

A GUIDE FOR THE BOOK OF CONCORD

The Nicene Creed was developed at the Ecumenical Councils of the 4th century. The first council was called by Emperor Constantine in 325 CE to Nicea (in modern-day Turkey.) The first version of the Nicene Creed was adopted at the Council of Nicea in 325 and revised at the Council of Constantinople in 381.

Reference to *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, Kolb/Wengert 2000 Chart compiled by Sharolyn Browning Spring 2014 at the Lutheran School of Theology "Lutheran Confessions" led by Rev. Dr. Kurt Hendel Update & more charts at: <http://www.bouncingonthebread.com/files/>



At the Diet of Augsburg, Emperor Charles V was slow to respond to the Augsburg Confession. Melanchthon, with colleagues, began an "apology" or "another response", and eventually directly toward the imperial response, "Confutation to the Evangelicals." It was first distributed with the Augsburg Confession in May 1531. It was called the "quarto edition" because of its formatting. A September 1531 edition was known as the "octavo edition" and remained the official edition, in spite of Melanchthon's subsequent edits.

In response to Pope Paul III (1536) papal bull, representatives and theologians gathered as the Smalcald League in Smalcalden (Saxony) in February of 1537 to adopt an official confessional document. There was conversation among the Evangelical colleagues regarding which should be viewed as "the" confessional documents: The Augsburg Confession with Apology OR The Smalcald Articles. (Luther was not present due to illness.) They adopted the Augsburg Confession with Apology as the official confessional document, but also felt the need to add a document on the power and authority of the pope.

Three "parties" emerged in the Lutheran tradition:

1. Gnesio-Lutherans: claiming true loyalty to Luther's writings
2. Philippists: loyal to Melanchthon's writings, plus Luther's
3. Mediators: 2nd generation moderates—the authors below fall into that camp



CRUCIAL CONTROVERSIES

The second generation experienced three major controversies as the movement matured

1547-1555
Adiaphoristic Controversy
The Gnesio-Luth claimed there is no adiaphora; cannot give ground. F of C Art X.

1551-1562
Majoristic Controversy
Asserted "good works" ARE necessary for salvation...contradicts Luther

1555-1560
Synergistic Controversy
If no one can merit faith, why do some have it while others don't? "Will" is either passive or actively resists the Holy Spirit

The Nicene Creed
325-381 CE

The Athanasian Creed
5th century

The Apostles Creed
7th century

The authorship and date of the Athanasian Creed is uncertain, and yet can be attributed to a single person at the monastery at Lerins (France) between 440-542 CE.

The Apostles Creed has roots in 2nd century Rome. The "Roman Creed" served as a creed for those preparing for Baptism, thus its continued liturgical use.

These three ancient creeds have united the church catholic as bearers of the Gospel for centuries

1529
THE SMALL CATECHISM
1st published as a chart; then written for the "head of household"
Main question: "What is this?"

1529
THE LARGE CATECHISM
or what printers called the *German Catechism* was written for clergy on the basics of faith

1530
THE AUGSBURG CONFESSION
Written as a response to Pope Clement VII's call for Lutheran princes and cities to explain their religious program. Immediate impetus was John Eck's 404 propositions & desire to prove orthodoxy of Lutheran position to emperor & leaders at Augsburg

1531
APOLOGY OF THE AUGSBURG CONFESSION
Melanchthon's response to the "Confutation", and revised the Augsburg Confession

1537
THE SMALCALD ARTICLES
Written at the urging of Saxon elector, John Frederick, to be a kind of "last will and testament" to Luther's theological positions

1537
TREATISE ON THE POWER AND PRIMACY OF THE POPE
A product of the Smalcald League, but primarily written by Melanchthon.

1577
FORMULA OF CONCORD
The "sorting out" of sixty years of the Reforming movement: addressing both RC and radical reformers. Two documents: **Solid Declaration** and its summary, the **Epitome**

1580
PREFACE AND TITLE PAGE OF THE BOOK OF CONCORD
Compiled into authoritative evangelical confessions celebrating the 50th anniversary of Augsburg Confessions

Catechisms developed from the earliest days of Christianity, and in the Middle Ages were for basic instruction in church doctrine. Luther first published a *Personal Prayer Book* in 1522, that served as a predecessor to these later works.

The **Small Catechism** contains the words and Martin Luther's explanation for:
+The Ten Commandments
+The Apostles Creed
+The Lord's Prayer
+The Sacrament of Holy Baptism (booklet of rite)
+The Sacrament of the Altar
+Blessings: morning, evening, table, thanksgiving
+Bible passages
+Marriage booklet

The **Large Catechism** contains lengthier discourse (than the Small Catechism) on the following:
+The Ten Commandments
+The Apostles Creed
+The Lord's Prayer
+The Sacrament of Holy Baptism (booklet of rite)
+The Sacrament of the Altar
PLUS:
+ Confession & Forgiveness

Electoral John of Saxony commissioned Luther and Melanchthon to begin to compile the response to Pope Clement, however Luther did not travel to Augsburg, since he was considered an outlaw. Thus, Melanchthon wrote and presented the Confession, which needed to demonstrate orthodoxy and catholicity apart from the radical reformers AND over/against Roman positions.

