

## CREDITS

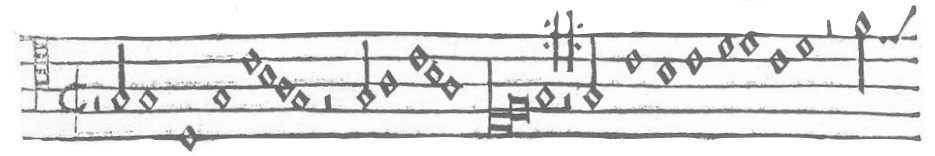
- 1 Translation: Richard Massie, 1800–1887, alt.  
Music: *Etlich Cristlich lider*, Nuremberg, 1524; setting: *The Lutheran Hymnal*, 1941
- 2 Translation of hymn: composite. Translation of Scripture index: 2024.  
Music: *Etlich Cristlich lider*, Nuremberg, 1524; setting: *The Lutheran Hymnal*, 1941, alt.
- 3 Translation of hymn: Matthew Carver, 2017, alt. Transl. of Scripture index: 2024.  
Music: *Etlich Cristlich lider*, Nuremberg, 1524.
- 4 Translation of hymn: Matthew Carver, 2009, alt. Transl. of Scripture index: 2024.  
Music: Setting 1: *Etlich Cristlich lider*, Nuremberg, 1524. Setting 2: arr. Michael Praetorius, 1610.
- 5 Translation: *The Lutheran Hymnal*, 1941, alt.  
Music: *Eyn Enchiridion oder Handbüchlein*, Erfurt, 1524; setting: Heinrich Schütz, 1585–1672.
- 6 Translation: composite using Richard Massie, 1800–1887, and Christopher J. Neuendorf, 2017.  
Music: *Geystliche gesangk Buchleyn*, Wittenberg, 1524; setting: Michael Praetorius, 1610.
- 7 Translation: Catherine Winkworth, 1827–1878, alt.  
Music: *Eyn Enchiridion oder Handbüchlein*, Erfurt, 1524; setting: *The Lutheran Hymnal*, 1941, alt.
- 8 Translation: 2024.  
Music: Setting 1: *Etlich Cristlich lider*, Nuremberg, 1524. Setting 2: German melody, c. 1400; setting: *Geystliche Lieder*, Leipzig, 1545, alt.

Participating Rosebud Circuit Pastors: Rev. Donald Windsperger (Zion, Colome, SD; St. John, Brewster, NE), Rev. Philip Henning (Grace, Burke, SD; Beautiful Savior, O'Neill, NE); Rev. Samuel Crass (St. Paul, Naper, NE; Zion, Bonesteel, SD); Rev. Nathaniel Biebert (Trinity, Winner, SD; vacancy at Zion, Valentine, NE)

Keyboardist: Karey Thieman

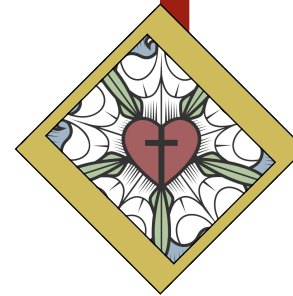
Trumpeter: Rev. Philip Henning

Joint Choir Director: Brad Schramm



# JOINT REFORMATION HYMN *Festival*

Based on the First Lutheran Hymnal  
Published in 1524



✦ **WELCOME!**

We are truly happy to have you join us this evening, as we celebrate an important chapter of the proclamation of God's word in song.

✦ **WHY THE RED DECORATIONS?**

Today we are celebrating the reformation of the church that God initiated through Martin Luther (1483–1546). Martin Luther risked his life in his effort to reform the teachings of the Catholic Church, so that they would reflect what Holy Scripture (the Bible) teaches and what earlier Christians had once taught. The color red symbolizes the fiery zeal the Holy Spirit gave to Luther and other confessors of the truth (who sometimes lost their lives for it).

✦ **ELECTRONIC DEVICES**

Our worship is a time set apart from the hustle and bustle of the everyday world, a time to give our undivided attention to God's word and God's praise. Please adjust your electronic devices for silent operation during worship. Thank you.

✦ **CHILDREN**

Children of all ages are welcome in our service. However, if your children do get excessively restless, please feel free to take them to the fellowship hall located just outside the center sanctuary doors. Our service is both visible and audible from this location.

✦ **REST ROOMS**

If you exit the sanctuary toward the main entryway doors and follow the hallway, our rest rooms are located on the right side.

12 In Matthew Chapter Five we see how Jesus says to you and me:  
If someone wants to borrow,  
refuse him not, though he should be someone who has caused you sorrow.

16 Permit me one more thing to say:  
Christ's knights must bear the cross each day,  
must face the world's abuses.  
Their flesh shall pass away and be laid to rest when God so chooses.

13 Pay for indulgences no more,  
for Christ says: Blessed are the poor;  
for them our God is reigning.  
So give your coins to them instead,  
with God's gifts their life sustaining.

17 But worthy knight, do not despair!  
God holds you safe within his care,  
your needs always supplying.  
For you he's conquered sin and hell  
and has won a crown undying.

14 Parent and child, now hear this well:  
The Lord's commands in us should dwell,  
our senses ever filling.  
We ought them always carry and  
in our children be instilling.

18 Here we shall let the matter rest  
and all cry out to Jesus Christ,  
our only consolation,  
who from all evil us redeemed.  
To you be all acclamation!

15 Whether at home or on the road—  
through Moses has announced our God—  
direct your mind's reflection  
to his great love in Jesus, who  
frees us from the law's subjection.

19 Oh, share with us your daily bread—  
I mean the words which you have said,  
the food our souls sustaining.  
Then naught shall harm and God shall be  
our salvation e'er remaining.

(St. 2) Acts 10:43–44  
(St. 10) Deut. 15:7–8  
(St. 11) Exod. 22:22–27  
(Sts. 14–15) Deut. 6:6–9  
(St. 16) Luke 9:23

7 To God gave Ab - ram hon - or due, Christ's prom - ise trust - ed  
 8 This faith is worked by God a - lone, as in John Six is  
 9 Now if your faith is true and right, then serve your God with  
 10 The Lord through Mos - es did com - mand that you should o - pen  
 11 "If some - one's cry should reach my ear, his need - y cry you,

to be true. In Ro - mans, the fourth sec - tion Paul does re - peat  
 clear - ly shown, in Christ's own com - men - tar - y. God sent us all  
 all your might: Show love un - to your neigh - bor, just as your God  
 up your hand to poor folks in your cit - y. Prove in their lives  
 too, should hear: To him be free - ly lend - ing." Do not ex - ploit

that such faith was to him reck - oned as per - fec - tion.  
 his on - ly Son, who was born of Vir - gin Mar - y.  
 has shown to you, serv - ing you with all his la - bor.  
 your faith sin - cere: Feel their need, and show them pit - y.  
 him, as God warns, cred - it glad to him ex - tend - ing.



## Introduction

Toward the end of 1523, Martin Luther (1483–1546) wrote to his friend, George Spalatin, Elector Frederick the Wise's court chaplain and secretary: "There is a plan to follow the example of the prophets and ancient church fathers by composing psalms in the vernacular for the public, that is, spiritual songs, so that the word of God may also remain among the people in song. And so we are searching everywhere for poets." Luther himself loved music and was a fairly gifted lute player (an instrument similar to the guitar). In August of that year, he had composed and published a ballad, "A New Song Now Shall Be Begun," which commemorated the first two martyrs for the evangelical cause, who had been burned at the stake in Brussels on July 1. The ballad's favorable reception helped Luther to realize music's potential for aiding in the promotion of the Reformation. He now wished to leverage that potential in a well-planned and skillfully executed way.

