

## Rydecki Video, Part 2

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OJ  
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I'm going to use terms like forgiveness and universal forgiveness.

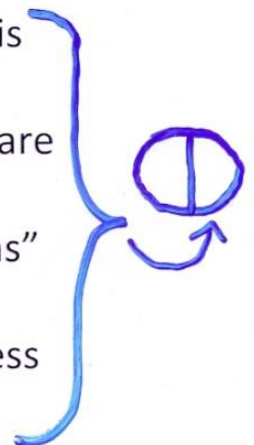
Terms that need to be clarified and understood.

When we talk about justification ...what we are really talking about is receiving forgiveness

I want to make sure that we don't call things synonyms, things that are not synonyms.

The Augsburg Confession says that "to receive the forgiveness of sins" is to be justified.

The Formula of Concord says basically the same thing that forgiveness of sins, the word "justified" in that context is "to forgive."



Martin Luther...1525 "Against the heavenly prophets"

The subject of forgiveness is spoken about in two ways.

The one way we deal with forgiveness is it is achieved and won by Christ at the cross for all people without exception

The other way is the way it is distributed... means of grace, Gospel, the Sacraments.

Martin Luther treats forgiveness as **a completed reality that was perfected and completed at the cross for all people**. That forgiveness is **an accomplished fact**. That is where it happened for all people. When Jesus died on the cross it **{forgiveness}** is finished. Tetelesthai...

The other part of forgiveness is how it is distributed comes only when the Gospel is preached.



We can say Jesus has won, achieved, and accomplished for the whole world...but not everyone in the world has received **the forgiveness of sins**. Not everybody in the world has received **the justification, that was won, achieved and accomplished on the cross**.

So the person who has not heard the gospel, cannot believe in Christ... Where the gospel is preached, what is the content and substance? ... When we preach the gospel what is the good news? The good news is NOT that we can be forgiven. **The good news is that you HAVE BEEN forgiven. The forgiveness of sins has been achieved and won. It's a done deal.** As a person believes this, the forgiveness that is won universally for all people, then it is appropriated personally. ]

I can speak of forgiveness in two ways. Left side of coin or right side of the coin.

**{Left side}** My sins were taken away when Jesus died on the cross for me. How many would not say that? My sins were forgiven by God in Christ when Jesus died on the cross and my sins were paid in full. How many would not say that?

**Man1:** I wouldn't say that. He paid for my sins.

**Bucholz:** What's the difference?

**Man1:** The difference is that He paid for the sins, but I have not received that forgiveness yet.

**Bucholz:** I agree that that forgiveness may not be received.

Is there anyone else who wouldn't say that? I was not forgiven when Jesus died for me on the cross. That's the essence of Universal forgiveness.

**{With two negations, Bucholz is saying Universal forgiveness is saying "I was forgiven when Jesus died on the cross." The left side of his diagram.}**

But I can also say. I was forgiven when I was baptized. **{The right side of his diagram.}**

Or I was forgiven this morning... Or when I heard my pastor say on Sunday morning I forgive you. ...



**“Against the Heavenly Prophets in the Matter of Images and Sacraments” pages 75-223**

p.213-214 So that our readers may the better perceive our teaching I shall clearly and broadly describe it. **We treat of the forgiveness of sins in two ways.** First, how it is achieved and won. Second, how it is distributed and given to us. Christ has achieved it on the cross, it is true. But he has not distributed or given it on the cross. He has not won it in the supper or sacrament. There he has distributed and given it through the Word, as also in the gospel, where it is preached. He has won it once for all on the cross. But the distribution takes place continuously, before and after, from the beginning to the end of the world. For inasmuch as he had determined once to achieve it, it made no difference to him whether he distributed it before or after, through his Word, as can easily be proved from Scripture. But now there is neither need nor time to do so.

