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Friday	Preaching of the Gospel of Jesus throughout the world, the persecuted, the sick and dying
Saturday	Faithfulness to the end, return of those who have fallen away or who are withering in the faith.

HYMN OF THE WEEK “Oh, How Great Is Your Compassion” 559

LORD’S PRAYER

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.**

Apology of the Augsburg Confession Original Sin Art. II

23] The ancient definition of original sin is that it is a lack of righteousness. This definition not only denies that mankind is capable of obedience in his body, but also denies that mankind is capable of knowing God, placing confidence in God, fearing and loving God, and certainly also the ability to produce such things. For even the theologians themselves teach in their schools that these are not produced without certain gifts and the aid of grace. In order that the matter may be understood, we say that these gifts are precisely the knowledge of God and fear and confidence in God. From these facts it appears that the ancient definition says precisely the same thing that

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we say, denying fear and confidence toward God. It denies not only the actions, but also the gifts and ability to produce these acts.

[24] Of equal importance is the definition of original sin found in the writings of Augustine. He is used to defining original sin as concupiscence (wicked desire). He means that when righteousness had been lost, concupiscence came in its place. Since diseased nature cannot fear and love God and believe God, it seeks and loves carnal things. By nature, when we are secure, we hold God’s judgment in contempt. When we are terrified, we hate God’s judgment. This is why Augustine includes both the defect and the vicious habit that has come in its place in his definition of original sin. [25] Concupiscence is not only a corruption of physical qualities, but also, in the higher powers, a vicious turning to fleshly things. These people do not realize the contradiction in what they are saying. At the same time, they attribute to mankind a concupiscence that is not entirely destroyed by the Holy Spirit and also the ability to love God above all things.

[26] We are right in our description of original sin when we say that it is not being able to believe God and not being able to fear and love God. We are right when we say that it includes concupiscence, which seeks fleshly things contrary to God’s Word. This means when it seeks not only the pleasure of the body, but also fleshly wisdom and righteousness. Therefore, it holds God in contempt when it trusts in these as good things.

[27] It is not only the ancient teachers, but even the more recent teachers (at least the wiser ones among them), who teach that original sin is both the defects I have mentioned and concupiscence. Thomas Aquinas says: Original sin includes the loss of original righteousness, and with this a disorderly arrangement of the parts of the soul; therefore, it is not pure loss, but a corrupt habit.

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