

The Augsburg Confession

• Lesson Nine •

Articles 10, 22, and 24: The Sacrament of the Lord's Supper

1. At the time of the Augsburg Confession, there were three main views on the Lord's Supper:

Reformed church	Lutheran	Roman Catholic
only bread and wine	bread and wine	
	body and blood	only body and blood
Representation	Real Presence	Transubstantiation

Read Matthew 26:26-28; 1 Corinthians 11:23-26; and Article 10. What is present in the Lord's Supper?

2. Another way to look at the differences is this: What does a person receive when he eats and drinks of the Lord's Supper?
3. According to Article 10, who are to be given the bread and wine, the body and blood of Christ? See also Article 22, paragraphs 1 and 2.
4. In Article 22, paragraph 3, Melancthon uses 1 Corinthians 11:27 as proof that laypeople also are to receive the wine, that the wine is not just for priests or pastors. Why is this a good passage to use?
5. Read Article 22, paragraphs 4 to 7. According to Melancthon, who else said that laypeople are to receive the wine?

6. According to Article 22, paragraphs 8 to 11, what two reasons are given for doing away with the practice that laypeople should not receive the wine?

7. According to Article 22, paragraph 12, what else was done away with?

8. Read Article 24, paragraphs 1 to 9. What two things did the Lutherans now do which showed that they very much revered the mass (the Lord's Supper)?

9. Read Article 24, paragraphs 10 to 20. What other problem had entered the Catholic Church's use of the mass?

10. Read Article 24, paragraphs 21 to 23. What other false teaching was added that was also a misuse of the mass?

11. Read Article 24, paragraphs 24 to 27. What two passages are used to disprove their teaching, and why are these such good passages to use?

12. Read Article 24, paragraphs 28 to 29. Why else is the Catholic mass wrong?

13. Read Article 24, paragraphs 30 to 33. What is one of the real blessings or results when a believer partakes of the Lord's Supper?

14. Agree or disagree. The Sacrament of the Lord's Supper is the gospel.

15. Martin Luther wrote, "The two words 'my' and 'your' are mighty words which should move you gladly to walk over a hundred thousand miles for this sacrament." Why would he say that?

The Augsburg Confession Lesson 10

The Sacrament of the Lord's Supper

Introduction

It was important to include the Lutheran view of the Sacrament of the Lord's Supper in the Augsburg Confession because of errors in the doctrine and practice. Briefly, they are the following:

- The Roman Catholic Church (RCC) taught that only the bread should be given to participants.
- The RCC also believed that in the celebration of the Lord's Supper (also called "the mass"), the people were not eating bread and the priest not drinking wine, but that they were physically consuming flesh and blood. In other words, the bread and wine disappear and are changed into body and blood. This teaching is called "transubstantiation."
- The Lutherans disagreed with the RCC practice of parading the consecrated elements through the streets to be worshiped and adored.
- The RCC commonly used the mass as a way to raise money.
- The RCC taught that every time mass was celebrated, Christ was offered again in an unbloody sacrifice. In the Augsburg Confession the Lutherans attempted to explain the necessity of separating from these false teachings and practices.

Although there was no confrontation at Augsburg with the Reformed church (led by the Swiss theologian Ulrich Zwingli), the AC (Augsburg Confession) clearly supports the Biblical teaching of the real presence of Christ's body and blood in the sacrament. The Reformed view was (and still is) that the bread and wine only represent the body and blood of Christ.

Articles 10, 22, and 24 of the AC are the parts that pertain to the Lord's Supper.

Article 10

- 1) About the Lord's Supper our churches teach that the body and blood of Christ are truly present under the forms of the bread and wine and are given to those who eat the Lord's Supper.
- 2) We reject those that teach anything else.

(Note: Article 22 begins a section of the AC in which the Lutherans ask the emperor to listen to the reasons why people should not be forced to practice "abuses" and false practices that would go against the teachings of God's Word and against their consciences.)

Article 22

- 1) We give laypeople both parts of the Sacrament of the Lord's Supper, because this is the commandment of the Lord: "Drink from it, all of you" (Matthew 26:27).
- 2) Here Christ clearly commanded that everyone should drink from the cup.
- 3) And so that nobody could cause trouble by saying that this refers only to priests, in 1 Corinthians 11:27 Paul gives an example from which it is seen that the entire congregation received both the bread and the wine.
- 4) This was what was long practiced in the church. We do not know when or by whose authority it was changed. However, Cardinal Cusanus tells us the time when it was approved.
- 5) Cyprian in some places makes it clear that the blood was given to the people.
- 6) Jerome says the same thing: "The priests administer the Lord's Supper, and distribute the blood of Christ to the people."
- 7) Indeed, Pope Gelasius commands that the sacrament should not be divided.
- 8) Only the recent customs do something else.

- 9) But it is clear that any custom introduced against the commandments of God must not be allowed, as the church laws bear witness.
- 10) But the custom of not giving people both the bread and the wine came into being contrary not only to Scripture but also to early church laws and the example of what was done in the church.
- 11) Therefore, if any people wished to receive both parts of the Sacrament, they should not have been forced to do something else and so cause offense to their consciences.
- 12) And because withholding part of the Sacrament does not agree with Christ's command, we have also done away with the custom of carrying the Sacrament in a procession as well.

Article 24

(Article 24 is long. See the AC translation by Dr. Glen Thompson).

