

Lutheran Confessions II

MARCH 8, 2000: CLASS

- READ for FRIDAY: p. 337-411 (see sheet 11 in the notes)
- First 3 commandments toward GOD
- Last 7 commandments toward NEIGHBOR

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LCMS

- Bible IS the Word of God (plenary verbal inspiration)
- Book of Concord subscribed to QUIA and QUATENOS:
- QUIA: *because it is* in agreement with Scripture
- QUATENOS: *in so far as* it is in agreement with Scripture
- NORMA NORMANS: Scripture is the *normative* norm
- NORMA NORMATA: Confessions are the *normed* norm

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Book of Concord

- DATES, AUTHORS, and TONES of the documents are important (see handout)
- Founded on the ecumenical creeds (we are not a “sect”)
- “Confession” of Augsburg goes back to the Creeds and the “norma normans”
- The Apology is much longer than the Confession
- The Catechisms implement the teachings of the A.C. in the home and the church
- The S.A. and the Treatises came later, after Rome’s rejection and the “irreconcilable difference”
- The F.of C. came *much* later, reestablished defenses against Rome and Geneva
- See “Catechesis in the Lutheran Congregation” by Al Barry

Small Catechism

- B of C / Tappert: italics are Tappert’s historical comments
- Luther also wrote his own prefaces
- Keep texts constant, give meaning, and work progressively more knowledge
- The Lord’s Supper is GOSPEL, not LAW

- Katacheo (Gk) from Luke 1:4 and Romans 2:18
 - Luther used especially in reference to young and common people
 - Basic instruction before the Lord’s Supper

- It is around 1516 that Luther begins to see the light
 - We are theologians of LAW by NATURE
 - We are theologians of GOSPEL by GRACE

Large Catechism

- Word is synonymous for Gospel for Luther
- The Gospel is to be *instructed* because it has *power* (dunamis)
- The Catechism gives a minimum of knowledge necessary before Holy Communion

MARCH 10, 2000

Assignments for Monday: Large Catechism: Creed and Lord’s Prayer, Sheet 9-13

- Decalogue: 10, Creed: 3, Lord’s Prayer: 7

SMALL CATECHISM

- 3 Reasons for praying (and for communing and keeping the commandments) (see Sheet 16)
- God commands it (Law)
- God promises to answer our prayers/strengthen faith (Gospel)
- We need to pray / commune

- Luther is very systematic, although almost too obviously so (see pg. 451)
- P. 451: p.45: “We have a clear text in the words of Christ: DO THIS” (LAW)
- P. 454: p.64: “A promise is attached to the commandment” (GOSPEL)
- P. 454: p.71: “On your part you ought to be impelled by your own needs” (NEED)
- NOTE: We do not “separate” Law and Gospel, but distinguish between
- DECALOG is LAW, CREED is GOSPEL, PRAYER is NEED
- First 3 petitions are our relationship to God, next 4 our relations to others
- BENTE p.64: RH Col. “For in order to be saved, a man must know three things: he must know what he is to do and leave undone (decalogue), when he realizes he cannot by his own strength accomplish this, he must know where to go to be saved (CREED), he must know how he may seek and obtain it. Even as a sick man must know what disease he has (LAW), and know where the medicine is (GOSPEL), and must desire to seek and get it.”
- LUTHER’S SYSTEMATICS:
- LAW is X-Ray
- GOSPEL medicine comes in 2nd article of the CREED
- NEED fulfilled through prayer, specifically the Lord’s Prayer (the Christian’s Life)
- Note: It was the visits in _____ that led to the Luther’s writing the catechisms (“speak down”)

Luther’s World View: SMALL CATECHISM

- It was Immanuel Kant that developed the idea of a worldview
- Luther’s worldview is built into the catechisms (9 parts of the catechism)
- Direction is from Law/Gospel/Need -> Church -> Society/Family (Basic to Complex)
- Realized in the Christian, practiced in the Church, carried into the world
- CHRISTIANS:
- 1. LAW: Decalogue given by God’s revelation (Moses)
- 2. GOSPEL: Creed is confession – our response - not revelation (Councils)
- P. 411 B of C: 1st Article of Creed: p.10: “These words give us a brief description of God the Father, his nature, his will and his work...What kind of a being is God?... This is taught here. Thus the creed is nothing else than a *response* and a *confession* of a Christian based on the 1st commandment.”
- 3. PRAYER: Directed toward our need (LAW: what we need, GOSPEL: where to get it)
- Lord’s Prayer is REVELATION (Jesus taught it), CONFESSION (He taught US to pray it)
- CHURCH:
- 4. BAPTISM: Church administering LAW and GOSPEL through WATER and WORD
- 5. PENANCE: Confession (LAW) followed by absolution (GOSPEL)
- P. 349 B of C: Office of the Keys: “Confession consists of two parts: the one is we confess our sins, which we know by the Law. The other is that we receive absolution from the confessor as from God himself.”
- 6. COMMUNION: Christ’s death (LAW) for the forgiveness of sins (GOSPEL)
- FAMILY AND SOCIETY
- 7. PRAYER (Morn/Eve)
- 8. PRAYER (Meals)
- 9. DUTIES: to Church, State, Family, Business, Neighbors (end result of everything else)
- 4th Commandment: the family is God’s pattern for society
- Childrens’s obligation to love and honor the parents
- Parents’ obligation to bring the children up in the Lord and not aggravate them
- p. 354-356 B of C: Everyone has a duty toward the other: two-way RECIPROCAL COVENANT
- “You cannot do away with God’s Word with impunity” – Europe’s WWI and WWII
- “If God’s Word is meaningless, OUR word (marriage vows) is meaningless”
- Centered in JESUS CHRIST:
- LAW leads to Christ, CREED confesses Christ, PRAYER taught by Christ, BAPTISM joins to Christ, FORGIVENES on the authority of Christ, SUPPER eating Christ, PRAYER begins and ends each day with Christ, GRACE shows dependance on Christ, DUTIES reflect on Christ

