

**CHRIST IS OUR
RIGHTEOUSNESS
ON THE BASIS OF
HIS DIVINITY
AND NOT ON THE BASIS
OF HIS
HUMANITY**



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1. Luther whom God used to start the Reformation died on February 18 th., 1546.

a. "On Feb. 18, 1546, he (Luther) died of heart failure in Eisleben, where he had gone to arbitrate a conflict between the counts of Mansfield." **New Age Encyclopedia Vol. 11, pg. 141.**

2. Martin Luther before he died said that the doctrine of Justification by Faith was the point on which the church stood or fall.

a. "During the Reformation Martin Luther said this is "the article with and by which the church stands, without which it falls . . . This doctrine is the head and the cornerstone. It alone begets, nourishes, builds, preserves, and defends the church of God; and without it the church of God cannot exist for one hour . . . The article of justification is the master and prince, the lord, the ruler, and the judge over all kinds of doctrines; it preserves and governs all church doctrine and raises up our conscience before God. Without this article the world is utter death and darkness. No error is so mean, so clumsy, and so outworn as not to be supremely pleasing to human reason and to seduce us if we are without the knowledge and the contemplation of this article." **Quoted from: R. C. Sproul, Grace Unknown, pg. 59-60.**

3. Mrs. White said that Luther taught the great doctrine of Justification by Faith clearly.

a. "The great doctrine of justification by faith, so clearly taught by Luther . . ." **Ellen G. White, The Great Controversy, pg. 253.**

4. Luther in his teachings presented justification as forgiveness of sins and renewal of the heart. He presented justification as chiefly an inner work of the heart by God. Though some deny this, here is Luther's words proving this point. This was written in 1520.

a. "This is the origin of the saying: "Not the sacrament, but the faith of the sacrament, justifies." Thus circumcision did not justify Abraham and his seed, and yet the Apostle calls it the seal of the righteousness by faith [Rom. 4:11], because faith in the promise, to which circumcision was added, justified him and fulfilled what the circumcision signified. For faith was the spiritual circumcision of the foreskin of the heart [Deut. 10:16; Jer. 4:4], which was symbolized by the literal circumcision of the flesh . . . Thus it is not baptism that justifies or benefits anyone, but it is faith in that word of promise to which baptism is added. This faith justifies, and fulfills that which baptism signifies. For faith is the submersion of the old man and the emerging of the new . . ." **Martin Luther, Three Treatises, pg. 188.**

b. "Although, as I have said, a man is abundantly and sufficiently justified by faith inwardly,

in his spirit, and so has all that he needs . . . The inner man who by faith is created in the image of God, is both joyful and happy because of Christ in whom so many benefits are conferred upon him . . ." **Ibid, pg. 294.**

5. A little over two years before his death in 1546, Martin Luther in 1543 still taught a subjective change by infusion as justification by Faith.

a. "Where therefore is our completed righteousness? It is Christ our Lord; my righteousness is given me. It is absolute righteousness; verily, my charity is not absolute. Faith here is a work, but works of the Holy Spirit are different from those of the law. The works of the Holy Spirit are the infusion of charity, hope, and faith." **Martin Luther, Quoted in: Lowell C. Green, How Melancthon Helped Luther Discover the Gospel, pg. 193.**

6. One year before he died, Luther in his 1545 Preface to his Commentary on the Psalms, Luther is still teaching a subjective justification, a work in man.

a. "The 'righteousness of God' . . . is not that in which God himself is just and by which he damns the impious, as it is most commonly taken. But, as the Blessed Augustine says in On the Spirit and the Letter, it is that with which he clothes man when he justifies him. It is the same mercy or grace which justifies, by which we are reckoned righteous before God . . . [Quoting of Romans 1:17 and 3:21]. For it is called the righteousness of God and ours, because his grace is given us, as the work of God which he works in us, the word of God which is spoken to us, as the power of God which works in us, and many others . . ." **Martin Luther, Quoted in Ibid, pg. 175-176.**

7. After the death of Luther, some of his followers began to drift away from his subjective justification teaching and presenting an objective justification that does not change the man. Here is an example of Melancthon and John Calvin.

