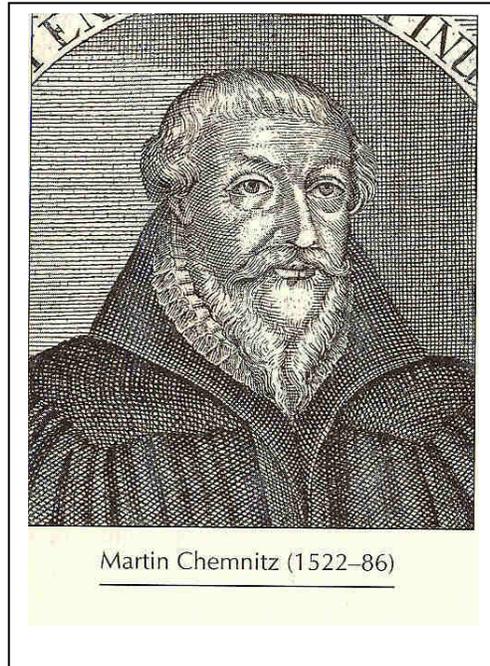


Instructors Manual

Bible Study on the Epitome

The Book of Concord, Solid Declaration, Part I



Church
Matters -
Solutions

ACKNOWLEDGEMENT: The ACELC has agreed to host certain documents from Church Matters – Solutions because they support our mission and purpose as well as serve to further educate clergy and laity in orthodox Lutheran doctrine and practice. This 9 lesson study is one such document.

By: Gene White

Edited by Rev. Doug Kroll, emeritus

The study of the Epitome is an important first step in the study of the Solid Declaration. As the instructor you should spend time in lessons 1 and 2 filling in with the history of its development and placement in the *Book of Concord*. It should include the importance of the unity achieved by its subscription among the German Lutherans of the 1580's and the surrounding years. It also brought to a close the disunity sown by the supporters of Phillip Melancthon by his activities in the years prior to the death of Martin Luther and up to his own death. Several other personalities of the time were of a similar bent.

One major contribution of this declaration of faith is the way it is organized as the thesis provides the Scriptural point of view and the antithesis provides other views present in society that are not in agreement with Scripture. In this way we know exactly what the article means and what it does not mean. This methodology began to emerge in the final version of the Augsburg Confession. There it was necessary to not just say what the Lutheran theology and practice taught, but to also distance itself from the other reform movements and radical views which were asserted to be Lutheran views by writers defending the Roman Catholic position.

Many would say that without the fine and concluding work accomplished by Martin Chemnitz and his compatriots, the future for confessional Lutheranism would have been dim indeed. The saying goes, "If not for the second Martin, the works of the first Martin would have failed." To some degree the Lutheran Reformation had been leavened by the words of men from the early days of the Reformation. Some of the early parish pastors of the new religion were not made of the cloth of righteousness and showed as much by their actions. The evil works of the Zwickau Prophets, which resulted in the ill-fated Peasants War (1524-25), is proof enough. After Luther's death the drumbeat became louder and louder which resulted in the "Reformed Lutheran" theology we see today in modern Germany and Scandinavia. The confessional position that survived in this environment but was severally weakened by not having governmental support.

Many of the "camp followers" of the Reformation were doing so to support Luther, not because they believed in his theology but because they had a common enemy, the Pope. These too provided leaven to the movement that swept the empire.

Permission to copy this study for classroom use is freely granted.

May your leadership of this study be blessed with insight, wisdom and patience in bringing new light to students who have undertaken this endeavor with you. Pray often. This study is based on Concordia, the laymen's version of the Lutheran Confessions, but it is not necessary for everyone to have this version to meaningfully participate.

In His service, Gene

Lesson 1, Formula of Concord, Part I

Page 3, last paragraph. A couple of years back (2013?) the Evangelical Church of Germany (liberal Lutheran denomination much like ELCA) declared that it was not necessary to confess or even subscribe to the Augsburg Confession. Basically this document or the Small Catechism is the minimum one can use to entitle you to use the word Lutheran for your denomination. Note that the Formula of Concord is a German Lutheran document and was not circulated for subscription outside of Germany. In Germany the confessional church body is the SELK, Independent Evangelical-Lutheran Church, formed in 1972.

