

Lutheran Confessions

Augsburg Confession, II: Original Sin

1] Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with 2] concupiscence; and that this *disease*, or *vice of origin*, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

3] They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

Large Catechism, Commandment III

98] Know, therefore, that you must be concerned not only about hearing, but also about learning and retaining it in memory, and do not think that it is optional with you or of no great importance, but that it is God's commandment, who will require of you how you have heard, learned, and honored His Word.

99] Likewise those fastidious spirits are to be reproved who, when they have heard a sermon or two, find it tedious and dull, thinking that they know all that well enough, and need no more instruction. For just that is the sin which has been hitherto reckoned among mortal sins, and is called *torpor* or satiety, a malignant, dangerous plague with which the devil bewitches and deceives the hearts of many, that he may surprise us and secretly withdraw God's Word from us.

100] For let me tell you this, even though you know it perfectly and be already master in all things, still you are daily in the dominion of the devil, who ceases neither day nor night to steal unawares upon you, to kindle in your heart unbelief and wicked thoughts against the foregoing and all the commandments. **Therefore you must always have God's Word in your heart, upon your lips, and in your ears.** But where the heart is idle, and the Word does not sound, he breaks in and has done the damage before we are aware. **101]** On the other hand, such is the efficacy of the Word, whenever it is seriously contemplated, heard, and used, that it is bound never to be without fruit, but always awakens new understanding, pleasure, and devoutness, and produces a pure heart and pure thoughts. For these words are not inoperative or dead, but creative, living words. **102]** And even though no other interest or necessity impel us, yet this ought to urge every one thereunto, because thereby the devil is put to flight and driven away, and, besides, this commandment is fulfilled, and [this exercise in the Word] is more pleasing to God than any work of hypocrisy, however brilliant.

(Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

Put it into Practice

These questions have been put together to help you as you extend and apply tonight's Scripture to your life.

Prayer

Almighty and merciful God, whose gift it is that Your faithful possess all things pertaining to faith and life, we implore You that we may so faithfully cling to Your promises in this life that we fail not finally to attain to Your heavenly glory; through Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **AMEN**
(*Collect for Trinity 12*)

Word of God: St. Mark 7:31-37 (on back)

Questions to Ponder in Prayer

- The Decapolis is on the Eastern shore of the Lake of Galilee. Is it in Jewish country or Gentile country?
- How did the deaf and dumb man get to Jesus?
- What did this man's friends want Jesus to do(v.32)?
- Why should Jesus "place his hand on the man"? (5:23, 6:5, 8:23, 25)
- Were they expecting a healing(v. 37)?
- To be without external things like food, clothes and money is a grave concern, but even more serious is to lack internal things like the man brought to Jesus. What did he lack? Consider Romans 10:14-17. How important is ear and tongue?
- What is our spiritual condition within? What do we lack?
 - Psalm 51:5 Surely I was sinful at birth, sinful from the time my mother conceived me.
 - 1 Corinthians 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.
 - Ephesians 2:1 As for you, you were dead in your transgressions and sins,
- Jesus gets quite physical with the man. Fingers in the ears and spit on his tongue. What does this show?
- What do you make of "...he sighed?" (Mk 8:12, Jn 11:33, Rom 8:26 or Is 35:10)
- Jesus says, "Be opened!" A statement, a question, a command?
 - Colossians 1:13-14 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.
- Why did Jesus take the man aside away from the crowd?
- What did Jesus tell them concerning this healing? Did they listen? Consider the result of their disobedient "proclaiming" in Mark 1:45. Look at Mark 8:1. Yet in 5:20, a man is allowed to speak of Jesus' healing.
- Mark's summary statement records the people saying, "He has done everything well." (The reference to v. 37b is found in Isaiah 35:5-6)

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

Hymn #429, stanza 5

6th Commandment & meaning, p. 300

7th Commandment & meaning, p. 300

Ephesians 2:4-5

7:00 PM "Catechesis"

+ Opening Verses

"O Lord, open my lips..." p.224

+ Ascription of Praise

"Praise to you, O Christ. Alleluia."

p.225

Reading

St. Mark 7:31-37

(back)

Hymn

"I Leave All Things to God's

Direction"

#429

Catechesis on...