a. "However, Luther was no systematic theologian; he preferred to write in response to particular needs, rather than writing theological textbooks, and the task of consolidating his doctrine of justification was left to others, most notable Philip Melancthon, who was responsible for drawing up the famous Augsburg confession of 1530. It seems that Luther's doctrine of justification was modified somewhat by his followers, such as Melancthon . . ." **Alister McGrath, Justification by Faith, pg. 55.**

b. "And it is the development of this idea of an "external" or "alien righteousness" that led to the establishment of the characteristically Protestant idea of forensic justification. We shall consider this idea, as developed by Melancthon and John Calvin. Melancthon gives the following definition of justification: "To be justified does not mean that an ungodly man

is made righteous, but that he is pronounced righteous in a forensic manner . . .” Similarly, Calvin defines justification as “the remission of sins and the imputation of the righteousness of Christ.” A distinction is made between justification and sanctification (or regeneration): the former is the work of God outside us, the latter his work within us. In effect, Melancthon and Calvin, however, the event (justification) and the process (sanctification) could be and should be distinguished. The forgiveness of sins and the renewing gift of the Holy Spirit are to be treated as logically distinct.” **Ibid, pg. 56.**

c. “It was due to the genius of John Calvin that this difficulty was completely overcome—in fact, so successful was Calvin’s solution [of defining justification by faith] that it was adopted by just about every Lutheran theologian as well, despite Luther’s somewhat different views on the matter.” **Ibid, pg. 57.**

8. However, one of Luther’s followers a reformer by the name of Andreas Osiander, began to oppose this “forensic” or outward justification that does not change the man.

a. “Osiander was opposed to what he regarded as the cold doctrine of forensic justification . . . Osiander came down hard on the Melancthonian understanding of justification as a forensic act. He maintained—rightly, as it happens—that Luther included the renewal of man in justification and understood it as a personal union with Christ . . . Under the banner of the restoration of Luther’s teaching, Osiander put forward a new understanding of justification . . .” **David C. Steinmetz, Reformers in the Wings, pg. 95.**

9. Osiander taught a justification that was subjective and based upon the Divine Nature of Christ, excluding His human nature.

a. “The incarnation demonstrates, as the fall of Adam had tended to discredit, that our human flesh is capable of holiness. Man cannot, however attain this holiness by his own efforts to reform himself or to model his life on the pattern of the life of Jesus. Man can only be redeemed by the gracious act through which God communicates himself through eternal things. As the flesh of Jesus was the bearer of the logos, so now the spoken word of the preacher is the bearer of the divine word, which is received by faith alone. When the word is grasped by faith, it indwells man and unites with him. Where the word is present it transforms man and renews him in the image of God. Man is justified not because his works are now holy, but because Christ indwells him. The indwelling Christ is the basis of man’s acceptance, and not the renewal as such, though where Christ is present man is renewed in the image of God.” **Ibid, pg. 96.**

b. “The human nature of Christ is only important as a bearer of the divine nature. It is not the human nature which saves us and with which we are united, but only the divine nature. Nevertheless, the divine nature is not accessible apart from the human.” **Ibid, pg. 96-97.**

10. He clearly taught that Christ is our Righteousness as to His divine nature, not as to a forensic act of God to declare us righteous on the basis of the death of Christ.

a. “The human nature is the essential means by which the divine nature is communicated to man. No incarnation, no salvation... When the New Testament declares that Christ is our righteousness, it does not mean, as Melanchthon appears to think, that Christ is the basis on which God by a forensic act declares us righteous. The text must be interpreted in the light of 2 Peter, which affirms that Christians have become partakers of the divine nature. The word of God—that is, the divine nature of Jesus Christ—is man’s essential righteousness, when man receives that word in faith as it is proclaimed.” **ibid, pg. 97.**

11. While we do not believe the whole formulation of Osiander, his concept that Christ’s Righteousness which we receive in justification is His divine nature is very true according to the Bible, yet John Calvin in his compromising and defective presentation of justification by faith attacked this concept of Osiander in his books.

a. “The fact, then that he [Osiander] insists so violently upon essential righteousness and essential indwelling of Christ in us has this result: first, he holds that God pours himself into us as a gross mixture, just as he fancies a physical eating in the Lord’s Supper; secondly, that he breathes his righteousness upon us, by which we may be really righteous with him, since according to Osiander this righteousness is both God himself and the goodness or holiness or integrity of God. I shall not labor much in refuting the Scriptural proofs that he brings forward, which he wrongly twists from heavenly life to the present state.” **John Calvin, Institutes of the Christian Religion vol. I, pg. 737.**

