34	Jeremiah 29:1-23
	Ember Friday in September Hosea 14:2-10, Luke 7:36-50	
26 Saturday No Service	Hebrews 11:1-7	Daniel 1:1-21
	Ember Saturday in September Hebrews 9:2-12, Luke 13:6-17	

#58 Art. IV “Justification” of the Apology of the Augsburg Confession.

... He reproves the Pharisee for not recognizing him as Christ, although he was honored as a guest, and a pious and holy man. **But he commends the worship of the woman, the confession of her sins, and her effort to obtain their remission from him.** This noble example justly moved Christ to reprove the Pharisee, who, although a wise and honorable man, still did not believe on him....

Here, therefore, he commends not only love, but the whole *cultus*, or service of God, faith with its fruits, while speaking to the Pharisee of the fruits. Because faith in the heart cannot be shown or exhibited to others, except by its fruits; these establish the truth before men, that faith is in the heart. Christ did not mean that love and works should be the treasure, by which our sins are recompensed;— that treasure is the blood of Christ. The controversy, therefore, concerns an important and weighty matter, involving the highest, the surest, the eternal consolation of pious souls, namely, whether we should trust in Christ’s merits, or in our own works. If we trust in our own works, we rob Christ of his honor, and he ceases to be the Mediator and Conciliator; and besides we shall finally learn, that such confidence is vain, and will lead consciences only into despair; for unless we obtain remission of sin and reconciliation to God through Christ,

through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:346 2 Kings 5)
Naaman in the Jordan River

Week of Second-Last Sunday: November 15-21, 2026

Psalm 116 / 18 verses 20-31

Hymn – “Now Thank We All Our God” (ASBH #64)

Daily Readings –

15 Sunday 10:15 AM	2nd Last Sunday of the Church Year Isaiah 40:9-11, 2 Peter 3:3-14 or 2 Thess. 1:3-10, Matthew 25:31-46	
16 Monday	1 Peter 1:1-12	Zephaniah 3:9-20
17 Tuesday	1 Peter 1:13-2:10	Isaiah 34:1-17
18 Wednesday 6:30 PM	1 Peter 4:1-7	Isaiah 35:1-10
	Catechesis on Matthew 25:1-13	
19 Thursday	1 Peter 4:12-19	Isaiah 54:1-17
20 Friday	2 Peter 1:1-15	Isaiah 60:7-22
21 Saturday	2 Peter 2:1-22	Isaiah 62:1-12

Week of Third-Last Sunday: November 8-14, 2026

Psalm 116 / 18 verses 20-31

Hymn – “When in the Hour of Utmost Need” (ASBH #63)

Daily Readings –

8 Sunday 10:15 AM	3rd Last Sunday of the Church Year Isaiah 49:12-17, 1 Thessalonians 4:13-18, Matt 24:15-28	
9 Monday	Matthew 24:29-51	Daniel 11:36-12:13
	Martin Chemnitz, Confessor	
10 Tuesday	Matthew 22:23-33	Ezekiel 38:1-23
11 Wednesday <i>Veterans' Day</i>	1 Corinthians 15:11-50	Ezekiel 39:1-29
	St. Martin of Tours Hebrews 7:23-27, Luke 11:33-36	
	No Catechesis	
12 Thursday	Hebrews 3:7-4:13	Isaiah 43:14-25
13 Friday	Hebrews 11:8-16	Isaiah 33:17-24
14 Saturday	Hebrews 12:18-29	Ezekiel 37:1-14

#67 Art. IV “Justification” of the Apology of the Augsburg Confession.

Therefore, those are perfectly blind who maintain that the evil desires in the flesh are not sins. Paul says of them, Gal. 5:17: “The flesh lusteth against the Spirit, and the Spirit against the flesh;” for the flesh places no confidence in God, relies on the world and temporal goods, seeks man’s consolation and aid in afflictions, even against God’s will, doubts his mercy and assistance, and murmurs against him in crosses and temptations; all this is against the commandments of God. The Holy Ghost contends and strives in hearts of the saints, against the sin inherited from Adam, in order to remove and destroy the poison of the old Adamic nature,—the evil, desperate character of the heart,—and to produce in us another mind and disposition.

