

Chapter 1 : Confessional Lutheranism - Wikipedia

Confessional Lutheranism is a name used by Lutherans to designate those who accept the doctrines taught in the Book of Concord of (the Lutheran confessional documents) in their entirety because (quia) they are completely faithful to the teachings of the Bible.

August 20, - December 14, Spring January 7, - May 3, Due to the flexibility and ability to customize your program, contact an admissions counselor to discuss upcoming start dates and how to plan your coursework. The MA program generally runs for a week term during the fall and spring semesters and for a day summer intensive. If you are pursuing certifications with the Cross-Cultural Ministry Center or other programs with oversight by the Lutheran Church—Missouri Synod, there may be different term lengths to understand within your expanded coursework beyond the MA in Theology. Apply Now Plan a meaningful journey. To earn your degree, you will complete a total of 32 units comprised of core courses and emphasis courses. There are many options for customizing your academic plan within the core courses, your chosen emphasis area, and available electives. Students seeking ministerial certification through the Lutheran Church—Missouri Synod LCMS may have different program lengths due to additional certification coursework, field hours, or internships. There is an enormous commitment to your individual pilgrimage as well as your success in completing the program. The growth experience is the point, not just the degree outcome. Plan to grow, and know that you can take the time that you need to have a meaningful journey. Core Curriculum THL Introduction to Theological Research 2 This course will examine the essential methods and resources for the academic study of theology with attention given to research methods for projects that do not require an academic thesis. Procedures for identifying, proposing, researching, organizing, writing, and defending the thesis or project will be covered as students are guided in beginning their research. Creeds and Confessions 3 Through a study of the major confessions of the Christian church, this course will center on the Ecumenical Creeds and the Book of Concord as other confessional documents will be considered in relationship to these confessional statements. The historical setting and theological content of these documents will be explored along with their contemporary use and application. Seminar in Biblical Theology and Exegesis 3 This seminar course will cover the Canon, inspiration of Scripture, and major themes in the Old and New Testaments using appropriate exegetical methods for interpreting various literary genres within the Bible. Christianity, Ethics and Contemporary Culture 3 This course will explore morality and ethics in light of scriptural teachings concerning creation and redemption as students are oriented to the main approaches, both traditional and contemporary, of non-biblical philosophical ethics and how Christian faith interacts with these approaches. Systematic Doctrinal Theology 3 In this course students will pursue graduate-level study of systematic doctrinal theology from a biblical perspective through the survey of loci, i. Special attention will be given to recognizing and characterizing the church-related context in which and for which theology is undertaken. Church Leadership and Administration 3 This course teaches planning, administration and leadership skills important to the development, management and evaluation of Christian education ministry programs. Method of Christian Teaching 3 Examines theory and practice discipleship, catechesis, and spiritual formation as conducted in the ministry of the church. Focuses on planning, managing, delivering, evaluating, and integrative Christian teaching into the life of the church. Counseling in Ministry 3 A foundation course providing an understanding of the content and process of counseling specific to a ministry setting. Specific aspects of the counseling process addressed include basic skills, legal and ethical issues, crisis intervention, cultural sensitivity, how and when to refer, and the integration of psychology and theology. Thesis I Students will develop a research project or thesis under the guidance of a faculty mentor. Thesis II 3 Students will work toward completion of their research project or thesis under the guidance of a faculty mentor. Course may be repeated once if needed. Choose 1 of the following courses: Adult Ministry 3 This course will look at adult learning theories, faith development, and discuss andragogy as it relates to the planning of effective adult education programs in a local congregation. Youth Ministry 3 A course which provides students basic foundations of parish youth ministry and an opportunity to better understand the current youth culture.

