

The Augsburg Confession of 1530

Article I: God

ARTICLE I

God

✝ “¹ Our churches teach with common consent that the decree of the Council of Nicaea about the unity of the divine essence and the three persons is true. ² It is to be believed without any doubt....”

ARTICLE I

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† “... God is one divine essence who is eternal, without a body, without parts, of infinite power, wisdom, and goodness. He is the maker and preserver of all things, visible and invisible [Nehemiah 9:6]. ...”

Nehemiah 9:6

Nehemiah 9:6 “You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.”

ARTICLE I

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✝ “³ ... Yet there are three persons, the Father, the Son, and the Holy Spirit [Matthew 28:19]. These three persons are of the same essence and power....”

Matthew 28:19

Matthew 28:19 “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...”

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✝ “⁴ ... Our churches use the term *person* as the Fathers have used it. We use it to signify, not a part or quality in another, but that which subsists of itself....”

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✝ “5 ... Our churches condemn all heresies [Titus 3:10–11] that arose against this article, such as the Manichaeans, who assumed that there are two “principles,” one Good and the other Evil. ...”

Titus 3:10-11

Titus 3:10 “Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. ¹¹ You may be sure that such a man is warped and sinful; he is self-condemned.”

Manicheanism



- a dualistic religious system with Christian, Gnostic, and pagan elements, founded in Persia in the 3rd century by Manes (c. 216–c. 276). The system was based on a supposed primeval conflict between light and darkness. It spread widely in the Roman Empire and in Asia, and survived in eastern Turkestan (Xinjiang) until the 13th century.
- religious or philosophical dualism.

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†“... They also condemn the Valentinians, Arians, Eunomians, Muslims, and all heresies such as these. ...”

The Valentinians

□ **Valentinus**, (flourished 2nd century AD) Egyptian religious philosopher, founder of Roman and Alexandrian schools of Gnosticism, a system of religious dualism (belief in rival deities of good and evil) with a doctrine of salvation by *gnōsis*, or esoteric knowledge. Valentinian communities, founded by his disciples, challenged 2nd- and 3rd-century Christian theology.

The Arians

□ **Arianism**, the Christological position that Jesus, as the Son of God, was created by God, and therefore not equal in godhead to Him. It was proposed early in the 4th century by the Alexandrian presbyter Arius and was popular throughout much of the Eastern and Western Roman empires, even after it was denounced as a heresy by the Council of Nicaea (325).

Eunomianism

- The heretical teaching of Eunomius (d. 395), the Arian Bishop of Cyzicus in Mysia. It held that God is so absolutely one that the Second Person could not be generated within the divine nature. The Second and Third Persons were said to have been created. The Eunomianists also denied the value of any worship or the need for any sacraments.

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- “6 ... Our churches also condemn the Samosatenes, old and new, who contend that God is but one person. Through sophistry they impiously argue that the Word and the Holy Spirit are not distinct persons. They say that *Word* signifies a spoken word, and *Spirit* signifies motion created in things....”

The Samosatenes

- The adherents of Paul of Samosata (3rd c. A.D) a bishop of Antioch who held to dynamic monarchianism, the heretical view that God is a single being, that Christ is a mere man (though conceived by the Holy Spirit and born in a wonderful way of the Virgin Mary) whom God endowed with his power (Greek: dynamis).