Luther asked Spalatin to attempt to turn any of the psalms into a hymn, and provided him one of his own compositions as a sample—probably one of the psalm paraphrases by Luther we will sing this afternoon. He continued: "But I would like new and courtly terms to be avoided, so that, by using the simplest and most common words possible, yet also elegant and fitting words, and by expressing the clear meaning as close as possible to the original psalms, the singing of these songs may help the public to understand them. And so here you need to proceed in an unrestricted manner and, once you understand the sense, leave the words behind and recast them with other suitable words. I am not gifted enough to be able to do something of this kind the way I would like."

However, neither Spalatin nor any of the other poets Luther mentioned or alluded to in his letter ended up contributing to his hymn project, besides himself. They were presumably too busy at the time, or perhaps too intimidated by Luther's instructions and specifications.

Nevertheless, between other contributions to Luther's cause and Luther's own dogged determination, the first evangelical hymnal—which in retrospect we can also call the first Lutheran hymnal—rolled off the presses around the middle of January 1524. But interestingly, it did not roll off the presses in Wittenberg, even though the title page gave that impression, or even at Luther's instigation. It was printed by Jobst Gutknecht in Nuremberg, well over 200 miles to the south of Wittenberg, and apparently on his own initiative. Gutknecht compiled four hymns that had been individually published in Wittenberg on broadsheets in 1523 and 1524. He also obtained the texts of three additional Luther hymns, which were already being sung in services in Wittenberg. (There were no copyright laws back then, and printers regularly copied, reprinted, and sold works they obtained from elsewhere.) To these seven hymns he added one more anonymous one, which was possibly given to him in the composer's own manuscript. He published these eight hymns under the title:

Some Christian Songs, Hymns of Praise, and Psalms, Produced in Conformity with the Pure Word of God from Holy Scripture by Various Well-Educated Men for Singing in Church, Just As Is Already Being Done with Some of Them in Wittenberg

(See page 15 for a facsimile of the title page.) This first hymnal has come to be known informally as the *Achtliederbuch*, the “Book of Eight Hymns.”

Gutknecht printed “Wittenberg” beneath the title, giving the false impression that the hymnal was printed there. If Gutknecht was ever questioned about it, he probably justified his action by citing the fact that it was, in fact, basically a Wittenberg hymnal—with at least seven, if not all, of the hymns originating in Wittenberg and a number of them being sung there. But it was ultimately a marketing ploy; almost any book printed in Wittenberg was guaranteed to sell. And the ploy worked: The booklet went through at least three editions in 1524, and was also duplicated and sold by a printer in Augsburg that same year.

3 In Chap - ter Three of John we find that God has so loved  
 4 In Ro - mans Three is this con-veyed: No one through law is  
 5 If doubts should in the heart a - rise that you are right-eous  
 6 He gave his life for all our sin; he did for us sal -

all man-kind, his Son from heav-en send - ing, so that who - e'er  
 right-eous made; the law our sin ex-pos - es. 'Tis faith that brings  
 in God's eyes, make this your con-so-la - tion: God's pre-cious Lamb  
 -va - tion win, lest we go to per-di - tion. That's why God sent

in him be-lieves shall in - her - it life un - end - ing.  
 us home to heav'n, as in - deed Paul oft dis - clos - es.  
 al - read - y made pay-ment full for your trans-gres - sion.  
 him to be born— he was cho - sen for this mis - sion.

A Very Christian Song about the True Faith  
and Genuine Love for God and One's Neighbor

1 In Je-sus' name we now be-gin to sing the best we've  
2 The cru-cial fac - tor is the faith through which God breathes his  
learned with-in God's word pre-sent-ed pure - ly. Both men and women,  
Spir - it - breath in those his mes-sage reach - es and who his ho-ly  
heark-en now how to gain sal - va - tion sure - ly.  
word believe, as in Acts Saint Pe - ter preaches.



8. "In Jesus' Name We Now Begin"

The first hymn we will sing tonight, "In Jesus' Name We Now Begin" (page 40), was the last hymn printed in the *Achtliederbuch*, where it bore the title, "A very Christian song about the true faith and genuine love for God and one's neighbor." We do not know for sure who composed it, though some have attributed it to Justus Jonas (1493–1555), Luther's university colleague and fellow reformer. It is the least familiar of the eight hymns today, and for good reason. It contains nineteen stanzas, which were written in a somewhat informal, inconsistent, and awkward style and meter. The music provided for it is also not particularly catchy or beautiful, though it was the only music printed in two parts; all the other music in the hymnal consisted only of a melody.

One thing can be said for its content, however: The author sought to teach the singer not only the truths of Scripture, but also the book of Scripture, and sometimes also the chapter, in which those truths are found. Some of the other non-psalm-based hymns are followed by a Scripture index after the hymn, but this is the only hymn in the *Achtliederbuch* with the Scripture index in the hymn itself.

The choir will sing the first two stanzas to the original two-part harmony. They will then sing stanzas 3–5 to a more singable setting published in 1545. The congregation is then invited to join in singing stanzas 6–19.



4. "O God, Man's Ruin Is So Broad"

It was already mentioned that Luther received some unexpected contributions to his cause. In the fall of 1523, a priest named Paul Speratus (1484–1551) showed up in Wittenberg. Born in the village of Rötlen (RET-len) northwest of Augsburg to an apparently wealthy family, Speratus obtained a doctorate in

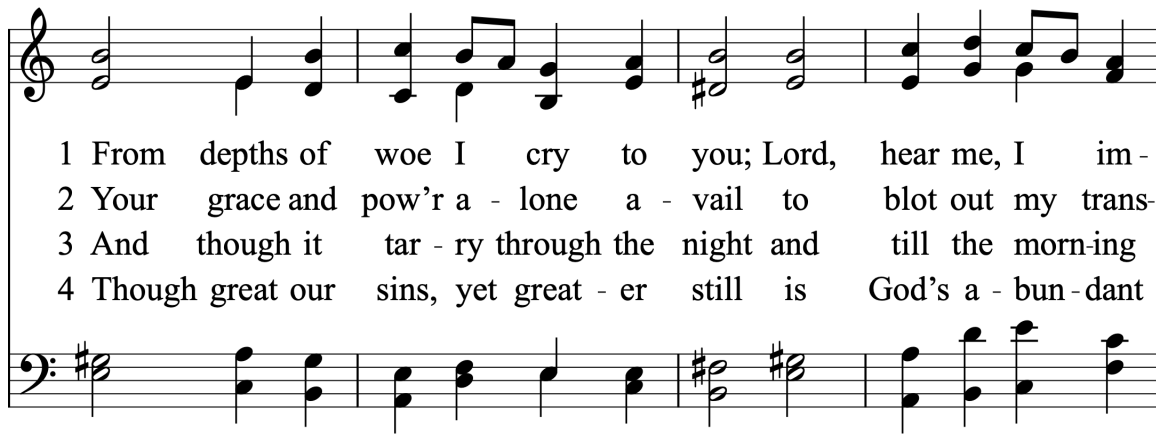
philosophy, theology, and law before being ordained in 1506. Initially a devout Roman Catholic, Speratus became sympathetic to the Reformation after becoming the cathedral preacher in Würzburg in 1519. He soon secretly married a sister or relative of one of his fellow priests and was removed from his position. In 1520 he found refuge as the cathedral preacher in Salzburg, where the archbishop was initially favorable to the Reformation. But soon the archbishop altered his position and Speratus was forced to leave. Intending to go to what is today Budapest, he stopped in Vienna on the way and preached a sermon against celibacy on January 12, 1522, for which he was excommunicated. This forced Speratus to change his plans and travel to Wittenberg for refuge. On the way there, he stopped in Iglau in Moravia (today in the Czech Republic), where the community gladly took him on as their pastor. But when the bishop of Olmütz learned of his preaching, he orchestrated Speratus's imprisonment in Olmütz. Originally sentenced to death by burning, his sentence was commuted to banishment from Moravia after some influential people interceded on his behalf. After twelve weeks in prison, he was given a letter of safe conduct by the city of Iglau and left in September of 1523. He was in Wittenberg by the early part of November.

