

Can a Doctrine 'Die' which Is a Fundamental Truth of the Faith? The 1000 Year Death and Rebirth of the Doctrine of Justification by Grace Alone

How does a doctrine so clearly revealed in the Word of God go neglected by the Doctors of Theology for so long? Amazingly, the doctrine of justification by grace alone, which we take for granted was lost to 'orthodox' Christianity by 400 AD and not restored until the Reformation a 1000 years later.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8-9)

400 AD - [St. Augustine of Hippo \(354-430\)](#)

Christ + Baptism and the Lord's Supper = Salvation

"The Christians of Carthage have an excellent name for the sacraments, when they say that baptism is nothing else than "salvation," and the sacrament of the body of Christ nothing else than "life..."

For wherein does their opinion, who designate baptism by the term salvation, differ from what is written: "He saved us by the washing of regeneration?" or from Peter's statement: "The like figure where-unto even baptism doth also now save us?"... If, therefore, as so many and such divine witnesses agree, **neither salvation nor eternal life can be hoped for by any man without baptism and the Lord's body and blood...**" (Augustine, *On the Merits and Forgiveness of Sins, and on the Baptism of Infants*, Book 1, Ch. 34)

529 AD - [The Second Council of Orange](#)

[Canons 13](#)

"Concerning the restoration of free will. The freedom of will that was destroyed in the first man **can be restored only by the grace of baptism**, for what is lost can be returned only by the one who was able to give it. Hence the Truth itself declares: "So if the Son makes you free, you will be free indeed" ([John 8:36](#))."

Martin Luther On Justification by Faith Alone

"My good works so imperfect were,
They had no power to aid me;
My will God's judgment could not bear,
Yea, prone to evil made me;
Grief drove me to despair, and I
Had nothing left me but to die;
To hell I fast was sinking."

Martin Luther's entrance into the monastery really centered around a personal question: **"What must I do to be saved?"** He had been brought up to believe that salvation, in part, was due to man's own works.

Consequently the question which haunted him was: **"How can I be sure that I have done enough?"** He struggled with this question to the point where it almost drove him out of his mind. Later he wrote the above lines of verse three of his hymn.

(Source: *The Birth that Gave Rebirth to the Doctrine of Justification* by The Rev. Wilhelm W. Petersen; 1983 Synod Convention Essay)

Can a Doctrine 'Die' which Is a Fundamental Truth of the Faith?

The Reformation provides the answer, yes. Martin Luther stood against the 'orthodoxy' of Christianity in his day at the risk of his life to defend a truth we take for granted, salvation by grace alone. The answer to the question is instructive to us all; how did the 'Church' and the Doctors of Theology loose a doctrine so fundamental to the faith?

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Carlyle Thomas (1795-1881)

On
Martin Luther's Appearance at The Diet of Worms

"...the germ of it all lay there..."

*"It is, as we say, the greatest moment in the modern history of men - English Puritanism, England and its Parliaments, America's vast work these two centuries; French Revolution; Europe and its work everywhere at present - **the germ of it all lay there. Had Luther in that moment done other, it had all been otherwise**".*

Robert Southey (1774 -1843) ~ Poet Laureate of England

On
Martin Luther

"Blessed by the day of Martin Luther's birth!"

Robert Southey did not hesitate to formulate a new beatitude: ***'Blessed by the day of Martin Luther's birth!*** It should be a festival only second to that of the nativity of Jesus Christ." Perhaps this strikes us as excessive, but we can hardly gainsay **Carlyle's** parallel historical judgment:

"The Diet of Worms, Luther's appearance there on the 17th of April, 1521, may be considered as the greatest scene in modern European history; the point, in-deed, from which the whole subsequent history of civilization takes its rise. The world's pomp and power sit there, on this hand; on that, stands up for God's truth one man, the poor miner Hans Luther's son.

Our petition - the petition of the whole world to him was: ***"Free us; it rests with thee; desert us not."*** Luther did not desert us. It is, as we say, the greatest moment in the modern history of men - English Puritanism, England and its Parliaments, America's vast work these two centuries; French Revolution; Europe and its work everywhere at present - the germ of it all lay there. Had Luther in that moment done other, it had all been otherwise" ([click to view short video of trial](#)). (Junius B. Remensnyder, What the World Owes Luther)

No individual in the entire history of the church has had the revolutionary impact upon its development that Luther exercised: and all branches of Protestantism-the third great division of the Church Militant - stand equally and directly in his debt. Ought not such a man's attitude to biblical authority have more than passing interest to Christians today who are concerned with the same problem?

(Source: [Lessons from Luther on the Inerrancy of Holy Writ](#) by John Warwick Montgomery)

Martin Luther's Defense at The Diet of Worms

April 17, 1521

"Here I Stand, I Can Do Not Other"

"Unless I am convinced by Scripture or by patent, clear, and cogent reasons and arguments ... I cannot and will not recant, since it is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise! God help me! Amen".