ELCA membership is predominately made of Lutherans of Scandinavian decent who historically have never subscribed to the Book of Concord. They do not use it in their course of seminary study to become an ELCA pastor. They can take a post graduate course at LCMS seminaries if they are interested. Need one say more?

Lesson 2, Formula of Concord, Part I

Unionism: It might be good to ask your class what are the dangers of “Unionism,” such as holding a joint worship service with a Protestant denomination, or some Lutheran denomination not in fellowship with LC-MS? Wouldn’t it be a good opportunity to show our friendship with other Christians???? OR Could people conclude by this practice that the two church bodies are in essential agreement in doctrine and practice? What are other ways “friendship” or cooperation be conducted without it being a church service?

Page 4, middle of the page a question is asked. **Answer:** Holy Scripture and the Lutheran Confessions (BOC). Settlement of a theological dispute is not made by voting, personal feelings, etc., but first by the word of God recorded in Scripture and with further explanation from the BOC.

Page 4, **Orthodox:** Some examples would be Close versus Open communion, leaving out parts of the liturgy that are really essential parts like confession and absolution, etc. Here is a personal story coming from when I taught this the first time. A wife of one of the Elders stated that when she goes to visit her sister, who is a Baptist, she takes communion in their church and her belief was “Basically what does it matter; it is just between God and me!” This is so wrong on so many counts you could spend a lot of time on this one. Also, it was not really communion due to the elements not being properly consecrated, etc., but she did “commune” at their church, thus publicly making her “in communion” with Baptist beliefs. This is what the word communicant literally means, and always has meant! Can one really subscribe to two different conflicting faiths simultaneously?

Page 5, **Doctrine and Practice** are always inseparable. The basic point is people practice what they believe. Is the Chancel used and respected as a Holy Place, where God dwells among us? How do we prepare for communion, are the songs (not hymns) entertaining or are the hymns teaching us scripture? Is the taking of pictures in an intrusive manner during a service, like at a baptism or wedding allowed?

Page 5, **Practice**, during our Worship services. This one should cause them to think about what actually is taking place during a service. As an aid to that understanding there are extensive Scriptural references in the right margin in each Divine Service contained in the *Lutheran Service Book*. Our liturgical services are both sacrificial and sacramental as during the liturgy God speaks and we respond. Thus, it is a “two-way conversation” as opposed to a non-liturgical service where it is likely a “one-way conversation” going towards God. Note the way the pastor faces the Altar when it is sacrificial (prayers, etc.) and faces the congregation when it is sacramental (absolution, etc.)

Lesson 3, Formula of Concord, Part I

Page 6

2. What are the four states of human nature: Pure/Holy, Fallen, Redeemed, Pure/Holy once again.
3. We are not really fallen, thus we have some inherent goodness which can be used to assist in our salvation.
4. The two errors are dualism/Gnosticism and Pelagianism. While some affinities to Gnostic belief can be found among the Jehovah Witnesses, Arianism is much more readily apparent in their teaching. Pelagianism exists in many forms but essentially is the belief that salvation can be obtained by our own nature. Salvation from Christ is not exclusive; I am helping in some way. Most cults and New Age religions will fall into this definition, and unfortunately, some Protestant denominations do as well.

Article II Free Will, page 7

1. True our fallen selves have nothing to offer to the regeneration, evil cannot create good, it can only corrupt it.
2. False, we don't seek God, He isn't lost, we are. We also don't decide for Him, Christ already decided to save our sorry selves and the only thing we can do is reject the Holy Spirit which seeks to save us.
3. False, we can add nothing, it isn't about us doing something, it is about Christ, who did it all.
4. True, man cannot even stop rejecting without the help of the Holy Spirit.
5. False, another version of question 2.
6. True
7. True, think the Old Adam, etc.
8. False, we can only stop rejecting the Word through the work of the Holy Spirit.
9. False. God works through means, the Word and Sacraments.
10. True

In looking at these and later True and False questions the key is to discern that all parts of the question must be true in order for the question to be true, and only one part of the question must be false in order for the question to be false.