b. “For first he [Osiander] contends long and verbosely that we attain favor with God not imputation of Christ’s righteousness alone, because it would be impossible (I use his words) for him to regard as just those who are not just. In the end, he concludes that Christ has been given to us as righteousness, not in respect to his human, but to his divine nature. And although this can be found only in the person of the Mediator, still it is not a righteousness of man but of God. Now he does not weave his rope from the two kinds of righteousness but obviously deprives Christ’s human nature of the office of justifying . . . In the same place it is said that Christ has become wisdom for us [1 Cor. 1:30], but this applies only to the eternal word. Therefore Christ the man is not righteousness. I reply: the only - begotten Son of God was indeed his eternal wisdom, but in a different way this name is applied to him in Paul’s letters, for in him “are hid all the treasures of wisdom and knowledge” [Col. 2:3]. What he had with the Father [cf. John 17:5] he revealed to us. Hence what Paul says applies not to the essence of the Son of God but to our use, and rightly fits Christ’s human nature. For even though the light shone in the darkness before he assumed flesh [John 1:5], yet the light was hidden until Christ came forth in the nature of

man, the Sun of Righteousness, and he therefore calls himself “the light of the world” [John 8:12].” **ibid, pg. 741.**

12. Not only did John Calvin fail to credibly refute Osiander he lent aid to Osiander’s argument by trying to claim; because the light was hidden before the incarnation (?) and shone forth in Christ when He came in flesh, it refers to His divinity [although he could not so plainly put it]. Calvin’s claim that the Biblical statement “Christ is made unto us wisdom, righteousness etc.” refers not to His divinity, but only to how we use the phrase, and thus speaks about His human nature is also rubbish. Yet John Calvin accedes to Osiander’s teaching partly contradicting himself.

a. “Now, lest Osiander deceive the unlearned by his cavils, I confess that we are deprived of this utterly incomparable good until Christ is made ours. Therefore, that joining together of Head and members, that indwelling of Christ in our hearts –in short, that mystical union – are accorded by us the highest degree of importance, so that Christ, having been made ours, makes us sharers with him in the gifts with which he has been endowed. We do not, therefore, contemplate him outside ourselves from afar in order that his righteousness may be imputed to us but because we put on Christ and are engrafted into his body –in short, because he deigns to make us one with him. For this reason, we glory that we have fellowship of righteousness with him.” **ibid, pg. 736-737.**

13. How can one understand the statement just read except by subjective Justification according to Osiander? Equally the statement quoted below shows that John Calvin’s rejection of subjective justification, his formulating a non-transfor-mative justification for acceptance and assurance with God, was based upon sin-failures in his and other men’s personal lives.

a. “Thence, he judges and reckons his happiness because in this way he is righteous [escaped penalty], not intrinsically but by imputation. Osiander objects that it would be insulting to God and contrary to his nature that he should justify those who actually remain wicked. Yet we must bear in mind what I have already said, that the grace of justification is not separated from regeneration, although they are things distinct. But because it is very well known by experience that the traces of sin always remain in the righteous, their justification must be very different from reformation into newness of life.” **ibid, 739.**

14. Research into the Holy Bible has proven John Calvin to be wrong and Osiander to be right. Christ is our Righteousness with regards to His Divine Nature and not His humanity. The Righteousness of Christ given to us is the Righteousness of God, not of His human nature. (1 Cor. 1:30; Rom. 3:22).

15. Now, we cannot be saved by our works of righteousness. Rom. 9:31,32; Rom. 10:1-3.
16. We are justified by Faith alone. Gal. 2:16; Rom. 4:5; Gal. 3:8.
17. Faith communicates to us the Righteousness of God. Rom. 3:22; Phil. 3:9.
18. Thus through Faith God alone gets the glory. Rom. 4:20.
19. The Righteousness of God is God-YHWH Himself. Jer. 23:5,6.
20. In the Lord-YHWH we have Righteousness. Isa. 45:24; Ps. 119:40.
21. God is Divine, thus our Righteousness is Christ's Divinity or Divine Nature which we partake of, not His humanity. (2 Pet. 1:1,4; Jn. 20:28).
22. The Spirit of God is Life (an experience of love) because of Righteousness (love manifested) thus as Righteousness gives us life, it cannot be Christ's human nature but His Divine Nature. (Rom. 8:10; Pro. 11:19; Rom. 8:9).
23. Thus if Christ's Righteousness was His humanity, we are saying that His humanity gives us life; human nature do not inherently have nor give divine life. (Jn. 3:6; Jn. 6:63).
24. Jesus Christ came to give us life, this life is divine. (Jn. 10:10,11; 1 Jn. 1:1,2; Eph. 4:18).
25. Divine Life belongs to God the Divine Nature, not to the humanity of Jesus. (Jn. 1:1-4; Jn. 5:26; Rom. 6:23); 1 Jn. 5:20.
26. The Word is divine and it gives us life because it is the Word of Life. (Jn. 1:1; 1 Jn. 1:1,2; Jn. 6:63).
27. The Holy Spirit is life, this is not the humanity of Christ, and thus we get life (thus Righteousness) from the divine Spirit of Christ. (Rom. 8:9,10; Gal. 6:8).
28. When God sends His Spirit into our hearts crying Abba, Father, we get Righteousness into us. Thus it comes from God who is Spirit, and not from the humanity of Jesus. (Gal. 4:6; Rom. 8:10; 2 Cor. 3:17).
29. When we say Righteousness by Faith, no part tells us we get the humanity of Christ by Faith. (Phil. 3:9; Ps. 36:5,6,10).
30. When we are made the Righteousness of God in Him (Christ), this does not mean that we are made the humanity of Christ in any way; it means that the Righteousness of God, His Divinity becomes the treasure we carry in our fleshly bodies. (2 Cor. 5:21; Isa. 46:13; 1 Jn. 5:20; 2 Cor. 4:6,7).
31. It is the light of the knowledge of the Glory of God in the face of the human Jesus that is given to us in justification, not His humanity, so we are thus given His Divinity as

