What People Are Saying

Pastor Tim Shoup writes with the heart of a pastor and with the skill that echoes the poetry of the hymns. His vigorous writing carries a love for the power of music, for the precision of language, and for people of God given into his pastoral care. He stands in solidarity and in need with people who need what these hymns deliver—the Gospel. This book’s author stands in awe of the Gospel.

—Jim Bender, pastor

Incorporating extensive research into the Lutheran Confessions, commentaries, historical background, and knowledge of music, Timothy J. Shoup writes with the heart of a pastor and master teacher. He uses personal illustrations from his life and ministry to help his readers. You will want to have your Bible at hand as you delve into this book; indeed, more than a devotional, I found it to be a deep dive into God’s Word. Quoting the author, “My desire here is to spark thanksgiving to the Lord for the work of our authors, musicians, and translators.” That desire is fulfilled in this gift to the Church.

—Janice Wendorf, Lutheran Women’s Missionary League past president

We have largely gotten out of the habit that goes back to Martin Luther’s time of using hymns to guide and nurture our meditation on God’s Word. Shoup leads readers into that practice effectively with insightful, sensitive pondering that engages well-selected hymn texts. His meditations plumb the depths of these texts not only to inspire readers but also to cultivate their own use of the rich tradition of Christian hymns for prayer and praise.

—Robert Kolb, professor emeritus of systematic theology, Concordia Seminary, St. Louis, Missouri
For more than forty-five years, I’ve been sitting in pews and singing hymns. After reading *Praise and Honor*, I will never sit in a pew and sing a hymn the same way. Pastor Timothy Shoup insightfully and immediately draws you into the convicting yet comforting value of each line in the hymns. Personal conversations and events of real people place meanings of words from ancient hymns directly on the heart. Words written hundreds of years ago piece the events of today to actions of tomorrow. I’m amazed at how he takes so many life events and intertwines them with powerful lines and stanzas. Truly incredible.

Whether you have been attending church your entire life or are new to the faith, these devotions provide in-depth knowledge to apply the hymns to daily living. I have a new understanding of hymns that I’ve been singing for years due to the insightful commentary. Book marking and underlining while reading has provided me with a premier devotional reference for understanding and applying timeless hymns to my life.

—Clay Reisler, digital learning specialist

Rich with Scripture, illustrated with relatable stories, and undergirded with sound, pastoral theology, Timothy Shoup’s hymn-inspired devotional is a treasure trove of meditative material for our time of private prayer. He lets us pause and think more deeply about the powerful, poetic words we sing but too often fail to absorb. Shoup gives us a renewed appreciation of these hymns as truth in the service of art, as he also finds the Christological center clothed in the sacramental life of the Church at worship. A book to be read, meditated upon, and reread again and again.

—Donald Engebretson, pastor and adjunct professor

In *Praise and Honor*, Pastor Shoup offers a series of meditations on hymns, both familiar and unfamiliar. In his devotions, Shoup balances a close study of a small group of hymns with deeper, longer meditations on individual verses. His devotions are inspired by the hymns, informed by the fullness of Scripture, and empowered by the grace of God in Jesus Christ.

—David Schmitt, professor of homiletics and literature, Concordia Seminary, St. Louis, Missouri
Pastor Shoup puts his hand on our shoulder and invites us to step in and explore the rich world of our hymns. *Praise and Honor* illuminates the great lyrics and musical expression of fourteen hymns by his unique perspectives, his insights, and his gift of painting word pictures. Inspired by these meditations, my heart was stirred, awakened, and drawn into the love of our Savior, making the hymns speak God’s Word to me and elicit my praise to Him. These hymn-inspired devotions enrich our worship by giving voice to a speechless heart, magnifying the great love of God’s heart for us, and uniting our voices with the community of saints as we sing joyful alleluias to our King of kings and Lord of lords.

—Sharon Schrader, St. Paul Lutheran Church
Bonduel, Wisconsin

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*Praise and Honor: Hymn-Inspired Devotions* by Pastor Timothy Shoup is a treasury of meditations based on old hymns and new. Stanza-by-stanza insights into these fourteen carefully chosen hymns bring to the reader a wealth of personal reflections, both enhancing and enriching the hymn’s content. Choosing one key line from each stanza provides the focus for this series of Christ-centered, theologically rich devotions. Written by a true hymn lover, Pastor Shoup’s love for the sung truths of the Gospel and the Word of God contained in each hymn will bless the reader and be a deep well from which the thirsty may draw again and again and again. Thank you, Pastor Shoup!