St. Mark 7:31-37

Liturgy

Catechism

(back)

--prayer based on reading

+ Recite Word by Word

insert

Ten Commandments

Lord's Prayer

Apostles' Creed

Sacrament of Holy Baptism

Matthew 28:19

Mark 16:16

Confession & Absolution

John 20:22-23

Sacrament of the Altar

Words of Institution

Collect of the Day

--prayer based on reading

R. AMEN

Benediction

R. AMEN

Catechesis on St. Mark 7:31-37

31 Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee. 32 Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him. 33 And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. 34 Then, looking up to heaven, He sighed, and said to him, “Ephphatha,” that is, “Be opened.” 35 Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. 36 Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed it. 37 And they were astonished beyond measure, saying, “He has done all things well. He makes both the deaf to hear and the mute to speak.” (NKJV)

“The Order for the Making of a Catechumen”

published by A.J. Collins in 1960. This translated text is based chiefly on the Sarum Manual printed in 1543 and was used in many parts of England on the eve of the Reformation. After the signing of the infant, prayers, the exorcism with salt, and many more prayers,

The Gospel of Matthew (19:13-15) is read, “Then little children were brought to Jesus... When he had placed his hands on them, he went on from there.”

“Then let the priest spit in his left hand, and let him touch the ears and nose of the infant with his right thumb with saliva saying in his right ear, Effeta, which is Be opened.

On his nose. Unto the odor of sweetness.

In his left ear. Be thou put to flight, O devil, for the judgement of God is at hand.”

(Christian Initiation: Baptism in the Medieval West, p.164)

Isaiah 35:1, 5-6, 10

1 The wilderness and the wasteland shall be glad for them, and the desert shall rejoice and blossom as the rose;...

5 Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. 6 Then the lame shall leap like a deer, and the tongue of the dumb sing. For waters shall burst forth in the wilderness, and streams in the desert.... 10 And the ransomed of the Lord shall return, And come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Original Sin

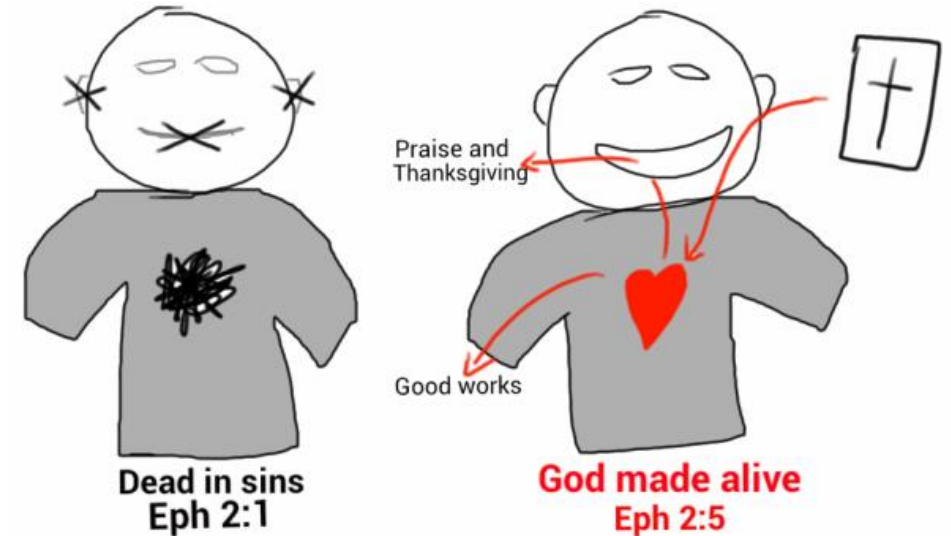
Augsburg Confession, article II, teaches a **hereditary corruption of human nature**. It says, “...since the fall of Adam all men who are born according to the course of nature are **conceived and born in sin**. That is, all men are **full of evil lust and inclinations** from their mothers’ wombs and are **unable by nature to have true fear of God and true faith in God**.”

2 Moreover, this **inborn sickness and hereditary sin** (The traditional term *Ersunde* is employed.) is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit.” Two parts:

1. **Without** (lacking) **original righteousness** (true fear, love and trust) and

2. **With** (having) **the defect of concupiscence** (a disposition towards evil). Psalm 51:5, “Behold, I was brought forth in iniquity, and in sin my mother conceived me.” “The description of original sin denies to unrenewed human nature the gifts and the power, or the faculty and the concrete acts, to begin and to effect anything in spiritual matters” (FC SD I 10). Ephesians 2:1, “...who were dead in trespasses and sins....” 1 Corinthians 2:14, “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.”

Catechesis On St. Mark 7:31-37



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