

Lutheran Confessions I

SEPTEMBER 11, 2000: CLASS

- Dr. David Scaer
- BOOKS: Book of Concord (Tappert, 'New Edition')
 - Not sure what the critical difficulties might be with the New Edition
 - Apostles and Nicene Creed (Greek, Latin)
 - Augustana and Apology (German, Latin)
 - Small and Large Catechism
- 1) Need a historic view of the confessions ('Getting into the Story of Concord')
- 2) Distinction between 'creed' and 'confession'
 - Creeds: Apostles', Nicene, Athanasian
 - Confession: Augustana is the chief 'confession'; also Smalcald Articles,
 - Apology: an explanation and restatement of the Augustana
- 3) Dates:
 - Ninety-Five Theses, 1517
 - Excommunication of Luther, 1520
 - Peasants' Revolt, 1523-1527
 - Luther ex-communicates Zwingli, Small and Large Catechisms, 1529
 - Reformation 'Date' (Augustana), 1530
 - Apology to the Augustana, 1530-31
 - **Lutheran Church 'Born'**: Lutherans threaten to ordain their own clergy (waited 20 years to begin)
 - Writing of the Smalcald Articles, 1536-37
 - The Power and Primacy of the Pope (also the jurisdiction of the bishops)
 - An extension of the Augsburg Confession, attached to but not part of the Smalcald meeting
 - Council of Trent, 1545
 - Luther's Death, 1546
 - Formula of Concord, 1577
- Concordia: 'we stand on the Book of Concord'
- Augustana: 'the Augsburg Confession'

SEPTEMBER 13, 2000: CLASS

- *Quia* vs. *Quatinus* conscription to the confessions
 - *Quia*: because
 - *Quatinus*: in so far as
- "The cruel God of Jerry Falwell has been replaced with the loving God of Joe Lieberman"
- Augsburg Confession: a *catholic* document, and more *timeless*
- Reformed have a confession for every country: Belgic, Scottish, Helvetic: Lutherans have **one**
- Current Issue:
 - Article V: what is meant by "minister"?
 - The later confessions always interpret the earlier: Nicene interprets apostles, etc.
- Confession
 - arises out of baptism
 - tells why the church exists, and what it believes
 - confession follows confession of *sins*: we must recognize who we are to appreciate who God is
 - Romans 10:8 -> the rhema of faith, which we proclaim: if you homologw in your mouth
 - Jesus is Lord
 - God raised him from the dead (which implies he *died* and was *born*)
 - Deuteronomy 6:4 -> the first creed: "hear O Israel, the Lord our God is one"

SEPTEMBER 15, 2000: CLASS

- Shma Israel Adonai Eloheinu Adonai Ehad

- Council of Nicea
 - The Creed of Nicea is actually the Constantinople-Nicean Creed
 - Council was called for political purposes: Constantine wanted one church, one faith
 - Only the Latin version is authoritative
- Latin Creed:
 - The Son is the one through whom all things are made
 - The Holy Spirit ...
- Athanasian Creed
 - How do I know I am acceptable before God? Why should God like me?
- Augsburg Confession
 - Confessions and creeds aren't written: they happen
 - Lutherans have the strongest view of original sin (Catholics teach original *guilt* more than sin)
 - Humans are not morally neutral: they are morally *corrupt*
 - To consider our works or decisions as important is to deny Christ's work
 - God picks up the tab, but so many people INSIST on trying to pay the bill themselves
 - Forgiveness only has any meaning or weight in reference to Christ
 - The Ministry is for the preaching of the Word and administration of the Sacraments
 - This is OUR pneumatology: the wind blows where it wills
 - The whole of Christian faith is found in the first 12 articles of the Augsburg Confession

