

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

5-9-1939

Predestination

John Herzog

Concordia Seminary, St. Louis, ir_herzogj@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Herzog, John, "Predestination" (1939). *Bachelor of Divinity*. 32.
<https://scholar.csl.edu/bdiv/32>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

PREDESTINATION

Introduction.

The introduction to Article II of the Formula of Concord states: "Although
the doctrine of the Augustan Confession there has not occurred as yet
any public controversy concerning the eternal election of the children
of God that has gained access, and has become widespread, yet since this
article has been brought into very painful controversy in other places, and

PREDESTINATION

**A Thesis presented to the
Faculty of Concordia Theological Seminary
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity**

by

John L. Herzog

Concordia Seminary

May 9, 1939.

Approved by

All quotations from the confessions are taken from the
Trinitarian edition unless otherwise indicated.

PREDESTINATION

Introduction.

The introduction to Article XI of the Formula of Concord states: "Although among the theologians of the Augsburg Confession there has not occurred as yet any public dissention whatever concerning the eternal election of the children of God that has caused offense, and has become wide-spread, yet since this article has been brought into very painful controversy in other places, and even among our theologians there has been some agitation concerning it; moreover, since the same expressions were not always employed concerning it by the theologians; therefore, in order, by the aid of divine grace, to prevent disagreement and separation on its account in the future among our successors, we, as much as in us lies, have desired also to present an explanation of the same here, so that every one may know what is our unanimous doctrine, faith, and confession also concerning this article". (Conc. Trig., 1063, 1)*

It is noteworthy that no controversy had occurred, because "the theological atmosphere was surcharged with polemical possibilities and probabilities regarding predestination -- a doctrine which is simple enough as long as faith adheres to the plain Word of God, without making rationalistic and sophistical inferences, but which in public controversies has always proved to be a most intricate, crucial, and dangerous question" (Conc. Trig., Hist. Introd., p. 196). Andreas, in his Six Sermons on Controversial Doctrines, did not deem it necessary to include the doctrine of Predestination in this group. The "painful controversy in other places", referred to above, was among the Calvinists, but in some places, especially where Calvinism and Lutheranism rubbed shoulders, there was danger that a Lutheran controversy would break out.

* All quotations from the confessions are taken from our Concordia Triglotta, unless otherwise indicated.

Such a case developed in Strassburg, between Marbach and Zanchi. In the resulting Strassburger Concordienformel the doctrine of Predestination was treated as the second article. This controversy, though local in character, may be regarded as the immediate cause for adding Article XI to our Formula. The doctrine was also treated in the Schwaebische Concordie, which "beginnt den Artikel mit Worten der Verstaendigung, die in die spaeteren Bekenntnisformeln wesentlich unveraendert uebergingen" (Frank, Die Theologie der Concordienformel, IV, 124). An opinion of the churches at Goslar, Braunschweig, Hildesheim, Goettingen, Hannover, Nordheim, Einbeck and Hoexter, concerning the proposed "Formula consensionis" of Nov. 14, 1576, is given by Rehtmeyer in his "Braunschweigische Kirchenhistorie, III, Beilagen, p. 269: "De praedestinatione wird in hac vicinia gar heftig certirt, ein Teil sagt, praedestinationem esse universalem vel universaliter intelligendam, der ander Teil streitet, esse particularem vel particulariter intelligendam, und deutet ein Jeder seine Meinung wie er will; derhalben bitten wir, dass von der phrasibus eine Declaration in formula angehaengt werde, auf dass solche certamina publica auctoritate moechten reprimirt werden".

This gives us a picture of the contemporary conditions, and convinces us the more of the wisdom of the confessing fathers in including the clear and comprehensive article in the Concordia, of which Frank says: "Man hat neuerdings nicht selten die Lehre der Concordienformel von der Praedestination als die gebrechlichste Seite des Bekenntnisses ueberhaupt bezeichnet, wo eine Verwirrung herrschet, deren die Formel sich sonst nicht schuldig mache. Aber die historische Entstehung und Fixirung des Artikels laesst die Unsicherheit, deren man die Verfasser beschuldigt, nicht erkennen, und die Anklage haette sich auseinandersetzen muessen mit der Thatsache, dass es den Confessoren gelang, gerade diesen angeblich verwirrtesten Artikel mit verhaeltnismaessig so grosser Leichtigkeit nicht bloss selbst zu formuliren, sondern auch angesichts der zahlreichen Gegner des Bekenntnisses, welche mit grossem Eifer und

ohne die geringste Zurueckhaltung die wirklichen oder vermeinten Gebrechen desselben aufdeckten, zu behaupten. Man wuerde durch diese Erwaegung vielleicht zu der Einsicht gekommen sein, welche jene Beurtheilungen der Confession vermissen lassen, dass es ein Unterschied ist, Thatsachen des in der Kirche lebenden Glaubensals solche bekenntnismassig aussprechen, und diese Thatsachen in ihrer Beziehung zu einander und in ihrem dialektisch herzustellenden Einklang theologisch erkennen. Die Beseitigung der Inconsequenz, deren man die Concordienformel zeugt, und welche aufzufinden in der That die Theologie des 16ten Jhd. nicht minder befahigt war als die des 19ten, auf einem der beiden Wege, die sich auf den ersten Blick darbieten, dem des Synerismus oder dem des Particularismus der Gnade, lag dem Verfassern um so naeher, als die gesammte Melanchthonische Richtung wirklich den einen; die reformierte Theologie den andern eingeschlagen hatte. Aber die Glaubenthatsachen der alleinigen Gnade gegenueber menschlichem Verdienste und der allgemeinen Gnade gegenueber dem schriftwidrigen Particularismus standen den Confessoren beides zu hoch und zu fest, als dass sie der Consequenz zu Liebe daran haetten maekeln moegen, und sie konnten, indem sie diese Thatsachen aussprachen, auf das Gesamtbewusstsein der evangelischen Kirche, soweit dasselbe in normaler Weise von Luther an sich entwickelt hatte, sich stuetzen.

By way of farther introduction it must be stated that the doctrine of predestination is strong meat, and should not be placed at the beginning nor at the center of our theology, as do the Reformed with their view of the sovereignty of God. "A preacher who would begin his teaching with the doctrine of predestination, would be an abominable perverter of the counsel of God for man's salvation. The doctrine of universal grace is rather the main doctrine of the entire Christian faith, with which alone we must begin, but also later continue and never cease if men are to be led to salvation. The doctrine of predestination, however, does not belong to the 'first principles of the oracles of God', and it is not 'milk', as is the doctrine of universal grace, but 'strong meat', belonging 'to them that are of full age, even to those who by reason of use have

their senses exercised to discern both good and evil', Hebr. 5, 12-14. It has only the purpose of giving special comfort to those who already have become believers, the glorious comfort that their salvation does not rest in their hands, out of which it could be lost only too easily because of the world, the flesh, and the devil, but in the hand of Christ; that God Himself, as He has begun the good work in them, will also perform it until the Day of Jesus Christ, Phil. 1,6; that their salvation is so firmly founded on God's eternal election that even the gates of hell shall not prevail against them; that therefore absolutely nothing shall pluck them out of Christ's hand" (Walther, Die Lehre von der Gnadenwahl, 1881, p. 49). Luther, in his Vorrede zum Römerbrief, says: "Folge dieser Epistel in ihrer Ordnung: bekümmere dich zuvor mit Christo und dem Evangelio, dass du deine Sünde und seine Gnade erkennst, darnach mit der Sünde streitest, wie hier das 1., 2., 3., 4., 5., 6., 7., und 8. Kapitel gelehret haben. Darnach, wenn du in das achte Kapitel kommen bist, unter das Kreuz und Leiden, das wird dich recht lehren die Verheißung im 9., 10., und 11. Kapitel, wie troestlich sie sei" (Quoted by Walther, L.c., p. 6).

