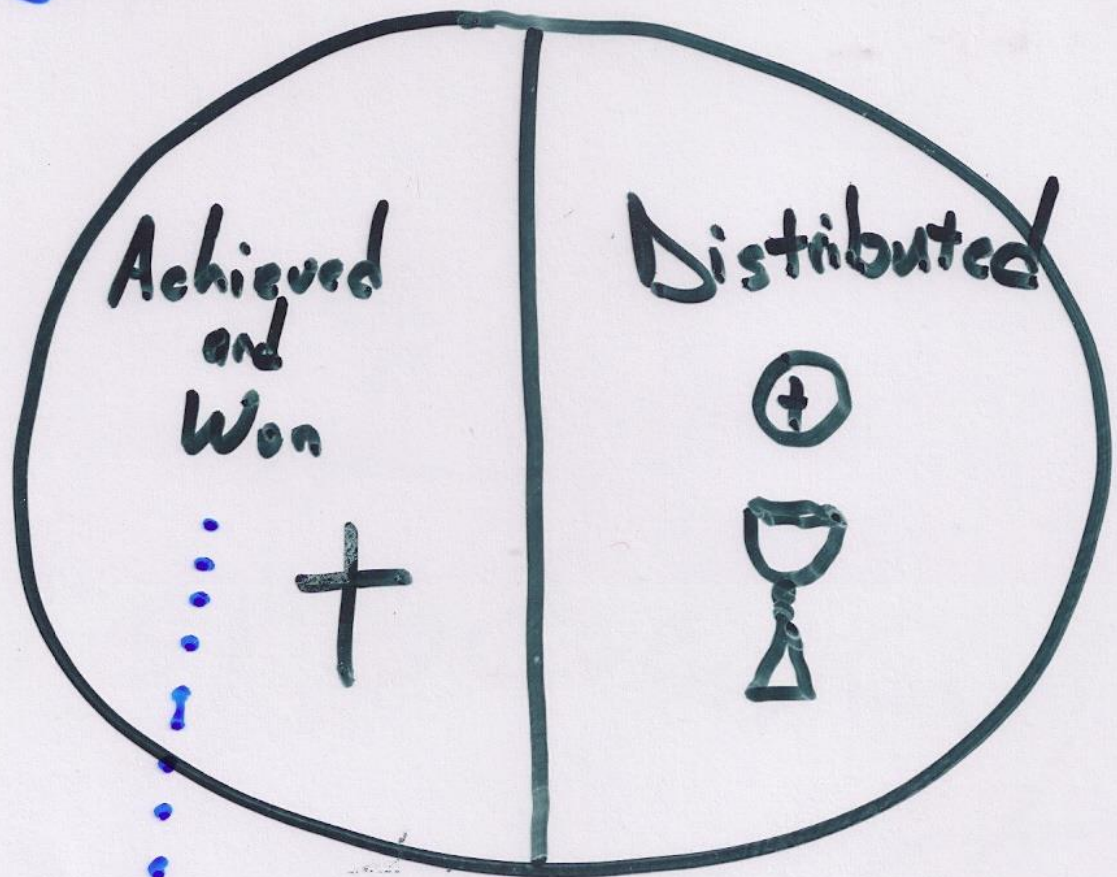


Object



and given
to the World

Rydecki Video, Part 2

Jon Bucholz: Let me start with a little characterization of how Martin Luther talked about forgiveness

OJ
//

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

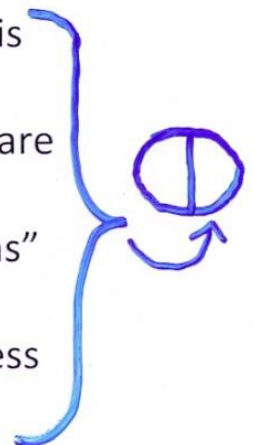
Terms that need to be clarified and understood.

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.

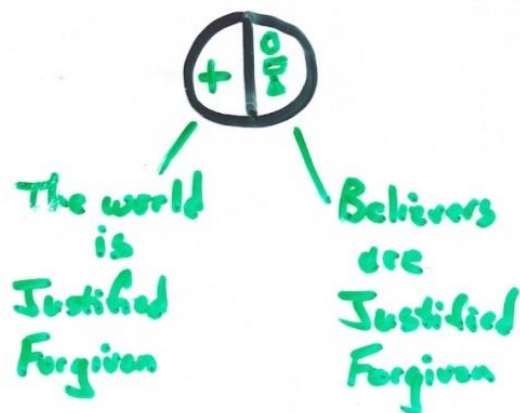
Martin Luther treats forgiveness as **a completed reality that was perfected and completed at the cross for all people**. That forgiveness is **an accomplished fact**. That is where it happened for all people. When Jesus died on the cross it **{forgiveness}** is finished. Tetelesthai...

