

DOCTRINAL TESTIMONIES

formative to the theses about

The NATURE of FAITH in JUSTIFICATION

Thesis 1 = Genesis 1-3 (*God made all of creation with humans in mind, gave them gifts in paradise, and cursed other things instead of man and woman when they sinned and fell into unbelief.*)

I Peter 1:18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, **19** but with the precious blood of Christ, a lamb without blemish or defect. **20** He was chosen before the creation of the world, but was revealed in these last times for your sake.

Exodus 34:6 And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, **7** maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation."

Jonah 4 [entire chapter, but note especially vv. 2 & 7] **2** He prayed to the LORD, "O LORD, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.

(God replies to Jonah.) **11** But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?"

Micah 7:18 Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. **19** You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea.

LC III, 5th Pet.

Therefore there is here again great need to call upon God and to pray: Dear Father, forgive us our trespasses. Not as though He did not forgive sin without and even before our prayer (for He has given us the Gospel, in which is pure forgiveness before we prayed or ever thought about it!). But this is to the intent that we may recognize and accept such forgiveness.²

Thesis 2 = **Isaiah 30:18** Yet the LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him!

John 3:16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. **17** For God did not send his Son into the world to condemn the world, but to save the world through him.

I Timothy 2:3 This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth.

I Timothy 4:9 This is a trustworthy saying that deserves full acceptance **10** (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

I Timothy 1:15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners--of whom I am the worst. **16** But for that very reason I was shown mercy so that

¹ [Lat. = "...aut illud nobis in animum venit."]

² Triglot p. 723

in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life.

Ezekiel 18:32 For I take no pleasure in the death of anyone, declares the Sovereign LORD. Repent and live!

Ezekiel 33:11 Say to them, 'As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, O house of Israel?' **12** "Therefore, son of man, say to your countrymen, 'The righteousness of the righteous man will not save him when he disobeys, and the wickedness of the wicked man will not cause him to fall when he turns from it. The righteous man, if he sins, will not be allowed to live because of his former righteousness.'

John 5:21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. **22** Moreover, the Father judges no one, but has entrusted all judgment to the Son, **23** that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

Jesus says in John 8: ¹⁵ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

Thesis 3 = Romans 5:8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Psalm 2:7 I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.

Hebrews 4:7 Therefore God again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: "Today, if you hear his voice, do not harden your hearts."

Hebrews 13:8 Jesus Christ is the same yesterday and today and forever.

Luther on Psalm 2, verse 7-

Diese Worte sind gemein und bekannt in allen Kirchen und Kloestern, aber durchaus in

keiner Weise verstanden, dass sie so schwer wiegen und so grosse Dinge in sich

begreifen. Denn, um mit wenigen Worten vieles zu sagen, hier ist das ganze Gesetz

abgethan, und das Amt Christi auf das reinste beschrieben, dass er nicht das Schwert

fuehren werde, nicht ein neues Weltregiment aufrichten, sondern ein Lehrer sein

werde, der die Menschen belehren soll ueber einen unerhoerten, aber ewigen Beschluss

Gottes.³

Psalm 85:2 You forgave the iniquity of your people and covered all their sins. "Selah" **3** You set aside all your wrath and turned from your fierce anger.

Psalm 32:1 Blessed is he whose transgressions are forgiven, whose sins are covered.

Proverbs 10:11 The mouth of the righteous is a fountain of life, but violence overwhelms the mouth of the wicked. **12** Hatred stirs up dissension, but love covers over all wrongs. **13** Wisdom is found on the lips of the discerning, but a rod is for the back of him who lacks judgment.

I John 4:8 Whoever does not love does not know God, because God is love. **9** This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. **10** This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

Luther in a sermon on John 16:5-15-

Nun hat GOtt diesem Uebel einen Rath erfunden und also beschlossen, dass er Christum, seinen Sohn, wollte in die Welt senden, dass er sein Blut vergoesse und stuerbe, damit er fuer die Suende genug thaete und sie hinweg naehme; und dass dann der Heilige Geist ins Herze kaeme, der solche Leute, so mit Unlust und Zwang in des Gesetzes Werken daher gehen, willig machte, dass sie ohne Zwang und mit froehlichem Gemueth GOttes Gebot hielten. Sonst moechte durch kein ander Mittel

³ Luther Vol. V 122-123

*dem Jammer geholfen werden; denn menschliche Vernunft und Kraefte, noch auch kein Engel konnte uns heraus reissen. Damit hat nun GOtt aufgehoben aller Menschen Suende, die an den Christum glauben, dass hinfort unmoeglich ist, dass der koennte in Suenden stecken, der diesen Heiland hat, welcher alle Suende auf sich genommen und vertilgt hat.*⁴

Thesis 4 = [The Prophet only declares judgment and condemnation in the case of faithless hypocrites *after* they have heard and rejected the LORD's firm resolve to exchange their filth for his holiness. Before that, he gives remission of sins (in line with divine intent) to people, who have no faith.]

Isaiah 1:18 "Come now, let us reason together," says the LORD. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. 19 If you are willing and obedient, you will eat the best from the land; 20 but if you resist and rebel, you will be devoured by the sword." For the mouth of the LORD has spoken.

Isaiah 43:25 "I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more.

St. Ambrose in a letter to Irenaeus as quoted by Melanchthon in Apology IV, Par. 103-
*The Law, which made all sinners, seemed to have done injury, but when the Lord Jesus Christ came, He forgave to all sin which no one could avoid, and, by the shedding of His own blood, blotted out the handwriting which was against us. This is what he says in Rom. 5, 20: "The Law entered that the offense might abound. But where sin abounded, grace did much more abound." Because after the whole world became subject, He took away the sin of the whole world, as he [John] testified, saying, John 1, 29: "Behold the Lamb of God, which taketh away the sin of the world."*⁵

Isaiah 7:10-14 [God gave Ahaz the very opposite of what he believed or of what his faith deserved.]

Isaiah 11:2 The Spirit of the LORD will rest on him-- the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD-- 3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; 4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. 5 Righteousness will be his belt and faithfulness the sash around his waist. 6 The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.

Isaiah 45:7 I form the light and create darkness, I bring prosperity and create disaster*; I, the LORD, do all these things. 8 "You heavens above, rain down righteousness; let the clouds shower it down. Let the earth open wide, let salvation spring up, let righteousness grow with it; I, the LORD, have created it.

*term used of consequences only after human transgression in other contexts-Is. 31:2 & Zp 3:15

Isaiah 12: 4 & 5, 42:1-7, 49:5 & 6 [Other References to the worldwide scope & universal intent of God's forgiving decree]

Regarding both the nonimputation of sins and the imputation of Christ's righteousness in justification, Gerhard writes: "*Although the gratuitous remission of sins and the gracious imputation of the righteousness produced by Christ must be taught, from a certain perspective they could be called two parts of justification (whence it is established that the formal cause of justification is twofold, negative and positive, which is called a twofold*

⁴ Ibid Vol. XI 867-868

⁵ Triglot p. 151

method of imputation); nevertheless, they neither differ from each other in reality, nor can they with certainty be separated from each other.”⁶

Thesis 5 = Isaiah 53:11 After the suffering of his soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. 12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

Along with other remarks on Isaiah 53:12, Luther teaches the following.

“Und er vieler Suende getragen hat.”

Der Prophet wiederholt immer dasselbe. Er ist den Uebelthaetern gleich gerechnet; er ist ein Suender, er traegt alle Suenden, das ist wahr; aber Jesaias sagt: Er ist ein wunderbarer Suender, in dem, dass er ein Suender ist, traegt er nicht seine Suenden, sondern die anderer. Das tun andere Menschen nicht. Alle Menschen sind gerecht, es ist keine Suende oder Tod in uns. Der Sohn Gottes allein ist ein Suender, ein Uebelthaeter, des Todes schuldig, unter der Gewalt des Teufels und der Hoelle, und ausser ihm kein anderer.⁷

Isaiah 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

John 1:29 Ἡ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἄμνος τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

John 15:2 & Ephesians 4:31

SD III. Par. 58: Thus neither the divine nor the human nature of Christ by itself is imputed to us for righteousness, but only the obedience of the person who is at the same time God and man. And faith thus regards the person of Christ as it was made under the Law for us, bore our sins, and in His going to the Father offered to His heavenly Father for us poor sinners His entire, complete obedience, from His holy birth even unto death, and has thereby covered all our disobedience which inheres in our nature, and its thoughts, words, and works, so that it is not imputed to us for condemnation, but is pardoned and forgiven out of pure grace, alone for Christ's sake.

Thesis 6 = Psalm 130:3 If you, O LORD, kept a record of sins, O Lord, who could stand? 4 But with you there is forgiveness; therefore you are feared. 5 I wait for the LORD, my soul waits, and in his word I put my hope. 6 My soul waits for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning. 7 O Israel, put your hope in the LORD, for with the LORD is unfailing love and with him is full redemption.

Chemnitz quotes Augustine-

For he sees that almost our entire human life is barked at by sins, that all consciences are accused by their thoughts, that not a single pure heart is found which can assume that it is righteous. And because this cannot be found, therefore let every heart look to the mercy of the Lord, its God, and say to God: “If Thou, Lord, shouldst mark iniquities, Lord, who could stand?” But what hope is there? “For with Thee there is expiation.” And what is that expiation except a sacrifice? And what is the sacrifice except what has been offered for us? The outpoured innocent blood has blotted out all sins of the guilty. Therefore “with You there is forgiveness.” For if there were no forgiveness with You, if You only wanted to be the judge, and were not willing to be merciful, if You should mark all our iniquities and investigate them, who could stand? Who would stand before you and say, “I am innocent?” Who would stand in Your judgment? Therefore the only hope is that there is forgiveness with you.⁸

Chemnitz-

⁶ Hoenecke p. 333

⁷ Luther Vol. VI 730

⁸ Chemnitz p. 509

In Rom. 10:15, where he expressly describes the righteousness of faith, he makes its *object* the death and resurrection of Christ, which he calls “the Gospel which proclaims peace.” Acts 10:43: To Christ who died and rose again, “all the prophets bear witness that everyone who believes in Him receives forgiveness of sins through His name.” John 3:16: God so loved the world that He gave His only son.” [Emphases added]⁹

Thesis 7 = Isaiah 51:4

“Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations. **5** My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm. **6** Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail. **7** “Hear me, you who know what is right, you people who have my law in your hearts: Do not fear the reproach of men or be terrified by their insults. **8** For the moth will eat them up like a garment; the worm will devour them like wool. But my righteousness will last forever, my salvation through all generations.”