—Stephen Starke, pastor and hymnwriter
Praise & Honor

HYMN-INSPIRED DEVOTIONS

Timothy J. Shoup
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Introduction

One Sunday morning, a member of our congregation said to me, “Pastor, pick good hymns; no one ever leaves church humming the sermon!” She happens to be a retired elementary school teacher and a member of the generation that memorized hymns. Her suggestion came from a lifelong appreciation for the written word. Like other teachers of young children, she likes books, is good at language, and enjoys reading. Some people are not this way, however. My brother-in-law is visually and mechanically gifted. He is able to repair something by fabricating a broken or worn part, following the blueprint in his mind’s eye. He would rather not write about it.

Sometimes, people can become discouraged or even bored during worship if they lack understanding of what they sing. Not every hymn, old or recently written, is easily understood, but many hymns are packed with meaning and compel further contemplation. Hymns—first and foremost—praise God precisely because they proclaim to us the saving work of His Son. They supplement the Scripture readings, support the sermon, comfort us, and join us with fellow worshipers.

I highly respect Church hymnody, with some pieces speaking the Gospel to God’s children for over one thousand years, and I am honored and humbled to write devotionally in correlation with it. The fourteen hymns chosen for this volume can be said to mark milestones in the life of every Christian—Baptism and the Lord’s Supper, Christmas and Easter, for instance. Some will be familiar to every reader, while others will be new. The hymns here, to me, are what my parishioners would call “good hymns” that inspire, inform, and encourage.

The goal of this book is for the Lord to use the devotions to deepen your faith in Him by increasing your understanding of each hymn’s message. Each hymn is introduced with a short reading that foreshadows what lies in the devotions ahead and provides
examples or explanations that will deepen your understanding of the hymn and its purpose. Then each devotion focuses on one stanza of the hymn, connects it to Scripture, explains the author’s intent, and points to life application.

I invite you to enjoy singing and thinking about each stanza prior to reading the devotion. The melodies are wonderful. If you read music, great; if not, please find a friend to play them for you or employ your device and the web. Spend time with the melodies and have them in mind as you read the devotions. Regarding the hymn texts, turn to the hymn in your hymnal and think about the melody paired with the words. Ask questions. What is the stanza telling you to do, or is it proclaiming to you what God is doing, has done, or will do for you? Are any words or phrases foreign to you? I wrote these devotions as if preparing a sermon, by studying, learning, and writing first for myself. Perhaps consider, if you were to write the devotion, upon what you might focus—one point or several? I focused on one primary point in many devotions. In others, when addressing more than one point, I sometimes used subheadings.

Here is a preview of the assortment of hymns:

- “God’s Own Child, I Gladly Say It” is a joyful and uplifting proclamation, putting us in touch with the gifts Christ has given to us in Baptism.

- “Let Us Ever Walk with Jesus” presents an outline of the way of life for those prepared to publicly confirm their faith.

- “Jesus Has Come and Brings Pleasure Eternal” delivers words of power with a robust tune proclaiming Jesus as Alpha, Omega, and our mighty Redeemer, whose strength sustains ours to resist temptation.

- “Gracious Savior, Grant Your Blessing” takes a full stride into the vacuum of Christ-centered wedding hymns and songs.
• “Rock of Ages, Cleft for Me,” a plea for mercy, is a fitting accompaniment for your time of confession.

• “Let All Mortal Flesh Keep Silence” is hauntingly beautiful, originates from the fifth century, and draws us into the mystery of the sacrament of Christ’s body and blood.

• “O Christ, Who Shared Our Mortal Life,” with its rich tune, is a brilliant example of Bible storytelling and of painting word pictures. The picture is clear. Christ conquers death. And the hymn is a prayer; we ask Him to defeat death for us and to raise us too.

• Then follow four hymns appointed for Christ’s life events, which mark our days as well. “O Come, O Come, Emmanuel,” the cherished Advent hymn based upon seven prayers from the eighth century, calls out to the Lord to return. A new, profound little Christmas hymn, “Where Shepherds Lately Knelt,” has a carefully composed, clever melody. The Lenten hymn draws from the words of Isaiah, “Stricken, Smitten, and Afflicted.” A new Easter hymn trumpeting 1 Corinthians 15 is assisted by a dynamic melody that quickly became a favorite of my congregation, “If Christ Had Not Been Raised from Death.”