Supplies a variety of organizational models and an opportunity to develop programming skills needed for successful parish youth ministry. A fieldwork component is required. The student will demonstrate significant progress in acquaintance with and understanding of the literature. Colloquium in Theology 3 This seminar course in advanced theological research will look at a variety of topics which may include subjects from various theological disciplines Exegetical, Systematic, Historical, and Practical Theology and various time periods. Students will actively participate in determining the direction of this course as they research and present theological topics under the guidance of the instructor. Elective course is chosen from the theology graduate offerings to be announced in consultation with the faculty advisor 3 units Servant Leadership Emphasis THL A: Entrepreneurial Mission Planting 3 Explores business and entrepreneurial methods as they apply to church planters and new mission starts. Practical emphasis upon understanding entrepreneurial leadership, team ministry, learning from success, dealing with risk, reaching new people, developing marketing materials, financial planning and cash flow, and balancing a busy life will be presented by guest lecturers experienced in entrepreneurial church leadership. Not every program can boast about its faculty members being in touch with issues of faith and ministry. The diverse personal histories and approaches of the faculty allow you to study intensely in any area of emphasis. You can expect highly educated, thoughtful Christian practitioners to partner with you in your faith and education experience. One such example is Dr. Dean of Christ College and author of numerous books and articles, including several related to the writings of C. Mueller has a dynamic ability to mentor students and church leaders in his roles of instructor, program director, and co-laborer in the faith.

Chapter 2 : Confessional Lutheran Dogmatics Series - Concordia publishing house

The purpose of this site is to promote, extend, and defend the theology of Confessional Lutheranism, as reflected especially in the Symbolical Books of the Evangelical Lutheran Church. I am persuaded that this theology is thoroughly apostolic, catholic, orthodox, and evangelical - in the truest and deepest sense of those terms.

The following response was a little too long to post as a comment This is what we mean, therefore, when we qualify ourselves as confessional Lutherans, as those who subscribe to and meticulously affirm the teachings of Scripture as expressed in the Book of Concord. That this unity, due to our own fallibility, is imperfect, we all admit – which is why, though we take such confessions at face value, we do not rest secure in them but continually examine and affirm our doctrines according to the teachings of Scripture and the Lutheran Confessions, and evaluate our practices relative to them. This is also why we are diligent to point out to our brothers when we detect that their doctrine or practice may be straying from our mutual confession, in order to call them to repentance or to have ourselves corrected that we may continue to enjoy our unity and to work together for the Truth. This latter point, is the primary reason our blog exists. The author, though at the time he wrote this essay was a member of the Wisconsin Evangelical Lutheran Synod [WELS], has since left that church body over serious issues of doctrine and practice, and is now a member of an independant Lutheran congregation, served by a pastor from the Evangelical Lutheran Diocese of North America ELDoNA. Though none of the issues prompting him to leave the WELS impact the content of this essay, given the frequency with which this essay is visited each week, it may nevertheless be of interest to the reader to know what those issues were. Those issues were explained in a letter to his former congregation that was made public on this blog: What do you do with a Certified Letter? Here is one idea The Reformed confession with the widest subscription is the Westminster Confession , although there are quite a number of other historical confessions that are important among the Reformed, including the Belgic Confession Dutch Reformed and the Gallic Confession , all of which would be strongly identified with the teachings of Calvinism. Although there seems to be a growing confessional movement among some Reformed Calvinists, for the most part, we see Reformed teaching as a continuum between Reformed Calvinism and Reformed Arminianism – and this is especially the case in modern American Evangelicalism, which, due to its inherent ecumenism, tends to broadly yet non-specifically identify with Reformed teaching. Anyway, I checked out the church body you are a member of – the Associate Reformed Presbyterian Church ARP – and according to your doctrinal statements , your church body confesses the Westminster Confession, placing you square within a Calvinist confession. Another document, entitled, What the Bible and Lutherans Teach is a positive description of the doctrines that all confessional Lutherans, and many other Christians, agree on. Unfortunately, neither of these documents appear to be available from the WELS website in PDF format anymore, so these web documents will have to suffice for the purposes of comparison with the PDF your church body provides. Given the availability of these documents, what I am not going to do is walk through them line by line since I am sure that you are fully capable of doing so. Some influences on the Swiss and German Reformers, both common and divergent The foundation for both the agreement and the disagreement we find between Reformed Calvinist and confessional Lutheran bodies of doctrine can be traced to the period of the Reformation itself, generally to the Renaissance , which carried with it the very positive humanist priority of ad fontes, of returning to the sources of knowledge – like the original texts of the Bible, of the Greek philosophers, of the Roman statesmen, etc. Along with this new-found fidelity to the sources, came a new form of learning which rested on examination and assimilation of those sources. We also find more specific, and divergent, influences in the social, political and religious realities of the regions where the Swiss and German Reformations took place. While Germany and the Alsace were firmly within the rule of the Holy Roman Empire, France was independent from it, the nobility of France having been established since the time of the Carolingians, and Switzerland was growing in its independence from the Empire, having formed a confederation of independent states, adopted a republican form of government and even graduated by then to a form of democratic-republic. The leaders of the Reformation in Germany were Dr. In the generation following Luther, Dr. Martin Chemnitz led the Lutherans