Speratus had already composed a hymn in prison, which we will sing later, and when he arrived in Wittenberg, Luther was either in the throes of his hymn project or the project was just beginning. Speratus was eager to contribute. Our next hymn, “O God, Man’s Ruin Is So Broad” (page 29), is one of a matching pair he must have composed toward the end of 1523. It has a complex structure with a sophisticated rhyme scheme. Lines 1 and 3 of each stanza have two internal, matching rhymes in syllables 2 and 8, resulting in four syllables that all share the same rhyme—in addition to the end rhymes. Unfortunately, this highly artistic structure makes it difficult to set to fitting music that is both singable and admired.

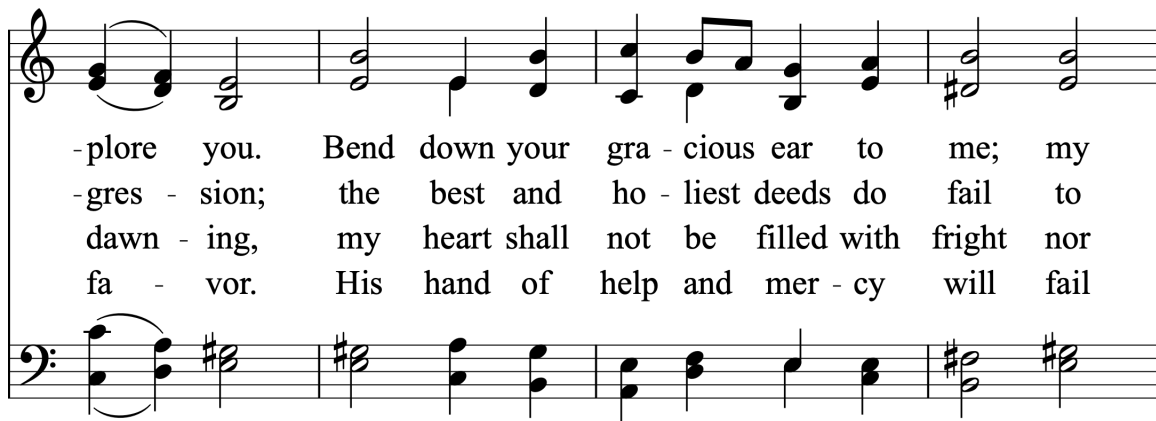
In the *Achtliederbuch*, this hymn was printed under the title, “A hymn by Dr. Speratus, to use as a prayer for yielding to correction, on the basis of the word of God,” and it was followed with a one-page list of scriptural proof passages for each stanza. Speratus begins by lamenting the shared sinful human condition and

rec - ord of my sin and held a - gainst me what I've been,  
 hope is in the Lord; my heart re - pos - es in his word,  
 you of Is - rael's seed, you of the Spir - it born in - deed—  
 good and true is he, who will at last his Is - rael free

how could I stand be - fore you?  
 on him a - lone re - ly - ing.  
 wait for your God's ap - pear - ing.  
 from all their sin and sor - row.



1 From depths of woe I cry to you; Lord, hear me, I im -  
 2 Your grace and pow'r a - lone a - vail to blot out my trans -  
 3 And though it tar - ry through the night and till the morn - ing  
 4 Though great our sins, yet great - er still is God's a - bun - dant



-plore you. Bend down your gra - cious ear to me; my  
 -gres - sion; the best and ho - liest deeds do fail to  
 dawn - ing, my heart shall not be filled with fright nor  
 fa - vor. His hand of help and mer - cy will fail



prayer let come be - fore you. If you kept  
 break sin's dread op - pres - sion. There - fore my  
 with de - spond - ent groan - ing. Do this, O  
 or for - sake us nev - er. Our shep - herd

applying it to the hostile response to the Reformation movement. He then pleads for God's mercy on the basis of the merits of Jesus Christ, and encourages us to rejoice in God's salvation and to cling to his word. The choir will sing the first stanza to the original melody. They will then sing stanzas 2–3 to a more singable melody. The congregation is then invited to join in singing stanzas 4–6.



### 7. “From Depths of Woe I Cry to You”

When Luther wrote to George Spalatin toward the end of 1523, asking him to turn any of the psalms into hymns, he also provided one of his own compositions as a sample. Since he wrote later in the letter that he had already done Psalm 130 himself, the hymn we will sing next, “From Depths of Woe I Cry to You” (p. 38), was probably the sample that he sent.

Interestingly, all of Luther's hymns in the *Achtliederbuch*, including this one, basically have the same meter (87 87 887) and rhyme scheme (AB AB CCD). The first two musical phrases are sung to the same tune and rhyme with each other; only the third musical phrase is different. Luther likely did this for two reasons: First, this simple structure, already in use with other popular songs, greatly aided the mostly uneducated laypeople in memorizing the texts and tunes. (Very few people, if any, would have used books in worship.) Second, since these early hymns by Luther have the same meter and rhyme scheme as Paul Speratus's hymn, “Salvation unto Us Has Come,” which we will cover next, Luther may have imitated Speratus's style out of admiration.

This paraphrase of Psalm 130 is connected to a particularly interesting story. In April and early May of 1524, a poor old cloth-maker obtained some copies of a couple of Luther's hymns, including this one, and sold them in the marketplace in the city of Magdeburg. To help sell them, he sang them and taught them to anyone interested, both adults and young people, both in the marketplace

and as he went around town. On Friday, May 6, 1524, which was a Roman Catholic festival, the burgomaster (a sort of mayor) Hans Rubin came out of early mass at St. John's Parish Church and saw many people standing around the poor old man. He asked two of his officers what the commotion was about. One of them, named Hans Kuster, told him it was a no-good scoundrel who was selling Luther's heretical hymns and singing them to the people. So the burgomaster ordered that the man be arrested and imprisoned in the new cellar beneath the city hall. Since this happened publicly, word about the arrest spread quickly and soon a large crowd, numbering nearly 200 citizens according to one report, between 600 and 800 according to another, entered the city hall. There the crowd's spokesman, Johan Eickstedt, petitioned that the poor man be released and accused the officers of giving a malicious report to the burgomaster. The man was released and the crowd gave him a mark (or dollar) from each of their money-bags. They then sought to have the two officers imprisoned in his place, except that when one of them, named Wilhelm, sensed what was coming, he fled the city. Hans Kuster, however, was imprisoned for three weeks, after which he was banished from the city under pressure from the community. Luther's hymns were soon being regularly sung in church.

In Wittenberg, "From Depths of Woe I Cry to You" soon became a favorite for funerals. It was sung at the funerals of Elector Frederick the Wise in 1525 and Elector John the Steadfast in 1532. When Luther himself passed away in Eisleben in 1546 and his corpse was being transferred back to Wittenberg, his body was laid in state in the Market Church in Halle. A large crowd of people assembled there and sang this hymn "with grieving, broken voices, more crying it than singing it."

In the *Achtliederbuch*, this hymn was published with the tune for "Salvation unto Us Has Come," probably because the printer only possessed the text—and only in abbreviated form, four stanzas versus Luther's original five. We will sing this abbreviated version to what is now considered its proper tune, which was published in Wittenberg later in 1524.

wick - ed ways they found - ered. Not one did  
fierce are they and greed - y! In God they  
in true faith o - bey him. You shame the  
free his cap - tive na - tion. This shall he

an - y good at all, and yet so man - y had the gall  
put no trust at all nor will on him in trou-ble call.  
coun-sel of the poor and jeer at them for be - ing sure  
do through his own Son; thus shall for Ja - cob joy be won

to deem their deeds God - pleas - ing.  
They think they're fine with - out him.  
that God is e'er their ref - uge.  
and Is - rael filled with glad - ness.



in God's sight, and none does good a - mong them.  
word, in - tent to do his will in ear - nest.