• A friend in Slovakia with joyful determination to live for our Lord moved me to associate a hymn with the blessing of a friend who impacts one’s faith. “Give Ear, O Zion, to God’s Call” has a strong, familiar melody, abundant Gospel promises, and a call to live for Christ.

• When swallowed by anxiety or grief, Psalm 23, “The Lord’s My Shepherd, I’ll Not Want,” with its sweet melody, brings peace that passes understanding from
the Good Shepherd. He really did lay down His life for us and take it up again.

• Finishing with “We Praise You and Acknowledge You, O God,” the hymnic translation of the ancient, majestic hymn of praise, the Te Deum, seems fitting. Ancient—we know of its liturgical use in the sixth century. Majestic—with the elaboration of all who join in praising the King of all glory, including heaven’s angels, cherubim, seraphim, apostles, prophets, martyrs, and the Holy Church throughout all the world.

A few years ago, home from college one weekend, our daughter was whistling an interesting tune. “What is that?” I inquired. “It’s 941, Dad. The words are really rich; we sing it in chapel, and students like it.”

The words of hymns are rich, as my daughter described, because they are full of Christ. When you leave church humming a hymn, you are humming a sermon. That is what they are. Good hymns are good sermons full of Christ, and stanza by stanza, good hymns bring Christ to you.

It is my pleasure to give a few brief acknowledgments. I thank the Lord for the composers and authors of the hymn tunes and texts. He has given the skill to write music and verse to only a few of His children. Similarly, many pastors and laity may be familiar with the Concordia Commentary series on books of the Bible. They are invaluable. The God-given acumen and discipline of the biblical scholars allows them to step deeply into the Word of God and to open Scripture in ways few people can. Their insights shaped many paragraphs in these devotions. Further, I fondly remember and thank the Lord for a host of college and seminary professors. I am honored to mention Dr. John Eggert and Dr. Robert Kolb, each a humble, caring genius.

I am also grateful to CPH for accepting my work, and to each person there who had a hand in completing this project. I certainly thank the Lord for Peggy, my editor, for providing so many changes and suggestions to improve the manuscript. I thank the
Lord also for Jan, Sharon, Karen, Pastor Palmer, and the people of St. Paul, Bonduel, Wisconsin, for their help and encouragement. Also, I thank God for Nancy, my dear wife, whose genuine care for me and steady manner reflects God’s grace and goodness, and for my parents, Wayne and Shirley, whose modeling during my childhood taught me to hear God’s voice in the Church’s hymns. May the Lord lead us to sing, *We praise You and acknowledge You, O God, to be the Lord.*
1 God’s own child, I gladly say it:
   I am baptized into Christ!
   He, because I could not pay it,
   Gave my full redemption price.
   Do I need earth’s treasures many?
   I have one worth more than any
   That brought me salvation free
   Lasting to eternity!

2 Sin, disturb my soul no longer:
   I am baptized into Christ!
   I have comfort even stronger:
   Jesus’ cleansing sacrifice.
   Should a guilty conscience seize me
   Since my Baptism did release me
   In a dear forgiving flood,
   Sprinkling me with Jesus’ blood?
3 Satan, hear this proclamation:
   I am baptized into Christ!
   Drop your ugly accusation,
   I am not so soon enticed.
   Now that to the font I’ve traveled,
   All your might has come unraveled,
   And, against your tyranny,
   God, my Lord, unites with me!

4 Death, you cannot end my gladness:
   I am baptized into Christ!
   When I die, I leave all sadness
   To inherit paradise!
   Though I lie in dust and ashes
   Faith’s assurance brightly flashes:
   Baptism has the strength divine
   To make life immortal mine.

5 There is nothing worth comparing
   To this lifelong comfort sure!
   Open-eyed my grave is staring:
   Even there I’ll sleep secure.
   Though my flesh awaits its raising,
   Still my soul continues praising:
   I am baptized into Christ;
   I’m a child of paradise!