LARGE CATECHISM

- Focus for the church is on LAW/revelation and GOSPEL/confession
- Large catechism only has 5 parts: PENANCE + COMMUNION become ONE part
- Decalogue, Creed, Prayer, Baptism, Communion
- CROSS: God's Law is fulfilled, our need's are fulfilled, and the Gospel message goes out
- Scripture is authoritative for Luther (clearly seen in the catechisms): God does not LIE
- LC a military program for the good fight of faith against "Principalities and Power"

MARCH 15, 2000: CLASS

- Eliona Bernard: Having cancer tumor removed this morning, at Lutheran Hospital off I-69
 - TEST: March 24, 2000 (handout is a sample test): short answer, short essay
- Bente Chapter 7: Background to the Smalcald Articles
B of C: Preface to the Smalcald Articles, (Sheet 18 outlines the articles)

BACKGROUND TO THE REFORMATION (Sheet 21c and 29)

- From 1529 to 1537 -> 1530 Augsburg Confession
 - Doctrine was taken seriously then
 - The Enlightenment has since elevated reason, and made everyone much nicer people
- 1st Generation of the Era: 1517-1547 (95 Theses to end of Smalcald War)
- 2nd Generation of the Era: 1547- (Formula of Concord)
 - 1525: "Bondage of the Will" and Luther married Katherine
 - 1526-1529: Period of tolerance that allowed Lutherans and Reformed to peacefully exist with R.C.s
 - 1527, 1528: Zwingli says Supper is symbolic: Luther writes "is, IS, IS!"
- Arians tried to use the same argument, that Jesus SYMBOLIZES or is LIKE God
- Docetists and Manicheans believed that God was LIKE Jesus, but not actually "man"
- 19th Century tried to say the Scriptures CONTAIN the Word of God, but are not IDENTICAL to it
- 1529: Spring: Publication of the Catechisms
- 1529: October: Philip of Hessa (Marburg Prince) held a colloquy of Zwingli and Luther
 - Agreed on 14 articles of faith, but fell apart on the 15th, the article of the Supper
 - MIDDLE GROUND: M. Bucer, teacher of Calvin
 - "Are you further ahead to obfuscate the issues, or maintain the clear distinction?"
- 1530: Luther and Melancthon begin to drift apart
 - *Luther*: Monastery background, scripture: *Melancthon*: Humanist philosophy, language
- By 1537 there is a rift between the two (Bente p.177)
 - Melancthon began to prefer the figurative interpretation of the Supper
- 1540: Melancthon revised the Augsburg Confession (Variata): Article X greatly changed
- 1531: "**Smalcald League**" for the defence of the Lutheran provinces (Elector of Saxony, etc.)
- 1536: "**Wittenberg Concord**" signed by Luther, Bucer
 - "In, with, and under the bread and wine"
 - Because Scripture said so (Luther), because my faith makes it so (Bucer)
 - The LAST Reform-Luther agreement until the Formula of Agreement of ELCA
 - 3 Parties Arising: Saxons (Luther: IS), Swiss (Zwingli: SYMBOL), South Germans (Bucer, ?)
- 1536: June: Bull issued for a General Council in 1537 in Mantua, Italy (below):
- 1537: Winter: "**Treatise on the Papacy**" composed by Melancthon, "**Smalcald Articles**" by Luther
 - "The bread IS the body of Christ"
 - Smalcald articles presented to the Smalcald league formed in 1531
 - A DIET is called by the Emperor for political reasons; a COUNCIL is called by the Pope
 - The Lutherans, therefore, wanted a GENERAL COUNCIL
 - The Papists saw the Pope as authority, the Counciliar party thought councils determined truth
 - Agreed on Part I with the Romanists
 - Disagreed on Part II, and Lutherans cannot compromise on these
 - Part III are articles about which there can be discussion
 - Luther was not present at the meeting, so Melancthon "mediated"

- 1545: Council finally met in **Trent** until 1562: 19th Ecumenical Council (Lutherans NOT invited)

CHEMNITZ: THE LORD'S SUPPER (see Handouts)

- Deals with the Reformed – Lutheran controversy
- Confessional, orthodox, biblical approach to the issue
- Unless we put reason ahead of revelation, and then all bets are off (ELCA F of A)
- Chemnitz writes Articles 7 and 8 of the Formula of Concord
- Chapter 2: Stick with the words of institution
- The HANDOUT on the report preparation should be helpful

MARCH 29, 2000: CLASS

THIS WEEK: Events between 1546 and 1580 (2nd generation of confessions)

READ: Last Chapter of BENTE, p. 235-247 (not past S.281)

