

THE HISTORY OF THE PROTESTANT REFORMATION

The Augsburg Confession

SAINTS and SACRAMENTS

The Roman Catholic Church of the medieval age insisted upon an elaborate system of saints and especially sacraments, by which grace was dispensed from the treasury of merit secured by Christ, and at the discretion of the clergy whose head is the pope.



THE MASS

1414 As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.

1418 Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration.



PENANCE and PLENARY INDULGENCE

1422 Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion.

1471 An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. ... An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin. Indulgences may be applied to the living or the dead.

MARTIN LUTHER



LUTHER'S NINETY-FIVE THESES

6. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.

37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.



THE AUGSBURG CONFESSION



CREEDS and CONFESSIONS

Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved (Rom. 10:9).



CREEDS and CONFESSIONS

In days to come, when your son asks you, 'What does this mean?' you shall say to him, 'With a mighty hand the Lord brought us out of Egypt, out of the land of slavery. When Pharaoh stubbornly refused to let us go, the Lord killed the firstborn of both people and animals in Egypt. This is why I sacrifice to the Lord the first male offspring of every womb and redeem each of my firstborn sons.' (Ex. 13:14-15, NIV)



CREEDS and CONFESSIONS

“Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.” And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates (Deut. 6:4-9).

THE NEED FOR CREEDS TODAY

*Confessional Faith in a
Faithless Age*

J. V. FESKO

CREEDS and CONFESSIONS

¹¹ *The saying is trustworthy, for:*

If we have died with him, we will also live with him;

¹² *if we endure, we will also reign with him;*

if we deny him, he also will deny us;

¹³ *if we are faithless, he remains faithful—*

for he cannot deny himself.

(1 Tim. 2:11-13)



CREEDS and CONFESSIONS

Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ (Jude 3-4).



CHARLES V and the HOLY ROMAN EMPIRE



COBURG



THE DIET of AUGSBURG

- The Diet was convened by and presided over by Charles V, Holy Roman Emperor. A friendly invitation was extended to various prominent Reformers including the principle author of the Confession that resulted, Philip Melanchthon.
- Martin Luther, still a fugitive, was not in attendance.



THE AUGSBURG CONFESSION

[1] Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision;

- [2] and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness ...

THE AUGSBURG CONFESSION

[21] If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire
...

... To this [23] appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; [24] and regarding this we even here solemnly and publicly testify.

ARTICLE 1: of GOD

[1] Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting ...



ARTICLE 4: of JUSTIFICATION

[1] Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for [2] Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. [3] This faith God imputes for righteousness in His sight. Rom. 3 and 4.



ARTICLE 11: of CONFESSION

[1] Of Confession [Protestant churches in line with the Fathers] teach that Private Absolution ought to be retained in the churches, although in confession [2] an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19:12.



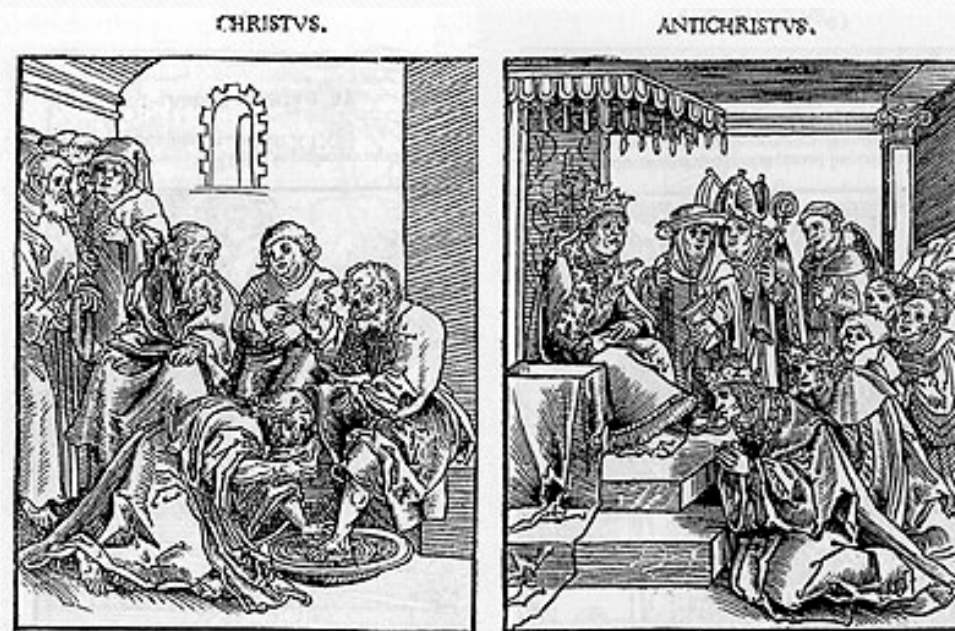
THE AUGSBURG CONFESSION

[1] Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, *but only omit some abuses which are new*, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience.



ARTICLES 22-28: of GREAT SPICE

- Article 22: of Both Kinds of Sacrament
- Article 23: of Marriage to Priests
- Article 24: of the Mass
- Article 25: of Confession
- Article 26: of Distinction of Meats
- Article 27: of Monastic Vows
- Article 28: of Ecclesiastical Power



THE AUGSBURG CONFESSION

[6] The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. [7] If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

[8] Your Imperial Majesty's faithful subjects:

[9] John, Duke of Saxony, Elector

[10] George, Margrave of Brandenburg

[11] Ernest, Duke of Lueneberg

[12] Philip, Landgrave of Hesse

[13] John Frederick, Duke of Saxony

[14] Francis, Duke of Lueneburg

[15] Wolfgang, Prince of Anhalt

[16] Senate and Magistracy of Nuremberg

[17] Senate of Reutlingen.



QUESTIONS or COMMENTS?
