

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...

TLH Hymn #343, stanza 1
8th 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

"How Lovely Shines the Morning Star"
TLH #343

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

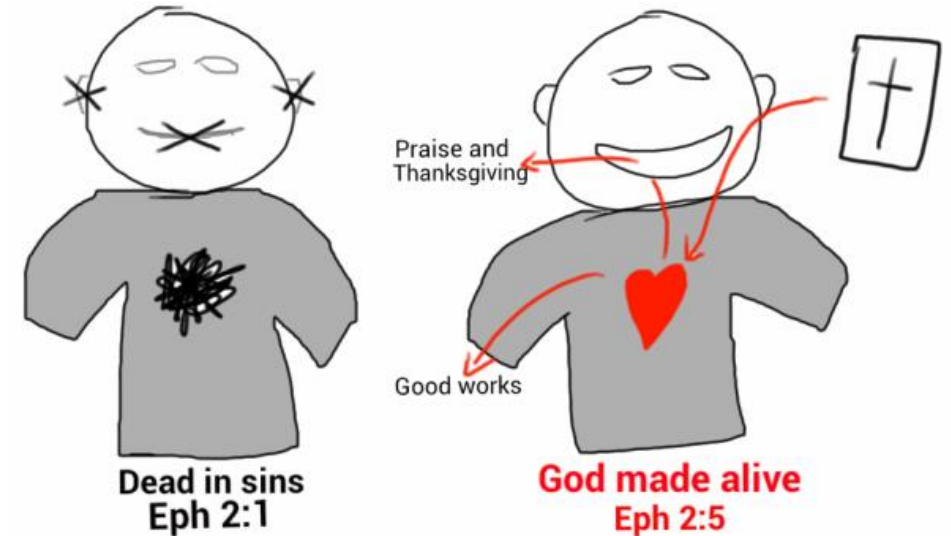
Augsburg Confession, article II, teaches a **hereditary corruption of human nature**. It says, “...since the fall of Adam all men who are born according to the course of nature are **conceived and born in sin**. That is, all men are **full of evil lust and inclinations** from their mothers’ wombs and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

“Therefore, putting away lying, ‘Let each one of you speak truth with his neighbor,’ for we are members of one another” (Ephesians 4:25).

Our Neighbor’s Honor and Good Reputation

“Over and above our own body, spouse, and temporal possessions, we have yet another treasure, namely, **honor and good report** [the illustrious testimony of an upright and unsullied name and reputation], with which we cannot dispense. For it is intolerable to live among men in open shame and general contempt. **256]** Therefore God wishes **the reputation, good name, and upright character of our neighbor** to be taken away or diminished as little as his money and possessions, that every one may stand in his integrity before wife, children, servants, and neighbors. **257]** And in the first place, we take the plainest meaning of this commandment according to the words (*Thou shalt not bear false witness*), as pertaining to the public courts of justice, where a poor innocent man is accused and oppressed by false witnesses in order to be punished in his body, property, or honor. (LC, I, 255-257).

Do Not Tell Lies(Falsehood)

Colossians 3:9, “Do not lie to one another...”

Leviticus 19:15-16, “You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor. You shall not go about as a **talebearer** among your people; **nor shall you take a stand against the life of your neighbor:** I am the Lord.”

Deuteronomy 19:15, “One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established” (Mt 18:16).

Speak the Truth

Eph. 4:25, “Let each one of you speak truth with his neighbor....”

1 John 2:21, “I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.

Matthew 5:37, “But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.”

In Religious Matters

Deuteronomy 12:32, “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.”

1 Corinthians 15:14-15, “And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found **false witnesses of God**, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.”

1 Timothy 5:19-20, “Do not receive an accusation against an elder except from two or three witnesses. Those who are sinning rebuke in the presence of all, that the rest also may fear.”

Tell Lies(#1) and Slanderous Lying(#1 & #2)

1. **In FACT:** Something false is presented.
2. **In HEART(or purpose):** The person knows it is false, and thus there is the intent to deceive or harm.

A. Slander – False in both (1)Fact and (2)Heart.

1 Peter 3:15b-16, “But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.”

B. Gossip – True Facts, but evil in (2) Heart, so that judging without office, without desire to help a sinner, or not for consultation purposes.

Proverbs 11:13, “A **gossip betrays** a confidence, but a trustworthy man keeps a secret.”

Romans 1:29b-30, “They are whisperers, **backbiters**, haters of God, violent, **proud, boasters**, inventors of evil things....”

Proverbs 24:28, “Do not be a witness against your neighbor **without cause....**”

Matthew 18:15, “Moreover if your brother sins against you, go and tell him his fault between you and him alone....”

Speak Well of Him

Ephesians 4:15, “but, speaking the truth **in love...**”

Proverbs 31:8, “Speak up for those who cannot speak for themselves...”

1 Peter 4:8, “And above all things have fervent love for one another, for ‘love will cover a multitude of sins.’ {*Prov 10:12*}

Galatians 6:2, “Bear one another’s burdens, and so fulfill the law of Christ.”
(Also see 1 Cor 13:6-7)