SEPTEMBER 18, 2000: CLASS

- READ **Bente** Chapters 3 and 4 for next class; Doonesbury cartoons for last week
- The Scriptures *themselves* are confessions of the writers: even if they aren't inspired
- Matthew 16: is the first confession of the church, made by Peter, inspired by the Spirit
 - Confessions are intransitive sentences: Jesus *is* God
 - Christian confession connects a historical, real subject with a supernatural, irrational description or object
 - "Flesh and blood has not revealed this to you": only revelation can bring the contents of Christianity
 - The revelation comes not through some special direct revelation, but the *preaching* of Jesus
 - The Holy Spirit is Christ-centered, has no independent existence, and cannot come until after the crucifixion
 - Confessions are biblical
- In a baptism, the confession and creed can be omitted
- There is only 2nd article Christianity: everything we know about God is *through* Jesus
- All the parts of the creed can be found in 1 Peter 3:
 - Death, descent, resurrection, ascension, session
- And in Philipians 2
 - Did not regard it theft to consider himself God
 - Humiliation followed by exultation
- Romanum (150 AD) as distinguished from the Apostles' Creed (6th century)

SEPTEMBER 20, 2000: CLASS

- Tests: Apostles and Nicene (memorized), background of Athanasian, Augustana and Apology
 - Holsten Fagerberg's "A New Look at the Lutheran Confessions"
- HISTORIC BACKGROUND to the AC
- A testimony and declaration of the interpretation of the Scriptures
- **1517, October 31:** Posting of the 95 Theses
 - Nailed on the door of the castle church in Wittenberg
 - On the subject of indulgences
 - Sin had two consequences: 1) Guilt and 2) Punishment
 - Confession dealt with the guilt of sin through Christ
 - Only *confessed* sins are dealt with; *unconfessed* sins continue to carry punishment
 - Punishment could be either:
 - 1) temporal (venial sins):
 - 2) eternal (mortal sins): priest transforms into penance

- Purgatory is the punishment for *unconfessed, mortal* sins of Catholics in a state of grace
- Saints however performed *supererogatory* works, earning “points” to be doled out
 - Indulgences were either *free* (through pilgrimage and veneration) or *sold* (sliding scale)
- The *Archbishop Albert* borrowed money from Fugger Bank to purchase his bishoprics
 - Tetzel was not permitted to sell indulgences in Saxony, but was the next state over
 - People came to Luther and said they didn’t need to confess, for they could just buy an indulgence
 - Albert was given the 95 theses, he passed them to the Dominicans, and they called up the Inquisition
- The Elector supported Luther, and the Pope wanted to support the Elector, to get a new Emperor on his side
 - Maximillian was the previous Emperor: son was Charles V
 - Leo X, a Medici Pope: a prince, not a theologian
 - 7 Electors:
 - Secular: of Saxony, of Brandenburg, the Palatinate (Hedelberg), Bohemia (Czech),
 - Spiritual: Archbishops of Mainz, Cologne, and Trion
 - Francis I, Charles I (Pope’s fear), and Henry VIII all wanted to be the new Emperor
- **1518, Augsburg Disputation:** Cardinal Cajetan vs. Martin Luther
- **1518, Heidelberg Disputation:** Luther expounds theology of the cross to his Augustinian brothers
- **1519, Leipzig Disputation:** John Eck vs. Luther
 - Luther stated that both the Pope AND church councils can be wrong
 - 1418 Council of Constance: the burning of Jan Hus may indeed have been wrong
 - Eck wrote a number of theses against Luther and Melanchthon
 - Charles V elected Emperor
- **Diets:** Electors, Princes, and Imperial Cities (in that order), Archbishop of Mainz was the mediator
 - Each class met separately to reach consensus, and then all three met together