Topics:
I. Doctrine of God
II. Original Sin
III. Christology
IV. Justification
V. Office of Preaching & Ministry
VIII. Church
XIII. Baptism & Use of Sacraments
XVIII. Free Will
XX. Faith & Works
XXIII. Marriage of Priests
XXIV. Mass
XXV. Confession

Articles:
I: God
II: Original Sin
III: Christ
IV: Justification
VII & VIII: The Church
IX: Baptism
X: Holy Supper
XI: Confession
XII: Repentance
XIII: Number /Use of Sacraments
XIV: Church Order
XV: Human Traditions in Church
XVI: Political Order
XVII: Christ's Return for Judgment
XVIII: Free Will
XIX: Cause of Sin
XX: Good Works
XXI: Invocation of the Saints
XXII: Both Kinds of Lord's Supper
XXIII: Marriage of Priests
XXIV: The Mass (& Sacrifice)
XXVII: Monastic Vows
XXVIII: Ecclesiastical Power

Section ONE: a brief confession of ancient Trinitarian doctrine
+ God
+ Christology
Section TWO: Concerns regarding practices counter to the biblical message
Section THREE: doctrinal topics for theologians to find as common biblical truths
CONCERNING:
+ Sin
+ Law
+ Repentance
+ False Penance
+ Gospel
+ Baptism
+ Sacrament of Altar
+ Keys
+ Confession
+ Excommunication
+ Ordination & Vocation
+ Marriage of Priests
+ Church
+ Justification & Good Works
+ Monastic Vows
+ Human Regulations

Evangelicals demanded that the Council of Mantua (ultimately Council of Trent) be free of papal control. The Smalcald League gathered to clarify its position on the papal authority on the basis of scripture. While signed by many, it was ultimately written by Philipp Melanchthon.
+ The position essentially agreed with Luther's as presented in the Smalcald Articles.
+ Remains the modern Lutheran position on the authority of popes
+ The Confessions leave open the authority for the pope IF the pope follows Christ

Solid Declaration: The above 4 authors re-fashioned the Swabian-Saxon Concord and the Maulbronn Formula from the Torgau Book of 1576 and re-worked into the "Bergen Book" in 1577 which became the Solid Declaration.
Key controversies addressed:
Art. I: Original Sin; Flacius
Art. II: Free Will
Art. III: Righteousness; A. Osiander
Art. IV: Good Works
Art. V: Law & Gospel
Art. VI: Third Use of Law; Antinomian
Art. VII: Real presence; Crypto-Calvinist
Art. VIII: Christology
Art. IX: Christ descent into hell; Aepinus
Art. X: Ecclesiology
Art. XI: Pre-destination; Strassburg
Art. XII: Factions & Sects
Epitome: At the request of princes, Jakob Andreae, summarized the lengthier Solid Declaration in the Epitome. It has the same structure with more succinct explanations.

The Confessions:
+ come from scripture
+ assert truth as a faithful witness to the Gospel
+ Summarize the faith of the church catholic and the evangelicals
+ Are contemporary symbols of faith; with a universality, meaning, & significance that transcends time
+ As they confess truth, they reject falsehood

SCRIPTURE is the norming norm *norma normans*

CONFESSIONS are the normed norm *norma normata*

A GUIDE TO GRACE INCARNATE

Scripture is the norming norm
 "norma normans"
 Confessions are the normed norm
 "norma normata"

Luther said the scriptures are
 the cradle of the Gospel



WORD OF GOD

Question always:
 What is the Gospel?

Imago dei: Humankind was created in the image of God...with the freedom of the will and in relationship with God
Original Sin is the brokenness of our relationship with God and the lack of our own freedom or ability to restore the imago dei

Posse peccare
 Able to sin

Posse non peccare
 Able to not sin

Non posse non peccare
 Not able not to sin

JUSTIFICATION

Humankind is justified
 by **GRACE**
 through **FAITH**
 for the sake of **CHRIST**
 apart from works



Forensic Justification is illustrated as Christ as both our judge and liberator:
 + external declaration we're justified (alien - from outside of us)
 + external pronouncement declared: God is actor
 + Instantaneous and complete; not a gradual infusion

Concupiscence
 is humankind's inclination to sin...
 the inclination itself is sinful
 whether one follows through or not;
 sin is the state of humanity

Humankind is NOT sin itself—
 our substance is God's creation
 the substance is readily corrupted
 by original sin (rejects Flacius)

Therefore, Christ remains without sin
 having assumed humanity's substance

LAW & its three uses:

1. Discipline, exposes right from wrong; curbs our tendency to sin
2. Recognize sin in mirror & need our for grace
3. Guide and orientation-our way to go

GOSPEL:

God's unmerited grace poured out on us
 Revealed in Christ; written in scripture; and proclaimed by priesthood of all believers

"We are *rot-gut* sinners, dear people."