- 1546: Death of Luther to 1577: Formula of Concord
- Issue of “adiaphora” a very important issue during this period
- Much conflict within the Lutheran camp, bringing discord -> leading to “concord”
- Tendency is to either ROMANIZE or REFORM the Lutheran Church
 - Luther a monastic Biblicist; man is dead in sin and reliant on God and God’s Word
 - Melancthon a scholastic humanist; reason must be worth *something* and not *thoroughly* worthless
- Luther leaned on TRUTH, Melancthon worked for PEACE: it is impossible to have both equally
- “Friends or foes may clearly understand that we have no intention to yield anything of the eternal and unchangeable truth of God for the sake of temporal peace, tranquility and outward harmony” F.C. 632.95

HISTORICAL ROOTS OF 2ND GENERATION: (SHEET 29)

- **1ST Generation:** Establishing the distinctive doctrine against ROME
 - 1517: 95 Thesis challenged Rome: 1) Authority of Pope and 2) Forgiveness of sins
 - 1520-1521: Luther thrown out of church by Pope after Diet of Worms
 - 1520s: Lutheranism takes root in Electoral Saxony
 - 1530: Ask for council with Rome, invited to Diet of Augsburg and present A.C.
 - 1537: Paul III calls council proposed first by Clement VII (finally meets in Trent 1545)
 - Feb. 1546: **Luther’s Death**, “With him peace and concord departed from the Lutheran church”
- **2nd Generation:** Establishing doctrinal understanding against the REFORMED churches
 - June 1546: Smalcald War
 - April 1547: **Defeat of the Lutherans** at Battle of Muehlberg (POLITICAL defeat)
 - May 1547: Wittenberg Capitulation: What happens to the Lutheran states now?
 - May 1548: Emperor issues “**Augsburg Interim**”
 - Moritz or Maurice made Elector of Saxony (was Duke of Saxony), turned against Lutherans, joined with Charles V, in order to become Elector (7 electors: 3 cardinals and 4 princes)
 - Dec. 1548: Maurice issues “**Leipzig Interim**” as a toned-down Augsburg Interim
 - Concessions made to Lutherans: priests could be married, justification was by faith and love
 - 1) **Philippists** or **Interimists** (Melancthon): agreed with the “Interim”, *Wittenberg*
 - 2) **Gnesio (Real) -Lutherans** (Flacius): stuck to Luther’s teachings, *Magdeburg & Jena*
 - 3) **Center** or **Concordists** (Chemnitz, Andrae) : took no part in the early conspiracies
 - **1560:** Melancthon’s Death, Fall of Flacius in “Weimar Disputation”; synergism vs. monergism
 - End of 12-year dispute between Philippists and Genuine Lutherans, rise of Loyal Lutherans
 - Followers of Melancthon continue to teach at Wittenberg as “**Crypto-Calvinists**”
 - Buy into Calvin’s doctrine of *Christ* and of the *Lord’s Supper*
 - Chemnitz, leader of the Loyalists, focused on disputing these two doctrinal shifts
 - 1573: Andrae’s “Six Sermons” lead to F. of C.

MARCH 31, 2000: CLASS

READ: Intro and Epitome of the Formula of Concord

READ: Outline of Bente given as a handout, Chapter X and XI

- “We are DEAD in sin, not just WEAKENED in sin”
- “The church is a CONFSSIONAL entity, not an INSTITUTIONAL entity”
- The church does not DETERMINE, but RECOGNIZES Christ, Scripture, Gospel, etc.
 - A.C. 1-6 comes BEFORE 7-8, not the other way around
- p. 463 Tappert “The Formula of Concord is a thorough, pure, correct and final explanation of the A.C.”
- PURPOSE: To confess the truth of the Christian Religion
- RESULT: Salvation, confession, nota ecclesiae and the marks and needs of the church

CONFESSIO

- Matt 16:13 -> Confession of Peter: “Who do YOU say that I am?”
 - Confess WHO Jesus is, and WHAT Jesus did -> The **CENTER** of all confession
 - “Blessed are you, Simon bar Jonah, *flesh and blood* did not reveal this to you, but the *Father*”
 - The 1st of 3 times the church is referred to (all three times in Matthew), based on a CONFESSIO
 - CHRIST builds the church, not us -> we are merely the stones
 - Jesus then reveals his WORK, which Peter rejects until after the Resurrection
 - That’s why the Disciples could not reveal him as the Christ, because they didn’t know his WORK
- Matt 10:32: “Whoever shall *confess* me” homologeo (speak the same)
- Matt 11: -> “Are you the coming one, or should we keep looking for another?”
 - “OT” ends on John the Baptist’s question: Are you the Messiah? NT: YES
- TRINITY + CHRISTOLOGY (Athanasian Creed) gives permission to call a denomination “Church”
 - Mormons are not “Church”, but R.C. and P.C. in A. are “Church”

I: Standard for Judging (a RULE, or NORM)

- It was assumed, in the 16th Century, that the Scriptures were a norm (a PREREQUISITE)
- Rome looked to the papacy as the final judge, the Reform church to human reason
- If you can’t agree on the rule and norm, then there is no basis for further discussion
- PARA. 1, 2: “We believe, teach and confess that (scripture) is the only rule and norm”
- PARA. 3-5: Summary of creedal statements (Apostles, Nicene, Athanasian, A.C., Apol., Smalcald)