SEPTEMBER 22, 2000: CLASS

- **1520, 10th December:** burns papal bull “Stand up, O Lord” and canon law threatening banishment
- **1521:** First visit of Charles V to Germany, to call the Diet of Worms (“worms”)
 - Prince-Elector Frederick the Wise “arrests” him after the council
 - Hides out at Wartburg Castle
 - Edict of Worms banned all Luther’s writings and excommunicated him
 - Melanchthon published the “Loci Theologici”
- **1522:** First German NT completed
- ADRIAN VI: Pope – last non-Italian pope (teacher of Charles V)
- **1523:** First Lutheran martyrs burned at the stake in Brussels
 - Augsburg uprising: Carlstadt and the three Zwickau prophets: “enthusiasts”
- CLEMENT VII: Pope
- **1525:** “On the Bondage of the Will” written against Erasmus
 - Luther married Katherina Von Bora
 - Wrote against Ulrich Zwingli
- **1526:** Religion becomes a matter of conscience
- **1528:** “Confession on the Lord’s Supper”
- **1529:** Philip of Hesse, Landgrave invites all protestants to meet in Marburg for reconciliation
 - Agreed on all points but the Lord’s Supper
 - Charles V makes peace with the Pope (Peace of Bologna) and peace with Francis I
 - Summons the 2nd Diet of Speyer to deal with the Reformation
 - Edict forbidding reforms, especially reforms of the Mass
 - Rulers “protested”, giving rise to the name “Protestant”
 - Summons the Diet of Augsburg for April 8, 1530
- **1530, Torgau Articles** to discuss the confession of the Lutherans
 - These are the second half of the Augsburg Confession (Article 22-28)
 - **Schwabach Articles** are the basis of the first half of the Augustana
 - Saxony and Brandenburg accepted them, but Strasbourg would not

- <http://www.ctsfw.edu/etext/boc/ap/confut/>
 - Response to the Apology to the Augsburg Confession
 - Articles 2, 18, 19 of the Confession and the Apology

SEPTEMBER 25, 2000: CLASS

Article 1: God

- Refers to Council of Nicea in 325 AD
- “One divine *essence*, and three *persons* in this one essence”: μια ουσια, τρεις υποστασεις
- A person is that which exists in and of itself: not parts, but complete in themselves
- Condemns: Manicheans (Dualists), Valentinians (Gnostics), Arians, Muslims, Modalists
- Demonstrates: the *biblical* nature of the creed as its validity

SEPTEMBER 27, 2000: CLASS

- Apostles’ Creed
- Baptism was never administered without confession of Christ
- The Holy Spirit makes all confession possible
- Philippians 2
 - Christ did not consider it illegal or robbery to claim godhead
 - He took off the outward appearance of God and took the form of a servant
- In Latin:
 - *Credo*: I believe
 - *Creatorem coeli et terrae*: Genesis 1
 - *Jesum Christum / Christum Jesum*: Christ is his title, but soon becomes a name
 - *Filius ejus unicum*: monogene -> the one and only Son (begotten can be redundant)
 - John 1:14, John 1:18, John 3:16, John 3:18 -> carries the notion of preexistence
 - *Dominum*: Lord, or YHWH, or Adonai
 - *Conceptus*: conception was attributed to Mary and the Spirit, but now is attributed to the Spirit
 - *Et sepultus*: was buried -> that God was buried *is* the Christian article of faith
 - *Pontius Pilate*: Jesus’ death was an official act, duly noted
 - *Descendit ad inferna*: descended to the dead is *not* a valid translation
- There was a hesitancy in the early church to mention the Triune Name
 - Only used at baptism; at other times
 - “The Grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit”
- God cannot do anything
 - Cannot deny himself
 - Must love

SEPTEMBER 29, 2000: CLASS

- The Descent into Hell: Formula of Concord, Article IX
- Shortest article in the formula
- Luther: It was Jesus, the same one who died, body and soul, who went to Hell
 - “Christus Victor” theory of the atonement: Jesus disarms Satan of his weapons
 - Satan is the one who separates our bodies from our souls
 - “Descent into hell” victory sermon should be preached at the Easter Vigil
- On the 3rd Day He Rose Again
- “3rd Day” means the day after tomorrow
- 1 Corinthians 15 talk: died, buried, and on the 3rd day rose again (creedal reference?)
- “In according to the Scriptures” must refer to the NT epistles and gospels
- The Right Hand of the Father
- This must be an illocal space: there is no one “place” that is the right hand
- “Heaven” was never understood to be a spatial term; it was the invisible world

