CLASSICS survive, no matter how time and circumstances take their toll, and how authors themselves alter their views. Edward Preuss' JUSTIFICATION OF THE SINNER BEFORE GOD is a case in point. In Walther's opinion it was the best produced on the subject in the nineteenth century. The Theological Monthly (St. Louis) gave recognition to its value by reproducing a translation done by J. A. Friedrich in a series of articles beginning in 1928. Since that time it has been reprinted several times and in various formats. Its enduring, scholarly excellence, along with very readable style (and good translation), demand continuing attention; it remains one of the finest treatments of the doctrine of justification. This was reason enough for the present reprinting through the bookstore printing facilities of Concordia Theological Seminary, Springfield, Illinois.

Dr. Ludwig Fuerbringer's 80 Eventful Years includes an interesting vignette on the life of Dr. Edward Preuss. Preuss became a member of the St. Louis Concordia faculty in 1869, bringing with him from Berlin a considerable reputation for learning and accomplishment as a conservative Lutheran theologian. The breadth and magnitude of his scholarly attainments included the editing, among other things, of Gerhard's Loci theologici, Chemnitz's Examen, and Baier's Compendium, the last of which Walther used in his classes until he completed his own edition. Preuss' monograph on JUSTIFICATION appeared in 1868. Impressed with these credentials Walther expressed great joy in having Preuss added to the faculty at St. Louis, where he quickly established the reputation of being a very able and interesting lecturer.

It came as a great shock to Walther when Preuss abruptly, in 1872, left the seminary and Lutheran Church to join the Roman Catholics. Walther broke the news sadly to the readers of Der Lutheraner.
(Vol. 28). Apparently Preuss had for some time been troubled about the doctrine of justification by faith alone without the deeds of the Law, especially in connection with James 2. Fuebringer describes in Preuss’ own words (which are taken from Preuss’ second book on the immaculate conception a labored, sophistical monograph written in retraction of his previous laudable work of the same title which had gained for him considerable fame in Germany) how on October 14, 1870, while leaving the Lutheran Hospital, St. Louis, he asked God for a sign to show him whether indeed the royal road to heaven lay via good works. Preuss claimed that suddenly “the whole horizon blazed in an unheard of fiery red as if the city and country were aflame.”

Preuss turned his talents thereafter to editorial work for the Catholic church in St. Louis, editing the daily Roman Catholic paper, Amerika, for many years, and serving in editorial capacity with the Herder Publishing Company. His wife, a native of St. Louis whom he married soon after joining the seminary faculty, remained a Lutheran till her death, surviving her husband, who died in 1904, by about 30 years. There were seven children born to the Preusses, as Fuebringer recalls, all of whom became Catholics like the father, and most of them entered direct service within that church. The oldest son, Arthur, especially distinguished himself as editor and lay theologian. Not only did he succeed his father in editing Amerika, he founded and edited several learned journals and produced a number of significant books. Most notable among these was his translation and editing of Joseph Fohle’s 12 volume dogmatic theology which for many years was the definitive work on doctrine in the Catholic church.

Undoubtedly it will ever remain one of theological history’s oddities and puzzles that a work of such Biblical excellence and integrity should have been composed by a man who just a few years later changed course so completely. Part of the answer perhaps can be found in the reply Preuss is said to have given to one of his Lutheran relatives who asked, “How were you able to write what you have written in your book on the justification of the sinner before God?” Preuss answered, “Give me the sources, and I can prove anything to you.” He had developed a facile pen, was a skilled dialectician, and had great confidence in his ability to persuade (except his wife!). Little is gained by attempting further to fathom the reasons for his defection from the church whose central article he had expounded so beautifully, other than to venture the guess that the opitho legis which inheres in us all and always, as Luther reminds, was successful in claiming Preuss again for its side.

Ultimately the work stands on its own merits before the touchstone and authority of Holy Writ. The author chose to yield to another authority, but the work comes off excellently well under the only authority that finally counts — God’s authority in His Word.

Eugene F. Klug

PUBLISHER’S PREFACE

This reprint was photographically reproduced from the Theological Monthly (Volume VIII, No. 2, February, 1928 through Volume IX, No. 9, September, 1929). This accounts for the irregular pagination of the pages, as well as breaks in the continuity of several pages. The original copies were supplied from the library of Dr. Mark J. Steege of the seminary faculty, and we wish to acknowledge his kindness in making them available in reproducing this reprint. A word of appreciation is also due Professor Klug who authored the preface to this edition.
<table>
<thead>
<tr>
<th>Chapter Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Work of Christ</td>
<td>33</td>
</tr>
<tr>
<td>The Blessing of the Work of Christ</td>
<td>65</td>
</tr>
<tr>
<td>The Imputation of Faith</td>
<td>97</td>
</tr>
<tr>
<td>Of Faith</td>
<td>129</td>
</tr>
<tr>
<td>Of Faith (continued)</td>
<td>161</td>
</tr>
<tr>
<td>The Means of Grace</td>
<td>193</td>
</tr>
<tr>
<td>The Means of Grace (continued)</td>
<td>225</td>
</tr>
<tr>
<td>Full Forgiveness</td>
<td>257</td>
</tr>
<tr>
<td>Full Forgiveness (continued)</td>
<td>289</td>
</tr>
<tr>
<td>Full Forgiveness (continued)</td>
<td>321</td>
</tr>
<tr>
<td>Full Forgiveness (continued)</td>
<td>353</td>
</tr>
<tr>
<td>Perpetual Forgiveness</td>
<td>5</td>
</tr>
<tr>
<td>Perpetual Forgiveness (continued)</td>
<td>33</td>
</tr>
<tr>
<td>Perpetual Forgiveness (continued)</td>
<td>65</td>
</tr>
<tr>
<td>Sure Grace</td>
<td>97</td>
</tr>
<tr>
<td>The Marks of Justification</td>
<td>129</td>
</tr>
<tr>
<td>Good Works</td>
<td>161</td>
</tr>
<tr>
<td>Good Works (continued)</td>
<td>193</td>
</tr>
<tr>
<td>Good Works (continued)</td>
<td>225</td>
</tr>
<tr>
<td>Justification and Sanctification</td>
<td>257</td>
</tr>
</tbody>
</table>

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The Work of Christ.

Translated from Dr. Ed. Preus's Die Errettung des Versagens vor Gott. Part I, of which the first chapter is offered here, is superscribed "On Redemption."

The bars of our prison are broken, its gates are shattered. What we could not do another one has done: Jesus Christ, true man and true God. The offense of one man brought condemnation; the righteousness of one Man brings rescue. Rom. 5, 18.

True, not the righteousness of a mere man, for a mere man would have died for his own sins and could not have reconciled the Lord of the earth, just as little as a pot its potter. What gave that inuperable power to the righteousness of this Jesus was the fact that He is the true God and eternal Life. 1 John 5, 20.

This Son of David, who at the same time is the Son of God, Jer. 23, 5, 6, bore our sin. Isaiah prophesies this three times: "The Lord hath laid on Him the iniquity of us all," Is. 53, 6; "He shall bear their iniquities," Is. 53, 11; "He bare the sins of many," Is. 53, 11. John the Baptist testifies to this when he says: "Behold the Lamb of God, which taketh away the sin of the world." John 1, 29.

If I am groaning under a heavy load and another man comes and takes it on his shoulders, then he takes my place. We were groaning under the load of our sins; then Christ came and took them on His shoulders. Therefore we justly say that He took our place. How earnestly this substitution was meant is shown 1 Pet. 2, 24: He "His own self bare our sins in His own body on the tree," that is, on the cross. And there is where they belonged. It is one thing to wear another man's uniform in times of peace and quite another thing to wear it in a battle. He who wears it in a battle is willing and ready to do service in another man's place. But more: Scripture not only teaches that Christ bore our sins, but it directly calls Him, the true God, "sin." 2 Cor. 5, 21. If God made Him to be sin, then He was sin indeed. How are we to understand
this? God is sin? Yes, just as truly was God sin as the Christians at Ephesus were light. St. Paul writes: "For ye were sometimes darkness, but now are ye light, in the Lord," Eph. 5,8, that is to say, God's light has so enveloped you that nothing else is visible.

In like manner was Jesus Christ so covered with the filth of the sin of all men as with a garment that nothing else was visible. True, in Christ there is 1 John 3,5, but on Him were all the sins of the world. Therefore we teach with Luther: Christ became the greatest of all sinners, for He took the place of all sinners and thus became guilty of all the sins of the whole world although He was holy and innocent.

If that is the case, then it follows that the wrath of God rested upon Him. But who believes that God is so angry, and who fears His wrath? The wicked and iniquity of the world will pull out a screw placed in a garden to keep the birds away. But they will not know better how to tear out the root when, at His appointed time, they will come and reduce things to powder and ashes. For God is angry indeed. Let him who does not believe the words of His anger in history learn to know it from His truthful Word. The Holy Spirit says through the prophet Isaiah: "The name of the Lord cometh from far, burning with His anger and His vengeance and His fire as devouring fire." Is. 30,27. God pours out His wrath like water.

He executes vengeance in anger and fury upon all who refuse to obey. Micah 5,15. It is argued that the God of the Old Testament is a God of wrath and the God of the New Testament a God of love. That is not true. Also the New Testament bristles with passages which declare the wrath of God. According to Rom. 1,18 the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. According to Eph. 5,6 "the wrath of God is revealed from heaven against all unrighteousness of those who suppress the truth. As they, who knew God, glorified Him not, but became unfruitful in their deeds," according to St. John 3,30, "The wrath of God is not revealed in us who believe, but in them who are disobedient. And the wrath of God is revealed in the Holy Scriptures, where it is said: "The works of God are revealed in the prophets," Rom. 1,20. According to the Holy Scriptures, God is "cursed." Gal. 3,13. Not only that, but they declare that He was "made a curse for us." Gal. 3,13. Cursed is judgment of wrath. He is cursed whom the fierce anger of God crushes down into the depth of hell. "Depart from Me, ye cursed," Christ says to the wicked on Judgment Day, "into everlasting fire, prepared for the devil and his angels." Matt. 25,41. St. Peter calls those Christians who, after having been washed, again willow in the mire "cursed children." 2 Pet. 2,14. 22. The first curse came upon the head of the Serpent, which betrayed Eve. Gen. 3,14. Yet all these are but "cursed." Christ, however, clothed Himself with a curse as with a garment, so that nothing else could be seen. Not for His sake,—for compared with Him even the hearest are unclean,—but for our sake, in our stead. He was "made sin for us." Rom. 3,13. For we are all cursed because we did "not continue in all things which are written in the Book of the Law to do them." Gal. 3,10. And as Jesus took the load of sin on His shoulders in order to take it from our shoulders, even as He drew the lightning of divine wrath upon His head that our little heart might be saved from destruction, "the intensity of the struggle involved in this substitution is shown by His suffering on the cross, especially by His plaintive cry, "Eli, Eli, lama sabachthani?" Matt. 27,46. This cry was not groundless, for in the mouth of this Man there was no lie, no error. God had indeed forsaken Him; Jesus does not complain of this, but only asks, "Why?" True, God can forsake one as we forsake one another. He can, however, with such a curse take away divine grace, as St. Paul tells us. "The garden, Christ overcame death; but hell still had to be conquered. The struggle in the Garden with death cannot be compared with the one on the cross; for the latter meant a struggle of God with God. In the Garden He still had a gracious God, but on the cross God had turned against Him, had forsaken Him. Thus He drank the cup of divine wrath to the dregs and tasted the second death." Rom. 23,8. But why? O Christ, Thou Lamb of God, because Thou didst bear the sin of the world; that is why!—With great joy, with joyful hope, and with the confidence that we are not brought into this world for nothing, but that we have been born and baptized into the Christian faith, of which this is the great moment, why do we take courage?"—"It is the wrath of God which in the name of His holy majesty pronounces the sentence of punishment, and it is the wrath of God which executes this sentence. Therefore Christ also bore our chastisement: our griefs and our sorrows. Is. 33,4. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him." Is. 53,6. For the transgressions of My people, He suffered. Is. 53,8. The utmost of all sufferings is death. Thos. 2,23. Christ suffered death, not as the common lot of mankind, but as the wages of sin. St. Paul says that "God, calling His own Son in the likeness of sinful flesh, and in Him condemned sin in the flesh." Rom 8,3. This condemnation is death, "As Christ bore our sin
and the wrath of God in our stead, even so did He suffer death in
our place. For sin worketh wrath, and wrath worketh death. After
Caiphas had heard the charges of the Pharisees against Jesus, he
judged: "It is expedient for us that one should die for the people
and that the whole people perish not. And this spake he not of
himself, but being high priest that year, he prophesied that Jesus
should die for that nation." John 11, 50. 51. /True, "for" in this
text means "for the benefit of the people," but for the benefit of
the people through becoming their Substitute. For if I die in
order that my brother need not die, who otherwise would have And
to die, then I die in his stead. In the light of this testimony we
now understand 1 Pet. 3, 18: "Christ hath once suffered for sin,
the Just for the unjust," and Rom. 5,6,7: "Christ died for
the ungodly. For scarcely for a righteous man will one die; yet,
peradventure, for a good man some would even dare to die." Thus He
satisfied divine justice for us; for He tasted the first and the
second death and drank the cup of wrath of God to the dregs.
Our redemption could not be purchased with a smaller price than
that. The fact that the Son of God in Gethsemane thrice asked
His Father in vain to let the cup of death pass from Him proves
that this was not possible, otherwise it would have been done.
Christ had to suffer these things. Luke 24, 26; Acts 17, 2.
But Christ satisfied, the holy will of God not only by His pas-
sive, but also by His active obedience; not only by suffering, but
also by doing. Made of a woman, He was made under the Law,
Gal. 4, 4, and fulfilled it perfectly, Matt. 5, 17, from His being sub-
tect to His parents, Luke 2, 51, to the washing of His disciples' feet, John 13, 4, 5. All His doing, suffering, and dying was done
in obedience to God the Father and was to be a vicarious fulfiling
of the Law. And this obedience flowed from love.
Verily, "Christ hath loved us and hath given Himself for us
an offering and a sacrifice to God for a sweet-smelling savour,"
Eph. 5, 2. For the sake of His love toward us He, according to the
will of God, gave His blood for us: His flesh for our flesh, His
soul for ours. Especially the Epistle to the Hebrews places the
sin-offering of Christ under this viewpoint of self-sacrifice, an act
of perfect obedience, by saying: "Christ, through the eternal
Spirit, offered Himself without spot to God." Heb. 7, 27; 9, 14.
No man was able to take His life from Him; but He hid it down of
Himself. John 10, 18. Everything He did, from His incarnation
until His death, was done in obedience to God the Father. Phil. 2, 8.
And at last, when Christ had done and suffered sufficiently,
The Blessing of the Work of Christ.

(Translated from Dr. Ed. Preusse's Die Lehre von der Rechtfertigung, Part I, Chap. 2.)

The Rev. J. A. Freedrich, Iowa City, Iowa.

When the Scriptures say that Christ redeemed us, it means the freeing from sin and all its consequences, but chiefly the freeing from guilt. Heb. 9, 14; Eph. 1, 7; Col. 1, 14; Rom. 3, 24. This redemption is described as a purchase. Rev. 5, 9 the four and twenty elders sing: "Thou hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation." The purchase-money is "not corruptible silver or gold, but the precious blood of Christ, as of a Lamb without blemish and without spot," 1 Pet. 1, 18, 19; in fact, His entire obedience, 1 Tim. 2, 6. This ransom was paid to God, not to the devil. Eph. 5, 2; Heb. 9, 14. "At the same time Christ appeased the wrath of God." St. Paul says that God set Him forth to be a propitiation in His blood. Rom. 3, 25. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2, 2.

The Greek verb which is the root of "propitiation" and "reconciliation" means "to appease wrath," "to dispose to grace or favor." It is peculiar that the Holy Scriptures in this connection do not make God the object of the verb (Hadesognus), but rather sin, respecting which the wrath of God is appeased. Thus it is said of Christ, Heb. 2, 17, that He became a faithful High Priest before God "to make reconciliation for the sins of the people," according to the original Greek, "to propitiate" (i.e., to expiate) "the sins of the people." Col. 1, 20 says the same, although in other words: "He made peace through the blood of His cross, by Himself." In the first place, He made peace on the one hand, by making satisfaction to the wrath of the Father. In this manner the love of the Son had to force its way by means of His blood through the anger of the divine majesty. But we are saved from wrath. Rom. 5, 8, 9.
Out of the wrath of God flow God's punishments, as out of a fountain. Now, if the Lord stopped up the fountainhead, then the stream will not be drawn. For He "redeemed us from the curse of the Law, being made a curse for us." Gal. 3, 13. Thus He fulfilled what He had promised through the prophet Hosea: "I will redeem them from the power of the grave; I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction." Hosea 13, 14. For the redeemed of God do not see death in all eternity. John 8, 51.

So, then, we are reconciled, 2 Cor. 5, 18; however, not only we, but also Hindus, and Hottentots and Kafirs, yes, the world. 2 Cor. 5, 19. "Reconciled," says our translation; the Greek original says: "placed in the right relation to God." Because before the Fall we, together with the whole creation, were in the right relation to God, therefore Scripture teaches that Christ, through His death, restored all things to the former right relation to God.

We, then, are redeemed from the guilt of sin; the wrath of God is appeased; all creation is again under the bright rays of Mercy, as in the beginning; yes, in Christ we were justified before we were even born. For do not the Scriptures say: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them"? 2 Cor. 5, 19. This is not the justification which we receive by faith, but the one which took place before all faith. And Rom. 5, 18: "As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of One the free gift came upon all men unto justification of life." That is the great abolution which took place in the resurrection of Christ. For as the Father, for our sake, condemned His dear Son as the greatest of all sinners by causing Him to suffer the punishment of the transgressors, even so did He publicly absolve Him from the sins of the world when He raised Him up from the dead. And us in Him. Therefore Scripture says that Christ "was raised again for our justification." Rom. 4, 25. And 1 Cor. 15, 17 declares that, if Christ be not raised up, then we are yet in our sins, we are not yet absolved. That is why the apostle wishes to be found in Christ and to know Him and the power of His resurrection, this victorious power, which takes away all sins as the sun dispels the fog. Phil. 3, 9, 10. That is why St. Peter says that our regeneration is effected through the resurrection of Christ. 1 Pet. 1, 3; that Baptism itself derives its saving power from it. 1 Pet. 3, 21. And lastly, that is why St. Paul declares: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10, 9.

This is the work of Christ and its blessing. We have such an High Priest, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. 7, 26: "who by His own blood entered in once into the Holy Place, having obtained eternal redemption for us." Heb. 9, 12. "For by one offering He hath perfected forever them that are sanctified." Heb. 10, 14.
The Imputation.

Translated from Dr. Ed. Prenner’s Die Lehre von der Rechtfertigung.
Part I, chap. 2.


"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of Reconciliation," 2 Cor. 5, 19. If the king issues an amnesty and does not send his messengers, men or letters, to publish it, it will profit no one. Therefore God has sent His apostles, and the words of St. Paul, spoken at Antioch, "That through this Man is preached unto you the forgiveness of sins," Acts 13, 38, have for nineteen hundred years continued to ring throughout the nations. The gates of the prison are shattered; God's messengers are standing on the threshold and cry, "Go forth!" Isa. 49, 9; 61, 6; Luke 4, 18-21. Is it God's fault if some remain in it because they love their dungeon? Freedom was granted to all the captive Jews in Babylon, but those who desired to remain there did not come into possession of it. Who hears God's message and goes forth is free; him God, for the sake of the perfect satisfaction rendered by Christ, regards as righteous.

This justification does not coincide with the statement on the cross, but is rather its fruit. God justifies you by not only announcing grace to you, but by truly and actually receiving you into the relation of grace and sonship. The verb to justify occurs thirty-eight times in the New Testament, and in all these thirty-eight passages it signifies a formal act. It means to regard as righteous, to declare righteous, not to infuse righteousness. This may be seen most clearly Luke 10, 29. The lawyer, "willing to
Justify himself, said to Jesus, And who is my neighbor? That certainly cannot be rendered: "He wanted to infuse righteousness into himself," but: "He wanted to be his own judge and acquit himself." Luke 16, 15 Jesus chides the Pharisees: "Ye are they which justify yourselves before men; but God knoweth your hearts." Would He have chided them if they had endeavored to bring a gift of righteousness into their hearts? I rather think they wanted to be regarded as righteous without changing their heart. Luke 7, 29 it is said of the publicans that they even "justified God," being baptized. Does that really mean: they infused righteousness into God? A heathen would be ashamed to talk such nonsense. No; Luther translated correctly: "Sie gaben Gott recht"; Luther translated correctly: "Sie gaben Gott recht". That is, they confessed by their act that God is "just and the Justifier of him which believeth in Jesus." Rom. 3, 26. When therefore, Scripture says: God justifies the sinner, then this means: He regards him righteous, He acquits him; not: He infuses something into him. Else how could God's justifying and condemning be placed in direct antithesis to each other? But this is done, Rom. 8, 33, 34: "It is God that justifieth. Who will condemn?" And Rom. 15, 16: "The judgment was by one to condemnation; but the free gift is of many offenses unto justification"; and Matt. 12, 37: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This is the language employed already by the Seventy who translated the Old Testament. "...50, 8; 55, 1; Rev. 22, 17. Yes, altogether without our merit. According to the expressed testimony of the Holy Ghost the imputation of which we are here speaking does not take place as "of debt." The former has its ground in man, to whom something is imputed; the latter in Him who imputes, in God. Rom. 4, 5. Just as Christ was numbered with the transgressors, not because He had done evil, but for our sakes, because it is pleased God. Is. 53, 12; Mark 15, 28. And this remains the rock on which the pure doctrine of the imputed righteousness rests: according to 2 Cor. 5, 21 God makes us righteous in the same way as He makes Christ a sinner, and in no other. The papists persist in objecting that an imputed righteousness, which does not dwell in the heart, is a dream. Very well, if it is a dream indeed, then the vicarious satisfaction of Christ together with His suffering is a dream too. The latter reality of the one guarantees the truth of the other. For just as little as our own unrighteousness dwells in Christ as wickedness and was nevertheless truly imputed to Him, so much so that He was crucified, He instead of such righteousness which makes us righteous before God dwells in us, and is nevertheless truly

findest no source of blessing, but a fountain of condemnation. Nevertheless Thou justifiest as freely and by grace! True, not without cost on the part of God; for we are justified freely by grace only on the basis of the redemption that is in Christ Jesus. Rom. 3, 24. This, then, is the real procedure in God's judgment: Just as He, on the one hand, imputed our sin to His beloved Son, who know no sin, even so He, on the other hand, imputed the righteousness of Christ to us, who know no righteousness. 2 Cor. 5, 21. That God imputes a foreign righteousness is said Rom. 4, 6 and Phil. 3, 9: but that this righteousness is Christ, we read 1 Cor. 1, 30 and twice in Jeremiah. Jer. 23, 5, 6. Therefore the formula of Concord correctly says: "On account of the complete obedience in which He [Christ] rendered His heavenly Father for us, by doing and suffering, in living and dying, God forgives our sins, regards us as godly and righteous." (Triglottis, 119 f.) "Regards us as righteous," not "makes us righteous." The very first passages in the Bible where this word occurs has caused so much controversy is victorious clear: "God counted it to Abraham for righteousness." Gen. 15, 6. [Jan. 8, 23; "It was imputed unto him for righteousness."] True, there is also an imputation "of debt," that of the hire to the laborer. Rom. 4, 4. But according to the expressed testimony of the Holy Ghost the imputation of which we are here speaking does not take place as "of debt." The former has its ground in man, to whom something is imputed; the latter in Him who imputes, in God. Rom. 4, 5. Just as Christ was numbered with the transgressors, not because He had done evil, but for our sakes, because it is pleased God. Is. 53, 12; Mark 15, 28. And this remains the rock on which the pure doctrine of the imputed righteousness rests: according to 2 Cor. 5, 21 God makes us righteous in the same way as He makes Christ a sinner, and in no other. The papists persist in objecting that an imputed righteousness, which does not dwell in the heart, is a dream. Very well, if it is a dream indeed, then the vicarious satisfaction of Christ together with His suffering is a dream too. The latter reality of the one guarantees the truth of the other. For just as little as our own unrighteousness dwells in Christ as wickedness and was nevertheless truly imputed to Him, so much so that He was crucified, He instead of such righteousness which makes us righteous before God dwells in us, and is nevertheless truly
THE IMPUTATION.

imputed to us, so much that we are of good cheer even in the face of death. Behold, the Holy One in Israel cries on the cross, "My God, My God, why hast Thou forsaken Me?" and the sinner Polycarp rejoices in the agony of death, "Lord God, I praise Thee," that Thou hast this day in this hour counted me worthy to partake, with all Thy martyrs, of the cup of Thy Christ for the resurrection of soul and body in the incorruptibility of the Holy Ghost!" Is it not this way: The Man on the cross here, by imputation, foreign sin, and the man on the pyre, by imputation, foreign righteousness? He wore it as a garment. This picture is used by Scripture to hold up before our eyes the imputed righteousness of Christ. Isaiah sings: "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Is. 61, 10. And Christ assigns the bishop of Laodicea to buy of Him white raiment that the shame of his nakedness do not appear. Rev. 5, 18. Whosoever is not clothed in the wedding-garment which the King requires, because He furnishes it Himself, will be cast out of the wedding-hall. Matt. 22, 11—13. The same picture is employed when Scripture speaks of "putting on Christ," Gal. 3, 27; often also in such passages where it is said that we are or should be in Christ. In Christ we are blessed, Eph. 1, 3; in Christ we have grace, Eph. 1, 6; in Christ we have redemption, Eph. 1, 7, and victory, 2 Cor. 3, 14. That is to say, blessing, grace, redemption, victory — all these we shall have only when Christ covers us with His merits as with a garment. Thereby both things happen at once: the garment flows about your shoulders, and you are no longer naked. If God bestows the righteousness of Christ on a man, He grants him the forgiveness of sins. That is the reason why Scripture sometimes calls the imputation of Christ's merits "justification," at other times "forgiveness." Acts 13, 38, 39. In fact, those passages in which justification is treated most extensively define the imputation of righteousness simply as the forgiveness of sins. Rom. 4, 6, 7 it is said: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." That is the doctrine of the Fathers also. And what is more natural? Even our sins has its positive and its negative side ("kur Ja und kur Nein," i.e., "yes and its neg."); positive, wickedness; negative, unrighteousness. So grace comes and blots out the negative by imputing the righteousness of Christ and the positive by granting forgiveness. However this justification, or imputation, or forgiveness — choose whichever name you will — is an act of God which takes place in time. And, mark you, for every man individually. The justification of Paul did not come to pass at the same time as that of Cornelius; but as often as a heathen forsakes his idols, or a Jew his Talmud, so often, and much more often does God justify. Come he must, of course. For he that does not come, that is, "believeth not the Son shall not see life; but the wrath of God abideth on him," John 3, 36.
The righteousness of Christ, then, has been procured; but, as
the apostle says, it comes “unto all and upon all them that believe.”
Rom. 3, 22. He who keeps this in mind will be spared the vexation
which the Wurttemberg superintendent experienced. It
seemed to him like a faulty circle: “I am to believe and thereby
become righteous. But what am I to believe? This, that I am
righteous. However, I cannot believe this before it is so. Yet it is not so, for I am first to become righteous.”