Lesson 4, Formula of Concord, Part I

Article III: The Righteousness of Christ

Christology: Make sure everyone is on board with this definition as it is critical. If one had to point to one thing that distinguishes Lutherans from Protestants, it is this: the two natures of Christ are at the root of most of the basic theological differences of the two groups. Protestants try to limit Jesus somehow by thinking that since He ascended into heaven that is where He is physically and cannot be in two or more places at the same time. How then can He be present in the Lord's Supper, etc.?

1. True
2. False, it is by faith alone that makes us righteous.
3. True
4. See question 2, same answer, faith alone.
5. True
6. True
7. False
8. False, "once saved always saved" is a Calvin theology. Lutherans can fall away and return to faith later, although not recommended.
9. False, trick question as "by other virtues" makes it false. Lutheran faith is in the heart and in the head.
10. True, as the Old Adam is never completely dead. To err is human and we do it a lot. At the same time, we are saints and sinners.
11. True, this is contrary to having a true faith as the person is rejecting God. This is one of the reasons we have ex-communication.
12. False. Natural fallen man is an enemy of God and doing works isn't effective. Such a person is a non-believer.

Discussion questions:

- A. This expression comes from Reformed Theology, specifically Calvin and his theology of double predestination. Where God pre-ordains some to be saved and some to go straight to hell, no matter what they do.
- B. No!!! This is new evangelical theology which states that once baptized one is righteous and without sin. Thus, if one sins the baptism must not have "taken hold of the evil" and thus needs to be redone. See question 10.

Article IV, Good Works

1. False, good works are a natural response to what God has done for us, but has nothing to do with our salvation.
2. True
3. False, there is no obligation (law based salvation) but rather it is what a normal Christian does in response to the faith that they have.
4. False
5. True
6. True, good and evil cannot co-exist.
7. True, some just don't seem to understand the concept.
8. True, if not so, we would all be doomed.
9. True, Word and Sacraments maintain the faith. Good works have no credit towards salvation, but acts of good works are a "Mask of God" to our neighbors as we do so within our vocations. Faith without works is a dead faith, etc. See James 2:14 ff.
10. False, a fine distinction between keeping the faith alive and sustaining it, plus the issue of willful sinning. See question 9 for the answer. Actually, that is the answer for a lot of the problems that face congregations of LCMS, they have forgotten what sustains our faith.
11. False, good works have no merit, but are a normal response all Christians should have.

Discussion questions

- A. Doing so basically says that Christ dying on the cross was not enough, and I, a human, must add to it to make it all work. Who does that? Most religions will have somewhere in their theology some aspect of good works showing up. Roman Catholics do it up in spades starting with their wrong theology of original sin.
- B. Trick question to some extent. Only if done obsessively and to the detriment of your family and/or other obligations. When that labor has become your god.

Lesson 5, Formula of Concord, Part I

Article V The Law and the Gospel

Explanation: The proper understanding of Law and Gospel so they are not intertwined in the narrative and how they are preached. Knowing the distinction is important.

Dangers: Confusion between the Law and Gospel results in the Gospel becoming Law. (Example: In a sermon think of one based on moralism's and right living, which now predominate in many Protestant denominations. Is that Law or Gospel? The "historical Lutheran way" is each sermon contains both Law and Gospel in about equal amounts and in that order). Discuss this.

Describe: What Christ has taught us in its entirety during His ministry here on earth.

The Veil of Moses: When you are hearing only the law in the sermon and nothing about Christ. Thus you are missing the true NT Gospel message and not understanding the OT correctly. See 2Cor. 3:12-18. For a fuller explanation see Kretzmann's Commentary at <http://kretzmannproject.org/>

Christ's suffering and death: Discuss if this is Law or Gospel in the New Testament.