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On the eve of All Saints Day, October 31, 1517, Luther posted his [95 Theses](#) on the door of the [castle church in Wittenburg](#). These 95 statements were to have been the subject of a serious academic debate regarding the abuses of [indulgences](#). They were indeed debated, but never in the serene and relatively safe environs of academia. The 95 Theses were interpreted by official Rome as a direct salvo on the teachings of the church and of the pope himself. The pope sent [Cajetan](#) to silence the German monk. He was unsuccessful. Finally Luther was excommunicated in the papal bull [Exsurge Domine](#), signed by the pope in June of 1520 (Bainton 147).

It fell to [Emperor Charles V](#) of the [Holy Roman Empire](#) to end the spread of this new teaching by capturing Luther, trying him, and putting him to death. This would not be as easy as it seems. The German electors were sovereign in their own states. And the [elector of Saxony](#) considered it his God-given duty to protect the professor he had wooed to Wittenberg from [Erfurt](#). Charles V finally succeeded in bringing Luther to trial before an imperial diet (Kuske).

In April of 1521 Luther came to the city of Worms. He came there under a safe-conduct to answer the charges the church brought against him. Luther came well-prepared to defend his teachings at Worms. However, he was never given the opportunity. The papal legate asked only two questions. The first was an inquiry whether a collection of his writings were actually his. He acknowledged that they were.

The second question asked him to recant what was written in them. He asked for time to consider his answer. On the next day, April 18th, Luther answered. In the first part of his response Luther mused whether he should recant regarding the teachings which were part of church doctrine. The imperial spokesman then demanded a clear answer. Luther's confession (frequently in a condensed version) has become famous in Protestant Christianity ([click to view short video of trial](#)):

"Unless I am convinced by Scripture or by patent, clear, and cogent reasons and arguments (for I believe neither the Pope nor the councils alone, since it is evident that they have often erred and contradicted themselves), and because the passages adduced and quoted by me have convinced and bound my conscience in God's Word, therefore I cannot and will not recant, since it is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise! God help me! Amen." (Just 60; also Bainton 185; Sydow 20; et al)

(Source: [Martin Luther, Reformation Theologian and Educator](#) - Michael Sydow)

Can a doctrine 'die' which is a fundamental truth of the faith? The answer is yes. It's instructive to us all to ask ourselves how.

God bless,

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." [Rev 3:11](#)

Louis Kole
[Standard Bearers](#)

[We Rest on Thee, our Shield and our Defender!](#)

Standard Bearers' Browser

Louis M Kole

Vision

Standard Bearers is dedicated to presenting the Biblical and Historical doctrine of Inerrancy; teaching the Bible is **100%** pure; inerrant in the **copy** which we hold in our hands today. Our goal is to strengthen the faith of Pastors, Teachers and Laymen in the authenticity and authority of the **100%** pure, inerrant Word of God, knowing ~ “So then faith cometh by hearing, hearing by the word of God.” (Roman 10:17).

Share

Prayerful consider using the resources contained in the *Standard Bearers' Browser* (next two pages) for: your Sermon preparation, Bible Study class, to forward to others and post to your Social media. For more, go to the *Standard Bearers'* home page (www.standardbearers.net) for an overview of the Biblical and Historical Doctrine of Inerrancy. For another quick read (7 pages) see my paper, *Retaking the Hill of Biblical Inerrancy: The Next Reformation~ The Westminster Confession Rejection of the Chicago Statement*.

Conference

For a group presentation by [Dr. Floyd Nolen Jones, Ph.D, Th.D.](#) on: **The Biblical & Historical Doctrine of Inerrancy, The Identity of the Text of the New Testament, Chronology of the Old Testament, Creation & Evolution or Science & the Bible**, please contact me at, louis.kole@standardbearers.net.

Exhort

You **can** know for yourself the identity of the **100%** pure; inerrant, preserved **copy** of the Word of God by the aid of the Holy Spirit; the *Author* and *Superintendent* of the Word of God. This is the promise of God and the witness of the saints.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you." (John 16:13-14)

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27)

Francis Turretin¹ 1623-1687 (brackets and emphasis mine):

*"By **original** texts, we do not mean the **autographs** [originals] written by the hand of Moses, of the prophets and the apostles, which certainly do not now exist. We mean their **apographs** ² [perfect copy, 'authentical'; genuine original] which are so called because **they set forth to us the word of God in the very words of those who wrote under the immediate inspiration of the Holy Spirit.**"³*

Hymn ~ *Come, Gracious Spirit- Heavenly Dove!*

God bless,

Louis M Kole *Standard Bearers*
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"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelation 3:11)

¹Gerstner, called Turretin, "**the most precise theologian in the Calvinistic tradition.**" *Turretin on Justification*' an audio series by John Gerstner (1914-1996) a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary.

² Apograh means "**a perfect copy, an exact transcript**". This is the same witness of the authors of the Westminster Confession when they described their *copy* of the Word of God as '**authentical**', which [Webster's 1828](#) dictionary defines as "**having a genuine original**".

