

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.**

Augsburg Confession

Article II. Of 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.

Apology to the Augsburg Confession

Original Sin

1 The Second Article. Of Original Sin. the adversaries approve, but in such a way that they, nevertheless, censure the definition of original sin, which we incidentally gave. Here, immediately at the very threshold. His Imperial Majesty will discover that the writers of the Confutation were deficient not only in judgment, but also in candor. For whereas we, with a simple mind, desired, in passing, to recount those things which original sin embraces, these men, by framing an invidious interpretation, artfully distort a proposition

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that has in it nothing which of itself is wrong. Thus they say: "To be without the fear of God, to be without faith, is actual guilt;" and therefore they deny that it is original guilt.

2 It is quite evident that such subtilties have originated in the schools, not in the council of the Emperor. But although this sophistry can be very easily refuted; yet, in order that all good men may understand that we teach in this matter nothing that is absurd, we ask first of all that the German Confession be examined. This will free us from the suspicion of novelty. For there it is written: Weiter wird gelehrt, dass nach dem Fall Adams alle Menschen, so natuerlich geboren werden, in Suenden empfangen und geboren werden, das ist, dass sie alle von Mutterleibe an voll boeser Lueste und Neigung sind, keine wahre Gottesfurcht, keinen wahren Glauben an Gott von Natur haben koennen. [It is further taught that since the Fall of Adam all men who are naturally born are conceived and born in sin, i.e., that they all, from their mother's womb, are full of evil desire and inclination, and can have by nature no true fear of God, no true faith in God.] 3 This passage testifies that we deny to those propagated according to carnal nature not only the acts, but also the power or gifts of producing fear and trust in God. For we say that those thus born have concupiscence, and cannot produce true fear and trust in God. What is there here with which fault can be found? To good men, we think, indeed, that we have exculpated ourselves sufficiently. For in this sense the Latin description denies to nature [even to innocent infants] the power, i.e., it denies the gifts and energy by which to produce fear and trust in God, and, in adults [over and above this innate evil disposition of the heart, also] the acts, so that, when we mention concupiscence, we understand not only the acts or fruits, but the constant inclination of the nature [the evil inclination within, which does not cease as long as we are not born anew through the Spirit and faith].