Is the Law a doctrine? Yes, without the teaching of the law, even after the veil is lifted, the world would not understand the law correctly.

Gospel, same sense: No, it has a broad sense and a narrow sense

- The broad sense is Christ's entire teaching in His ministry, namely, a preaching of repentance and of the forgiveness of sins.
- The narrow sense is about the distinction between Law & Gospel, wherein the Gospel is a preaching of consolation and a joyful message which comforts consciences against the terrors of the Law.

Answer the following questions based on the Epitome's **Article VI: The Third Use of the Law.**

True or False

1. True, Christ has paid the price for us by living the law perfectly.
2. False, we must always hear about the law so it serves its three purposes for us.
3. False, see question 2. Remember, the law written on the heart of man in Creation is subject to the fall and thus is imperfect.

4. False, it is the preaching of the law that shows their sins and opens their minds to the Gospel message, all brought about by the Holy Spirit. Only with the help of the Holy Spirit can a person stop rejecting Christ, they can't do it on their own, and they don't "decide" to accept Christ through a conscious decision.
5. True, the Old Adam never dies completely in us until the grave, or on that day of Christ's return and we are made perfect at the end of the age.
6. False, "1. We believe, teach, and confess that, even though people who are truly believing <in Christ> and truly converted to God have been freed and exempted from the curse and coercion of the Law, they are still not without the Law on this account. ... 2. We believe, teach, and confess that the preaching of the Law is to be encouraged diligently. This applies not only for the unbelieving and impenitent, but also for true believers, who are truly converted, regenerate, and justified through faith."¹ [NOTE: The Holy Spirit's work is to use properly distinguished Law & Gospel to accomplish the will of God in man (repentance and faith). It is the pastor's vocation to properly distinguish and preach both Law & Gospel to believers and unbelievers alike.]
7. True, "It is necessary that the Law of the Lord always shine before them, so that they may not start self-willed and self-created forms of serving God drawn from human devotion. The Law of the Lord is also necessary so that the old Adam [Romans 6:6] may not use his own will, but may be subdued against his will."²
8. True. Understand the term "works of the law" and you see that we do "works of the law" to try to show how good we are (think Pharisees) but we need to understand that is not good enough to save us, only Christ can do that.
9. True, it is our response to what Christ has done for us and in our stead, not because He demands it or that those works have merit in any way.
10. False, we always need the Law preached to us to maintain the proper perspective and the distinction between Law and Gospel.
11. True, see page 505 (Ver. 1), 487 (Ver. 2) para #6
12. False, as a called and ordained servant of the Word the pastor is preaching the true Word of God and that is how we learn what God wants for us. Because of our sinful nature our hearing is not to be trusted to make such distinctions on our own, for this is the work of the Holy Spirit in us.
13. False, page 505 (Ver. 1), 487 (Ver. 2) para #7
14. True, same reference.

¹ McCain, P. T. (Ed.). (2005). [*Concordia: The Lutheran Confessions*](#) (p. 486, ¶ 2 & 3). St. Louis, MO: Concordia Publishing House.

² McCain, P. T. (Ed.). (2005). [*Concordia: The Lutheran Confessions*](#) (p. 486, ¶ 4). St. Louis, MO: Concordia Publishing House.