This we must believe, that Christ has redeemed us.

And as God said to His covenant people through Isaiah:

“I have redeemed thee, I have called thee by thy name;
thou art Mine,” Is. 43, 1, even so does He tell us through His
apostle: “The handwriting that was against us is blotted out.”

Col. 2, 14; “He purged our sins,” Heb. 1, 3; “We are reconciled.”

Rom. 5, 10. Eternal peace reigns; all strife is ended. Col. 1, 20.

That saving faith apprehends this and nothing else St. Paul teaches in those texts in which he expressly and officially treats of justification.

Rom. 4, 24, 25 he says that we are justified “if we believe on Him that raised up Jesus, our Lord, from the dead, who was delivered for our offenses and was raised again for our justification.” And 1 Cor. 15, 1—4 he declares that one is saved by believing “that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.” And lastly, Gal. 2, 9, he describes his own faith as “the faith of the Son of God, who loved me and gave Himself for me.” This is also the doctrine of the Augsburg Confession (Art. XII) and of the theologians.

“To believe” — what does that mean? Does it mean to take the death and resurrection of Christ for granted as one takes the battle of Pydna for granted? Most certainly not! Although it would be quite agreeable if Missers Strauss and Renan were ready
to do even this. "To believe" means "to take"; "to believe in Christ's merit" means "to take Christ's merit" as the lunge takes the air. Although the air surrounds you on all sides, yet it will do you no good if your lungs do not inhale it. Just so the all-sufficient merit of Christ will not help you if you do not apprehend it. St. Paul writes, Col. 2,6: "As ye have therefore received Christ Jesus, the Lord, so walk ye in Him." Yes, St. John uses the expressions, "to receive Christ" and "to believe" as equivalents. He says in the first chapter of his Gospel: "As many as received Him, to them gave He power to become the sons of God, even to them that believed on His name." John 1,12. And Christ Himself says, John 17,8: "I have given unto them the words which Thou hast given Me, and they have received them: and I have believed that Thou didst send Me." Vice versa, Scripture describes unbelief as the act of not receiving Christ. "He came unto His own, and His own received Him not." John 1,11. Therefore we say with Chemnitz: Saving faith is nothing else than the apprehension of Christ (Est siquid apprehension, acceptio seu applicatio promissoriae gratiae formalis fidei justificantis); he who will not receive is not justified (Qui non acceptat, non justificantur). And with Oeder: Faith is nothing less and nothing more than the instrument with which we appropriate a foreign righteousness. In truth, as long as we are on this earth, no one is safe in the ship, but we are all lying in the water. Therefore we must constantly cling to the rim of the boat in which Christ is sitting. The prayer, "Suffer us not to sink in the bitter pains of death," and the other, "Suffer us not to fall from the comfort of true faith," are one and the same. By what other organ than by faith could we possibly become partakers of the merits of Christ? Mental remedies are received in no other way. A father believes his son to be dead. When you tell him, "He lives!" he bears the message, but lacks faith. What will it profit a guilty conscience if a father believes his son to be alive. The mother publishes advertisements, "Return! You are forgiven!" But the child does not believe it. So would it be with a conscience that has sinned against God. The import of the imputation of faith will become clear if we compare Acts 15,9 with 1 John 1,7. Acts 15,9 it is taught that faith cleanses us; 1 John 1,7 this is attributed to the blood of Christ. Now either John contradicts Peter in this point, or else the blood of Christ is the remedy and faith the taking of the remedy. Thus the two texts are in consonance. In fact, the Scriptural term "faith" contains both — kernel and shell. Christ's merit is the kernel; our apprehension, the shell. The shell is indeed necessary to hold the fruit on the tree, but the nourishing power of the fruit comes from the kernel. And the Holy Spirit
So, then, our unbelief is our unrighteousness, but our righteousness is not our faith, but Christ's going to the Father, that is, His innocent suffering and death, yes, His entire obedience. Has especially this kernel in mind when He speaks of faith. Thus Gal. 5, 8, 9, "Before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed." Christ is here meant in so far as He is apprehended by faith. (Note: Our faith did not indeed make us free from the bondage of the Law, but Christ.) Likewise it is said Rom. 10, 6: "Let us be...according to the proportion of faith," of course, according to the content which is believed, not according to our taking. And Eph. 4, 5, 6: "One Lord, one faith, one Baptism." That here, too, emphasis is to be laid on the proclamation which is apprehended by faith is shown in v. 14: "That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, of the unlearning of the foolishness of men." Here it is meant in Scripture always embrace both: the Gospel, and thus the word "faith" in the New Testament, never means the company of priests were obedient to the faith. Romans 1, 7, belonging here: "A great company of priests were obedient to the faith." This certainly means nothing else than this: they were obedient to the Gospel. 

Why do we not speak of our most holy love whereby we help the poor, or of our most holy repentance? For the simple reason that the emotions of our soul do not merit such high praise; neither does our faith. But this is our most holy faith, "that Jesus Christ came into the world to save sinners." Also such texts as Acts 6, 7 belonging here: "A great company of priests were obedient to the faith." This, therefore, teaches that God imputes our faith for righteousness errors. (Palsae interpretabili, quod fides pro actus credendi sumus nobis imputatur, quia imputationes unius errorum objectum est justicia Christi. — Hoepfner.) Our unbelief is indeed the fundamental unrighteousness of which the world is reprobed; the righteousness, however, which God offers to the world is not its faith, but Christ's obedience. The Lord says: "And when He [the Comforter] is come, He will reproue the world of sin, of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness" — probably that they shall believe? No; but — "because I go to the Father, and ye see Me no more," John 16, 7–10. So, then, our unbelief is our unrighteousness, but our righteousness is not our faith, but Christ's going to the Father, that is, His innocent suffering and death, yes, His entire obedience. (Transitus Christi ad Patrem est nostra justitia. Repetita Corporis Doctrinae Christianae. — Luther: "This word, 'That I go to the Father,' embraces the entire work of our redemption, ... namely, the suffering, death, and resurrection of Christ." St. Louis Ed., XI, 897.) Luther says: "This going is the right eternal righteousness. Of this the world knows nothing; not a letter concerning it is found in all other books. Christ here does not say a word of what I must do or not do, but He speaks solely and only of His work that He does. That is to be our righteousness and nothing else." (St. Louis Ed, XII, 922.) We are, therefore, not righteous for the sake of our faith, but for Christ's sake. 1 John 3, 21-24. But we are indeed righteous through faith. Rom. 3, 25-30; Gal. 2, 16; 3, 4; Eph. 2, 8; 3, 12; Rom. 3, 28. That a diamond ring is worth a hundred dollars is caused by the stone, not by the setting, although one needs the setting in order to wear it on the finger.

But Abraham, — how is it with him? Christ's righteousness could certainly not be imputed to him, and yet he became righteous. For does not Scripture say of him: "And being not weak in faith, but strong in faith, gave glory to God, and being fully persuaded that what He had promised He was able also to perform. And therefore it was imputed to him for righteousness?" Rom. 4, 19–22. Here it is clearly written: God promised Abraham offspring; Abraham, therefore, firmly relied in the fulfillment of this promise, and God imputed this to him for righteousness. Therefore — so we conclude with Bellarmine — faith is a heroic act for the sake of which God regards us righteous. Not so fast! First that legion of texts would need have to be plucked out of the Bible which safeguards the imputed righteousness of Christ, especially the chapter of the Epistle to the Romans immediately preceding this one. Meanwhile it might be permitted to explain the second sentence of a letter by means of the first, in our case, the fourth chapter of the Epistle to the Romans by means of chapter three. For here Paul describes the curative treatment by which God makes all whole, by saying: "All have sinned, ... being justified freely by His grace, through the redemption that is
in Christ Jesus.” He, in His blood, is the Propitiation [such-mittel means of propitiation], which is apprehended by faith. Rom. 3,23—25. In this way God saved Abraham before all others. He, too, believed, not in God in general, but in that God who justifies the sinner, Rom. 4,5; and that “was counted unto him for righteousness,” Rom. 4,3. In the following verses the apostle explains how this is to be understood. Rom. 4,4—9. But we must apply everything that is said in these six verses of justification also to the justification of Abraham, yes, especially to Abraham’s justification. For it is the beginning (Rom. 4,2,3) and the end (v. 9) of the entire passage. So then, it applies to Abraham, and to Abraham first of all, that righteousness without works was imputed to him. Rom. 4,6. Pray, which righteousness? His own? Then grace was no more grace. So, then, a foreign one. But if a foreign one, which other one than Christ’s, who, according to the expressed testimony of Scripture, died also “for the transgressions that were under the first testament.” Heb. 9,15. For this righteousness, as Paul has taught a few lines above, is “being witnessed by the Law and the prophets.” Rom. 3,21,22. But in order to remove all doubt, it is further declared that this imputed righteousness consisted in nothing else than the forgiveness of sins. Rom. 4,7,8. Shall we perhaps invent a new way of salvation for Abraham? Shall we say that he believed, and that, as a reward for this, God forgave his sins? This way is also barred by v. 4 with its “Grace—not of debt.” Rom. 4,4. Then nothing remains for us but the confession: Abraham’s faith was imputed to him for righteousness because it apprehended Christ. Thus Abraham was saved in the same manner as we are. For this reason only, did St. Paul exemplify the doctrine of justification, which he unfolds in the third chapter of the Epistle to the Romans, in Abraham. First doctrine, then example. Yes, here is more than an example; here is the original (Urbild). For we are not commanded to believe as, among others, Abraham believed, but we are to believe after his pattern. For the history of his justification “was not written for his sake alone, . . . but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus, our Lord, from the dead.” Rom. 4,23,24. In this sense Abraham is the father of all them that believe, not only of the circumcision, but also of the uncircumcision, Rom. 4,11,12,16, because they all became righteous before God through the same righteousness as he. If he were nothing more than a model of vigorous faith, then the Muhammadans would be his most excellent children. (To be continued.)

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Of Faith.

(Continued.)

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But where is it written that Abraham believed Christ? Does not Scripture rather designate the promise of the Seed as the contents of his faith? True, but this Seed was Christ. This is the testimony of the same apostle who sets Abraham’s faith before us as an example. Gal. 3,6. But if Abraham became righteous through faith in the Seed, and if this Seed was Christ, then he became righteous through faith in Christ. Pray do not tell us that we illumine the mind of Abraham with the torch of Paul; that the patriarch understood the seed to be a child and nothing more. Nothing more? May it tickle the contemporaries to crow their father Abraham under their footstool—he was greater than they. “Your father Abraham rejoiced to see My day,” says Christ, “and he saw it and was glad.” John 8,56. It makes no difference whether one takes the “day of Christ” to be the day of His incarnation or the day of His appearing in the Plain of Mamre—it is certain that Abraham saw Christ, either with the eyes of his body in the door of his tent or by faith, when God promised him Seed, or both. See Him he did; this Christ testifies expressly, and so also the Jews understand Him: “Thou art not yet fifty years old hast seen Abraham?” John 8,57. How in the name of common sense can there have been a personal acquaintance between you? Very easily, answers Christ: “For I say unto you, Before Abraham was, I am.” John 8,58. Will you still say that we illumine the eyes of Abraham with the lamp of Paul? Methinks they do not need it. One should not picture the patriarchs to one’s eyes as poor simpletons—with eyes turned to the ground, moved by earthly promises, without knowledge of Christ, and without hope of the life to come. Did they not have the Gospel of the “Seed of the woman” who was to bruise the head of the serpent? Gen. 3,15. And they faithfully pondered it in their
hearts and waited for their Savior, from Eve, Gen. 4, 1, to Simeon, Luke 2, 25-37. [Note. — Gen. 4, 1 can mean nothing else than, "I have the Man Jehovah."]  And [they] confessed that they were strangers and pilgrims on the earth, Heb. 11, 13, "and looked for a city whose builder is God," Heb. 11, 10.  "Wherefore God is not ashamed to be called their God." Heb. 11, 16.  And would you know the difference between Abraham’s faith and ours?  We become righteous through faith in the Lord who has come; Abraham, through faith in the Lord who was to come.  The object of our faith, therefore, is present as regards the virtue, but just as regards the time, what Abraham believed was also present as regards the virtue, but future as regards the time.

So the example of Abraham also confirms the thesis of the Formula of Concord: "For faith justifies, not for this cause or reason, that it is so good a work and so fair a virtue, but because it lays hold of, and accepts, the merit of Christ in the promise of the Gospel." (Tregilotta, p. 919.)

Now we shall also be able to answer the question which precedes, justification or faith.  Faith certainly does not precede justification; else justification would take place for its sake instead of for Christ’s sake.  Neither, however, does justification precede faith; otherwise it would take place without faith.  Rather, both are together, or coincident.  As the electric spark goes through your body at the same moment that your hand touches the wire, so God regards you righteous at the same moment that you apprehend Christ. "He that believeth hath," we read John 3, 36; not: "He that believes will receive." Neither: "He that believe hath had." But: "He hath."  And Acts 13, 39: "All that believe are justified." Not: "Wille be justified," or: "They have been justified," but: "Are justified," in the same moment in which they believe.  Just as the woman who had an issue of blood was healed the very moment she touched Christ’s garment. Mark 5, 28, 29.  Then the Spirit so often says that we become righteous through [by] faith, Acts 26, 18; Rom. 3, 28. 28, 30; Gal. 2, 16; 3, 14; Eph. 2, 8; 3, 12, not for the sake of faith or in consequence of faith. Most strikingly, however, the matter is illustrated by a type to which the Lord Himself points us. When the fiery serpents in the desert tormented the children of Israel, Moses, by the command of God, made a serpent of brass and set it upon a pole; and if a serpent had bitten any man, he looked upon the serpent of brass, and when he beheld, he lived.

OF FAITH.

24

Num. 21, 6-9.  So we become righteous the moment the eye of our faith looks up to its brazen serpent, the Son of Man, who was lifted up. John 3, 14-16.

But in order to safeguard the pure doctrine against corruption, Scripture adds "without works" to the words "by faith." Eph. 3, 9, 9: "For he grace ye are saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." And still stronger Rom. 11, 6: "If by grace, then it is no more of works: otherwise grace is no more grace." And Rom. 4, 2, 6: "If Abraham were justified by works, he hath whereof to glory, but not before God. . . . Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." But if we are justified without works, then all works are rejected, be they small or great.  For in the sight of God nothing counts but solely and only His beloved Son Jesus Christ; He is altogether pure and holy before Him. Where He is, there God looks and is well pleased in Him. Luke 3, 22.  Now, the Son is not apprehended by works, but only by faith, without all works. (Luther, St. L. Ed., XVIII, 670.) So, then, works have absolutely nothing to do with justification, neither as merit nor as means.

And when the Jesuits pretend that faith justifies through works, then this fiction is dashed to pieces in Eph. 2 and Rom. 4, just as that other one: faith and works.  It certainly is not the same whether a prince rules through the Jesuits or without them. Besides these comprehensive and unmistakable expressions others are found in Scripture, such as Rom. 3, 28: "Therefore we conclude that a man is justified by faith, without the deeds of the Law," and Gal. 2, 16: "Knowing that a man is not justified by the works of the Law." But the Law includes all that which God has commanded, especially the Ten Commandments, Rom. 3, 20; and its scope is not carnal, but spiritual. Rom. 7, 14. "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind. . . . and thy neighbor as thyself." Matt. 22, 37, 39.  The works of this Law cannot possibly be anything else than works which conform to it: justice and love, and all the others.  For Christ expressly numbers mercy and faith among the chief parts of the Law. "Woe unto you, scribes and Pharisees, hypocrites!" He cries out Matt. 23, 13, "for ye pay tithes of mint and anise and cummin and have omitted the weightier matters of the Law, judgment, mercy, and faith.  These ought ye to have done and not to leave the other undone." But such works, in fact, all works, Paul excludes from justification. But when it is said
the work by which we take and hold the death and resurrection of Christ? It certainly must be no external work, but solely and only faith in the heart. This faith alone, yea, all alone, without all works, apprehends the death and resurrection of Christ where it is preached through the Gospel. Now, if this is manifest, why, then, should we not also speak thus? (Luther, St. L. Ed., XIX, 981.) Article XX of the Augsburg Confession indeed uses this language four times. And the Apology advises those who are not pleased with the little word sola to erase in so many places in the epistles of St. Paul these words, "by grace," "not of works," "gift of God," "last any man should boast." (Trigl., 140.)

Also the Formula of Concord confesses "that for the preservation of the pure doctrine concerning the righteousness of faith before God it is necessary to urge with special diligence the particulae exclusivae, that is, the exclusive particles, i.e., the following words of the holy Apostle Paul, by which the merit of Christ is entirely separated from our works and the honor given to Christ alone, when the holy Apostle Paul writes: Of grace, without merit, without Law, without works, not of works. All these words together mean as much as that we are justified and saved alone by faith in Christ." (Trigl., 795.) The Book of Confessions of Duke Julius of Brunswick (Corpus Doctrinae Julium) declares with no less firmness that nothing must be put into the article of justification before God but what necessarily belongs into it, such as the pure grace and mercy of God, solely and exclusively the merit of Christ, our Lord, the alone-saving faith, which apprehends the grace of God and the merit of Christ, all of which the Scriptures combine and mean when they say, "by faith alone," "by grace," "for the sake of Christ, our Lord." But works are thus excluded in order that they be not mingled with the article of justification, neither as cause or merit of righteousness nor as means to acquire righteousness, nor as the form or constituent part of justification, or under whatever other show or title it might be done. For also that would be false if one were to deduce or conclude this, that faith, in order to make righteousness and save, must necessarily have with it good works, or that the presence of good works were necessary before God in order that faith might make us righteous before God, as though it could not accomplish this without works. For St. Paul testifies that this is false by ascribing and attributing justification before God solely to the grace of God, solely to the merit of Christ, solely to faith, and posits it alone in the reconciliation to God and in His receiving us into grace without any preceding, concomitant,
Faith is described for the first time, Gen. 15:6, the original text following works. So also Chemnitz teaches in his private writings, also Aegidius Hunnius, likewise Gerhard, together with their followers, even though the doctrine with zeal and earnestness. But the confession of the fathers lived, and still lives, especially in the church-hymns. But faith is quite good, that a true faith can exist without contrition or that good works should, must, and dare not follow true faith as sure and indubitable fruits, or that believers dare not nor must do anything good; but good works are excluded from the article of justification before God so that they must not be drawn into, woven into, or mingled with, the transaction of the justification of the poor sinner before God as necessary and belonging to it.” (Trigl., 347.) But what is the disposition and nature of our faith? Is it a feeling of dependence, as some say? Maybe the “faith” of the heathen is of this nature, for they neither know of God nor trust in Him, but not our faith; for our faith is knowledge and confidence. That it is knowledge is shown by those texts in which “believing” and “knowing” are joined together, forming one expression. Thus it is said John 6:69: “We believe and are sure (Luther: “haben erkannt”) that Thou art Christ, the Son of the living God.” And Eph. 4:13: “Till we all come in the unity of faith and of the knowledge of the Son of God”; also John 17:8: “I have given unto them the words which Thou gavest Me; and they have received them and have known surely that I came out from Thee, and they have believed that Thou didst send Me.” But lest any one form the opinion that thou art Christ, the Son of the living God,” and Eph. 4:13: “Till we all come in the unity of faith and of the knowledge of the Son of God”; also John 17:8: “I have given unto them the words which Thou gavest Me; and they have received them and have known surely that I came out from Thee, and they have believed that Thou didst send Me.” But lest any one form the opinion that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” At the same time other texts teach that eternal life consists in faith in Jesus. John 3:16, 36; 5:24, 6, 40. Now, either John contradicts John and Christ contradicts Christ in these texts, or “knowing” is “believing.” Similarly we read 2 Pet. 2:20: “After they have escaped the pollutions of this world through the knowledge of the Lord and Savior Jesus Christ,” and 1 Tim. 2:4: “God will have all men to be saved and to come unto the knowledge of the truth.” According to this it is certain that knowledge is one part of the essence of the Christian faith. True, but knowledge alone, but also confidence. Right there where justification by faith is described for the first time, Gen. 15:6, the original text says Abraham “trusted” in God. Just so in many other texts: 2 Pet. 2:20; 14:10, 14. In Col. 16:16 the same verb is applied to Christ: “Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious Corner-stone, a sure Foundation; be that believeth shall not make haste.” This is also the basic meaning of the verb “to believe” in the New Testament. With the heathen authors it means to trust in men or in their words; in the New Testament, to trust in Christ. Such confidence in Him is the fundamental condition of all healing of the body, Matt. 9, 22; Mark 5, 36, and of the soul. Therefore the Lord says to the man sick of the palsy, Matt. 9, 2: “Son, be of good cheer.” But with his joyous “Be of good cheer!” He urges His apostles to believe. But our faith is such a firm confidence that it banishes doubt and sinks itself with all its might down into Christ, the Rock. (Note. — However, e.g. Xerardv.) Whether we, therefore, say with Chemnitz that faith has four parts: knowledge, assent, longing of the heart, and confidence, or with Gerhard that it has three parts: knowledge, assent, and confidence, these two, knowledge and confidence, will always remain the chief ones. For knowledge and will are the two basic powers of our soul, and in the Holy Spirit moves it, reaches with both its arms for the precious pekel. (Note. — God is the Author of faith, Matt. 16, 16, 17; Heb. 12, 2: His instrument is the Word, John 17, 20; Rom. 10, 17.) Therefore we teach with the Apology: “That faith which makes pious and righteous before God is not merely this, that I know the stories of Christ’s birth, suffering, etc. (those things the devils, too, know), but it is the certainty or the certain truth in the heart, when with my whole heart I regard the promises of God as certain and true, through which there are offered me, without my merit, the forgiveness of sins, grace, and all salvation, through Christ the Mediator.” (Trigl., German text, 134.)
hold firmly to their faith. ("Inde rerum originem habet illa secunditas, illa jubendaria, qua inter formationes, adulteria, jactan-
ciosis, aliqua, adpressa in societate instantant Protestantis, dummodo
firma in fide persistant, justa Lutherum.""") Perhaps it is more
convenient to use the liberty wherewith Christ has made us free
for a cloak of maladies and that the miracle-working medallion of
Pope Gregory XVI. We shall leave the decision to Perrone. We,
for our part, know nothing of forgivenes as under uncharity and
murder. The blood of Christ and sin agree like fire and water:
either the water or fire is extinguished. 2 Cor. 6, 15; 2 Tim. 2, 19. If a man says that he is saved in Christ and is a
murderer, he lies, for "no murderer hath eternal life abiding
in him." 1 John 3, 15. "Neither forsworn nor idolaters, nor
adulterers,... nor thieves shall inherit the kingdom of God." 1 Cor. 6, 9, 10; Gal. 5, 19-21. Therefore God's Word links repentance and faith
together with an adamant chain. Paul himself at all times testificted to both the Jews and Greeks "repentance toward God and faith
toward our Lord Jesus Christ." Acts 50, 50. 91. Yes, the very
first sermon which flowed from the lips of Christ was: "Repent ye
and believe the Gospel." Mark 1, 15. These two go hand in hand
throughout the whole Scriptures to the Revelation of John. Rev.
3, 3. Repentance is always the beginning, Acts 26, 20, so much so
that God's Word sometimes includes faith in it and says "repen-
tance" for both. Matt. 3, 2; 4, 17; Mark 6, 15; Luke 15, 7; Acts
11, 18; 17, 30. In fact, none other come to Christ but they that
labor, Matt. 11, 28; neither does God give beauty for beauty, but
beauty for sakes; not oil of joy for oil of joy, but oil of joy for
mourning; and the beautiful garment of the righteousness of
Christ no one receive but only they that mourn in Zion. Is. 61, 1.
Therefore the psalms abound in penitential complaints: "Miser-
ing inequities are gone over mine head; as a heavy burden they are too
heavy for me." Ps. 38, 5. "Out of the depths have I cried unto Thee,
O Lord, hear my voice; let Thine ear be attentive to the voice of my supplications. If Thou, Lord, shouldst mark inequities, O Lord, who shall stand?" Ps. 130, 1-3. (Note. — In
general, the seven Penitential Psalms: Ps. 6, 32, 38, 51, 102,
130, 145.) Thus our fathers complained with King David and
then rejoiced with him: "Bless the Lord, O my soul; and all that
is within me, bless His holy name, , , who forgiveth all thine
inequities, who healeth all thy diseases." Ps. 103, 1. 3. Therefore
they also confounded at all times that the doctrine of justification
exists for none other than terrified consciences and that it cannot
be understood apart from the penitential conflict. (Trigl.,
55.) And the Smalcald Articles declare: "This, then, is the thunder-
bolt of God by which He strikes in a heap both manifest sinners
and false saints, ... and drives them all together to terror and
despair. . . . This is true sorrow of heart, suffering and sensation
of death. This, then, is what it means to begin true repentance;
and here man must hear such a sentence: You are all of no
account, whether you be manifest sinners or saints; you all must
come to the gospel promise of grace through the Gospel." (Trigl.,
475f.). So also the Formula of Concord teaches (Trigl.,
983-955), yes, even the much-maligned Confession of the
faculty of Wittenberg of the year 1665. (Convensus Repetitw
Fidei Vere Lutheranae.) And Martin Chemnitz says: "The pure
doctrine of the Word of God concerning justification can be under-
stood by such only as in affliction are troubled on account of their
sins or are trembling in the agony of death." And so they all
teach. Repentance is wrought, however, by the Word of God, that
breaketh the rock in pieces, Jer. 23, 29; not by the Gospel, which
"is properly nothing else than the preaching of consolation and
a joyful message" (Trigl., 803). But by the Law (Trigl.,
955-961). God assists in this with the hammer of the cross. For
vexation teaches to give heed to the Word. Repentance, however,
is not a means of atonement (Trigl., 237), neither is our faith;
but the blood of Jesus Christ, the Son of God, cleanseth us
from sins.
The Means of Grace.