LSB 594
Text: Erdmann Neumeister (1671–1756)
Translation: Robert E. Voelker, b. 1957;
© 1991 Robert E. Voelker
It is the most powerful self-description on earth: *I am baptized into Christ!* Notice in the hymn the precise placement of those five words, the theme phrase, at the end of the first four lines. It draws attention and creates a visual exclamation point. Of course, the meaning of the phrase is most important. The text’s author uses two tenses in this statement. The *ed* ending on *baptize* speaks to a matter of fact. The action has happened. Worshipers heard water splash. Through the voice of the pastor, they witnessed God call by name a new Christian to be His own child. The word before *baptized* in this testimony is not *was* to complement the past tense of *baptized*. The hymn’s author does not say “I was.” He says “I am!” The action is accomplished, but the effect is ongoing. It cannot fade. It will not expire. When God is the giver, the gifts keep coming. Claiming the opening phrase “God’s own child” is the privilege of all who sing “I am baptized into Christ!”

We gladly say it because of what we are baptized into—Christ—and what we are baptized out of—our inbred dead relationship with God. After death with no beating heart and no breathing lungs, no one can say, “Okay, I want to get up. I’ve changed my mind. I want to live longer. I want to travel more and see the grandkids.” A dead man cannot wish, plan, or do. He’s dead. Neither can a spiritually dead man will or wish his way to become spiritually alive in Christ.

Regarding a person’s faith, reason says, “We are born on the fence, with God on one side and Satan on the other, and we need to make a decision.” In the land of individual rights and choices, to learn from God’s Word that we are unable to come to faith and follow Jesus by our own choosing sounds strange. However, Jesus said, “Everyone who practices sin is a slave to sin” (John 8:34). He did not say, “Whoever sins chooses unwisely” or “Whoever sins will learn to stop.” Paul understood this, of course, and the lesson is reinforced in his writings. Many of us can recite Ephesians 2:8: “For it is by grace you have been saved, through faith, and this not of yourselves.”

But let’s look back five verses to the setup. We all “were by nature children of wrath” (Ephesians 2:3). *Nature* here means
“birth.” Born under God’s wrath does not put us close to the fence. Paul calls people *slaves* eight times in seven verses (Romans 6:16–22). Everyone is a slave, either to God and righteousness or to sin and evil. Paul teaches what Job taught. “Who can bring a clean thing out of an unclean? There is not one” (Job 14:4). No one draws pure water from a poisoned well. Holiness does not dwell in the human heart, so holy living cannot come out of it. We are unclean. Jeremiah teaches, “The heart is deceitful above all things, and desperately sick” (17:9). “So corrupt and unspeakable is man’s heart that it does not wish to appear not to trust in God.” What a great quote (Chemnitz and Gerhard, 147).

Even when we are moved by God’s love for us to love others, our actions are stained (Isaiah 64:6). When lacking desire to love, serve, and sacrifice, we might default to cunning. If we do and say nice things only to appear good, our motives are clearly visible to God, who takes a closer look (Jeremiah 17:10).

Is it necessary for God’s children, the strong of faith who read devotion books, to hear strong words regarding our lost and damned sinful condition? The answer is yes. Jeremiah, who was no devotional slouch, put it this way: “Your words were found, and I ate them, and Your words became to me a joy and the delight of my heart” (Jeremiah 15:16). Yet Jeremiah includes himself among those whose hearts are corrupt and who need mercy from above. He prayed, “Heal me, O *Lord*, and I shall be healed; save me, and I shall be saved” (17:14). The purpose of exposing our depraved nature is to awaken repentance and, with it, thanksgiving to our Father for baptizing us into Christ and out of death and damnation. Luther believed that a small estimation of our need for Christ is matched by a small appreciation for His sacrifice.

The words from Jesus, Paul, Job, and Jeremiah bring us back to our hymn’s theme. God’s own children gladly say it because we need Him to rescue us, not from the balancing act on the fence between God and Satan, but out from under the eternal weight of His wrath. The author of our hymn knows the condition of his heart and the source of his hope. We gladly sing with him: I am baptized into Christ!
The author, by the way, did not write this clever hymn only a few years ago. Paired as it is with a joyful melody, I guessed it to be the work of a pastor or poet and musician from our own lifetime. Actually, the author, Erdmann Neumeister, lived from 1671 to 1756—three centuries ago. He was a pastor in Germany who wrote more than six hundred hymns, including “Jesus Sinners Doth Receive” and “I Know My Faith Is Founded,” as well as church cantatas, at least five of which his contemporary Johann Sebastian Bach set to music. How our hymnal committee discovered the hymn I do not know, but I am very thankful for such a strong addition to our hymn collection.