Augustine also says, “We keep all the commandments of God, when all is forgiven us that we do not keep.” Hence he asserts that even the good works wrought in us by the Holy Spirit, are pleasing to God, only when we believe that he accepts us for Christ’s sake, and not because they are in themselves worthy of his acceptance. (Henkel Translation, p. 189).

Catechism - The Lord’s Prayer, The Fourth Petition

Collect for 3rd Last Sunday

Almighty God, we beseech Thee, show Thy mercy unto Thy humble servants, that we who put no trust in our own merits may not be dealt with after the severity of Thy judgment, but according to Thy mercy;

without our merit, then no one will obtain remission of sin, without having kept the whole law. For the law cannot justify us before God, while it is our accuser. Now, no *one* can boast of having satisfied the law. Hence we must seek consolation elsewhere,—namely, in Christ. (Henkel Translation, p. 185-186).



**Illustrated
German Bible of
1483 (I:288 2
Samuel 3)
Abner with David**

Catechism - The Apostles’ Creed, First Article & Meaning

Collect for Trinity Sixteen

Lord, we pray Thee that Thy grace may always go before and follow after us and make us continually given to all good works; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and Holy Ghost, ever one God, world without end. **Amen.**



**Illustrated
German Bible
of 1483 (I:290
2 Samuel 6)
Ark brought to
Jerusalem**

Week of Trinity Seventeen: September 27-October 3, 2026

Psalm 119, 17th part (5 Pe v.129-136) / 56

Hymn – “In Thee, Lord, have I Put My Trust” (ASBH #55)

Daily Readings –

27 Sunday 10:15 AM	Trinity Seventeen 1 Samuel 2:1-10, Ephesians 4:1-6, Luke 14:1-11	
28 Monday	Hebrews 11:17-40	Daniel 3:1-30
29 Tuesday No Service	Hebrews 12:1-17	Daniel 4:1-37
	St. Michael and All Angels Daniel 12:1-3, Revelation 12:7-12, Matthew 18:1-11	
30 Wednesday	Hebrews 13:1-25	Daniel 5:1-30
	No Catechesis	
1 Thursday	James 1:1-15	Daniel 5:31-6:28
2 Friday	James 2:1-13	Ezra 1:1-11
3 Saturday	James 2:14-26	Ezra 3:1-13

#60 Art. IV “Justification” of the Apology of the Augsburg Confession.

Now we shall endeavor to reply to the question proposed above: **why does not love, or *dilectio*, justify any one before God?** Our opponents are correct in regarding love as the fulfillment of the law; hence it would be true indeed that love justifies us, provided we keep the law. But who dares to boast, who can say in truth, that he keeps the law and loves God as the law commands? We have shown above, that **God gave us the promise of grace, because we are unable to keep the law.** Paul, therefore, invariably says that we cannot be justified before God by the law.

Our opponents have certainly gone far astray on this point, and even mistaken the main question; because, in this matter they consider nothing but the law. Reason and the wisdom of man can come to no other conclusion, but that we must become godly through the observance of laws, and that whoever keeps the law externally is holy and just. **The Gospel, however, turns us around, directing us from the law to the divine promises, and teaching that we are not justified by the law, which no one can keep; but by the gift of reconciliation for Christ’s sake, which we obtain through faith alone.** For before we can fulfil one tittle of the law, we must believe in Christ, through whom we are reconciled to God, and first obtain remission of sin. O, Lord! how dare these men, who deny that we

Collect for All Saints Day

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

Catechism – The Lord’s Prayer, The Third Petition



Illustrated German Bible of 1483 (I:342 2 Kings 2)
Elijah Goes to Heaven, Bears Eats Boys