II: Doctrinal Controversies (Human AND Doctrinal Controversies)

- 8 Controversies that lay behind the Formula of Concord
- THESIS: What we believe (YES), ANTITHESIS: What we are against (NO)

III: Concord in Corinth (1 Cor 1:10)

- “Speak the same thing” -> you don’t follow people, you share a confession
 - We share TRUTH
 - We bring true PEACE and harmony to the Church
- The confessors never gave up on establishing a common confession
- Luther went for PEACE through TRUTH, Melanchthon went for TRUTH by establishing PEACE

APRIL 3, 2000: CLASS

READ: Bente p.146-152 on the Flacian Controversy, Adiaphoritic controversy

Formula of Concord ARTICLE I: ORIGINAL SIN

- Flacian Controversy
 - General and special revelation had been mixed together by scholastics like Thomas Aquinas
 - Catholic emphasis on both philosophy and theology is a result of this synthesis (Aristotelian)
 - Tertullian: “what hath Athens to do with Jerusalem?”
 - Karl Barth tried to get rid of general; liberals try and get rid of special
- Original Sin: What we ARE by nature – but is it SUBSTANCE or ACCIDENT?
- Actual Sin: Thought, Word and Deed
- Sin: a broken relationship -> must be something not necessary to be a man

- See 517.54 for the definitions
 - ACCIDENT: Exists in another substance (the color “red” can’t be carried around): ADJECTIVE
 - SUBSTANCE: Self-subsisting and created (a “red” book, where red is an accident): NOUN
- Flacius (monergist) vs. Strigel (synergist): Former starts calling “sin” a substance, not accident
 - If it’s a substance, either God is the author of sin, or Satan is a creator and thus a God
 - But God alone creates; Satan and humans corrupt: therefore sin must be an accident, not substance
 - THEREFORE Humans are sinful, not sin itself: we are poisoned and corrupted but essence is of God
 - Flacius continued using the word “substance” despite the growing danger of misunderstanding
 - Likely he wasn’t a heretic, but just fell into the trap of using heretical terminology
 - Wanted to show the weakness of man’s “spiritual” will, but suggested Adam was no longer a man
 - 1560-1575: Thrown out of the Orthodox party and the Philippists didn’t like him
- Must distinguish between the “active” will of God (creates) and the “permissive” will of God (preserves)

Sheet 24a and 26: DEATH OF LUTHER TO FORMULA OF CONCORD

- CONTROVERSIES: Bente p.235-237
 - Lower Saxons live north of Electoral Saxony, tried to bring Melancthon and Flacius together
 - 1557: Colloquy at Worms
 - 1558: Frankfurt Recess (Princes)
 - 1561: Neumburg Assembly (Princes)
- 1548 – 1569: Nothing was working, but 4 doctrines came to the fore: **justification, works, supper, adiaphora**
 - Don’t worry about all the councils, just the general flow of the period
- 1569 – 1574: Rise of the Loyal Lutherans (Jacob Andrae and Martin Chemnitz)
 - 1569: Andrae’s Confession and Brief Explanation
 - 1573: Andrae’s Six Sermons
 - Original Sin, Free Will, Justification, Works, Law&Gospel, 3rd Use, Supper, Christ!

APRIL 5, 2000: CLASS

Formula of Concord ARTICLE II: FREE WILL

CONVERSION

<u>From</u>	<u>To</u>
Unregenerate	Regenerate
Unbeliever	Believer
In sin	In grace
World	Church

- Synergists (syn + ergon) vs. Monergists (monos + ergon), V. Strigel vs. M. Flacius
- 4 States of Man:
 - 1) By Creation: Adam and Eve Gen. 1-2
 - 2) After Fall: Humans Gen. 3: broken relationship (with God Comm. 1-3; with man Comm. 4-10)
 - 3) In Regeneration: After Christ
 - 4) In Glory: After the Resurrection
- What is our will and ability in the second state? What part does our will play in getting from 2) to 3)?
- 2 or 3 Concurrent Causes? The will of God, the Spirit of God, and the will of man? NOT the last!
 - “The Bondage of the Will”: Ephesians 2:1-5, Romans 9-11 -> some kind of election?
 - **Synergist**: active in contributing to conversion: man “assists” or “ascents” (decision theology)
 - Armenian: The Gospel is a proposal from God to which we give ascent
 - Rome, Constantinople: Justification (dike) and sanctification (hagion) not distinguished
 - **Monergist**: man is dead in sin (“God *alone*” theology)
 - The Gospel is the power of God unto salvation
 - Calvinism: double pre-destination, “The Sovereignty of God” (hidden will of God)
 - Lutheranism: single pre-destination, “The Cross” (Deut. 29:29: revealed will of God)
 - “God is not willing that any should perish, but all should come to knowledge of the truth”

- “Christ died for us, and not for us only, but for the sins of the whole world”
- Did you ASCEND to being born? Then how can you ASSIST in being born AGAIN?
- There is only ONE kind of grace: no “prevenient”, “preparatory”, “infused”
- “Justification” is the righteousness imputed **to** you, not required **of** you
- Tree of Knowledge (Law Tree) vs. Tree of Life (Gospel Tree)

APRIL 7, 2000: CLASS

Formula of Concord: ARTICLE III: JUSTIFICATION

Lutheran Conflict

Person of Christ

Who justified us?