Singing the refrain-like theme, I am baptized into Christ, reveals another stylistic feature. To whom are we singing? Are we comforting ourselves with the good baptismal news? The first and last stanzas do not clarify the intended receiver of the message, but the middle three stanzas clearly do. Look at the first word of the second, third, and fourth stanzas. We are not singing to other people about our three enemies or about what Christ does to them through Baptism. Rather, the author has us talking to the enemies themselves, as if they are evil creatures in the room (which of course Satan is). He personifies them: “Sin,” “Satan,” and “Death.” He has us calling them to attention, confronting them head-on, and telling them what they can no longer do.

Think for a moment about the seriousness of the battle and the relentless pursuit of our enemies against us. Who has the courage to fire back at sin or to stare down death? Who gets up into Satan’s face? God’s own children do. Not with nonchalance or disregard for the enemies’ power—we stand up to our enemies because we are forgiven and fiercely guarded by Christ, baptized into Him, into the certainty of His death and resurrection, and with His divine strength lasting to eternity!
I Am Baptized into Christ!

Years ago, as my wife and I drove across the country to my San Jose vicarage assignment, we added a thousand miles to our trip so we could see Mount Rainier. Just outside the national park, we asked the fast-food clerk which side of the mountain offered a more spectacular view. She didn’t know. Nor did she have any idea what side of the park would present the most advantageous trails for viewing the mountain’s massive, sprawling glaciers. “Have you ever been in the park?”

“No.”

“We drove two twelve-hour days just to see it. You must have recently moved here?”

“No, I’ve been here my whole life, born and raised.”

Who isn’t stunned by a close-up gaze at a 14,000-foot mountain, except perhaps someone who has never known a day without staring at one out her kitchen window? Looking into the face of all the baptismal gifts God gives us is also a spectacular sight, one we lifelong Christians easily take for granted. The hymn’s author keeps repeating one phrase: I am baptized into Christ! Many people, including some Christians, do not believe God accomplishes through Baptism what Paul says he does. We believe Paul. To be baptized into Christ means that through Baptism we
• have “died with” Christ (Romans 6:8);
• have been “crucified with” Christ (Galatians 2:20);
• are “buried with” Christ (Romans 6:4; Colossians 2:12);
• are “raised up” with Christ already (Ephesians 2:6);
• are made “alive” with Christ (Ephesians 2:5);
• are “seated” with Christ in heaven (Ephesians 2:6);
• will be delivered with Christ (2 Corinthians 1:10);
• will be with Christ in paradise (1 Thessalonians 4:14, 17); and
• will be with Christ in glory (Colossians 3:4). (This list is adapted from Middendorf, Romans 1–8, 470.)

It is not easy to define simply what this all means: to be baptized into His death; to have died with Christ; to have been crucified, buried, raised, made alive, and seated with Christ in heaven. But look again at the list. We can certainly state what all of this cannot mean. All of these statements from Paul cannot mean that God is doing nothing for you through Baptism.

Baptism works like Dad buckling his two sons and a daughter into the back seat. He put them in the car. They did not strap themselves in. Rather, he took the initiative; they weren’t going anywhere. He backs out of the garage, heads to town, stops at the bank, goes through the car wash, picks up groceries, and detours on the way home to see the fresh snow covering the Wisconsin pines. Everywhere Dad goes, the kids go too. Likewise, everywhere Jesus goes, God’s own baptized children go too, through death, into the grave, out of the grave, into His resurrection, seated with Him in paradise and glory.