Zechariah 9:9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

Jeremiah 33:15 “In those days and at that time I will make a righteous Branch sprout from David’s line; he will do what is just and right in the land. **16** In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The LORD Our Righteousness.”

Luke 19:9 Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. **10** For the Son of Man came to seek and to save what was lost.”

Thesis 8 = Isaiah 59:16 He saw that there was no one, he was appalled that there was no one to intervene; so his own arm worked salvation for him, and his own righteousness sustained him. **17** He put on righteousness as his breastplate, and the helmet of salvation on his head; he put on the garments of vengeance and wrapped himself in zeal as in a cloak.

Isaiah 64:6 All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away. **7** No one calls on your name or strives to lay hold of you; for you have hidden your face from us and made us waste away because of our sins. **8** Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand. **9** Do not be angry beyond measure, O LORD; do not remember our sins forever. Oh, look upon us, we pray, for we are ALL your people. [Emphasis added]

Isaiah 65:1 “I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name, I said, ‘Here am I, here am I.’ **2** All day long I have held out my hands to an obstinate people, who walk in ways not good, pursuing their own imaginations-- **3** a people who continually provoke me to my very face, offering sacrifices in gardens and burning incense on altars of brick; **4** who sit among the graves and spend their nights keeping secret vigil; who eat the flesh of pigs, and whose pots hold broth of unclean meat; **5** who say, ‘Keep away; don’t come near me, for I am too sacred for you!’ Such people are smoke in my nostrils, a fire that keeps burning all day.

Matthew 18:23-27 (The king pitied and forgave a servant, who had faith only in his own work-righteous solution.)

FC Ep. III Paragraph 10 (affirmative statement 7) shows that the blessed Reformers did not use the modifier “*of faith*” to initiate any discussion of converted versus unconverted hearts. “Of faith” simply means this type of righteousness does not come to you because of anything about or in you.

“We believe, teach, and confess that for the preservation of the pure doctrine concerning the righteousness of faith before God it is necessary to urge with special diligence the particulae exclusivae, that is, the exclusive particles, i.e., the following words of the holy Apostle Paul, by which the merit of Christ is entirely separated from our works, and the honor given to Christ alone, when the holy Apostle Paul writes: of

⁹ Ibid p. 569

grace, without merit, without Law, without works, not of works. *All these words together mean as much as that we are justified and saved alone by faith in Christ.*"¹⁰

Chemnitz: "*But there is another kind of imputation, which does not have or look to a basis in the person to whom it is made; its basis is in the grace and mercy of God, who justifies the ungodly.*"¹¹

After reporting about a papalist named Osius, who complains: "that the term 'imputed righteousness' is a new one, not heard formerly,"¹² Chemnitz explains the way Jesuits define justification.

*The Jesuits invent this interpretation: Faith is imputed for righteousness. For God holds the faith which is found in men worthy that there should be conferred upon it, or infused into it, inherent righteousness by which men are justified. Andrada pronounces with the air of a teacher that the imputing of righteousness does not mean anything else than that the quality of righteousness is infused.*¹³

Lenski teaches this in his commentary on Romans 3:28. He acknowledges a dative-of-means sense for πίστει and speaks glowingly about Christ as the object of faith. In between those two statements, he writes: "*In his judicial verdict of acquittal God is influenced by faith, faith alone and not by faith apart from works of law [sic].*"¹⁴

After he refers the reader back to chapter 3, verse 24 for a sufficient explanation of the Greek verb "to justify" in the passive, Lenski makes this comment on Romans 8:30-

*"Justification is that act of God by which he, of pure grace, for the sake of the merits of Christ, pronounces a poor sinner, who truly believes in Christ, free from guilt and declares him just." This is an excellent definition. The act is forensic, takes place in heaven the instant when the call kindles faith.*¹⁵

Chemnitz-

For when, according to Andrada, the mind of the council concerning the remission of sins is set forth nakedly in the way we have shown, then it is manifest to anyone who is only willing to consider it how it conflicts diametrically with Scripture; how shameful and blasphemous it is toward the most holy merit of our Lord Jesus Christ, whose throne our own virtues are commanded to invade, after He Himself has been cast down from it, in order that they may be our propitiation for sin and the price of life eternal. From this interpretation of Andrada I now finally understand what the Tridentine decree is after when it declares that justification consists of two parts, remission of sins and renewal, because they nevertheless say not long afterward that the sole formal cause of justification is the renewal, or love. For that is, according to Andrada's interpretation, the formal cause both of the remission of sins and of the acceptance to life eternal.¹⁶

Chemnitz-

And so we have the complete relation. The basis is the righteousness of Christ. The object is the believing person, to whom the imputation for righteousness and blessedness is made. That which confers the gift is the mercy of God, which imputes righteousness without works. And thus faith is imputed for righteousness not because of its worthiness as a virtue but because it apprehends the merit of Christ and the

¹⁰ Triglot p. 795

¹¹ Hoenecke p. 327

¹² not unlike similar complaints about the terms "objective" and "subjective"

¹³ Chemnitz p. 531-532

¹⁴ Lenski p. 270

¹⁵ Ibid p. 563

¹⁶ Chemnitz p. 522

*mercy of God in the promise of the Gospel, in which is found both the basis and the conferring of the imputation of righteousness for blessedness.*¹⁷ [Emphasis added]

Chemnitz- *“However, faith justifies not because it is so strong and perfect a virtue but because of its object, namely, because it lays hold of Christ the Mediator.”*¹⁸ [Emphasis added]

Johann Gerhard in his Sacred Meditation on “TRUE FAITH” says: *Since faith unites us so closely to Christ, it is really the mother of all virtues in us.*¹⁹

Augustine-

*The forgiveness of sins is accomplished through the Mediator of God and men, the Man Christ Jesus, through whom, after He has made a cleansing from sin, we are reconciled to God. This cleansing of sins is not made in this life through our virtue but through divine compassion, through His tenderness, not through our power; because the virtue, no matter how small, which is called ours is granted to us by His goodness. But we would be ascribing much to ourselves in the flesh if we did not live under His forgiveness until He directs us otherwise.*²⁰

Thesis 9 = Romans 1:1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God--
2 the gospel he promised beforehand through his prophets in the Holy Scriptures **3** regarding his Son, who as to his human nature was a descendant of David, **4** and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

Romans 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

John 1:9 The true light that gives light to every man was coming into the world.

John 6:32 Jesus said to them, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. **33** For the bread of God is he who comes down from heaven and gives life to the world."

Gerhard on “THE LAST JUDGMENT”-

Thou hast come into the world, O Lord Jesus, “to save that which was lost” (Matthew 18:11); how canst Thou then judge him who ardently desires to be saved by Thee? I know that my sins will rise in judgment against me, and that they will cry aloud for vengeance upon me, but then, O blessed Jesus, Thou hast transferred my sins to Thyself, Thou art “the Lamb of God, that takest away the sins of the world” (John 1:29), and why not mine also? How wilt Thou condemn me for my sins, when Thou hast died for them? Thou hast died for the sins of the whole world (I John 2:2), why not then for mine also? O blessed Lord Jesus, if Thou hadst wished to judge so strictly, why wert Thou constrained to leave Thy heavenly home and become a man, and become obedient unto death, even the death of the cross?²¹

John 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods'? **35** If he called them 'gods,' to whom the word of God came--and the Scripture cannot be broken-- **36** what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? **37** Do not believe me unless I do what my Father does. **38** But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

John 12:44 Then Jesus cried out, "When a man believes in me, he does not believe in me only, but in the one who sent me. **45** When he looks at me, he sees the one who sent me. **46** I have come into the world as a light, so that no one who believes in me should stay in darkness. **47** "As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it. **48** There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. **49** For I did

¹⁷ Ibid p. 533

¹⁸ Ibid p. 579

¹⁹ Gerhard p. 69

²⁰ Chemnitz pp. 508-509

²¹ Gerhard pp. 263-264

not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. 50 I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."

(Christ contrasts judging with saving, thus making a guilty verdict opposed to salvation.)
Regarding Galatians 4:3, Luther explains.

Die Zeit des Gesetzes nimmt aber ein Ende auf zweierlei Weise: erstlich, wie ich gesagt habe, durch das Kommen Christi ins Fleisch zu der vom Vater bestimmten Zeit.

Denn Christus ist einmal in der Zeit Mensch geworden, "geboren von einer Jungfrau, und unter das Gesetz gethan, auf dass er die, so unter dem Gesetz waren, erloesete".

"Er ist durch sein eigenes Blut einmal in das Heilige eingegangen und hat eine ewige Erloesung erfunden" [Hebr. 9:12] Darnach kommt ebenderselbe Christus, welcher einmal in der Zeit gekommen ist, taeglich auch zu jeder Stunde zu uns im Geiste.

Einmal hat er uns zwar durch sein eigenes Blut erloest und alle geheiligt, aber weil wir noch nicht vollkommen rein sind, denn es haengen unserm Fleische noch Ueberbleibsel der Suende an, welche da streitet wider den Geist u., darum kommt er taeglich geistlicher Weise und vollendet von Tag zu Tag mehr und mehr die vom Vater vorherbestimmte Zeit, thut das Gesetz ab und hebt es auf. ²²

Thesis 10 = SD III (Par. 7)- *"Therefore, in this article he urges with so much zeal and earnestness the particulas exclusivas, that is, the words whereby the works of men are excluded (namely without Law, without works, by grace [freely], Rom. 3:28; 4:5; Eph. 2:8 & 9), in order to indicate how highly necessary it is that in this article, aside from [the presentation of] the pure doctrine, the antithesis, that is, all contrary dogmas, be stated separately, exposed, and rejected by this means.²³*

Jesus' Baptism in Matthew 3:15 Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

Christ says in John 6:51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.

John 16:7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

At our Lord's crucifixion- John 19:30 When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

Luther on Galatians 3:13 (Series of block quotes from LW Vol. IX 370-382)

After rehearsing John 1:29, he says:

Er ist zwar unschuldig, weil er das unbefleckte und tadellose (incontaminatus) Gotteslamm ist, aber weil er die Suenden der Welt traegt, wird seine Unschuld mit den Suenden und der Schuld der ganzen Welt belastet.