OCTOBER 2, 2000: CLASS

Article 2: Original Sin

- LW Hymn 363
- “Through Adam’s fall” – German calls it “hereditary sin”
- Man is a sinner from the beginning of his existence
 - There is no pure, real self outside of us
 - We cannot appeal that we are good, but accidentally do bad things
- “**Jean Jacques Rousseau**” – the Social Contract
 - “Emile”: man is born good and is corrupted by civilization; go back to nature
- Without *fear* or *trust* in God, full of evil (non-sexual) lusts and inclinations
 - Lust is really *epithymia*: a will or tendency
- Man in relation to God (Lutherans) as opposed to man’s nature, in and of himself (Scholastics)
 - Luther wrote “Against Latomus” (LW 32) on the nature of original sin
 - The universal corruption of nature present since the Fall
 - God sees man as holy, but we continue to see ourselves as sinful
- Original sin is not transmitted by sex: **Augustine** argued this, which led to an increase in celibacy
- **Spirit**: Soul, Spirit and Body in line with God; **Flesh**: Soul, Spirit and Body opposed to God
- **Pelagius**: man was created mortal, and Adam was simply a bad example
 - Condemned in Carthage 418 AD, Ephesus 431 AD
- **Doctrines** are condemned, not **people**
- Sin remains after baptism

Article 18: Free Will

- The will of man regarding
 - 1) the things subjected to reason
 - choice of breakfast
 - “civil righteousness”: you can choose not to steal or murder outwardly
 - 2) with respect to God
 - man is not free with respect to God
- Government, education, and the justice system have their value in this world

OCTOBER 4, 2000: CLASS

Article 3: The Son of God

- Two natures in one person
 - The two natures cannot be separated: wherever the person is, there is his humanity and deity
 - Christ is always *bodily* present
- Sacrifice both for original and actual sins
- A significant difficulty with Calvinism: Christ is a person, not two persons or natures
- APOSTLES’ CREED: gives the who, what, where, and when
- AUGUSTANA 3: gives the *why*!
- No articles on the Holy Spirit: He only does the work of Christ
 - He does not do a work foreign to Christ’s redemptive acts
- READ: AC 4, confutation 4, Apology 4 p.107-p.117

Article 4: Justification / Righteousness

- THESIS: Forgiveness of sins = righteousness before God
 - Not: by our own merits, works, or satisfactions
 - Works (credits) – sins (debits) + satisfactions (debts repaid) = final balance
 - Sins: give rise to 1) punishment and 2) guilt
 - But: by grace for Christ’s sake through faith
 - When: we believe

- ANTITHESIS: We have no RIGHT to expect God's benevolence:
 - We call God "Father" only by Christ's merits
 - **FAITH**: notion (historical knowledge) + assent + trust (Melanchthon)
 - "In whatever you put your trust, there is your God" (Luther)
- "Theology is like a bowl of spaghetti: no matter where you start, you end up with everything!"
- First scriptural quotations are found in Article 4
- APOLOGY
- *Articulis stantis et cadentis ecclesiae*
- Merit of condignity: you get what you earned
- Merit of congruity: "matching funds"

OCTOBER 9, 2000: CLASS

- JUSTIFICATION:
- Effective: our own righteousness *declared* or *proclaimed* by Christ
 - God's acknowledgment that "you are just" because of who you are
 - Christ creates the means by which man can become righteous
 - Arises from the notion that God's Word is DECLARATORY or FACTUAL
- Forensic: *in foro divina*: in the divine court: by *imputation* or *creation* for Christ's sake
 - Genesis 15:6: "and it was credited for him as righteousness" -> *logizomai*
 - It is not *in the person*: it is a foreign righteousness
 - Arises from the notion that God's Word is CREATIVE
- We can't SEE it, FEEL it, or EXPERIENCE it in ourselves -> it must be BELIEVED
- Justified by FAITH:
 - Christ is the propitiator, therefore we cannot set forth our own works as propitiation
 - NOT because he merited a "loving disposition" toward our works
 - See Hebrews, Romans, Acts
 - It is a promise, and a promise can only be received by faith
 - Faith itself is not a work, but a GIFT
- See B of C p.128: "Do they suppose this is repeated so often for no reason? Do they suppose these words fell from the Holy Spirit unawares?"
- FAITH: That which accepts the promise (therefore knows and trusts it)
 - *Fides caritate formata*: faith formed in love -> DO righteousness to BECOME righteous
 - *Melanchthon*: We have to BE righteous in order to DO righteousness