Week of All Saints Sunday: November 1-7, 2026

Psalm 119, 22nd part (Taw v.169-176) / 47

Hymn –“Christ Is Our Corner-Stone” (ASBH #106, All Saints)

Daily Readings –

1 Sunday 10:15 AM	All Saints Day Deuteronomy 33:1-3, Rev 7:2-17, Mt 5:1-12	
2 Monday	Matthew 18:1-22	Micah 4:9-5:1
3 Tuesday	Mark 9:33-50	Isaiah 49:14-21
4 Wednesday 6:30 PM	Luke 17:20-37	Isaiah 2:10-21
5 Thursday	Romans 8:24-39	Isaiah 63:1-6
6 Friday	Mark 12:1-12	Joel 2:1-11
7 Saturday	Gustavus Adolphus, King & Confessor Matthew 25:14-30 Joel 2:12-27	

#66 Art. IV “Justification” of the Apology of the Augsburg Confession.

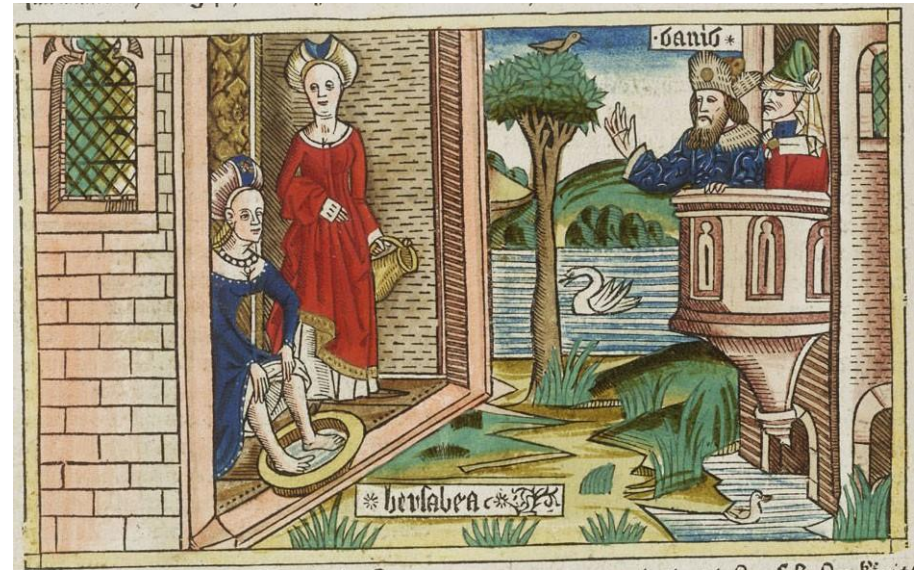
Fourthly.—If we should maintain the doctrine, that, after we receive the Gospel and are regenerated, we must merit the continued favor of God by our works, and not through faith, our conscience could not be pacified, but must despair. For the law continually accuses us, because we are unable to keep it perfectly, as the universal, holy, Christian church, and all the saints have ever acknowledged, and still acknowledge. Thus Paul says, Rom. 7:19: “For the good that I would, I do not; but the evil which I would not, that I do,” &c. Again, verse 25: “With the flesh I serve the law of sin.” No one fears and loves God with his whole heart, as he is bound to do; no one bears the cross and affliction with entire submission to God; we all frequently doubt, in our weakness, whether God takes care of us, and regards us, and hears our prayers. **We frequently murmur with impatience against God, when the ungodly prosper and the pious are afflicted.** Again, who is it that performs his duty perfectly in his vocation, or who is not angry with God in temptations, when God withdraws himself? Who loves his neighbor as himself? Who is free from all manner of evil lusts? Of all these sins the Psalmist says, Psalm 32:6; “For this shall every one, that is godly, pray unto thee in a time when thou mayest be found.” Here he tells us, that **all the saints must pray for the remission of sins.** (Henkel Translation, p. 189).

obtain remission of sin through faith in Christ, call themselves Christians, or say that they have ever looked at or read the books of the Gospel? It is awful to a Christian even to hear this. (Henkel Translation, p. 186).