Alle Suenden, die ich, du und wir alle gethan haben und kuenftig noch thun werden, sind Christi eigene

Suenden, so, als ob er sie selbst gethan haette. Kurz, unsere Suende muss Christi eigene Suende werden, oder wir muessen in Ewigkeit verloren sein.

²² Luther Vol. IX 474-475

²³ Triglot p. 917-919

He goes on to explain that, in Isaiah 53:6 and various Psalms, the Holy Spirit also inspires “serious” words to be written that call the Messiah a sinner. We call his suffering innocent because Jesus was in and of himself innocent, but it was still the punishment of a man under a load of guilt. Luther concludes the paragraph with the words,

“Es sind aber diese Zeugnisse der Psalmen nicht Worte des unschuldigen, sondern des leidenden Christus, welcher es auf sich genommen hat, in der Person aller Suender dazustehen, und deshalb ist er der Suenden der ganzen Welt schuldig geworden.”

Darum ist Christus nicht allein gekreuzigt und gestorben, sondern durch die Liebe GOttes ist ihm auch die Suende aufgelegt worden.

(In the rest of this paragraph, Luther personifies the law, which tells Christ that, if he wants to take on the sin and guilt of all sinners, he must also bear their curse and death.)

Und dies ist der hoechste Trost der Gottseligen, dass Christus meine, deine und der ganzen Welt Suende anziehe und sich da hineinwickle, und dass wir sehen, dass er alle unsere Suenden traegt, da er ja, wenn er auf diese Weise angesehen wird, leicht die schwaermerischen Meinungen der Sophisten von der Rechtfertigung aus den Werken hinwegnimmt.

After writing a few more lines about the antichristian notion of “faith” formed by love, Luther concludes by stating in no uncertain terms:

“Wenn aber er das Lamm GOttes ist, von Ewigkeit dazu vorherverordnet, dass er die Suenden der Welt wegnehmen sollte, sodann auch sich freiwillig so in unsere Suenden eingewickelt hat, dass er ein Fluch fuer uns wurde, so folgt mit Nothwendigkeit, dass wir durch die Liebe nicht gerecht werden und die Suenden nicht abthun koennen. Denn GOtt hat unsere Suenden nicht auf uns gelegt, sondern auf seinen Sohn Christum damit wir, indem die Strafe auf ihm laege, Frieden haetten, und wir durch seine Wunden geheilt wuerden [Is. 53:5]. Darum koennen sie nicht durch uns hinweggenommen werden, und das bezeugt die ganze Schrift, und wir bekennen und beten es auch im christlichen Glauben, da wir sprechen: Ich glaube an JESum Christum, Gottes Sohn, der fuer uns gelitten hat, gekreuzigt und gestorben ist.”

Luther describes God the Father seeing our impotent hopelessness under the guilt of the law so that the Father tells the Son to take the place of all sinners. Jesus had to make himself as though God the Son had committed their detestable sins, and then pay for them. Then Dr. Luther says the following.

Da kommt das Gesetz und spricht: Ich finde ihn als einen Suender, und zwar einen solchen, der die Suenden aller Menschen auf sich genommen hat, und ich sehe ausserdem keine Suende als allein auf ihn, darum soll er am Kreuze sterben; und so greift es ihn an und toedtet ihn. Da dies geschehen ist, ist die ganze Welt von allen Suenden gereinigt und gesuehnt, also auch befreit vom Tode und von allem Uebel. Nachdem nun aber Suende und Tod durch diesen Einen Menschen hinweggenommen sind, so koennte doch GOtt in der ganzen Welt, zumal wenn sie glaubte, nichts Anderes mehr sehen als lauter Reinheit und Gerechtigkeit, und wengleich*

noch etliche Ueberbleibsel der Suende blieben, so wuerde doch GOtt sie nicht sehen vor jener Sonne, Christo.

[*especially, particularly, above all]

Dr. Luther then goes on to call this the “Article of Christian Righteousness,” which he further describes in the following paragraph with the words:

“Wenn die Suenden der ganzen Welt auf diesem Einen Menschen JESu Christo sind, dann sind sie nicht auf der Welt; wenn sie aber nicht auf ihm sind, so sind sie noch auf der Welt.”

Martin Luther next draws a mental picture of the battle that ensues when all the opposites of Christ come onto and into Christ.

“Es greifen ihn nicht allein meine, deine und die vergangenen, gegenwaertigen und zukuenftigen Suenden der ganzen Welt an und suchen ihn zu verdammen, wie sie ihn denn auch verdammen, sondern weil in eben dieser Person, welche der hoechste, groesste und einige Suender ist, auch die ewige und unueberwindliche Gerechtigkeit ist, darum kaempfen diese beiden mit einander, die hoechste, groesste, einzige Suende und die hoechste, groesste und einzige Gerechtigkeit. Hier muss nothwendig eins von beiden weichen und ueberwinden werden, da sie mit dem hoechsten Ungestuem wider einander laufen und zusammenstossen.”

Es stuerzt sich also die Suende der ganzen Welt mit dem hoechsten Ungestuem und Wuth auf die Gerechtigkeit. Was geschieht? Die Gerechtigkeit ist ewig, unsterblich und unueberwindlich. Die Suende ist auch ein ueberaus maechtiger und grausamer Tyrann, der da herrscht und regiert auf der ganzen Erde und alle Menschen zu Gefangenen und Knechten macht. Kurz, die Suende ist ein sehr grosser und maechtiger Gott, der das ganze menschliche Geschlecht, alle Gelehrten, Heiligen, Maechtigen, Weisen und Ungelehrten u. aufreibt (exhaurit). Dieser, sage ich, laeuft wider Christum an und will ihn wie alle anderen verschlingen. Aber er sieht nicht, dass er eine Person von unueberwindlicher und ewiger Gerechtigkeit ist. Darum muss vonnoethen die Suende in diesem Zweikampfe ueberwunden und getoedtet werden, und die Gerechtigkeit siegen und leben. So wird in Christo alle Suende insgesamt ueberwunden, getoedtet und begraben und die Gerechtigkeit bleibt Siegerin und Herrscherin in Ewigkeit.

A few paragraphs later, Luther wraps up his picture of the duel between sin and righteousness in Christ:

“Und dieser Umstand, dass er es thut ‘durch sich selbst’, macht diesen Zweikampf ueberaus wunderbar und herrlich. Denn er zeigt, dass diese so grossen Dinge (naemlich, dass der Fluch, die Suende und der Tod zerstoert werden, und der Segen, die Gerechtigkeit und das Leben an ihre Stelle treten) in dieser einigen Person Christi ausgerichtet werden muessen, und dass so durch ihn die GANZE Creatur geaendert werde. Darum, wenn du diese Person

ansiehst, so siehst du, dass die Suende, der Tod, der Zorn Gottes, die Hoelle, der Teufel und alles Uebel ueberwunden und getoedtet sind.”

*“Sofern DAHER Christus durch seine Gnade in den Herzen der Glaebigen regiert, ist keine Suende, kein Tod, kein Fluch. Wo aber Christus nicht erkannt wird, **bleiben** diese. Darum **ermangeln** alle diejenigen dieser **Wohlthat** und dieses Sieges, welche nicht glauben.”* (Emphases added)

In the following paragraphs, Luther calls this “der Hauptartikel der christlichen Lehre.” He declares the deity of Christ as the primary and absolute essential in this article, which he then calls: “den Artikel von der Erloesung.” Finally, in yet another paragraph or two (depending on which version you use), Martin Luther calls this same subject matter: “das Lehrstueck von der Rechtfertigung.” After stating in ever more ways and repeatedly that Christ carried all the sins of the whole world, suffered, died to pay for them, and came alive again with only life and righteousness still clinging to him, Dr. Luther explains the relation of faith to this universally good news.

Also werden wir allein durch den Glauben gerechtfertigt, weil allein der Glaube diesen Sieg Christi ergreift.

Sofern du nun dieses glaubst, sofern hast du es. Wenn du glaubst, dass Suende, Tod und Fluch abgethan sind, so sind sie abgethan, weil Christus diese in sich selbst besiegt und hinweggenommen hat und will, dass wir glauben, dass, gleichwie in seiner Person keine Gestalt des Suenders, keine Spur des Todes mehr vorhanden ist, so auch in unserer Person dessen nichts mehr sei, da er alles fuer uns ausgerichtet hat u.

Darum, wenn die Suende dich aengstet, wenn der Tod dich schreckt, so denke, dass es ein nichtiges Gespenst und Taauschung des Teufels sei, wie es den gewisslich ist. Denn in der That ist keine Suende mehr da, kein Fluch, kein Tod, kein Teufel, weil Christus dies alles ueberwunden und abgethan hat.

Deshalb ist der Sieg Christi ganz gewiss, und an dieser Sache ist kein Mangel, da sie gewisslich wahr ist, aber der Mangel liegt an unserem Unglauben.

Luther explains that only faith can take Christ’s righteousness into the individual believer so that, as far as it concerns instruments for taking possession of justification, faith alone justifies.

“Christus aber wird ergriffen, nicht durch das Gesetz, nicht durch Werke, sondern durch DIE Vernunft oder DEN Verstand, der erleuchtet ist durch den Glauben, und dies Ergreifen Christi durch den Glauben ist eigentlich das beschauliche Leben (von dem die Sophisten viel schwatzen, aber sie wissen nicht, was sie reden), und diese Beschaulichkeit (speculatio), durch welche Christus ergriffen wird, ist nicht die thoerichte Einbildung der Sophisten und der Moenche, die mit wunderbaren Dingen umgehen, die ihnen zu hoch sind, sondern ist das theologische, glaebige und goettliche Anschauen der Schlange, die am Pfahle aufgehengt ist, das heist, Christi, der am Kreuze haengt fuer meine, deine und der ganzen Welt Suenden. Es ist also offenbar, dass allein der Glaube rechtfertige.”