Lesson 6, Formula of Concord, Part 1

Article VII: The Holy Supper

1. Main Controversy: Pretty plain from reading the words.
Reread the “Chief Question” and put it into your own words if in doubt.
2. What are the dangers of communing incorrectly, and how can it happen?
 - a. On a personal level the danger is communing unworthily [“those who do not believe” (§ 18)] at the Lord’s Table, John 3:18 and 1 Cor. 11:27, 29. This can take place by ignorance of the true meaning of communion, or willfully communing against the practices of the church. On the corporate level the latter case happens from poor communion practices, plus a disregard for the Lord’s Table and our Lutheran confessions.
3. Confusion over the complete doctrine of the Holy Supper results in what?
 - a. At the personal level, in addition to the answer above regarding unworthy reception, it could result in a loss of respect for the Sacrament and what is truly happening when partaking of it, including not realizing the grace and forgiveness of sins which is present there.
 - b. At the corporate level it can lead to open communion taking place within the congregation, either by default or purposely. In the latter case this demonstrates a disregard by the pastor(s) for the ordination and installation vows made before God and those present at the events.
4. Describe in your own words the reason for so many not understanding this doctrine. {NOTE: This boils down to an unwillingness to accept and trust Christ’s words of institution where He declares, “This is My Body ... My Blood”}
5. The two words are synonyms and mean that those communing are of the same confession of the faith as it is expressed in our Confessions. As such, it means that those communing are in communion (fellowship) with those saints, past and present, all the way back to the Last Supper event. Taking communion at an Altar is a public(visible) declaration that you agree with the faith confessed at that Altar (and are thereby a communicant member).
6. Name the three main views or practices of communion that are offered by the major Christian denominations.
 - a. Transubstantiation, Sacramentarian, and True Presence. Sacramentarian is the word used in the confessions, however, today those that hold that same theological view would hold the “Symbolic” view or practice.
7. How does one know they are worthy to take communion? If they understand and accept the doctrine of True Presence and have confessed their sins and received absolution prior to partaking.

8. What is the official stance of LCMS regarding the Holy Supper, in your own words?

The official stance is that of close or closed communion and following the Lutheran confessions in terms of understanding the Holy Supper.

True or False

1. False, it would be great if this were true because it reflects our Synod's teaching on Holy Communion, but unfortunately some congregations practice open communion overtly, and there are always tares among the wheat. Therefore, it isn't realistic to think this never happens.
2. False, communion has a vertical and horizontal component to it, we are all connected by a common faith and practice among those believers holding to the confessions, both past and present. See graphic on last page of this lesson.
3. False, anyone in this position should be concerned on two counts. 1. The person taking communion unworthily may be doing so out of ignorance and needs to be instructed. 2. The communion practices of the church are "sloppy" in this respect. Is there a proper written announcement in the bulletin supporting the LCMS doctrinal position written in a Law and Gospel manner? Is there a verbal announcement before the communion part of the Service begins?
4. True.
5. True.
6. True, maybe. If you know the church practices open communion then you should not partake at that altar.
7. True. Here these words from Article X of the Solid Declaration are helpful. "16 Furthermore, idolaters are confirmed in their idolatry by such yielding and conforming in outward things, where there has not previously been Christian unity in doctrine. On the other hand, true believers are grieved, offended, and weakened in their faith. Every Christian, for the sake of his soul's welfare and salvation, is bound to avoid both of these, as it is written: Woe to the world for temptations to sin!" (Matthew 18:7)³
8. True.
9. True, unless that is part of your duties in the church. [NOTE: The Sacrament is best celebrated, and everyone receiving it is best served, when all the elements are consumed in the regular distribution of the Sacrament. Pastoral practices differ in regard how to handle any elements remaining and you are being most

³ McCain, P. T. (Ed.). (2005). [*Concordia: The Lutheran Confessions*](#) (p. 600). St. Louis, MO: Concordia Publishing House.

faithful to your congregation and your Lord when you speak to your Pastor regarding this.

10. True.
11. True, believe it or not. [NOTE: No scientific evidence nor historical accounts exist that indicates any disease ever passed from the Communion Cup to a communicant when real wine (not grape juice or any other liquid) is in use.]
12. True, this is part of the service. [NOTE: While it is true that this is part of the service, it is actually a preparatory rite, for the Divine Service begins with the Introit.]
13. True.
14. False.

So (What does this mean) ... See the list of nine statements in the Students Manual.

Regarding the Triptych at St. Mary City Church, Wittenberg, Germany.

The painting represents all Saints, past and present.

Christ is the officiant.