3 But none there was who walked with God. From him they all had  
4 How long, by fol - ly blind - ly led, will they op-press the  
5 There-fore their heart seeks peace in vain; fears con-stant-ly dis -  
6 Who shall to Is - rael, poor and lone, from Zi - on bring sal -

wan - dered, de - lu - sive paths of fol - ly trod; in  
need - y and my own flock de-vour like bread? So  
-may them. God with the pi - ous will re - main, who  
-va - tion? God shall have mer - cy on his own, and



## 2. "Salvation unto Us Has Come"

Paul Speratus composed his most famous hymn, "Salvation unto Us Has Come" (p. 18), during his twelve-week imprisonment in Olmütz in the summer of 1523, which we already heard about. He appears to have composed it as a sort of final testament to the faith for which he thought he might be burned at the stake. This makes it the earliest hymn in the *Achtliederbuch*. It appears to have been associated from its beginning with a tune that had already been used with an Easter hymn for more than a century. However, the tune portrays the mood of Speratus's text so graphically and beautifully that the two have become inseparably linked. It was published in the *Achtliederbuch* under the title: "A song about the law and faith, powerfully presented with divine Scripture." The hymn was followed by Scripture proof passages for each stanza, printed on two pages (see pp. 21–23).

As already mentioned, this hymn by Speratus may have served as the inspiration and model for Luther's early hymns. It has been called "the great confessional hymn of the Reformation." Indeed, if someone were to ask us what confessional Lutherans believed, we could simply hand the person this hymn, or recite or sing it for them. There is a popular, but dubious, tradition about Luther hearing the hymn sung either by a street singer outside his window in Wittenberg or by a Prussian beggar. The singing allegedly prompted him either to weep tears of joy or to give the beggar his last coin.

Our 1993 hymnal included six of the original fourteen stanzas; our new hymnal includes ten. We will sing all fourteen, with the choir singing stanzas eight and ten. Please stand for the final stanza.



### 3. “In One True God I Trust Alone”

What was already said earlier about Speratus’s hymn, “O God, Man’s Ruin Is So Broad,” can also be said about his hymn, “In One True God I Trust Alone” (p. 24). The two hymns are a matching pair in structure and rhyme, and were initially set to the same tune. Speratus based this hymn on the Apostles’ and Nicene Creeds. He provided proof passages from Scripture for each stanza of this hymn (pp. 27–28), just as he did for his other hymns. The choir will sing stanza 1 to the original melody. The congregation is then invited to stand and recite the remaining stanzas together, with the exception of stanza 4, which we will omit.



### 6. “The Mouth of Fools May God Confess”

“The Mouth of Fools May God Confess” (p. 35) is another of Luther’s psalm paraphrases, this time paraphrasing Psalm 14. Psalm 14 opens with: “The fool says in his heart, ‘There is no god.’” We usually interpret that to mean that the person is a fool who not only denies the existence of any god with his mouth, but also truly believes in his heart that there is no god. Interestingly, Luther seems to interpret the psalm as referring to hypocrisy—when people confess faith in the one true God with their mouth, but do not believe in him in their heart and deny him with their deeds. He seems to be thinking of his opponents both in the Roman Catholic camp and those who denied the power of baptism and the Lord’s Supper who were cropping up in his own camp.

This hymn is not one of Luther’s strongest, even though it certainly made an impression initially. The very next year, another paraphrase of Psalm 14 was composed by a Reformation sympathizer in Strasbourg to replace Luther’s paraphrase, and Luther’s paraphrase has gradually been falling out of use ever

## Psalm 14 “The Fool Has Said”

1 *The mouth of fools may God confess and claim to glo-ri - fy him.*  
 2 *The Lord looked from his heav'nly throne on all mankind be - low him*

*Yet un - be - lief does fill their breast; with deeds do they de - ny him.*  
*to see if there were an - y one who tru - ly sought to know him,*

*Their na - ture is cor - rup - ted quite; right loathsome are they*  
*with mind and un - der - stand - ing bent to search his ho - ly*

quenched on ev - 'ry hand, your Word is not al -  
 -rade with out - ward show, they lead the peo - ple  
 might we shall pre - vail. What we de - ter - mine  
 sav - ing Word shall fight and fear - less - ly and

-lowed to stand; dark times have us o'er - tak - en.  
 to and fro, in er - ror's maze as - tound - ed.  
 can - not fail; we have no lord and mas - ter!"  
 sharp - ly smite, the poor with might de - fend - ing."

5 As silver tried by fire is pure  
 from all adulteration,  
 so through God's Word we shall endure  
 each trial and temptation.  
 Its light beams brighter through the cross,  
 and, purified from human dross,  
 it shines through ev'ry nation.

6 Defend your truth, O God, and stay  
 this evil generation;  
 and from the error of its way  
 keep your own congregation.  
 The wicked ev'rywhere abound  
 and would your little flock confound,  
 but you are our salvation!

since. In the *Achtliederbuch*, this hymn was published with the tune for "Salvation unto Us Has Come." We will instead sing it to the tune composed for it later in 1524. The choir will sing the melody for stanza 1 and four-part harmony for stanza 2. The congregation is then invited to sing the remaining stanzas with them.



### 5. "O Lord, Look Down from Heaven"

David opens Psalm 12 with these words: "Help, LORD, for the godly are no more; the faithful have vanished from among men. Everyone lies to his neighbor; their flattering lips speak with deception." "O Lord, Look Down from Heaven" (p. 33) is Luther's paraphrase of this psalm. He seems to have had little difficulty writing it because of how apropos it was to his times. Christians of every age since then have had little difficulty singing it because of how apropos it is to their own times.

To give you an idea of the spirit of Luther's time, around 1538 an Austrian priest published a parody of this hymn that began: "O God, look down from heav'n and see, and let your pity waken, how Luther's caused poor folks to be in Scripture so mistaken." But even this parody shows how familiar the priest was with Luther's hymn, likely because of how familiar it was to many of his parishioners.

In the *Achtliederbuch*, this hymn, like Luther's other psalm paraphrases, was also published with the tune for "Salvation unto Us Has Come," and a new translation of this hymn, "O Lord, Take Pity Once You've Seen," is set to that tune in our new hymnal (#865). But we will instead sing it to the tune in our Psalter, which was published later in 1524 and has become its proper tune.



## i. "Dear Christians, One and All, Rejoice"

We began with the last and least known hymn in the *Achtliederbuch*, and we will conclude with the first and best known, Luther's masterpiece, "Dear Christians, One and All, Rejoice" (p. 16). Luther penned this hymn toward the end of 1523, probably soon after becoming acquainted with Speratus's hymn, "Salvation unto Us Has Come."

