

Councils, Confessions, Creeds, and Catechisms

1530 – The Augsburg Confession

Historical context:

- * The reformation is well underway, started by Luther in 1517, Wittenburg
- * The Roman Catholic church is eager to counter and combat reformed doctrine
- * The Roman Emperor Charles V is nervous about growing tension
He calls a diet in Augsburg, Germany (still under the rule of the Holy Roman Empire) on April 8
His summons to the reformers is met with skepticism and doubt
- * The contribution of Philip Melanchthon is significant
He taught Greek at the University of Wittenberg in 1518, and met Luther there
He became a staunch reformer after his conversion
He co-drafted the original confession, but is credited with the final edition
- * The Confession was presented at the diet on June 25, 1530.

Doctrinal content (the teaching of reformed churches):

- Article 1 – confirmation of agreement with the Nicene Creed on the trinity.
- Article 2 – the natural, and innate sin nature of man.
- Article 3 – Christ having two natures in one unique person, God and man.
- Article 4 – Justification is by faith alone, which is imputed by God.
- Article 5 – The baptism of the Holy Spirit is by hearing the gospel and sacraments.
- Article 6 – Good works are the result of justification, not the other way around.
- Article 7 – The continuation of the church, unified in the gospel, not in traditions.
- Article 8 – Sacraments and the Word are effective, regardless the administrator.
- Article 9 – Baptism is essential to salvation, and so baptize infants.
- Article 10 – The blood and body of Christ are “truly present” in the Lord’s Supper.
- Article 11 – Absolution (confession) is a vital part of the life of a Christian.
- Article 12 – True repentance is necessary to be restored after absolution.
- Article 13 – Sacraments “awaken and confirm” faith in partakers.
- Article 14 – Only a called minister may pastor or administer the sacraments.
- Article 15 – Religious special days should be sacred, but not sacramental.
- Article 16 – Christians should be active in government.
- Article 17 – Eschatologically, Christ will judge and accordingly reward or condemn
- Article 18 – Man is free to choose and do the mundane, but not in righteousness.
- Article 19 – Sin is the result of influence from Satan and/or ungodly men.
- Article 20 – Good works are important, but not a means of salvation.
- Article 21 – Disagreement about the aid of saints in our spirituality or worship.
The following speak directly to Roman Catholic tradition.
- Article 22 – The Lord’s Supper is for all, not for priests only.
- Article 23 – Priest’s ought to marry so as to avoid sexual sin.
- Article 24 – Frequent observance of Communion in a “Mass,” but w/o corruption.
- Article 25 – Formal confession is good, but doesn’t require precise details.
- Article 26 – There is no grace committed through preference of meats.
- Article 27 – There has been a decay and deterioration of the monastic system.
- Article 28 – The corruption of the papacy, priesthood, and the church.