1. Div. Nature (A. Osiander)
2. Hum. Nature (F. Stancaro)
3. Whole Person (F of C)

Roman Backdrop

Work of Christ

What is justification?

1. Before J: contrition (RC: necessary for 2)
2. Justification: “exclusive term” for Lutherans
3. After J: good works (RC: also part of 2)

- Justification: That which makes us right with God
- P. 472 Tappert: “It is the unanimous confession of our churches...that we poor sinners are justified before God solely by faith in Christ.” (faith is always in an object: for Christians, the object is Christ)
- P. 472 Tappert: “Two false and mutually contradictory teachings have invaded our churches.”
 - Divine nature: righteousness is divinity inside given by God: NO -> ALIEN righteousness outside us
 - We believe, teach and confess that Christ is our righteousness...solely in obedience climaxing in the cross
 - Contrition and good works are both separated from justification, which is an “exclusive term”
 - Good works always follow justification, and contrition always precedes it, but they are not the thing itself
- P. 540 Tappert: PAUL stresses this: we are never perfectly *sorry or good*, but we are perfectly *justified*
- We ARE sorry, and we DO good works, but they are NOT part of our justification
 - Good Works, Sorrow for Sin, and Trust in Christ for our Justification, are 3 works of the H.S.
 - You can’t have just ONE: The Holy Spirit doesn’t create good works without faith in Christ, or vice-versa
- “The only essential elements of the doctrine of justification are:
 - 1. Grace of God the Father
 - 2. Merits of Christ the Son
 - 3. Faith created by the Holy Spirit
- Justification is ALIEN: from the Christ of history, imputed to us (Formula of Concord)
 - God’s making you righteous IS the Gospel
- NOT indwelling: our righteousness comes from Christ dwelling in us (Osiander’s *infusion*)
 - 2 Step Gospel: 1) Sins are forgiven (Gospel) and 2) Belief results in Christ dwelling in you
 - This means God MAKES you righteous AFTER you believe the Gospel
 - Then we rely on our feelings for our comfort of justification
- Paul in Timothy says “Christ came into the world to save sinners – of whom *I am* chief” (1 Tim 1:15)
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APRIL 10, 2000: CLASS

TEST: On Articles 1-6, 10, origins of discord and concord: Friday 4/28

READ: Osiandrian controversy, Formula of Concord Articles

Formula of Concord: ARTICLE IV: GOOD WORKS

- “saved by Christ alone” -> where do our good works come in?
- Good works don’t make a Christian, but they do MARK a Christian
 - 1) LEGALISTS: Works contribute to salvation in some way (Major)
 - 2) ANTINOMIAN: Good works are detrimental to salvation (Amsdorf), (see Romans 3:31!)

APRIL 26, 2000: CLASS

ELIMINATE: Article XII -> Factions/Sects

Two Sessions on Lord’s Supper, Two Sessions on Person of Christ, Descent into Hell, Divine Election

TEST: Monday, May 1, 2000: Dates will ONLY be from Sheet 45, p.243-247 (Belgic Book, Torgau Book)

Formula of Concord: ARTICLE I, II, III, (IV, V, VI: “Appendices” of Article III)

- Article III leads to Article IV: What is the doctrinal relationship between the articles
- I: **Original Sin** -> If this is incorrect, understanding the work of Jesus will be wrong
 - FLACIUS: original sin is a substance
- II: **Free Will** -> Understanding original sin informs your understanding of free will
 - SYNERGISM: if we can participate in salvation, we are not “dead” but “weakened” in sin
- III: **Righteousness** -> Central article of first 6 articles: alien righteousness of Christ we have in faith
 - This will become faith+works if article I and II are not on solid foundation
 - If we are justified by the Gospel alone, what is the place of good works in the GOSPEL scheme?
 - OSIANDER: Christ’s divinity dwells in us, and that is our righteousness
 - STANCARO: Christ’s humanity saves us
- IV: **Good works** -> Explains this role
 - MAJOR: Our good works are needed for maintaining our salvation
 - ANTINOMIAN: Goes back to 1527 ->
- V: **Law/Gospel** -> Needed to deal with the old nature with the new nature
 - An “exceedingly brilliant light”
- VI: **3rd Use of the Law** -> 1) Curb for society, 2) Mirror to show sin, 3) Guide for the Christian ALONE
 - Christians still need the law to learn how to live and walk in the light
 - For Lutherans **2)** is PRIMARY, for the Reformed, **3)** is PRIMARY
 - p. 564-565: If we were now perfect, we would need no law, but “the old Adam still clings to their nature”
- X: **Adiaphora** -> Issue of Leipzig Interim: adiaphora are not so in status confessionis
 - Leipzig was the more important, because it was formulated by Lutherans and not imposed

Bente p.103: A good summary of the controversies

ANTINOMIAN CONTROVERSY

- p.163, **Agricola**: “The decalog belongs in the courthouse, not the pulpit – to the gallows with Moses!”
- Melancthon had a high view of the law; Luther was NOT an antinomian and disputed with them