As already mentioned, the *Achtliederbuch* was titled, "Some Christian Songs, Hymns of Praise, and Psalms." The printer took this title from Luther's translation of Colossians 3:16, where the apostle Paul encourages us to let the word of Christ dwell in us richly as we teach and admonish one another with all wisdom by singing these three kinds of songs with gratitude in our hearts to God. On Sunday, February 7, 1524, Luther preached a sermon on this text and explained these three different types of songs, doubtless with his hymn project on his mind:

The difference between the three words "psalms," "hymns of praise," and "songs" is this, in my opinion: With "psalms," he means the actual psalms of David and other psalms in the Psalter. With "hymns of praise," he means the other hymns composed here and there in Scripture by the prophets, like Moses, Deborah, Solomon, Isaiah, Daniel, and Habakkuk, and also the *Magnificat* [Song of Mary], *Benedictus* [Song of Zechariah], and the like, which we call canticles. But with "spiritual songs," he means the songs we sing about God that are not found in Scripture, which a person can compose every day. That is why he calls them spiritual, as opposed to the psalms and hymns of praise, which he knew well were inherently spiritual. But in our singing he forbids from using the worldly, carnal, and disrespectful songs. He instead wants our songs to be about spiritual things that are capable of teaching us something or admonishing us, as he says here.

## Psalm 12 "Save, O Lord"

1 O Lord, look down from heav'n, be - hold, and let your  
 2 With fraud which they them - selves in - vent your truth they  
 3 O God, root out all her - e - sy, and of false  
 4 There - fore said God, "I must a - rise, the poor my

pit - y wak - en; how few are we with - in your fold,  
 have con - found - ed. Their hearts are not with one con - sent  
 teach - ers rid us who proud - ly say, "Now where is he  
 help are need - ing; to me as - cend my peo - ple's cries,

your saints by all for - sak - en. True faith seems  
 on your pure doc - trine ground - ed. While they pa -  
 who shall our speech for - bid us? By right or  
 and I have heard their plead - ing. For them my

## Evidence from the Scriptures

- 1 Job 14:1: Man born of woman has a short life filled with trouble and misery.  
Gen. 8:21: Everything devised by the human heart is evil from youth onward.
- 2 Jer. 16:13: There you will serve foreign gods, who will give you no rest.  
Rom. 2:15: Their consciences bear witness to them, as well as their thoughts, which go back and forth accusing or excusing themselves (that is, even though they had no written law).
- 3 Isa. 6:9–10: Go and say to the people, “Hearing you shall hear, yet not understand, and shall see so that you see without recognizing.” Blind the heart of this people.  
2 Pet. 2:21: It would be better for them if they had not known the way of righteousness than for them to know it and turn their backs on the sacred command that is given to them.
- 4 Matt. 18:19–20: “I tell you, where two of you are united on earth in what it is they want to ask for, it shall be done by my Father in heaven. For where two or three are assembled in my name, there I am among them.”  
1 John 1:9: If we confess our sin, God is faithful and just so as to remit us our sins and purify us from all unrighteousness.
- 5 1 Kings 18:37: “Answer me, dear Lord, answer me, in order that this people may learn that you are still the same Lord God and that you have turned their hearts back once again.”  
Dan. 9:18: “Not in our own righteousness do we lay our prayer before your face, but in your great mercy.”
- 6 Lam. 3:31–32: Neither will he reject us eternally nor fail to do something once again to be kinder to us.\*  
Isa. 55:11: So will be my word that goes out from my mouth. It will not return to me empty, but will do all that I desire and succeed in the purpose for which I have sent it.

\* This reference is a guess. Speratus cites Psalm 68, but the passage he quotes does not correspond exactly to any psalm verse or other passage.

Luther goes on to say that such songs

should be prepared in such a way that they have grace and favor with everyone who hears them, that there would not be rotten, lame, and obscene lyrics or anything inept in some other way, having neither flavor nor fragrance, neither strength nor savor. They should be rich, lovely, sweet songs that everyone loves to hear. ... The psalms and hymns of praise in Scripture have this quality; they have good content and are sung with fine words. Some songs have the absolutely finest words, but are worldly and carnal. Others have content that is good in itself, but is expressed in such inept language that neither the lyrics nor the content win any grace or favor.

Luther himself would have likely acknowledged that some of these initial hymns did not meet this standard. In 1543, three years before he died, Luther asked at his table, “How is it that in carnal affairs we have so many fine poems and so many beautiful songs, and in spiritual matters we have something so rotten and cold?” But nevertheless, these songs, hymns of praise, and spiritual songs were a start, and several of them have indeed stood the test of time with their beauty of content and language, not to mention the beauty of their music.

“Dear Christians, One and All, Rejoice” is certainly one such hymn. It was published in the *Achtliederbuch* under the title, “A Christian song by Doctor Martin Luther, encompassing the indescribable grace of God and the correct faith.” As Luther begins, it appears that he is telling his own personal story, and thus telling the origin story of the Reformation. But as he continues, he ties his own story into God’s eternal plan of salvation as revealed in the Scriptures and especially in the life and ministry of Jesus Christ. Since the hymn is so saturated with the teaching of Scripture, by the end, the Christian singer realizes that Luther has actually masterfully told his or her own story, the story of each individual Christian, and of the Christian Church as a whole.

Amazingly, there is only a one-note difference between the tune published in the *Achtliederbuch* for this hymn, which may also have been composed by Luther, and the tune still in common use today. Amazingly, Luther’s original ten

stanzas are still preserved in modern hymnals, including ours. Imagine writing a hymn today and having it not only preserved intact 500 years from now, but having it also be a “rich, lovely, sweet song that everyone [still] loves to hear” and sing. This hymn is not just a defining part of Luther’s legacy and the legacy of the Reformation, but is also a defining part of Christ’s legacy—a testament to the power of his saving word and the comfort and joy it brings us in every age.

By way of postscript, we should also note that, before 1524 was over, Luther would pen and publish another nineteen hymns—“These Are the Holy Ten Commands” (Blue 634), “In the Midst of Earthly Life” (Blue 843), “O Lord, We Praise You” (Blue 673), “We Praise You, Jesus, at Your Birth” (Blue 359), “Jesus Christ, Our Blessed Savior” (Blue 659), “Happy the Man Who Feareth God,” “If God Had Not Been on Our Side” (Blue 866), “May God Bestow on Us His Grace” (Blue 906), “Christ Jesus Lay in Death’s Strong Bands” (Blue 439), “Christ, Our Lord, Who Died to Save Us,” “Savior of the Nations, Come” (Blue 301), “Come, Holy Ghost, God and Lord” (Blue 585), “Now Praise We Christ, the Holy One,” “Come, Holy Ghost, Creator Blest” (Blue 586), “To God the Holy Spirit Let Us Pray” (Blue 596), “Wilt Thou, O Man, Live Happily,” “In Peace and Joy I Now Depart” (Blue 970), “God the Father, Be Our Stay” (Blue 482), and “We All Believe in One True God” (Blue 941).

The congregation is invited to stand and sing “Dear Christians, One and All, Rejoice” as our closing hymn. You may break for stanzas 5 and 6, which the choir will sing in four-part harmony.

to you of great-est mer - it. 'Tis you can lift our spir - it  
 not ears e - nough to hear it, your charge is that none fear it.  
 and sprink - led by our Sav - ior, may ev - er find your fav - or.  
 Our own at - tempts are fu - tile; they mer - it an - ger bru - tal.  
 This naught shall ev - er al - ter; his pow'r and grace ne'er fal - ter.

and grant your grace, ere death we face, our com - mon fate—  
 Far bet - ter 'twere if none did hear, than that they heard  
 Let an - ger go; to judge be slow. Our guilt ef - face;  
 Be - hold us not nor what we've wrought, but in their place  
 Who has but him shall all be giv'n. Do on - ly trust;

then 'tis too late your good fav - or to cher - ish.  
 and spurned the Word. What bit - ter cas - ti - ga - tion!  
 show us your grace. We con - fess our sin. Take us,  
 your Shield of grace, who in our flesh did hail us.  
 leave doubt in dust. Your Hope—he rules the ag - es!

O Lord and God, do not leave us thus to per - ish.  
 O Lord and God, make in us your new cre - a - tion.  
 O Lord and God, as your own dear chil - dren make us.  
 O Lord and God, let his sav - ing death a - vail us.  
 O Lord and God, ev - er let us sing your prais - es.