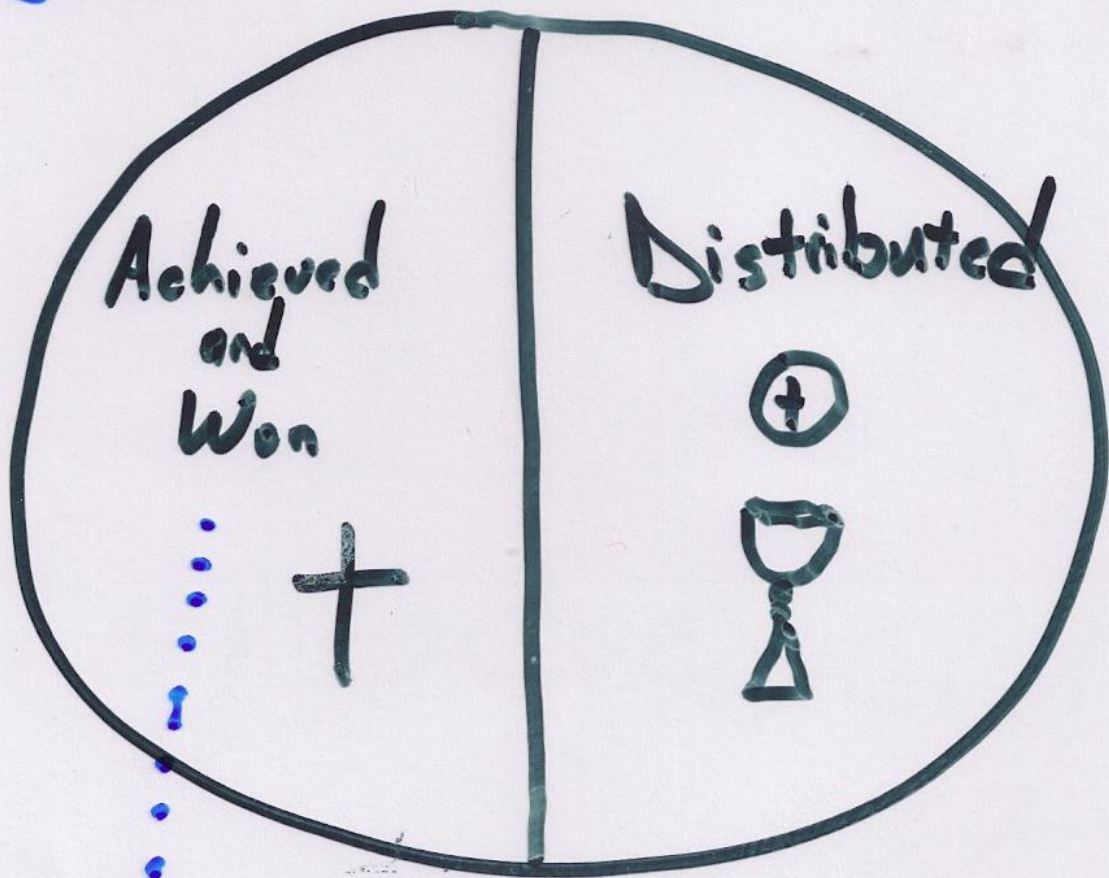
If now I seek the forgiveness of sins, I do not run to the cross, for I will not find it given there. Nor must I hold to the suffering of Christ, as Dr. Karlstadt trifles, in knowledge or remembrance, for I will not find it there either. But I will find in the sacrament or gospel the word which distributes, presents, offers, and gives to me **that forgiveness which was won on the cross.** Therefore, Luther has rightly taught that whoever has a bad conscience from his sins should go to the sacrament and obtain comfort, not because of the bread and wine, not because of the body and blood of Christ, but because of the word which in the sacrament offers, presents, and gives the body and blood of Christ, given and shed for me. Is that not clear enough? ...

p.215 To this we answer. First, the blood of Christ does not become the blood of Gabriel or Michael when it becomes immortal, but remains the blood of the same Christ. For we believe and hold that the blood of Christ now at the right hand of God in heaven was shed for us once only. If we consider the act by which **the forgiveness of sins was achieved**, we know that it did not take place at the supper. But now it has taken place and is accomplished. When we consider the application of the **forgiveness**, we are not dealing with a particular time, but find that it has taken place from the beginning of the world. So St. John in the Book of Revelation [13:8] says that the Lamb of God was slain before the foundation of the world.

Since now **all they who are forgiven** still have sins, the body and blood of Christ are necessary for them. Thus it is still true that he is given for them. **For while the act has taken place, as long as I have not appropriated it, it is as if it had not taken place for me.** Frau Hulda gets nowhere with her sharp sophistry, for she does not see that the question concerns completely the application of what Christ has won for the sake of the distribution and has placed in the distribution. As we have mentioned above, St. Paul therefore says, “The body of Christ was broken for us” [I Cor. 11:24]. It neither hinders nor helps the forgiveness to speak of mortal or immortal, or of what has happened or will happen. It is sufficient that the blood be one and the same. When it is given for and to me, it is shed for me. That which is shed for me, does and must take place daily” (Luther’s Works, Vol. 40).



Object



and given  
to the World

Grace ②



Completed  
Merit

Atonement

Promise ① "Whoever believes  
will be saved."

in  
Word and  
Sacraments



Justification

Scripture  
Lutheran Confessions

Grace



Completed  
Forgiveness  
Righteousness  
Justification  
of the  
World



Fact:  
"You have been  
forgiven"