to unity, serving as principle author of the Formula of Concord, and gathering the other confessional documents into a single collection called the Book of Concord, to which all Lutherans, in order to be Lutherans, would unconditionally subscribe. In Germany, Luther, as an Augustinian monk and professional theologian, wrestled with the reality of his own salvation, struggling under the unbalanced notions of God as a Righteous Lawgiver and angry Judge, who demanded that man follow His Law for the sake of his own salvation. He realized that he, as a depraved sinner, could not keep the Law; but the collected wisdom of the Roman church taught that he must. Influenced by the new Renaissance learning, rather than relying on the old commentaries, Luther prepared for his lectures by meticulously studying the books of the New Testament directly, not only in Latin, but in their original language, as well. There he discovered that indeed, the Law is harsh and demanding, that man is depraved and incapable of its demands, but most importantly, that man is Justified, not by the works of the Law, but by faith alone in the promises of Jesus Christ. The German Reformation was a conservative one – one which looked back through the history of the Church to the teaching of the Apostles, seeking to correct only what was in error while conserving the rest, and maintaining the character, unity and continuity of the Church. Such was not the case in Zurich, however. Ulrich Zwingli, a Roman Catholic priest, had involved himself deeply in the humanist movement and had earned a reputation as an outspoken activist. He was very active in politics, as a proponent of the cause of Swiss unity and independence. This cause faced itself in the direction of the future, not the past, and thus required a new platform for social order. The Swiss needed a new one. Without knowing what they may be, one can perhaps already appreciate that such differences of purpose would result in differences of doctrine. Luther and Zwingli meet to discuss doctrine. Nevertheless, the Renaissance principles of humanist learning at the time – principles shared by all the reformers – required fidelity to the sources. The result was that, even though they approached the Scriptures from essentially incompatible starting points, Zwingli and Luther found themselves in such agreement that they desired to meet, to debate those points of disagreement in hopes of resolving them and of declaring their unity under the teachings of Scripture. They met in The event is known as the Colloquy of Marburg. With fifteen critical points of doctrine separating them when they met, after their debate the separation was reduced to only one, that of the presence of Christ in the Eucharist – Zwingli and his followers having conceded every other point of doctrine to Dr. He insisted that the words must be symbolic, and no more. Despite their fundamental disagreement, however, Zwingli conceded to the same use of language as the Germans under Luther, if only between them they understood that while Luther meant that Christ was both physically and spiritually present, Zwingli meant that He was only spiritually present. It was one thing to misunderstand Scripture – to be a weak and erring brother – but it was quite another to knowingly allow a misrepresentation of Scripture to stand for the sake of outward unity. The result is not Scriptural unity – full agreement regarding what the Scriptures teach. On the contrary, such a compromise would result in a purely outward, political unity. That Zwingli was willing to compromise regarding what he was convinced, as a matter of conscience, the Scriptures taught, signaled to Dr. Luther that all of his concessions at Marburg were just that – compromises. Six months later, Dr. Luther was proven correct: Zwingli reversed all of the concessions he made at Marburg, announcing that he never really agreed to them in the first place. There are other doctrines impacted, of course, but these will suffice. They differ regarding the role and authority of human reason with respect to Scripture. Luther and Zwingli, like Calvin and Beza who followed him, were exceptionally well-educated men, learning, teaching and leading during an exciting time of rediscovery, intellectual cultivation and application of the classical sources. The gift of the Renaissance was that men once again learned the art of human reason from the masters. If, however, such harmonization required that the plain meaning of the Scriptures be understood differently than they directly stated, then the words of Scripture, along with the paradox, stood, while reason was subordinated to them. Zwingli, and later Calvin, thought differently. They reasoned that Scripture, as pure Truth revealed by God, could not contain paradox or mystery. As a result, they required a closed system of theology, against which unsanctified reason was powerless, since all questions were reasonably answered. They differ regarding the starting point of Christian teaching and central teaching of Scripture. One of the first evidences of the difference between Reformed and Lutheran teaching regarding the role and authority of human reason, is in the starting point of