2 No rest he finds on earth; this quest of his  
 3 O how i - rate you were, your brow, how dark,  
 4 Oh, shun us not, but through your Son grant grace,  
 5 Be - cause you have with scarce a pause re - stored  
 6 His peo - ple, glad and joy - ful be, and know



can gar - ner no sal - va - tion. *Op-pressed by*  
 when here your word lay hid - den! *Yet now men*  
 in whom is all your pleas - ure— *the One who*  
 your word to earth, to bless us, *heal us a -*  
 you are not thrust from heav - en. *But see that*



*sin's great weight, hell's guest he is; God, end his*  
*will not heed, a - vow, or mark your voice as*  
 right - eous - ly has run our race, *gave us his*  
 - new where Sa - tan's jaws have scored, *and in your*  
 you not wan - ton - ly fore - go *this treas - ure*



*trib - u - la - tion! We all cry out in pain and doubt*  
*you have bid - den, but thrust it back! Though church - es lack*  
 mer - it's treas - ure— *that we, set free from mis - er - y*  
 love pos - sess us. *All hangs on you, we know 'tis true.*  
 he has giv - en. *It is his Word; there stand as - sured.*

**Etlich Cristlich liden**  
 Lobgesang/vñ Psalm/dem rai -  
 nen wort Gottes gemef/auf der  
 heyligē schrift/durch mancher -  
 ley hochgelerter gemacht/in der  
 Kirchen zū singen/wie es dann  
 zum tayl berayt zū Wittenberg  
 in übung ist.

(v. y. 5048. ii.)

wittenberg.

M. D. Xiii.

1 A Christian Song by Doctor Martin Luther, Encompassing the Indescribable Grace of God and the Correct Faith

1 Dear Christians, one and all, re-joice, with ex-ul-ta-tion  
 2 Fast bound in Sa-tan's chains I lay; death brood-ed dark-ly  
 3 My own good works a-vailed me naught, no mer-it they at-  
 4 But God be-held my wretch-ed state be-fore the world's foun-

spring-ing, and, with u-nit-ed heart and voice and ho-ly  
 o'er me. Sin was my tor-ment night and day; in sin my  
 -tain-ing; my will a-gainst God's judg-ment fought, no hope for  
 -da-tion, and, mind-ful of his mer-cies great, he planned for

rap-ture sing-ing, pro-claim the won-ders God has done, how  
 moth-er bore me. Yet deep and deep-er still I fell; life  
 me re-main-ing. My fears in-creased till sheer de-spair left  
 my sal-va-tion. A fa-ther's heart he turned to me, sought

- \* Wisdom of Solomon is another book in the Old Testament Apocrypha (see note on p. 23). Luther wrote: "There are many good things in this book, and it is well worth reading."
- † Speratus wrote this before the Sacramentarian Controversy was in full swing. He does not mean that baptism is merely a sign without any power, but that what you can see in baptism points to the invisible reality, the giving or sealing of faith in Christ, taking place at the same time through that divinely instituted act.

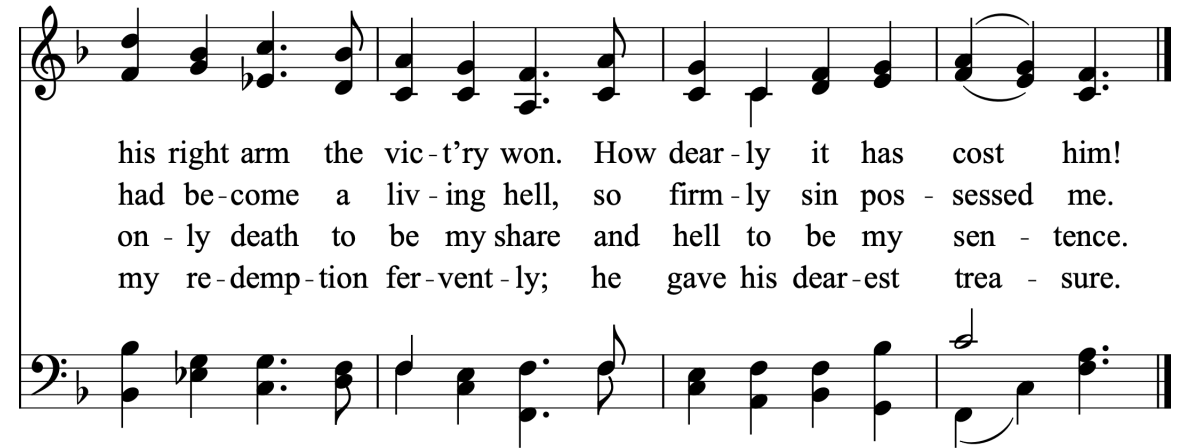
A Hymn by Doctor Speratus, to Use as a Prayer 4  
 for Yielding to Correction, on the Basis of the Word of God

1 O God, man's ru - in is so broad and grim! Who can its lim - its  
 mea - sure? His bod - y dead, his think-ing flawed and dim; his  
 ig - no-rance his pleas - ure. His heart and mind are bound and blind,  
 his mem-bers all in - fect - ed, and ev - er mis - di - rect - ed.  
 No good he knows, much less he does as God com-mands; stiff-  
 -necked he stands fight - ing God's good plea - sure blind - ly.  
 O Lord and God, from this sor-row save us kind - ly!



to my Lord, “Sit at my right hand until I make your enemies a footstool for your feet.”

- 7 The final judgment: Matt. 25:31–46: “When the Son of Man comes... Then he will sit on the throne of his glory and all peoples will appear before him, etc.” In the Old Testament we often find that God is a righteous judge. The wise man says in Wisdom 5:1: “The pious will stand in great firmness against those who have distressed them,” which cannot happen except on the Last Day, when all of us, good and bad, will stand before God’s judgment seat.\* Joel 3:2: “I will assemble all nations together and will bring them to the valley of Jehoshaphat, etc.”
- 8 The Holy Spirit, the Christian church, and the communion of saints will be covered briefly; more is written about them in many other places. Matt. 28:18–20, where Christ says, “All authority in heaven and earth is given to me. Therefore go out and teach all peoples, and baptized them in the name of the Father and of the Son and of the Holy Spirit, and teach them to keep all that I have commanded you. And behold, I am with you all every day up to the end of the world.” This succinctly captures a) that we should believe in the Holy Spirit, since we are baptized in his name, and baptism is a sign of faith;† b) that there is a Christian church with which the Lord will remain up to the end of the world; c) that in this church there is a holy fellowship and communion, since only one baptism and one message is instituted for all of them to preach to and share with all alike. Paul speaks the same way about the bread and wine of God’s table in 1 Cor. 10:16–17. The same can be read in Acts 2:42–47. The Old Testament also speaks of the Spirit of God in Genesis 1, and in many other places (for the sake of brevity) about the new people of God, from which the forgiveness of sins is also clear. For the sinner does not please God, so the sins of this church and everyone in it must by necessity be forgiven and not credited to them (John 10 and Ezek. 18). John 5:28–29 describes the resurrection of the body. Job 19:26–27: “On the last day I will arise and see my God and Savior in my own flesh.” Likewise in Dan. 12:2–23, where eternal life is also defined. Elsewhere Matt. 25:46 says that the pious will go to eternal life.