³ Turretin, *Institutes of Elenctic Theology*, (Phillipsburg: Presbyterian and Reformed, 1992 reprint), 1:106, See also Robert Barnett, "Francis Turretin on the Holy Scriptures," a paper presented at the annual meeting of the Dean Burgon Society held at Calvary Baptist Church, Ontario, Canada, in 1995.

Resources

Enjoy the following works provided by *Standard Bearers* on the Biblical and Historical doctrine of Inerrancy.

Dr. Floyd Nolen Jones

- [Works of Dr Jones](#)

This is a PDF portfolio of all the [Works of Dr. Jones](#) listed below except the charts from his Chronology of the Old Testament. Please allow a moment for this PDF portfolio to open.

- [Analytical Red Letter Harmony of the 4 Gospels: A Return to the Historical Text](#)

- [The Septuagint: A Critical Analysis](#)

- [Chronology of the Old Testament: A Return to the Basics](#)

In this book, [Dr. Jones](#) provides a systematic framework of the chronology of the Bible from Genesis through the life of Christ and it comes with a CD containing 14 chronology charts. In addition, a set of full-size prints can be obtained at: [A&E-The Graphics Complex](#) (713) 621-0022; 4235 Richmond Avenue, Houston, Texas 77027; Reference Quote Number: IQ9209 (Floyd Jones Charts).

Excerpts from Dr. Jones' [Chronology of the Old Testament](#)

- ◇ [Jehoiachin \(Jeconiah\) Age 8 or 18? ~ Chapter 6 \(p.202\)](#)

- [Chronology Charts](#) by Dr. Jones

This is a PDF portfolio of all the Charts by [Dr. Jones](#) from his book, [Chronology of the Old Testament](#). Please allow a moment for the PDF portfolio to open.

Individual Charts by Dr. Jones from, [Chronology of the Old Testament](#)

- ◇ [Chart 1 ~ Creation to Jesus Christ](#)
- ◇ [Chart 2 ~ Jacob's Age Determined](#)
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- ◇ [Chart 3A ~ The 4 Generations of Genesis](#)
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- ◇ [Chart 3CDEF ~ Jacob and Judah](#)
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- ◇ [Chart 4AB ~ Judges Tested by Judah's Lineage](#)
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- [Which Version is the Bible?](#)

Excerpts from Dr. Jones' [Which Version Is The Bible?](#)

- ◇ [Mark 16 last Verses ~ Chapter 2 \(p.30\)](#)
- ◇ [The 1881 Revision ~ Chapter 3 \(p.49\)](#)
- ◇ [How Princeton Was Corrupted ~ Chapter 8 \(p.186\)](#)
- ◇ [How the Conservative Seminaries Were Corrupted ~ Chapter 8 \(p.189\)](#)
- ◇ [The Criticism Today: The Age of Miniscules ~ Chapter 9 \(p.202\)](#)
- ◇ [Pericope De Adultera John 8 ~ Appendix A \(p.219\)](#)
- ◇ [The Johannine Comma 1John 5 ~ Appendix B \(p.231\)](#)
- ◇ [Examples of Modern Criticism ~ Appendix C \(p.241\)](#)
- ◇ [History of Texts Transmission ~ Appendix D \(p.247\)](#)

Standard Bearers' Browser

Louis M Kole

Louis Kole

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~ *The Biblical and Historical Doctrine of Inerrancy*
- [Retaking the Hill of Biblical Inerrancy: The Next Reformation](#) (overview-a must read)
~ *The Westminster Confession **Rejection** of the Chicago Statement*
- [A Call To Revival: Restoring the Foundations](#) ("hath God said?")
~ *If the Foundations Be Destroyed What Can the Righteous Do?*
- [The Fear of The Lord: Restoring the Biblical Doctrine of Inerrancy](#) (flagship paper)
~ *The Fear of Man verses the Fear of the Lord*
- [God's Standard Bearers: The Josiah Initiative](#) (state of our witness)
~ *Witnesses to the 100% Pure Copy of Word of God*
- [Divine Preservation: How We 'Lost' the Doctrine of the Divine Preservation of the Word of God](#) (how we erred)
~ *3 Centuries of Sound Doctrine ~ Eradicated in 3 Generations of Neglect*
- [The Josiah Initiative: Countering The Assault Upon the Inerrancy of the Word of God](#) (a call to action)
~ *How are the Mighty Fallen and the Weapons of War Perished!*
- [The 'Lost' Doctrine: Can A Doctrine 'Die' Which Is a Fundamental Truth of the Faith?](#) (lesson from the Reformation)
~ *The 1000 Year 'Death and Rebirth' of the Doctrine of Justification by Grace Alone*

Dr. Jeffrey Khoo

- [Can Verbal Plenary Inspiration Do Without Verbal Plenary Preservation?: The Achilles' Heel Of Princeton Bibliology \(FEBC\)](#)

Dr. Edward F Hills

- [Scholasticism Versus the Logic of Faith ~ Excerpt from *A History of My Defence of the King James Version* \(FEBC\)](#)
- [The King James Version Defended](#)

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Hymn ~ *We Rest on Thee, Our Shield and Our Defender!*

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