Translated from Dr. E. Preus's Die Lehre von der Rechtfertigung, Part IV.
The Rev. J. A. FRIEDRICH, Iowa City, Iowa.

"Although the work of redemption was accomplished on the cross and forgiveness of sin acquired, yet it cannot come to us in any other way than through the Word. For what would we otherwise know about it that such a thing was accomplished or was to be given us if it were not presented by preaching, or the oral Word? . . . Or how can they apprehend and appropriate to themselves the forgiveness except they lay hold of, and believe, the Scriptures and the Gospel?" (Large Catechism. Triglot. 759.) Therefore Paul calls the preached Word the means of salvation. 1 Cor. 15, 1. 2. But if it brings us salvation, it also brings us forgiveness; for salvation and forgiveness are the same thing. Yes, the Lord directly regards His Word as the bearer of His all-sufficient merits. For instead of saying: "Ye are clean through the obedience by which I made satisfaction to the Father," He says: "Ye are clean through the Word which I have spoken unto you," John 15, 3.

But where there is forgiveness through the merits of Christ, there is life. Titus 3, 7; Rom. 6, 20. [Note. — "For where there is forgiveness of sins, there is also life and salvation." Small Catechism. Triglot. 537.] Therefore the Lord also calls His Word the bearer of life. John 5, 24: "Verily, verily, I say unto you, He that heareth My Word and believeth on Him that sent Me hath everlasting life." And John 8, 31: "Verily, verily, I say unto you, If a man keep My saying, he shall never see death." Yes, John 6, 63 He declares: "The words that I speak unto you, they are spirit, and they are life." And John 12, 50: The Lord of My Father "is life everlasting. Whencever I speak therefore, even as the Father said unto Me, so I speak." [Note. — "If I speak and marry these adjectives later than used mean: "He that keepeth the Law of the Father hath life everlasting," but according to
John 17,8: "The words which My Father commanded Me to speak are the life everlasting." If, therefore, the words of the Gospel are called the words of life, John 6,68; Phil. 2,16, then this means nothing else than that Christ can and bring eternal life.

But how is this? Is not Christ Himself the Life? Did He not say to Thomas: "I am the Way, the Truth, and the Life," John 14,6, and to Martha: "I am the Resurrection and the Life," John 11,25? Accordingly He linked the true life with faith in Himself, John 4,40 He says: "This is the will of Him that sent Me that every one which seeth the Son and believeth on Him may have everlasting life," and John 11,55: "Whosoever liveth and believeth in Me shall never die.

"Thus says the Lord," this is no contradiction; for the Son is in the Word. It is for this very reason that God's Word brings forgiveness of sins and life because it brings Christ. The vessel quenches the thirst because it is filled with water. And therefore all the dear fathers also drank deeply from it. And such in-one-another is not only possible, but within the limits of the kingdom of God also perfectly natural. Human promises are, of course, either lies or at best only shadows of things. But God gives what He speaks. "For He speaks, and it was done; He commanded, and it stood fast." Ps. 33,9. Men may indeed come and wish peace; that will not do much good; but when Christ steps into the midst of His trembling disciples and makes His glorification of peace, then their hearts, because of His words, become calm like the waves of the Galilean Sea. He giveth not as the world giveth. John 14,27. If He therefore, says to you is His Word: "He that believeth becomes a child of God," believes and is therefore righteous; for His Word is true. To speak with Luther: It is like unto a sled or conduit through which and on which Christ is brought to us. (St. Louis Ed., VI, 634.)

Also the words of Paul? Also those of Paul, yes, of all apostles. For between these two words a chain is fastened which never breaks. Here the cornerstone is Christ: His words are life. John 6,63; 8,52. Thence the chain goes upward to the Father: Christ's words are the words of the heavenly Father. John 17,8; 12,50. And downward: the words of the apostle are the words of Christ, Gal. 10,16; 1 Pet. 1,20; 1 Thess. 1,8, yes, the words of God, Acts 4,27,29; Matt. 19,20; 1 Cor. 2,13. Therefore Paul writes to the Thessalonians: "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God." 1 Thess. 2,13. In the first chapter of the Epistle to the Galatians he even threatens himself with the curse if he should ever dare to alter anything in the Word of God which he had preached. Gal. 1,9,10. So it is God's Gospel whether it comes from the mouth of Christ or that of His apostles, and it truly brings with it forgiveness of sins, life, and salvation. [Note.—We say "Gospel"; for the Law, though it is also the Word of God, does not bring forgiveness.] Where can it be found? In Holy Scriptures, in the preaching [of the Gospel], and in the words of absolotion. Here as well as there: under the pulpit, in the closet, and at the altar it makes righteous those who believe it.

"Thus you see that the whole Church is full of forgiveness of sins." (Luther. St. Louis Ed., X, 634.)

But just as the Word of God is the means of grace, it is also the means of judgment. "He that rejecteth Me," says Christ, John 12,48, "and receiveth not My word, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the Last Day." God deals with us only through His Word; even man deals with man in no other way.

It is a peculiar objection that this doctrine, which is the doctrine of Holy Scriptures, separates God from the world and gives the Word an independent position beside Him. It is the omnipresent God that speaks through the Word; how, then, can one speak of separation? Or by what right dare my efficacious word become a power independent of myself? God's Word stands beside Him, that is true. For the Apostle Paul, at his departure, commended the elders of Ephesus "to God and the Word of His grace." Acts 20,32. It is, however, never independent of Him. But God Himself gives it at all times and in all places where there are people who receive it. John 17,8. You ask, Why does God not communicate Himself without the Word? He does not wish to give His divinity uncovered, else we should have to die; for God has said: "There shall no man see Me and live." Ex. 33,20. That ends the matter. Therefore God must conceal Himself, so that we can grasp and take Him. He could indeed have chosen some other mean to cover Himself. But just as a physician endeavors to administer his remedies to the patient in a fluid to which he is accustomed, so God uses a means which is familiar to man, the voice of speech, to give him the merits of Christ.
Thus it is evident that we receive forgiveness in the Word. Whoever does not lay hold of it there may open his mouth as wide as he pleases, he will nevertheless not receive it, just as little as a wanderer will cross a stream if he does not use the bridge spanning it. Therefore we praise God from our whole heart for having given us His Word, in which we can lay hold of His forgiveness. How could we otherwise “make a firm stand against the accusations of the divine Law, the great might of the devil, the terror of death, and, finally, against despair and the anguish of hell, if we would not grasp the divine promises, the Gospel, as a tree or branch in the great flood, in the strong, violent stream, amidst the waves and billows of the anguish of death”? (Apology, Triglotta, 218).

Ancient and modern fanatics, however, are little pleased with this. They claim that every one must at least once in his life hear the voice from heaven: “Son, be of good cheer; thy sins be forgiven thee!” This, they claim, is justification. Luther complains: “They do not direct us into the outward Gospel, but into dream-land and say: ‘Stand in idleness, as I did, and you, too, will experience it. The heavenly voice will come, and God Himself will speak to you.’ . . . Do you see the devil, the enemy of divine order? How he . . . makes your mouth gape and meanwhile breaks down the path and way, the ladder, and everything by which the Spirit is to come to you, namely, the external ordinances of God in bodily Baptism, tokens, and oral Word, and wants to teach you, not how the Spirit must come to you, but how you must come to the Spirit, that you must learn to sail on the cloudland ride on the wind; and they do not say how or when, where or what, but that you will experience it as they did.” (St. Louis Ed., XX, 203.) In fact, God will not act with His Spirit in concealment, as it were, and in secret nor do something in particular for each one individually; otherwise no one could know where to meet and find Him. No; He has ordered matters so that forgiveness of sins is to be outwardly with the Word and Sacrament, so that we may know that what is being done there is truly being done by God. “Say not in thine heart, Who shall ascend into heaven? that is to bring Christ down [new] from above” (who came down long ago). “(Father,) the Word is nigh thee, even in thy mouth and in thy heart; that is, the Word of faith, which we preach.” On this wise speaketh the righteousness which is of faith, according to Rom. 10, 6-8. And in order that no one may be in the dark as to how the apostle means this, he proceeds to say that justification comes to pass in this way, that you lay hold of the Gospel which is preached with your heart and confess it. “If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” Rom. 10, 9, 10. Where is there one syllable in this text concerning an immediate communication from God, the great might of the devil, the terror of death, and, finally, against despair and the anguish of hell, if we would not grasp the divine promises, the Gospel, as a tree or branch in the great flood, in the strong, violent stream, amidst the waves and billows of the anguish of death?” (Apology, Triglotta, 218.)
from God, as the word of Plato is separated from Plato; but it is always truly spoken by the living, omnipresent God. Therefore the people must be taught not to meditate upon voices which they have or have not heard, but to lay hold of the forgiveness which is present in the Word with which they are hearing; there is justification and assurance and everything. (Smalcald Art. Triglotta, 455.)

Moreover, the Word of God has in a special way assumed form, as it were, in the holy Sacraments. For the great fact that Holy Baptism and the Lord's Supper bring forgiveness of sins is caused by the Word. (Luther. St. Louis Ed., XX, 275, 276; XIX, 1841; XVI, 1936.) Whether you take hold of the bare Word or the Word in the Sacrament, you always grasp Christ; for Gospel is Gospel, and faith is faith. Thus the Holy Supper brings forgiveness of sins by virtue of the Word; for "the words which stand here, namely: 'Given and shed for you for the remission of sins,' do it. Which words are, beside the bodily eating and drinking, as the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins." (Small Catechism. Triglotta, 557.) Christ, however, does not come by this only, but by water and blood; 1 John 5, 6, therefore the Scriptures testify of Holy Baptism that it saves: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16, 16. As in other texts, justification and damnation are placed in opposition to each other, so here salvation and damnation, which is an indisputable testimony for the fact that with salvation we receive justification and with justification, salvation. Thus St. Paul writes to Titus (chap. 3, 5): God, "according to His mercy, saved us by the washing of regeneration," and Peter: The water "saves us in Baptism," 1 Pet. 3, 21. For this the word "cleanses" is substituted in Eph. 5, 26, and Acts 22, 16 we read that Baptism washes away sins, and Acts 2, 38, that Holy Baptism is received for the remission of sins; yes, Gal. 3, 27 it is taught that in Baptism we put on the Lord Jesus, that is, in Baptism we are clothed with His all-sufficient garments, in order that our nakedness might not be seen. But Scripture comprehends the full glory of Holy Baptism in this one statement — new birth. "Verily, verily, I say unto thee," says the Lord to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3, 3. Nicodemus does not understand this. Then the Lord explains what He means: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3, 5. Where else than in Baptism does a birth of the Spirit take place? The remark of Calvin that water means Spirit and that "of water and of the Spirit" means "of Spirit and Spirit" is evidently rather an evasion than explanation. [Note. — Apologia erga et Spiritum simpliciter accipio pro Spiritu, qui aquas est. — Calvin.] But if it is said: First water and after twenty years Spirit, then it should be noticed, first, that the text does not say this; and secondly, this conception evidently conflicts with the picture which the Lord Jesus uses. Verily, if regeneration were a development which lasted for a period of two decades, the Lord could not have chosen a more unfortunate picture to illustrate it than that of birth, which takes place in a moment. But in order to leave no doubt that Baptism is in truth the birth of water and of the Spirit on which Salvation depends, He, shortly before His departure, said plainly and without figure: "He that believeth and is baptized shall be saved." Mark 16, 16. Now I ask every one who is still able to see with his own eyes: To-day God says: "He that is born of water and of the Spirit shall be saved"; to-morrow He says: "He that believeth and is baptized shall be saved:" now, is Baptism, apprehended by faith, the birth of water and of the Spirit, or is it not? If it is not, I am certainly anxious to know where the water will be found which is meant John 3, 5. The dear apostles at least knew none other than the baptismal water. Therefore they said of the baptismal water that it saves, 1 Pet. 3, 21, of the baptismal water that it cleanses, Eph. 5, 26, of the baptismal water that it washes away sins, Acts 22, 16, and that it brings the merits of Christ, Gal. 3, 27. Yes, St. Paul says, Titus 3, 5: God has "saved us by the washing of regeneration and renewing of the Holy Ghost." And here even Calvin does not dare to deny that the apostle is thinking of Holy Baptism. [Note: — Per lasserum regenerationem. Non dubio quia saltem ad baptismum aludet. Inn facili pacto de baptismo locum expandi, etc. — Calvin.] But how can water do such great things? It is not the water indeed that does them, but the word of God which is in and with the water, and faith which trusts such word of God in the water. For without the word of God the water is simple water only and no Baptism. But with the word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost. (Small Catechism. Triglotta, 551.) For when Scripture maintains these five propositions side by side: God saves,
The Means of Grace.

2 Tim. 1,9; 1 Tim. 3,4; Jas. 4,13; the merit of Christ saves, Rom. 4,9; John 3,17; 10,47; Acts 4,12; 15,11; the Word of God saves, 1 Cor. 15,2; Acts 11,14; 1 Cor. 1,21; Baptism saves, 1 Pet. 3,21; faith saves, Luke 7,50; Rom. 10,9; Eph. 2,8,—then these are either just so many contradictions, or God is the Physician, the blood of Christ the medicinal herb, the Word of God the fluid which contains it, and our faith the drinking thereof. And Baptism? It is the invigorating bath which the Physician prescribes first for every one who places himself under His care.

So also the Fathers teach. "On this account let no one boast of his works," says the Apology, "because no one is justified by his deeds. But he who is righteous has it given him because he was justified in the lever [Baptism]." (Triglotta, 151.) And the Small Catechism answers the question: "What does Baptism give or profit?" as follows: "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this." (Triglotta, 601.) The Saxon Visitation Articles of 1692 teach with the same clearness: "There is but one Baptism and one washing [ablution]: not such as is wont to remove the filth of the body, but [such as] washes us from sins." And: "Through Baptism . . . God saves us and works in us such righteousness and cleansing from sins that he who perseveres in this covenant and confidence unto the end is not lost, but has eternal life." And: "Baptism is the washing of regeneration for the reason that in it we are born anew and sealed by grace." (Triglotta, 1152.) The Articles of Visitation reject, on the other hand, as erroneous and false the doctrine "that Baptism is an outward washing of water whereby an inner washing [ablution] from sins is only signified." Again: "That Baptism neither works nor confers regeneration, faith, the grace of God, and salvation, but only signifies and seals it." Finally: "That regeneration occurs not in and at [with] Baptism, but not till afterwards in adult years, and in some [many] not until old age." (Triglotta, 1215. 1107.) Aegidius Humilius fights the same doctrine also in his private writings and declares that God in Baptism grants us two benefits: the reception into the relationship of children and new emotions in the heart, stating that the first is nothing else than justification. Gerhard teaches just as clearly: "Baptism is the efficacious means of the remission of sins" (Baptismus est efficacium remissionis peccatorum); yes, God has instituted it for the very purpose of justifying us. And so they all teach.

The Means of Grace.

Translating from Dr. E. Preuss's Die Lehre von der Rechtfertigung, Part IV. The Rev. Rev. A. FIEDRICH, Iowa City, Iowa.

(Concluded.)

But can it be said also of children that Baptism justifies them? They are certainly, it is argued, not yet able to partake of the merits of Christ. That was the reason why the disciples turned them away, Matt. 19,13; Luke 18,15. But what did Jesus say? "Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven." Matt. 19,14; Luke 18,15; Mark 10,14. These "little children" cannot possibly have been fully grown up, for they were carried in the arms. Matt. 19,13; Mark 10,13; Luke 18,12. And the disciples did not chide the children, but those that bore them. Furthermore, the term which Luke employs to designate the children (φυλάκια) is used in his writings only of the new-born or of the fruit in the womb. Luke 18,15. (Note. — φυλάκια of the new-born, Luke 2,15; Acts 7,19; of the fruit in the womb, Luke 1,41,44.) But the meaning of the "kingdom of heaven" which belongs to the children is shown Mark 10,14. "The kingdom of God is not meat or drink, but righteousness and peace and joy in the Holy Ghost." So, then, these three things belong to them: the righteousness of Christ, the peace of God, and the joy in the Holy Ghost. But does not Christ say, "Of such is the kingdom of heaven?" Matt. 19,14. Happy are we that He did say so; otherwise no adult would get into heaven. But did He, with the words "of such," wish to exclude the little children? Surely not; He rather made them the leaders of the masses, Luke 18,15; Acts 7,19; of the new-born, Luke 2,15. "Of such is the kingdom of heaven?" Matt. 19,14. (Note. — φυλάκια of the new-born, Luke 2,15; Acts 7,19; of the fruit in the womb, Luke 1,41,44.) But the meaning of the "kingdom of heaven" which belongs to the children is shown Mark 10,14. "The kingdom of God is not meat or drink, but righteousness and peace and joy in the Holy Ghost." So, then, these three things belong to them: the righteousness of Christ, the peace of God, and the joy in the Holy Ghost. But does not Christ say, "Of such is the kingdom of heaven?" Matt. 19,14. Happy are we that He did say so; otherwise no adult would get into heaven. But did He, with the words "of such," wish to exclude the little children? Surely not; He rather made them the leaders of the procession to Belem. He says, "Suffer little children, and forbid them not, to come unto Me"; they will be saved before all others; indeed, only such as they. (Note. — The Hierarchia Biblia gives a very good explanation of the word "such" in Matt. 19,10: "The children and those who, by committing themselves without hesi-
makes every misinterpretation of His words impossible by adding: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10,15.

Heaven, however, does not belong to them for the same reason that it belongs to the angels, who are without sin, but in like manner as it belongs to sinful men; for they were conceived in sin. Ps. 51,7; Job 55,4; Ps. 58,4; Gen. 8,21. But sinners are saved in no other way than by water and the Spirit. John 3,5,6. Therefore children may not only, nay, they must be, baptized; "for," says the Lord, "it is not the will of your Father which is in heaven that one of these little ones should perish." Matt. 18,14. In obedience to this will the Christian Church has always baptized her little ones, so much so that St. John writes not only to the fathers and to the young men, but also to the children that their sins are forgiven for the sake of Jesus' name, 1 John 3,18,19: "So much so that St. Irenaeus teaches that regeneration [in Baptism] is given to the sucklings, and little children, and youths, and young men, and old men; yes, so much so that already Origen mediated on the question which sins are forgiven little children in Holy Baptism. [Note.—The originator of the evil custom of postponing Baptism to the adult years was Tertullian: "Fiant Christiani, dum Christum nosse potuerint. Quid fastidium Infanitiae seatis ad remissionem peccatorum?" (De Bap.ii,18.) He endeavored to abolish infant baptism because he did not understand the Scriptural doctrine of original sin. But if he tried to abolish it, it certainly must have been in common use at that time. Origen simply says: "Baptism ab apostolica traditione nonnullae stetit parvula baptismae darse."] And, God be praised, the Church of Jesus Christ to this day baptizes her children. For to this day it is the will of our heavenly Father that none of these little ones should perish. And to this day no other way has been discovered to bring them into heaven than by water and the Spirit. But does this not deny justification by faith? Do we with this doctrine not enter upon papistical ground? For if the sucklings are justified in their baptism, then it is certain that the Sacrament can at least be effective without faith, by simple application. True.

But who says that the little children do not believe? Our observation alone can hardly decide in this matter. For we also observe no reason in them, and yet we do not conclude that they are brutes. What, then, does God's Word say? Already the fact that the Lord awards salvation to them is well worthy of our notice; for one might reason this way: "He who does not believe will not be saved; therefore they believe." But we do not reason that way. For else we might be censured for building incomprehensible doctrines upon artificial conclusions. If, however, we have been anywhere in the Scriptures clearly declare that the children believe, then we would ask permission to abide by that statement of our God in singleness of heart. Now, Matt. 18,6 teaches this very thing. In the first part of that chapter we learn that the disciples quarreled about which of them should occupy the first place in the kingdom of heaven. Then Jesus took a child and set him in the midst of them and said: "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt. 18,4,5. Then He proceeded to depict the glory of the children before their eyes: Whoso shall receive one such little child (ευναϊον ῥαϊδίον), he shall receive him who received a child. Luke 15,16. But heaven, however, does not belong to them. For part of that chapter we learn that the disciples quarreled about the little ones which believe in Me (ἐν τωι μακροι τοις εν των πε- στευκόντων εις με), it was better for him that a millstone should be tied to his neck and that he were drowned in the depth of the sea. Matt. 18,6. The connection shows clearly that children are being spoken of in this passage, so that the evasion that "little ones" in this place means as much as "large ones" is out of place. Just as little does the subterfuge that "to believe" means "the mere possibility of believing," therefore really, "not to believe," satisfy our conscience. And even with such an interpretation the opponents of infant faith would have gained but little. For the Lord would still teach that infant faith, which they declare to be impossible, is possible. But one might say that the child in question was not a very little child. Maybe, although Christ calls it "little." But what will we do with Ps. 71,6? There the psalmist prays: "By Thee have I been held up from the womb." (Luther's version: "Auf dich habe ich mich gesichert von der ward") [Note.—Ps. 71,6: ἐν. Naphal of ἐν occurs six times in the Bible and always means "to lean upon." Judg. 16,22; 2 Kings 18,21; Is. 36,6; 2 Chron. 32,8; Is. 43,2; Ps. 71,6.] And Ps. 8,2 the singer explains: "Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies." According to the express testimony of Christ this was fulfilled when the children saluted Him in the Temple with their hosannas. Matt. 21,15,16. Finally, David * rejoices. Ps. 22,9: "Thou [Lord] art He that took me out of the womb. Thou didst make me hope

* It must not be overlooked that the Messiah is speaking here, and hence this text is not pertinent. — Eb.
receive the kingdom of God as an adult, it will never enter therein. But Christ says: "All ye old, learned, pious people, even ye My dear disciples yourselves, ye will not be saved if ye do not wish to be saved in the same way as the children." Mark also the verb "receives." To receive means "to believe." When it is said, Acts 11:1, that the Gentiles also received the Word of God, then this means that they believed it. When it is said of the Bereans, Acts 17:11: "They received the Word with all readiness of mind," then this indicates their joyous faith. When, therefore, Christ testifies: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," then this means: "Whoever does not believe as a little child believes, he shall surely not be saved." [Note.—For also Mark 10,15 has λέγεται. And Rom. 14,17 says what the Paulinum νοῦς παιδί is, namely, righteousness, peace, and joy in the Holy Ghost. I confess that I am unable to comprehend how these three gifts, in fact, all invisible things, can be received in any other way than by faith.] This is Christ's order of salvation. It is hard to understand—and yet easy. Hard, because the Old Adam is so very anxious to drag a little package of merit, and were it only the merit of a penitential struggle, across God's boundary-lines. Easy, for the children have one advantage over us adults—they have will. And it is just this which hinders our salvation. [Note.—Or is something else in the way? Matt. 23,37: "How often would I... and ye would not!" For our will is free in the domain of sin and evil and has a strong tendency towards all that is evil; so free and so strong is it in this direction that we poor creatures, who are always burdened with this evilly inclined will cannot free ourselves from it in any other way than by fighting to the last drop of blood. But since God's order of salvation consists in this, that we commit ourselves entirely to His fatherly hands, therefore He has given us the children as patterns. To us, indeed, the saying applies: "Break thy will; endure afflictions!' But, verily, the fact that we resist God so much is no point in our favor. Happy are we if in this respect we become like unto the sucklings by committing ourselves to our faithful God without resisting Him. But woe unto us if we do not consider such return to the estate of children necessary for Christ says: "Verily I say unto you. Except ye be converted and become as little children, ye shall not enter into the kingdom of God." Matt. 18,3.

This simple doctrine has always resounded in the Evangelical [Lutheran] Church. Martin Chemnitz developed it with special
clearness in his examination of the Decree of Trent. Gerhard did it still more fully, especially with respect to the faith of children. And thus it has been faithfully handed down to us, so that Spener still confessed: "Concerning the children we believe that faith and the same Baptism all things happen at the same time: the bestowal of faith, the justification, or remission of sins, and the remaining regeneration, or creation of a new nature in us."

