

HANDOUT Come Lord Jesus 4: When Lutherans decided to Improve on Luther

A Timeline

1483	Birth of Luther
1497	Birth Philip Melancthon
1516	Erasmus' translation of the Greek New Testament (REPUTATUM to IMPUTATUM)
1517	Luther's 95 Theses
1518	Luther calls Philip Melancthon to professorship at Wittenberg
1521	Diet of Worms ("Unless I am convinced by Scripture... I cannot and will not retract")
1521	Luther excommunicated by pope Leo X
1522	Birth Martin Chemnitz
1530	Augsburg Confession (principle author Philip Melancthon) Justification forensic
1531	The Apology of the Augsburg Confession
1545-1563	Roman Catholic Church Council of Trent
1546	Death Martin Luther (health had been in decline for 20 years)
1560	Death Philip Melancthon
1577	Formula of Concord (principle authors Martin Chemnitz and Jakob Andrea)
1580	Book of Concord
1586	Death Martin Chemnitz

The great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of; and the Romish principle of trusting to good works for salvation, had taken its place (*The Great Controversy*, 253).

The Formula of Concord not only marked the ending of an important series of controversies in the Lutheran church immediately after Luther's death; it also marked the victory and consolidation of of the critique of Luther from within Lutheranism itself. Luther's concept of justification, his concept of the presence of Christ within the believer, his doctrine of double predestination, his doctrine of *servum arbitrium*—all were rejected or radically modified by those who followed him. (McGrath, 248).

Whereas Luther consistently employed images and categories of personal relationship to describe the union of the believer and Christ... Melancthon increasingly borrowed images and categories from the sphere of Roman law (McGrath, 238).

Luther does not make the distinction between justification and sanctification associated with later Protestantism... (Alister McGrath, *Justitia Dei*, 227).

E.J. Waggoner in *Christ our Righteousness*, chapter 9: "To justify means to make righteous or to show one to be righteous."

EJW: This accounting of faith for righteousness was not an empty form to Abraham, nor is it to us. Remember that the accounting is done by God, who cannot lie, yet who calls things that are not as though they were, by the power by which He makes the dead live. Abraham actually possessed righteousness. Faith works. "This is the work of God, that ye believe on Him whom He hath sent." "With the heart man believeth unto righteousness." 1 {1900 EJW, EVCO 296.1}

EJW: To declare righteousness is to speak righteousness. God speaks righteousness to man, and then he is righteous. The method is the same as in the creation in the beginning. "He spake, and it was." "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. {January 23, 1896 EJW, SITI 52.4}

EJW: The justice of declaring a sinner to be righteous lies in the fact that he is actually made righteous. Whatever God declares to be so, is so. And then he is made righteous by the life of God given him in Christ. The sin is against God, and if He is willing to forgive it, He has the right to do so. No unbeliever would deny the right of a man to overlook a trespass against him. But God does not simply overlook the trespass; He gives His life as a forfeit. Thus He upholds the majesty of the law, and is just in declaring that man righteous who was before a sinner. Sin is remitted sent away from the sinner, because sin and righteousness cannot exist together, and God puts His own righteous life into the believer. So God is merciful in His justice, and just in His mercy. {January 23, 1896 EJW, SITI 52.5}

AT Jones: "Therefore being justified by faith." What do you say? [Congregation: "Amen."] Therefore being made righteous, being justified by faith, "we have peace with God." And I know it, don't you? We have peace with God. He says so. Then it is so. Even though it were not so. Then it is so. Even though it were not so, it is so after He calls those things that be not as though they were. We cannot understand it, but we can know it. I know it, and that is all I care to do. {Feb. 24, 1893 GCDB 381.6}

EJW: "The prophet rejoiced in the Lord, because God had clothed him with the garments of salvation, and covered him with the robe of righteousness. We are not to put on the robe ourselves. Let us trust God to do that. When the Lord puts it on, it is not as an outward garment merely; but He puts it right through a man, so that He is all righteousness." {March 10, 1891 EJW, GCDB 64.4}

EGW DA 347: The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.