their respective systems of theology. A very reasonable conclusion, indeed. They differ regarding the person of Christ But Who is Jesus? We Lutherans, like the Reformed, teach that Jesus is both fully God and fully man. This may seem like much ado over nothing, until one asks himself the following questions: Who was it who died on the cross? Surely, Jesus in His human nature died on the cross, but did Jesus in His divine nature also share in that death? Did "God" die on the cross, or did just a man die on the cross? We Lutherans confess with St. Peter that how could an eternal God die, and yet still be eternal? Scripture teaches both, and we believe, teach and confess both. But look at the astounding consequences of this death, and the positively galvanizing reality of what St. Peter was preaching to his fellow Jews. Peter was preaching that, no matter how the Jews or anyone else looks at the situation, there is absolutely no hope for them in the Old Covenant. Luther, who was trained as a lawyer before entering the Augustinian Order, knew very well the ancient principles involved, and we are informed in great detail by his contemporaries why it was that Luther held so strictly to the very words of institution: This in order that the will of the deceased may actually be honored. For example, if Uncle Felix bequeathed to his nephew Horace his entire estate, on the condition that Horace hop on his right leg three miles into town, bark like a dog for five minutes in the town square, and then hop on his left leg back home, that means that if Horace wants his inheritance, he had better get hopping – the will of Uncle Felix is clear, even if it makes no sense why Horace needs to do what is requested of him in order to receive his inheritance. In other words, the objections of reason against the clear will of the Testator are invalid. But how can bread and wine also be Body and Blood? But we are quite certain that the same God Who can speak the universe into existence, Who can also pull off the Incarnation and the Virgin Birth, can, by His command and institution, also manage the sacramental union of His Body and Blood with the elements of the Eucharist. This cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one Body; for we are all partakers of that one Body 1 Co. But what are the implications of this teaching for the Lutheran communicant? They are quite significant. He was found to be Just in the sight of God, and returned to life. Rather, Christ Himself physically comes to the communicant and gives Himself to him. The Lutheran communicant is actually physically united with the perfect Body of Christ, which lived perfectly in the sight of God under His Law and continues its perfect existence in the presence of God. The Lutheran communicant is actually united with the Blood of Christ, which was declared by God to be Just payment for his sins. And this is our inheritance as sons of God, is it not? He cannot be present in heaven and also be present here on earth, in the Eucharist, as well. Therefore, we can say only that He is spiritually present in the bread and wine. We Lutherans agree that Christ bodily ascended and is present locally in heaven. But this is not the limit of His bodily presence. Further, there is no basis in the testimony of Scripture for dividing the natures of Christ or separating His divine from His human attributes, while there is every reason to require that they remain united: Therefore, we conclude with Scripture that Christ fills all in His human, as well as His divine natures; and if Christ can fill the whole universe, He can also be physically present in the bread and wine. Not only did this notion impact their formulations regarding the presence of Christ in the Eucharist, it also lies at the root of some very serious differences between Reformed and Lutheran doctrines. The Reformed teach a doctrine called Immediate Grace, that is, that God works apart from means of any sort, that He works directly in an individual, strictly apart from any means, to bring him to Salvation. We Lutherans, on the other hand, teach that God the Holy Spirit works to produce and strengthen saving faith only through the Gospel, and the Gospel comes to man only through means. Sure, our reason tells us that since the Scriptures say God is sovereign and omnipotent, He can do any thing He wants, any time He wants, any way He wants. In this teaching, we are told that God, in His sovereignty, has turned His gracious countenance toward only some, and not others, that God does not love all sinners equally, and that as a result, He did not come to atone for the sins of all mankind, but only for the sins of some. Thus, the Reformed also teach, Limited Atonement. The consequence is that Reformed preaching tends to equip the believer for this task, by focusing on issues of Sanctification.