A challenge of this magnitude, calls for a solution of great magnitude.

"Repent" means to turn around and go the other way

Baptism

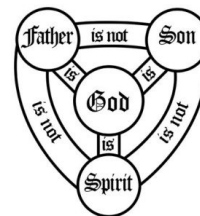
- + Water enclosed in God's command and connected to God's Word
- + Historically the initiating rite of faith; but one could make the case that God's promises to create and nurture faith through both sacraments
- + Valid by God's promise, benefits us through trusting the promise (once is all you need)
- + Daily benefits through trusting the resurrection is being lived out
- + All ages are welcomed... including babies; in the 16th century virtually all were baptized as newborns
- + Salvation: it is how God PROMISES to save
- + God is the actor

DOCTRINE OF GOD

The Doctrine (teaching) of God is:

- + **Trinitarian**: one in three persons
- + **Relational**: God is immanent in Christ
- + **Source** of every blessing: work is 'economic Trinity'

Father: Creator: Life Giver
 Son: Redeemer: Pain Bearer
 Holy Spirit: Sustainer: Love Maker



Office of the Keys: Confession and forgiveness of sins;
 Contrition: truly sorry, inspired by fear and love of God
 Attrition: "God is going to get me" confess out of fear of God
 "I forgive you" is the TRUE VOICE OF THE GOSPEL

Hoc facite = do this
Hoc est = this is



SACRAMENTS

- + Word added to the element (Augustine)
- + Two: Baptism and Communion (for a time, Luther also considered "the Keys", the power to forgive/retain sins, a sacrament)
- + Means of grace: God promises to create and nurture faith through the sacraments
- + Incarnational: *finitum capax infiniti* = the finite holds the infinite...MYSTERY!
- + Efficacious (beneficial) only when we receive it and trust the promise...someone else can't do it for us. No: *ex opere operato*. FAITH is necessary to trust the promise & receive what is promised
- + Validity comes from Christ; scripture commands

Lord's Supper

- + Means of grace through life giving words with the elements
- + Valid by God's promises; Beneficial when we trust the promise of forgiveness, restoration of relationship, delivery from Death
- + Sacramental unity: Christ is present *in, with, and under* the wine and bread. Bread & wine before the verba and afterwards both bread:wine::body:blood
 Rejects transubstantiation (a complete change)
- + All should receive both elements; *no concomitance*
- + Christ's sacrifice was unique; celebrants don't sacrifice in mass...it is God's work, not ours
- + No *ex opere operato*; no one can stand in for another...benefit comes from doing & trusting
- + Real Presence: *hoc est* = "this is" is taken seriously *finitum capax infinitum* is unexplainable

The Formula of Chalcedon:

Christ is fully divine
 Christ is fully human
 Christ is one person
 Christ has two natures (hypostatically united)



"that which has not been assumed cannot be redeemed" Cappadocian forebearers
 Affirmed in the Epitome; VIII.10

God chooses to be victorious by suffering; incarnational and infinitely relational

CHRISTOLOGY

Luther: We are all born priests...some of us to become pastors & that which is given to all cannot be usurped by any

"seel sorger" one who cares for the soul

Concerning the Office of Preaching

(V.) **The Augsburg Confession**:
 "To obtain such faith God instituted the office of preaching, giving the gospel and the sacraments. Through these, as through means, he gives the Holy Spirit who produces faith, where and when (s)he will, in those who hear the gospel. It teaches that we have a gracious God, not through our merit but through Christ's merit, when we so believe."



MINISTRY

One-fold ministry: e.g. Lutherans	Three-fold ministry: e.g. Episcopalians
Priests: Word & Sacrament OR Word & Service (deaconess, AIM, diaconal ministers) OFFICE is functional NOT ontological	Bishop (administrator)
	Priest (Word & Sacrament)
	Deacon (Word & Service)



Gemeinde = assembly or congregation



NOT **Kirche** = building or institution

Solus Christus

through "Christ alone"
We can trust there IS salvation offered to us through the church; and have no theological warrant, nor can we say with certainty, that there is salvation outside the church. And yet because of God's revealed AND HIDDEN nature, God may have other ways of saving.

CHURCH

A means of the Holy Spirit, by which we are made holy, through the communion of saints



THE UNITY OF THE CHURCH

PREDESTINATION & ADIAPHORA



ECUMENISM

MODERN CONFESSIONS

CHRISTIAN LIFE & TWO GOVERNANCES