Title Page Address to Emperor Charles V.

## ARTICLES OF FAITH AND DOCTRINE Article I. Of God Article II. Of Original Sin Article III. Of the Son of God Article IV. Of Justification Article V. Of the Ministry Article VI. Of New Obedience Article VII. Of the Church Article VIII. What the Church is Article IX. Of Baptism Article X. Of the Lord's Supper Article XI. Of Confessions Article XII. Of Repentance Art. XIII. Use of the Sacraments Art. XIV. Of Church Government Art. XV. Of Church Rites and Ordinances Art. XVI. Of Civil Polity and Government Art. XVII. Of Christ's Return to Judgment Art. XVIII. Of Freewill Art. XIX. Of the Cause of Sin Art. XX. Of Faith and Good Works Art. XXI. Of the Worship of Saints --Summary Statement

ARTICLES CONCERNING DISSENSION, AND CORRECTED ABUSES --Second Introduction Art. XXII. Of Both Elements in The Eucharist Art. XXIII. Of the Marriage of Priests Art. XXIV. Of the Mass Art. XXIV. Of the Mass Art. XXV. Of Confession Art. XXVI. Of Diversity of Meats Art. XXVII. Of Monastic Vows Art. XXVIII. Of the Power of the Bishops or Clergy --Conclusion

## Answers to Quiz #6

- 1. because
- 2. in so far as
- 3. A *quatenus* subscription doesn't give the church member any real assurance that the minister will preach the truth found in the Book of Concord. The member doesn't know which doctrines are held and which aren't. But a *quia* subscription actually gives a standard or rule, that is derived from the Word of God.
- 4. The Historical Critical Method of interpretation used by non-Confessional Lutherans consider the Bible to be a human book, which in its entirety is neither inspired nor inerrant. The Book of Concord confesses an inspired and inerrant text which can be used to judge all teachers and teaching. Confessional Lutherans treat the Bible as entirely the divine Word of God.
- 5. "For," said Melanchthon, "many enthusiasts were roaming about at that time, each, in turn, spreading new silly nonsense, and others. And such tormenting spirits are not lacking at any time." A doctrinal pledge, Melanchthon furthermore explained, was necessary "in order correctly to acknowledge God and call upon Him to preserve harmony in the Church, and to bridle the audacity of such as invent new doctrines."

I. The Fundamental Part. Elementary statement of the chief points of the doctrine of salvation	
Articles 1-6	Supplementary Articles 18-21
A. That which is presupposed in salvation.	
Art. I. God.	
Art II. Sin.	Art. XVIII. Its effect upon the Free Will,
	Art. XIX. and its cause
Art III. The Redeemer.	Art. XXI. His office as sole mediator encroached upon,
B. Salvation itself.	
Art. IV. Justification.	Art. XX. Faith and Works,
Art V. The Word of God and the Ministry	
the ground of Justification	
Art. VI. The New Obedience, as the fruit of	
Justification.	
II. SPECIAL SOTER	RIOLOGICAL PART.
The realization of sa	lvation in the Church.
Articles 7-12,	Practical Polemical Articles 22-28
A. The objective realization of salvation in the	
Church	
(a) The Church and its Means of Grace.	
Arts. VII. VIII.	
(b) The Sacraments of the Church. Art. IX. Baptism.	
Art. X. The Lord's Supper.	Art. XXII. Of both kinds
	Art. XXIV. The Mass
Arts. XI, XII. Confession, Repentance.	Art. XXV. Confession in its relation to cultus and discipline
Art. XIII. The Use of the Sacraments.	
(c) The Service of the Church, or the office of	
administration of the means of grace.	Art. XXIII. Marriage of Priests
Art. XIV. Church Government.	Art. XXVIII. Ecclesiastical Power
B. The subjective or ethical realization of	
salvation.	
(a) Its temporal realization.	
1. Art. XV. In Ecclesiastical Rites.	Art. XXVI. Distinction of meats, etc.
2. Art. XVI. In the Family and the State.	Art. XXIII. Of the Marriage of Priests
	Art. XXVII. Monastic Vows
(b) Its complete fulfilment by Christ's return.	Art. XVII.

Adapted from Book of Concord, Jacobs, Vol. 2, p.35-36.