The questions which press themselves upon us as we approach the problem are these: Without distinction in us, why did not God save all or damn all? Cur alii, non alii? Why was I converted while another who was no more sinful was not? Is unbelief the cause or result of "non-election"? If cause, then "intuitu fidei"; if result, then decreta absoluta. What is to be held of the faith of the "Zeitgläubigen? etc., etc.

In dealing with these matters the three theological viewpoints must of necessity be treated, namely, the Biblico-Lutheran position as found in the Formula of Concord, the Calvinistic view, and the Synergistic "solution". "To give the difference in principle in a few words, it is chiefly this: Calvinists base the doctrine of predestination on the free sovereignty of God; Lutherans base the doctrine of predestination on the grace of God, and Synergism is that doctrine which gives the decision of salvation to the will and power of man" (V. Kuegele, Sermons on Predestination, p. 6)

I. PREDESTINATION, AS TAUGHT IN ARTICLE XI OF
THE FORMULA OF CONCORD.

The first fact brought out in our confession is that this is not a useless doctrine, much less as offensive or injurious, for it is frequently referred to and thoroughly treated in Holy Writ. Being a revealed doctrine of Scripture, it must be taught and believed, but in its proper sense and order (Cf. Introd. p. 3-4).

A. Foreknowledge and Election. # 4-12.

The Formula of Concord makes a distinction between the words "foreknowledge" (Vorsehung) and "election" (Wahl). God's foreknowledge is nothing else than that God knows all things before they happen. Dan. 2, 28. It extends over all creatures, good and bad, Matth. 10, 29; Ps. 139, 16; Isa. 37, 28. Hoenecke, in treating this doctrine in his Dogmatik, says: "PROGNOOSIS ist die goettliche, ewige Vorhererkennung derjenigen, welche Objekte der Auswaehlung und Vorordnung Gottes sein sollen" (p. 16).

God's eternal election does not at once extend over the godly and the wicked, but only over the children of God. It means that they were foreordained to eternal life, "to the adoption of children" (Eph. 1, 4-5), before the foundation of the world. His eternal election not only foresees the salvation of the elect, but is also a cause which procures, works, helps, and promotes our salvation and that which pertains thereto, Matth. 16, 18; John 10, 28; Acts 13, 48.

The Scriptural terms PROTHESIS and EKLOGEE refer to the same decree, the former to God's determination (Vorsatz, Entschluss) to elect, the latter to the decree (Willensakt). The eternal PROGNOOSIS forms the basis on which, but not the cause for which, God's decree was made. "Gewiss sind PROGNOOSIS und EKLOGEE sehr nahe stehende Begriffe.... Beide Begriffe verhalten sich so zueinander, dass der erstere der intellektuelle Akt, der letztere der Akt des

Willens ist" (Hoenecke, L.c., p. 16) "PROTHESIS ist der erste ewige Akt (besser "Entschluss"). Die PROTHESIS Gottes ist also dies, dass Gott sich vorgenommen, gewisse Suender nach seiner Vorhersehung (PROGNOOSIS) zu erwählen, zu verordnen, zu berufen, und endlich herrlich zu machen. Mit Recht wird daher von den Dogmatikern die PROTHESIS das principium normans der Wahl genannt. Quenstedt: Principium normans praedestinationis primum et mediatum est PROTHESIS" (Hoen., L.c., p. 15)

When Eph. 1, 4 says: EXELEXATO EFMAS EN AUTOO (CHRISTOO), this means that Christ was the causa movens electionis. "Der innere Beweggrund zur EKLOGEE (causa movens interna) ist bei Gott wiederum seine Gnade und sein freies Wohlgefallen. Der aussere Beweggrund (causa movens externa) ist Jesus und sein Verdienst. Kein weiterer Grund wird uns fuer die Erwählung irgendwo in der Schrift genannt" (Hoen., L.c., p. 17). In a booklet entitled "Zeugnisse", compiled by a committee of the former Ohio Synod, with C.H.L. Schuette as editor (Lutheran Book Concern, 1914), we find the following excellent statement in a thesis otherwise infected with "intuitu fidei" views: "Also Grund und Ursache, welche Gott bewogen hat, die Menschen von Ewigkeit her zur Seligkeit zu erwählen, bezeichnet diese These: als von innen, die freie Gnade Gottes; als von aussen, das Verdienst Christi. Was irgendwie daneben als Mitgrund oder Ursache genannt moechte werden, ist reinweg ausgeschlossen, und als lauter Lug und Trug zu verdammen" (p. 19) The cause of election will be further considered in a later part.

Election is not to be considered in God's secret, inscrutable counsel, as though it comprised nothing more than this eternal decree based on divine foreknowledge, according to which He foresaw who and how many were to be saved, who and how many were to be damned. That would lead either to carnal security and impenitence, or to despondency and despair, for the sinner would rationalize thus: If I am/among the elect, nothing can ^{not} ~~harm~~ me with respect to my sal-

vation, even though I impenitently live in open sin; and if I am not among the elect, nothing can save me, for I cannot change God's decree. Even sincere believers at times are tempted to make such wrong deductions, especially when they view their weakness, and the examples of those who have fallen away.

"These are diabolical inferences, falsely drawn from the doctrine of election". No one need be troubled by these questions, nor yet by the faith of the "Zeitgläubigen", if he will only recognize the distinction between Law and Gospel. Election must be considered in the light of the Gospel. What the Bible says about temporary believers, and its warnings against apostasy are Law and should not be mingled with the Gospel comfort of our eternal election. Dr. Walther quotes Luther thus: "Ich hoere, dass hin und wieder unter denen vom Adel und andern grossen Herren etwa boese Worte fallen und ausgebreitet werden von der Vorsehung oder Vorwissenheit Gottes. Denn also sollen sie reden: Wenn ich versehen bin, so mag ich entweder gutes oder boeses tun, ich werde doch selig werden; bin ich aber nicht versehen, so muss ich verdammt werden, unangesehen meiner Werke. Wider solche gottlose Worte wollte ich gern lange disputieren.....Wenn die Worte wahr sind, wie sie sich duenken lassen, so wird damit die Menschwerdung des Sohnes Gottes, sein Leiden und Auferstehung und alles, was er gethan hat um der Welt Heil und Seligkeit willen, gar aufgehoben und weggenommen" (Beleuchtung des Stellhorn'schen Tractats, p. 55) "Es ist ferner zu bemerken, dass die certitudo electionis a parte hominis, weil auf Gottes Wort und Glauben gegrundet, keine certitudo absoluta ist; das heisst nicht, sie sei doch immerhin eine mit Ungewissheit gehaftete, sondern sie ist keine Gewissheit, die getrennt, losgeloest (absoluta) ist von Gottes Wort und der darin gesetzten Heilsordnung, oder sie ist, positiv ausgedrueckt, vermittelt durch die Gnadenmittel, mit der Gnadenordnung verbunden" (Hoen., L. G., p. 62f.) "Deweil aber nicht genug, dass wir wissen, dass eine solche Gnadenwahl Gottes ist...., sondern auch Anleitung bekommen, wie wir dieselbige in uns zu erforschen haben, zu solchem nun ist es ganz unnoetig, dass man in den Geheimen Rath Gottes steige, und den verborgenen Willen Gottes

CONCORDIA SEMINARY
ST. LOUIS, MO.

zu erforschen begehre" (Quoted from "das Staffortsche Buch", Frank, IV, 265).
"That is the correct treatment of temporary believers: Do not trouble yourself about them, only in so far as you take them for a warning example, that you may not become a temporary believer" (Walther in Synodalbericht des Westl. Distr., 1879, p. 66).