Righteousness. (2 Cor. 4:6,7; 1 Cor. 15:34).

32. Christ had sinful human flesh that would die, thus it is absurd to say that this humanity is imputed to us as or for Righteousness. No, it is the Righteousness of Christ's Divinity that is given to us. (Rom. 8:3; 1 Cor. 1:30).

33. Christ took part of the same flesh that we have, this could never therefore be any part of the Righteousness that is imputed to us from Him. (Heb. 2:14-16; Jn. 6:63).

34. Righteousness is in the Gospel, and this is Christ's Divinity, not His sinful humanity. (Rom. 1:16,17; 1 Jn. 5:20; 1 Cor. 1:30).

35. Physical beatings on the human flesh (humanity) of Christ can never be the Righteousness of God nor even give us Righteousness, it is imputed. Thus we are justified by the Divinity (Divine Righteousness) of Christ, not His humanity. (Rom. 4:11; Jer. 23:5,6).

36. God is righteous, thus having Righteousness before the incarnation of Christ, thus our Righteousness is Christ's Divinity, and no part of His humanity. Ezra. 9:15; Ps. 11:7; Ps. 71:2,15,16,19,24; Ps. 129:4.

37. To be covered with the robe of Christ's Righteousness is to be covered with His Divinity, not His Humanity, the likes of which we already have. (Isa. 61:10; Isa. 45:24; Isa. 51:8).

38. Christ's humanity does not really save us, God alone is the Saviour, and that is obviously not the humanity of Christ. (Isa. 45:21,22; Isa. 61:10); (Ps. 60:5; Isa. 56:1).

39. Our reconciliation is done by God in Christ, that is, by Christ's Divinity dwelling in His humanity, and not by His human nature. (2 Cor. 5:18,19; 1 Jn. 5:20; Jn. 6:63).

40. The redemption that saves us is in Christ Jesus. That means, the life or divinity by which we are saved is in the man or humanity of Christ Jesus, but it is not His humanity. (Rom. 3:24; Eph. 1:7; Lev. 17:11,14; Jn. 1:4; 1 Jn. 5:20; Jn. 6:63).

41. God's Righteousness gives life, certainly, as said before, this is His Divinity and not His humanity. (Ps. 119:40; 1 Jn. 5:20).

42. All this implies that Justification is the gift of the Righteousness or Divinity of Christ inwardly, but what are the sins, which are forgiven? It has to be the sins of the carnal mind or values, the ideals in the thoughts of the heart, so that man can receive the divine Righteousness of Christ in their place in the heart, not the humanity of Christ. (Col. 1:14; Acts. 8:21,22; Rom. 8:5-8; Rom. 5:18; Ps. 119:40).

43. Thus Justification is the forgiveness of the "character—past sins," or "passive—past sins" of the mind, the slaying of the old man, and the gift of Divine Righteousness to substitute it in the heart. No part of the flesh of Christ is ever given here. (Pro. 23:7; Rom. 6:6,7; Eph. 4:22-24; 2 Cor. 5:21).

44. See Illustrative chart on the subject on the next page:

JUSTIFICATION IS:

FORGIVENESS OR PARDON FOR

“THE SINS IDOLS OF THE CARNAL MIND **(PLUS)**

THEIR REMOVAL
(CLEANSING).

THE GIFT OR IMPUTATION SUBJECTIVELY OF

OF THE “DIVINE NATURE” OR

RIGHTEOUSNESS OF GOD

THE GIFT OF THE SPIRIT (NEW BIRTH,
REGENERATION)

THE END