What Apostles can be identified? Judas with the money bag about to depart and John who is hugging Christ. (The one He loved)

On the right hand side and seated is Junker Jorge, who is Martin Luther in disguise (think Wartburg) acting as a layman taking part in the Last Supper. He is being served the wine by Cranach the Younger and Christ is the officiant. This demonstrates our teaching of all saints past and present.

Lesson 7, Formula of Concord, Part I

Article VIII, The Person of Christ

True or False

1. False, this error is the basis for much of the differences that exist between Lutherans and Protestants who follow Calvin or Reformed theology.
2. False, the two natures of Christ are never separated.
3. False, He is also part of the Holy Trinity so his divine nature is not limited.
4. False, the two natures cannot be separated. See question 8.
5. True
6. False, Jesus can and did use His divine nature while on earth. Think miracles.
7. True, once united in one person they cannot be separated, as is made clear in these words from the Epitome: ¹⁶ 11. Christ always had this majesty according to the personal union. Yet He abstained from using it in the state of His humiliation, and because of this He truly increased in all wisdom and favor with God and men. Therefore, He did not always use this majesty, but only when it pleased Him. Then, after His resurrection, He entirely laid aside the form of a servant, but not the human nature, and was established in the full use, manifestation, and declaration of the divine majesty. In this way He entered into His glory [Philippians 2:6–11]. So now not just as God, but also as man He knows all things and can do all things. He is present with all creatures, and has under His feet and in His hands everything that is in heaven and on earth and under the earth, as He Himself testifies [in Matthew 28:18], “All authority in heaven and on earth has been given to Me” [see also John 13:3]. And St. Paul says in Ephesians 4:10, “He ... ascended far above all the heavens, that He might fill all things.” Because He is present, He can exercise His power everywhere. To Him everything is possible and everything is known.⁴
8. True, however, the two natures are in communion with each other (personal union), and thus: “after His resurrection, He entirely laid aside the form of a servant, but not the human nature, and was established in the full use, manifestation, and declaration of the divine majesty. In this way He entered into His glory [Philippians 2:6–11]. So now not just as God, but also as man He knows all things and can do all things. He is present with all creatures, and has under His feet and in His hands everything that is in heaven and on earth and under the earth, as He Himself testifies [in Matthew 28:18], “All authority in heaven and on earth has been given to Me” [see also John 13:3]. And St. Paul

⁴ McCain, P. T. (Ed.). (2005). [*Concordia: The Lutheran Confessions*](#) (p. 493). St. Louis, MO: Concordia Publishing House.

says in Ephesians 4:10, “He ... ascended far above all the heavens, that He might fill all things.” Because He is present, He can exercise His power everywhere. To Him everything is possible and everything is known.”⁵.

9. True, duh.
10. True, See question 12.
11. False, He was always all majesty from time eternal. However, it is important to remember these words regarding His human nature: “10. We believe, teach, and confess that the Son of Man really is exalted. He is (in deed and truth) exalted according to His human nature to the right hand of God’s almighty majesty and power. For He was received into God when He was conceived of the Holy Spirit in His mother’s womb, and His human nature was personally united with the Son of the Highest. ¹⁶ 11. Christ always had this majesty according to the personal union.”⁶
12. True, again, they cannot be separated.

Article IX The Descent of Christ into Hell

True or False

1. False, the descent is the first step taken to declare victory over the devil.
2. False, His death occurred on the cross.
3. True, according to Luther’s 1533 Torgau sermon to which Article IX directs us as our means of discussing Christ’s descent into hell. However, even as it directs us there, the Article itself is clear that “it is our unanimous opinion that there should be no dispute over it.” While most of us have understood that both natures of Christ descended as they cannot be separated at any time or any place, the fact remains that Article IX has committed us to Luther’s sermon as our primary explanation. The words from Luther which make this answer true are these opening words of the sermon: “Before He was raised and ascended into heaven and while He still lay in the grave, He also descended into hell so that He might also rescue us from there, ... However, I do not intend to deal with this article in a lofty manner, how it happened or what it means to descend into hell.”⁷ Later in the sermon, at the end of his discussion of the “He descended into hell”

⁵ McCain, P. T. (Ed.). (2005). [Concordia: The Lutheran Confessions](#) (p. 493). St. Louis, MO: Concordia Publishing House.