But the assertion that the honor bestowed upon the Sacraments encroaches upon the doctrine of "by faith alone" is at variance with the Scriptures and with history. With the Scriptures, for they designate the Word of God as the means of salvation just as often as they designate faith as such. With history, for all the confessions of our Evangelical [Lutheran] Church, from the Augsburg Confession down, emphasize both with equal force. The [Augsburg] Confession says: "Eternal righteousness, the Holy Ghost, eternal life,—these things cannot come but by the ministry of the Word and the Sacraments," as Paul says, Rom. 1, 16: "The Gospel is the power of God unto salvation to every one that believeth." [Justitia aeterna, Spiritus Sanctus, vita aeterna. Han begins: "We answer the adversaries charge against it in the Word and the Sacraments, ut cumberland adversarsii. Triglotta, [i.e., the Augsburg Confession] says: "The Gospel is potentia Dei ad salutem omni credenti." (Triglotta, 85.) And the Apology: "When we say: 'Faith alone makes godly' [fromm], we with the word sola do not exclude the Word and the Sacraments, as though the Word and the Sacraments were in vain, if faith does it all, as the adversaries charge us, but it is the opinion of our merit in the matter that we exclude." [German text.] (Triglotta, 140.) (Exclusimus autem opinonem meriti. Non exclusimus Verbum et sacramenta, ut cumberland adversarii. Triglotta, 141.) And the Large Catechism: "But as our would-be wise and new spirits assert that faith alone saves and that works and external things avail nothing, we answer: It is true, indeed, that nothing in us is of any avail but faith. . . . But these blind guides are unwilling to see this, namely, that faith must have something which it believes, that is, of which it takes hold and upon which it stands and rests. Thus faith clings to the water and believes that it is Baptism, in which there is pure salvation and life; not through the water. . . . but through the fact that it is embodied in [i.e., connected with] the Word and institution of God and the name of God inheres in it. Now, if I believe this, what else is it than believing in God as in Him who has given and planted His Word into this ordinance and proposes to us this external thing wherein

we may apprehend such a treasure? Now, they are so mad as to separate faith, and that to which faith clings and is bound, though it be something external. Yes, it shall and must be something external that it may be apprehended by the senses and understood and thereby be brought into the heart, as indeed the entire Gospel is an external, verbal preaching." (Triglotta, 729.) The same doctrine is taught by the Formula of Concord (Triglotta, 919, 925, 1087), the Book of Confessions of Duke Julius of Brunswick, and also by the theologians (Luther, St. Louis Ed., XII, 2437—2439; XVI, 1121; XIX, 987, 988, 990, 991).
All statements of the Scriptures concerning redemption, imputation, faith, and the means of grace rest on God’s full forgiveness as their foundation stone. If God forgives half, then all the texts which speak of the all-sufficient redemption through the blood of Christ become uncertain. If God forgives half, then He does not impute the righteousness of Christ unto us in the same manner as He imputes our sins unto Him. If God forgives half, then faith loses its life-line, and the Word of God its content. For if anything is clearly testified to in God’s Word, it is God’s full forgiveness. 1 John 1, 7: “The blood of Jesus Christ, the Son of God, cleanseth us from all sin.” [Note. Nobody will claim that this full forgiveness remains in force if one wallows in filth.] Not of some, no, of all. And Col. 2, 13: “And you, being dead in your sins and the un circumcision of your flesh, hath He quickened to... [Note. Evidently Baptism is here spoken of, as in this whole passage from V. 11 on. Also the word ἐνκυρωσματίζει, which is separated from ἐκκυρωσματίζει by only three words, shows this.] Yes, Rom. 8, 1 the Apostle says: “There is therefore no condemnation to them which are in Christ Jesus.” [Note. Of course, this does not exclude that one may fall from grace, that one may be cut out of the olive tree, if one does not, by watching and praying, continue in His goodness... it follows indisputably from this text that as long as a man abides in Christ Jesus through faith (Gal. 3, 26) — so long, not longer, but surely so long — the word applies to him: “No condemnation to thee.”] In Paul’s epistles condemnation and justification are antitheses which exclude one another like darkness and light. Rom. 5, 18. Where there is no light at all, there is complete darkness; and where there is no darkness at all, there is complete light. So, then, where there is
no condemnation at all, there is full justification. Is that clear enough? And toward the end of the chapter Paul exclaims: "Who shall lay anything to the Charge of God's elect? It is God that justifies? And if any one were to change God's judgment? It has been asserted that the forgiveness of sins in the Old Testament was incomplete, as could be seen from the fact that the Old Testament describes the forgiveness as a chief advantage of the New Testament. We do not wish to argue about the forgiveness of sins in the Old Testament at this time, but we do demand this, that he who subtracts from it because of the glorious promises which apply to the New Testament at least not diminish these very same promises in respect to the New Testament. Then, therefore, God promises through Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness..." I shall have cleansed you from all your iniquities," Ezek. 36, 25, 29, 33, and through Micha: "He will have compassion upon us; and Thou wilt cast all their sins into the depth of the sea," Micah 7, 19 — in all of this not to be true of the New Testament also? First you argue that forgiveness under the Old Covenant is fractional because full forgiveness was promised for the New Covenant only, and then you rob the New Covenant also of full forgiveness! God be praised, the case is different. Even the term "to justify" proves this. "To justify" means "to absolve"; and as a defendant in a human court of justice remains half in prison while the other half is set free, just so little does God justify half and condemn half. I wonder how great the difference in the justification of individual persons would be if we were governed by the measure of their faith. And yet, Paul declares right there where he speaks most extensively of justification before God, that it is given without difference unto all them that believe. Rom. 3, 22. [Note. “O6 yga leo- boonok; undoubtedly refers to that which immediately precedes.” Philippi.] Yes, he bases the altogether equal gift of justification on the fact that all men are, before God, in altogether equal condemnation, Rom. 5, 21, and that they all receive the righteousness of Christ altogether freely
blessed or damned; death or life; judgment or salvation. "He that believeth hath everlasting life, shall not come into condemnation, is passed from death unto life," John 5, 24; 6, 40, 47. "He that believeth not is condemned already," John 3, 18, 36. And the same rite extends into the next world — above the city with streets of gold, Rev. 21, 21; below the lake of fire, Rev. 20, 15. Blessed are they that have washed their robes "that they may have right ousness and peace and joy," Rom. 14, 7, belonging to the little children. But Christ declares expressly that it belongs to young girls of fourteen years, not to speak of younger ones, but only for persons of mature age, after relentlessly pressing forward. [Note. Purgatory. See Conc. Trid., Secio XXV, Decret. De Purgatorio. Also Sesseo VI, Canon XXX: "Si quis post acceptam justificationem gratiam culbiit pecator, possevelin suis culpam remittit, et rematum pœnas detere diserit, ut nullius remanent rectorum pœnas temporales aequabiliter, vel in hoc nascelo, vel in futuro in purgatorio, antequam ad regnum caelorum adire posset: annotam alii." ] It is well and good to say that in the hour of death the grace of Christ intervene in a helping way and that he who hitherto was but imperfectly justified now covers himself wholly with the righteousness of Christ and in this endowment confidently goes to meet his Judge; but a true Christian does not postpone this till the hour of his death, but wholly covers himself every moment of his life with the garment of Christ's righteousness. Besides, God finds no condemnation, not only in them that die in Christ Jesus, but also in them that are in Christ Jesus. And as long as no manuscript of Rom. 8, 1 is discovered which has "die" for "are" shall we oppose those who limit full justification to the hour of death. The blood of Christ is always our garment and always covers us completely. For the sake of this garment the Bible calls us saints. And as long as we believe, the faith of all of us is "like precious" (Hebrews 3, 1). [Note. Petru s fideles fideem sedequrn, aequae pretiosam, kokhres pronunciat, minimum rati o genere et objecti. Infima enim fides idem apprehendit Christum ut forte, John (Gerhard).]

The untenableness of the opinion of gradual forgiveness becomes still more apparent when it is applied to little children. If the measure of forgiveness depends on the measure of repentance, then either nothing or at least very little of the kingdom of God, of that kingdom of God which "is not meat and drink, but righteousness and peace and joy," Rom. 14, 7, belongs to the little children. But Christ declares expressly that it belongs to the little children, yes, to them before others. Mark 10, 14, 15. In fact, there is no greater contrast than that between gradual forgiveness and Christ's order of salvation. The doctrine of gradual forgiveness says: There is only so much forgiveness, or at least only so much enjoyment of forgiveness, as there is penitential struggle. Full possession, or at least full enjoyment of forgiveness, is not for young girls of fourteen years, not to speak of younger ones, but only for persons of mature age, after relentlessly pressing forward. [Note. Purgatory. See Conc. Trid., Secio XXV, Decret. De Purgatorio. Also Sesseo VI, Canon XXX: "Si quis post acceptam justificationem gratiam culbiit pecator, possevelin suis culpam remittit, et rematum pœnas detere diserit, ut nullius remanent rectorum pœnas temporales aequabiliter, vel in hoc nascelo, vel in futuro in purgatorio, antequam ad regnum caelorum adire posset: annotam alii." ] It is well and good to say that in the hour of death the grace of Christ intervene in a helping way and that he who hitherto was but imperfectly justified now covers himself wholly with the righteousness of Christ and in this endowment confidently goes to meet his Judge; but a true Christian does not postpone this till the hour of his death, but wholly covers himself every moment of his life with the garment of Christ's righteousness. Besides, God finds no condemnation, not only in them that die in Christ Jesus, but also in them that are in Christ Jesus. And as long as no manuscript of Rom. 8, 1 is discovered which has "die" for "are" shall we oppose those who limit full justification to the hour of death. The blood of Christ is always our garment and always covers us completely. For the sake of this garment the Bible calls us saints. And as long as we believe, the faith of all of us is "like precious" (Hebrews 3, 1). [Note. Petru s fideles fideem sedequrn, aequae pretiosam, kokhres pronunciat, minimum rati o genere et objecti. Infima enim fides idem apprehendit Christum ut forte, John (Gerhard).]

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Duke Ulrich of Mecklenburg asks, XI, 5: "How does God forgive sins?" and answers: "Fully and perfectly." And Luther says: "Now we well know what forgiveness of sin means. He forgives, He forgives everything altogether and leaves nothing unforgiven. Now, if I am rid of, and free from, sin, then I am also rid of death, devil, and hell and am a son of God and a lord of heaven and earth." (St. Louis Ed., XX, 751.) In another place he says: "For this reason it is called forgiveness of sin, because we are, before God, real ainnere, and nothing but ein is to be found in us, although we may have all human righteousness. For where He speaks of sins, there must be real and great sins, just as also the forgiveness is no jest, but a real and serious matter. Therefore, if you look at this article, you have both facts: sin takes away all your holiness, no matter how pure you may be on earth, and, vice versa, forgiveness removes all sin and wrath, so that your sin cannot hurl you into hell, and your piety cannot lift you into heaven." (St. Louis Ed., XI, 1457; XI, 1703 ff. 1933.)

(Luther teaches the same doctrine wherever he touches on this subject. (St. Louis Ed., XIX, 995; II, 1457; XI, 1703 ff. 1933.)

(To be continued.)

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Full Forgiveness.

Translated from Dr. E. Preus's Die Lehre von der Rechtfertigung, Part V.

Are we to produce still more testimonies? Are we to show — and this would be an easy task — that our Evangelical Lutheran Church has confessed the doctrine of full forgiveness at all times? Are we to summon Martin Chemnitz to the arena? or Augustus Huhn? Huhn says: There are no degrees in justification. For it is impossible that a man should have partly obtained forgiveness of sins and partly not. It is also impossible for a man to be partly in grace and partly without it, or to be an heir of eternal life and at the same time a child of the devil. But he that is justified has obtained full forgiveness of all his sins and is fully in grace and an heir of eternal life. For in justification our greater or lesser worthiness does not come into consideration, consequently our justification cannot be increased or decreased by our worthiness. Not even our faith conditions our justification in so far as it has this or that quality, being strong or weak, but only in so far as it apprehends its object, the merits of Christ. But the merits of Christ are indivisible." John Gerhard says: The Word of God "carefully distinguishes between justification and...

1) Justifioato sec majis recipit sec minus, quandoquidem fieri non posset, et quæ in parte remissorum eorum peccatorum obtinet, ex parte vero non; sec quæsepartam in gratia est, partim extra gratiam; nec quis possit esse in parte hæredis vitæ aeternae ex parte vero filios gehennae et damnationis. Sed hœc justitioante plerumque seminum peccatorum adeeque est remissio, ex totis est in gratia dei aeternæ vitæ perpetuae haec. Neque spontanea in justificaçãoe fide virtute, quibus saepe vel dimini-
tia ipsa quoque justificatione talis olent vel incrementum vel decrementum. Quia quod plerumque ingreditur justificationero, quæsues ex suis conditionibus undestabilis nunc frima, nunc hægitudine est, sed quod subjectum non saepe, quod acque semper est. Considerat quod gratiam justificationis Dei, quam indubitata ace omnem inanilitatem, acque Christi, quod, quia infirmum est et in justificatione acto totum apprehen-
ditur, idem hæcsemendum graduin inanilitatem in justificatione aceres non constituit. (A. Huhnus, Article 4. Justificatione, p. 102.)
of sins in this life is perfect, so that no condemnation remains. Consequently also justification is perfect, it being nothing else than the forgiveness of sins."

Consequently also justification is perfect, it being nothing else than the forgiveness of sins. The righteousness of Christ is incapable of growth, gradation, or degrees, but from beginning to end perfect in its entirety. Therefore, no one has a more complete forgiveness than another, for he who by imputation has received the righteousness of Christ by faith has it wholly; for it is indivisible, and he cannot have a more perfect righteousness of Christ after twenty or thirty years than he received in the first moment. Hence all believers must have an equal righteousness in which they may stand before God.* And the pious Fresenius, writes: "Just as the merit of Christ is conveyed to the believers in its entirety and at the same time, so also all sins are forgiven at the same time."

And in another place he says: "Now, Christ and His righteousness are indivisible. Whoever has Him has Him wholly. . . . Hence it follows without contradiction that he must also be wholly righteous because his Savior brings him His entire righteousness." Nicolaus Hinianus, Caspar Loescher, D. Haller, Bury, Thomasius, and Frank teach the same doctrine. Lastly, Philippus writes with great clearness: "After all, the fact remains that justification, as the imputation of the perfect righteousness of our Lord Jesus Christ, is incapable of growth, grades, or degrees, but from beginning to end is perfect in itself. There are indeed degrees of faith, but no degree of justification, because also the imperfection of it is if it be but upright, comprehends the righteousness of Christ, which..."
of forgiveness since the death of Christ on the cross. In the justi-

ication of the individual person the point is always the enjoyment,
the fact that the righteousness of Christ saves, is for my benefit,

is enjoyed by me. And this is done through faith. Through faith
we enter into the enjoyment of the good things which Christ has

urchased for us. According to the doctrine of the Evangelical

[Latberan] Church we thereby enter into their full enjoyment;

according to the opinion which teaches a gradual forgiveness we

enter only into their partial enjoyment. Now, when Paul Ger-

hardt sings: 'Naught, naught can ever condemn me,' he does not

only magnify that which Christ has merited upon the cross, but

has entered into the full enjoyment of these merits; that to him,

to whom the said Pastor Gerhardt, there is absolutely no condemnation, and

this on account of the imputed righteousness of Christ. Whoever

with his whole heart and mind joins in singing this thereby con-
fesses the full enjoyment of forgiveness, that is to say, the very

opposite of the doctrine of gradual forgiveness.

In order to prove this doctrine, which formerly was not heard
of in the Evangelical [Lutheran] Church, Luke 18 has been
pointed to. A Pharisee and a publican "went up into the Temple
to pray. The Pharisee stood and prayed thus within himself, God,
"I thank Thee that I am not as other men are, extortioners, unjuat,

adulterers, or even such a man as this publican. I fast twice in the week, I
tithes of all that I possess. And the publican, standing afar off,

iesseen the full enjoyment of forgiveness, that is to say, the opposi-
tion of the doctrine of gradual forgiveness.

Our hymn-books abound in such testimonies. Whoever accepts
them seriously actually renounces the doctrine of gradual forgive-
ness. Pray do not deceive yourself by making a distinction between
possession and enjoyment. The whole earth has been in possession

and enjoyment.

8) His all round everywhere, 

Das Fleisch soll euch wieder leben. 

Mein Jesus hat gehebet, 

Was mit sich fahbet der Tod; 

Der ist, der mich rein waschet, 

Macht einwurzeln, was ist rot. 

In dir kann ich mich freuen, 

Hat einen Heldenmut, 

Darf kein Gerichte scheuen, 

Wie sonst ein Sinner tut. 

Vickte, nichts kann mich verdamm'n, 

Nichts blinden mir mein Herz! 

Darst nicht von ihren Flammen, 

Die sind mir nur ein Sehens. 

Kein Dirirt mich erwecket, 

Kein Unheil mich betracht', 

Wohl mich mit Flügeln decket, 

Mein Heiland, der mich liebt. 

9) Im kann ich mich freuen, 

Daß kein Gerichte scheuen, 

Wie sonst ein Sinner tut. 

Vickte, nichts kann mich verdamm'n, 

Nichts blinden mir mein Herz! 

Darst nicht von ihrer Flammen, 

Die sind mir nur ein Sehens. 

Kein Dirirt mich erwecket, 

Kein Unheil mich betracht', 

Wohl mich mit Flügeln decket, 

Mein Heiland, der mich liebt. 

10) Darum, da'st unser Gottesose, 

Darth unser liedig von allen Strömen.
faith, Matt. 23, 23, such a man dares to brag of his tithes in the presence of God, Luke 18, 12. And in such shameful hypocrisy he struts about; not in any way does he desire justification or ask God for anything whatsoever. And this man also is believed to have received divine forgiveness. I think the analogy of faith, after all, is not entirely useless in exegesis.

11) I think the analogy of faith, after all, is not entirely useless in exegesis. (To be continued.)

Of course. Luke 18, 14, means "passing by the other." So the publican was justified while the Pharisee was passed by. This is the explanation of all exegesis of the Evangelical (i.e., Protestant) Church, from Luther down to Lange and Meyer. Luther: "The other, the Pharisee, went his way not justified, but damned."
Christian consciousness of to-day does not believe that, it must square itself with the Word of God; but under no circumstances is it at liberty to set aside the old Evangelical [Lutheran] doctrine as an invention of only yesterday. It makes a peculiar impression, indeed, on one who is familiar with the writings of the Fathers to see the doctrine of Belserinie designated as self-evident truth while the unwavering confession of the Evangelical [Lutheran] Church is treated as a strange error, which really should not be entertained by any one. Will the reader nevertheless listen to a few humble remarks? Is it in fact a reality that Christian Baptistism did not begin earlier than Matt. 28? Did not the apostles of the Lord, in His name and by His express command, baptize long before that time? Do we not read John 3, 22: "After these things came Jesus and His disciples into the land of Judea; and there He tarried with them and baptized"? What was the nature of that Baptism? Was it efficacious or non-efficacious? If it was efficacious, what, then, hinders us from saying the same thing of the baptism of John, which was administered contemporaneously? John 3, 22, 23. Did not God expressly call John to baptize? Luke 3, 2, 3; John 1, 33. And did not Christ Himself give testimony in behalf of the baptism of John? Matt. 21, 25—27; Mark 11, 28—33. Was it not administered for the remission of sins? Luke 3, 3; Mark 1, 4. No one maintains that the baptism of the apostles did more. And was it not a means of "fleeing from the wrath to come"? Luke 3, 7. Does our baptism, do more? Indeed not. But the baptism of the apostles did more inasmuch as it was accompanied by a miraculous outpouring of the Spirit, the like of which was not heard of before or nor has been afterward. But such extraordinary gifts of grace in no wise rest upon a more abundant measure of forgiveness, so little, in fact, that the Lord declares: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me." Matt. 7, 22. "I never knew you;" says the Lord, not even at the time when you wrought miracles in My name. This shows that one's position in the kingdom of God in no wise depends upon the measure of the gifts of grace. But if the conclusion, "More Spirit, more forgiveness," is wrong and if the baptism of John brought remission of sins and saved from the wrath to come, then it cannot have been different from the baptism of the apostles in respect to the chief thing. The fact that John the Baptist testifies concerning himself that he must decrease and Christ increase, John 3, 30, has not the least to do with the question concerning the efficacy of his baptism. The apostles, too, were as nothing compared with their Lord, I Cor. 3, 7, 8, and yet their baptism was efficacious. This, however, is the chief difference between the baptism before Easter and the baptism after Easter: before Christ's going to the Father, God forgave for the sake of the sacrifice which was to take place; afterwards He forsoke for the sake of the sacrifice which had taken place. It was thus in the Old Covenant, too. In the Old Covenant also the sins were saved through the grace of Jesus Christ; for the blood of Christ was efficacious before He shed it. True, it has been said that this is an invention of the theologians, for which not one single proof-text can be quoted from Scripture. But it has also been said that the use of "for" as denoting the basis of discernment [Erkenntnisgrund] cannot be shown from a single really adequate example from the Holy Scripture, and yet one was found later on. Now, since no one is infallible, neither the Fathers nor their contemporaries, it is perhaps advisable to consult the Bible itself. There certainly was forgiveness of sins in the times of the Old Testament. Scripture testifies to this in about a hundred texts.4) And our opponents do not deny this. Now Heb. 9, 15 plainly states that the death of Christ took place "for the redemption of the transgressions that were under the first testament."4) For "them," so he proceeds v. 26, "must He often have suffered since the foundation of the world." But perhaps the objection will be raised that we are severing v. 26 from its connection and arbitrarily combining it with v. 15. Very well. We will show the connection, and the reader may decide for himself. In v. 25 the apostle had declared that Christ did not enter into heaven "that he might be on the right hand of God," v. 26: ..."that he might be on the right hand of God, (2) Of course, there are still other differences, especially the abundant and miraculous outpouring of the Holy Ghost, which since Acts 2 was wont to accompany the baptism administered by the apostles.

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1) "For" used as a conjunction introducing an elliptical clause of reason.— The translator.
2) Of course, there are still other differences, especially the abundant and miraculous outpouring of the Holy Ghost, which since Acts 2 was wont to accompany the baptism administered by the apostles.
3) For use as a conjunction introducing an elliptical clause of reason.—The translator.
4) Ex. 34, 7; Num. 14, 1, 18—20; Ps. 32, 1, 5; 76, 3; 85, 3; 90, 8; 105, 3; Misc. 7, 18; Ps. 31, 6; 19, 22, 23; 43, 1; 44, 23. With the help of a concordance these thirteen texts could readily be increased to eight times this number.
5) Ideo absurdo, quam sub utero, h. s. beatae Verecundae Testamenti data, commissarum furturum, transcriptionum in specie nominat, quae de fidei stublarum potest, ac per Christi mortem furturum expirant, quos ante Christi adventurum furturum resonant. (John Verhelst, Com. in Eph. ad Hebrenze, 229.)
He should offer Himself often." He proves this in the following manner: If it were necessary that after His ascension the sacrifice of Christ must be repeated from time to time in order to atone for our sins, then this would have been necessary also several thousand times before the advent of Christ, yes, from the foundation of the world; for before the advent of Christ, too, there was sin and forgiveness of sin. But just as the sins of the Fathers were all blotted out through the one and all-sufficient sacrifice of Christ, just so the sins of the saints are forgiven now and in all eternity for the sake of this sacrifice, which will not be repeated. Verily, if one wishes to call the doctrine that the blood of Christ was efficacious before He shed it an invention of theologians, then the author of the Epistle to the Hebrews must be numbered among them. And he is not the only one. St. John believed the same thing. At least he used the peculiar expression, Rev. 13, 8 that "the Lamb," namely, Christ, "was slain from the foundation of the world." What does this mean? Christ was not literally slain from the foundation of the world, but only once, under Pontius Pilate. Neither can the text be understood as speaking of a slaying in the counsel of God, for it does not say "before," but "from the foundation of the world." Consequently the text is speaking of the fruit of the sufferings of Christ. In this sense, and in this sense only, can it be said that Christ died from the foundation of the world, that is to say, from the foundation of the world the death of Christ was so present in the mind of God that He forgave sins for the sake of this death. Therefore Isaiah does not say, "He will bear our sins," "the Lord will lay on Him our sins," but "Surely He has borne our griefs," "He carried our sorrows," and "the Lamb was slain from the foundation of the world." (John Gerhard. I. o., p. 242 seq.)

6) Probat, quod diversum, Christum non ido introitisse in coelum, ut suscipere ipsum offerat. Via argumenti in eo consistit: Si fuit esse sacrificii Christi, postquam ipsa in mundum venit ut pro nobis passus est, utique aetem illud fieri debuit ante Christi adventum, quod sine Christo invenit ut lege præcessisse indigni. Sed homines illius tempus ventum, ino jure ut præmundo viverent, ut eis illo tempore ventum, non esse utrumque possumus. Quia autem Christi aetemius visivissent, quum non eis illo sacrifici non fuit præmissum, praebere se debuit uel sacrificii illius repetitione futurum tempus criminis errone credentes per ipsum omnem. (John Gerhard, I. c., p. 242 seq.)

7) Is. 53: 2. 10. 13. 28. 32. All these verbs are in the perfect tense.
Full Forgiveness.

And did not Peter say in the Apostles' Council that he believed that he should be saved through the grace of the Lord Jesus Christ? Acts 15, 11. This statement strikes the Socinians so hard that in their catechism they deem it necessary to use fully a page and a half endeavoring to refute it. The passage, says the catechism, reads thus: "Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15, 10. 11. And then the catechism explains that the pronoun they refers to the Gentiles. To whom? To the Gentiles? Why, the apostle had just spoken of the "fathers." V. 10. Besides, in the original text the pronoun they is masculine, like "the fathers," but the noun Gentiles is neuter gender. Now, nobody refers a masculine pronoun to a neuter noun without urgent reason, especially if a masculine noun is much closer. Besides, the entire argument of St. Peter would be perverted in a most ridiculous manner if we would explain it according to the Rasew[Catechism]. The manner of the justification of the Gentiles was under discussion in the Apostles' Council at Jerusalem. Acts 15. Some had asserted that faith alone was not sufficient, but that the Gentiles must also be placed under the Law. Acts 15, 5. And now imagine, Peter arises and proves—what? Not the justification of the Gentiles by the justification of the apostles, but the justification of the apostles

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1) Catechismus Rasewicen. [Catechismus Exegeticus Polonicus, published in Polish 1605, in Latin 1604. Rasew (or Rakow), a small town in Russian Poland, was the center of the Polish Socinians at the end of the sixteenth and the beginning of the seventeenth century. See Concordia Cyclopædia with "Socinianism" and "Unitarian."—The Translator.]
2) Testament... amen, v. 11. 10. 11.
3) Th. Iren., c. 7.
by the justification of the Gentiles? 6) Wonderful logic, indeed! But is it not rather this way, that Peter wishes to establish that the Gentiles can be saved without the Law? He uses two arguments to prove this. First, he shows that the Gentiles have already received the Holy Ghost, Acts 15,8,9; secondly, that even the fathers, who were under the Law, were not saved by the Law. Acts 10,10,11. For it would certainly be the height of folly arbitrarily to impose a law upon the Gentiles which did not even save those to whom God had given it. "Then all the multitude kept silence," we read Acts 15,12; and that was proper, for this argument was irrefutable, and therefore a resolution based on it was passed. Acts 15,22-29. This very plainly is what Acts 15,11 teaches. Also the Apology of the Augsburg Confession found this to be the meaning of this passage (Triepel, p. 173); and since the days of Augustine it has often been stated and demonstrated with strong proofs. In addition, Acts 10,43 Peter declares the same thing, by saying that "all the prophets give witness to Him [Christ], that through His name whosoever believes in Him shall receive remission of sins." And Rom. 3,21 Paul says that the imputed righteousness of Christ is "witnessed by the Law and the prophets." 5) This testimony gave to Old Testament believers the assurance of forgiveness of sins. Therefore the Lord said to the Jews: "Search the Scriptures; for in them ye think ye have eternal life." John 5,39. And they verily would have had it if they had only been willing to see that the Scripture testifies of Christ. Therefore Paul writes of the Scriptures of the Old Testament to Timothy that they are able to make him "wise unto salvation through which is in Christ Jesus." 2 Tim. 3,15.

