

Quia (Because), *Weil*, *Cum* or **Quatenus** (In so far as), *wofern*

FC SOLID DECLARATION, RULE AND NORM

9] In the pure churches and schools **these public common writings** have been always regarded as the sum and model of the doctrine which Dr. Luther, of blessed memory, has admirably deduced from God's Word, and firmly established against the Papacy and other sects; and to his full explanations in his doctrinal and polemical writings we wish to appeal, in the manner and as far as Dr. Luther himself in the Latin preface to his published works has given necessary and Christian admonition concerning his writings, and has expressly drawn this distinction namely, that **the Word of God alone should be and remain the only standard and rule of doctrine, to which the writings of no man should be regarded as equal, but to which everything should be subjected.**

10] But [this is not to be understood as if] hereby **other good, useful, pure books**, expositions of the Holy Scriptures, refutations of errors, explanations of doctrinal articles, are not rejected; **for as far as they are consistent** with the above-mentioned type of doctrine, these are regarded as useful expositions and explanations, and can be used with advantage. But what has thus far been said concerning **the summary of our Christian doctrine** is intended to mean only this, that we should have a unanimously accepted, definite, common form of doctrine, which all our evangelical churches together and in common confess, from and according to which, **because it has been derived from God's Word**, all other writings should be judged and adjusted as to how far they are to be approved and accepted.

Latin: **10]** Ea enim scripta (**quatenus** commemoratae hypotyposi et compendiarie sanae doctrinae conformia sunt) tamquam explicationes atque declarationes utiles retineri et cum fructu legi possunt. ...quam evangelicae ecclesiae nostrae simul omnes agnoscant et amplectantur, secundum quam, **cum** e Verbo Dei sit desumpta, omnia alia scripta iudicare et accommodare oportet, quatenus probanda sint et recipienda.

German: **10]** ..., welche, **wofern** sie dem jetzt gemeldeten Vorbild der Lehre gemäß, ... dazu sich unsere evangelischen Kirchen sämtlich und insgemein bekennen, aus und nach welcher, **weil** sie aus Gottes Wort genommen, alle andern Schriften, wiefern sie zu probieret und anzunehmen, geurteilt und reguliert sollen werden.

A “Quia” versus a “Quatenus” Subscription:

“Confessional” Lutheran churches

subscribe unconditionally to the Book of Concord, because(*quia*) it agrees with the Word of God.

--Eldona (Evangelical Lutheran Diocese of North America)

--LCMS (Lutheran Church-Missouri Synod), WELS (Wisconsin Evangelical Lutheran Synod), ELS (Evangelical Lutheran Synod), etc.

Other Lutheran churches

- a. either do not subscribe to the Book of Concord
- b. only subscribe to some of the documents
- c. subscribe “in so far as”(quatenus) it agrees with the Book of Concord.

--The ELCA (Evangelical Lutheran Church in America)

View of Scripture and the Method of Interpretation:

“Confessional” Lutheran churches

hold that the Scriptures are inspired and inerrant. Therefore, they refuse to use the historical critical method of interpretation.

Other Lutheran churches

use a historical critical method of interpretation in which the Biblical author’s words are conditioned by their prejudices, opinions, and biases. Thus, the Bible is not the Word of God, but is a human book which contains the Word of God. It is neither wholly inspired nor inerrant.

“Why Should Our Pastors, Teachers, and Professors Subscribe Unconditionally to the Symbolical Writings of Our Church,” *Concordia Theological Monthly*, Volume: 18 Number: 4 in 1947, p. 241-253. C.F.W. Walther delivered this essay at the Western District Convention in 1858. It is here translated and condensed. The full essay can be found in “Essays for the Church”, Volume 1, p.19-29.

<http://www.ctsfw.net/media/pdfs/WaltherWhySubscribeUnconditionallySymbolical.pdf>

The Symbols are confessions of faith or of the doctrine of the Church.

- A....accepts **the doctrinal content** of our Symbolic Books ...
- B. ...**cannot require a subscription to those matters which do not belong to doctrine.**
- C. ...does not imply that it were impossible to improve on the line of argumentation employed...
- D. ...does pertain to the principles and teachings underlying church government and ecclesiastical rites, it does not pertain to such ceremonies as are in the realm of Christian liberty.