This opening stanza equates Christ’s baptismal gifts with the price of full redemption, which Christ alone could and did pay. During our year in San Jose, my folks came for a visit. We took a day trip to the Monterey peninsula, home to the scenic seventeen-mile coastal drive and to the famed Pebble Beach golf
course. Thirty some years ago, one could tee it up at Pebble for a mere $150. On a vicar’s budget, the fee was only off by one zero. My dad and I walked out of the pro shop, onto the eighteenth green, down the fairway along the ocean to the tee box, and 518 yards back up the fairway, admiring the green grass, rocks, and ocean spray. This was close to heaven. Grinning, I said, “Dad, we should really play.” He didn’t hesitate. He said, “I can cover my half!” Then we laughed, and we did not play. I couldn’t pay, and Dad wouldn’t. He did something better. Some twenty-five years earlier, he and Mom brought me to the font, where Christ does all the paying. Harold and Trudi, my godparents, by worshiping, teaching Sunday School, explaining Bible stories to me, and living with faith active in love toward everyone taught me to cherish the truth: I am baptized into Christ.
Sin, disturb my soul no longer:
I am baptized into Christ!
I have comfort even stronger:
Jesus’ cleansing sacrifice.
Should a guilty conscience seize me
Since my Baptism did release me
In a dear forgiving flood,
Sprinkling me with Jesus’ blood?

Sin, Disturb My Soul No Longer

To whom are we singing in this stanza? We are singing to sin, as if it has its own mind and will. We are commanding it, as if it can hear: “Sin, stop disturbing my soul! Stop with the guilt! I am baptized!” Sin does not listen.

Some of us cannot remember a day without a burdened conscience. We might say with David, “My iniquities . . . are too heavy for me. . . . I am feeble and crushed; I groan because of the tumult of my heart” (Psalm 38:4, 8). Once in a while, a pastor will have an experience like this: A baptized man of God will come to the office to confess his sin and will do so not with the eloquence of David in Psalm 38, but with uncontrollable, jerky breaths and gasps, and with his hands mashing his tears over his face. He will stammer to say, “Pastor, . . . I sinned . . . badly.” He is carrying unbearable guilt and is feeling crushed by the lingering circumstances of his actions. He has done so much damage. Would his marriage be restored? Could he convince his children of his love? Would they ever trust him again?

Our hymn assures us that Jesus brings forgiveness and then stays with us during the aftermath caused by our own selfishness.
God connects us to Jesus in Baptism, and Jesus stays with us even through harrowing consequences.

Others of us know we need forgiveness but are not overly familiar with guilt of the magnitude of David’s or of a grown man’s in the pastor’s study. We have not committed gross, pronounced sins against neighbor or family. How wonderful if guilt no longer seized our consciences because we are mindful of what it means to say “I am baptized into Christ” and because we have heard the powerful words at the beginning of worship: “I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.” The concern, however, is that our unfamiliarity with guilt may be because living in an uninterrupted cultural storm of godlessness leaves us unwilling or unable to recognize our own sin. Today, big sins are championed under culture’s banner of acceptance, tolerance, and pleasure, and little sins go unnoticed. Desensitization to life, death, marriage, adultery, sodomy, pornography, fornication, idolatry, gossip, and greed is like a steady morphine drip. It is numbing our hearts to the seriousness of sin and also to what is truly beautiful, lovely, and honorable. We know this, and we need to care. Cultural influences are concerning, and while many of us are rightly bothered by all the sin out there, a good question is this: Am I disturbed by any of the sin in here, in my own heart?

Albrecht Peters (1924–87), a professor from Heidelberg, Germany, wrote commentaries on Luther’s Large and Small Catechisms, one titled Baptism and Lord’s Supper. In his discussion of the relationship between baptismal water and Jesus’ blood, Peters cites the last stanza of the hymn “Christ, Our Lord, to Jordan Came” (Peters, 96). Spend a moment with this composite translation of that stanza:
The eye doth naught but water see,
Plain men the water pouring;
But from this blindness faith is free,
Christ Jesus’ blood adoring.
It is for faith a flood of red,
By Christ’s own blood thus tinted,
For all our sin and weakness shed
Which Adam has transmitted,
And we too have committed.

In other words, Baptism is about the blood. The good news is that through the water of Baptism, we receive the benefit of Jesus' blood. The Holy Word of God, together with the physical element of water, brings Jesus' death and resurrection to the baptized. The baptismal bath is “blessed and mixed with the blood of Christ” (95).

To what end? “As His life that was offered and resurrected . . . Christ’s blood comes to us in, with, and under the earthly elements, standing guard over us in our conscience against the accusation of the divine Law” (emphasis added, 95). We sing a beautiful rhetorical question: Should a guilty conscience seize me Since my Baptism did release me In a dear forgiving flood, Sprinkling me with Jesus’ blood?