Catechism – The Apostles’ Creed, Second Article & Meaning

Collect for Trinity Seventeen

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the devil and with pure hearts and minds to follow Thee, the Only God; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:294 2 Samuel 11)

David Sees Bathsheba

Week of Trinity Eighteen: October 4-10, 2026

Psalms 119, 18th part (Σ Tsadhe v.137-144) / 110

Hymn – “Thee Lord, Our God, We Praise” (Te Deum Laudamus)” (ASBH #56)

Daily Readings –

4 Sunday 10:15 AM	Trinity Eighteen Deut 10:12-21, 1 Cor 1:4-9, Matthew 22:34-46 Bishop James Heiser Visitation	
5 Monday	James 3:1-18	Ezra 4:1-24
6 Tuesday	James 4:1-5:6	Haggai 1:1-15
7 Wednesday 6:30 PM	James 5:12-20	Ezra 5:1-17
	Catechesis on Matthew 9:1-8	
8 Thursday	1 Peter 3:1-7	Ezra 6:1-22
9 Friday	1 Peter 3:15-22	Ezra 7:1-28
10 Saturday	1 Peter 5:1-5	Ezra 8:31-9:15

#61 Art. IV “Justification” of the Apology of the Augsburg Confession.

Secondly.—It is certain, that even those who are regenerated through faith and the Holy Spirit, are nevertheless not entirely pure, and do not keep the law perfectly, while this life continues. For, although they receive the first fruits of the Spirit, and though the new, yea eternal life has made a beginning in them, **some portion of sin and evil desire still remains in them, and the law finds much whereof to accuse them.** Hence, although love to God and good works shall and must dwell in Christians, still they are not justified before God on account of such works of their own, but for the sake of Christ, through faith. **Confidence in our own fulfillment of the law, is pure idolatry,** even blasphemy against Christ, and it must finally fail and lead us to despair. (Henkel Translation, p. 186-187).

Catechism – The Apostles’ Creed, Third Article & Meaning

Collect for Trinity Eighteen

O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**

we have performed many good works. That grace, however, is obtained only through faith. Consequently Christ alone continues to be the High Priest and Mediator; and whatever good we may do, or to whatever extent we may keep the law, this does not please God in itself, but because we cleave to Christ, and are conscious that God is gracious to us, not for the sake of the law, but of Christ. (Henkel Translation, p. 188).

Catechism – The Lord’s Prayer, Second Petition

Collect for Reformation

O Lord God, Heavenly Father, pour out, we beseech Thee, Thy Holy Spirit upon Thy faithful people, keep them steadfast in Thy grace and truth, protect and comfort them in all temptations, defend them against all enemies of Thy Word, and bestow upon Christ’s Church Militant Thy saving peace; through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. **Amen.**



Illustrated German Bible of 1483 (I:331 1 Kings 15)
Battles in Israel



Illustrated German Bible of 1483 (I:325 1 Kings 10)
Queen of Sheba Visits Solomon

#65 Art. IV “Justification” of the Apology of the Augsburg Confession.