APRIL 28, 2000: CLASS

- 50 short questions, 3 out of 5 essay questions based on class discussions 50+24 = 74 points
- Articles I – VI: Be able to identify: Original Sin, Free Will, Righteousness, Good Works, Law/Gospel, 3rd Use
- Recall 4 States: Pre-Fall, Post-Fall Pre-Regenerate, Post-Fall Regenerate, Resurrected
- I-II: Natural Man, III: Spiritual Man, IV-VI: Sanctification, X: Adiaphora (Sheets 24A, 26, 37, 45 & 46)
- Controversies that lead to the articles and the men involved
- Dates: Death of Luther, Interims, Death of Melancthon, Targau Book, F. of C
- Difference between F of C and Osiander on the Doctrine of Justification (Internal vs. Objective/Alien)
 - Good Works: Necessary To Salvation (Major), Free, Harmful (Amsdorf)
 - Menius: The regeneration or new being is necessary to salvation (close to Major)
 - Good works necessarily flow *from* salvation, but do not precede faith
 - God’s law identifies what *are* good works: the Gospel *causes* those works
 - Do mix our works with the article of justification is to deny the sufficiency of Christ’s work
 - Original Sin: We are weak, but not completely dead in sin (Strigel)
 - Epicurean Delusion: “Grab all the gusto you can”, you only live once, live it up!
- 1548-1560: Gnesio-Lutherans (Flacians) vs. Phillipists
- 1560-1580: Center Party/Loyal Lutherans (Andrae, Chemnitz) vs. Crypto-Calvinists
- Law vs. Gospel: “an especially brilliant light”: we *distinguish*, but do not *separate*
 - Antinomians (rejected in V and VI) vs. Legalism (rejected in IV)
 - Anything that rebukes or condemns is law, anything that comforts is Gospel – Gospel does not rebuke
 - The Spirit of Christ both comforts and convicts – conviction is a “strange work”
 - The Passion and Death of Christ is Gospel, as well as the culmination of the **law**

- Genesis II has a law and Gospel tree, a warning become curse, and a blessing
 - These two exist together, but distinct, from the beginning
 - Satan always points us toward the law tree

MAY 3, 2000: CLASS

- 5 more classes + test after today
- 13/29 (mode was 69, average was 64), 69/74 or 93%

HISTORY

- Modern Roman Catholicism was created at the Council of Trent (1545)
- Reformed Movement comes together later
 - “Secret Calvinists” -> Claim to be Lutheran, but are really Calvinist (Person of Christ and Lord’s Supper)
 - “Koinonia” of Jesus Christ: called into “fellowship” in common (1 Cor. 1:9)
 - There is something in common between the heavenly and earthly elements (1 Cor. 10:16)
 - You can’t partake of one without the other
 - The divine nature and human nature are in ONE person, not TWO, held in common
 - Interpenetration, περιχώρησις, as in marriage
 - The human nature is exalted by its union with the immutable divine nature
 - The Son is as much infinite God as the Father (Col. 2:9)
 - “Finite capax infinitum”
 - See “No Other Gospel” by WELS (see Ch. 8 on the ubiquity, omnipresence of Christ)

Formula of Concord: ARTICLE VII: EUCHARIST

- Bente p.172-192
- Ch. 8 “No Other Gospel”:
 - Calvinists argue that, rationally, if Christ is in heaven he cannot be present in the Supper
 - Christ has a body, a body is finite, therefore it can’t be ubiquitous
 - “Right hand of God”: For Calvin it is a locality, for Lutherans a position of power and authority
 - BUT Christ is unique, and the Supper is unique, so we cannot rationalize it
 - Luther’s understanding of the Supper is NOT based on Christology, but they ARE interrelated
 - They are both interrelated because they are scripturally based

MAY 5, 2000: CLASS

Nine points of Lutheran Christology

1. Christ is fully God and fully man

All Orthodox Christians acknowledge this

4. For all eternity, Christ will be 100% God

Divine Attributes: divine nature(almighty, eternal, omniscient, immutability)

5. And 100% Man

Human Attributes: human nature (finite, circumscribed)

Christ is unique: only person of Trinity and human being who is God and Man

- For all eternity, the 2nd person had only a divine nature

- In time, the Son took on "human nature"

- Christ MUST then possess both DIVINE and HUMAN attributes

7. Exaltation of the human nature of Christ

- The two natures come together in one person, interpenetrated by one another

- Divine impacts human nature, but not other way around

8. Majesty of the human nature of Christ

- Human nature is highly exalted in a manner unlike ours

9. The personal union and exchange of the properties of the 2 natures

MAY 8, 2000: CLASS

- Visitation Articles: Lutheran professors used these with the pastors in the parishes
- Four Chief Articles: Holy Supper (FC VII), Person of Christ (FC VIII), Holy Baptism, Predestination (FC XI)
- Lord's Supper: We physically eat, but we do not eat the physical body
 - P.586, FC VII:
 - We do NOT teach consubstantiation, which says the Body is present physically with the physical bread
 - We don't KNOW how Christ's Body is present: we have no answer for the "Quo Modo"
 - Christ is illocally present: in fact, there are at least three possible modes of presence:
 - 1) Christ when he walked bodily on earth: *local*
 - 2) Christ is spiritually omnipresent, just as music fills a space: *transcendent*
 - 3) Christ can interpenetrate all things according to his exalted nature: *immanent*
 - What assumptions are made about Christ's nature?
 - 1) Present according to both divine and human natures (against Nestorius)
 - 2) Christ always retains both divine and human natures after the incarnation
 - 3) Christ's divine nature is not limited by his human nature
- Thomists confused these two, which meant a mixing of faith and reason, grace and law
- Special Revelation / Faith / Grace
- General Revelation / Reason / Law

MAY 10, 2000: CLASS

Formula of Concord: ARTICLE IX: DESCENT INTO HELL

- Is the descent into hell the last stage of suffering, or the first stage of exaltation?