Chapter 3 : Ask the Pastor: Confessional Theology

Being Lutheran Podcast Episode 92 - The Sixth Petition of the Lord's Prayer, Part 1 In this episode, Brett, Brian, and Jason began a study on the Sixth Petition of the Lord's Prayer from Martin Luther's small and large catechisms.

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Chapter 4 : What is the Lutheran Church, and what do Lutherans believe?

Theology is, of course, "words about God," so confessional theology is talking about God by using agreed-upon statements of belief. Among Lutherans, our first Confession is the Bible. More specifically, it is the Gospel — the message of the forgiveness of sins through Jesus Christ.

The historical period of Lutheran Orthodoxy is divided into three sections: Lutheran scholasticism developed gradually especially for the purpose of arguing with the Jesuits , and it was finally established by Johann Gerhard. Abraham Calovius represents the climax of the scholastic paradigm in orthodox Lutheranism. Another theological issue that arose was the Crypto-Kenotic controversy. After a century of vitality, the Pietist theologians Philipp Jakob Spener and August Hermann Francke warned that orthodoxy had degenerated into meaningless intellectualism and Formalism , while orthodox theologians found the emotional and subjective focuses of Pietism to be vulnerable to Rationalist propaganda. Rationalism[edit] Rationalist philosophers from France and England had an enormous impact during the 18th century, along with the German Rationalists Christian Wolff , Gottfried Leibniz and Immanuel Kant. Their work led to an increase in rationalist beliefs, "at the expense of faith in God and agreement with the Bible". Instead of considering the authority of divine revelation, he explained, Rationalists relied solely on their personal understanding when searching for truth. A layman, Luther scholar Johann Georg Hamann â€” , became famous for countering Rationalism and striving to advance a revival known as the Erweckung, or Awakening. Those associated with this Awakening held that reason was insufficient and pointed out the importance of emotional religious experiences. Although the beginning of this Awakening tended heavily toward Romanticism , patriotism , and experience, the emphasis of the Awakening shifted around to restoring the traditional liturgy, doctrine, and confessions of the Lutheran church in the Neo-Lutheran movement. Danish pastor and philosopher N. Grundtvig reshaped church life throughout Denmark through a reform movement beginning in Many Lutherans, called " Old Lutherans ", chose to leave the state churches despite imprisonment and military force. A similar legislated merger in Silesia prompted thousands to join the Old Lutheran movement. The dispute over ecumenism overshadowed other controversies within German Lutheranism. Although he received a large amount of slander and ridicule during his forty years at the head of revival, he never gave up his positions. Though raised a Jew, he was baptized as a Christian at the age of 19 through the influence of the Lutheran school he attended. As the leader of a neofeudal Prussian political party, he campaigned for the divine right of kings , the power of the nobility , and episcopal polity for the church. Along with Theodor Kliefoth and August Friedrich Christian Vilmar , he promoted agreement with the Catholic Church with regard to the authority of the institutional church , ex opere operato effectiveness of the sacraments, and the divine authority of clergy. Unlike Catholics, however, they also urged complete agreement with the Book of Concord. The Neo-Lutheran call to renewal failed to achieve widespread popular acceptance because it both began and continued with a lofty, idealistic Romanticism that did not connect with an increasingly industrialized and secularized Europe. Law and Grace, by Lucas Cranach the Elder. Traditionally, Lutherans hold the Bible of the Old and New Testaments to be the only divinely inspired book, the only source of divinely revealed knowledge, and the only norm for Christian teaching. Martin Luther taught that the Bible was the written Word of God, and the only reliable guide for faith and practice. He held that every passage of Scripture has one straightforward meaning, the literal sense as interpreted by other Scripture. Today, Lutherans disagree about the inspiration and authority of the Bible. Theological conservatives use the historical-grammatical method of Biblical interpretation, while theological liberals use the higher critical method. Holy Scripture is not a dead letter, but rather, the power of the Holy Spirit is inherent in it. Besides the three Ecumenical Creeds , which date to Roman times , the Book of Concord contains seven credal documents articulating Lutheran theology in the Reformation era. The doctrinal positions of Lutheran churches are not uniform because the Book of Concord does not hold the same position in all Lutheran churches. For example, the state churches in Scandinavia consider only the Augsburg Confession as a "summary of the faith" in addition to the three ecumenical Creeds. Some Lutheran church bodies require this pledge to be unconditional because they believe

the confessions correctly state what the Bible teaches. Others allow their congregations to do so "insofar as" the Confessions are in agreement with the Bible.