Among other comments in his exposition of John 6:53, Luther says:

Da hast du den Text, worinne du das Leben habest. Weichst du davon, so hast du es versehen. Es ist St. Johannes mit seinem Evangelio dahin gerichtet, dass er den Artikel der Rechtfertigung der Welt ins Herz bilde, und vor die Augen setzen will; aber es half nicht viel, man hat ihn im Pabstthum nicht behalten. Und wird wieder dahin kommen, dass wenn wir todt sein werden, dass dann vorwitzige Leute sich hervor thun, die wieder auf die Werke fallen werden, wie zuvor unter dem Pabstthum geschehen ist. Denn so es St. Johannes nicht erhalten hat mit seinem maechtigen Evangelio, so werden es unsere Buecher viel weniger erhalten. Auch ist ja der Text dieses Evangelii in allen Kirchen gesungen und gelesen worden.²⁴

Lenski, after stating that “*We cannot change the participle δικαιούμενοι into the finite*” form of the verb, makes an assertion of his own in his commentary on Romans 3:24-

This would assert that all sinners “are justified,” a statement that is not true. The participle says far less, namely that God’s justifying act sets in while men are sinners, the fact of their being sinners does not make it impossible for God to render the verdict of righteousness. The participial clause is general. It does not state how many are declared righteous, how many are not; it states that while all, as far as they are concerned, have lost any and every favorable acknowledgment from God, there exists another way of “being declared righteous,” a wonderful way, indeed, one that is wholly “gratuitous,” entirely “by grace,” mediated “through the ransom connected with Christ Jesus.” The fact that this declaration of righteousness is only for believers, is pronounced only upon them, has already been stated in v. 22 in the plainest language and need not be repeated; the fact that unbelievers exclude themselves has thus also been clearly implied.²⁵ [NO emphasis added]

Examination:

1. Let no one suggest God’s Spirit should have written anything other than a participle. For, this has pleased God.
2. Let any lesser student of Greek acknowledge Mr. Lenski’s superior sense of New Testament participial flavor.
3. He should then apply that sense to the actual participle. His comments imply ἡμαρτον καὶ ὕστεροῦνται are the participles, “**while men are sinners, the fact of their being sinners does not make it impossible for God to render the verdict of righteousness.**” Lenski goes on to make the point that worldwide sinfulness makes **anyone’s** getting declared righteous a gracious gift of God, but the participle that Lenski teaches me to interpret with this temporal sense is not any verb dealing with human sinfulness. Instead, he says the participle with this temporal sense is δικαιούμενοι. His translation is thus consistent with the Greek, but the exact opposite of his exposition. Note:

For there is no distinction; for all did sin and are short of the acknowledgment of God, BEING DECLARED RIGHTEOUS gratuitously by his grace through the ransoming, the one in connection with Christ Jesus, etc.
[emphasis added]

If we use Mr. Lenski’s comments about a participle indicating time duration *applied to the proper verb*, we could justifiably expand his translation to say: “*...all did sin and are short of*

²⁴ Luther Vol. VII 2349-2350

²⁵ Lenski pp. 249-250

the acknowledgment of God, while BEING DECLARED RIGHTEOUS gratuitously...” The participle doesn’t change the persons to whom it applies. In fact, it strengthens the offensiveness of the gospel to human reason: Right in the middle of when God was graciously declaring them righteous, even while the justifying was happening to (“all”) them, “all did sin and are short of the acknowledgment of God.”

4. Lastly, God’s Spirit didn’t need a finite verb over a participle to say: ALL SINNERS ARE JUSTIFIED. The participle itself does this just by agreeing in case, number, and gender with πάντες. Who are the “justified” ones in the participle? None other than the “all” of previous reference. There is no other antecedent that fits in this clause. Lenski himself (p. 253) refutes that “all” signifies only believers.

Thesis 11 = Romans 11:15.

εἰ γὰρ ἡ ἀποβολὴ²⁶ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

Paul writes similarly in II Corinthians 5.

τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

Ephesians 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace **8** that he lavished on us with all wisdom and understanding.

Colossians 1:13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, **14** in whom we have redemption, the forgiveness of sins.

Titus 2:¹¹ Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις, ¹² παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, ¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

Smalcald Articles Part 2: Article 1.

Chemnitz- *“For as justification is in the papal church, so also is faith. For first they attribute reconciliation and remission of sins by word to divine mercy for Christ’s sake, but they add that it is communicated, conferred, or applied to no one except to him who has by works of penitence and love so disposed himself that he is not altogether unworthy that God should bestow the benefit of justification on him.”²⁷*

Ambrose on redemption (which Chemnitz makes synonymous with JUSTIFICATION) *“I will glory not because I am righteous but because I am redeemed; I will glory not because I am free from sins but because my sins are forgiven me. I will not glory because I have done good nor because someone has done good to me but because Christ is my advocate with the Father and because the blood of Christ has been shed for me.”²⁸ [Emphasis added]*

Chemnitz-

I Tim. 2:6: “He gave Himself as a ransom for all.” Rom. 10:4: “Christ is the end of the Law that everyone who has faith may be justified.” In Rom. 5:9, Paul says that we are

²⁶ Recall how Paul opened this 11th chapter of Romans: Λέγω οὖν, μὴ ἀπόσαστο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο!

²⁷ Chemnitz p. 589

²⁸ Ibid p. 507

justified through the blood of Christ. And in explanation of this he says that we are reconciled to God by the death of His Son. "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rom. 5:19). But how? Paul answers in Rom. 4:5: "Because faith is reckoned as righteousness." Not because faith is in itself such a virtue but because it lays hold of, accepts, embraces, and possesses Christ, who is the end of the Law for righteousness to everyone who believes. For this is the righteousness which God imputes without our works to those who are made blessed. For through the redemption which is in Christ Jesus we are justified (Rom. 3:24). Jer. 23:6: "This is the name by which He will be called: 'The Lord is our righteousness.'" I Cor. 1:30: "Him God made...our righteousness." II Cor. 5:21: "That in Him we might become the righteousness of God." Is. 53:5, 6, 11: "Upon Him was the chastisement that made us whole, and with His stripes we are healed." "The Lord has laid on Him the iniquity of us all." "By His knowledge shall the righteous One...make many to be accounted righteous."²⁹

Luther comments on the μή γένοιτο of Galatians 2:17.

Und so werden wir durch das Gesetz verdammt und getoedtet, durch Christum aber gerecht und lebendig gemacht. Das Gesetz erschreckt uns und treibt uns von GÖtte zurueck, Christus aber versoehnt uns mit GÖtte und bringt zuwege*, dass wir Zugang zu ihm haben. Denn er ist das Lamm GÖttes, welches der Welt Suende traegt. Wer daher an Christum glaubt, der hat den, welcher die Suende der Welt weggenommen hat. Wenn die Suende der Welt weggenommen ist, so ist sie also auch von mir hinweggenommen, der ich an ihn glaube. Ist aber die Suende hinweg, dann ist auch der Zorn, Tod und Verdammniss hinweggenommen, und es ist an die Stelle der Suende Gerechtigkeit, an die Stelle des Zorns Versoehnung** und Gnade, an die Stelle des Todes das Leben, an die Stelle der Verdammniss die ewige Seligkeit getreten.³⁰

*zuwegebringen=achieve/accomplish something

**reconciliation, propitiation

J. Gerhard on "OUR RECONCILIATION WITH GOD"-

"Blessed is the man whose transgression is forgiven; blessed is the man unto whom the Lord imputeth not iniquity" [Ps. 32:1 & 2]. How can the Lord impute our iniquities to us after He hath once imputed them to another? For the sins of the people He hath smitten His dearly-loved Son; therefore by His knowledge shall he justify many, and He shall bear their iniquities (Is. 53:12). How shall He justify His people? Give ear, O my soul, and listen! He will justify them by His knowledge, that is by a saving acknowledgment of the divine mercy and grace in Christ, and a firm apprehension thereof through faith. "This is life eternal, that they might know Thee, the only true God, and Thy Son, Jesus Christ, whom Thou hast sent" (John 17:3). And again, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). Faith moreover lays hold of the satisfaction of Christ; for He hath borne their iniquities, and He bare the sin of many, and made intercession for the transgressors (Is. 53:11 & 12). Few righteous souls indeed would He have had, had He not so mercifully received sinners. Few righteous souls wouldst Thou now have, O Jesus, if Thou didst not so graciously forgive the sins of the unrighteous.³¹

²⁹ Ibid p. 503

³⁰ Luther Vol. IX 205-206

³¹ Gerhard pp. 56-57

Thesis 12 = Romans 4:25

ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Colossians 1:19 For God was pleased to have all his fullness dwell in him, **20** and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. **21** Once you were alienated from God and were enemies in your minds because of your evil behavior. **22** But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation-- **23** if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

I Corinthians 15:17 And if Christ has not been raised, your faith is futile; you are still in your sins. **18** Then those also who have fallen asleep in Christ are lost. **19** If only for this life we have hope in Christ, we are to be pitied more than all men. **20** But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. **21** For since death came through a man, the resurrection of the dead comes also through a man. **22** For as in Adam all die, so in Christ all will be made alive. **23** But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. **24** Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

Daniel 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

John 5:28 Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice **29** and come out--those who have done good will rise to live, and those who have done evil will rise to be condemned.

Consider Luther's 2nd sermon on the Easter 5 Gospel. After establishing clearly that "going to the Father" means Jesus' death on the cross, Dr. Luther says this about Jesus' departure.