Formula of Concord: ARTICLE VII: HOLY SUPPER

- See notes on Sheet 52

MAY 12, 2000: CLASS

- We cannot separate bread from body, Son of God from the man Jesus, Election from the Gospel
- "Eternal" attaches to "finite": anytime we separate them, we unravel mystery and rationalize
 - Father creates the plan, Son carried it out, Spirit works the faith, we are PASSIVE
 - Election = Sola Gratia: Romans 9-11, Ephesians 1
- Bente p.195: heading off the controversy at the pass
 - "Unguarded or Overstatements of the Antisynergists"
 - Calvin is so strong a monergist that he creates a double-predestination, which is unbiblical

Formula of Concord: ARTICLE XI: DIVINE ELECTION (Sheet 63)

- Difference between the Lutheran and Reformed teaching
 - Luther: Election to salvation only (single predestination)
 - Calvin: Election to salvation AND damnation (double predestination)
- Small conflict in Strasburg (Marbach and Zanchi)
 - "Once saved, always saved" (an epithet), Calvinists call it "eternal perseverance of the saints"
 - p. 229 "article XI", p.203 "election vs. free-will", p.205 "Mystery in the doctrine of Grace"
- Election for Lutherans is a **comforting** doctrine, not a **fear**
- Distinguish "foreknowledge" and "election"
 - Clearly, God foreknows all things, good and evil
 - But God does not elect anyone to damnation
- Put doctrine of **election** in the context of the **Gospel**

- “Follow the order in the Epistle of Romans” (Luther)
- First you have salvation, THEN you have election: election is not “a priori”

TEST (Wednesday)

- 55 short answer questions: Formula of Concord VI, VIII, IX, XI
- Bente: Crypto-Calvinists, Hamburg discussion regarding descent, Article XI
- Dates: Sheet 49
- Main persons in the controversies
- Aware of the three modes / ways in which Christ is bodily present in the Supper (Sheet 52A)
- Communication of the two natures in the one person (Sheet 51) (**Chemnitz**)
 - Idiomaticum: Whatever is true of one nature is true of the person
 - Maiestaticum: Human nature has possessed the divine attributes
 - Apotelesmaticum: Each nature performs what is peculiar to itself, with the other participating
- Holy Communion
 - Praesentia Realis: Real Presence
 - Manducatio Oralis: Oral Eating
 - Manducatio Impiorum: Eating by the Unbeliever

MAY 15, 2000: CLASS

1. One Person, Two Natures (One eternal, one assumed in time)
2. Two natures are not separated, blended or changed
3. Divine nature is immutable: human nature is “exalted”, but not to the point that it is divine (maiestaticum)
4. Exchange of properties; communication of attributes: Jesus can use human or divine attributes as he wishes
 - Nestorius: Two Natures must mean Two Person
 - Eutychius: One Person must mean One Nature

MARCH 7, 2000: READINGS

- Prefaces to the Cat
- Catechisms, Book of Concord

Preface to the Small Catechism

- Written in response to the “deplorable conditions” he found in the parishes he visited
 - Christians were “abusing liberty” p. 338:3
1. The responsibility of bishops, pastors and preachers is to TEACH the people
 - Keep the wording of the creeds and prayers constant to aid in memorization
 - Less concerned with “the educated” as with the young
 - “If any refuse to receive instruction, tell them that they deny Christ” p. 339:11
 - ALL should learn the rules of society, even if they will not obey them
 2. Bishops, pastors and preachers must teach the people what it MEANS
 3. They must EXPAND on what it means
 - Stress parts of the Law with the people for whom it most applied
 - Ex: 4th Commandment with the young and insolent
 - Urge governing authorities and parents to also learn and teach the Law
 4. Urge attendance at the sacrament
 - Those who will not come say they have “no sin, no flesh, no devil, no world” p.341:23
 - These are thankless tasks from the world’s perspective, but our reward will be Christ

Preface I to the Large Catechism

- Preachers and pastors have been negligent in their teaching of the fundamentals of Christianity
 - They have not helped the common people not abuse their Gospel freedom
 - They have stopped continual study of the fundamentals, thinking they have already read them
 - The catechism should be read and reflected on DAILY
 - Nothing keeps the Devil so occupied as to be in the Word of God p.360:11
 - Do not “depise our weapons and armor” p. 360:15
-
- Preface II to the Large Catechism
 - The catechisms are a minimum of knowledge available to the Christian
 - Heads of household should examine those under them weekly to see that they are “in the Word”

MARCH 13, 2000: READING

Readings: Ch 9 in Bente, Ch. 8 given previously

- OMIT: Sect 108 p.84, Sect 110, 111, 116, 118
- “enchiridion” – “handbook” literally from Greek
- Article: “The Word Principle in Martin Luther”
-

LARGE CATECHISM: Sacraments (con’t) (SHEET 16)