But putting all this aside, what will those people who incline towards Socinianism do with this? 6) Non superno sunt praecipitantes, quod nimirum Iam clitae sanctae recurrit in secrero. 1 Cor. 10,4 and Heb. 11,26? 1 Cor. 10,1,4 we read: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud..." and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. What did they drink? Of the rock? But no rock followed them. And what is more, the apostle is not at all speaking of a material, but of a spiritual rock. "And that Rock was

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6) Christ is compared to a rock for several reasons. 6) *Et metaphora in subiecto (petra). Non enim locutus de petra naturali, sed spirituali et de suo prædicto, quod est Christus. Post hoc etsi axilio, quod de illâ petra praedictâ, quod nunc nomen Ieroglilicorum auctura juris in desertis. Non enim petra solum materia uraeos fact. (Baldovin.)

7) The apostle does not say: "Moses esteemed such a reproach as greater riches than the treasures in Egypt; for he had regard unto the recompense of the reward." Heb. 11,26. 8) And this recompense of reward he received abundantly; for he was with Christ on the Mount of Transfiguration (Luke 9,30) and (v. 31) spoke with Him "of His decease which He [Christ] should accomplish at Jerusalem." Thus he suffered...
with Christ and was glorified with Him. Rom. 8, 17. Or in what other way was he made so blessed and so glorious, blessed and glorious long before the death of the cross? Was it for the sake of his works? Moses? That Moses who was punished for his unbelief, not being permitted, on account of it, to enter Canaan? Num. 20, 12; 27, 11-14; Deut. 34, 5. No, Moses was blessed and glorified for no other reason than for Christ's sake. Who will dare deny this of a man who according to the express testimony of Scriptures suffered the reproach of Christ and tasted the glory of Christ? God says in Rom. 8, 30: "Whom He justified, them He also glorified." Now He did glorify Moses, glorified him already before the death of Christ. Hence it follows that He truly justified him, justified him already before the death of Christ.

Will you still say that the blood of Christ was efficacious before He shed it is an invention of the theologians? And what sort of logic is it to assert that there indeed was forgiveness in the Old Testament, but not for Christ's sake? If God forgave Abraham and David without the intervention of the sacrifice of Christ, then He can forgive everybody without the intervention of Christ's sacrifice. There we have the dear old "Father of All" (Abraham), who was the first one to receive forgiveness in the Old Testament. Our God does not forgive without the shedding of blood. Heb. 9, 22. But since the blood of bulls and of goats does not take away sins, Heb. 10, 4, therefore, whenever God in the Old Testament forgave but one single sin, He did it for the sake of the blood of Christ. Our opponents say: If God regarded Abraham as perfectly righteous for Christ's sake, then the death of Christ was superfluous. Exactly the reverse is true: If the justice of God permitted the granting of the very least forgiveness without regard to the death of Christ, then God could have dispensed with the death of Christ altogether. The only reason why Christ died was that the justice of God did not permit such forgiveness. The retroactive power of the blood of Christ is most clearly seen in those instances where He forgave sins before He died upon the cross. Did He not say to the man sick of the palsy: "Is it expedient for the fruit of His bitter death? Or if it was sufficient for forgiveness that He merely came and forgave, why, then, did He die? Now, just as He, in view of the shedding of His blood on the cross, absolved the man sick of the palsy and the great sinner, just so and just as fully did He, in view of the shedding of His blood, regard Abraham and David righteous. Not this is an invention of the theologians, that the blood of Christ had retroactive power, but this, that forgiveness was ever granted without the blood of Christ. Let us, therefore, avoid such Socinian doctrine and abide in singleness of heart by the Word of God, and let us do this the more cheerfully because we know that Melanchthon and Luther and the dear Fathers constantly confessed this doctrine. The Apology says: The promise of Christ who was to come was transmitted from one patriarch to the other, and they knew and believed that God through the blessed Seed, through Christ, wished to give blessing, grace, salvation, and consolation. Therefore, since they understood that Christ would be the treasuiy by which our sins should be paid, they knew that our works could not pay such a great debt. Therefore they received forgiveness of sin, grace, and salvation without any merit and were saved through faith in the divine promise, the Gospel of Christ, just as the saints in the New Testament." (Trigl., 156, German text) and again: "For the sinner, the Christian, has from the beginning of the world been the greatest consolation and treasure to all the pious kings, all prophets, all believers. For they believed in the same Christ in whom we believe; for from the beginning of the world no sainit has been saved in any other way than through faith in the same Gospel. For Peter clearly cites the consensus of the prophets, and the writings of the apostles testify that they believe the same thing." (Trigl., 372.) And again: "For also the patriarchs and saints in the Old Testament became righteous and were reconciled to God through faith in Christ who was to come, through whom salvation and grace was promised, just as we in the New Testament receive grace through faith in Christ who has been made manifest. For from the beginning all believers believed that an offering and payment for sin would be made, namely, Christ, who was promised, as Isaiah (53, 10) says: "Who shall make His soul an offering for sin." (Trigl., 151, German text) Luther teaches exactly the same. He declares: "The forgiveness of sins has been the same at all times. Christ is the same yesterday and to-day and forever. Therefore they [David and the patriarchs] were saved through faith in Christ, who was to come; but we receive forgiveness of sins and eternal life through faith.
In the Lord Christ who has already been given unto us, who died for us, and is now sitting in His glory. "St. Louis Ed., V, 553.) And David: "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities?" Ps. 105, 3. And King Hezekiah, speaking of the past: "Behold, for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back"? Is. 38, 17. And does not Ezekiel say: "If the wicked turn from his sin, . . . none of his sins that he hath committed shall be mentioned unto him"? Ezek. 33, 16. And Hosea: "Take with you words and turn to the Lord; say unto Him, Take away all iniquity and receive us graciously"? Hose. 14, 2. Is it possible to designate full forgiveness with clearer words? Or if the ever-recurring "all, all, all," according to laws of speech unknown to us, designates an incomplete justification, what terms should the Holy Spirit have used to designate to us a complete justification? Furthermore, these texts are not sufficiently explained by saying that one may possess forgiveness and still be very much in need of it. For if that means that one may in the same moment have and not have forgiveness of sins, then this is clearly false. Here is Hezekiah, who says that absolutely all his sins are forgiven. Now, if some one comes with the assertion that all in this place means as much as not all, then this is not merely a twisting of words, but is doing open violence to the words of Scripture. If, however, one wishes to say that one may be in possession of full forgiveness and yet, after two hours, be very much in need of it, then this is not only correct, but a necessary complement to the doctrine of full forgiveness. For God's forgiveness does not belong to any one like a house or a gold coin, but like a cloak — you must hold it fast. However, he who is in possession of it at this or any other moment has it entirely — Luther, and St. Paul, and Hezekiah, and Abraham, but no one in a higher degree than the other one. It is, indeed, peculiar that the very people who assert that affliction is in proportion to sin deny the full forgiveness in the Old Covenant. They say that we have no full forgiveness because we must die, for death is a sign of incomplete forgiveness. And what about Hose and Eliphaz? According to these people they possessed much less forgiveness than we. And yet they did not taste of death: Only one of the two propositions can be correct:

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\text{Ps. 105, 3.} \quad \text{Ps. 103, 8.}
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either affliction is in proportion to wrath, and then Elijah obtained not only full, but superabundant forgiveness, or Elijah possessed a fractional forgiveness, and then the alleged connection between wrath and affliction is broken. I confess that I cannot understand how a person who is imperfectly justified can bodily be taken up in heaven. On a chariot of fire he is carried into the bosom of God, in a glorified form he appears on the Mount of Transfiguration in communion with the Lord, long before the crucifixion of Christ, and yet he is said not to have had full forgiveness!

Finally, as regards the alleged connection between affliction and chastisement, such connection is present in one sense—through sin death came into the world. Rom. 5,12. God threatened the first man: "To the day that thou satest thereof [of the forbidden tree], thou shalt surely die." Gen. 2,17. "He ate, and the wrath of God burst upon him—thorns and thistles," Gen. 3,18, "in the sweat of thy face," Gen. 3,19, "thou shalt return unto the ground, for out of it wast thou taken," Gen. 3,19. This wrath, however, has been perfectly appeased through the blood of Christ, Rom. 3,25; John 2,21; Heb. 2,17, at least for those who lay hold of this blood by faith, John 3,26. Therefore all the affliction that God sends upon the believers flows from love. "For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, wherein all are partakers, then are ye bastards and not sons." Heb. 12,3-8. And Titus 2,11. The apostle says that not the wrath, but the grace of God teacheth [Luther: "suekgeth"] Therefore Scripture carefully distinguishes between punishment and chastening. "Therefore it should be diligently impressed upon the minds of the afflicted who are thus chastened that God is not angry with them and that they should consider their present visitation a sure sign that God has received them into His grace." (Luther. St. Louis Ed., XI, 1467-f.) Whoever studies the divine message to the Seven Churches in his Minor in the Revelation of John in the light of this doctrine, will not be put to shame. True, God says: "I have somewhat against thee; repent." Rev. 2,4. 5. 14. 16. This He must say, for also in those who are justified there still is sin. If God does not remove that, it will grow and become dominant. Now, when God says: "I have somewhat against thee," He does not mean: You are not yet fully blessed. —for we are blessed in Christ, Eph. 1, 6. —but He means: Under the garment of the righteousness of Christ which you are 14) 14) Kplos, from apoex. This meaning fits in all the 26 texts in which it occurs in Scripture. Of course, the meaning is qualified according to the context. See Matt. 7,2 and Rev. 22,4; it is a judicial sentence of separation spoken by men; Rom. 3,3 and Gal. 3,10 it is God's own sentence of separation on Judgment Day.
wearing there still is sin. Free yourself from it, else I must free you from it; for sin easily gains the upper hand, and then it will tear your garment. So the words "I have somewhat against thee" prove the imperfection of the righteousness of life and not that of the righteousness of faith.

In no respect whatever is there an immediate relation between affliction and our justification in the sight of God. If by all means you would like to have a connecting medium, let it be this, that God through affliction leads man to repentance, and repentance is the soil of faith. And in This way God endeavors to keep us from falling from justification. (Apology. Tript, 299 f.) So, then, if God sends us affliction, we will penitently submit ourselves to Him; we will let go of all things which are not wholly pleasing to Him. From our afflictions we at all times should be willing to learn to know the imperfection of our righteousness of life; for if no sin adhered to us, God would not chasten us. But we will not permit any one to perforate the garment of the righteousness of Christ which God has given unto us. For among the thousands of imperfect possessions on this earth it is the only perfect one. And on the perfection of this possession all our comfort is based.

It was only because Paul could begin his hymn of victory with the words: "There is therefore now no condemnation to them which are in Christ Jesus," Rom. 8, 1, that he could close with the words: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord." Rom. 8, 38, 39.

Perpetual Forgiveness.

Translated from Dr. E. Preuss’s Die Lehre von der Rechtfertigung, Part VI.

It has been said that it is a foolish dream to believe that the full and final justification from which good works flow automatically, can be obtained by a single flight of the soul up to God. This is true, at least as far as the final justification is concerned. However, I cannot remember having read the doctrine which is here rejected anywhere except perhaps in Martensen’s Dogmatics. If the danger which threatens our brethren from this erroneous doctrine is formidable, then help them to get away from it. But am I really helping a wanderer who is in danger of falling over the right side of a bridge if I push him over the left side? Of course, the doctrine of the once-and-never-again justification is

1) Martensen, Dogmatics. Berlin, 1836. 8vo.—According to Marten- sen, the so-called "great covenant" simply contains justification. After that, he knows of nothing else than sanctification. ["Dane Læsner Marten- sen; l. 1808, d. 1848 at Copenhagen, as bishop of Zealand, the highest ecclesiastical office of Denmark; prominent Lutheran theologian and dogma- tician, with a speculative mystic tendency."—Concordia Cyclopedia, p. 444.]
dangerous and foolish, just as foolish as if one would maintain that it is sufficient for life to have breathed once, at the time of birth, or that at midnight one can still read by the light of the noon-day sun. And it is also dangerous. For if one is justified once for all on Thursday, one need not be so careful on Friday. He who neglects to strive daily for forgiveness of sins because he relies on the forgiveness which he once received, will indeed have peculiar experiences on his death-bed. But from this it does not by any means follow that justification is at any time incomplete; what, however, does follow is this: we must perpetually apprehend God’s full forgiveness by repentance and faith, else it will slip away from us. Just examine the doctrine of Martensen in the light of the example of Abraham. According to Martensen everything that pertains to Abraham’s justification, from beginning to end, is contained in Gen. 15, for there the parenthesis was converted. All that follows pertains to sanctification. God’s Word judges differently. It takes Abraham, long after his conversion, when he was already renewed and adorned with many good works, and suddenly declares: “He believed in the Lord, and He counted it to him for righteousness.”5) So at the very seat of this doctrine the term justification is not used of God’s first judgment of justification at the time of conversion. This story rather shows that God justifies perpetually. For if God imputed Abraham’s faith unto him for righteousness in the middle of his sanctification, then He always did so.

Should any one still be in doubt about this, let him read Rom. 4,24. There Paul says of himself and of the Romans that the righteousness of Christ shall be imputed unto them. He declares that the story of Abraham “was not written for his [Abraham’s] sake alone, that it was imputed unto him, but for us also, to whom it shall be imputed if we believe on Him that raised up Jesus, our Lord, from the dead.” Rom. 4,23-24. Philippi pertinently remarks with reference to this text: “[Justification is here described as a divine act continuing in time.”5) In the case of Paul it took place for the first time when he was baptized in Damascus, Acts 22,16; with the Christians at Rome, when they were converted. The matter did not end here, however, but as long as they believed, so long the righteousness of Christ was to be imputed unto them. Is it possible to teach perpetual justification in words clearer than these?

Add to this Rom. 8. There the apostle declares: “There is therefore no condemnation to them which are in Christ Jesus... It is God that justifieth.”5) Because God perpetually justifies, therefore there is no condemnation to us. Yes, Paul reaches into the future and says: “Who shall lay anything to the charge of God’s elect? It is God that justifieth.” Neither now nor in the future will any one, not even the devil, be able to lay any charges against us because God perpetually regards us righteous. Rom. 4,6 the apostle does not call the man blessed to whom God has imputed righteousness, but the man “unto whom God imputed (lavoyCenm) righteousness.” Of course, there must be a first time when this imputation took place; therefore justification is just as often described also as past. Rom. 5,1-9; J Cor. 6,11; Titus 3,7. Besides these passages, however, there are others in which the verb is in the present tense, in order that all may know that the judgment of God pertains not only to the past, but is perpetually present and active. Is, 43,55. One need but compare Rom. 5,1 and Gal. 2,17. Rom. 5,1 Paul clearly states: “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.”5) In Gal. 2,17 his words are equally clear:

“But if we, while we seek to be justified by Christ, ourselves also be found sinners, is therefore Christ the minister of sin?” Now, if justification at first were incomplete, then Rom. 5,1 would not be true; on the other hand, if it had taken place at one time once for all, then Gal. 2,17 would not be true. So, then, both propositions are wrong; on the contrary, God’s justification is at once complete and perpetual. Therefore St. Paul can properly say in the same epistle that he possesses Christ and that he is striving to win Christ. Phil. 1,21; 3,8. And Rom. 5,17 he says: “They which receive abundance of grace and of the gift of [imputed] righteousness shall reign in life by one, Jesus Christ.” He does not say, “which have received,” but, “which receive.”5) For they might have received it and then may lose it again. Therefore he shall reign who perpetually receives the full glory of the imputed righteousness of Christ unto his end. Heb. 4,16; Rom. 8,1.

But just which faith is imputed for righteousness, the present or the past faith? If the just faith is imputed, then a man might

5) Rom. 5,1: O-reference to theσαρματιστεος of v. 16. The thought is taken up again v. 31 ὅσιος ἀνθρώπῳ.
6) “It is preferable to let it [imperfecror] keep the participle and present-tense meaning, so that thereby the receiving of grace is designated as continuing in time.” (Philippi, Expositor, 225.)
be a thief and a just man at the same time. If, on the other hand, it is always the present faith which is imputed, then God's justifi-
cation can certainly claim no relation to a minute in your past life. Hence, when the apostle says: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," Rom. 4, 5, he certainly means: If you believe to-day, but which you have to-day unto you for righteousness—of course, for the sake of its contents—; if you believe to-morrow, then God imparts the faith which you have to-morrow; if you believe perpetually, then He imparts your perpetual faith continuously. (Compare Acts 10, 43; 13, 39.) And this is perfectly in order. For just as God perpetually im-
pacted the sin of the world unto Christ until His glorious resur-
duction, so He imparts the righteousness of Christ unto us unto our end.6) It would be absurd indeed to say that God pronounces a sentence and then is no more concerned about it. God is not a man who, after having pronounced a sentence, folds up his documents and goes home, no matter what the acquitted defendant may do in the mean while; on the contrary, His eyes perpetually rest upon us. So He perpetually estimates you righteous as long as you abide in Him, and He perpetually condemns those who 
whore against Him; for He is the living, omnipotent God. And just as little as He retired into solitude after the work of creation was finished, but "upholds all things by the word of His power;"7) Heb. 1, 3, so that not even a sparrow falls from the roof without His will, just so little does He for a moment turn His eyes, which regard us righteous for Christ's sake, away from us. For as the preservation of the world is in fact a perpetual creation, so the justification of a poor sinner is a perpetual act of regarding him righteous. We speak of a state of grace, and that is correct.
Rom. 5, 2. But this grace wherein we, as the apostle says, stand is not a heap of sand, but a clear, living stream which perpetually flows down upon us from the throne of the Lamb. Rev. 22, 1. Therefore it is said of this grace that it shall reign through the [imputed] righteousness unto eternal life by Jesus Christ, our Lord. Rom. 5, 21. And just as little as the Rhine would continue to flow for a moment if the living God were to withdraw His hand from it, just so little would the stream of forgiveness flowing from the throne of God refresh our souls if

6) Provided we continue in faith.
7) Luther. St. Louis Ed., 1, 41 f.

**PENITENTIAL FORGIVENESS.**

God would cease to send it. In token thereof God has comprehended the stream of forgiveness in the Word and so leads it into our hearts and homes: "Peace I leave unto you, My peace I give 
you and peace from God, our Father, and the Lord Jesus Christ," Rom. 1, 7; and again and over and over: 1 Cor. 1, 3; 8 Cor. 1, 2; 
Gal. 1, 3; Eph. 1, 2; Phil. 1, 2; Col. 1, 2; 1 Thess. 1, 1; 2 Thess. 
1, 5; Philemon 2. And once more: "Grace, mercy, and peace 
from God, our Father, and Jesus Christ, our Lord." 1 Tim. 1, 2; 
2 Tim. 1, 2; Titus 1, 4. There you have perpetual forgiveness if 
you apprehend it by faith. "O that thou hadst hearkened to My 
commandments! Then had thy peace been as a river and thy 
righteousness as the waves of the sea." Is. 48, 18.

But on what does God's perpetual abeolution rest if not on Christ's perpetual intercession? The one requires the other. There is no perpetual forgiveness if the blood of Christ does not perpetually plead for mercy. And Christ's perpetual intercession is perpetually efficacious. Therefore St. Paul explains: "Who shall lay anything to the charge of God's elect? It is God that 
justifieth. Who is he that condemneth? It is Christ that died, 
yes, rather, that is risen again, who is even at the right hand of 
God, who also maketh intercession for us." Rom. 8, 35, 36. And 
Heb. 7, 25: "Wherefore He is able to save them to the uttermost 
[Luther: 1mmerdar] that come unto God by Him, seeing He ever 
liveth to make intercession for them." Thus He perpetually stands 
in the presence of God in His bloody garment. Is it conceivable that 
His perpetual intercession should not procure perpetual justi-
fication and forgiveness? 1 John 2, 1; Heb. 9, 24; 4, 14—16. Most certainly not, as just that is His office; for He is a Priest forever. Ps. 110, 4, 5.

The doctrine of perpetual justification becomes indispensible, however, if we remember that justification and forgiveness are the same thing; for Rom. 4, 6—8 the apostle explains the former

8) Concerning Christ's perpetual intercession see Luther, St. Louis Ed., 941, 1004 f. 1036. — J. B. Carpzov's remarks are very much to the point. He 
writes: "Ui Christus meritum suum pro nobis praebuit et sodem justificati-
onem nobis acquirivit, ista eam in ipse non assiduus Patris constitu-
tus peperium. Petri ac pastorum pro nobis et regum, ut propius credentie 
justificare velit, scit Rom. VIII, 34; 1 John II, 1; Heb. VII, 25 id declar-
tur nobis." (J. B. Carpzov, Disputations In qua (1660).)
by the latter, and on the basis of this apostolic word the Formula of Concord testifies: "The word justifies means ... to absolve" (Trigl. 793), and it rejects the attempt to separate them as an error. (Trigl. 795, 937.) And forgiveness, in 1 John 1, 7, is described as perpetual, the words reading: "For the blood of Jesus Christ, the Son of God, cleanseth us from all sins." It cleanseth us perpetually because we perpetually have sin. (See also Ps. 103, 3.) And Paul begins Rom. 4, 7, with the words: "Blessed are they whose iniquities are forgiven and whose sins are covered," but then he proceeds, v. 8: "Blessed is the man to whom the Lord does not impute (laxagovra) sin." Yes, the Hebrew text which the apostle here has in mind says: "Blessed is he whose transgression is being taken away, whose sin is being covered up. Blessed is the man unto whom the Lord will not impute iniquity." Ps. 32, 1. 2. And at the end of his life he says: "If I have fought a good fight; I have finished my course; I have kept the faith." 2 Tim. 4, 7. To believe is to take. If we believe perpetually, we take perpetually. But how can we take perpetually unless we be given perpetually? We be given, and we take; He perpetually gives us the righteousness of Christ, and we perpetually receive it; He perpetually regards us righteous for the sake of His Son, and we perpetually believe. "I believe the forgiveness of sins" does not mean: "I am in possession of it and now take it easily, but:" It take it perpetually." Christ is sitting in the ship; we, the justified not excepted, are not in the ship, but are floundering in the water. Therefore we must cling to the planks of His boat with both hands, yes, if need be, with our teeth, until we safely land in yonder fatherland. This perpetual holding is in every case accompanied by a perpetual turning away from sin. Therefore the Scriptures on every page call to repentance, and Luther is right when he says: "Our Lord and Master Jesus Christ, in saying, 'Repent ye,' etc., intended that the whole life of believers should be penitential." Out of such repentance flows faith till death. So, then, these three things are linked together: perpetual forgiveness and perpetual faith and perpetual repentance. None of these is without the other. For how could there be repentance without faith or faith without the forgiveness of sins? John 13, 39; 10, 34. And we sorely need these three things because we perpetually have sins. For even the disciples whom Jesus loved confessed: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1, 7, 8. 82

PERPETUAL FORGIVENESS.

Acts 14, 23; to live from faith to faith, Rom. 1, 17, as the Apostle Paul did, who confessed concerning himself: "The life which I now live in the flesh I live by faith in the Son of God." Gal. 2, 20. And at the end of his pilgrimage he says: "I have fought a good fight; I have finished my course; I have kept the faith." 2 Tim. 4, 7. To believe is to take. If we believe perpetually, we take perpetually. But how can we take perpetually unless we be given perpetually? We be given, and we take; He perpetually gives us the righteousness of Christ, and we perpetually receive it; He perpetually regards us righteous for the sake of His Son, and we perpetually believe. "I believe the forgiveness of sins" does not mean: "I am in possession of it and now take it easily," but: "It take it perpetually." Christ is sitting in the ship; we, the justified not excepted, are not in the ship, but are floundering in the water. Therefore we must cling to the planks of His boat with both hands, yes, if need be, with our teeth, until we safely land in yonder fatherland. This perpetual holding is in every case accompanied by a perpetual turning away from sin. Therefore the Scriptures on every page call to repentance, and Luther is right when he says: "Our Lord and Master Jesus Christ, in saying, 'Repent ye,' etc., intended that the whole life of believers should be penitential." Out of such repentance flows faith till death. So, then, these three things are linked together: perpetual forgiveness and perpetual faith and perpetual repentance. None of these is without the other. For how could there be repentance without faith or faith without the forgiveness of sins? John 13, 39; 10, 34. And we sorely need these three things because we perpetually have sins. For even the disciples whom Jesus loved confessed: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1, 7, 8.
1.8. Verily, in our flesh dwelleth no good thing, Rom. 7,18, and, in addition, we often commit sinful deeds. But if we transgress one commandment, we are guilty of the whole Law. Jas. 2,10. Therefore, "if Thou, Lord, shouldest mark (open) iniquities, O Lord, who shall stand?" But there is forgiveness with Thee that Thou mayest be feared." Ps. 130, 3, 4. The Hebrew original says "the forgivenes" (riyadh), not "a forgivenes." It is perpetual forgiveness because we perpetually have sins. We win unto if God would but for a moment cease to regard us righteous for the sake of the blood of Christ? (Luther. St. Louis Ed., IV, 1946.) But just as at the first time, even so perpetually God's justification comes through the Word. Therefore the Lord does not say: "if a man receiveth My sayings, He shall never see death," but: "if a man keep My sayings." John 8,51. And Paul exhorts his James even admonishes us perpetually to receive the engrafted Word, 19 Jan. 1, 21.