Answers to Quiz #5

1. They never intended to adopt a new confession or doctrine
2. The church fathers are witnesses to Scriptural doctrines.
3. We pledge ourselves to their teaching and reject the heresies they condemn when they speak “on the basis of the Scriptures.”
4. We are willing to keep ecclesiastical and canonical polity to foster harmony. We will not change them without good reason.
5. The preface to the Augsburg Confession (1530) desires a General Church Council. Fifty years later the preface to the Book of Concord does not even mention it.
6. 1580

History from October 31, 1517 to June 25, 1530

1517 Posting of 95 theses

1519 **Leipzig Debate** between Luther and Eck

1520 June 15 Leo X Papal bull *Exsurge Domine*, 60 days to recant or be excommunicated

Jan 3, 1521 Luther excommunicated.

April 18, 1521 **Imperial Diet at Worms**, Luther refused to recant

May 25, 1521 Charles V declares Luther excommunicated and sentenced to death (outlaw).

1522 Luther Write Personal Prayer Book 1525 revised and reissued

1524-1525 Great Peasants' Revolt

1526 church visitations

1526 Diet of Speyer – The Lutherans were allowed to conduct religion in their own regions.

Charles is concerned about the Turks from the East

And possibly the Pope making an agreement with France and attacking from the West

1528 Visitation Articles prepared by Melanchthon

1528 oct Luther goes on a visitation

1529 published Large Catechism (April) and Small Catechism (may)

1529, April - Second Imperial meeting at Speyer – reversed the decision at the Diet of Speyer

The Lutheran princes issued a *Protestio*.

Apr 22, 1529 Secret meeting, Philip of Hesse tried to form a political federation(Northern and Southern Germans, and Swiss) for mutual defense against Charles V.

Oct 1-3, 1529 Colloquy at Marburg (at Phillip's Castle)- Between Ulrich Zwinglii and Martin Luther. Luther writes **Marburg Articles**

Oct 16, 1529 - **Schwabach articles** – seventeen articles trying to bring together the Protestant groups in Germany (doctrinal unity before cooperation)

Jan 21, 1530 Emperor Charles V summons Evangelicals to an imperial diet in Augsburg on April 8.

-to deal with the advancing Turk

(Reached Elector John of Saxony at Torgau on March 11

On March 14, the theologians at Wittenberg were directed to prepare a formal statement with Scriptural proofs for the princes and to bring it to Torgau. **Torgau Articles (Melanchthon, Bugenhagen, and Jonas)**

April 3 – Elector leaves Torgau for Augsburg

Luther was left in Coburg April to October (according to the Edict of Worms, was under the ban)

May 2 – The Elector arrived in Augsburg

--they arrived to Eck's 404 articles

May 11 – Melanchthon sends newly expanded Augsburg Confession to Luther

May 15 -- Luther is pleased with it.

June 15 – the Emperor reached Augsburg, and the Diet opened on June 20

-- Other statements of confession

June 25, 1530 – Augsburg Confession was read

Preface to Book of Concord

The Augsburg Confession (1530) is compiled from the Word of God and the only and perpetual consensus of the truly believing Church. After the death of Dr. Martin Luther, false teachers introduced false doctrine and discord. In order to preserve the divine truth, we assembled in a general convention in 1558. Again, we unanimously subscribed to the Augsburg Confession (p.5), as it was not our intent to spread a new doctrine. The Romanists misunderstood our actions thinking that we were so divided that we didn't know which confession was right. We explained the differences and then wrote a document of Christian truth. (p.6)

In Torgau 1576 we began a process which resulted in The Formula of Concord, the correct Christian interpretation of the Augsburg Confession. And then put it together with all the other documents in the Book of Concord. We have used the unaltered Augsburg Confession (1530). Others have used the Variata of 1540, in order to hide their errors, especially as regards the Lord's Supper (p.9). The Words of institution of Christ's testament determine the true meaning (p.10).

We condemn the obstinate false teachers, but desire and hope that those led astray will be rightly instructed (p.11-12). We hold to no other doctrine than that thoroughly grounded on the Word of God, which was presented in the Augsburg Confession and expounded in other books (p.12). Those who will not be bound to certain formulas of pure doctrine will lose the truth (p.13). In conclusion, we wish to remain unanimously in this confession of faith in genuine peace and concord (p.14).

Preface to the Augburg Confession

You summoned us to do something about the religious dissension so that we might embrace a single true religion and be united against the Turk. You proposed that "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" (3-4). And that each should submit in writing (6). We offer our confession (8). If they offer their confession in writing (9), then we may proceed to discuss amicably and charitably and be reconciled (10) according to divine truth (11).

In the past, you promised to have the pope call a general council if an agreement was not reached (15-20). We would diligently participate in a "general, free, and Christian council" (21).