- 5 *He spoke to his beloved Son:  
 "It's time to have compassion.  
 Then go, bright jewel of my crown,  
 and bring mankind salvation.  
 From sin and sorrow set them free;  
 slay bitter death for them that they  
 may live with your forever."*
- 6 *The Son obeyed his Father's will,  
 was born of virgin mother,  
 and, God's good pleasure to fulfill,  
 he came to be my brother.  
 No garb of pomp or pow'r he wore;  
 a servant's form like mine he bore  
 to lead the devil captive.*
- 7 To me he spoke, “Hold fast to me,  
 I am your rock and castle.  
 Your ransom I myself will be;  
 for you I strive and wrestle.  
 For I am yours, your friend divine,  
 and evermore you shall be mine;  
 the foe shall not divide us.
- 8 “The foe will shed my precious blood,  
 me of my life bereaving.  
 All this I suffer for your good;  
 be steadfast and believing.  
 Life will from death the vict'ry win;  
 my innocence shall bear your sin,  
 and you are blest forever.
- 9 “Now to my Father I depart,  
 the Holy Spirit sending  
 and, heav'nly wisdom to impart,  
 my help to you extending.  
 He will a source of comfort be,  
 teach you to know and follow me,  
 and in all truth will guide you.
- 10 “What I on earth have lived and taught  
 be all your life and teaching;  
 so shall my kingdom's work be wrought  
 and honored in your preaching.  
 Take care that no one's man-made laws  
 should e'er destroy the gospel's cause;  
 this final word I leave you.”

2 A Song about the Law and Faith, Powerfully Presented  
with Divine Scripture, by Doctor Paul Speratus

1 Sal - va - tion un - to us has come by God's free grace and  
2 What God did in his law de - mand and none to him could  
3 It was a false, mis - lead - ing dream that God his law had  
4 Our na - ture's pow'rs could not o - bey, no mat - ter its de -

fa - vor. Good works can - not a - vert our doom; they help and  
ren - der caused wrath and woe on ev - 'ry hand for man, the  
giv - en that sin - ners could them - selves re - deem and by their  
-sire. Man's man - y ef - forts did not pay, but made their

save us nev - er. Faith looks to Je - sus Christ a - lone,  
vile of - fend - er. Our flesh has not those pure de - sires  
works gain heav - en. The law is but a mir - ror bright  
plight more dire, since God con - demns with right - eous hate

Evidence from the Scriptures

- 1 That God is a father who begets a son: John 3:17: "God did not send his Son into the world to judge the world," where it must be understood that he has a son. If he has begotten him, then he is also his father. Isa. 66:9: "Neither should I myself not also beget, if I make others give birth," says God." That he is a creator: Matt. 11:25: "I praise you, Father and Lord of heaven and earth." Gen. 1:1: "In the beginning God created heaven and earth." That he is almighty: Mark 14:36: "Abba, my Father, everything is possible for you. Take this cup away from me." Gen. 17:1: "The Lord spoke to Abram, 'I am the almighty God.'"
- 2 That Jesus Christ is a son of God, conceived by the Holy Spirit and born of the virgin Mary: Especially Luke describes all of this in Chapters 1 and 2 of his Gospel. Isa. 7:14: "See, a virgin is pregnant and will give birth to a son." In Gen. 3 Christ was only called a seed of the woman, that is, without the involvement of a man. That this Son of God is an only son: John 1:14: "We saw his glory, a glory as of the only-begotten Son of the Father." Ps. 2:7: "The Lord has spoken to me: 'You are my Son; today I have begotten you.'" He says "you," that is, no one else.
- 3 That Jesus Christ suffered, died, and was buried: Matt. 27; Mark 15; Luke 23; many places in the Old Testament, but particularly in Ps. 22. All the sacrificial types in the Old Testament also point to his suffering and death.
- 4 His descent into hell: Matt. 12:40: "Just as Jonah was three days and three nights in the belly of the huge fish, so the Son of Man will be three days and three nights within the earth." Hosea 13:14: "O death, I will be your death. O hell, I will be your sting," that is, "you will sting me."
- 5 His resurrection is described by the three Evangelists Matthew, Mark, and Luke in their final chapters. Ps. 16:11: "You have made known to me the path of life," which has to be understood about his resurrection, as Peter explains in Acts 2:25–32.
- 6 Christ's ascension is described in Luke 24:50–51. Ps. 68:18: "You have ascended on high and have led captivity captive." Ps. 110:1: "The Lord said

6 Then he, with blessing full and free, arose and into heaven ascended;  
promptly to the seat of majesty he goes, the King eternal, splendid.

He is alone my hope, I own;

I'll seek no other savior, for then I'd perish ever.

When woes invade, who seeks for aid from anyone but God alone  
must abide in wrath forever.

O Lord my God! They perish whom he helps never.

7 From thence he'll come, and so commence the day of judgment. None ignore him!

All sense all flesh must then go hence and lay their every work before him.

Alive or dead, both good and bad—

his judgment shall be made then, and no excuse will aid then.

“Come, all you who have been made new!” or, “Go now, go! I am your foe.”

Thus will be his sentence given.

O Lord my God! In mercy bring us to heaven!

8 I trust in God the Holy Ghost, one God with Father, Son, eternal.

They must confounded lie in dust who would not trust this God supernal.

O Holy Ghost, of all things most

grant grace, rouse, lead, enlighten! Through Christ, in Christ, us brighten!

Make us to live, chaste spirits give, that in you we may eagerly

give the name of God due honor.

O Lord my God! Be with us; our faith make greater.

9 This, too, one must believe as true, and own: one Church, God's dear creation.

Though few, abides in grace, made new, the lone true harbor of salvation,  
unsevered by the devil sly,

one baptism her possession, forgiveness of transgression.

Also, this flesh shall rise afresh to endless life, beyond this strife,  
where abundant bliss is bestowed.

O Lord my God! Grant us to dwell in your abode!

who did for all the world a - tone; he is our one Re-deemer.  
the spir - it of the law requires, and lost is our con - di - tion.  
to bring the in - bred sin to light that lurks with - in our na - ture.  
works just for show, and still in - nate remained sin's foul cor - rup - tion.

5 Yet as the law must be fulfilled  
or we must die despairing,  
Christ came and has God's anger stilled  
our human nature sharing.  
He has for us the law obeyed  
and thus the Father's vengeance stayed  
which over us impended.

8 *The Lord decrees the person just  
who grasps this faith sincerely,  
yet heav'nly light from such faith must  
shine out in virtue clearly.  
Faith does suffice with God above;  
still we will show our neighbors love,  
if we are born of heaven.*

6 Since Christ has full atonement made  
and brought to us salvation,  
each Christian therefore may be glad  
and build on this foundation.  
Your grace alone, dear Lord, I plead;  
your death is now my life indeed,  
for you have paid my ransom.

9 The law reveals the guilt of sin  
and makes us conscience-stricken,  
but then the gospel enters in  
the sin-sick soul to quicken:  
“Crawl to the cross, look up, and live!  
The law no peace can ever give,  
nor can its works bring comfort.”

7 No doubt of this truth do I bear;  
your Word cannot be broken.  
You tell us no one should despair;  
no falsehood have you spoken.  
“All who believe and are baptized,  
they shall inherit paradise,  
and they shall never perish.”

10 *Good works will from true faith proceed;  
they are its breath and bearing.  
To rob faith of these fruits indeed  
would make our fakeness glaring.  
Yet faith alone does justify;  
works serve our neighbor and supply  
the proof that faith is living.*

11 Hope calm - ly waits with-out de - mur for God to show his  
 12 Though he should most un - will - ing seem, fear not nor be de -  
 13 All thanks and hon - or to the One— the Fa - ther, Son, and  
 14 Your king - dom come, your will be done on earth as 'tis in

pow - er. But when his prom - ise should oc - cur do not pre -  
 - lud - ed; it is to those he does es - teem his ways re -  
 Spir - it— who shall com - plete what he's be - gun! Praise all his  
 heav - en. Give us our bread and lead us on, for - giv - ing

-scribe the hour. He is all-wise and knows what's best;  
 -main se - clud - ed. His word let still more cer - tain be,  
 gra - cious mer - it! O Maj - es - ty in heav'n a - bove,  
 and for - giv - en. Oh, save us in temp - ta - tion's hour

2 His Son Christ Jesus, too, I own and trust, conceived by the Holy Spirit,  
 alone whose birth no sin has known; our dust he filled with noble merit:  
 Was made true man, born without stain  
 of Mary, virgin tender, God's Son, our sole defender,  
 by sinless birth to bring the earth atonement for our birth impure,  
 our eternal doom to reverse.