THE SACRAMENT OF HOLY COMMUNION

*As the head of the family should teach it
in the simplest way to those in his household.*

The Institution of the Lord's Supper

First: *What is the Sacrament of Holy Communion?*

It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ for us Christians to eat and to drink.

Where is this written?

The holy evangelists Matthew, Mark, Luke, and the apostle Paul tell us: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The Blessings of the Lord's Supper

Second: *What blessing do we receive through this eating and drinking?*

That is shown us by these words: "Given" and "poured out for you for the forgiveness of sins."

Through these words we receive forgiveness of sins, life, and salvation in this sacrament.

For where there is forgiveness of sins, there is also life and salvation.

The Power of the Lord's Supper

Third: *How can eating and drinking do such great things?*

It is certainly not the eating and drinking that does such things, but the words "Given" and "poured out for you for the forgiveness of sins."

These words are the main thing in this sacrament, along with the eating and drinking.

And whoever believes these words has what they plainly say, the forgiveness of sins.

The Reception of the Lord's Supper

Fourth: *Who, then, is properly prepared to receive this sacrament?*

Fasting and other outward preparations may serve a good purpose, but he is properly prepared who believes these words: "Given" and "poured out for you for the forgiveness of sins."

But whoever does not believe these words or doubts them is not prepared, because the words "for you" require nothing but hearts that believe.

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• Lesson Ten •

Articles 11, 12, and 25: Confession, Absolution, and Repentance

1. Dr. Eck in his 404 Propositions accused Lutherans of doing away with private confession and absolution. Read Article 11 and Article 25, paragraphs 7 to 13. What did the Lutherans do away with?

2. Using the Scripture passages Psalm 19:12 and Jeremiah 17:9, tell why the Lutherans did away with this practice.

3. Agree or disagree. The problem is not so much *sins* but *sin* itself.

4. Catholic teaching is that “penance” consists of three parts: contrition, confession, and satisfaction. Satisfactions are what the priest commands the repentant person to do. Such satisfactions might include fasts, prayers, forms of self-denial, etc. From Article 25, paragraphs 4 and 5, and from what we have already learned, what is wrong with demanding satisfactions to contrition and repentance?

5. Read Article 12, paragraphs 2 to 5. What are the two parts of repentance?

6. Read Article 12, paragraph 6.
 - a. What is the blessing of this godly repentance?

 - b. What flows from repentance, this faith in Christ and the forgiveness we have in him?

7. Read Article 25, paragraphs 2-4. Why is absolution to be so highly prized, and why is it such a privilege for us to use absolution?

8. Read Article 12, paragraphs 7 and 8.
 - a. Cite a biblical example of a believer who lost the Holy Spirit and his faith.

 - b. Read 1 John 1:8. Can people ever reach a state of perfection in this life?

9. Read Article 12, paragraph 9. Read 1 Corinthians 5:1-5 and 2 Corinthians 2:6-8. What should we do when an errorist repents?

10. Read Article 12, paragraph 10. Who would this paragraph be directed against?

11. Compare King Saul with King David and Peter with Judas. Who was repentant and who wasn't, and why?

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• Lesson Eleven •

Articles 14 and 28: The Office of the Public, or Representative, Ministry

1. One of Lutheranism's most interesting scriptural doctrines is the priesthood of all believers. Read 1 Peter 1:1,2 and 2:9. Read also Revelation 1:5,6 and 5:9,10. What is meant by the "priesthood of all believers"?
2. Agree or disagree. The term *priest* is used in as universal a sense as the word *Christian*.
3. At the time of the Augsburg Confession, the Roman Catholic Church taught that the following was God's "order" for the church: through apostolic succession a priest received the divine grace and authority he would need for his office. So it separated the church into two classes, the spiritual and the temporal, the clergy and the laity. They then accused the Lutherans of destroying "order" in the church. Read Article 14. What did the Lutherans teach about order?
4. At the same time the Anabaptists believed that since everyone was a priest, anyone could preach whenever and wherever he felt the Spirit moved him. They disregarded all order. What does Article 14 say to that problem?
5. Agree or disagree. A Christian is perfectly free, subject to no one. A Christian is a perfectly dutiful servant, subject to everyone. (Note Galatians 5:1 and 5:13.)
6. Read Ephesians 4:11,12; Acts 20:28; Titus 1:5; 1 Peter 5:1,2; 1 Corinthians 4:1. What is the office of the public ministry?
7. Why can this also be called a representative ministry?

8. Read 1 Corinthians 12:4-7. Why cannot everyone be a called minister in the public or representative ministry?

9. The call into the public ministry can be “immediate” or “mediate.” Acts 9:3-6,15 is an example of an immediate call. Acts 14:23 is an example of a mediate call. What’s the difference? What’s the same?

10. Read Article 28, paragraphs 1-4. What other problem did the Catholic Church have?

11. Read Article 28, paragraphs 5-9. What is the power of the church, power of the keys, or the power that bishops have?

12. Read Article 28, paragraphs 10-18. In civil matters, what should the church not do?

13. Read Article 28, paragraphs 19-28. If the church goes contrary to Scripture, then what do congregations and individuals have the right to do?

14. Read Article 28, paragraphs 29-52. When does the church not have the right to institute ceremonies?

15. Read Article 28, paragraphs 53-56. When does the church have the authority or right to institute new ceremonies?

16. Article 28, paragraphs 57-78. What did the Lutherans really want when it came to the issue of church customs and the power of the bishops?