Thirdly.—Nevertheless Christ still remains the only Mediator and Conciliator, when we are thus born anew in him. Hence those are in error, who pretend that he acquires for us only *primam gratiam*, or the first grace, and that we must afterwards earn eternal life by our own works and merits. He remains the only Mediator, and we should entertain no doubt, that God is gracious to us for his sake alone, although we are even unworthy of it; as Paul says, Rom. 5:2: “By whom also we have access by faith into this grace wherein we stand.” Our best works, even after we receive the grace of the Gospel, (as we said,) are still imperfect. For sin and the fall of Adam are not so insignificant, as human reason supposes. The terrible wrath of God, entailed upon us by disobedience, exceeds the understanding and all the conceptions of man. A most fearful corruption has come upon the whole nature of man, which no power but God’s can restore. The Psalmist therefore says, 32:1: “Blessed is he whose transgression is forgiven.” Hence we stand in need of grace, of God’s merciful goodness, and the forgiveness of sins, though



Illustrated German Bible of 1483 (I:303 2 Samuel 18)
Absalom’s Death in the Trees

Week of Trinity Nineteen: October 11-17, 2026

Psalm 119, 19th part (Q Qoph v.145-152) / 25

Hymn – “We All Believe in One True God” (ASBH #57)

Daily Readings –

11 Sunday 10:15 AM	Trinity Nineteen Isaiah 44:21-23, Ephesians 4:22-28, Matthew 9:1-8	
12 Monday <i>Columbus Day</i>	1 John 1:1-10	Nehemiah 1:1-11
13 Tuesday	1 John 2:1-17	Nehemiah 2:1-20
14 Wednesday 6:30 PM	1 John 5:1-3	Nehemiah 4:1-23
15 Thursday	1 John 5:10-21	Nehemiah 8:1-18
16 Friday	2 John 1-13	Nehemiah 9:1-38
17 Saturday 7:00 PM	3 John 1-14	Zechariah 8:1-23
	Vespers on St. Ignatius of Antioch, Martyr Romans 8:35-39, John 12:24-26	

#62 Art. IV “Justification” of the Apology of the Augsburg Confession.

It must, therefore, stand as impregnable ground, that **we become acceptable and just before God, for the sake of Christ, through faith, and not on account of our love and works.** This we shall endeavor to set forth in a clear, positive, and tangible form.

While the heart has no peace with God, it cannot be just; because it shrinks from the wrath of God, falls into despair, and feels unwilling that God should judge. Hence, the heart cannot be just and acceptable in the sight of God, because it is not at peace with him. Faith alone, then pacifies the heart, which obtains rest and life, (Rom. 5:1) when it freely and confidently relies upon the promises of God, for Christ’s sake. But our works can never pacify the heart; for we continually find that they are impure; consequently it must follow, that through faith alone we become acceptable to God and righteous, when we are satisfied in our hearts, that God will be merciful to us, not on account of our works and our fulfillment of the law, but by grace alone, for Christ’s sake.

What can our opponents allege against this argument? What can they contrive or devise in opposition to this manifest truth? For it is undoubtedly true, and experience very forcibly teaches, that **our works or worship cannot afford peace to our consciences, when**

Week of Twenty-One: October 25-31, 2026

Psalm 119, 21st part (W Sin and Shin v.161-168) / 47

Hymn - “By Grace I’m Saved, Grace Free and Boundless” (ASBH #59)

Daily Readings –

25 Sunday 10:15 AM	Trinity Twenty-one Hosea 13:14, Ephesians 6:10-17, John 4:46-54	
26 Monday	Ephesians 1:1-23	Micah 6:1-9
27 Tuesday	Ephesians 2:1-22	Isaiah 58:1-14
28 Wednesday 10:30 AM 6:30 PM	Ephesians 4:7-21	Isaiah 59:1-21
	Sts. Simon & Jude Dt 32:1-4, 1Pt 1:3-9, Jn 15:17-21	
	Catechesis on Matthew 5:1-12 (All Saints)	
29 Thursday	Ephesians 4:29-32	Jeremiah 31:1-22
30 Friday	Ephesians 5:10-14	Jeremiah 31:23-40
31 Saturday 10:30 AM	Ephesians 5:22,23	Isaiah 48:1-22
	Reformation Day Is 55:1-11, Rev 14:6-7, Mt 11:12-15	
	<i>Daylight Savings Time</i>	

#64 Art. IV “Justification” of the Apology of the Augsburg Confession.