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

TRUE

① Justification
" Receiving Forgiveness

FALSE



TRUE

② Atonement : Justification
" "
Forgiveness : Forgiveness
Achieved : Distributed
and : and
Won : Received

FALSE

All are :
Forgiven : (Some)
At the :
cross :

③ TRUE

He paid : I was
for my sins : forgiven when
at cross : I believed.
(Not yet) :
forgiven) :

FALSE

Universal :
Forgiveness : (Some)
:

④ What's going on at the means of grace?

76] to attain remission of sins = to be justified

Apology of the Augsburg Confession IV

Attain
Obtain
Apprehend

Acquire
Comfort ourselves
Receive



God says
He is
righteous

That We Obtain Remission of Sins by Faith Alone in Christ.

75] We think that even the adversaries acknowledge that, in justification, the remission of sins is necessary first. For we all are *what* under sin. Wherefore we reason thus:— \oplus = Atonement = Christ did

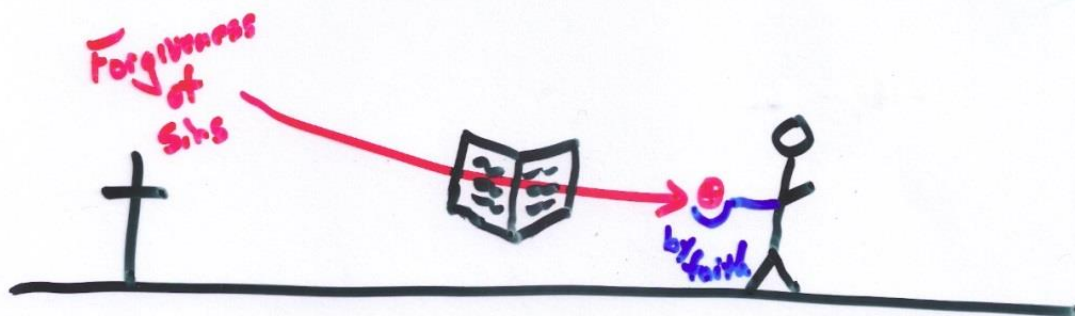
76] To attain the remission of sins is to be justified, according to Ps. 32, 1: *Blessed 77] is he whose transgression is forgiven. By faith alone in Christ*, not through love, not because of love or works, do we acquire the remission of sins, although love follows faith. 78] *Therefore by faith alone we are justified*, understanding justification as the making of a righteous man out of an unrighteous, or that he be regenerated.

79] It will thus become easy to declare the minor premise [that we obtain forgiveness of sin by faith, not by love] if we know how the remission of sins occurs. The adversaries with great indifference dispute whether the remission of sins and the infusion of grace are the same change [whether they are one change or two]. Being idle men, they did not know what to answer [cannot speak at all on this subject]. In the remission of sins, the terrors of sin and of eternal death, in the heart, must be overcome, as Paul testifies, 1 Cor. 15, 56 sq.: *The sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.* That is, sin terrifies consciences, this occurs through the Law, which shows the wrath of God against sin; but we gain the victory through Christ. How? By faith, when we comfort ourselves by confidence in the mercy promised for 80] Christ's sake. Thus, therefore, we prove the minor proposition. The wrath of God cannot be appeased if we set against it our own works, because Christ has been set forth as a Propitiator, so that for His sake, the Father may become reconciled to us. But Christ is not apprehended as a Mediator except by faith. Therefore, by faith alone we obtain remission of sins, when we comfort our hearts with confidence in the mercy promised for 81] Christ's sake. Likewise Paul, Rom. 5, 2, says:

By whom also we have access, and adds, by faith. Thus, therefore, we are reconciled to the Father, and receive remission of sins when we are comforted with confidence in the mercy promised for Christ's sake. The adversaries regard Christ as Mediator and Propitiator for this reason, namely, that He has merited the habit of love; they do not urge us to use Him now as Mediator, but, as though Christ were altogether buried, they imagine that we have access through our own works, and, through these, merit this habit, and afterwards, by this love, come to God. Is not this to bury Christ altogether, and to take away the entire doctrine of faith? Paul on the contrary, teaches that we have access, i.e., reconciliation, through Christ. And to show how this occurs, he adds that we have access by faith. By faith, therefore, for Christ's sake, we receive remission of sins. We cannot set our own love and our own works over against God's wrath.