Since all Scripture, given by inspiration of God, is to serve, not for security and impenitence, but for "reproof, for correction, for instruction in righteousness", II Tim. 3,16, so also the doctrine of election has been given us by God not to produce despair, but repentance, godliness, faith, comfort and hope, Rom. 15,4; Eph. 1,13; I Cor. 1,7; Eph. 1,14; John 15, 3; 10, 27-29; II Thess. 2, 13f. When a person believes that he will be saved, as we confess in the Third Article, he also must believe that he belongs to the elect. These belong together. This is, of course, a mystery which our limited minds cannot fathom, and the sooner a man learns to place his finger on his mouth, and to exclaim with Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" the sooner will he, by the grace of God, be able to escape the Scylla of Calvinism, and the Charybdis of Synergism, both of which seem more logical than the revealed mystery of Scripture.

B. Synopsis of the Doctrine. # 13-66.

If we wish to think and speak correctly concerning God's eternal election, we should consider those points only which are revealed in God's Word, and this in connection with the order of salvation, as St. Paul treats in Rom. 8,29f.; Eph. 1,4f.; as also Christ speaks of it in the parable of the marriage of the king's son, Matth. 22,1-14, and in that of the laborers in the vineyard, Matth. 20, 1-16. (The statement of Christ: "Many are called, but few chosen", is used in both these parables as a warning not to despise the means of grace or the grace of God in Christ Jesus). We are to seek our election in Christ and His revealed order of salvation, which in-

cludes the now famous 8 points, mentioned in paragraphs 15-23: universal redemption of Christ, the Word and Sacraments through which Christ's merits and benefits are offered us, conversion by the Holy Ghost through the Word, justification, sanctification, preservation and strengthening of faith, and eternal salvation of the elect. This general plan of salvation is not the same as election. The elect, by God's eternal decree, are chosen to salvation by or through this order of salvation, and never without it or separate from it. God's eternal decree includes that they will efficaciously hear the call, be converted, justified, sanctified, and finally glorified. All other thoughts are to be banished, and our election is to be considered in this light as revealed in Scripture.

Only in this light can we answer the question: How can we know, whence and whereby can we perceive who are the elect who can and should receive this doctrine for comfort? In order to ascertain this, we should not judge according to our reason nor according to the Law nor from external appearance; neither should we attempt to investigate 'the secret abyss of divine predestination'. "Wer nach der Vernunft oder nach dem Gesetz sich hierin prueft, dem ist diese Lehre schrecklich. Im besten Fall kommt er dahin, dass er sagt: Ich weiss nicht, ob ich erwählt bin. Wenn es ihm aber ein Ernst ist, selig zu werden, wenn er ein Mensch ist, der in Kummer ueber sein Heil geraten ist, wird er entweder verzweifeln und dadurch abfallen, oder er wird alles in die freie Schanze schlagen und so auf der andern Seite abfallen. Wer aber die Gnadenwahl so betrachtet, wie Paulus, dem ist sie troestlich" (Dr. Walther im Syn. Ber. des Westl. Distr., 1879, p.48). "We should not judge from external appearance" (F.C., Art. XI, .26). Dr. Walther explains these words to mean that a person should not consider himself chosen so long as everything goes well with him in this life, nor should he consider himself among the 'reprobates' when his undertakings fail, when misfortune dogs his steps, when sickness constantly plagues his home, when poverty and shame befall him. To learn who the elect are we should give heed to the revealed Word of God, the Gospel, Eph. 1,9ff.; II Tim.

2,9f. When God has called us through His Word, Luke 24,47; II Cor. 5,20, and the afore-mentioned parables, we are to learn therefrom that God has chosen us as the objects of His eternal and infallible decree. "Our church confesses that a person can indeed know who are the elect. You cannot know it with certainty of some one else, but you ought to know it with certainty of yourself. This does not mean that he is no Christian who is uncertain in regard to his election. He who believes in Christ is a Christian. But we ought to bring a Christian to the point where he becomes certain of his salvation. "Whether I say, I am certain of my salvation, or, God has chosen me, is one and the same thing" (Dr. Walther in Synodalber. des Westl. Distr., 1879, p. 40). "In diesem Sinne bezeichnet Chemnitz es als die zwei schoenen Troststuecke aus dieser Lehre, erstlich, dass ich aus dem Beruf kann vergewissert und versichert werden, dass ich auch zur Seligkeit versehen und erwahlet sei, zum Andern, dass ich aus dem Beruf eine gewisse Vertraestung habe, dass der heilige Geist durch das Wort in mir wirken wolle die Kraefte und das Vermoegen, dass ichs annehmen koenne. Und wenn ich den Grund habe, faehrt Chemnitz fort und erstreckt damit noch bestimmter, ganz entsprechend der Folge in dem Bekenntnis, diesen Grund auf die Erwahlung und das Erwahlungsbewusstsein des Einzelnen, so kann ich darnach zurueckgehen und ganz troestlich schliessen, dass unserm Herrn Gott an meiner Seligkeit soviel gelegen ist, dass er davon gerathschlagt habe, ehe denn der Welt Grund gelegt ward: Und weil ich da zur Seligkeit verordnet bin worden, so ist mir dieselbe wider meines fleisches Schwachheit, wider der Welt Aergerniss und wider aller Pforten der Hoellen List und Gewalt wohl und stark genug verwahret. So weiss ich auch hieraus, dass Gott sein Gemueth und Willen gegen mich nicht aendern wird, denn Paulus sagt Rom. 11, Gottes Gaben und Berufung lassen sich nicht aendern. Es gibt mir auch der Artikel den Trost, dass meine Seligkeit nicht stehe auf meine Werk und Wuerdigkeit, denn die Gnade ist mir gegeben in Christo Jesu vor der Zeit der Welt, da ich noch nicht gewesen bin (II Tim. 1); aus dem Grund faehrt auch Paulus diesen Trost Rom. 8, was einem berufenen Chriisten in dieser Welt Gutes oder Boeses gegenet, dass ihm solches Alles zum

Besten dienen muesse, weil Gott in seinem Vorsatz vor der Zeit der Welt verordnet hat, wie er einen Jeglichen durch Kreuz und Unglueck fuehren wolle zur ewigen Herrlichkeit" (Frank: Die Theologie der Concordienformel, IV, p. 231f.).

Our faith is not only a proof of our election, it is also the result thereof. That this was the view of the authors of our confession is clear also from their private writings. Chemnitz says in his Enchiridion: "So folgt auch die Wahl Gottes nicht nach unserm Glauben und Gerechtigkeit, sondern geht vorher als eine Ursach dessen alles, Denn die er verordnet oder erwählt hat, die hat er auch berufen und gerecht gemacht" (Ausgabe von A.L. Graebner, 1886, p. 109). Selnecker, a co-author of our confession, has the comment on Rom. 9: "Diesem Vorsatz Gottes unterliegt der Glaube an Christum welchen auch selbst Gott gibt nach der von ihm eingesetzten Ordnung. Daher kann der vorausgesehene Glaube nicht die Ursache der ewigen Wahl sein, deren Folge und Wirkung gleichsam der Glaube ist; und in der Zeit hoeret er auch auf, wan wir sterben" (Quoted by Hoenecke, p. 24).

If we wish to consider our eternal election to salvation with profit, we must hold firmly to the universality of God's promises in the Gospel. This is taught, besides many other Scriptures, in these passages listed in the confession: Luke 24,47; John 3,16; 1, 29; 6,51; I John 1,7; 2,2; Matth. 11, 28; Rom. 11,32; II Pet. 3,9; Rom. 10,12; 3,22; John 6,40; Mark 16,15. Gratia universalis and election are not identical, but they have these things in common: both are from eternity, both rest on the most precious merit of Christ, both have the love and mercy of God as their basis, both are seriously decreed, both have eternal salvation as the end and aim, in both salvation is obtained through the means of grace and faith. "Es ist Gottes ernster Wille, dass die Segnungen, welche den Auserwählten zuteil werden, auch den Nichterwählten moechten zufließen, sind diesen auch bereitet worden, und sollen ihnen zur Annahme dargeboten werden" (Zeugnisse, p. 15). Of those who by the gracious operation of God's Holy Spirit are brought to accept the grace of God and His plan of sal-

vation, we assume that they belong to the elect.