⁶ McCain, P. T. (Ed.). (2005). [Concordia: The Lutheran Confessions](#) (p. 493). St. Louis, MO: Concordia Publishing House.

⁷ Luther’s Works, Volume 57, p. 127, Concordia Publishing House, 2016

phrase from the creed, Luther says: “We have now spoken about this article (i.e. the descent phrase) in the simplest manner so that we may cling to the words and remain with this chief point: that, for us, hell has been torn apart through Christ, and the devil’s realm and power have been entirely destroyed. For this purpose He died, was buried, and descended, so that they would no longer harm or conquer us, as He himself says in Matthew 16[:18]” (p. 132). Like it or not, there is much we do not know about this phrase in the 2nd article of the creed.

4. True.
5. False, Christ’s pain and suffering prior to His death relates to the agony of dying for mankind’s sins and declaring that “it is finished.”
6. False, see question 3.
7. False, Christ descended into hell to declare victory over death.
8. False, the actual amount of time spent in hell is unknown, but if He was under the power of the devil He would not have been able to leave hell.

Lesson 8, Formula of Concord, Part I

Article X: Church Practices

True or False

1. False, the obligation to Christ and the Gospel is to be counted at all times as one of the members of Christ's church.
2. True, being indifferent (apathetic) is a form of denial of who you are as a Christian and a denial of the Gospel.
3. True, see the paragraph on "The Chief Controversy."
4. True, this is part of our Christian freedom as long as we do this without giving offense to a weaker brother or sister. (NOTE: Be aware that the use of the word "community" in this question is often taken by the reader to be a single congregation, when in fact at the time of the Formula it was understood to be a consistory. From the Introduction to Article X in *Concordia: The Lutheran Confessions*: "This article has in view territorial churches, not simply individual congregations, when it talks about making changes in the Church's ceremonies. At the time the Formula of Concord was written there were groupings of pastors and congregations known as consistories. The consistory would agree on a particular order of worship, rites, ceremonies, and other practices. The superintendent of the consistory, among his other duties, would be responsible for assuring that pastors and congregations were using the agreed-upon church order."⁸
5. False, in the case of adiaphora we should always consider and compromise in such cases, unless by doing so the practice would contend with our Confessions or Scripture.
6. True.
7. False, here we must be careful that such agreement does not yoke us to a practice that others hold as doctrine, which we regard as adiaphora. A good example of this is the Lutheran position on baptism, which allows for four (immersion, sprinkling, dipping, and pouring water on the head) possible means. One of these means is full immersion which some religions claim to be the only valid means. True, in the very first years of the church full immersion was done, but it is not commanded by Scripture. Thus it is wrong to claim it is the only valid means. Lutherans do not practice full immersion to avoid giving the impression that we are agreeing with those who hold this is as the only valid means. In Luther's day they used the expression "advisories" to describe such a group.

⁸ McCain, P. T. (Ed.). (2005). [*Concordia: The Lutheran Confessions*](#) (p. 496). St. Louis, MO: Concordia Publishing House.

8. True, this is an error the Roman church made at the Council of Trent, 1545 - 1563, whereby church practices were elevated to the same level as Scripture.
9. True, self-explanatory.
10. False, as is made clear in these words from Article X: “⁸ We reject and condemn as wrong and contrary to God’s Word when the following are taught: ... ¹¹ 3. In a time of persecution and public confession, ‹when a clear confession is required› we may yield to the enemies of the Gospel in such adiaphora and ceremonies or compromise with them ‹which damages the truth›.”⁹
11. True.
12. True, agreement in doctrine is primary, while indifferent things come later. None of the indifferent things or practices are to compromise the doctrinal agreement.