82] *Secondly.* It is certain that sins are forgiven for the sake of Christ, as Propitiator, Rom. 3, 25: *Whom God hath set forth to be a propitiation.* Moreover, Paul adds: *through faith.* Therefore this Propitiator **thus benefits us**, when by faith we apprehend the mercy promised in Him, and set it against the wrath and judgment of God. And to the same effect it is written, Heb. 4, 14. 16: *Seeing, then, that we have a great High Priest, etc., let us therefore come with confidence.* For the Apostle bids us come to God, not with confidence in our own merits, but with confidence in Christ as a High Priest; therefore he requires faith.

83] *Thirdly.* Peter, in Acts 10, 43, says: *To Him give all the prophets witness that through His name, whosoever believeth on Him, shall receive remission of sins.* How could this be said more clearly? We receive remission of sins, he says, through His name, i.e., for His sake; therefore, not for the sake of our merits, not for the sake of our contrition, attrition, love, worship, works. And he adds: *When we believe in Him.* Therefore he requires faith. For we cannot apprehend the name of Christ except by faith. Besides he cites the agreement of all the prophets. This is truly to cite the authority of the Church. [For when all the holy prophets bear witness, that is certainly a glorious, great excellent, powerful decretal and testimony.] But of this topic we will speak again after a while, when treating of "Repentance."



Promise

84] *Fourthly. Remission of sins is something promised for Christ's sake.* Therefore it cannot be received except by faith alone. For a promise cannot be received except by faith alone. *Rom. 4, 16: Therefore it is of faith that it might be by grace, to the end that the promise might be sure;* as though he were to say: "If the matter were to depend upon our merits, the promise would be uncertain and useless, because we never could determine when we would have sufficient merit." And this, experienced consciences can easily understand [and would not, for a thousand worlds have our salvation depend upon ourselves]. Accordingly, Paul says, Gal. 3, 22: *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* He takes merit away from us, because he says that all are guilty and concluded under sin; then he adds that the promise, namely, of the remission of sins and of justification, is given, and adds how the promise can be received, namely, by faith. And this reasoning, derived from the nature of a promise, is the chief reasoning [a veritable rock] in Paul, and is often repeated. Nor can anything be devised or imagined whereby this argument of Paul can be overthrown. Wherefore 85] let not good minds suffer themselves to be forced from the conviction that we receive remission of sins for Christ's sake, only through faith. In this they have sure and firm consolation against the terrors of sin, and against eternal death, and against all the gates of hell. [Everything else is a foundation of sand that sinks in trials.]

definition

86] But since we receive remission of sins and the Holy Ghost by faith alone, faith alone justifies, because those reconciled are accounted righteous and children of God, not on account of their own purity, but through mercy for Christ's sake, provided only they by faith apprehend this mercy. Accordingly, Scripture testifies that *by faith we are accounted righteous*, Rom. 3, 26. We, therefore, will add testimonies

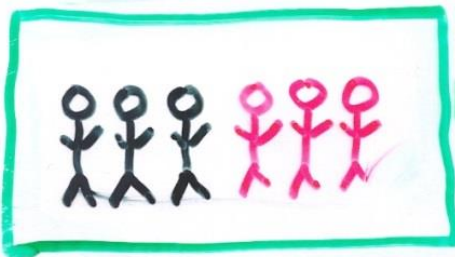
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definition

which clearly declare that faith is that very righteousness by which we are accounted righteous before God, namely, not because it is a work that is in itself worthy, but because it receives the promise by which God has promised that for Christ's sake He wishes to be propitious to those believing in Him, or because He knows that *Christ of God is made unto us wisdom, and righteousness, and sanctification, and redemption*, 1 Cor. 1, 30.

87] In the Epistle to the Romans, Paul discusses this topic especially, and declares that, when we believe that God, for Christ's sake, is reconciled to us, we are justified freely by faith. And this proposition, which contains the statement of the entire discussion [the principal matter of all Epistles, yea, of the entire Scriptures], he maintains in the third chapter: *We conclude that a man is justified by faith, without the deeds of the Law*, Rom. 3, 28.

Atonement 

Universal Forgiveness
All are Justified

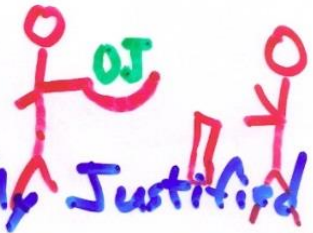
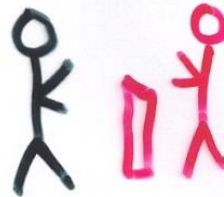


Declaration


Objective Justification

You were
forgiven at
the cross

= You are already
Objectively
Justified at
the cross.



Subjectively Justified

Atonement 
Jesus died
for ALL

Jesus'
Atonement

But at cross, none are
yet forgiven, justified



Jesus died
for you,
(Believe it)

= Faith in
Jesus' Atonement
Saves



Justified
Forgiven
Saved

④ What's going on at the means of grocc?