"By no means do we teach that a Christian can be absolutely certain of his salvation. This must be understood correctly. What does it mean: I am absolutely certain of my salvation? That means: I know with absolute certainty that I shall be saved, even if I steal, commit fornication, kill, read no more in the Bible, and do not pray any more. That would be an accursed certainty, nothing else than the most disgraceful carnal security. No; if in faith I am certain of my salvation, I am certain with fear and trembling.... If I see a chair standing in a room, I am absolutely certain of this fact; for God has given me the eye not to deceive me, but that I may see how things are. It is not thus with salvation; for I have no eye with which I can look into the Book of Life; I am certain of my salvation a posteriori, because I believe" (Walther, Synodalb. des Westl. Distr., p. 64).

The call of God, with its Gospel promises, is seriously meant. The Holy Ghost wishes to be efficacious through the Word. The Word is a ministration of the Spirit, whereby the Spirit is given, II Cor. 3,8, and a power unto salvation, Rom. 1,16. It is God's will that we should receive, believe, and obey His Word. When this part of Article XI is considered, the charge of Schaff (Creeds of Christendom, I, 330), and others, that there is a contradiction between Art. II and Art. XI, is seen to be unfounded. The difficulty is in the mind of man which cannot harmonize the sola gratia and the gratia universalis, yet is not willing to take reason captive, and accept God's revealed Word. In both articles the Biblical teaching on conversion and election is faithfully reproduced, and Luther's masterly dethronement of free will is not violated in either. The pivotal paragraphs of Art. II could be taken over into Art. XI in their entirety. We reproduce but one here: "But if a man will not hear preaching nor read God's Word, but despises the Word and congregation of God, and thus dies and perishes in his sins, he neither can comfort himself with God's eternal election nor obtain His mercy; for Christ, in whom we are chosen, offers to all

men His grace in the Word and holy Sacraments, and wishes earnestly that it be heard, and has promised that where two or three are gathered together in His name and are occupied with His holy Word, He will be in their midst" (F.C., p. 903, # 57). "If the inference were correct that the doctrine of universal grace involved a denial of the sole gratia, then the charge of synergism would have to be raised against Article II as well as against Article XI. Both articles will always stand and fall together; for both teach that the grace of God is the only cause of our conversion and salvation, and that this grace is universal" (Bente: Hist. Introd., p. 205). "In the last analysis, therefore, the charge of inconsistency against the Formula of Concord is tantamount to an indirect admission that the Lutheran Church is both a consistently Scriptural and a truly evangelical Church. Consistently Scriptural, because it receives in simple faith and with implicit obedience every clear Word of God, all counter-arguments to the contrary notwithstanding. Truly evangelical, because in adhering with unswerving loyalty to the seemingly contradictory, but truly Scriptural doctrine of grace, it serves the purpose of the Scriptures, which -- praise the Lord -- is none other than to save, edify, and comfort poor disconsolate sinners" (Ibid. p. 207).

The Bible describes the elect, John 10,27f., as people who hear Christ's Word, the Gospel, believe in Christ, pray, are sanctified in love, have hope, patience, and comfort under the cross, Rom. 8,25, and, in spite of their weakness, hunger and thirst after righteousness. The Spirit testifies to the elect that they are the children of God, and He intercedes for them, Rom. 8, 16.26. Holy Scripture also testifies that God, who has called us, is so faithful that, when He has begun the good work in us, He also will preserve it to the end and perfect it if we ourselves do not wilfully turn from Him, I Cor. 1,9; Phil. 1,6; I Pet. 5,10; II Pet. 3,9; Hebr. 3,2.

Since the last part of Article XI will not be treated exhaustively, but will chiefly be used to disprove Calvinism and synergism, the question can here be taken up: Can the elect be lost? When Frank maintains, "dass Jemand sich

als Kind Gottes, mithin als Erwählten, wissen koenne, ohne darum schlechthinige Gewissheit zu besitzen, dass er unter allen Unstaenden auch in Zukunft und bis an sein Ende bleiben werde, was er in Gegenwart ist" (NE Op. cit., IV, p. 236), he does so after espousing the view of a two-fold election. Hoenecke's Lehrsatz II on this doctrine states: "Weil Gott nach seinem Vorsatz in Christo gewisse Personen aus der Menge aller Verlorenen auserwaehlt hat, dass sie das ewige Leben erlangen sollen, so bringt er diese Erwählten auch zum Glauben und erhaelt sie im Glauben bis ans Ende". In the subsequent explanation of this thesis we find the statement: "Weil Gott bestimmte Personen erwählt hat, so bringt er sie auch zum Glauben, oder: Die Erwählung ist eine Erwählung zum Glauben" (L.c., p. 23). And if the elect come to faith, and persevere, as paragraph 32 of Art. XI promises, they will also be saved. "He that shall endure unto the end, the same shall be saved", Matth. 24,13. Socinius taught that no one was so efficaciously chosen that he could not be lost, and again that no one was so reprobated (verworfen), that he could not be saved, the former when falls from faith, the latter, when he begins to believe. To this Calov answers: "Wenn die Auserwählten verloren gehen koennten, so waere Gottes Voraussehen falsch und die Erwählung veraenderlich, do doch Gott im Gegenteil in seinem Voraussehen sich nicht tauschen kann. Wenn die Erwählung ungewiss und veraenderlich waere, so waere sie nicht von Ewigkeit geschehen; denn was von Ewigkeit ist, das ist nicht veraenderlich; nun ist sie aber von Ewigkeit geschehen. Matth. 25,34; Eph. 1,4; II Tim. 1,9; Rev. 17,8; u.s.w." (Socinius profligatus, p. 744). The theologians of Wuerttemberg, refuting the ~~missibility~~ claim of their opponents in Das Staffortsche Buch, defended the ~~missibility~~ of the elect in these words: "Dass dem allmaechtigen Gott seine Gnadenwahl nicht fehlen, noch irgend gehindert werden koenne, wie der Concipist allhie redet, das bedarf einer Erklaerung. Denn wenn es den Verstand hat, dass die Auserwählten darum weil sie durch Gottes Gnade sich fest und steif mit wahrem Glauben an ihren Erloeser und Heiland Christum halten und an ihm bleiben, oder ja nach begangenem Fall vor ihrem Ende wiederum aufstehen, nicht verloren und verdammt werden, sondern das Ende ihre Glaubens, naemlich der Seelen Seligkeit, erlangen und von allen

Pforten der Hoellen nicht ueberwaeltigt werden moegen, so ist man unsern Teils mit solcher Erklaerung zufrieden" (Widerlegung des Staff. Buches, p. 774). Then follows a statement in which the amissibility of faith is rejected.

Our confessions are consistent in teaching that the elect, though they may fall from faith, will be restored, and will finally be saved through faith. Even Luther's Small Catechism teaches: "I believe...that the Holy Ghost..... will give unto me and all believers in Christ eternal life" (Trig. p. 545, 6). Our article of the Formula states: "The Spirit of God gives to the elect the testimony that they are the children of God", (1073, 31), and "Holy Scripture testifies that God, who has called us, is so faithful that, when He has begun the good work in us, He also will preserve it to the end and perfect it, if we ourselves do not turn from Him, but firmly retain to the end the work begun, for which He has promised His grace, I Cor. 1,9; Phil. 1,6; II Pet. 3,9; Hebr. 3,2" (#32); and again, "For this reason also Christ causes the promise of the Gospel not only to be offered in general, but He seals it through the Sacraments which He attaches as seals of the promise, and thereby confirms it to every believer in particular. On this account, as the Augsburg Confession in Art. 11 says, we also retain private absolution, and teach that it is God's command that we believe the ^{such} word of absolution, we and should regard it as sure that, when we believe the word of absolution, we are as truly reconciled to God as though we had heard a voice from heaven, as the Apology explains this article. This consolation would be taken from us entirely if we were not to infer the will of God towards us from the call which is made through the Word and through the Sacraments (1075, 37-38).