Derhalben ist allhier die Gerechtigkeit nichts anders denn der geglaubte Gang durch den Tod zum Vater; und dieser Glaube macht uns gerecht vor GOtt, durch welchen wir glauben, das uns Christus durch seinen Gang, das ist durch sein Leiden, von der Suende, Tod, Teufel und Hoelle entledigt hat, damit GOtt der Vater versoehnt ist und unsere Suende durch dieses Blut ausgeloescht. Das ist auch die Ursache, dass er des Gangs gedenkt, wenn er spricht: Um die Gerechtigkeit, nicht, dass ich bin bei dem Vater; sondern, dass ich gehe zum Vater. Denn in dem Gange ist die Suende verschlungen in der Gerechtigkeit, und Christus ist durch den Tod frisch hindurch gewischt, dass es auch niemand gewahr ist worden.³²

Calov: If Christ had remained in death, he would not have been the conqueror of death nor would he have been able to make our own the righteousness bought for us at such high cost...With respect to the actual absolution from sin: Just as God in Christ punished our sins, which were laid on him or imputed to him as our substitute, so also by raising him from the dead he by that very fact absolved him from our sins which were imputed to him, and therefore he also absolved us in him (Biblia illustrata, on Ro 4:25).³³

³² Luther Vol. XI 882

³³ WLS Dog. Notes p. 361

Gerhard (Disputationes theologicae, XX, p 1450:) *In the resurrection of Christ we were absolved from our sins so that they might no longer be able to condemn us before the judgement seat of God.*³⁴

Chemnitz

For that Christ might be our justification, it was necessary that He should not only bear the punishment of our sins, but that He should also fulfill the Law with so perfect an obedience that it might suffice for the righteousness of the whole world. And this whole action of the Mediator turns on this, whether the Father would accept that satisfaction and obedience for the Son for the whole world. But this the Father showed especially in this, that He did not leave in death, the Son, whom He had smitten for the sins of the people, but raised Him from the dead and set Him at the right hand of His majesty. And this is what Paul says, I Cor. 15:17: "If Christ has not been raised...you are still in your sins," that is, if death had overcome Christ and the Father had not accepted His satisfaction for us but had left Him in death, then we would not have remission of sins for Christ's sake. [Emphasis added]

When, therefore, Paul wanted to explain, Rom. 4:24-25, what that righteousness is which is imputed to the believers without their own works, or what faith must apprehend that it may be imputed for righteousness, he says: To those who believe in Him who raised Jesus from the dead, who was delivered to death for our transgressions and was raised again for our justification. For that is our righteousness: (1) that the Son of God became a Mediator for us, being obedient to the Father to death; (2) that the Father accepted that satisfaction and obedience of the Son for our reconciliation and propitiation, which He showed by His resurrection. For this reason Paul, in the imputation of righteousness, connects the death and the resurrection of Christ. This reason should also be considered, that Christ is our Savior not only with respect to merit but also with respect to efficacy, because as our Advocate he intercedes and appears before the face of God for us that we may be saved from wrath by His life (I John 2:1; Rom. 8:26; Heb. 7:25; Rom. 5:2). For this reason also Paul connects the resurrection of Christ with His death; and he does not say as Andrada quotes: "He died for the remission of sins and was raised for justification," but: "He died for our sins, and was raised for our justification."³⁵

1. On what does this say the "whole action of the Mediator turns?" Since no unbeliever will live forever in paradise, why doesn't Chemnitz make the whole action of the Mediator turn on believing?
2. When Chemnitz calls it necessary that Christ suffer for sins and live in perfect obedience "that it might suffice for the righteousness of the whole world," does he mean Jesus' work on earth achieved a merely potential or hypothetical righteousness that only materializes in reality when someone believes it?
3. In his words with respect to *merit* and *efficacy*, how does Chemnitz make these terms synonymous with one another; *satisfaction*, *reconciliation*, *propitiation*, and *salvation*?
4. What is the difference between saying he "died for the remission of sins" and Jesus "died for our sins?"

Thesis 13 = The author of Hebrews gives this definition in chapter 11, verse 1.

Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

(The following definitions come from BDAG.)

- ◆ ὑπόστασις = title deed, realization, substantial nature, essence, actual being, reality; Heb. 3:14 & 1:3.
- ◆ πραγμάτων = thing, matter, undertaking, lawsuit, practice; Heb. 10:1 & James 3:16.
- ◆ ἔλεγχος = proof, confidence, proving, accusation, reproof, censure, correction; II Tim. 3:16.

³⁴ Ibid p. 361

³⁵ Chemnitz p. 530

Luke 10:11 'Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near.'

In the second sermon on the Gospel for Easter 5, Dr. Luther defines faith this way.

Was ist aber, an Christum glauben? Es ist nicht, glauben, dass er ein GOtt ist, oder mit GOtt dem Vater in gleicher Gewalt herrscht im Himmel; denn das glauben auch viel andere: sondern das heist an Christum glauben, wenn ich glaube, dass er mir ein gnaediger GOtt sei, meine Suende auf sich genommen und mich mit GOtt dem Vater versoeht hat, dass meine Suende sein sind und seine Gerechtigkeit mein, dass Christus ein Mittler zwischen mir und dem Vater ist. Denn auf dem Christo liegt aller Welt Suende, und des Vaters Gerechtigkeit, welche in Christo ist, will alle unsere Suende verschlingen. Denn auf dem Christo mag und kann keine Suende bleiben. Und solcher Glaube macht mich rein und angenehm dem Vater, von welchem der Pabst mit unsern Hochgelehrten nichts wissen zu sagen, geschweige denn solches zu glauben. Denn also lehren sie den Menschen: Er soll viel guter Werke thun, will er GOtt angenehm werden und der Suenden los sein, und alsdann giesst ihm GOtt seine Gnade ein. Der HErr sagt aber hier viel anders, und spricht: "Der Heilige Geist wird die Welt strafen um die Suende, dass sie nicht glauben an mich." Hier wird allein der Unglaube fuer Suende angezogen, und der Glaube gepreiset, dass er die ueberbleibende Suende, ja, auch in den Heiligen, unterdruecke und ausloesche.³⁶

In his third sermon for Pentecost Sunday based on the historic Gospel (John 14:23-31), Luther preaches the following about those, who "do not love" God the Son. He refers to "**die Welt.**" *Darum muss ihr wohl Christi Reich verborgen, und das Evangelium ihr zugedeckt sein und ihr Herz vom Teufel verblindet bleiben, dass sie weder Christum noch den Vater erkennen, und er keine Statt noch Wohnung bei ihnen machen kann, dass sie einigen Trost, Nutz oder Kraft seines Worts und Werks erfahren moechten; und bleibt also wohl das Evangelium und Erkenntnis Christi eine Offenbarung und, wie es St. Paulus nennt [Rom 16:25 & I Cor 2:7], mysterium, eine verborgene, heimliche Sache: nicht, dass es nicht oeffentlich genug aller Welt vorgepredigt und klar ans Licht gestellt wuerde; sondern dass es die Welt verachtet und gegen ihre Weisheit fuer Thorheit und Aergerniss haelt, und allein von wenigen Einfaltigen geglaubt wird, die sich nicht aergern an dem unfreundlichen Bilde des Kreuzes Christi, und durch solchen Glauben lernen und erfahren Trost, Kraft, Sieg, Leben und Seligkeit, so darunter verborgen liegt.*³⁷

³⁶ Luther Vol. XI 878-879

³⁷ Ibid 1070

1. In which two instances does Luther use the term *erfahren*? (“experience, come to know, find out”)
2. When God hides the gospel and Christ’s kingdom from the world, what reason does Luther give for God’s decision to do that?
3. What did the world do *gegen ihre Weisheit* (against better knowledge)?
4. What can you tell that Luther teaches about God’s original intent and everlasting decree when it comes to sin and salvation, if Luther says: “not that it wasn’t proclaimed publicly enough to all the world?”

Thesis 14 = Compare Romans 1:17

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται

to II Corinthians 2:16a

οἷς μὲν ὁσμή ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμή ἐκ ζωῆς εἰς ζωὴν.”

Paul also describes *die Gerechtigkeit die vor Gott gilt* using “*by faith*” as an adverbial modifier in Romans 10:6 ἡ δὲ ἐκ πίστεως δικαιοσύνη.

Not a single soul in world history could enjoy the benefits of this *Gerechtigkeit* without faith. For this righteousness from God to do any good to an individual, faith is absolutely essential. But faith is not the essence of this righteousness. The modifier “*of faith*” in FC Article III merely gives a sense, the fragrance (if you will), of why or (more importantly) how people receive righteousness.

As to this righteousness itself, we learn about its essence in FC Ep III, affirmative statement 1. “*Against both the errors just recounted, we unanimously believe, teach, and confess that Christ is our Righteousness neither according to the divine nature alone nor according to the human nature alone, but that it is the entire Christ according to both natures, in His obedience alone, which as God and man He rendered to the Father even unto death, and thereby merited [Ger. “verdient”] for us the forgiveness of sins [Lat. adds “omnium”] and eternal life, as it is written: As by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous, Rom. 5:19.*”³⁸

Thesis 15 = Romans 8, verse 10 - εἰ δὲ Χριστὸς ἐν

ὕμῃν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. The righteousness causes and is not caused.

As to the cause of our justification, see Gerhard *Annotationes in Epist. ad Romanos*, p. 156. “*By raising Christ from the dead the Father absolved him from our sins which had been imputed to him, and therefore he also absolved us in him, so that in this way the resurrection of Christ might be the cause and guarantee and completion of our justification.*”³⁹

He also writes in his *Loci, part III, chapt. VIII, thesis XLIX, par. XXXIII, p. 31*: “*It should be noted that Christ accomplishes our justification in three very special ways. 1) meritoriously, for he has won for us the grace of justification by his most holy and most perfect merit; 2) effectively, for he not only set us free from sin, death and the devil, and he not only acquired for us the righteousness that*

³⁸ Triglot p. 793

³⁹ WLS Dog. Notes p. 361

avails before God, but also in the Word of the Gospel he offers to us these precious treasures so dearly won, and makes them ours by faith; 3) essentially, in this very act of making them ours, since we are righteous before God by nothing else than the righteousness won by Christ and imputed to us by faith.”⁴⁰

Note the following:

1. Gerhard calls Christ’s resurrection the cause and completion of our justification.
2. He speaks of justification as an independent object.
3. The essence of this righteousness applies to us eternally when God imputes it “to us by faith.” But, faith is not essential to the righteousness existing in general. Faith is only essential to the existence of that righteousness within a singular soul.
4. When Gerhard says “we” and “us,” he cannot mean only believers since he doesn’t discuss the application to individual souls until he says God “offers to us these precious treasures so dearly won and makes them ours by faith.” Dr. Luther urges us to understand also unbelievers in this use of first-person plural. In his comments on Galatians 1:4, Luther says:

Diese Beschreibung lerne mit Fleiss und besonders dies Fuerwort “unsere” mache dir so zu eigen, dass diese drei Silben “unsere”, im Glauben ergriffen, auch deine Suende ganz und gar wegnehmen und austilgen, das heist, dass du aufs allergewisseste wissest, dass Christus nicht allein die Suenden einiger Menschen, sondern auch deine und die Suenden der ganzen Welt hinweggenommen habe. Wenngleich alle Menschen dies nicht glauben sollten, so ist dennoch dieses Dahingeben geschehen fuer die Suenden der ganzen Welt. Es sollen also deine Suenden nicht allein Suenden, sondern in Wahrheit DEINE Suenden sein, das heist, du sollst glauben, dass Christus nicht bloss fuer die Suenden anderer gegeben sei, sondern auch fuer deine Suenden. Dies halte ohne Wanken fest und lass dich auf keine Weise von dieser ueberaus lieblichen Beschreibung Christi abbringen, an der auch die Engel im Himmel ihre Lust haben, naemlich, dass Christus nach seiner rechten, eigentlichen Beschreibung nicht ein Moses ist, nicht ein Treiber, nicht ein Henker, sondern der Versoehner fuer unsere Suenden, der uns Gnade, Gerechtigkeit und Leben schenkt, der sich selbst gegeben hat, nicht fuer unsere Verdienste, Heiligkeit, Gerechtigkeit, unstraefliches Leben, sondern fuer unsere Suenden.⁴¹