O Lord my God! Who then to you would be averse?

3 Therefore, that he might so restore all men, he to the cross submitted;  
 naught more could quench death's hatred sore; yes, then his grace all men acquitted.  
 Where, wrapped and laid in tomb new-made,  
 the sins of all were buried, there my sins, too, were carried!  
 My good he sought; his mattered not. His favor see! How freely he  
 deigns to give us this salvation!

O Lord my God! I am now your own possession!

*[4 To hell he did descend as well, for me, that I might rise to heaven;  
 So fell the gates before his spell, when he the fathers' bonds had riven: †  
 He broke the hold of Satan old,  
 and led the triumph glorious, won by his blood shed for us.  
 There is no fear left for us here; the devil can harm not a man.  
 He's become a captive ever.*

O Lord my God! Who would not long for your favor?]

5 Although death gave him such a blow, entombed it could not always hold him.  
 For lo! The third day sees him go exhumed as glory does unfold him.  
 He takes his throne to rule his own  
 and guide by Word and Spirit, and grants me when I hear it  
 to trust also and not let go—my comfort's here, salvation dear.  
 With him now I am arisen.

O Lord my God! Preserve my soul from death's prison!

3 A Hymn by Doctor Speratus for Confessing the Faith,  
with Evidence for Where Every Article of the Faith Is Based  
in the Scriptures of the Old and New Testaments, Indexed by Stanza

1 In one true God I trust a-lone who wrought from noth-ing earth and  
heav - en. By none shall I e'er be un-done; by naught shall  
I from him be driv - en. At ev'-ry hour his is the pow'r—  
he reigns a - bove all oth - er, yet bids us call him Fath - er.  
Though foes con-test, he is my rest. The dev-il's arm can  
do no harm, nor sin nor death with their reap - ing.  
O Lord my God! My heart for glad - ness is leap - ing.

no cruel-ness is be-hind his test. He tru - ly is trustwor-thy.  
and though your flesh should dis - a - gree, dis-miss your fears de-ceiv-ing.  
you have re-vealed your sav-ing love that your name may be hal-lowed.  
and from all ills—yours is the pow'r and all the glo-ry. A - men.

Evidence from the Scriptures on Which This Hymn Is Based Throughout,  
Which Can Be Used to Establish Our Entire Case

- 1 Eph. 2:7: ...that he might show the extravagant riches of his grace through kindness.  
Rom. 3:20: No flesh can be justified in his sight by works of the law.  
Heb. 12:2: We look up to the prince of our faith and its perfecter, Jesus.  
Heb. 2:9: ...who through the grace of God has experienced death for all.  
Heb. 9:15: and he is therefore also a mediator of the new covenant.
- 2 Rom. 8:7: The flesh does not submit to the law of God, nor can it do so.  
Rom. 4:15: ...since the law only brings about wrath.  
Rom. 7:14: We know that the law is spiritual, but I am carnal.  
John 15:5: Apart from me you can do nothing.  
Gal. 3:22: Scripture locked up everything under sin, so that the promise would come through faith in Christ.
- 3 Rom. 8:7: The flesh does not submit to the law of God, nor can it do so.  
Rom. 3:20: Through the law comes recognition of sin.  
Rom. 7:7: I would not have known that coveting was sin, if the law did not say, "You shall not covet."
- 4 Eph. 2:3: We too were children of wrath by nature.  
Rom. 7:9, 13: The law has come in alongside so that sin would become that much worse.  
Matt. 23: "Woe to you, you hypocrites!" (pronounced eight times)  
Ps. 50: See, I was conceived in wickedness and born in sin.

- 5 Matt. 5:18: Not one little jot or a single letter shall pass away until it is all done.  
Gal. 4:4–5: He has sent his Son...to redeem those who were under the law.  
Rom. 8:3–4: He has condemned the sin in the flesh through sin, that the righteousness of the law may be fulfilled in us.  
Rom. 1:18: The wrath of God is being revealed over all godlessness.
- 6 Rom. 8:2: But now we have been set free from the law of death.  
Rom. 12:2: Be transformed in renewal of your mind, so that you test the will of God.  
John 11:25: “I am the resurrection and the life. Whoever believes in me will live, even though he dies.”  
1 Pet. 2:24: He has borne our sin in his own body on the tree.
- 7 Heb. 6:18: Through two unshakable things, whereby it is impossible for God to lie, we have a strong comfort.  
Mark 16:16: “Whoever believes and is baptized will be saved.”  
John 3:16: Everyone who believes in him shall not perish.
- 8 Rom. 14:23: Whatever does not come from faith is sin.  
Gal. 5:6: In Christ Jesus nothing has value except faith, which does works through love.  
Rom. 5:1: Having been justified through faith, we have peace with God.  
1 John 3:9–10: Whoever loves his brother is born of God.
- 9 Exod. 20:18: When the people heard the sound and saw the light, the reverb of the trumpet, and the smoking mountain, they were terrified.  
Eph. 2:17: He has come and has brought you good news of peace.  
Matt. 11:28: “Come to me, all of you...I will refresh and revive you.”  
Gal. 3:10: All who go around with the works of the law are under the curse.
- 10 Matt. 7:17: “Every good tree produces good fruit.”  
James 2:26: Faith without works is dead.  
Rom. 3:22: The righteousness of God comes through faith in Jesus Christ to all and over all who believe.  
2 Pet. 1:10: Be diligent in making your calling and election certain.

- 11 Gal. 5:5: But we wait in the spirit of hope, that we may be justified through faith.  
Judith 8: “Have you prescribed a day for God according to your own good pleasure? Why are you testing God?”\*  
Heb. 4:16: Let us approach the mercy seat with boldness, so that we receive mercy and find grace for the time when we are in need of help.
- 12 Heb. 12:6: It is the son whom he loves that he has disciplined.  
Isa. 45:15: You are truly a hidden God.  
Matt. 24:35: “Heaven and earth will pass away, but my words will not pass away.”  
Matt. 14:31: “You of weak faith, why did you doubt?”
- 13 Eph. 5:3–4: Nothing should be identified in you that does not help the cause, but rather thanksgiving.
- 14 Ps. 68:28: Strengthen in us what you have worked in us.  
Phil. 1:6: The one who has begun the good work in you will complete it.  
Ps. 78:9: For the sake of the praise of your name, deliver us and forgive us our sins.  
Matt. 6:9–13: The Lord’s Prayer

\* Judith is one of the books in the Old Testament Apocrypha. Concerning the Apocrypha, Luther correctly said in his Bible translation that those books “are not held equal to the Scriptures, but are useful and good to read.” In his preface to Judith, Luther called it “a beautiful religious fiction” and said it was “a fine, good...useful book, well worth reading by us Christians.” Many Lutherans continued to make regular use of the Apocrypha both during and after Luther’s time.

† (p. 25, st. 4) Speratus here seems to follow traditional Catholic doctrine, which teaches that Christ descended into hell, “the realm of the dead,” when he died, and that he did so, in part, to free the Old Testament faithful. This contradicts 1 Peter 3:18–19 (among other passages), which says that Jesus descended after he was made alive again and only speaks of him preaching to the disobedient.