Scriptural proof for the final salvation and glorification of the elect is found in such texts as Luke 10,20: "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven". Self-evidently, since the names were written in heaven already in eternity, they were written indelibly. Rom. 8, especially vv. 38f.: "For I am persuaded that

neither death, nor life..... nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"; II Tim. 1, 12:
 "For I am persuaded know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"; II Tim. 4, 8:
 "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day"; and finally, Mark 13, 22:
 "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect".

C. The Lost. ## 34-42; 78-86.

The reason why many who hear the Word do not believe is not that God has begrudged them their salvation and did not want them to come to faith in Christ and be saved. God's call is efficacious and sincere. He does not act as if He invited all men while in reality He wants only a few to be saved and the greater majority to be damned. This would assign contradictory wills to God and make Him, who surely is Eternal Truth, contrary to Himself. He would thus be guilty of the same crime which He condemns in men, Ps. 5,9; 12,2f. This would invalidate the consolation which His Word affirms to us and promises. If God's call were not sincere, we could not believe that the Holy Ghost is present with the Word and works through it. Those who unto their end despise the Word of God, thrust it from them, blaspheme, and persecute it (Matth. 22,6; Acts 13,46), harden their hearts (Hebr. 4,2.7), resist the Holy Ghost (Acts 7, 51), impenitently persevere in sins (Luke 14,18), do not truly believe in Christ (Mark 16,25), make only an outward show of godliness (Matth. 7,22; 22,12), seek ways to salvation outside of Christ (Rom. 9,31), cannot blame their non-election, but only their wilful and obstinate resistance, for their perdition. As God ordained to save the elect through His Word, according to His established order, thus He also determined to harden and condemn those who are called through the Word if they wilfully and persistently reject His Word and His Spirit, although He sincerely wished to save also them through His Word. Thus it is that

many are called, but few chosen. Only few accept the Word in sincere faith; the greater number despises it. This does not imply an absolute decree of reprobation. Dr. Walther says: "Es ist unwahr, dass wir lehrten, Gott habe irgend einen Menschen, ja, die groesste Zahl derselben zum unvermeidlichen ewigen Verderben zurueckgelassen. Wir lehren vielmehr erstlich, dass Gott keinen Menschen zum Verderben bestimmt, an keinem mit seiner Gnade voruebergegangen, keinen seinem Verderben ueberlassen, dass er vielmehr allen Menschen seine Gnade und alle Seligkeit durch das Wort ernstlich angeboten hat, und dass endlich diejenigen, welche dennoch dem Verderben anheimfallen, selbst daran Schuld sind, und dass die einzige Ursache ihrer Verdammnis ihr muthwilliges und hartnaeckiges Widerstreben und ihr beharrlicher Unglaube ist" (Beleuchtung des Stellh. Tractats, p. 36). The cause of this contempt for the Word is not God's foreknowledge or predestination, but the perverse will of man, which rejects or perverts the means of grace and resists the Holy Ghost, who wishes to work also in him through the Word, Matth. 23,37. Many receive the Word with joy, but later fall away again, Luke 8,23. This is not because God is unwilling to keep them in faith, which would be contrary to Phil. 1,6, but because they wilfully turn away again from God's holy Law, grieve and embitter the Holy Ghost, implicate themselves in the filth of the world, and garnish their heart for the devil, leaving their last state worse than the first, II Pet. 2, 10-20; Eph. 4, 30; Hebr. 10, 26, Luke 11, 25.

"Verworfen hat Gott gewisse Menschen in der Ewigkeit nur darum, weil er ihren beharrlichen Unglauben vorausgesehen hat, nicht weil er sie von Ewigkeit zur Verdammnis bestimmt hat" (Walther, L.c., p. 52). The Apostle distinguishes with special care (Rom. 9,22f.) between the work of God, who alone makes vessels of honor, and the work of the devil and of man, who by the instigation of the devil has made himself a vessel of dishonor. With much long-suffering God endured the vessels of wrath, but He did not make them vessels of wrath. If this had been His will, it would not have required any great long-suffering on His part. The fault that they are fitted for destruction lies with the devil

and with themselves, not with God. It is not the will of God that any should perish, Ezek. 33,11, et al.

The Formula refers to the case of Pharaoh, of whom it is written Exod. 9,16 and Rom. 9, 17, that God raised him up for the very purpose of showing His power in him and declaring His name throughout all the earth, but even he did not perish because God had begrudged him his salvation and wished that he should be damned, II Pet. 3,9; Ezek. 33,11. God's hardening of Pharaoh was a punishment of his antecedent sin and horrible tyranny, which he practised inhumanly and against the accusations of his heart towards the children of Israel. Since he wilfully rejected and despised all admonitions and warnings, God withdrew His hand from him, and thus his heart became hardened and obdurate, and God executed His judgment upon him. Paul introduces the example of Pharaoh for no other reason than to prove by it the justice of God toward the impenitent and the despisers of His Word. By no means does he want to prove that God begrudged salvation to Pharaoh or to any other person, nor that God had so ordained Pharaoh to eternal damnation in His secret counsel that a priori it was should not be possible for him to be saved. (Cf. part II, on Calvinism) When Stelhorn ironically twists our view of predestination and makes Calvinistic inferences from it, which would blame God for the perdition of many, saying: "Dann haette er (Gott) trotz aller schoenen Verheissungen, dass er alle Menschen selig machen wolle, es doch so eingerichtet durch seine Gnadenwahl, dass nur die wenigsten selig werden koennen. Und dass haette er gethan, obgleich er, wenn er nur wollte, es ganz gut anders machen konnte", Dr. Walther adduces a quotation from Chemnitz, the author-in-chief of the Concordienformel, which gives the reverent Christian answer: "Nun sagt aber unser Katechismus im 3. Artikel unsers Christlichen Glaubens, der Mensch kann nicht aus eigener Vernunft noch Kraft an Jesum Christum glauben oder zu ihm kommen, sondern der Heilige Geist muesse ihn zu solchem Glauben bringen, denn der Glaube ist eine Gabe Gottes; wie kommt es denn, dass Gott dem Judas solchen Glauben nicht ins Herz gibe, dass er auch haette glauben koennen, dass ihm koennte durch

Christum geholfen werden! Da muessen wir mit unseren Fragen wiederkehren und sagen Rom. 11.: 'O welche Tiefe des Reichtums, beides der Weisheit und Erkenntniss Gottes! Wie gar unbegreiflich sind seine Gerichte, und unerforschlich seine Wege!'" (Chemnitz, Passionspredigten, Th. IV, p. 17, quoted by Walther in Beleuchtung...., p. 40). Nicolaus Selnecker, also a co-author of the Formula, wrote a number of years after this confession had appeared (1586): "Obwohl Gott aus allen Nichtwollenden Wollende machen koennte, so thut er dies doch nicht; und warum er dies nicht thue, hat er seine gerechtesten und weisesten Ursachen, welche zu erforschen unsere Sache nicht ist. Vielmehr sind wir schon schuldig, von ganzem Herzen Dank zu sagen, dass er uns berufen und unsere Herzen durch den Glauben erleuchtet hat". This leads us to

D. The Mystery in Election.

A careful distinction must be observed between that which is expressly revealed concerning this doctrine in God's Word, and what is not revealed. God has still concealed much concerning this mystery which we should not investigate and in regard to which we should draw no conclusions, but we should adhere to the revealed Word. Our curiosity is always more eager to pry into those mysteries which God has concealed than to study those things which He has revealed. There is a two-fold reason for this: a) We cannot harmonize the intricate and involved things in this mystery; and b) We are not commanded to do so. Satan knows that these are two weak spots, almost irresistible to sinful human reason. "Weil nun dem boesen Feinde nicht unwissend, wie schwer dieser Artikel der Vernunft eingehet, also unterlaasset er auch nicht, allerlei unzeitige Spaltung und Irrung in diesem hohen (gleichwohl durch die Gnade Gottes ganz troestlichen) Artikel zu erwecken, wie er denn sonderlich...diese Frage zu erwaechnen pflegt: als, weil nun Gott das ganze menschliche Geschlecht in gleichen Sueden nach dem Fall Adams anschaut, was dann die Ursach sei, dass Gott nur Etliche erwachlet, Etliche nicht erwachlet, Etlicher sich erbarmet, Etlicher sich nicht erbarmet: auf solche Frage sollten diejenigen, so solche durch Ein-

gebung ihres Lehrmeisters des Teufels auf die Bahn bringen, eingedenk sein des Spruchs Pauli I Cor. 2, 16: "Wer hat des Herrn Sinn erkannt" (Staffortsches Buch, p. 404).

