

TABLE 1. History of Faith and Works' Battle Against Faith Alone

Date	Activity	Message
30-33 A.D.	Jesus' proclaims His gospel of salvation.	Faith and works. Matt.7:19-21. Parable of Sower / Sheep & the Goats, etc.
33-47 A.D.	Paul's mystery period prior to first evangelical mission in 47 A.D.	Fourteen years in Arabia, Syria, Cilicia (Gal. 1:17,21; 2:1.)
33-47 A.D.	Twelve apostles evangelize the world teaching repentance from sin and turning around for remissions of sin.	Acts 2:38. Acts 3:19, Peter says: "Repent ye, therefore, and turn around, that your sins may be blotted out." (Acts 3:19.)
47-56 A.D.	Paul proclaims his gospel in missionary journeys.	Mixed message of faith and works (Romans 2:6-7; Gal. 5:19-20; Eph. 5:6-7) and faith alone (Eph. 2:8-9; Rom. 4:3-5.)
56-65 A.D.	First and third bishops of Jerusalem — James and Jude — write epistles.	Refutations of "faith alone" (James 2:14-24) and "grace as license to immorality." (Jude 4.)
65-90 A.D.	Apostle John writes Revelation as prisoner at Patmos and later his gospel account upon release at Ephesus.	Emphasis on necessity of obedience-fruit besides faith for salvation. Rev. 3:1-3,15-18; 22:14; Jn. 3:16, 36; 5:28-29; 15:1-6.
96 A.D.	Bishop Clement issues a letter that is revered throughout Christendom, and was canon in many places.	Justification is by "works, not our words." Abraham was justified because "he acted in righteousness." ^a
144 A.D.-160 A.D.	Marcion proclaims only Paul has true gospel that applies today. Jesus in Matthew and John speaks only to Jews with old legalism.	God of New Testament saves those who "believe" but no longer condemns to hell those who are "disobedient." (Antitheses #19).
160-207 A.D.	Marcionite church rises to almost equal that of the orthodox church of apostolic foundation.	Faith alone in Jesus saves men. Teaches also eternal security and predestination.
207 A.D.	Tertullian on behalf of orthodox church writes <i>Against Marcion</i> .	Dismantles doctrines of faith alone, eternal security and predestination. ^b

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160-325 A.D.	Church leaders such as Polycarp, Barnabas, Hermas, Clement of Alexandria, Origen, Hippolytus, Cyprian and Lactantius speak out on correct salvation doctrine which Marcionites falsify.	"The early Christians universally believed that works or obedience play an essential role in our salvation....[E]arly Christians...believed that a 'saved' person could still end up being lost." ^c
275 A.D.	Origen does commentary on Paul's <i>Book of Romans</i> .	Origen says Paul's words suggest "faith alone," but also contradicts this, so no one should think "faith alone suffices" for salvation. ^d
275 A.D.	Second Peter circulates.	Second Peter says Paul has "difficult to understand" passages that are used to destroy "steadfastness in Christ," by misleading some they have "liberty" to sin. 'Would be better never to accept Jesus than to accept Him and then fall into sin again.' ^e
396 A.D.	To unify Marcionites to orthodox church, canon combines Jesus, Paul and epistles of Peter, James, Jude and Second Peter.	The orthodox take in the Marcionites who are told to solve the quandary of Paul by means of Second Peter's solution.
410 A.D.	Pelagius' commentary on <i>Book of Romans</i> issued.	Pelagius says salvation for sinners is by "faith alone." ^f
412 A.D.	Augustine says Pelagius is a heretic. Augustine publishes <i>Faith and Works</i> evidently to address Pelagius' arguments in <i>Commentary on Romans</i> .	Augustine systematically summarizes Jesus' faith and works passages; then cites the self-contradictory passages in Paul that endorse faith and works. Augustine ascribes faith alone passages in Paul to what Second Peter said were "difficult to understand" passages in Paul to be, in effect, ignored.
1517 A.D.	Luther emerges.	Salvation is by faith alone. Epistle of James is not canonical. Law is abrogated. Sees no self-contradictions in Paul. Sees Paul's words as of equal weight with Savior's words.

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1520 A.D.	Carlstadt, co-founder of Reformation with Luther, balks from Luther.	Jesus' words are higher authority than Paul's words. James' epistle is not to be discarded from canon merely because it contradicts Paul. Law still applies to Christians.
1531-1537 A.D.	Luther's Catechism of 1531 implicitly recants and adopts Tyndale's and Carlstadt's positions. Luther's <i>Antinomian Theses</i> released in 1537 implicitly recants Luther's position on the Law's expiration, again following Carlstadt's position.	Luther did not explain his changes, but Catechism emphasized Law and repentance from sin for salvation. Luther relegates Paul to a minor teacher on duties to husbands and government. Evangelicals today excoriate Luther as heretic for his doctrinal changes. ^g
1536	Tyndale writes his Preface to the New Testament	Rejects faith alone. Rejects that Law is abrogated. Teaches Law is still in force, and obedience to it is condition of salvation.
1541	At Regensburg Diet of 1541, Luther's representatives — Melancthon and Bucer — succeed in having Catholic representatives reach accord on justification doctrine.	The Regensburg Diet agreed in effect to adopt Tyndale's doctrine of double justification, This doctrine signifies a non-believer is justified by faith alone, but a believer must have works, obedience, and appropriate repentance.
1543	Three English Bishops, Thomas Thirlby, Nicholas Heath and John Salcot write <i>The Necessary Doctrine and Erudition of a Christian Man</i> , to be circulated with the revised <i>Bishop's Bible</i>	It taught "men are not justified by faith alone ... [Instead], justification is by faith, coupled together with hope, charity, fear of God and repentance." "At any time a man may lose it by sin." Thus, "good works have a necessary role." ^h
1552	George Major, a leading Lutheran figure, writes a book entitled <i>Works Are Necessary For Salvation</i> .	This work was on behalf of a large group of Lutheran leaders, led by Melancthon.
1555	Von Arnsdorf writes a rebuttal to George Major entitled <i>The Proposition of Nicholas von Amsdorf, that works are hurtful to salvation, shown to be a right, true, Christian proposition, preached by St. Paul and St. Luther</i> .	Von Arnsdorf, a leading bishop of the Lutheran church said salvation was so apart from works that doing good works is actually a danger to one's salvation.