From the viewpoint of this doctrine one understands also Ps. 51. Upon his penitent confession God had forgiven David through the mouth of Nathan. 2 Sam. 12, 13. Nevertheless David trembles and cries: "Have mercy upon me, O God, according to Thy loving-kindness: according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Deliver me from bloodguiltiness." Ps 51, 1, 2, 7, 14. For a terrified conscience the point is always present forgiveness. Though God forgoe you a thousand times in the past, He must forgive you now; thou believed a thousand times in the past, you must perpetually believe if you are to have peace of conscience. And that is a very grievous sin, taking another man's wife and becoming his murdered.42) 2 Sam. 12, 9; Ps. 51, 14. Thus God may not longer strangle to the heart of his readers, but engratled into them. And James calls the Gospel the [130] 'epiphaneia' in so far as it was no longer strange to the hearts of his readers, but engratled into them. And which the new birth was wrought in the Christian is always proclaimed to them anew and must alwaya be received by them anew. (Tröpfl. 115.) And again: "They," (i.e., the paasms quoted), "clearly call concupiscence sin, which, however, is not imputed to those who are in Christ, although by nature it is a master worthy of death, where it is not forgiven." 17) Do, then, sin remains in us. How long? As long as we live. It is not imputed unto us. How long? As long as we live. Is this perpetual forgiveness, or is it not? (See Smallcald Articles, Tröpfl. 499.) Also the Smallcald Catechism joins in this testimony when it says: "I believe the forgiveness of sins." What does this mean? It does not mean:

15) Glatis justifiedan prophet Christen per fædor, quum ereditas se in gratiam recipi et pecora remitti propter Christum, qui non morte pro nostris pecatis praecipit. Hanc fædor imputat Deus pro justitias coram ipso, Rom. 3 et 4. (Tröpfl. 493.)

16) Quoniam Protaestantes de justificatione, prout illa non continentur, . . . prout enim si et continentur, extenua non est fidei. (John S. Carpus, Ana. et al. Sacrae Scpl. Ludh. Symbolica, 202.)

17) Hanc testimonia nullis revocationibus reverti possunt. Quis enim apud confessiones pecatum, quod tamen ha, qui sunt in Christo, non impune recepit, nisi viri naturae digna morte, nihil non condonatur. (Tröpfl. 115.)
"I believe that certain sins are under certain circumstances forgiven to certain people"; nor does it mean that at some previous time, at my first conversion, all my sins were forgiven to me, but it means,—however, why trouble myself with trying to say what it means since the Catechism itself explains the words by saying: "In which Christian Church Its forgiven daily and richly all sins to me and all believers" (Trigl., 545. See also Large Catechism, Trigl., 693.) That is what it means. And the Formula of Concord, following the Apology, teaches: "Christ covers all their sins, which nevertheless in this life still adhere in nature, with His complete obedience. But irrespective of this they are declared and regarded godly and righteous by faith and for the sake of Christ's obedience...although on account of their corrupt nature they still are and remain sinners to the grave." (Trigl., 923. See also p. 927.) How does the doctrine that God justifies us only once in our life agree with this?

(To be continued.)

And as regards the theologians, with whom shall we begin? With Clement of Rome? or Augustine? or Luther? Luther says: "Therefore it is the same righteousness which is given unto men in Baptism and at all times in true repentance." (St. Louis Ed., X, 1884.) And in another place: "Since sin eternally inheres in our flesh as long as we live on this earth, and since we never cease to sin and err, we must verily also have an eternal and perpetual forgiveness." (St. Louis Ed., V, 1094. Also XI, 728; XVI, 1194.) Martin Chemnitz has the same clear conception of the matter. If a person wishes to be completely cured of the erroneous doctrine of Martensen, he need only read that part of Chemnitz's Examen which treats of justification; for by justification he always understands God's perpetual judicial act of regarding the sinner righteous, and nothing else. We really ought to quote the entire article, which covers fifty-three quartos pages. But that being out of the question, we choose half a dozen passages at random, no matter which: "God does not give us the benefit of justification only once in this life, namely, when we are baptised." 3) Again: "The papists limit justification to a single moment, when a sinner is at first made righteous. It is obvious that this opinion is in direct conflict with the Holy Scriptures; for when they teach that we become righteous by grace, for Christ's sake, without works, they are not only speaking of the first conversion. The justification which the Scriptures teach is not a...
justification which takes place once and then is done." Then follows the example of Abraham and the proof from Ps. 32. Further on: "Abraham does not only say: 'He lives by faith,' but: 'He shall live by faith.' So, then, it is one and the same justification which we receive when we are at first converted and by which we finally enter into eternal life." N. 2) "Not even in the regenerate does God find perfect righteousness; on the contrary, many and various sins. So God regards them righteous freely and by grace if they acknowledge their sin and by faith apprehend mercy in Christ." We see that the soul of Chemist kir knows nothing of this curious order of salvation: to-day justification, to-morrow sanctification; he rather teaches that God regards also the most advanced Christians righteous perpetually and by grace, for Christ's sake.

Also Flacius faithfully stands by the others in this matter. The godly, he says, are perpetually justified through faith. Paul treats of this perpetual justification Rom. 8: "It is he that justifieth.

Who is he that condemneth?" For this justification we beg [arbitrate] at all times in the Lord's Prayer, for Christ's sake." And Agaeadius Hinnsius writes: Was not Abraham justified already before Gen. 15? Most certainly. For he obeyed God by faith when he was called out of Chaldea. Heb. 11.8. Why, then, is it suddenly said of him that God justified him? Was his justification perhaps made more complete? No; for the justification of a sinner in the sight of God knows no plus and no minus. The reason is this: as the forgiveness takes place and is renewed daily by day because we daily sin much, so also justification. For justifying faith is imputed unto us for righteousness not only in the first moment of our reconciliation to God, but perpetually. Almost the identical words are used by John [Gerhard, who writes: "As the forgiveness of sins, so also our justification is renewed from day to day, and faith is imputed for righteousness to him that believeth not only in the beginning but daily." And in another place: "Through faith in Christ we receive forgiveness of sins. However, justifying
faith apprehends the forgiveness which is offered in the Gospel, not as past, but as always present, and in that way makes it its own. And Henry Hoepfner writes: "We speak of our justification not only as regards the time when first all our sins were forgiven for Christ's sake, but also afterwards." For although our justification before God has neither grades nor degrees, it is, nevertheless, continued. This follows from the very nature of forgiveness, which does not abolish sin, but covers it. Even the example of Abraham shows this, for he was made righteous through faith in his Savior, not only in his conversion, but also afterwards. Also Quenstedt teaches the same when, following Aegidius Hunnius and Gerhard, he writes: "As the forgiveness, so also our justification is renewed day by day, and faith is imputed for righteousness to the believer not only in the beginning, but daily. In this way our justification is continued."

10) Credendo in Christo accepimus remissionem peccatorum. Fides igitur justitiae seipsum percipit percipitam remissionem in verbo evangelii oblationem, non ut praeteritam, sed ut praesentem, semper apprehendit factum suum. (John Gerhard, I., 494, B.)

11) Consideratur justitia nostra non tantum e vice propriam statum reparazionem, quando per fidem in Christum omnem persecata adest sit justitia inveniet in illo. quod damnare posset, ei wundum justitiam inveniet, aemper inveniat in illo, quod damnare posset, 1 Tim. I, 15. 16. et etiam e vice reliquae vitae Christianae tractus, dum justificationem Deue vel continuat. (H. Hoepfner, De Justificatione, p. 65.)

12) Quamvis enim justificationem Deum vel continuat. (Quemtedt, p. 424 sq.)

13) Patet hoc e natura divinae remissioe peccatorum, quae per fidem seipsum percipit, sed illud tegit et non imputat, ut ea per alienum, nonem Christi, justitiam hominum sedis sit justus, sit in se habata per se, sed ens in se habat perfecta justitiam, quae len semper inventa est in illo, quod damnare posset, 1 Tim. II, 15. et semper justitiam iiherrentem judicari debet. Exemplo eet Abrahamum jam multo ante conversionem, qui tam prestes non alio modo justus est apud Deum quam sine. Rom. IV, 13. (H. Hoepfner, Disputationes Theoicopoeias, p. 474 sq.)

14) Quamvis enim justificationem nostrum renovatur in dieis, et idem non tantum in primo insti, sed quotidie imputatur credenti ad justificationem, etsi justificationem nostram continuatur. (Quemtedt, Thes. Didact.-polcm., 111, p. 587.)

15) Deus Julius Lutkenas: died 1712 as professor of theology and court preacher in Copenhagen. His chief writings are: Collegium Biblicum and the tract On the Carnefulness of Private Confession.
his sins perpetually forgiven, and the title to all graces and treasures of salvation perpetually conveyed to him. Whoever is in Christ by faith perpetually lays all his sins at His feet, and His entire merit is imputed unto him. The penitent acknowledgment and perception of individual sins is necessary in order that, having come to a deeper conviction concerning the entire cause of perdition, one may be made more desirous of grace and more circumspect in one's conversation. So, then, the fact remains that justification continues throughout the believer's entire life, that the merit of Christ is at all times imputed unto him, and that therefore he is perpetually prepared to die a blessed death. From this we also see that, as regards man, there is indeed a state of justification, but as regards God, it is rather a continuous, constant, and ever uniform act of justification throughout Christ's whole life. F. H. R. Frank, in his Theology of the Formula of Concord, speaks in the same strain: "The consciousness of the believer comforts itself with the knowledge that he obtains, and continuously obtains, his full and complete justification in Him who of God is made unto Him Righteousness. 1 Cor. 1, 30." All these men, and with them many others, clearly confess God's perpetual forgiveness.

(To be continued.)

Perpetual Forgiveness.

Translated from Dr. E. Frowein's Die Lehre von der Rechtfertigung, Part VI.

The Rev. H. A. Frank, Iowa City, Iowa.

(Continued.)

True, it has been noted that there is a difference between the first forgiveness and perpetual forgiveness. This we admit, just as there is a difference between the first breath of a new-born child and its breathing after that. And furthermore, with justification as it takes place for the first time other things are connected. It is, however, important to see clearly wherein this difference consists and wherein it does not consist, lest the foolish talk gain ground in our midst that a person is justified but once in his life and that afterward there is nothing but sanctification. The first and foremost difference concerns the person who is justified. At the time of the first justification he is an enemy of God, who is under the power of darkness and in the bondage of sin; afterwards he is merely a sinner, for also the greatest saints remain sinners to the grave. From this follows the second difference: the first justification translates from the state of wrath into the state of grace, from guilt into favor; perpetual justification keeps one in favor. The third difference is this: the first forgiveness which one obtains coincides with regeneration; perpetual forgiveness does not. On the other hand, the difference does not consist in the nature of the divine operation; it is the same act by virtue of which God regards Saul at Damascus and Paul at Philippi righteous. Nor should one say that the first act of God is called justification and the second simply forgiveness; for justification and forgiveness are one and the same thing. For when Paul calls the man blessed "unto whom God imputeth righteousness without works," he, in order to prove this statement, appeals to the word of the psalmist: "Blessed are they whose... sin is covered." Rom. 4, 6. 7. So Paul understands what David says of forgiveness as referring to justification. And Acts 13, 38, 39 he declares: "Be it known unto...
you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the Law of Moses. Here, too, forgiveness of sins is nothing else than justification. Paul says, Rom. 5, 9, that we are justified by the blood of Christ. St. John expresses this truth in the words: "The blood of Jesus Christ cleanseth us from all sin." 1 John 1, 7.

So justification and forgiveness are the same thing. If one nevertheless wishes to call only the very first forgiveness which one obtains justification, then he must at least limit this term to Baptism. For in Baptism we were delivered from the power of darkness and were translated into the kingdom of Christ; in it we were washed, sanctified, justified, in the name of the Lord Jesus and by the Spirit of our God. Col. 1, 13; 1 Cor. 6, 11. It would, however, be altogether senseless and contrary to the Scriptures to call only that justification which one obtained at any time after severe inner conflicts absolute justification. This amounts to a denial of the power of Baptism and at the same time creates the foolish delusion that henceforth justification used not be continued, but that only sanctification is necessary. When the Word of God speaks of persons who are justified, it does not mean people who at some time in their life obtained forgiveness and thereafter served the flesh, but it means believers, i.e., persons who first were translated from the state of wrath into the state of grace, but to whom since then their perpetual, inner, inward turn of repentance, is perpetually imputed for righteousness. Therefore we say with Hollis: "We distinguish between first and continued justification. The first justification is the act of grace by which God for the first time completely absolves the sinner who is guilty of eternal death in view of the merit of Christ, which he apprehends by faith, of all sins and all their punishments. Continued justification, however, is the act of grace by which God, for the first time c operetually regards us righteous the penitent sinner who in true faith perpetually asks for forgiveness." 1)

This, then, is the course of our pilgrimage: In Holy Baptism

1) Quomodo distinguuntur justitia et Justification? Justitia distinguetur in primam et continuatam. Prima est actus gratiae, quo Deus per actum rei signalis, unius mortis, omnium mortem, ac regnum aeternitatis, et gratiam et remissionem peccatorum remittunt. Continuata est actus gratiae, quo Deus hominem, possepotentem et vera in Christum fidei jubet remissionem peccatorum expectantem, in iustitiam justitiae, remittant. (Hollis, Escom. 278.)
scribed forms, if there are such, but the aged women in the closet, Is this true or not? This doctrine, the doctrine of perpetual forgiveness, and none other, protects against [carnal] security. For he who regards justification merely as a stepping-stone to sanctification can easily come to the viewpoint of the clergymen in Pomerania who drink. He held that the grace of justification, but not the grace of sanctification had been bestowed upon him. On the other hand, he who can protect himself from security with the doctrine of gradual forgiveness is not much different from the monks who grievously tortured themselves and yet never found peace.

But suppose the life of the Christian does not run its course according to this rule? Suppose he falls into unchastity and murder? Does God's perpetual grace cover such sins too? Never! For there is a mighty chasm between mortal sins and venial sins. Of course, in itself no sin is trivial or venial; on the contrary, all sins are damnable. But in so far as some sins, for example, evil lust or sinful thoughts, do not destroy justifying faith, God does not impute them to us, but graciously covers them. On the other hand, sins against the conscience destroy faith and cast us out of the very middle of the stream of forgiveness into the desert of damnation. 9 The Scriptures know of such cases and describe them in terms that are by no means mild. 2 Pet. 2, 20-22 we read: "For if, after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them. But it happened unto them according to a true proverb, The dog is turned to its own vomit again and the ass to its mire." Such people as depart from the living God, Heb. 3, 12, are fallen from grace, Gal. 5, 4, and all their righteousness that they have done shall not be mentioned, Ezek. 18, 24. Now, if they do not wish to be cast into hell, they must be converted again; 9 they must "buy gold tried in the fire and white raiment that they may be clothed;" 9 then, they must come with weeping and with supplications, Jer. 31, 9, and God will have mercy on them again for the sake of the covenant which He made with them in Holy Baptism. 9 No, whether you from the beginning remained steadfast in baptismal grace, or whether you found your Savior after grievous falls, hold fast to Him in the Word; for there He perpetually justifies you, provided you believe perpetually.

96

PERPETUAL FORGIVENESS.

9: "But if the baptized have acted against their conscience, allowed sin to rule in them, and thus have grieved and lost the Holy Ghost in them, they need not be rebaptized, but must be converted again." (Formula of Ueberherrn. Cœq. Tripl., 967.)


Sure Grace.

Translated from Dr. F. Preus's *Die Lehre von der Rechtfertigung*, Part VII.

The Rev. J. A. Friedrich, Iowa City, Iowa.

Here is sure grace. In 55, 3. Not in the doctrine of gradual forgiveness. For what guarantee have I that the little grain of forgiveness which happens to be in my possession at this time is really sufficient for my salvation? Not in the doctrine of a justification through a heavenly voice which comes but once in a lifetime. For the remembrance of the voice heard at that time is effaced by time; and even if time would spare it, what good would that do you? It would no more assure you of your being in a state of grace than the certainty of your birthday gives you the assurance that you are alive now. The assurance of your salvation rather rests on the fact that you are a sinner, but that the blood of Christ which perpetually makes intercession for you is standing between the fierce wrath of Almighty God and you. And as you have the certainty of life in every breath which you take and by means of which you drink the life-sustaining air, so you have sure forgiveness in every grasp of your faith by which you apprehend Christ.

True. But does this also give me the assurance that I will finally be saved? Most certainly! For God "spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things?" (Rom. 8, 32. And furthermore, God's Word says: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." Is. 43, 1. And: "For the mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Is. 54, 10. "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay the stones with fair colors and lay thy foundation with sapphires. And I will make thy windows of agates and thy gates of carbuncle and all thy borders of pleasant stones." Is. 54, 11, 12.)
Men are liars; but “God is not a man that He should lie, neither the son of man that He should repent. Hath He said, and shall He not do it, or hath He spoken, and shall He not make it good?” Num. 23, 19. No, “for the Word of the Lord is right, and all His works are done in truth.” Ps. 63, 4; 19, 7; Jer. 46, 5; Titus 1, 9; Rev. 21, 5. Yes, He has even sworn: “Verily, verily, I say unto you, If a man keep My saying, he shall never see death.” John 8, 51. “Verily, verily, I say unto you, He that heareth My Word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but is passed from death unto life.” John 5, 24. “Men, verily, swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchieedec.” Heb. 6, 16—20. And is God not mighty enough to keep His promise? Is He not greater than our heart, yes, greater than all? 1 John 3, 20. “I give unto them eternal life,” says Christ, “and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father’s hand.” John 10, 28—29. On this rock stands the house of our salvation. And did He not give us the holy Sacraments: Baptism, Gal. 3, 27, Absolution, Matt. 18, 18, and the Holy Supper, which seals? What is the purpose of the seal on the letter? To protect it against unauthorized intruders and to confirm its authenticity. So the Sacraments protect us against doubt and testify unto the truth of our inheritance. Psa. 1, 14; 2 Cor. 1, 22. For we “have not received the spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Christ.” Rom. 8, 15—17. And in spite of this we still doubt? Is not the Holy Spirit “the Spirit of Truth,” John 16, 13, yes, Truth itself? 1 John 5, 6. “If we receive the witness of men, the witness of God is greater.” 1 John 5, 9—11. Furthermore, we know that every prayer which is offered up in the name of Jesus is heard, John 16, 23; “One John 5, 14, 15, therefore especially the prayer, “Forgive us our trespasses,” and, “Lead us not into temptation,” and, “Deliver us from evil.” Matt. 6, 9, 12, 13. Yea, faith, from which such prayers flow, is nothing else than “the substance of things hoped for, the evidence of things not seen.” Heb. 11, 1. Therefore we say confidently with St. Paul: “I am persuaded (assuredam) that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord.” Rom. 8, 38, 39.

But is it not written: “Let him that thinketh he standeth take heed lest he fall,” 1 Cor. 10, 12; and: “Work out your own salvation with fear and trembling,” Phil. 2, 12; and: “Thou staminest not clearly conflict with the assurance of grace? Foolish thought! But is it not written: “Verily, verily, I say unto you, He that heareth My saying, and, “Deliver us not into temptation,” and, “Lead us not into temptation,” and, “Deliver us from evil.” Matt. 6, 9, 12, 13. Yea, faith, from which such prayers flow, is nothing else than “the substance of things hoped for, the evidence of things not seen.” Heb. 11, 1. Therefore we say confidently with St. Paul: “I am persuaded (assuredam) that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord.” Rom. 8, 38, 39.

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which reproves security in order to safeguard assurance into arguments against their chief purpose; they would throw up the walls of their own fortress into its moats! The fear which the Scriptures recommend does not conflict with the assurance of grace, but with the security of the flesh. David says: "What time I am afraid I will trust in Thee." Ps. 56, 3. Yes, out of perpetual fear flows perpetual faith. Our heart is so hard that it will not believe unless it is first made to tremble; only the afflicted give heed to the Word. Therefore they are blessed, that is, in God's perpetual grace, "that fear always; but he that hardeneth his heart shall fall into mischief (De 13, 11)." Prov. 28, 14; cp. Heb. 4, 1.

So, then, we shall pass the remainder of the time of our pilgrimage in perpetually endeavoring to get away from trusting in ourselves; for "be that trusteth in his own heart is a fool." Prov. 28, 26. But "the Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my life; of whom shall I be afraid?" Ps. 27, 1. Not to fear and to fear seems to be a contradiction, but it is not; for we are dual beings, with our feet earth and our hands in heaven. Our feet tremble, but our hands hold the crown of righteousness in the City of God, with its streets of gold, which is above. Rev. 3, 11. From the beginning of the world God has dealt with His children in this way: "By faith Abraham, when he was called to go out into a place which he should receive for an inheritance, obeyed; and went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles; ... for he looked for a city which had foundations, whose builder and maker is God." Heb. 11, 8—10. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promise offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead." Heb. 11, 17—19. Likewise Moses, though trembling, yet full of confidence, "forsook Egypt, not fearing the wrath of the king; for who is invisible." Heb. 11, 27. Thus they "out of weakness were made strong, wazed valiant in fight," in spite of "mockings and scourgings, yea, moreover in bonds and imprisonment." Heb. 11, 36. And the dear apostles also had tribulation, and yet in Christ they were of good cheer, John 16, 33; they feared and feared not, 2 Cor. 4, 7, 9; they were sorrowful, yet always rejoicing. 2 Cor. 6, 10. So well do fear and assurance agree. Yes, we shall rejoice with Paul: "I have the assurance of grace," Rom. 8, 38, 39, only as long as we complain with him: "Without fightings, within fears (Hea 4, 14; Heb. 13, 20)."

4) (Charlotta Elliott: "Fights and fears within, without,"")

5) Apology, Trigl., 160, 109. 177. 183. Smalcald Articles, Trigl., 181. Formulas of Concord, Trigl., 1025—1026, especially 1023. 1067. 1097.—Luther, Of sure grace: St. Louis Ed., XI, 717—721. 920 E.; II, 11, 209—2060. Of fear and its relation to assurance: 11, 149. 150. 1817. 1819.; IV, 415—417. 921. 923. 1723—1725.—Chemnitz, in his Etsamen, begins the discourse on this subject with the question: An eine fides justifica-tionem est vel fides vel dubitatio de remissioni peccatorum et adversa, in which he distinguishes the certitudo justificationem proterum and the certitudo perseverationis. Concerning the second point he says: Nee debeat sanctitatem, quondamque se praest, non posse ipsius vnder dubitatio Dei. Scripturum est enim Sen. XI: Si permaneas in honestate; Heb. III: Modo facientes vivant seque ad aem. Sed munendi volunt, ut actiones carnis Spiritu mortificaret et fides firmissim inhaber Christo, illicque per seam Verbi et sacramentorum magna magisque sanctitatedum et peccatores a tempore illo usque ad finem, sed etiam in finem, etc. Alqui statuatur, non enim debeat dubiate de perseveratione, sed statuetur justificationes, Phil. 1: Cum formabili seque usque in finem, etc. Finally: Agitans de Scripturis senten- tias: I Cor. X: Qui vis, videat hic securitas, Phil. II: Cum times et tre-mat, etc. Ad hae sententiae response est: Non, ne perseveratione certitudinis de salute deproceretur in carnalibus scieturin, quam ipsa fides existat. Sanit sarat, sine fide posse certitudinem salutis vel salutis existat, et egressiones, non fides posse certitudinem salutis vel salutis existat, etc. De Christo carnis sanctitatem, sed egressiones perpetua in locis centra honorum, quae illius praeclara emendationis praes, Spiritus san- ctus et certitudine salutis. Then follow the excellent closing remarks. (Chemnitz, Etsamen Etsamen Ed. Francoforti. 165—173.)
So we have full, perpetual, and sure forgiveness. But that is something within us, and hence no one can know for certain whether his neighbor has it or not. Therefore in order that we may not err in our judgment when trying the spirits, God has given us two marks by which we can know whether a person is in the state of forgiveness or not. These two marks are the confession of the mouth and good works. Not good works alone, otherwise many would be in the state of grace who reject Christ. True, ancient and modern obscurants wish to persuade us that good works alone testify to the presence of justification, and in that way they, like the honorable Sultan Saladin, try to bring themselves into heaven on a bypath. God's house, however, has no small side-entrance; it has only one door, and that door is Christ. For beside this name there is none other under heaven given among men whereby they can be saved, even though they do all the good works that can be performed. The first mark, then, of the presence of God's perpetual grace is confession of Christ. Where that is wanting, there forgiveness of sins cannot even be thought of. On the other hand, where it is found, there we may at least assume that faith is present in the heart. And where there is faith, there is also forgiveness. Therefore Christ attaches so much weight to our confessing Him freely and openly before men. He says: "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 16, 20. 21. On the basis of this declaration we say: Where there is a joyful confession of the Lord, there is also forgiveness; otherwise He would not confess in heaven the name of him who confesses His name here on earth. In fact, He caused the pillar among His apostles to make such a confession not only Matt. 16,
16, 17, but again after his denial of Him and his conversion. Christ knew very well what was in man, but He wished it to become publicly known that he who had fallen had found grace again. John 21, 15–17. So also Paul connects faith and its faithfulness to the confession of Christ as a mark of a person's being of God and dwelling in Him. 1 John 4, 1, 2 he exhorts his readers: “Beloved, believe not every spirit, but try the spirits whether they are of God; . . . Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” And toward the end of the chapter we read: “Whosoever abideth in the Son of God, God dwelleth in him and he in God.” 1 John 4, 14. And similarly 3 John 9, 10: “Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed.” The confession of the mouth, therefore, is the very first mark of one's being in the state of grace. At any rate, we cannot conclude with certainty that he who does not confess God Christ or even denies Him is not of God or at least did not abide in Him.

On the other hand, we cannot conclude with certainty that all who confess with their mouths are in the state of grace; for many will say, “Lord, Lord,” but they do not have forgiven grace. Therefore God has connected the testimony of works with the confession of the mouth. It is only when both are together that we have the certainty that a person is actually in the state of grace.