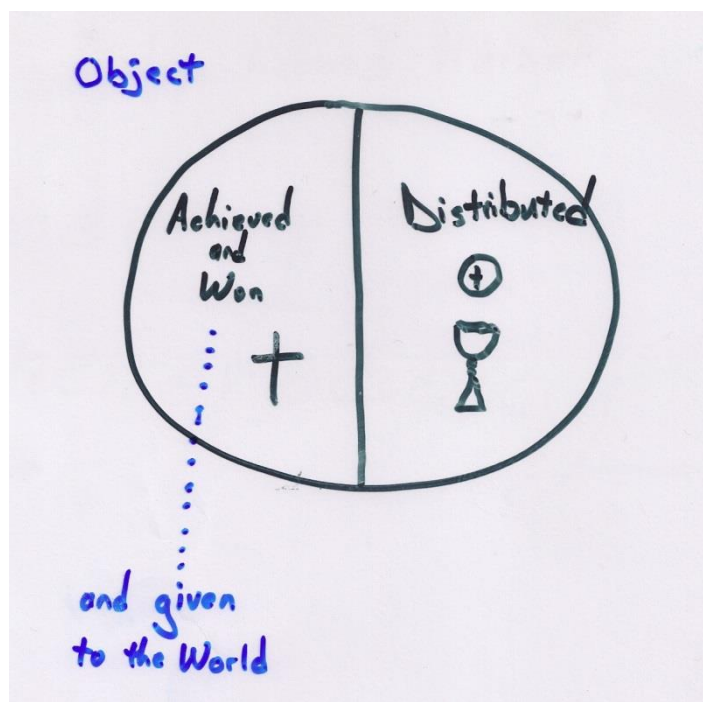
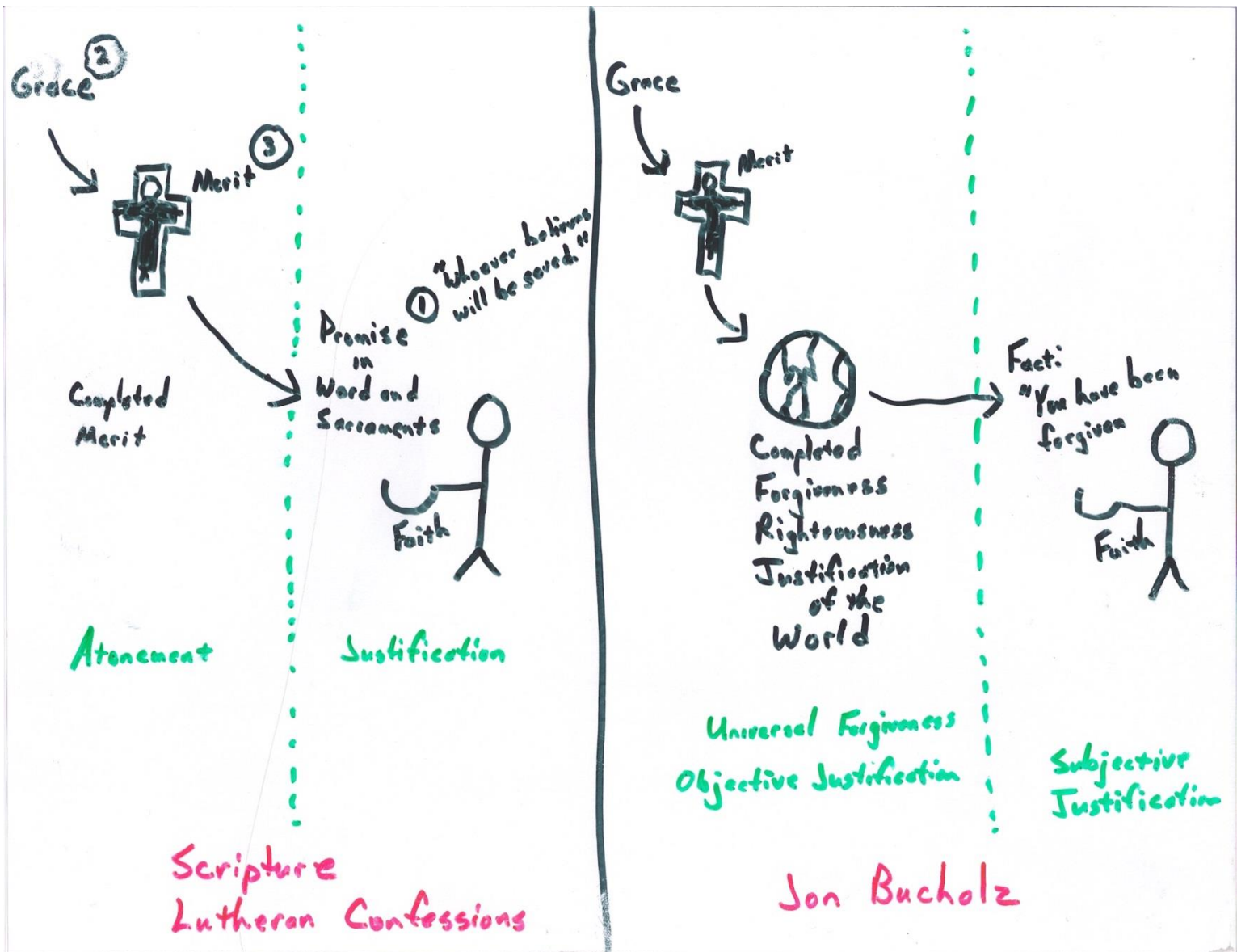


Universal Forgiveness  
Objective Justification

Subjective  
Justification

Jon Bucholz





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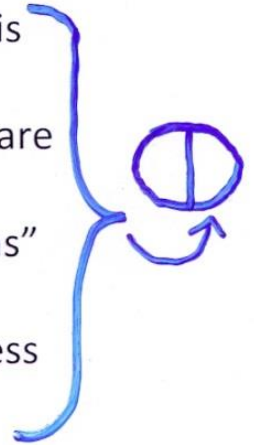
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