See footnote re: personal copy of AE Vol. 26, p. 38⁴² currently in the possession of J. Laitinen. Chemnitz (Examination, Vol I, p 457)

Christ is Mediator and Savior not only from the standpoint of merit, but also from the standpoint of efficacy. For his merit does not mean things pertaining to our justification should be brought about through us or through others, but he also effected them and still effects those things in which our justification and salvation consist, such

⁴⁰ Ibid p. 361

⁴¹ Luther Vol. IX 61-62

⁴² Worth contemplating: a previous owner of this particular volume from the AE scribbled condescending editorials in pen all over the pages and margins. Obviously some kind of post-modern hipster-type minoring in liberal theology, who at one point calls Luther a “pissy adolescent” and takes frequent issue with his allegedly un-enlightened views and unscientific assertions. The editorial comment for this block quote on p. 38? [an oversized exclamation point followed by...] “Then why do you need FAITH?” A few pages earlier in Luther’s exposition of Galatians 1:4, the unsolicited comment reads, “Sort of universalist, no?” How interesting. Luther’s words get misconstrued as universalism when he states that Christ has, in fact, taken away the sins of the entire world.

as our deliverance from sin, the devil, death, and the wrath of God, and the application of these blessings to our hearts. Therefore this is deservedly called an efficient cause (I Pe 1:18, 19; 2:24; I Jn 1:9; Heb 2:14; Rev 5:9; Ga 3:13, etc)⁴³

Chemnitz- “However, we have learned from Scripture that the remission of sins, to be certain and firm, does not rest on our contrition, detestation, mortification, etc., but that it rests on the satisfaction and merit of Christ, that for its sake sins are remitted to us.”⁴⁴

Chemnitz-In justification one asks on what account God is reconciled to us, that we may have Him appeased and propitious. But it is an effect of this reconciliation that God equips the regenerate with the gifts of love and of other virtues. Out of these effects, Andrada, in his subtlety, makes the cause and form of justification. We, indeed, do not deny these and other effects of justification, but we do not say that the effects are the causes. Nor should Andrada be angry with us because we do not allow ourselves to be persuaded of such things by his boastful speech. For John reminds us that, though both things are true, namely, that God loves us and that we should in turn love both God and our neighbor, yet these things must be distinguished, as to cause and effect, I John 4:10-11: “In this is love, not that we loved God but that He loved us first...Therefore we ought to love Him and our neighbor.”⁴⁵

Chemnitz- “In this question Paul sets forth the doctrine of justification quite simply but adds many and varied exclusive particles, lest something be patched on it by any show of right whatsoever, but that the cause of our justification may be claimed solely for the free mercy of God, who remits sins; the merit for the obedience of Christ, the only Mediator; the application for faith alone.”⁴⁶

*Justification started (not with faith but) in God’s mercy. It was acquired for us (not by faith but) by Jesus’ obedience. Only after origin & completion does Chemnitz mention the only tool for applying it.⁴⁷

Pertaining to faith as a cause, source, or origin of good deeds, see Romans 14:23.

ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως: πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

Manifold verses of Scripture; Matthew 7:16-20, Luke 6:43-45, Galatians 5:22 & 23, Hebrews 11, Romans 5 & Luke 2 (to these, we could add: Gen. 4:1-5, Psalm 1:3, Isaiah 61:1-3, Matthew 3:10, Luke 7:35 & 36-47, John 15:5, I Corinth. 9:11, James 2:18, and I John 3:14)

support the idea behind this woodcut called Tree of Faith, Love, and Good Works from the Staatliche Museen, Berlin done in 1525 by Hans Sebald Beham. (as found online at wga.hu)

⁴³ WLS Dog. Notes p. 363

⁴⁴ Chemnitz p. 521

⁴⁵ Ibid p. 524

⁴⁶ Ibid p. 582

⁴⁷ See end of document for further context.

Von Glauben/Lieb/vnd wercken.



Matt. 7. Glaub ist der paum/vnd werck die frucht:
Luce. 6 Kein rechter glaub on Chustlich zucht.
Gala. 5. Vnd wy dy frucht den baumen preist:
Hebr. 11. Wirt rechter glaub durch werck beweist.
Ro. 5 Drumß was die schufft der eins vergwist:
 Das ander mit begriffen ist.
Luce. 2. Wer dise regel nit vernimbt:
 Mag halten vill/das nit gezimbt.

Thesis 16 = Paul's use of διὰ with the genitive in Romans...

1: (4 & 5) Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ὅτι οὐκ ἐλάβομεν χάριν

1:8-εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν

2:16-ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

5:5- ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν,

5:10-εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν

τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ:

5:17- εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος

ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ.

6:4-συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς...

7:4- ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ,

7:13- ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον...

10:17- ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος Χριστοῦ.

12:1- Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστῆσαι...

12:3- Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι

15:28- ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν (?)

Paul's use in Romans of διὰ with πιστις in the genitive...

3:22, 25, & 30

Paul writes the following in Romans 3, verse 20.

διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,

Again, the preposition ἐκ with the genitive falls apart here when someone interprets it using source, cause, or origin. That would make the interpretation,

“Therefore, all flesh shall not be justified before Him

a.) from the source that is works of the law OR

b.) originating in works of the law OR

c.) caused by works of the law,

none of which work since justification (even if one imagines that it applies only to believers) DOES in fact find a source, origin, and cause in **certain** “works of the law,” namely those accomplished by Christ’s active obedience. Paul would not exclude all works of the law in such an absolute way if he intended to use the preposition ἐκ to indicate a cause, source, or origin for all flesh being justified.⁴⁸

On the other hand, the apostle would vehemently exclude all works of the law if he used the preposition ἐκ to indicate the means or instrument **by which** an individual *acquires* the merits of Christ. The apostle would not rule out Jesus’ works of the law from the article of justification. The apostle would deny the thought of someone personally trying to grasp righteousness by **means** of or with “works of the law” as the **instrument**.

Having established this instrumental use of ἐκ with the genitive, Paul reinforces the idea and further repudiates any thought of faith as a cause of justification or righteousness by writing in verse 30:

εἵπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

⁴⁸ Since Paul is contrasting how justification doesn't work with how it does, a change in the subject being justified (πᾶσα σὰρξ) would only confuse readers.

Only διὰ with the accusative case means “because of.” διὰ with the genitive case means “through.” Paul’s repetition of the genitive πίστεως with both prepositions indicates how to interpret ἐκ.

This also informs the way the Holy Spirit wants us to interpret the same preposition with the genitive in verse 26.

εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

God justifies the one partaking of Jesus by means of the instrument known as “*faith*.”⁴⁹

Psalm 34:8 Taste and see that the LORD is good; blessed is the man who takes refuge in him.

Jeremiah 15:16 When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, O LORD God Almighty.

Ephesians 3:14-19 [Paul speaks of having a capacity to grasp “*the love of Christ*.”]

Matthew 5:6 Blessed are those who hunger and thirst for righteousness, for they will be filled.

John 6:54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 55 For my flesh is real food and my blood is real drink.

Gerhard speaks this way about “TRUE FAITH - ITS NATURE AND PROPERTIES.” “*Consider, O my beloved soul, the excellency of Faith, and then give thanks to God, from whom alone it comes. Faith alone unites us to our Saviour, so that we derive our spiritual life, our justification, and our salvation, from Him, as the branches draw all their sustenance from the vine [John 15:4].*”⁵⁰

John Chrysostom in Discourses against Judaizing Christians...

“All have sinned,” says Paul. They were locked, as it were, in a prison by the curse of their transgression of the Law. The sentence of the judge was going to be passed against them. A letter from the King came down from heaven. Rather, the King himself came. Without examination, without exacting an account he set all men free from the chains of their sins.⁵¹

FC Ep III, Affirmative Statements 2-3...

Accordingly, we believe, teach, and confess that our righteousness before God is [this very thing], that God forgives us our sins out of pure grace, without any work, merit, or worthiness of ours preceding, present, or following, that He presents and imputes to us the righteousness of Christ's obedience, on account of which righteousness we are received into grace by God, and regarded as righteous. We believe, teach, and confess that faith alone is the means and instrument whereby we lay hold of⁵² Christ, and thus in Christ of that righteousness which avails before God, for whose sake this faith is imputed to us for righteousness, Rom. 4, 5. [Emphasis added (for easier reading of the English translation)]⁵³

A selection from Martin Luther’s 2nd sermon for the Sunday after Ascension on the historic Gospel (John 15:26-16:4) - [Luther first makes the point that whoever wants to know Christ should learn him in the words of the prophetic Scriptures.]

Welches ist eben die Lehre und Predigt des Evangelii, dass dieser Christus sei Gottes Sohn, dazu gesandt vom Vater, dass er wuerde das Opfer und Bezahlung fuer der Welt Suende durch sein eigen Blut, und also seinen Zorn wegnaehme und uns versoehnete, dass wir von der Suende und Tod erloeset, durch ihn ewige Gerechtigkeit und Leben erlangen. Daraus

⁴⁹ This merely establishes the instrumental understanding or genitive of means idea behind ἐκ πίστεως. It does not explicitly speak to the matter of those without this means or instrument.

⁵⁰ Gerhard p. 65

⁵¹ Korthals p. 5

⁵² German = “ergreifen,” Latin = “apprehendimus”

⁵³ Triglot p. 793

denn muss folgen, dass kein Mensch durch sein eigen Werk oder Heiligkeit fuer seine Suende genug thun oder GOttes Zorn ablegen kann, und kein anderer Weg noch Mittel ist, GOttes Gnade und ewiges Leben zu erlangen, denn durch den Glauben, der Christum also fasst.⁵⁴

- i. The already-completed sacrifice/payment for the world's sin = the means that took away God's wrath and reconciled us.
- ii. FAITH is called a "Weg" or "Mittel," a way/path/route/method/means or a means/tool/instrument/agent/medium/remedy/appliance.
- iii. The last word "fassen" indicates which of these meanings Luther had in mind (i.e. NOT a remedy or appliance and probably not "medium" either).
- iv. Grace, life, & Christ are all virtually indistinguishable from each other. All are grasped/apprehended/taken hold (*fassen*) w/ MEANS/INSTRUMENT called "faith."

