

# CHRIST THE KING LUTHERAN CHURCH

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**October 3, 2021 9:30 a.m. Forum**

**UNALTERED AUGSBURG CONFESSION: *We believe, teach, and confess...***

***PART 1 of 4: Back to Basics***

## **1. History and Use (see general information)**

## **2. UNITY IS ITS PURPOSE**

<sup>1</sup>Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision;  
<sup>2</sup>and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed  
<sup>3</sup>among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, **these matters may be settled and brought back to one simple truth and Christian concord,**  
<sup>4</sup>**that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.**

## **3. CHIEF ARTICLES OF FAITH**

- o Art. I. Of God
- o Art. II. Of Original Sin
- o Art. III. Of the Son of God
- o Art. IV. Of Justification
- o Art. V. Of the Ministry
- o Art. VI. Of New Obedience
- o Art. VII. Of the Church
- o Art. VIII. What the Church Is
- o Art. IX. Of Baptism
- o Art. X. Of the Lord's Supper
- o Art. XI. Of Confession
- o Art. XII. Of Repentance
- o Art. XIII. Of the Use of the Sacraments
- o Art. XIV. Of Ecclesiastical Order
- o Art. XV. Of Ecclesiastical Usages
- o Art. XVI. Of Civil Affairs
- o Art. XVII. Of Christ's Return to Judgment
- o Art. XVIII. Of Free Will
- o Art. XIX. Of the Cause of Sin
- o Art. XX. Of Good Works
- o Art. XXI. Of the Worship of the Saints

## **4. Articles in Which Are Reviewed the Abuses Which Have Been Corrected**

- a. Art. XXII. Of Both Kinds in the Sacrament
- b. Art. XXIII. Of the Marriage of Priests
- c. Art. XXIV. Of the Mass
- d. Art. XXV. Of Confession
- e. Art. XXVI. Of the Distinction of Meats
- f. Art. XXVII. Of Monastic Vows
- g. Art. XXVIII. Of Ecclesiastical Power

## 5. THE HEART OF THE MATTER: *Up and Down Religion*

### Article IV. Of Justificatio

<sup>1</sup>Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for

<sup>2</sup>Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins.

<sup>3</sup>This faith God imputes for righteousness in His sight. Rom. 3 and 4.

### From the Apology of the Augsburg Confession Article IV.

<sup>1</sup>In the Fourth, Fifth, Sixth, and, below, in the Twentieth Article, they condemn us, for teaching that men obtain remission of sins not because of their own merits, but freely for Christ's sake, through faith in Christ. [They reject quite stubbornly both these statements.] For they condemn us both for denying that men obtain remission of sins because of their own merits, and for affirming that, through faith, men obtain remission of sins, and through faith in Christ

<sup>2</sup>are justified. But since in this controversy the chief topic of Christian doctrine is treated, which, understood aright, illumines and amplifies the honor of Christ [which is of especial service for the clear, correct understanding of the entire Holy Scriptures, and alone shows the way to the unspeakable treasure and right knowledge of Christ, and alone opens the door to the entire Bible], and brings necessary and most abundant consolation to devout consciences, we ask His Imperial Majesty to hear us with forbearance in regard to matters of such importance.

<sup>3</sup>For since the adversaries understand neither what the remission of sins, nor what faith, nor what grace, nor what righteousness is, they sadly corrupt this topic, and obscure the glory and benefits of Christ, and rob devout consciences of the consolations offered in Christ.

<sup>4</sup>But that we may strengthen the position of our Confession, and also remove the charges which the adversaries advance against us, certain things are to be premised in the beginning, in order that the sources of both kinds of doctrine, i.e., both that of our adversaries and our own, may be known.

<sup>5</sup>**All Scripture ought to be distributed into these two principal topics, the Law and the promises. For in some places it presents the Law, and in others the promise concerning Christ, namely, either when [in the Old Testament] it promises that Christ will come, and offers, for His sake, the remission of sins justification, and life eternal, or when, in the Gospel [in the New Testament], Christ Himself, since He has appeared, promises the remission of sins, justification, and life eternal.**