Matt. 7, 21 we read: “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven.” But nowhere does this “doing” become so apparent as in the works of love. Therefore the Lord says directly, John 13, 35: “By this shall all men know that ye are My disciples, if ye have love one to another.” Discipleship, therefore, or the fact of one's being a Christian, or the state of grace— one whichever name you please—is not exclusively known by one's confession of the Christian faith, but also by one's works, especially by works of love. John teaches this also. For after having said: “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God,” 1 John 4, 16, he adds by way of complement: “And he that dwelleth in love dwelleth in God and God dwelleth in him,” 1 John 4, 16. Just so 1 John 3, 10 he says: “In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” Compare also 1 John 3, 11. On the other hand, “every one that doeth righteousness is born of Him [God].” 1 John 2, 29. And in somewhat different words: “Whosoever abideth in Him [God] sinneth not. Whosoever sinneth hath not seen Him, neither known Him.” 1 John 3, 6. And again: “And hereby we do know that we know Him if we keep His commandments.” Matt. 7, 21, 22: “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven.” But nowhere does this “doing” become so apparent as in the works of love. Therefore the Lord says directly, John 13, 35: “By this shall all men know that ye are My disciples, if ye have love one to another.” Discipleship, therefore, or the fact of one's being a Christian, or the state of grace—one whichever name you please—is not exclusively known by one's confession of the Christian faith, but also by one's works, especially by works of love. John teaches this also. For after having said: “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God,” 1 John 4, 15, he adds by way of complement: “And he that dwelleth in love dwelleth in God and God dwelleth in him,” 1 John 4, 16. Just so 1 John 3, 10 he says: “In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” Compare also 1 John 3, 11. On the other hand, “every one that doeth righteousness is born of Him [God].” 1 John 2, 29. And in somewhat different words: “Whosoever abideth in Him [God] sinneth not. Whosoever sinneth hath not seen Him, neither known Him.” 1 John 3, 6. And again: “And hereby we do know that we know Him if we keep His commandments.” Matt. 7, 21, 22...
and is worse than an infidel.” 1 Tim. 5, 8; compare 2 Pet. 1, 9. And Gal. 5, 6 he adds, nice cerem, by what marks true justifying faith is known, saying: “In Christ Jesus neither circumcision avails anything nor uncircumcision, but faith which worketh by love.” That does not mean that faith avails anything before God is so far as it works by love,—for Paul certainly is the last man on earth whom one would dare to charge with that error,—but it means that only that faith justifies which by works of love outwardly proves itself to be a living faith.7) Confession of the mouth, consequently, and the works of love are inseparable sisters. If the works of love are wanting, then also the confession of the mouth is hypocritical; if the confession is wanting, then the works are not genuine. He is in a state of grace in whom both are found. If a man professes to be a follower of Mahomet, he has no forgiveness even if he feeds ten thousand poor. If a man confesses that he is a disciple of Christ and serves sin, he is a child of hell. For justification is known by two marks, not by one.8) This is also the doctrine of the Fathers.9)

7) Mierowh elv, dein A nienm forgolzalav sin b' idycoy, xwvovc Oeou Isamouc. (Thompson's.)—Ne neve, Paulum utrinque beneficii Justificationem, ad quod obtinendum neque circumciscne neque propterism quod erat, sed fides. Quod autem addiderit: per veritatem operarum, non hom. causam justificationis experiment, et testament ad periphrasis notationem fidelis spectant. Etenim quis docuerit Paulum, salutem fidei in Christo Jesu salutem, ne quin non pervenirem fides eorum fideliter, apostolus ad remtendam in eam justificationem exquireret per adjectum effectum definire soluit, quod et semetipsum fides justificat, quae per curationem non mortuem, et vivum casum operanda declarat, pauesarum non habet operationes, quae proximam spectat, et altera divinam, quod Deum et Christum inferius, solut in uterum hunc. (A. Harnutus, De Justificatione, 180, 181.)

8) Therefore the apostle recommends both in one breath, Heb. 13, 15, 19, and thanks God for both, 2 Cor. 9, 18.

9) Regarding the confession of the mouth see Apology (Pepii, 228): Paulus sic loquitur, quod confessio solvit, ut ostenderit, quia fides consecutrix veritatis, neque firma et efficax fides. Julius autem firma fides, quae non ostenderit ut in confessione. Compare Apology (Pepii, 177).—With respect to the works of love we read in the Formula of Concord (Wisd. 21, 30; sequentur 69:16 significationem quo qui are without contrition and sorrow, and have a wicked purpose to remain and persevere in sins; but true contrition precedes, and genuine faith is in or with, true repentance. Love is also a fruit which surely and necessarily follows true faith. For God cannot contradict the fact that one does not love, but still he of great lightness of faith again, as John says, 1 John 3, 14. Compare also Apology (Pepii, 115).
namely, thus: "Her sins, which are many, are forgiven; that is seen from the fact that she loved much, that is, that here, in your presence, she has shown Me much love." I hope it will not be asserted that this explanation of for was invented by me or by any other orthodox person for the special purpose of interpreting this text. At least the non-orthodox Aristotle knows the use of for as basis of our discernment very well. Yes, he even makes a special class of such clauses as is the one in our text. And it cannot be denied that he had a thorough knowledge, not only of logic, but also of the Greek language. So we quote the example from his writings: "He has fever, for he breathes hard"; and we add another one, which is still better known: "It is raining, for the flagstones are wet." Now the moisture on the pavement is certainly not the cause, but the consequence of the rain, although it causes us to notice the rain. Therefore the clause must be circumscribed thus: "It is raining; this is seen from the fact that the flagstones are wet." Also in the Holy Scriptures this way of speaking is very common. We read, for instance, I Cor. 10, 5: "But with many of them God was not well pleased; for they were overthrown in the wilderness." How is it possible to take for in this text in any other way than as basis of discernment? Is it not senseless to say: The fact that God overthrew many Israelites was the reason why He was not well pleased with them? Is it not the other way: God was not well pleased with them, this was seen from the fact that He overthrew them in the wilderness? In the same way we circumscribe Luke 7, 47: Much was forgiven her; this is seen from the fact that she loved much. The preceding parable shows that we must circumscribe the way. We do not wish to quarrel about the question whether the Pharisee Simon was the debtor who owed the fifty denarii or not. It is irrelevant here whether little or nothing at all was forgiven him. One thing, namely: first the debts of all the debtors were remitted, and then they loved. So, then, love in this parable is the consequence of the remission of the debt. Philippi

11) Aristotle, Rhetoricae, 1: ... de summis, epigraphe p is, εἰ καθότι τὰ εἰδώλια τοιαύτα ἐπιγράφει ... de epigraphe ... μετρεῖ τὸν δοκιμασθείν ... - he is ill, for he has fever, or he has become a mother, for she has milk ... - he has fever, for he breathes hard).
12) Matt. 16, 2; 26, 73; John 16, 27 (comp. 1 John 4, 10-12); Acts 4, 30, 34: Ps. 116, 10.
13) So the Fathers of the Evangelical [Lutheran] Church without exception.

is right when he says: "It would certainly be a most arbitrary and senseless perversion of thought if, in the interpretation of the parable, love were suddenly called the cause of the forgiveness, while in the parable itself it appeared as the consequence of the forgiveness. Furthermore, this opinion conflicts with the antithesis which immediately follows. For the Lord does not proceed: 'To another one, however, little is forgiven because he loved little,' but: 'To whom little is forgiven, the same loveth little.' Now, if the secondary statement says: 'Little love is the consequence of little forgiveness,' then the primary statement must also have the meaning: 'Abundant love is the consequence of abundant forgiveness,' and not: 'Abundant love is the cause of abundant forgiveness.'" (Philippi, Glaubensbuch, V, 1, 227. Compare also Luther, St. Louis Ed., VII, 1436-1438.) And finally, as regards the repeated forgiveness which the woman who was a sinner received, it by no means follows that one forgiveness was more abundant than the other. Christ might forgive you seventy times in one day, and yet you would not receive more at one time than at another. Moreover, these two absolutions are of a peculiar import. The great sinner had received full forgiveness long before; yes, she lived in this forgiveness as in her element. And it was this forgiveness from which flowed her humble love, a love which contained both, frank and open confession of Christ and good works. By these two marks it became manifest that she was now in a state of grace. Therefore she must needs regard the words of Christ and the forgiveness to be in this sense: 'Their sins, which are many, are forgiven; this is seen from the fact that she loved much.' Therefore she shall also in your presence be publicly absolved in spite of all pharisaic cavils. Therefore Christ first of all addresses His words to the Pharisee: 'Sest thou this woman? I entered into thine house, thou gavest Me no water for My feet; but she hath washed My feet with tears and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman hath anointed My feet with ointment. Wherefore'—that is, on the basis of all these manifest facts—'I say unto thee, Her sins, which are many, are forgiven,' or, as Luther circumscribes: 'Because she publicly gives testimony of her faith by fruits meet for repentance, therefore she shall also in your presence be publicly absolved and regarded righteous.' (St. Louis Ed., VII, 1421.) And then the Lord turns to the woman and repeats His declaration. Of course, God forgives when He says: 'I forgive thee.' Therefore the poor sinful woman received forgiveness at least twice: once, before she anointed Jesus' feet; the second time, through the Word which Christ spoke to her. It is even probable that she received forgiveness more than a thousand times before her blessed death.
However, that is not at all the reason why Luke records this story. What makes this story remarkable and unique is this, that a public sinner, on the basis of her public confession of Christ and her public works of love, is publicly justified. (Luther. St. Louis Ed., VII, 1456–1466.) The doctrine which flows from this is very important, namely, that there is a concealed and a public justification. The concealed justification takes place through faith, Luke 7, 50; public justification takes place according to the measure of confession and works of love.14) We have an analogy even in the case of a bodily healing. The woman who had an issue of blood secretly touched the Lord and was secretly healed; for as soon as she had touched Him, “straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague.” Nevertheless Jesus still asks: “Who touched my clothes?” And when the woman, fearing and trembling, fell down before Him and told Him all the truth, He publicly confirmed that which had taken place in secret, saying: “Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague.” Nevertheless Jesus still asks: “Who touched my clothes?” And when the woman, fearing and trembling, fell down before Him and told Him all the truth, He publicly confirmed that which had taken place in secret, saying: “Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague.” Mark 5, 26–34. Concealed and public healing, concealed and public forgiveness, must carefully be kept separate. Concealed forgiveness is received by concealed faith; public forgiveness is received by that faith which by confession and works of love has come out into the bright light of the sun.15) (To be continued.)

14) Luke 7, 47, namely, proper habe mutueria confessionem et hanc spect.
15) Duplex est absolutio. Altera privata consequens testi)monia cum sec. Dei. In hae absolutione necessae est intelligi, good faith scarcely re- missio, non proper nostra virtutes. Altera est absolutio publica aorn coelestia. In hae consequent virtus est ab alio testimonia conversionis, ut in Christo Pharisaeo ostendit, oram registra, quia est testi)monium conversionis. (Ecclesian Ordinandorum, 1903; III, 302.)

Good Works.
Translated from Dr. W. Pufendorf’s Die Rechtfertigung, Part IX.
The Rev. J. A. Fink. Iowa City, Iowa.

Faith is a light, and good works are its rays. The Lord said to His disciples: “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” Matt. 5, 16; cp. 1 Pet. 2, 12. Good works are testimonies for, and fruits of, faith. Christ says: “Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” Matt. 7, 17, 18; cp. v. 21. And Paul calls love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, “the fruit of the Spirit.” Gal. 5, 22. See also Titus 3, 14; Col. 1, 10. The fruits stand in a twofold relation to the tree: first, the tree bears them, that is, it yields forth buds and nourishes them with its sap; secondly, seeing the fruits, one can tell the species of the tree. So faith, through the Holy Spirit, brings forth good works and, vice versa, is known by them. Matt. 7, 20 we read: “By their fruits ye shall know them.” And when the Apostle James wishes to describe “the wisdom that is from above,” he says: “It is first pure, then peacable, gentle, easy to be used, full of mercy and good fruits.” Jas. 3, 17. Such honor is due good works. But they have nothing to do with our atonement. The tree does not draw nourishment from the soil by means of the fruits, but through the roots. So we at all times apprehend Christ, our Lord, by faith alone and receive from Him forgiveness of sins, life, and salvation. Therefore Luther is right when he says: “Inwardly we become godly through faith; outwardly we show our faith through works of love. For Scripture speaks of man in a twofold way, first, of the inner, secondly, of the outer man. For Scripture must needs make this distinction.

14) 1 Tim. 3, 8, 10: In tempus autem pagans-que. Titus 2, 7–10. 11
when speaking of man. When I am speaking of the foot, I cer-
tainly cannot speak of the nose. Therefore Scripture sometimes
speaks of us as of the spirit, how it by faith must stand before God.
Hence the tree must now be good. At other times, Scripture speaks
of us as of the outer man, as in flesh and blood we walk with other
men. For you do not know that I am godly; therefore I must do
good in my neighbor in order that there be an outward sign or
proof of my faith. Hence the external works are only signs of
the inner faith within me.

As there are two aspects to our being, so God also deals with
us in a twofold manner. First, in secret. "If he that believeth on
Him [the Son of God] is not condemned; but he that believeth
not is condemned already because he believeth not in the name of
the only-begotten Son of God." John 3, 18. This no one can see,
and yet it is truly so. Secondly, publicly, on the Last Day. The
secret judgment takes place according to the concealed faith, the
public judgment according to the works done in public. Therefore
fore Paul says: "After thy hardness and impenitent heart thou
treasurest up unto thyself wrath against the day of wrath and
revelation of the righteous judgment of God, which will render to
every man according to his deeds" (ward v. Epya osvO). Rom.
2, 5,6. And John writes, Rev. 20, 12: "The dead were judged out
of those things which were written in the books, according to their
works" (ward v. Epya osvO). And again, v. 13: "They [the
dead] were judged every man according to their works." Yes,
the Lord Himself warns us: "Behold, I come quickly, and
my reward is with Me, to give every man according to his
works." Rev. 22, 12; c. also John 5, 29. According to this it is
certain that in the Last Judgment, since it will be public, man will be
decided according to his works. For in what other way could the
justice of this judgment be made visible to men and angels, who
will be present? We shall be declared just according to the works,
and not according to the name of the works; for the works are not the basis
of the divine judgment, but the visible testimony that this judg-
ment is just. Therefore they are also called "the things which are written in the books" of God. Rev. 20, 12. Written documents are
used in court to convict the criminal and as testimony for the
truth. So the works will be used on the Last Day publicly to convict the ungodly and as a public testimony to our faith. In
secret God has already judged long before. First, in time, accord-
ing to faith, John 3, 18; the second time, in death, again according
to faith. For when John in a rapture beheld the souls of the just
before the throne of God and asked in astonishment: "What are
these?" he was told: "These are they which came out of great
tribulation and have washed their robes and made them white in
the blood of the Lamb. Therefore," and for no other reason,
"are they before the throne of God." Rev. 7, 9-17. So the Last
Day finds the great separation accomplished long before; not ac-
cording to the works, but the deciding factor is whether one found
forgiveness in the blood of Christ. The purpose of the Last Day
is to make known this separation which was accomplished long
before. And this is done by means of the testimony of the works.
Otherwise eternal life would not be a gift of grace, but wages that
are due. But St. Paul expressly calls it a gift of grace. It is
remarkable that he begins Rom. 6, 23 with the words: "The wages
of sin is death," but instead of proceeding: "and the wages of
good works is eternal life," he says the very opposite, namely:
"but eternal life is the gift of God's grace through Jesus Christ. our Lord." 3)

All doubts, however, are dispelled by Matt. 25, 31-36: "When
the Son of man shall come in His glory and all the holy angels
with Him, then shall He sit upon the throne of His glory; and
before Him shall be gathered all nations. And He shall separate
4) Non et aut propter opera [Paulus] dicit vitam aeternam pro-
nuniant, sed secundum ilium, h. c., "secundum testimonium bonorum operum,
prout ea de salute vel deo vel de industria pridem testimonium. Nam quis saepe illum se habet iudicium detrimentum et concursum, idea ipsius et
et corde testis dei viabilis probatur testimonio testis, opera defei, quae in
hoc mundum incurrent in hominum aedibus et mentem patrum scripturum.
(Aegidius Hunnius, De Justificatione, 226.)—Aliud est, Dein indicare secundum opera, quod sanctum in Scripturis, alio vitam utramque
corporis opera, quod solummum soli, quod solummum propter opera, quod est figmentum pauperie. (B. Mester, Disputationes, 276.)

5) It is true that Scripture also speaks of a future reward, e. g., Rev.
22, 12, and in other passages; however, that is not a wage for us, but a reward of grace. Rom. 4, 4. 5; 6, 23.
them one from another as a shepherd divideth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." First, then, a public and solemn separation will take place; the sheep are set to the right and the goats to the left. Consequently the basis of this separation is not what men have done, but what they are. Whoever is a sheep of Christ stands on the right; whoever is not a sheep of Christ, to the left.

The question how a Person became a sheep of Christ does here not come into consideration at all. Now, to these sheep, who are His own, who know His voice, John 10,4, the Lord says: "Come, ye blessed of My Father." Now did they receive blessed? In Eph. 1,3, through faith, Gal.3,1). These persons who were blessed long ago Christ calls and says: "Inherit the kingdom prepared for you from the foundation of the world." Therefore, they do not receive wages, but an inheritance; not because they labored, but because they are children. Rom. 8,17 we read: "And if we are children, then heirs, heirs of God and joint heirs with Christ." The kingdom which was prepared for us from the foundation of the world is therefore not given us on the Last Day on account of our works, but on the basis of the blessing with which God has blessed us in Christ as an inheritance, according to the right of children. In order, however, that all who are gathered around the throne may see that this is a just judgment, the Judge proceeds: "For I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." And when the saints ask in surprise when and where they served Him in that way, He replies: "Truly, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25,37—40. In this way the whole world is to see that the faith by which they received the adoption of sons, John 1,12, was not hypocritical. Then the Judge turns to those at His left and says: "And ye other ones, having had your father's inheritance, have indeed been cursed long ago; but lest any one should imagine that this was an injustice, tell Me: Did you ever give Me meat or clothes to wear? Did you ever give Me drink or clothes to wear or visit Me? This you did not do." And they go away into everlasting punishment.
In the light of this simple description of the procedure at the Last Judgment we also understand Luke 16.9, where Christ says: "Make to yourselves friends of the mammon of unrighteousness, that, when ye fall (fearklepenge), they may receive you into everlasting habitations." Luther says: "When I come before God's Judgment, a poor man to whom I have done good will stand in heaven and say: 'He washed my feet; he gave me meat, drink, clothing.' That man will certainly be my friend and a witness for my faith, whatever words he may use to express his testimony. At that time a beggar will be of more use to me than St. Peter." (St. Louis Ed., XI, 1951.) Agellius Honninus writes to the same effect: "On the Last Day the poor will receive their benefactors with the testimony which the Son of God will hear in their stead and in their name in favor of the godly persons who were wealthy. By this testimony He will shew publicly that their faith was not hypocritical, but abounded in good works and therefore was a genuine and living faith. For the fact there will be as many witnesses as there are persons who were succored by them in this life."  

This public justification does, however, take place not only on the Last Day, but very often also before that day. For did not the Lord publicly absolve the publican in the presence of the Pharisee and his company? (Luther. St. Louis Ed., VII, 1448 to 1461.) And always according to the works. Christ said to the...
Pharisee: "Seest thou this woman? . . . She hath washed My feet with tears and wiped them with the hairs of her head. . . . Since the time I came in, [she] hath not ceased to kiss My feet; . . . she hath anointed My feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven." Luke 7,44-46.

The great sinner is, however, not the only example of such public absolution according to works. Also to the bishop of Philadelphia, God promises: "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie,—behold, I will make them to come and worship before thy feet and to know that I have loved thee." 2

And when God, in the midst of the last great persecution of the Christians, visited Asia Minor with pestilence and famine, the harassed Christians came from their hiding-places and buried the dead, comforted the dying, and nursed the sick. Then the besthen glorified the God of the Christians and confessed that they alone were truly godly people.3 Thus God publicly justifies the children by their works. True, He does not always do that, nor with all His children, while the secret justification is bestowed upon us continually.4 However, "when a man's ways please the Lord, He maketh his enemies to be at peace with him (see Zech. 16,7)." Prov. 16,7. In Ps. 31,19 both things are linked together: "Oh, how great is Thy goodness which Thou hast laid up [Luther: verborgen hast] for them that fear Thee; which Thou hast wrought [Luther: erschaffen] for them that trust in Thee before the sons of men!" 5

Now, just as Scripture knows secret and public justification, so it also knows secret and public judgment. The secret judgment takes place on the basis of unbelief. "He that believeth not is condemned already because he hath not believed in the name of the only-begotten Son of God." John 3,18. The other judgment is public and takes place on the basis of shameful works, for example, the Flood, the destruction of Sodom, the drowning of the Egyptians in the Red Sea.

The entire New Testament treats of secret justification, especially the Epistle to the Romans. The Epistle of St. James treats of public justification. Jan. 7,14 begins thus: "What doth it profit, my brethren, though a man say he hath faith and have not works? [That] faith [in the mouth] cannot save him, can it?" Just as the Lord says Matt. 7,21,22: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." And 1 John 2,7: "Little children, let no man deceive you: he that saith that he doeth righteoueness is righteous, even as He is righteous." Such admonitions are very necessary; for our wicked nature distorts everything, so that a caricature results. For example, God encourages His people to fast. Joel 2,12. They do fast, but they "fast for strife and debate and smite with the fist of wickedness," Is. 58,4, so that God chideth them thus by the mouth of Isaiah: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? Will then call this a fast and an acceptable day to the Lord?" Is. 58,5. God requires fasting from us as a sign of our conversion, Joel 2,12, and His crafty children intend to satisfy Him by fasting without conversion. So God also requires faith of the mouth, Rom. 10,9,10, but as the fruit of the faith of the heart which flows from repentance, and His clever children offer Him the faith of the mouth without the faith of the heart — the garment without the man in it. Can that be true faith, and can such a confession be acceptable to the Lord?6 In the days of the apostle Paul speaks of people who profess to know God, but deny Him by the works they are doing. Titus 1,16. And in another place he says that they have a form of godliness, but deny the power thereof. 2 Tim. 3,5. You fools, says St. James, do you

5) Fides apud Jacobum non scriptur e publice justificante, sed pro externae fidei professione, ut ipse verbum ejus ostendit. Hinc etiam prorsum scopere apsoluti: disputuit contra eos, qui doctrinam de justificatione fidei non recte percepte multa de fide gregariam, quod vero ceterum non demonstraverat. Ignor ignotum, externum illum fidei professionem, at non solum confusum sicut apseimus hominum, non justificare. (John Gerhard, Loc. III, 473.)

6) "Ego, dixit Dominus, non misereor de justificante, sed ut ex missione tua tuam justificari possas. Amen." Jer. 8,12.
think that it is the inscription which gives the value to the coin? It is the gold which does it! For also that love which is found only in the mouth is vain in itself. For instance, “If a brother or sister be naked and destitute of daily food, and one of you unto them, Depart in peace, 9 be ye warm and filled, notwithstanding ye give them that things which are needful to the body, what doth it profit (if so be that ye Specialist)?” Jas. 3, 15, 16. Or as St. John says: “Whoso hath this world’s good and testeth his brother need have and shutteth up his bowels of compassion from him, how doth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.” 1 John 3, 17, 18. comp. 1 John 4, 20. Genuine love is known by two marks: words of love and works of love. Whoso loves with words only believes that in fact he does not love at all. “Even so faith, if it hath not works, is dead, being alone.” Jas. 2, 17.7 The hermit is dead to the world, but not dead in himself; but the faith of which St. James is speaking here is dead in itself, like a corpse.12 Furthermore, the apostle does not say that faith if it has not works is “dying,” but that it is “dead.” The absence of works like the absence of breath is a sign that it is no longer living.8 In this way St. James tried to bring him, who asserted that he believes to his senses by using the example of a love which consists in mere words of the mouth. But he strikes him still harder. “So you assert that you believe although you have no works. Now, some one will come along and say: ‘Do show me your faith without your works.’”}

9) *Tadorna de aliquo, like *maculosa de aliquo, Acte 10, 99.

10) *Measar, see Nash's Bible. 

11) Simulacrum fidelium declaravit et redarguunt collations simulacrum martyris, quae tantum in veritate sacrosanctae caritate excitata, ut veritate, sanctissime pudicissimae tuinti. Hic manifeste liquet, Jacobum non de vera fide, sed simulatae seu falsae, de simulatae aut, et sic dictum, veracem legi. (Philoto, Giuse, 1792 A.) — Quinammodo non est verum caritatis simulacrum divinae veritatis solemniter constitui, se ipsa autem nihil beneficium simul habet, ipsa quae non est vera fides, quae externa tanta profanationeChristi, nulla honorem operum specificatas conjecturae. (John Gerard, Locz. II, III, 473.)

12) Ad significandum tale evidentiae sine determinare formam intrinsecam, distinctam, distinctoramque, quod malum ait simulacrum simulacrum, quod malum ait simulacrum simulacrum, ut Lucretius in senem ipsa, ibidem substantiam, simne murmuras. Alque in ipsa formas, ut de murmuris esse intelligantur de solubi actus securi univinc. Fides [sent] in senem ipsa mortuus. (Bachmann, De Austriae Gensia, 393 A and 399 A. 2.)

13) “AliUS fidelis est, sec. 2, 16, occurs only once more in the New Testament, namely, 1 Cor. 16, 36, where it introduces an objection against a doctrine which Paul had presented. Evidently that is not the case in this

14) *Tadorna de aliquo, like *maculosa de aliquo, Acte 10, 99.

15) ‘This you cannot do.’ 1, however, will show you my faith by my works. This is the center of the apostle’s dissertation, the point of the whole epistle: the works are witnesses of faith. He who has no works cannot show his faith. For the simple reason that he has no faith. St. James says: “Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envy and strife in your hearts, glory not and be not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish.” Jas. 3, 13—15. And again: “If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man’s religion is vain.” Jas. 3, 6, 18.

The apostle always concludes backwards, from works to faith. Where there are no works, there is no faith; faith must be shown by works.10 Suppose you possessed some sort of faith, then the absence of good works would still show that it is not saving faith. For example, “Thus believe that there is one God; thou dost well [considering the polytheism of the heathen]. This, however, will

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124

GOOD WORKS.

not yet save you, for] the devils also believe and tremble." 19

Also now comes the chief proof: "But wilt thou know, O vain

man, that faith without works is dead? 19 Was not our

Abraham, our father, justified by works when he had offered Isaac, his son, upon

the altar?" 21 20 Gen. 21, 10-12 we read that, after

Abraham had taken the knife, "the Angel of the Lord called unto

him out of heaven and said, ... Lay not thine hand upon the lad,

neither do thou anything to him; for now I know that thou

fearest God, seeing thou hast not withheld thy son, thine only son,

from Me." Then follows the glorious promise: "Thy seed I will

multiply as the sand which is upon the sea-board; and thy seed

shall possess the gate of his enemies." Then follow the glorious promise:

And in thy seed shall all the nations of the earth be blessed." Gen. 22, 16-18. What kind

18) The opinion of De Wette that the clause with du already designates faith as a theoretical faith is groundless, as may be seen from John 17, 8; 13, 18. -- The reason why St. James here suddenly introduces the

demonion is: Where there are no good works, there is also no saving faith. All faith is false which does not manifest itself by good works. He shows this to be true, first, as regards the faith of the man

mentioned in the verb vv. 14-16, and here, v. 19, also as regards the faith of the head.