Thus, in the Lord’s prayer, even the saints pray—“Forgive us our debts,” Matt.6:12; consequently they also are guilty and sinful. Again, Numb. 14:18: “The Lord is long-suffering, and of great mercy, forgiving iniquity and transgressions, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation.” Zachariah the prophet, 2:13, says: “Be silent, O all flesh, before the Lord;” and Isaiah 40:6: “All flesh is grass,”—that is, the flesh and all the righteousness of which we are capable, cannot bear the judgment of God. And we find, Jonah 2:8: “They that observe lying vanities forsake their own mercy.” Wherefore mercy alone sustains us—our own works, merits, and power cannot help us.

These and similar declarations in the Scriptures, show that our works are impure, and that we need grace and mercy; therefore works do not afford the conscience peace, but mercy alone, which we apprehend through faith. (Henkel Translation, p. 188).



Illustrated German Bible of 1483 (I:315 1 Kings 3)
Solomon's Wisdom with Disputed Child

Collect for Trinity Twenty-One

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

we truly feel the judgment and wrath of God, or fall in temptation.
(Henkel Translation, p. 187).

Catechism – The Lord's Prayer, The Introduction

Collect for Trinity Nineteen

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



Illustrated German Bible of 1483 (I:306 2 Samuel 20)
The Rebellion of Sheba

Week of Trinity Twenty: October 18-24, 2026

Psalm 119, 20th part (7 Resh v.153-160) / 98

Hymn – “How Lovely Shines the Morning Star” (ASBH #58)

Daily Readings –

18 Sunday	8:00 AM	Matins on St. Luke, Evangelist Isaiah 35:5-8, 2 Tim 4:5-15, Lk 10:1-9	
	10:15 AM	Trinity Twenty Isaiah 65:1-2, Ephesians 5:15-21, Matthew 22:1-14	
19 Monday		Mark 4:1-41	Isaiah 43:1-13
20 Tuesday		Luke 13:18-35	Isaiah 41:1-20
21 Wednesday		Matthew 13:31-58	Habakkuk 2:1-4
	6:30 PM	Catechesis on John 4:46-54	
22 Thursday		Matthew 16:13-20	Isaiah 63:7-19
23 Friday		2 Corinthians 3:10-4:18	Isaiah 64:1-12
24 Saturday		2 Corinthians 5:1-21	Isaiah 5:1-7

#63 Art. IV “Justification” of the Apology of the Augsburg Confession.

...our works or worship cannot afford peace to our consciences, when we truly feel the judgment and wrath of God, or fall in temptation.

The Scriptures abundantly confirm this, as in Psalm 143:2: “Enter not into judgment with thy servant: for in thy sight shall no man living be justified.” Here the Psalmist clearly testifies, that all the saints, all the pious children of God, having the Holy Spirit, **unless God remit their sins through grace, have sins still remaining in the flesh.** When David says in another place: “Judge me, O Lord, according to my righteousness,” (Psalm 7:8,) he speaks of his cause, and not of his own righteousness; but his prayer is, that God would protect his cause and his Word,—since he says: *Judge, Lord! my cause.* Again, Psalm 130:3, he clearly asserts, that **no one, not even the greatest saint, can bear the judgment of God,** if he would mark iniquities, saying: “If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?”

And thus Job says, 9:28: “I am afraid of all my sorrows, I know that thou wilt not hold me innocent.” Again, verses 30, 31: “If I wash myself with snow-water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.” Again in the Proverbs of Solomon 20:9: “Who can say, I have

made my heart clean?” And 1 John:1,8: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”— (Henkel Translation, p. 187-188).

Catechism - The Lord’s Prayer, The First Petition

Collect for Trinity Twenty

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



Illustrated German Bible of 1483 (I:313 1 Kings 2)
David’s Death, Solomon Approached by Bathsheba