Article XII: Other Sects and Factions

True or False

1. False, as is shown by these words from Article XII: “² The Anabaptists are divided among themselves into many factions, because one fights for more errors, another for less. However, they all in common profess the sort of doctrine that cannot be tolerated or allowed in the Church, ... ⁵ 3. Our righteousness before God stands not on the sole merit of Christ alone, but in renewal, and therefore in our own godliness in which we walk.”¹⁰ (emphasis added)
2. False, all are born as enemies of God by virtue of the fall in the garden.
3. True, it is a free gift from God in and through which God works forgiveness of sins and delivers the Holy Spirit (Acts 2: 38f), and its efficacy depends not on the faith of those receiving it. Thus parents and guardians who have faith bring their children to be baptized as Scripture enjoins them, for in doing so they are putting upon them the law-keeping perfection and salvation of Jesus.
4. False, see question 3 above. It is important in this discussion to keep in mind that baptism is the God given means through which Church is to deliver His gifts to all ages, but that does not preclude God from somehow working faith in other ways.
5. True, as repentance and turning away from wrong doing by a church is possible and it should be known by those planning on attending. Think due diligence.

⁹ McCain, P. T. (Ed.). (2005). [*Concordia: The Lutheran Confessions*](#) (p. 497). St. Louis, MO: Concordia Publishing House.

¹⁰ McCain, P. T. (Ed.). (2005). [*Concordia: The Lutheran Confessions*](#) (pp. 500–501). St. Louis, MO: Concordia Publishing House.

6. False, if the matter is of the left hand kingdom (secular in nature) then that is the proper place.
7. True, as long as it is within their vocation.
8. False, as long as it is within their vocation.
9. True, while regrettable if it creates a troubled marriage, but it is not Biblical grounds for a divorce.
10. True, and the only way given to the Church to effect regeneration.
11. False, it is exactly the Word joined to the water that makes Baptism effective.
12. False, unless they have discarded this practice.
13. False, the clergy doing the administering or officiating in these cases has no bearing on the efficacy as long as there is no conflict with Scripture and our Confessions.

Lesson 9 – Formula of Concord, Part I

Article XI: God’s Eternal Foreknowledge and Election

True or False

1. True, it is God’s foreknowledge that knows all things before they happen (for the godly and wicked alike), and it His desire to save all mankind and His grace is sufficient for that task, but the reality is that “⁵ 4. Predestination, or God’s eternal election, covers only the godly, beloved children of God. It is a cause of their salvation, which He also provides. He plans what belongs to it as well. Our salvation is founded so firmly on it that the gates of hell cannot overcome it (John 10:28; Matthew 16:18).”¹¹.
2. True, see previous question. While this may sound like a double predestination statement saying only some are elected for heaven while others are elected to damnation, the question, as asked, speaks only of those “those children of God who are chosen and predestined to eternal life.”
3. True, God is all knowing (one of His attributes)
4. False, God does not co-exist with evil.
5. True, see quotation in question 1, which specifically states that “Predestination, or God’s eternal election ... is a cause of their salvation.” To be sure, our salvation is a product of hearing God’s Word, which “He also provides [and] plans what belongs to it as well,” and following it we do try to keep His commands to the best of our abilities.
6. False, while God desires all mankind to have salvation, which is offered as a free gift. The practice of doing evil knowingly and continually will alienate man towards God and thus salvation can be lost until repentance again takes place.
7. True, God’s wisdom is not ours to fathom.
8. True.
9. True, spiritually speaking.
10. True, God said it, and that makes it so!
11. True.
12. False, back to double pre-destination again. God desires all to be saved.
13. False, see question 2 and 12.
14. True. The Word and the Sacraments are the marks of the church; rejection of them is rejection of the works of the Holy Spirit who desires to save you.
15. True.
16. True, it is the redemptive work of Christ that pays the price for man’s sin.

¹¹ McCain, P. T. (Ed.). (2005). [*Concordia: The Lutheran Confessions*](#) (p. 498). St. Louis, MO: Concordia Publishing House.

17. True.
18. True, rejection of the Word is a result of the sinful nature of mankind.
19. False, nothing in us assists in the redemptive work of Christ.
20. True.
21. True.