Chemnitz-

Most necessary is a true and genuine explanation of what justifying faith is and in what sense it is to be understood when the Scripture says that a man is justified by faith. For faith is the means, or οργانون ("instrument"), through which we seek, apprehend, receive, and apply to ourselves from the Word of the Gospel the mercy of God, who remits sins and accepts us to life eternal for the sake of His Son, the Mediator. And this is why the devil attacks the doctrine of faith in such a hostile manner. For because he was not able to hinder the decree of God concerning the redemption of the human race, therefore he turns all his cunning to this, that he may either tear away, or shake, or corrupt, the instrument by which it is applied. For he knows what is written, Heb. 4:2: "The message which they heard did not benefit them, because it did not meet with faith in the hearers," for "he that does not believe will be damned."⁵⁵

"Calov declares:"

The mediate and instrumental cause of justification is faith, and indeed only faith, although faith is never alone, or exists separately. Faith does not justify for reasons intrinsic to it (formaliter), or dispositively (since faith does not dispose people or make them worthy), nor even equivalent to a cause or essential condition, but organically, or that by which we take hold of the grace of God and the righteousness of Christ; faith does not obtain⁵⁶ or merit justification, nor even begin it, but it accepts the gratuitous remission of sins and righteousness of Christ, which is offered in the Word.⁵⁷ [Emphasis added]

Chemnitz-

But let the reader observe that when the Tridentine father dispute about the instrumental cause through which God proposes, offers, distributes, communicates, and applies the BENEFITS of justification to believers, they name only the Sacrament of Baptism, while no mention is made of the Word or promise which is peculiar to the Gospel, although the Scripture joins the Word and the sacrament in this office. For it declares that the Gospel is the "dispensation of the Spirit and of life" (II Cor. 3:7-8). For "it is the power of God for salvation to everyone who has faith" (Rom. 1:16); and in II Cor. 5:18-19 Paul says that God who "reconciled the world to Himself, not counting their trespasses against them," gave to the apostles the ministry of reconciliation, likewise that He entrusted to them the message of reconciliation. And the sacraments are nothing else than "the visible Word," as Augustine beautifully expressed it. For Baptism is not some separate opus operatum, beside and outside of the promise of the Gospel, but it is the seal of the righteousness of faith. And in Eph. 5:26 Paul combines Baptism and the Word. For, he says: "Cleansing the church by the

⁵⁴ Luther Vol. XI 1014-1015

⁵⁵ Chemnitz p. 565

⁵⁶ This use of the English word "obtain" in context seems to mean the same thing as "achieve."

⁵⁷ Hoenecke p. 362

washing of water with the Word.” For, God does NOT only ONCE in this life, namely, when we are baptized, offer, communicate, and apply the benefit of justification to us. [Emphases added]⁵⁸

-There is justification and then there are those, who receive the BENEFITS of justification.

-Faith does not create, fabricate, earn, merit, or deserve justification. It has justification *dispensed* to it.

Luther portrays a discussion between the Holy Spirit and sinful mankind. The Spirit tells humanity, “All the things, which you think are good deeds, are actually sins.” The world replies, “Oh, we didn’t know that.” The Spirit responds, “Of course you didn’t! That’s why I came to tell you.” Then the Holy Spirit asks what the people think they should do about their sins, but before they can answer he tells them. *“Glaube an den Heiland, den HErrn Christum, dass er deine Suende hinweg genommen hat. Glaubst du das, so hast du ihn; so muessen denn deine Suenden dahin fallen: wo nicht, so kannst du der Suende nimmermehr los werden und faellst immer je tiefer und tiefer hinein.”⁵⁹*

Thesis 17=Deuteronomy 13:1 If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, 2 and if the sign or wonder of which he has spoken takes place, and he says, "Let us follow other gods" (gods you have not known) "and let us worship them," 3 you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul.

Romans 1:⁵⁸ οὐ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, ⁷ πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις: χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Ephesians 2:22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.

Chemnitz- *“However, the Scripture teaches that whatever the divine justice requires for justification, that is, for the reconciliation of the sinner, has been wholly fulfilled for us by Christ, so that, so far as we are concerned, it is pure mercy which justifies us freely, without our own works, except that we in true repentance, acknowledging our misery, by faith freely accept that gratuitous gift, not by way of merit or worthiness.”⁶⁰*

Thesis 18 = By Romans 4, the tone of the preposition ἐκ with the genitive stays the same in a few verses, but changes a little in most. It takes a somewhat “partisan”⁶¹ flavor especially in vv 14 & 16.

Note, in particular, verse 14:

εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία: ὁ γὰρ νόμος ὀργὴν κατεργάζεται: οὐ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.

It says that faith has been “rendered void,” emptied out. It doesn’t say the partisans of the law have no faith (belief) whatsoever. It says NOTHING about being or not being justified. It simply says the faith of such people has been deprived of its essentials, the crucial content removed. Pagans inwardly digest all sorts of superstitions.

⁵⁸ Chemnitz p. 570-571

⁵⁹ Luther Vol. XI 870

⁶⁰ Chemnitz p. 561

⁶¹ BDAG p. 296

Ephesians 4:19 Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more. **20** You, however, did not come to know Christ that way.

Revelation 22:14 "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. **15** Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood.

Thesis 19 = Romans 9:16 It does not, therefore, depend on man's desire or effort, but on God's mercy.

I Corinthians 4:7 For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

LUTHER- *"Not even in this respect, namely, in so far as it is a gift of the Holy Ghost, does faith justify, but simply inasmuch as it stands in relation to Christ (quatenus habet se correlative ad Christum). Here the principal question is not whence, or what sort of work, faith is or in what respect it surpasses other works, since faith does not justify per se (on its own account) or by any intrinsic value (virtute aliqua intrinseca). (Erlangen Vol. 58, p. 353)"⁶²*

Luther- 10. Denn es hat Gotte gefallen, durch den Dienst des Worts und der Sacramente den Geist mitzutheilen und zu vermehren.

11. **Und eben diese Werke rechtfertigen vor GOTT nicht**, sondern sie geschehen von Gerechtfertigten, wiewohl sie mit Recht die Gerechtigkeit der Werke, die durch Christum GOTT angenehm ist, genannt werden.
12. Man muss laufen und wollen; doch liegt es nicht am Laufen oder Wollen; sondern an GOTTes Erbarmen. [Rom. 9:16]
13. Man muss sich nichts bewusst sein, und doch auch wissen, dass man darin nicht gerechtfertigt sei. [I Cor. 4:4]
14. Man muss trachten durch Geduld in guten Werken nach dem ewigen Leben [Rom. 2:7], doch liegt es nicht an unserm Trachten, sondern an GOTTes Erbarmen.
15. Endlich muss man auch den Lauf vollenden und die beigelegte Krone der Gerechtigkeit haben [II Tim. 4:7 f.], doch liegt es nicht am Vollenden noch **Haben****, sondern an GOTTes Erbarmen.
16. Es wird also das Gesetz auf eine zweifache Art erfuehlt, naemlich durch den Glauben und durch die Liebe.
17. Durch den Glauben wird es erfuehlt in diesem Leben, indem uns GOTT einstweilen* **die durch Christum erworbene Gerechtigkeit, oder Erfuehlung des Gesetzes**, aus Gnaden zurechnet. [Emphases added]⁶³

*adv. Meanwhile, in the meantime, for the time being, for the present, temporarily, provisionally.

** Small Catechism VI. 2nd Q. "...Welche Worte sind neben dem leiblichen Essen und Trinken als das Hauptstueck im Sakrament, und wer denselben Worten GLAUBT, der HAT, was sie sagen und wie sie lauten, naemlich Vergebung der Suenden."⁶⁴ [Emphasis added]

Chemnitz on what should interpose between divine wrath and our sins-

⁶² Pieper p. 440

⁶³ Luther Vol. XIX 1456-1457

⁶⁴ Triglot p. 556

To this question the Tridentine decrees give a twofold answer: (1) They deny that the justification of a sinner is solely the remission of sins. And they pronounce many anathemas if anyone says that men are righteous before God through the righteousness of Christ, or that men are justified solely through the imputation of the righteousness of Christ, or solely through the remission of sins, or that they are justified by grace, that is alone through the favor of God, or the mercy of God, who forgives sins for Christ's sake. (2) They affirm that the justification of the ungodly before God to life eternal is not solely the remission of sins but also the sanctification of the inner man. And they maintain that the only formal cause of justification is the righteousness donated to us by God, by which we are renewed in the spirit of our mind, so that we are not only reputed to be, but truly are called, and are, righteous, receiving righteousness in ourselves, which they say is the love inhering in us, which the Holy Spirit works in us through the merit of the passion of Christ.”⁶⁵

Andrada explaining the Council of Trent on JUSTIFICATION- *“Because that man cannot be said to be just who is wholly defiled with the stains of sin, therefore God infuses love into man, through the strength and power of which all faults are washed away, crimes are quenched, sins are expelled and perish, and every vestige of foul deeds is blotted out. And for this reason justification has been placed more in the love which embraces the divine law than in the pardoning of sins; or rather, that justification must be placed in sanctification itself.”⁶⁶*

After reporting that the Council of Trent interprets Romans 4 and 7 as though justification applies only to believers regenerated according to the 3rd Article, Chemnitz points out that: *“Paul...attributes our justification to the mercy of God and to the merit of the obedience, passion, and satisfaction of Christ [.]”⁶⁷*

Thesis 20 = Isaiah 28:21 The LORD will rise up as he did at Mount Perazim, he will rouse himself as in the Valley of Gibeon-- to do his work, his strange work, and perform his task, his alien task. 22 Now stop your mocking, or your chains will become heavier; the Lord, the LORD Almighty, has told me of the destruction decreed against the whole land. 23 Listen and hear my voice; pay attention and hear what I say. 24 When a farmer plows for planting, does he plow continually? Does he keep on breaking up and harrowing the soil?