- Observe the THREE PARTS:
- What it IS
- WHY it is given
- Who BENEFITS
- Order important: “It is what it is whether you benefit or not”
- SACRAMENT: Augustinian definition “Word of God (Gospel) + Earthly Element”
- BAPTISM: water, SUPPER: bread, wine
- If God’s Word can not be joined to something earthly, then who or what is Jesus?
- The benefits of the Gospel come through FAITH: no faith, no benefit
- BUT faith comes by hearing and hearing from the Word of God (ROM 10:17)
- It is not US who makes the Gospel or the Sacraments effective, it is God
- God’s Law, God’s Gospel, and God’s Sacraments are REAL whether you believe them or not
- Christ died for the sins of the world whether we BELIEVE it or NOT

- In Luther's theology, the WORD of GOD is what makes things HOLY (water, marriage, etc.)
- BAPTISM:
 - P. 438:15: It is holy because God's Word is joined with it: they cannot be separated
 - P. 439:23: The purpose of Baptism is to SAVE: deliver from sin, death and the devil
 - P. 440:32 "Faith clings to Baptism": without faith it is of no use, however
 - faith is a "hand that receives", Gospel "God's hand that gives"
 - OBJECTIVE Gospel: Jesus died for the sins of the WORLD
 - SUBJECTIVE Gospel: If you don't believe it, it isn't less real, but it doesn't do you any good
 - P. 443:53: "For my faith does not constitute Baptism but receives it"
 - P. 444:59: "Gold is no less gold if a harlot wears it in sin and shame"
 - Our faith does not make Baptism valid: GOD's WORD makes it valid
- LORD'S SUPPER:
 - Everyone receives the Body and Blood of the Lord whether they believe it or not
 - But unless you believe it or not, it still is true, but it means nothing
 - You can HEAR the Gospel, but if you don't believe it, does that make it untrue?
 - P. 447:8: IT IS the body and blood of Christ joined to bread and wine
 - P. 449:21: Given FOR YOU for the FORGIVENESS OF SINS
 - P. 450:33: Whoever believes what the word says and gives receives its benefits

GOD and MAN: CONFESSION and REVELATION

- Connection between God and Man is the WORD
- WORD coming to Man is REVELATION
- Man is in the Imago Dei
- Man's SPEECH is CONFESSION
- God's REVELATION is LAW and GOSPEL
- Man's CONFESSION of LAW is SIN, MAN'S CONFESSION of GOSPEL is FAITH
- Exodus 24:3-8: God becomes the God of Israel, Israel becomes God's people
- ASECURITY of GOD: God is the independent factor: Man is DEPENDANT on God
- Man's CONFESSION MUST reflect God's REVELATION as Man's image reflects God's
- REVELATION is self-validating, our CONFESSION must be validated by God's REVELATION
- "What it is" is REVELATION: "The benefits" are our CONFESSION based on REVELATION
- FAITH does not make the Bible the WORD of GOD
- The WORD of GOD of the Bible creates FAITH in MAN (Rom. 10:17)

THE WORD OF THE GOSPEL

- SACRAMENTS: visible, individual, actual
- Smalcald 3, 4: provides the Gospel through preaching, supper, baptism, conversation, confession

MARCH 14, 2000: READINGS

Readings: Ch 9 in Bente, Ch. 8 given previously

- OMIT: Sect 108 p.84, Sect 110, 111, 116, 118

The Small and Large Catechism of Luther

- Luther's work on the Catechisms was prompted by his visit of Saxony's parishes in 1525
- Work in earnest did not begin until 1529, with the Catechisms being completed in spring
- Parts of the Small Catechism, including charts, were ready in the late winter
- The Large Catechism in book form, however, was the first to be completed
- Both catechisms were written for "the common people" and for the people who would instruct them
- They were written in order to prepare people for the Holy Supper
- Large Catechism: For the common people, and for the pastors to preach from
- Small Catechism: To put in the hands of the children for them to memorize
- "After this confession is made, also the little children of about eight years or less should be admitted to the table of Him who says 'Suffer the little children to come unto Me.'" (433.)
- The catechisms were much shaped over time: addition of the Confession, the Table of Duties
- "What the Hearers Owe to Their Pastors" probably not from Luther

March 30, 2000

Bente: p.235-241: FORMULA of CONCORD

- Conflict between Wittenbergers/Philippists and Flacians/Genuine Lutherans
- Flacius wanted the denunciation of:
 - The Pope as Antichrist
 - The Augsburg Interim
 - "Good works are necessary for salvation"
 - Zwingli and Osiander
- Melancthon was unwilling to "recant" on adiaphorism
- June, 1557: Frankfort-on-Main
 - All disputes to be suspended: Flacius deadly opposed
 - Followed by a Colloquy at Worms that was a disaster
 - Flacians proposed a list of denunciations, which was rejected by the Melancthonist majority
- Flacius and his followers continued to agitate for a General Synod
 - Elector August refused to attend, which nixed the whole thing
- 1559 saw an attempt of princes in Naumburg to resolve the impasse, to no avail (John Frederick adamant)
- ANDRAE: 1528-1590, Tübingen Chancellor (deposed in Stuttgart for being anti-Interim)
- CHEMNITZ: 1522-1586, Librarian of Duke Albrecht (studied under Melancthon)