God most exactly and certainly knew from eternity, and still knows, the exact number of those who will be saved and of those who will be lost; yet He has not revealed it to us, much less has He commanded us to investigate it, but has earnestly discouraged us therefrom, Rom. 11, 33f. The Strassburg Formula says with respect to this mystery: "The fact this this grace or this gift of faith is not given by God to all when He calls all to Himself, and, according to His infinite goodness, certainly calls earnestly: 'Come unto the marriage, for all things are now ready', is a sealed mystery, known to God alone, past finding out for human reason; a secret that must be contemplated with fear and be adored, as it is written....Rom. 11,33. And Christ gives thanks to the Father because He has hid these things from the wise and prudent, and revealed them unto babes. Matth. 11, 25. Troubled consciences, however, must not take offense at this hidden way of the divine will, but look upon the will of God revealed in Christ, who calls all sinners to Himself". (KHM: Hist. Introd., p. 201). See also the quotation from Chemnitz in transition from last section, p. 18f. Christoph Koerner, also a co-author of the Concordienformel, wrote in the year 1583: "Seine Gerichte, vermoege welcher er diesen erwählt und selig macht, kann niemand mit seinen Gedanken, sei es auf irgend welche Weise, erforschen und erreichen" (quoted by Walther in "Beleuchtung....." p. 41). Chemnitz, Selnecker and Kirchner, in their "Apology of the Book of Concord" of 1582, wrote: "So sagen wir, dass wir keinesweges bedacht sind, Gott zum Ursacher der Verwerfung zu machen.....Wollen auch von dem lieben Gott, sofern er verborgen ist und sich nicht geoffenbared hat, nicht forschen. Denn es ist uns doch zu hoch und koennens nicht begreifen; je mehr wir uns diesfalls einlassen, je weiter wir von dem lieben Gott kommen und je mehr wir an seinem gnaedigsten Willen gegen uns zweifeln.....Denn genug ist es, dass, wenn wir an diese Tiefe kommen, mit dem Apostel Rom. 11. sprechen: 'Seine Gerichte sind unerforschlich', und

I Cor. 15.: 'Wir danken Gott, der uns den Sieg gegeben hat durch unsern Herrn Jesum Christum'. Was darueber ist, wird uns unser Seligmacher Christus im ewigen Leben selbst offenbaren" (Quoted in Pieper's Dogmatik, Vol. II, p. 586f.)

"Den Verfassern unsers Schlussbekenntnisses wurde vorgehalten: Wenn sie also eine Wahl zur Seligkeit allein aus Gnaden lehrten die also nicht im Menschen ihren Grund habe, so muessten sie auch eine Verwerfung lehren, die ebenfalls ihren Grund nicht im Menschen habe; aber sie wissen diesen elenden, dem klaren Worte Gottes widersprechenden Vernunftschluss von sich, und erklaerten, dass hier ein Geheimniss vorliege, welches keine Vernunft auflösen koenne, welches aber ein demuetiger Christ Gott aufs Wort glaube, der seine Vernunft gefangen nehme unter den Gehorsam Christi (II Cor. 10,5) und gedulding auf das ewige Leben warte, wo alle Geheimnisse sich zur Ehre Gottes und zur ewigen Schmach und Schande fuer alle Unglaebigen herrlich auflösen waerden" (Walther, in "Beleuchtung des Stollh. Tract., p. 63).

The mystery in election is neither in God, as though He sovereignly elected some to salvation, and others to perdition; neither is it in man, as though some ~~and~~ conducted themselves better when salvation was offered, and therefore were saved; but it is a logical mystery, how to harmonize God's universal grace with the election of a limited number. The conclusion seems valid that by electing some (who only are finally saved) God excluded others from final salvation. The logical difficulty exists, but we do not try to solve it. A logical contradiction does not mean that the two members are unreal. What is logically contradictory can be true in reality. We accept both doctrines side by side. Election has no relation at all to the rest of the world, nor even to those who will be lost. The ~~solus-gratia~~ and ~~gratia-universalis~~ must stand side by side, or Scripture is being violated. We preach salvation for all by the free grace of God in Christ Jesus, for it is for all. "Die Gesetze der Logik gelten doch in der That fuer den Christen gleichmaessig wie fuer andern Menachen, und Niemand, auch der ^Ulaebige nicht, vermag es bei wirklichem logischen Widerspruche auszuhalten. Moegen die Gedanken der christlichen Wahrheit

ihrem Ursprunge nach so uebernatuerlich sein als sie wollen, damit dass sie in dem Gottmenschen geoffenbart, von Menschen verkuendigt und aufgenommen, in menschliche Rede und Schrift gefasst sind, unterstellen sie sich von selbst der logischen Ordnung, und die Existenz der Theologie allein schon genuegt dem zum Beweise. Aber das Gesetz der Logik als formales herrscht blos ueber die gegebenen Gedanken, producirt sie nicht, und die Gedanken, mit denen der Glaube und die Theologie zu thun haben, resultiren aus Thatbestaenden, die als solche noch gaenzlich ausserhalb des Gebietes der Logik stehen. Wenn daher das Bekenntnis den Widerspruch nicht sofort als Zeichen der Unwahrheit auffasst und den Glauben, der ihm nicht zu loesen vermag, auffordert, ihn zu tragen, so ist damit gar nicht zunaechst ein logischer, sondern nur ein Widerspruch der unzureichend ermittelten oder zu ermittelnden Thatbestaende gemeint, und es waltet dabei, wie sehr auch darauf gedrungen wird, die Thatsachen selbst, soweit sie ermittelt sind, um des scheinbaren Widerspruches willen nicht anzutasten, die Glaubensgewissheit, dass letzterer nur fuer das menschliche Verstaendnis, nicht aber an sich bestehe. Darum erscheint es als Postulat des Glaubens, den Widerspruch als an sich nicht vorhandenen zu setzen, und wenn es uns nicht befohlen ist, "zusammenzureimen", wie Gottes geheimer Wille mit dem geoffenbarten sich widerspruchslos einige, so ist es doch ein noethwendiges Gebot des Glaubens, und wird als solches von dem Bekenntniss aufrechterhalten, dass man Gotte nicht contradictorische Willen zuschreibe, so naemlich als wenn Gott, der doch die ewige Wahrheit ist, ihm selbst zuwider sein sollte. Und zwar dieses vorerst nicht um der logischen Widerspruchslosigkeit willen, sondern kraft unausweichlicher sittlicher und religioeser Motive des Glaubens selbst, dem die widerspruchslose Wahrheit Gottes in sich selber ein Axiom ist, von dem er nicht lassen kann; der es als eine von Gott verbotene und darum Gotte selbst unmoegliche Untugend kennt, "dass man sich eines Dinges erkluert und ein anderes im Herzen gedenket und meint"; der den sicheren Grund seiner eigenen Existenz verlieren wuerde, wollte er annehmen, dass Gott in seinem Herzen anders gegen uns gesinnet sei, als wie er es in seinem Worte geoffenbart". (Frank, IV, 186f.)