Chapter 5 : Lutheran Theology Web Site

Belgum Chair in Lutheran Confessional Theology Ensuring a Future for Our Lutheran Heritage. Named for a beloved pastor and teacher and his wife, both strong advocates of Cal Lutheran, this first of Cal Lutheran's endowed chairs insures that Lutheran scholarship and heritage will remain strong and relevant at the university.

History[edit] Two main confessional movements arose during the 19th century: Neo-Lutheranism itself contained differing camps. It gave rise later to those calling themselves confessional Lutherans. Neo-Lutheranism developed in reaction to Pietism on the one side and Rationalism on the other, both of which had arisen in the previous century. German clergymen like Martin Stephan , C. Wyneken and Wilhelm Loehe became a part of the movement as they studied the works of Martin Luther and the Book of Concord. Walther, the Germans who settled in Indiana under F. Wyneken, and the Prussians under J. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. All internally trained AFLC pastors are taught a quia subscription of the Book of Concord, leaving the denomination as a whole "unofficially" confessional in matters of preaching and teaching. Though there are some churches in the Evangelical Lutheran Church in America which would call themselves "confessional", many of said churches have decided to leave the ELCA due to the liberal leanings of the denomination, most notably their stances expressed in the ELCA convention. Quia subscription the Book of Concord is adhered to because it is faithful to the Scriptures implies that the subscriber believes that there is no contradiction between the Book of Concord and the Scriptures. Quatenus subscription the Book of Concord is adhered to insofar as it is faithful to the Scriptures implies that the subscriber leaves room for the possibility that there might be a contradiction of the Scriptures in the Book of Concord in which case the subscriber would hold to the Scriptures against the Book of Concord. Walther explains the meaning of confessional subscription: An unconditional subscription is the solemn declaration which the individual who wants to serve the church makes under oath 1 that he accepts the doctrinal content of our Lutheran Confessions, because he recognizes the fact that they are in full agreement with Scripture and do not militate against Scripture in any point, whether the point be of major or minor importance; and 2 that he therefore heartily believes in this divine truth and is determined to preach this doctrine. There are two principles that mark the papacy as the Antichrist. One is that the pope takes to himself the right to rule the church that belongs only to Christ. He can make laws forbidding the marriage of priests, eating or not eating meat on Friday, birth control, divorce and remarriage, even where there are not such laws in the Bible. The second is that he teaches that salvation is not by faith alone but by faith and works. The present pope upholds and practices these principles. This marks his rule as antichristian rule in the church. All popes hold the same office over the church and promote the same antichristian belief so they all are part of the reign of the Antichrist. The Bible does not present the Antichrist as one man for one short time, but as an office held by a man through successive generations. It is a title like King of England.

Chapter 6 : Lutheranism - Wikipedia

Lutheranism is a major branch of Protestant Christianity which identifies with the theology of Martin Luther (), a German friar, ecclesiastical reformer and theologian.

Chapter 7 : The Lutheran Confessions: History and Theology of The Book of Concord - Logos Bible Software

Hyper-Lutheranism is a collaboration betweenÃ, Pastor Tom, a retired LC-MS pastor, and Loren, an adult convert to orthodox confessional www.nxgvision.com more information about Tom and Loren, please see About the Authors & Contact.

Chapter 8 : Institute of Lutheran Theology

The Institute of Lutheran Theology is an independent school of Lutheran theology providing a biblical and confessional theological education to the next generation of Pastors and workers in His church.

Chapter 9 : Online Master's in Theology | Concordia University

The Augsburg Confession is composed of several documents which already existed but which were combined by Melancthon to give a clear but conciliatory summary of the teachings and practices of the Lutheran pastors and congregations.