OCTOBER 11, 2000: CLASS

- Descent into Hell
- Where is the body? What happens between now and the resurrection? Bosom of Jesus.
- Babylon
- Are we sure Babylon is Rome? Might it be Jerusalem? Is that not where the Saints are imprisoned?
- Session at the Right Hand
- Lutheranism works off a sinful/holy dichotomy
- Calvinism works off a worldly/spiritual dichotomy
- The Lord and Giver of Life
- The early church was less focused on the Holy Spirit, but were aware of his work
- They were focused on Jesus and on the Father as the Father of Jesus
- Everything that happened in the church of Christ was by the hand of the Spirit
- After the crucifixion, the Holy Spirit has become captive to Christ's person and work
- "He will take the things that are mine and give them to you" (John's Gospel?)
- Awareness of the Holy Spirit only comes through the Spirit's work
- The Holy Spirit does not call attention to HIMSELF, but to CHRIST

- The Spirit calls into suffering and persecution, not glory (see the story of the temptation)

- The Church

- We leave the tares alone: Jesus will weed them out in the end
- We CAN'T see the *oneness* and the *holiness* of the church: the greatest scandal
- The Reformed add *discipline* to the Word and sacraments as a mark
- Cell groups keep the church *holy, disciplined!*

OCTOBER 13, 2000: CLASS

- “Catholic” comes from *κατα ολης* – “according to the whole”
- “Remission of sins” – one baptism for this
 - Baptism is the action of Christ in the church
 - See Gospel of Mark 1:4 – “There was John baptizing in the wilderness and preaching a baptism of repentance for the purpose of forgiving sins”
- “Resurrection of the Dead” –
 - Paul taught the raising of a spiritual body, which would have been understood in the Platonic sense
 - Paul means HOLY body, one given by the Holy Spirit
 - John’s Gospel uses the word *σαρχ* occasionally in a positive way; usually a derogative word
- “Communium Sanctorum” –
 - 1) Refers to the church
 - 2) Communion of the two holy things
 - 3) Communion of the holy *people* (if masculine) or the holy *things* (if neuter)
 - The Latin is a very awkward construction
 - The Greek could mean either the *koinonia ta agia* or *tois agiois*
 - The communion of the holy PEOPLE or holy things
 - And I believe that the catholic church is holy, baptism, and the communion of the holy ones

OCTOBER 16, 2000: CLASS

Talked about the power and primacy of the Pope

- Laity and clergy have separate “confessional subscription”:
 - Laity: Large and Small Catechism
 - Clergy: Augustana, Apology, etc.

The Structure of the Confessions

- *Power and Primacy of the Pope*:
 - Power and Primacy of the Pope
 - Power of the Bishops
 - NOT an appendix to the Smalcald Articles, but the Augsburg Confession
- *Augsburg Confession*
 - The ENTIRE confession hangs together around **ARTICLE IV**
 - All articles are taught twice: once in the *Apology* and once in the *Confession*
 - Articles of Doctrine
 - Articles of Abuse

<u>Item</u>	<u>Doctrine</u>	<u>Abuse</u>
Both Kinds	X	XXII
Celibacy	Creation	XXIII
Mass	X	XXIV
Confession	XI	XXV
Abstaining from foods	I, IV	XXVI

- MEMORIZE the articles and their subject
- MEMORIZE the doctrines and their abuses

- “3 days and 2 nights” -> in 4 pm, out 11 am 3 days later = 42 NOT 72 hours!

Conclusion to the Apostles' Creed

- Two items in the Apostles' creed with various interpretation:
- Descent into hell (ad inferna)
 - Formula of Concord IX
 - Luther's Torgau Sermons
 - Christ descends into hell as a *person* in *exaltation*
- Communion of saints
 - Probably the Latin translation of “τα αγια τοις αγιοις”; reference to the Lord's Supper
 - Church, Communion, Baptism (remission of sins), Resurrection, Life Everlasting
 - Luther didn't like the line, but he had no intention of changing the creed
- Scaer is against the use of theological terms in sermons (law & gospel, word & sacrament)

