

LUTHER'S MORNING PRAYER: I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me that the Evil Foe may have no power over me. **AMEN.**

OR

LUTHER'S EVENING PRAYER: I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the Evil Foe may have no power over me. **AMEN.**

Book of Concord –

Holy Baptism

Hence it follows that whoever rejects Baptism rejects the Word of God, faith, and Christ, who directs us thither and binds us to Baptism.

³² In the third place, since we have learned the great benefit and power of Baptism, let us see further who is the person that receives what Baptism gives and profits. ³³ This is again most beautifully and clearly expressed in the words: He that believeth and is baptized shall be saved. That is, faith alone makes the person worthy to receive profitably the saving, divine water. For, since these blessings are here presented and promised in the words in and with the water, they cannot be received in any other way than by believing them with the heart. ³⁴ Without faith it profits nothing, notwithstanding it is in itself a divine superabundant treasure. Therefore this single word (He that believeth) effects this much that it excludes and repels all works which we can do, in the opinion that we obtain and merit salvation by them. For it is determined that whatever is not faith avails nothing nor receives anything.

³⁵ But if they say, as they are accustomed: Still Baptism is itself a work, and you say works are of no avail for salvation; what, then,

becomes of faith? Answer: Yes, our works, indeed, avail nothing for salvation; Baptism, however, is not our work, but God's (for, as was stated, you must put Christ-baptism far away from a bath-keeper's baptism). God's works, however, are saving and necessary for salvation, and do not exclude, but demand, faith; for without faith they could not be apprehended. ³⁶ For by suffering the water to be poured upon you, you have not yet received Baptism in such a manner that it benefits you anything; but it becomes beneficial to you if you have yourself baptized with the thought that this is according to God's command and ordinance, and besides in God's name, in order that you may receive in the water the promised salvation. Now, this the fist cannot do, nor the body; but the heart must believe it.

³⁷ Thus you see plainly that there is here no work done by us, but a treasure which He gives us, and which faith apprehends; just as the Lord Jesus Christ upon the cross is not a work, but a treasure comprehended in the Word, and offered to us and received by faith. Therefore they do us violence by exclaiming against us as though we preach against faith; while we alone insist upon it as being of such necessity that without it nothing can be received nor enjoyed.

³⁸ Thus we have these three parts which it is necessary to know concerning this Sacrament, especially that the ordinance of God is to be held in all honor, which alone would be sufficient, though it be an entirely external thing, like the commandment, Honor thy father and thy mother, which refers to bodily flesh and blood. Therein we regard not the flesh and blood, but the commandment of God in which they are comprehended, and on account of which the flesh is called father and mother; so also, though we had no more than these words, Go ye and baptize, etc., it would be necessary for us to accept and do it as the ordinance of God. ³⁹ Now there is here not only God's commandment and injunction, but also the promise, on account of which it is still far more glorious than whatever else God has commanded and ordained, and is, in short, so full of consolation and grace that heaven and earth cannot comprehend it. ⁴⁰ But it requires skill to believe this, for the treasure is not wanting, but this is wanting that men apprehend it and hold it firmly.