Galatians 5:1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

Chemnitz regarding comforting statements of the fathers about justification- *“For there they show the practice and the use of the article of justification most beautifully, because they place their conscience before the tribunal of God; and they contain such delightful statements that while reading them I feel myself touched by them in my inmost heart; and I do not read anything in the writings of the fathers with greater pleasure than their pious meditations. Also in the struggle of death the fathers both learned to know and expressed that same true marrow of the article of justification.”⁶⁸*

Luther writes this in his comments on Romans 4:15.

Thus the Law is not evil, but they are evil to whom it was given and to whom it works wrath, but to the others (that is, the believers) it works salvation; actually it is not the Law that works this but grace. Therefore, if the promise were through the Law, since it works wrath, it would follow that the promise is not a promise, but rather a threat. And thus the promise would be abolished and through this also faith.⁶⁹

Chemnitz-

Second: In that part of the Word of God, which rebukes sins and threatens temporal and eternal punishments, faith cannot seek and find reconciliation and remission of sins. For, faith should not seek anything else, nor can it find and receive anything else,

⁶⁵ Chemnitz pp. 514-515

⁶⁶ Ibid p. 519

⁶⁷ Ibid p. 517

⁶⁸ Ibid p. 510

⁶⁹ AE p. 279

*than what the Word shows, teaches, and offers. How, then, could it seek and find reconciliation and remission of sins where the Word announces the wrath and curse of God?*⁷⁰

Dr. Luther, again on Galatians 4:3, teaches that the law and threats and punishment should have no part whatsoever in the article of justification-

Da sieht man, dass es das Allerschwerste ist, das Gesetz von der Gnade zu unterscheiden, wie es eine ganz goettliche und himmlische Gabe sei, dass man hier, da nichts zu hoffen ist, auf Hoffnung glaube, und dass dieser Ausspruch Pauli, dass wir allein durch den Glauben gerechtfertigt werden, ganz wahr sei. [Emphasis added]

So lerne nun hieraus, dass du in dem Handel von der Rechtfertigung nach dem Exempel des Apostels aufs veraechtlichste von dem Gesetze redest, da er das Gesetz Elemente der Welt, todbringende Satzungen, die Kraft der Suende u. nennt. Denn wenn du dem Gesetze gestattest, dann im Gewissen zu herrschen, wenn du damit zu schaffen hast, dass du vor GOtt die Suende und den Tod ueberwindest, so ist das Gesetz in der That nichts Anderes als ein Pfuhl** aller Uebel, Ketzereien und Gotteslaesterungen, denn es vermehrt nur die Suende, verklagt, schreckt, droht den Tod, zeigt GOtt als einen erzuernten Richter, welcher die Suender verdammt. Darum, wenn du klug bist, so weise hier den lallenden und stammelnden Moses mit seinem Gesetze aufs allerweiteste ab, und seine Schrecken und Drohungen sollen dich in keiner Weise bewegen.*

*to license, grant, suffer, permit, allow

**puddle, slough, (cess)pool, swamp, marsh, sink (of iniquity), lake (of fire)

Luther points out in the next paragraph that, outside the article of justification, we must show the law great honor. We should regard the Commandments in the highest possible terms. But, he then adds a repetition of what he said above.

Darum soll ein gottseliger Mensch lernen, dass das Gesetz und Christus zwei einander widerwaertige und ganz unvereinbare Dinge seien. Wo Christus ist, da kann das Gesetz auf keine Weise herrschen, sondern muss aus dem Gewissen weichen und allein Christo das Bett lassen (welches zu eng ist, als dass es zwei aufnehmen koennte, Isaiah 28:20.). Er allein soll in Gerechtigkeit, Sicherheit, Freude und Leben herrschen, so dass das Gewissen froehlich einschlafen kann in Christo, ohne dass es das Gesetz, Suende und Tod empfinde.⁷¹

⁷⁰ Chemnitz p. 567-568

⁷¹ Luther Vol. IX 480-482

AE pp. 325-326/StL Par. #430-#432

(Christ abolishes the law's wrath in his own body. He replaces the sinner and satisfies the law. Jesus takes away the law's wrath, mediates between dying sinners and an angry God, and reconciles the two. Christ stepped in between God and those, who broke God's law. Jesus set the law aside by his crucifixion. The law does not justify. Thus, in discussing justification, CONDEMNATION (the law) must be set aside completely and totally.)

Thesis 21 = Exodus 20:3 "You shall have no other gods before me.

Isaiah 42:17 But those who trust in idols, who say to images, 'You are our gods,' will be turned back in utter shame.

Matthew 6:31 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

SC I. The First Commandment meaning: *Wir sollen Gott ueber alle Dinge fuerchten, lieben und vertrauen.*⁷²

See Martin Luther's explanation of the 1st Commandment in the LC: What it means to have a GOD.

Luther on Psalm 2, verse 7 again-

Wie ist aber diese Lehre beschaffen? Was ist diese "Weise"? Freilich diese: "Der HErr hat zu mir gesagt: Du bist mein Sohn." Ein herrlicher Ausleger dieses Verses ist der heilige Paulus im Anfang der Epistel an die Roemer, da er sagt: "GOtt hat lange zuvor durch seine Propheten in der heiligen Schrift das Evangelium verheissen von seinem Sohne, der geboren ist von dem Samen Davids, nach dem Fleisch, und kraeftiglich erweist ein Sohn GOttes, nach dem Geist, der da heiliget, seit der Zeit er auferstanden ist von den Todten" u. Dies ist die neue Lehre, welche, wie der Psalm hier sagt, durch den Sohn GOttes in der Welt ausgebreitet werden soll. Die alte Lehre ist die Mosis: Fuerchte GOtt, vertraue auf GOtt, liebe GOtt und deinen Naechsten als dich selbst; aber diese ist weit vortrefflicher. Denn sie lehrt nicht was wir thun sollen; das ist des Gesetzes eigentliches Amt; das fordert von uns gewisse Werke und droht den Zorn GOttes, wenn man dieselben nicht vollbringt. Daher thut es nichts Anderes, als dass es schreckt, droht und uns plagt und uns nicht zur Ruhe kommen laesst. Denn es ist uns unmoeglich, das zu leisten, was es von uns fordert. Ein solcher Lehrer ist dieser Koenig nicht; er fordert nicht von uns unsere Werke, sondern schenkt uns die seinen; er lehrt uns

⁷² Triglot p. 538

nicht wer wir sind, denn das thut das Gesetz, sondern wer er sei, damit wir ihn annehmen und seiner Gaben geniessen, obgleich wir das nicht geleistet haben, was Moses fordert.⁷³

Chemnitz- "When Paul excludes the works of the Law from justification, does he mean only the Levitical ceremonies, or only the works performed without the Spirit or faith? Paul speaks of the whole Law and *particularly the works of the Ten Commandments*, Rom, 3:7; Galatians 3, and includes also the works of the believers, as is clear from Romans 4 and I Corinthians 4."⁷⁴ [emphasis added]

Luther- *Also ist's klar, dass diejenigen, die da lehren, Paulus rede nur vom Ceremonialgesetz, Christum schlechterdings mit dem ganzen Evangelio aus der Welt schaffen, Und machen uns selbst zu unsern Rechtfertigern durch das Sittengesetz oder die zehn Gebote, ohne Christum.*⁷⁵ [Emphasis added]

Luther on Romans 3:22

If these things are so, we must humble ourselves greatly. For since we are unable to know whether we really do live in every word of God and deny none (since many words are spoken by the spiritual leader, many by the brethren, many in the Gospel and in the writings of the apostles, and many to us inwardly by God) we can never know whether we are justified or whether we believe. We should, therefore, consider our works as works of the Law and humbly admit that we are sinners, seeking to be justified solely by His mercy. For although we are sure that we believe in Christ, yet we are not certain that we believe in all the words which pertain to Him. And thus it is uncertain that we "believe in Him."

*For even in the prophets there is no complaint except that the voice of the Lord is not heard by His people. But a man who fears and humbly confesses will be given grace, that he may be justified and his sins forgiven, even if occasionally he has done something through hidden or uninformed unbelief. Thus, for example, Job was afraid of all his actions. And the apostle was not conscious of any wrong he had done, but yet he did not think that he was thereby justified. And thus righteousness must be left to Christ alone, and to Him alone the works of grace and of the Spirit.*⁷⁶

Thesis 22 = Matthew 18:18 "I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

John 20: 21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." 22 And with that he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

⁷³ Luther Vol. V 127-128

⁷⁴ Pieper p. 504

⁷⁵ Luther Vol. XIX, 1445

⁷⁶ AE pp. 238-239

1 Samuel 16: 7 But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart."

Psalm 139:4 Before a word is on my tongue you know it completely, O LORD.

Chemnitz-

How comforting is the promise concerning absolution: "If you forgive the sins of any, they are forgiven, etc." "Whatever you shall loose on earth shall be loosed in heaven." From this Gerson rightly argues that the absolution should not be pronounced in the form of a wish but that, for the sake of certainty, it should be pronounced in the indicative mood, as Nathan employs this form of absolution: "The Lord also has put away your sin."⁷⁷

Chemnitz- *"Let the reader observe that the Novatians in their controversy did not simply argue that God would forgive sins to no one who repented after a fall, but according to Ambrose, this was the question in controversy, whether a minister of the church to whom the power to forgive sins had been entrusted should say with certainty to those who repented that their sins are forgiven or whether he should set it before them as uncertain; likewise, whether the penitent who had embraced Christ in true faith should conclude certainly, or, indeed, should doubt, that his sins are forgiven."⁷⁸*

[Further context for Chemnitz quotation in Thesis 15]

Chemnitz then continues by making an exhaustive listing of exclusive particles as follows:

1. The word "grace" with its equivalents.
2. The little word "gratis" with its synonyms.
3. The stress on the word "one." (Rom. 5:15, 17, 18 & Heb. 10:14)
4. Rom. 3:21: "Apart from law."
5. Works. Rom. 4:6: "Apart from works."
6. The word "imputation." Rom. 4:5: "To one who does not work but trusts,...his faith is reckoned as righteousness." Righteousness is imputed without works; it is imputed according to grace, not according to debt.
7. The remission of sins. Rom. 4:6/II Cor. 5:19
8. The word "faith."⁷⁹

⁷⁷ Chemnitz p. 597

⁷⁸ Ibid p. 601

⁷⁹ Ibid p. 582-584