Council of Nicea

- Constantine realized that
 - The gods were “dying”
 - Philosophy was not pulling its weight
 - People were dying for Christ
- Arius vs. Athanasius
 - Arius: “there was when he was not” -> “ην ποτε στε ουκ ην”
 - Paul Tillich a modern Arian?
- Father and Son are like flame and light, cause and effect, can't have one without the other
 - WHAT they possess is equal, but HOW they possess it is different
 - EAST starts with the persons, WEST starts with the unity of God
- “homoousian”
 - homoiousian: similar essence
 - homoousian: same essence
 - anousian: different essence

OCTOBER 23, 2000: CLASS

- Forensic Justification: we are declared “not guilty” despite the evidence
 - Righteousness is “imputed”: this can not happen in any human court
- Declaratory Justification:
 - Lutheran: this is a creative act, that can only be known by revelation from *outside*
 - Roman Catholic: God states a fact, that is experienced and seen on the *inside*
- Double righteousness:
 - The perfect righteousness of Christ (revealed)
 - The imperfect righteousness of the works done in us (observed)
- We live in a double-reality, of being sinless and yet seeing our sins!
 - *Simul iustus et peccator*
 - There is an *alternate reality*: we see one thing, but the other is the case
 - The cross occurred in that alternate reality: the resurrection is the proof that it is so
- We see a cross; God sees the creation of a whole new world
- 5633
- Infused Grace:
 - Grace is a supernatural “quality” that God pours into an individual

OCTOBER 25, 2000: CLASS

Article 6: The New Obedience

- Faith is:
 - bound to bring forth (debere) good works (Latin)

- should produce (solten) good works (German)
- nexus indivisus: a whole that cannot be separated
- Luther's Preface to Romans:
 - "Faith is not the human notion...when they see that no good works follow, although they can hear and say much about faith, they fall into the error of saying 'faith is not enough'. They create an idea in their heart which says 'I believe'...faith is a divine work in us which changes us and kills the old Adam. We are altogether different men. It is a living, busy, active, lively thing. Faith is a living, daring confidence in Christ."

Article 26: Abstaining from Foods

- Human traditions cannot be imposed on the church
- "No eating meat on Fridays" was a classic example -> start of the Zurich revolution
- "without causing scandal" is the criteria for abandoning rites and festivals

Article 5: The Office of the Ministry

- The German should rendered: "the office of preaching" not "office of the ministry"
- Only Gospel creates faith, not law, which is why Gospel is used here instead of Word in general
- The Spirit is bound to the Gospel and Sacraments (works mediately)
- Prof. Marquart: "The Gospel Ministry: Distinctions within and without" (pamphlet)

OCTOBER 30, 2000: CLASS

- Test on Friday, November 3 on the Creeds (Bente, B of C)
- $\epsilon\upsilon\sigma\theta\epsilon\iota\sigma$, which comes from the verb $\epsilon\upsilon\sigma\theta\epsilon\iota\omega$, to be
 - The Father is God and *source* of divinity
 - The Son is God because he is begotten by the Father
 - The Spirit is God because he proceeds from the Father and the Son
- Objections:
 - Substance means *material*, but God is immaterial
 - Substance means person, and this would be modalism
 - The word "substance" is not found in the bible
- "factorem coeli et terrae"
- "natum ante omnia saecula"
- "descendit de coelis"
- "et incarnatus est de spiritu sancto"
- "sepultus est" -> the "buriedness" is emphasized
- 381 AD Constantinople additions:
 - The Apostles creed answers charges against Jesus' historicity
 - This creed answers charges related to his preexistent life
 - Expansion of the article on the Holy Spirit
 - Acts: the Holy Spirit worked invisibly in ALL the work of the church
 - Few hymns and prayers are directed to the Holy Spirit, except ordination prayers
 - Pneumamachians: "enemies of the Spirit"
 - Father/Son/Spirit -> God/Lord/Spirit in the earliest church
 - The Holy Ghost is *Lord* (absolutely God), **and** (in addition) *Giver of* (resurrected) *Life*
- Nicene Fathers' concerns with critique of their work as non-Scriptural
 - "secundum scripturas" -> according to the Scriptures
 - Not just OT prophecies, but the NT testimonies
 - " $\kappa\alpha\tau\alpha$ " is never used in reference to fulfilled prophecy in Scripture
- In the Confessions, all the work of the church is the work of the Holy Spirit
 - If we do anything in which the Spirit does NOT work, get rid of it