God knows, and has determined for every one, the hour of his call and conversion, but He has not revealed it to us, (# 56). We have the command always to keep urging the Word, but to entrust the time and hour to God, Acts. 1, 7.

God's dealings with nations as well as with individuals is a mystery. He gives His Word at one place but not at another; removes it from one place, allows it to remain at another; one is hardened, another, who is just as guilty, is converted. With the same people, who are in the same condemnation, God deals differently. In these and similar questions Paul fixes a limit beyond which we should not go, Rom. 11, 22ff. We should recognize God's judgment. When God so punishes a nation for despising His Word, such punishment is well deserved. Thereby He exhibits His severity, shows us what we all have deserved by our wickedness and ingratitude, in order that we may live in the fear of God, and praise His goodness, excluding any merit in us to whom He gives His Word, whom He does not harden and reject. He does not owe salvation to any sinner, hence the gift of His Word is by grace alone.

In some persons God displays His righteous, well-deserved judgments that we, who are exactly like them, may learn the more diligently to praise God's pure, unmerited grace in the vessels of mercy. No injustice is done to those who receive the wages of their sins. In the rest, whom God saves by His Word, He commends His pure grace and mercy without their merit. When we proceed thus far in this article we remain on the right way, Hos. 13,9. Regarding those things in this disputation which would soar too high and beyond these limits, we should with Paul place the finger upon our lips and say: "O man, who art thou that repliest against God?" Rom. 9,20. Paul declares that we neither can nor should investigate and fathom everything in this article. After having argued much concerning this article from the revealed Word of God, as soon as he comes to the point where he shows what God has reserved for His hidden wisdom concerning this mystery, he suppresses and cuts it off with the following words: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable

are His judgments, and His ways past finding out! For who hath known the mind of the Lord?" Rom. 11,33f.

A presentation of this matter so that it agrees fully with our reason cannot agree with Scripture and our confessions. We must always end up as does St. Paul, Rom. 11,33-36. If these concluding words of St. Paul do not fit the presentation, if you are not forced to cry out, "O how unsearchable.....etc...", if the difficulties are nicely cleared away so that you have a logical presentation which agrees with reason, you can be sure that it is anti-Scriptural and anti-confessional, false and corrupted by reason.

Thus Luther contented himself in the discussion of the discretio personarum. "He dealt with the vexing question Cur alii, alii non? in this way that he refused to answer it. He had learned from Scripture that the sole cause of a man's salvation is the grace of G.d. He had learned from Scripture that the sole cause of a man's perdition is his wickedness. But when he investigated the question why, since the grace of God is universal and the wickedness and guilt of man is universal and equal in all, not all are saved or not all are lost, he found no answer. His reason could not account for the difference in the outcome. And Scripture does not account for it. And so Luther refused to look for a solution of the crux theologorum in this life. He waited for "the light of glory" to solve it. He condemned the attempts of theologians to find an answer satisfactory to reason as a wicked presumption. He denounced this prying into the hidden counsel of God, this attempt of blind reason to shed light on the inscrutable judgments of God as impertinent, as impudent, as sacrilegious, and blasphemous." (Th. Engelder in Concordia Theol. Monthly, Aug. 1938, p. 562f.) Luther explains away the apparent injustice in God in these words of his De Servo Arbitrio: "Let us hold in consideration the three lights -- the light of nature, the light of grace, and the light of glory; which is the common, and a very good distinction. By the light of nature, it is insolvable how it can be just, that the good man should be afflicted and the wicked should prosper: but this is solved by the light of grace. By the light of grace it is insolvable, how God can damn him,

who, by his own powers, can do nothing but sin and become guilty. Both the light of nature and the light of grace here say, that the fault is not in the miserable man, but in the unjust God: nor can they judge otherwise of that God, who crowns the wicked man freely without any merit, and yet crowns not, but damns another, who is perhaps less, or at least not more wicked. But the light of glory speaks otherwise. -- That will show, that God, to whom alone belongeth the judgment of incomprehensible righteousness, is of righteousness most perfect and most manifest; in order that we may, in the meantime, believe it, being admonished and confirmed^{by}/that example of the light of grace, which solves that which is as great a miracle to the light of nature!" (P. 389).

A comprehensive and acceptable conclusion for this whole section is given by Chemnitz in his sermon on predestination, (Rostilla II, p. 551), who says: Dies ist der einfaeltige Verstand und Meinung, was zu der Versehung Gottes gehoert, was dieselbige begreife und worin sie stehe, dass wir diese Stuecke alle zusammenfassen, wenn wir von der Versehung oder Wahl Gottes reden oder gedenken, wie Paulus durch das ganze erste Capital zu den Ephesern also diese Lehre stueckweis handelt und erlaeret, und wenn ich bei dem Bericht und in der Einfalt bleibe, so habe ich, soviel mir von dieser Lehre zu wissen von Noeten ist, und weiss, dass ich nicht irren oder fehlen kann. Wenn aber jemand hie weiter will disputieren, Gott wisse aber gleichwohl zuvor wohl, welche und wieviel solchen seinen Beruf durch seine Gnade annehmen und welche demselben widerstreben werden? Dem antworte ich: Gott wisse ohne Zweifel das, und viel mehr, aber mir sei Solches zu erforschen nicht befohlen, sondern ich bleibe bei der Einfalt dieser Parabel. Item, wenn Jemand fragen wollte, weil dies zusammenhaenget, die erwachlet sein, die werden auch berufen, warum denn Gott sein ^Word, dadurch der Beruf geschieht, nicht in allen Landen lauter und rein gebet? Hier antworte ich: meiner Parabel, in welche mir der Herr Christus diese Lehre gefasst hat, strecket sich so weit nicht. Derhalben lege ich in dieser Frage mit Paulo Rom. 9 und Jes. 45 den Finger auf den Mund und spreche: o Welch ein tiefer Abgrund der Weisheit Gottes etc. Ich erkenne aber an jenen, welche Gottes Wort nicht haben, Gottes gerechtes

Gericht, was wir alle miteinander wuerdig und werth waeren: an mir aber und Andern, so berufen werden, erkenne ich Gottes lautere Gnade, ja ohne und wider alle unser Verdienst, und danke ihm dafuer von Herzen. Weiter kann ich nicht und hoeher will ich nicht, sondern bleibe in den Schranken dieser einfaeltigen Parabel, auf dass ich mich nicht zu weit verzenne oder zu hoch versteige. Haben Andere mehr Gaben, dass sie in diesem Artikel hoeher koennen kommen, goenne ichs ihnen wohl. Weil aber mein lieber Herr Christus nicht ohn Ursach dies grosse Geheimniss in eine einfaeltige Parabel gefasst hat, bleibe ich bei dem Spruche Salomonis: qui simpliciter ambulat, bene ambulat, wer einfaeltig wandelt, wandelt am Allersichersten" (Quoted by Frank, IV, 326f.).

II. THE CALVINISTIC VIEW OF PREDESTINATION.

The Calvinists teach that the eternal decree of predestination was altogether arbitrary in God and that it includes a decree of reprobation. "Of those that will be lost Calvin teaches, that God had foreordained them unto death, that as it had not been His will that they should be saved, so God had never done anything for their salvation; that they were not redeemed, that the blood of Christ had not been shed for them, that they were not effectually called through the Gospel, and though they did hear the Gospel, yet God would not effectually work in them, that they should believe and be saved" (F. Kuegele: Sermons on Predestination, p. 7). That this is the teaching of Calvin himself we see from his own definition of predestination: "Praedestination nennen wir das ewige Dekret Gottes, nach dem er bei sich beschlossen hat, was mit einem jeden einzelnen Menschen geschehen sollte. Denn nicht alle werden mit der gleichen Bestimmung (pari conditione) geschaffen, sondern den einen wird das ewige Leben, den andern die ewige Verdammnis vorausverordnet. Daher sagen wir, je nach dem einen oder andern Ziel, auf das hin ein Mensch geschaffen ist, er sei zum Leben oder zum Tode praedestiniert.....Wir sagen also, was die Schrift klar zeigt, dass Gott nach ewigen und unveraenderlichem Ratschluss ein fuer allemal festgesetzt hat, welche er einst einmal zum Heile annehmen, welche er dem Verderben weihen wolle.