That St. James knows the genuine, saving faith very well may be seen from chap. 1, 81.

19) We read very, not åpré, first, on account of God. A and Sin: necessary, for internal reasons. We could that mean: "Faith without works is worksless (workors);" 18) "Workers: ... E. Without works; not carried out or exemplified in works. -- Ysh, workless faith. Sir T. More, Works, p. 417. -- "Century Dictionary, sub workless." If we take the

clauses as it stands, it contains a tautology: The green tree is green. The only thing we could do would be to refer åpré to the public justification, spoken of in the following and translate: Faith without works is

ineffectual for justification. However, in an epistolary question, which one more often came up which he must prove in order to fortify it later, on with on new grounds, as a rule no foreign, not yet understandable, factor occurs. By the way, the doctrine is not the least affected by the decision of the question whether åpré or åspar should be read. -- Kéve maos émpiy, without spiritual contents, as in 1 Cor. 10, 14; Eph. 5, 6. Bias a neko òfapqq is a hollow babbler, one who has a form of godliness, but denies the power thereof. -- òv òfapqq, the man who was introduced v. 14 (St. John since òfapqq is still on the stage.

14) From the very outset we shall expect no other proof than this, that Abraham, the father of the believers, in whom the genuine essence of faith certainly must have manifested itself by his works, proved his faith to be not a mere dead, pretended, but a true, living faith. If Abraham's example proves that only that faith which is active in works is a true
When we meet a ship on the ocean, we first see the sail, and then the hull. The sail can be seen from far away, but the hull is only visible when one is close enough to see it. Similarly, when one hears the confession, it is incomplete until one sees the good works that are connected to it. Abraham's faith was made complete when he obeyed the command to sacrifice his son Isaac. Abraham believed God and was justified by faith. The statement is fulfilled when its contents are confirmed by subsequent events. The justification of Abraham by faith, on which the whole structure of the Pauline doctrine rests, is also the basis of James's doctrine. The difference is that James does not describe the procedure of Abraham's justification, but only the manner in which it was authenticated by confession and works. Therefore Abraham was also called a friend of God long before, as Heb. 11:8-9, 10-16 shows, but he was called a friend of God from the time he offered his only son to God. However, if we simply speak of justification without adding anything, we always improperly connect the same invisible, was, until the time when it became visible by proof of works, so to speak, an unfulfilled prophecy.

23) Kai poteis, lit. "Friend of God"; also one who loves God and one who is loved by God. 2 Chron. 20:7; Is. 41:8; Ps. 121. (V. 11, Song of the Three Holy Children, c. 12 A.V.)

24) By whom was he called "Friend of God." Among others by Isaiah, chap. 41:8, and by the author of 2 Chron. 20:7; Song of the Three Holy Children, c. 11.
23.25. How is it possible, in the face of this story, to deny that James is speaking of public justification? Where in the text is it said that because of her good work Rahab received a more abundant measure of forgiveness? Only this is said, that because of her good work she was brought out of the city and spared before the eyes of all Israel. And therefore her case is a conclusive confirmation of James' thesis: It is not faith alone which justifies publicly, but faith and works. If Rahab had possessed nothing else than the confession: "Your God is the Lord of heaven and earth," Josh. 2,11, Israel would never have declared her righteous. Her life was saved because she not only confessed (said that she had faith, Josh. 2,14), but also saved the spies. James concludes his discourse on this subject with the words: "For as the body without the spirit is dead, so faith without works is dead also." Jan. 2,17.

23.26. If the body of a man is found in the forest, it is examined to see whether he breathe. If he breathe, he is alive; if he does not breathe, people say that a dead man was found. Just so with regard to faith. If the testimony of works is wanting, everybody judges that it is dead.

31) If one translated aufnahme in the text with spirit, then the following nonsense would be the result: Faith is the body, and works are the spirit operating through it; i.e., works by faith prove themselves to be active. Since, however, St. James cannot have said such nonsense, we go back to the original meaning of aufnahme, namely, aequivoce. Compare, in the Septuagint version, Job 7,13; Ezek. 27,8; Hab. 2,10; 1 Kings 17,17; and the New Testament texts Luke 8,54; Rev. 11,11; 13,15; — Quomodo corpus sine respiratio? Quae est immediata animae operatione effectus a certum vitam testimonium, est et judicator mortuum, quum modo fides, i.e., externa fidei profession, sine operatione est mortus et inane quoddam simulacrum, vitae et motu destitutum. (John Gerhard, Luci, III, 475.)

32) Here it can be clearly seen that St. James indeed used the word miracle aequivoce. The word properly designates a living thing; when used in an improper sense, however, a corpse. The faith of the mouth is a miracle; yet it is not so. If one wishes to refute the erroneous conception frequently attached to the word miracle, he must necessarily make use of the conception in his argument. However, the apostle has brought order into the confusion, for he has shown that this (mouth) miracle is no true (saving) miracle; neither is the former, the [devil's] miracle, a true saving miracle. True faith is only to be found where there are good works.
This is the simple sense of Jas. 2, 14—16. So also the Fathers have always understood it. All other interpretations either clearly violate God's Word, or they are refuted by the clear words of the text. For example, some say that James contradicts Paul. If that were true, God's curse would rest upon him, for Gal. 1, 8, 9 we read: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." The fact is, however, that James did not preach another gospel than Paul. For he taught regeneration by the Word (1, 18) and that we apprehend salvation, i.e., justification, by receiving, i.e., believing, the Word (1, 21). It would indeed be well to remember what St. Augustine said in reply to those who declared that the Old and the New Testament contradicted each other. He says, if that were admitted, some might be so insane as to assert that also the New Testament contradicted itself. For just as the former critics place Moses in opposition to John, so the latter might easily make the simple believe that John and Paul are in conflict with each other. However, just as the pure and genuine Christian faith confesses that Paul and John are in harmony, so it also confesses that John and Moses agree with each other.

1) De Wette, Kommentar zu Jakobus, 239.
2) Here James teaches, first, that the Word of God saves; secondly, that the Word of God must be accepted, i.e., believed; thirdly, that it is not sufficient to have received it once (in Holy Baptism) but one must believe it continually.
3) Nam si asset alius quibusdem delusus fuerit ipsius Novi Testamenti sibi contrarium apud imperium concensorum veluti etiam accuses errors, quid aliqui aegret, nisi quosdam simul et Moisae et Johannes, id est Paulum et Johannes tamquam inimicos viciat, nisi ipsi adveribus et veritatem sibi commonti Pauli Johannesque concordiam, sit Moisae et Johannis rectae iuris... explicatorem. (Augustinus, De sacramentis, Capit. 1, Germ. 1, § 3.)
Others say: "There is indeed harmony between James and Paul, but in this way: Both teach that faith justifies by works." 4) The fact is that neither of the two teaches this. For Paul teaches that faith justifies without works, Rom. 4, 6; 11, 6; Eph. 5, 9; compare especially Rom. 4, 2 and Jas. 2, 21; and James teaches that faith and works justify, Jas. 2, 21, 22, 24. Therefore he who does not admit that Paul is speaking of secret justification and James of public justification had better not attempt to make fire and water. Just as little does the attempted solution of Bellarmine agree with the text. His Eminence opines that Paul is speaking of the first justification and James of the second. 5) That is doubly false: for even according to Bellarmine's way of thinking Paul is not at all speaking of the first justification of Abraham, in his conversion, and on the other hand, the justification of Rahab, Jas. 2, 25, accor- ding to Bellarmine's way of speaking, not the second, but the first. 6) So everything whirls in a circle if one turns his back on the simplicity of God's Word. Still more curious is a solution which the follower of Socinus 7) gives. 8) This is the solution which the Jesuit Perrone, the foremost enemy of the Evangelical faith, gives: "Unque nego necum accepto, postea justificavit Abrahami terrae mysterium, qui ex edo in Edem pro semine sacerdotis, ex semine Abrahami nunc justificatur, et quoniam fides per operas justificant, duc per operas et fide per- senta in dio angusti et creans hae iuxta justificationem, robustum est locum sae- durrum. 9) (Perrone, Profectiones Thesalonicen. V, 137.) 10) Nor do we deny, Paulus loqui de prima justificatione, quae homo ex svis, et justis, Jacobum de seconda, quod justus efficitur justus. Et ideo recipit Paulum, quod in se prima justificationem; Jacobum, quod ex operibus. (Bellarmine, I, 299.) 11) Even Bellarmine felt this. For he admits (IV, 299) concerning Rahab: Est exemplum prime justificationis. Nam probabilis est, Jacobo ad fidem tempora, etiam infinita, etiam continuativa, etiam absoluta, etiam absolutiva, etiam reinst positionis, quae homo ex ipso in se justificationem, etiam utilissima, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absolutiva, etiam absol-
Him with all our heart? Works which proceed from such a mind are good. But who is minded that way? Therefore we say with the Apology: Even our best works are unworthy before God. (Triglotta, 281), and with Luther:—

The best and holiest deeds must fall of all before Thy doing: Before Thy none can boasting stand. But all must fear Thy strict demand And live alone by mercy.

And how could we think of boasting? Even if we really had done all those things which are commanded us, we would still remain unprofitable servants. Luke 17, 10; cp. Matt. 25, 30. Therefore good works are not necessary for salvation,10) neither to acquire nor to preserve life.19) For we are kept by the power of God through faith unto salvation,14) as Scripture expressly testifies. 1 Pet. 1, 2. Of course, by sins against the conscience faith is lost. Therefore St. Peter exhorts us: "Give diligence to make your calling... sure." 2 Pet. 1, 10. So we are to do good works lest we fall from our calling and lose the Spirit and the gifts which were given us by grace. In so far good works are necessary.10) Yes, they are necessary in general, for God has commanded them in the Old and in the New Testament. Even through James He admonishes us: "If ye fulfill the royal law according to the Scripture, Thou shall love thy neighbor as thyself, ye do well." 20) Jas. 2, 8. These works we do not do by constraint, but willingly,19) being "created in Christ Jesus unto good works... that we should walk in them." 21) Eph. 2, 10. We should also be found in a state of good works that by them our faith may always be known.

"Now, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 12, 20. 21.

10) "Aue tiefer der Schrift!" A. L. v. G., v. 2; compare Luther, St. Louis Edition, 42, 1721.
11) Formula of Concord; Triglotta, 199, 945.
12) Formula of Concord; Triglotta, 799, 943.
13) Formula of Concord; Triglotta, 94, 943. — bona opera sunt fidelem, ut sit firma vocale, c. e. se veritate ex certandi si firmam percut. (E. Hosemann, De Jurethekeov, 819.)
14) Manifestum igitur est, quod non est novum lumen, quantum lumen, quod bona opera sit et necessaria, verum esse. (Epitomae Corporis Christi Theologiae Christianae, 166.—)
15) Formula of Concord; Triglotta, 94, 943. (E. Hosemann, De Jurethekeov, 819.)
16) Formula of Concord; Triglotta, 799.
17) The peculiar use of see to see (Griech. siveue) becomes clear from 1 Thess. 4, 7.

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Justification and Sanctification.

Translated from Dr. E. Puffer's Die Rechtfertigung, Part X.

The Rev. A. F. Aeschliman, Iowa City, Iowa.

Eurosaurum, Nor.—This instalment concludes the work of our venerable brother, who, with great diligence and ability, has rendered into English one of the finest works on justification the Lutheran Church possesses. With our thanks to the translator is united the prayer that a new period of this classic may have deepened in all readers of the THEOLOGICAL MONTHLY the understanding and appreciation of the articulare statica et centralis ecclesiae.

God is holy, and we are to become holy also. However, since we are exceedingly unholy, it is the purpose of God's entire work in our behalf to make us free from sin, just as He Himself is free from it. The road of our pilgrimage from our baptism to our resurrection is indeed a long one; nor is it pleasant, for it leadeth through much tribulation and the waves of death. Nevertheless we are of good cheer, for we are walking under the shield of the forgiving grace of God. Not that we wish to abuse this shield for a cloak of maliciousness; we are rather renewed from day to day. The infant which is brought to baptism beareth the image of the first Adam and is henceforth to be transfigured into the image of the second Adam. It is perpetually to put off the old man and perpetually to put on the new man.16) St. Paul says: "Put off the old man with his deeds; and put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3, 9, 10; Eph. 4, 24. True, we shall not put off the old man completely till we die, neither shall we put on the new man completely until the resurrection of the body. Col. 3, 15, 19. Meanwhile, however, we need to drown the former daily, and the latter must come forth daily; otherwise we easily fall from grace. When Scripture speaks of the old man, it means the whole sinful corruption which we have inherited from Adam, Col. 3, 8, 9, which is

1) The Small Catechism. Trigl., 503. 17

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intimately, though, thank God, not inseparably grown together with our ego. The new man, on the other hand, is the fulness of all virtues — knowledge of God, righteousness, mercy, kindness, humility of mind, meekness, long-suffering, love; in short, the image of God. This putting off of the old man and putting on of the new man takes place in no other way than by perpetual exercise. 1 Tim. 4, 7. The putting off of the old man requires, first of all, that we do not permit sin to reign in our mortal body that we should obey it in the lusts thereof, Rom. 6, 6, 12; yes, in general that we commit (fallbringen, fulli) sin no more. That already requires struggle; therefore one must also avoid the occasion and flee from sin as from a serpent.

All this, however, is not yet sufficient; for we bear within our bosom a fountain from which sin incessantly flows. This fountain is in our heart, and the water in it is evil lust. This will swell you up unless you continuously fill it up. Right here is the real seat of the evil, and therefore the main battle must be fought at this point. First of all one must take nourishment and opportunity to move away from evil lust; one must starve and struggle to.

2) Col. 3, 10, 12, 18; Eph. 4, 24. — Since all these virtues are vividly exemplified to us in Christ, Paul in one place says: "Put ye on the Lord Jesus Christ," Rom. 13, 14, instead of: "Put on the new man." This putting on of Christ is different from what is mentioned Gal. 5, 25 in Gal. 5 the putting on of Christ denotes our being clothed with the imputed righteousness of Christ, which takes place in baptism, while the putting on of Christ which is mentioned Rom. 13, 14 is a gradual acquiring of the virtues of Christ. Christ inducet fides et studio pietatis. Ruth enim et missitn essetiam. In baptismo inducit Christianum per fidem sive per divinam maria et justitiae Christi, pulchermeram illius vitulis, qua sponsum Christi ducat, apprehensionem, deinde quoque per vitas sive virtutem Christi inducit - sive per sanctam conversationem; de qua inducione hoc loco agitur. (John Gerhard, Kommentar zum Reckonerbrief, 877.) — Rom. 13, 14 and Gal. 4, 18 belong together.

3) Gal. 5, 6 ff. [adlega, fulli]; cp. 2 John 3, 6, 9 [acid, conni]; 1 Pet. 5, 11 [kojprepa, abstain from]; 2 Cor. 7, 1 [shred, clothe]; Rom. 6, 13 [desist, stop]; 1 Tim. 6, 10, 11 [pity, sap]; 2 Tim. 2, 22; 49. — "In that way we mortify the deeds. Rom. 8, 13." Yes, we, like the apostle, must keep our body under; lest we preach to others and we ourselves should be castaways. In this task God assists us by causing our external man to perish (ausleibergren) day by day, whilst the inner man is at the same time renewed.

2 Cor. 4, 16. So we are perpetually changed into the image of God, from glory to glory, even as by the Spirit of the Lord. For by continuously exercising ourselves unto godliness, we acquire righteousness and holiness, Eph. 4, 24, yes, every Christian virtue, Col. 3, 12, especially charity (love), which is the bond of perfection.

We wrest also the members of our body from sin and yield them unto God as instruments of righteousness. Rom. 6, 13. The dying of the old man is, however, not yet sufficient; for we bear within our bosom a fountain from which sin incessantly flows. This fountain is in our heart, and the water in it is evil lust. This will swell you up unless you continuously fill it up. Right here is the real seat of the evil, and therefore the main battle must be fought at this point. First of all one must take nourishment and opportunity to move away from evil lust; one must starve and struggle to.

a) Lass than one stranglies a polyx. For it verily is a polyx and not a fly which can be crushed with one movement of the finger. One takes away nourishment and air from evil lust if one beware not only of all filthiness of the flesh, but also of all filthiness of the spirit.

2 Cor. 7, 1. We therefore need always to pray: Lord, grant me Thy grace that I may check the evil will of my flesh and so fight against myself that I may not fulfill the demands of evil lust, not even in thought. In that way we mortify the deeds. Rom. 8, 13, 14.

b) "We, like the apostle, must keep our body under; lest we preach to others and we ourselves should be castaways. In this task God assists us by causing our external man to perish (ausleibergren) day by day, whilst the inner man is at the same time renewed."

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4) Ecclesiasticus 21, 2: 'Qr dO neoohnov dpwr cporOyr [adlega, clothe]; cp. 1 Cor. 6, 18. — "Then good works are bound to follow, which are fruits of repentance." (German text: "Darnach soll auch Bewegung folgen, und dass man von flumindes lesen".) Augsburg Confession, Trigl., 49.

5) "In that way we mortify the deeds. Rom. 8, 13." Yes, we, like the apostle, must keep our body under; lest we preach to others and we ourselves should be castaways. In this task God assists us by causing our external man to perish (ausleibergren) day by day, whilst the inner man is at the same time renewed.

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6) Vetus Adam in nobis per distractionem alimenti corporis corrompuntur; et ab nitrum subito homo moritur, ita se habet cum extremi bonam substantiab volunt. (J. A. Oeseler, Colloquium Theol. Systematicum, V, 283.)


8) I Cor. 10, 27: "Tolerate literally: I strike it in the face (under the eyes) with the fist."

9) 'Avaxaivcra<, 2 Cor. 4, 16. — Repentance and sanctification are two terms for the same thing, just as justification and remission of sins. One term is always positive, the other one, negative.

10) 2 Cor. 3, 10: "Eat enim et meritium..." Augsburg Confession. Trigl., 49.

11) 1 Tim. 6, 10, 11: "What is good to the use of edifying, anger and clamor by corrupt communication by evil speech, lawsuits and contentious arguments?"

12) In the Septuagint version of 1 Sa. 25, 8. Xen. x.dvovc...Tbäoivs laorwv ocrpovvnuv oqnpvocvνν νανωταν ὁ νῦν ὁ νῦν... — "Thebes is the bond which binds together with wickedness (contractiones). In Acts 2, 28 it means the same. House xedevνννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννν

13) Let Paul indeed consider charity as such a bond.
This sanctification is absolutely necessary. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4,7. Justification is but the way which leads up to it. He who uses it in any other way is like unto a child which washes itself and then rolls in the mire again. Furthermore, God commands sanctification in clear and unmistakable words. He exhorts us through St. Peter: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but, as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy." 1 Pet. 1,14-16. Cp. John 5,14; Rev. 9,1-3. And how do we do otherwise? To whom you yield yourself servant to obey, his servant you are, whether of sin unto death or of obedience unto God for righteousness. And if one were so foolish as to attempt to do otherwise, how ill would he fare! "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6,7,8. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6,9,10. Cp. Rev. 21,8; 22,15. Therefore "follow peace with all men and holiness, without which no man shall see God." Heb. 12,14. Not as if perfect sanctification or sanctification in general were the ground of salvation, but because no one possesses faith who serves sin. We say with Luther: "Therefore it is false and not to be permitted if one would preach thus: 'Although you do not keep the commandments nor love God and your neighbor, yes, though you be an adulterer, that will not harm you. If you only believe, you will be saved.' No, my dear Sir, you are mistaken; you will not possess the kingdom of God. For here it is written in concise and conclusive words: 'The works of the flesh are manifestly wrong; of which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God.'" 11 Rom. 1,19-20. You must guard your conscience with great care, otherwise you will also make shipwreck concerning faith. 1 Tim. 1,18. If the enemy once has taken the most, he will soon have the fortresses. But who is it that sanctifies, God or we? First, God; but we cooperate with Him; for the will of those who have been baptized has been made free. How, otherwise, could Peter exhort: "Purify your souls," 11 and Paul: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness (holiness, holiness) in the fear of God?" 2 Cor. 7,1. By what means is this done? By the Word and the Sacraments. For Holy Baptism is not only the washing of regeneration, but also of renewing. Tit. 3,5. And as the Word of God begins our renewing in Holy Baptism, so it also continues it. "Sanctify them in Thy truth: Thy Word is truth." By this Word, being a sincere minister, are perfect sanctification or sanctification in general may be perfected." 2 Tim. 3,16,17. And when we grow weary and sluggish in sanctification, which takes place according to the rule of the divine Law, then God arouses us by chastening. 16 Luther, St. Louis Ed., XI, 1701. In explanation cp. Gal. 5,17; 6,18. 12) Si quis dilectioem abjecit, etiam etebbit magnam fidelem, tamen non reliquit amorem. Non enim fidelem aut justitiam retinet illi, qui secundum carnem ambulant. (Chelmeick, Examen Conc. Trid., Ed. Frankforti, 1644.) 18) Rom. 6,22, 8,2. — There therefore is a great difference between baptized and unchristian men. For, according to the doctrine of St. Paul, Gal. 5,27, all who are here baptized have put on Christ and thus are truly regenerated, they now obey the laws; (that is, Christ says, they have been made free again, John 8,36, where they are able not only to hear the Word, but also to accept it, although in great weakness.) (Formula of Concord, Tract. 907.) 19) 1 Pet. 1,22. — Quia si quis immulator est, suae seminis verba ipse deiuce puritatis animas suas adeundo veritati per Spirituum Sanctum, illi ipse accipit ab eis relinquendum. (John A. Ostendor, Galat. V, 204.) 20) (Sanctificationis) causa instrumentalis ex parte Dei sunt verba et sacramenta. (Quentheiti, III, 623.) — 1 John 3,9; Tit. 3,5; Rom. 4,4. 21) John 17, 17: "diligimus" without 2. Cp. 1 John 3,9.
always need first to receive forgiveness in order to produce good works. Always; for as it is not sufficient to breathe once in our life, just so it is not sufficient to receive forgiveness once only. Perpetual forgiveness and perpetual sanctification is our portion. Our chief concern on earth is forgiveness and the second, sanctification. First blessed, then holy. 1 Pet. 1:16-19; first washed, then white; first born, then Christ, then an heir; first come, then the first-born; first an inheritance, then our first love, Luke 13:47. Heb. 10:23-24; Col. 1:4; first receive, Christ, then walk in Him, Col. 2:6. Op. Ps. 10:14; 1 John 2, 13-15. Thus perpetual sanctification flows from perpetual justification like the stream from the fountain. If the fountain dries up, the stream will be without water, so great is their interdependence.

And yet justification and sanctification must be carefully distinguished. For unto us if our faith made the new covenant base itself in nature, and engaged in doing them. But who does not do such good works will arise from faith, yea, just as impossible as it is for faith not to breathe, and light to separate works from faith, ye who receive forgiveness in order to produce good works. Always; for as it is not sufficient to breathe once in our life, just so it is not sufficient to receive forgiveness once only. Perpetual forgiveness and perpetual sanctification is our portion. Our chief concern on earth is forgiveness and the second, sanctification. First blessed, then holy. 1 Pet. 1:16-19; first washed, then white; first born, then Christ, then an heir; first come, then the first-born; first an inheritance, then our first love, Luke 13:47. Heb. 10:23-24; Col. 1:4; first receive, Christ, then walk in Him, Col. 2:6. Op. Ps. 10:14; 1 John 2, 13-15. Thus perpetual sanctification flows from perpetual justification like the stream from the fountain. If the fountain dries up, the stream will be without water, so great is their interdependence.
in him (that is, in his flesh) dwelt no good thing. Rom. 7, 18. However, because God by grace perpetually regarded him righteous and because Christ perpetually made intercession for him, therefore he rejoices: "Who is he that condemneth?" Rom. 8, 33, 34. Here are two scales of a balance. In the one on the left all, all: good works and a conscience void of offense and labor in one's office and afflictions that were suffered. In the scale on the right side is Christ. The left scale rises — for, compared with Christ, everything is dung.

Therefore, the righteousness of faith and the righteousness of life must be kept separate very carefully. The righteousness of faith is the righteousness of the Gospel; the righteousness of life is the righteousness of the Law. The former is a foreign righteousness, namely, Christ's; the latter is our own. The foreign righteousness we receive; our own righteousness we effect ourselves. The foreign righteousness protects us against death; our own righteousness needs forgiveness itself, because it is always imperfect, while on the other hand the righteousness of faith is always perfect.

Paul speaks of those things in which he gloried when he was yet a Pharisee. V. 7 he declares that he counted all this loss for Christ's sake. But now he proceeds, With all that loss, but you rather, he broadens the scale in v. 7 into a sphere, absolutely all. Here he does not say υπ' αὑτόν, lest one might think that he means only the scale of v. 7. In the second place, he broadens the γεγονός- of v. 7 into διάφορος. It is therefore altogether groundless and arbitrary to assert that the apostle is merely saying the same thing Phil. 3, 8, 9 that he has said in v. 7. He merely uses his former Pharisaism and its miserable glory as an occasion to make a very comprehensive and significant statement, namely, that he counted all things but dung in comparison with Christ.

"It is also correctly said that believers who in Christ through faith have been justified have in this life first the imputed righteousness of faith and then also the incipient righteousness of the new obedience or of good works. But these two must not be mingled with one another or be both injected into the article of justification by faith before God." (Formula of Concord, Trigl., P. 227.) The theologians have the same thing in mind when they distinguish between the juristic coherence and the juristic imitate. — Luther, St. Louis Ed., V, 507, 508; VI, 25; XI, 1707. 1708. 1727—1729.