THE HOLY SPIRIT

- The Spirit's deity is not independent, but derived from the deity of the Father and the Son

- “With the Father and Son is co-worshipped and co-glorified” according to the Greek
- Filioque
 - 589 AD, controversy with the semi-Arian Visigoth King
 - Decided everything that was said about the Father and the Son would be said about the Spirit
 - “Etque” is the long form of “and”, so “et filio” becomes “filioque”
 - At the same time, the creed was being added to the mass
- Charlemagne decreed that this creed be used in the mass
- Jerusalem contained diverse Christians groups;
 - Western monks: spoke the filioque; Eastern monks got upset
- Holy Father accepted the creed, but included only the non-“filioque” in the mass
- 1054 AD: was the final split in the church
- 1526 AD:
- We are in the age of the controversy about the Spirit
 - The conservative reformed speak of the Word and sacraments as signs of the Holy Spirit
 - The liberal reformed have utterly freed the Holy Spirit from Word and sacrament
 - If the Spirit is NOT speaking about Christ, he is not SPEAKING
- Paul is determined to know nothing but Christ, and him crucified
- John 16:12: The Spirit will not speak of himself, or take for himself
 - John 16:14: “He will glorify me, because he will take what is mine and declare it to you”
 - There is no salvation outside of JESUS; a man who walked the earth 2,000 years ago
- John 15:26: “When the Paraclete comes...” the Spirit’s participation in our life is changed
 - The Spirit is by the side of the Father
 - He proceeds from the Father...? ->
 - The Spirit proceeds from the Father, through the Son
 - The Son is in the Father and the Father is in the Son, so the Spirit proceeds from both
 - If the Spirit proceeded only from the Father, he would be a “Weltgeist” separate from the church
 - And testifies on Jesus’ behalf
- John 19:30: The Spirit is handed over by the Son at his death
- “qui locutus est per prophetas”: if the Spirit speaks through the OT prophets, are they not inspired?

November 6, 2000: Class

Article 8: What the Church Is

- Could also be called:
 - The church invisible (vs. visible)
 - “Who is IN the Church”?
- The one, holy Christian church will be and will remain forever
 - “The gates of Hell will not prevail against it”, Matthew 16
 - 1) The Assembly of All Believers (The True Church)
 - 2) Where the Gospel is taught purely and the sacraments are not administered rightly
 - So long as God’s Word remains, faith can be created by the Holy Spirit
- There is no institutional guarantee of an orthodox church
 - Rome thinks they cannot err, so long as she has the Pope
 - The LCMS is an institution, and so has no promise of orthodoxy from God
 - We cannot talk about “believers” apart from the means of grace
- Faith does NOT fall from heaven: someone must SPEAK the WORD
 - The Sacraments are then the means of grace through which faith is also created and strengthened
- If the church is the assembly of believers gathered around the MEANS of GRACE,
- then only the MEANS of GRACE are necessary for the unity of the church
 - Only that which creates and sustains faith is necessary for the church
 - Bishops or Popes do not create faith, except through preaching

- Roman Catholics:
 - Everyone who is baptized is in the church even if they fall away
 - Unbelievers are therefore members of the church
 - This is an INSTITUTIONAL definition, not a SCRIPTURAL definition
 - The field of wheat and the tares is not the CHURCH: the WHEAT is the church
- Donatists:
 - North African priests who denied the efficacy of fallen priests

NOVEMBER 8, 2000: CLASS

- Article 7 and 8 does not deal with the situation of a multitude of confessions

1) The Church with:

- Pure Word
- Properly Administered Sacraments
- Believers gathered around these (Word and Sacrament create believers)
- Without Word and Sacrament there ARE no believers

2) Article 5 is connected with 7 and 8

- Can you have:
- 1) Pure Word, Pure Sacraments, and Believers (ORTHODOX)
- 2) Pure Word, Pure Sacraments, and NO believers (DEAD ORTHODOX)
- 3) Missing Word, Mutilated Sacraments, and believers (HETERODOX)