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1556	Lutheran Synod held to resolve debate on faith and works.	Decision was that faith and works is true in the abstract, but that pastors still need to say faith alone is true in evangelism. As for message to those already who are Christian, the pastors should simply say "works are necessary" but omit "for salvation" so as not to cause embarrassment before Catholics who could use this for attack.
1580	Lutheran convention issues Form of Concord.	Form of Concord declared faith alone is sole means of justification and salvation. This abrogated any agreement with Major's views which had stood for 24 years..
1608 A.D.	Arminius writes his work <i>Declaration of Sentiments</i>	Faith is destroyed by disobedience, citing primarily Hebrews 6:4-6.
1610 A.D.	Forty-two ministers sign a petition of Remonstrance in favor of Arminius. (Netherlands.)	Ministers want protection for those who share Arminius' view that salvation is destroyed by disobedience.
1611 A.D.	Calvinists who control editing of King James Bible issue Authorized Bible. Its legal effect is to suppress any English Bible not "authorized."	In King James Bible, numerous verses that Arminius cited are changed to fit faith alone, in particular it materially alters Hebrews 6:4-6. ⁱ
1611 A.D.-1618	Netherlands almost falls into civil war over Arminian issue. Then by 1618 A.D., government leaders change.	Synod of Dort 1618 A.D. held where only Calvinists allowed to sit in judgment. The Arminian pastors were confronted by a Calvinist <i>Canons of Dort</i> , and by not agreeing, they lost their posts as ministers.
1660 A.D.	Reverend Jeremy Taylor (1613-1667) issues <i>Fides Formata</i>	Faith alone does not save. Jesus says judgment is by works, and good works required. James and Paul contradict unless Paul's idea of works is different than obedience.
1703 A.D.	John Locke in England comments on Scripture	Locke argues that grace initiates by faith alone, but that good works are strictly required thereafter. Cites to Paul's own self-contradictions on the point.

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1738 A.D.	John Wesley emerges in England.	Points out how Hebrews 6:4-6 was falsified in King James Bible. Preaches if believer sins, Jesus in John 15:1-6 taught loss of salvation. ^j
1792 A.D.	Reverend George Horne (1730-1792), later Dean of Oxford, preaches.	Salvation depends on adding works to faith. Paul cannot contradict Jesus' doctrine. ^k
1825 A.D.	William Paley's sermons on faith and works published in England.	Preaches Jesus' words are clear that faith and works are required; Paul is self-contradictory on the point; and any problem passages in Paul are resolved by Second Peter's injunction to realize Paul is sometimes "difficult to understand."
1832-1837 A.D.	Charles Finney in America is at height of preaching, and publishes <i>Justification by Faith</i> (1837) to refute that faith alone justifies.	Teaches salvation is by heart's turn to repentance from sin. Teaches justification is by repentance and good works, not faith alone. ^l
1855 A.D.	Soren Kierkegaard emerges in Denmark.	Skewers Lutheran doctrine for leaving out conditions Jesus taught conditions other than faith for salvation. K. says wrong to criticize Christ by a mere disciple's doctrine (Paul).
1937 A.D.	Bonhoeffer of Germany writes his book <i>Cost of Discipleship</i> .	Bonhoeffer teaches that justification without repentance from sin is a cheap grace, a false consolation of salvation.
1999-2003 A.D.	John MacArthur, prominent evangelical, issues series of books.	MacArthur teaches Jesus' salvation doctrine must include repentance from sin and submission to Him as Lord (life of obedience). MacArthur insists this is part of definition of 'faith alone.' ^m

a. See page 521 *et seq.*

b. See my prior work, *Jesus' Words Only* (2007) at 421 *et seq.*

c. See page 445 *et seq.*

d. See page 400.

e. See page 529 *et seq.*

f. See page 447 above.

g. For details on Luther, see my prior book, *Jesus' Words on Salvation* (2007) at 4,183,247,340,370 (canon views); 76,100-01,106-107 (view of Law),247 (James contradicts Paul), 469-70 (Carlstadt views).

- h. Arthur Geoffrey Dickens, *The English Reformation* (Penn State Press, 1991) at 208.
- i. See my online article at www.jesuswordsonly.com entitled *Pauline Corrupton of Bible Analysis*.
- j. Wesley believed in justification by faith alone, yet believed disobedience can cause loss of salvation. Wesley reconciled the two positions much like John Locke had done. Wesley taught justification is by faith alone, at which juncture we can do no good work until we have faith, and faith alone. Then, thereafter, we can obviously be required to have works. And that subsequent period is not justification per se, but no less demanding than the principle of good works or otherwise you suffer damnation. Wesley's contemporaries assailed him as teaching 'righteousness in man.' Yet, Wesley was virulent in preaching justification by faith alone. See *Works of The Reverend John Wesley* (London: 1840) III at 154 (entry September 1739), 203 (2-18-1741 entry).
- k. See page 551.
- l. See page 512.
- m. See my prior book, *Jesus' Words on Salvation* (2007) at 511-12.