

<b>Augsburg Confession</b>	<b>Jacob's Review of Confutation</b>	<b>Apology of the Augsburg Confession</b>
I. God	Approved throughout.	The First Article of our Confession our adversaries approve...
II. Original Sin	Received in so far as original sin is regarded as actually a sin. The explanation, however, as to wherein original sin consists-viz., that men are born without the fear of God and faith in God-is condemned, as this is to be regarded the sin rather of an adult than of an infant. The declaration that another element of original sin is concupiscence, which remains even after baptism, is also rejected. Concupiscence can be regarded as a vice of origin only if it be considered as ceasing, after baptism, to be sin.	... <i>Of Original Sin</i> , the adversaries approve, but in such a way that they, nevertheless, censure the definition of original sin, which we incidentally gave.
III. The Son of God	Approved throughout,	...the adversaries approve...
IV. Justification	Approved in so far as salvation is denied man's own works, without the grace of God, but rejected so far as it asserts the absence of merit in good works.	In the Fourth, Fifth, Sixth, and, below, in the Twentieth Article, they condemn us, for teaching that <i>men obtain remission of sins not because of their own merits, but freely for Christ's sake, through faith in Christ...</i>
V. The Ministry	Approved so far as it declared that the Holy Ghost is given through the Word and sacraments; yet the faith wrought through these means, the Confutation insists, must not be understood as existing alone, but as infused in baptism at the same time with faith and love.	{See Art. IV}
VI. New Obedience	The bearing of good fruits by faith approved. The ascription of justification to faith alone rejected. Love and good works the condition, on man's side, of justification; <u>grace the condition on God's side.</u>	{See Art. IV}
VII. The Church	that the Church is the congregation of saints. Utterly rejected, as one of the errors of John Huss. Its doctrine of the perpetuity of the Church, and that variety of rites does not rend unity of faith, approved--the former absolutely, the latter with a limitation.	...our Confession, in which we said that the Church is the congregation of saints, they have condemned, and have added a long disquisition, that the wicked are not to be separated from the Church...
VIII. What the Church is	Entirely approved	...For this reason we have added the Eighth Article, lest any one might think that we separate the wicked and hypocrites from the outward fellowship of the Church, or that we deny efficacy to Sacraments administered by hypocrites or wicked men. Therefore there is no need here of a long defense against this slander. The Eighth Article is sufficient to exculpate us....
IX. Baptism	Entirely approved	The Ninth Article has been approved...

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X. The Lord's Supper	Not censured, but accepted only if it mean that the entire Christ is under each form. It is also suggested that the "very necessary" doctrine of transubstantiation is wanting here.	The Tenth Article has been approved...
XI. Confessions	Partly approved, but a yearly confession and the enumeration of offences required.	... <i>Of Retaining Absolution in the Church</i> , is approved. But they add a correction in reference to confession, namely, that the regulation headed, <i>Omnis Utriusque</i> , be observed...
XII. Repentance	Approved so far as the duty of. the Church to pronounce absolution is declared; but exception is taken to the limitation of the parts of repentance to two—viz. contrition and faith. A third part, satisfaction, insisted upon.	...they approve of the first part, in which we set forth that such as have fallen after baptism may obtain remission of sins at whatever time, and as often as they are converted. They condemn the second part, in which we say that the parts of repentance are <i>contrition and faith</i> [a penitent, contrite heart, and faith, namely, that I receive the forgiveness of sins through Christ]...
XIII. Use of the Sacraments	Approved, but the declaration added that its doctrine must be applied to all the seven sacraments of the Roman Church.	...the adversaries approve our statement that the Sacraments are not only marks of profession among men, as some imagine, but that they are rather signs and testimonies of God's will toward us, through which God moves <b>2</b> ] hearts to believe [are not mere signs whereby men may recognize each other, as the watchword in war, livery, etc., but are efficacious signs and sure testimonies, etc.]. But here they bid us also count seven sacraments...
XIV. Church Government	Approved, but the mode of the "rite vocatus" further defined.	...that in the Church the administration of the Sacraments and Word ought to be <i>allowed no one unless he be rightly called</i> , they receive, but with the proviso that we employ canonical ordination...
XV. Church Rites and Ordinances	The first part approved; the restoration of certain abrogated rites demanded, and the appendix concerning human traditions made for appeasing God, being contrary to the gospel, rejected.	...they receive the first part, in which we say that such <i>ecclesiastical rites</i> are to be observed as can be observed without sin, and are of profit in the Church for tranquility and good order. They altogether condemn the second part, in which we say that human traditions instituted to appease God, to merit grace, and make satisfactions for sins are contrary to the Gospel...
XVI. Civil Polity and Government	Approved throughout.	... the adversaries receive without any exception...
XVII. Christ's Return to Judgment	Approved throughout.	... the adversaries receive without exception...

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XVIII. Freewill	Approved throughout.	...the adversaries receive, although they add some testimonies not at all adapted to this case. They add also a declamation that neither, with the Pelagians, is too much to be granted to the free will, nor, with the Manicheans, is all freedom to be denied it....
XIX. The Cause of Sin	Approved throughout.	...the adversaries receive...
XX. Faith and Good Works <i>(the longest article, so far)</i>	Entirely rejected, with the declaration that so doing the merit of Christ is not extenuated.	...they distinctly lay down these words, namely, that they reject and condemn our statement that men do not merit the remission of sins by good works. [Mark this well!] They clearly declare that they reject and condemn this article... {Also see Art. IV}
XXI. The Worship of Saints	Likewise entirely rejected.	XXI (IX) . . .they absolutely condemn, because we do not require the invocation of saints...

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XXII. Both Elements in The Eucharist		XXII (X)
XXIII. The Marriage of Priests		XXIII (XI)
XXIV. The Mass		XXIV (XII)
XXV. Confession		See "Confession" XI Also "Repentance" XII
XXVI. Diversity of Meats		See "Monastic Vows" XXVII, 26, 39, <b>69</b> Also "Church Rites" XV, 1, 48
XXVII. Monastic Vows		XXVII (XIII)
XXVIII. The Power of the Bishops or Clergy		XXVIII (XIV)