Article 9+10: Baptism and the Lord's Supper

- Roman Catholic Sacraments at the time of Luther
- Council of Florence
- 1) Baptism
- 2) Reconciliation (Confession)
- 3) Lord's Supper
- 4) Confirmation
- 5) Marriage
 - Bride and Groom administer the sacrament to each other
 - The priest only "assists"
- 6) Extreme Unction (Last Rites or Anointing of the Sick)
- 7) Ordination (Holy Orders) (Deacon, Priest and Bishop)
 - Only the Bishop can ordain priests and deacons
 - Ordination carries with it the "character indelebilis"
 - Used to be minor and major orders:
 - Minor
 - Acolyte
 - Exorcist
 - Lector
 - Doorkeeper
 - Major
 - Sub-deacon
 - Deacon
 - Priest
 - Bishop
- Aristotelian philosophy was used to define the sacraments (Aquinas)
- Form -> matter; substance -> accidents
- Substance of a table is a surface and legs: that which gives it its "tableness"
- Accidents of the table are the number of legs, color, shape, etc.
- Denzinger: Roman Catholic Dogmas
 - Materia, forma, intentio

EUCCHARIST

- MATTER is the PRIEST, who is the instrumental cause, and BREAD and WINE+WATER
- FORM is the words of institution
 - Christ is entirely present under both elements (**concomitance**)
 - Transsubstantiation was declared dogma at the 4th Lateran Council (1215) at St. John's Lateran
 - "whose body and blood are truly contained under the species of bread and wine" etc.
 - *Sacrifice of the Mass*: Christ sacrifices himself through the priest to the Father for remission of sins
 - The Mass can be applied specifically to a person by the priest
- INTENTION is what the church says the sacraments are (Lutherans reject this)
- LUTHERAN
 - Concomitance is considered an acceptable belief
 - "under the form/species" of bread and wine, and are distributed and received
 - *Variata*: 1540 AC says "together with the bread and the wine the body and blood of Christ are truly tendered"
 - Was Melancthon a secret holder of "the contrary doctrine" of Zwingli, Carlstadt, and Calvin?

PENANCE

- FORM: words of absolution
 - Absolution only occurs after satisfaction has been made
- MATTER: acts of the penitent:
 - Contrition: grief for sins and resolution not to sin again (contritio cordis)
 - Attrition: grief for sins because of fear of hell
 - Contrition: grief for sins out of love of God
 - Oral confession: enumeration of ALL sins (confessio oralis)
 - Satisfaction: acts of penance
- INTENTION: absolution from sins
- LUTHERAN:
 - Contrition & faith in the gospel
 - Absolution

BAPTISM

- Anabaptists: "seditious"; they were revolutionary, sometimes communist
- Children should be baptized:
 - 1) Because the promise of salvation also applies to them
 - 2) God approved of baptism of infants as is seen in church history

CONFESSION

- Confession had to happen only once a year, but who could remember all their sins?
- Confession happened far more frequently than communion
- Walther wanted to reintroduce private confession
 - A.C.: "It is the voice of God and is pronounced by God's command"
 - It is a "consolation"
- Confession and Lord's Supper are not *necessary* for salvation, BUT...
 - They are different ways of applying the same medicine
 -

Article Name

- 1) God
- 2) Original Sin
- 3) Son of God
- 4) Justification
- 5) Office of the Ministry
- 6) The New Obedience
- 7) The Church
- 8) What is the Church
- 9) Baptism
- 10) The Lord's Supper
- 11) Confession
- 12) Absolution
- 13) The Use of the Sacraments
- 14) Order in the Church
- 15) Church Usages
- 16) Civil Government
- 17) Return of Christ
- 18) Cause of Sin
- 19) Faith and Good Works
- 20) Power of Bishops
- 21) Cult of Saints
- 22)

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- 20 Faith and Good Works
- 21 Cult of the Saints
- 22 Communion in Both Kinds
- 23 Marriage of Priests
- 24 The Mass
- 25 Confession
- 26 Special Foods
- 27 Monastic Vows
- 28 Power of the Bishops