Wir sagen, dass dieser Ratschluss in bezug auf die Erwählten in seinem unverdienten Erbarmen begründet sei, ohne Rücksicht auf menschliche Würdigkeit. Welchen aber die Verdammung verordnet wird, denen werde durch sein zwar gerechtes und unwiderruffliches, aber auch unbegreifliches Urteil der Weg zum Leben verschlossen" (Institutes, Chapt. 21, 5.7; reprinted in Concordia Theol. Monthly, Nov. 1938, p. 871).

Most of the Reformed confessions have the essential features of Calvin's doctrine of predestination embodied in them. In the Canons of the Synod of Dort we read: "That some receive the gift of faith from God, and others do not receive it, proceeds from God's eternal election.....According to His just judgment He leaves the non-elect to their own wickedness and abduracy". The same confession states further on: "Not all, but some only, are elected, while others are passed by in the eternal decree; whom God, out of His sovereign, most just, irreprehensible, and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith, and the grace of conversion". Similar expressions are found in the Consensus Genevensis, the Confessio Belgica, the Confessio Gallicana, the Formula Consensus Helveticae, etc. In the Presbyterian Confession of Faith, commonly called the Westminster Confession, Ch. 3, Art. 3, we read: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death". And concerning the damned we read, Art. 7: "The rest of mankind, God was pleased, for the glory of His sovereign power over His creatures, to pass by, and to ordain (not "retain" as in Concordia Cyclopedia, p. 603) them to dishonor and wrath for their sin, to the praise of His glorious justice! Newspaper reports of 1938 state that acceptance of this article is no longer demanded, but it stands in the confession.

Calvinism identifies God's foreknowledge with His "sovereign will", making God the author of evil. Everything is dependent upon God's absolute decree. The creation of Adam is decreed for the purpose that He should fall (supralap-

arianism). "Die Menschen werden alle schon geschaffen, nicht als vor Gott in gleicher Weise darstehend als Objekte seiner Gnade, sondern als bestimmt, dass sie entweder ins Leben eingehen oder der Verdammnis anheimfallen sollen". Thus Hoenecke explains Calvinism, continuing with Calvin's own words: "Praedestinationem vocamus aeternum Dei decretu.....", given in German translation on page 26.

Augustine's later predestinarian teaching stops one step short of Calvinism, at least in its supralapsarian form. Augustine denied universal grace, based predestination on the decree of God, and not on the person and work of Christ, holding with the later Calvinism that Christ died only for the elect. He does not teach a double predestination, but goes so far as to say "dass Gott die Verdammten uebergeht, auch dass er sie zur Verdammnis praedestiniert, aber nicht dass er sie zum verdammenden Unglauben ordiniert, sondern diesen Unglauben vorausweiss" (Hoenecke, p. 31). This practically leads back to his former view of the electio ex praevisa fide. On the charge that Luther in his *De Servo Arbitrio* teaches Calvinistic determinism, that he fell into "high Augustinianism" see the November issue of the *Concordia Theological Monthly*, page 801ff. (This entire series of articles in Vol. IX of the C.T.M. contains excellent material on this subject).

The Calvinistic doctrine is based on the sovereign will of God, and ignores, yea, denies, the EXERCITIO IN AUTOO (CHRISTOO) of Eph. 1,4. Calvinism places the sovereignty of God, and together with it the absolute predestination, in the center of its theology. Thus it is possible to deny the plainly revealed Scriptural doctrine of universal grace, and to teach a limited atonement, for these do not agree with the material principle of their theology, "the cor ecclesiae"; "the very center of our confession" (Kuyper: *The Bibl. Doct. of Election*, p. 6), referring, of course, to the dogma of the twofold predestination, of the sovereign majesty of God.

That Calvinism teaches that the grace of God in Christ extends only upon the elect, and that only the elect were redeemed, is sufficiently attested in the Reformed Confessions. The Formula Consensus Helveticae of 1675 says, canon 13: "As from eternity Christ was elected Head, Leader, and Heir of all those who in time are saved by His grace, thus also in the time of the New Covenant He has been the Bondsman for those only who by eternal election were given to Him to be His peculiar people, seed, and heredity". In the Canons of the Synod of Dort we read: "For this was the sovereign counsel and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of His Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God that Christ by the blood of the cross, whereby He confirmed the New Covenant, should effectually redeem out of every people, tribe, nation and language all those, and those only, who were from eternity chosen to salvation, and given to Him by the Father". The Westminster Confession declares: "They who are elected, being fallen in Adam, are redeemed by Christ.... Neither are any other redeemed by Christ".

It is plain that in this case dogmatics not only colors, but writes, the exegesis of certain Scripture texts. "Das kalvinistische Dogma von der absoluten Partikularitaet des Heils in Christo ist ja freilich ueberhaupt nicht durch Schriftauslegung gewonnen, wie es natuerlich auch nicht sein konnte, sondern ist die Konsequenz der grundlegenden kalvinistischen Lehre vom goetlichen Willen" (Hoen. p. 8f.) A clear case of such dogmatized exegesis is seen in the account of a colloquy between Andreae and Beza, reported by Frank, in which Andreae asked: "Dass wir nun diesen Willen Gottes aus seinem Worte eigentlich, gewisslich und unfehlbar erkundigen, so frag ich allein Ein Ding, und bitte, dass du mir rund und deutlich darauf antworten wollest, naemlich: Ob Gott der Herr jemals diejenigen geliebt habe, die jetzunder in dem hoellischen Feuer ewiglich verdammt sind, oder noch verdammt werden!" To which Beza replied: "Nein, er hat sie niemals geliebet". Thereupon Andreae asked once more:

"Und damit wir uns recht eigentlich und wohl verstehen, so frage ich dich nochmals, was in dem Spruche Christi (Joh. 3, 16) das Wort Welt heisse und was dadurch verstanden werde!" To which Beza replied, "Die Auserwählten" (Op. cit., p. 299).

In Calvinism, then, Christ exists only for the elect. The decree of redemption follows that of predestination, and in the interest only of the elect. Only the elect can come to faith, for the others, according to Calvinism, are not effectually called by the Gospel. "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only" (Westm. Conf.) From this it follows that God never wanted to save all men. But this is so contrary to the many pointed passages of Scripture, that it is not uncharitable to say that this is a rank denial of Scripture. Note especially Ezek. 33,11; I Tim. 2,4f.; Hebr. 6,6; Matth. 24,24, etc., etc. Other decisive texts, especially against the limited atonement error, are II Cor 5, 14-19; Hebr. 2,9; II Pet. 3,9; John 3,16; 1,29; Matth. 11,28; John 12, 47 et al.

Our confessions says: "For all preparation for condemnation is by the devil and man through sin, and in no respect by God, who does not wish that any man be damned; how, then, should He Himself prepare any man for condemnation! For as God is not a cause of sins, so, too, He is no cause of punishment, of damnation; but the only cause of damnation is sin; for the wages of sin is death, Rom. 6, 23. And as God does not will sin, and has no pleasure in sin, so He does not wish the death of the sinner either, Ezek. 33,11. For He is not willing that any should perish, but that all should come to repentance, II Pet. 3,9..... And St. Paul testifies in clear words that from vessels of dishonor vessels of honor may be made by God's power and working, when he writes thus: II Tim. 2,21: 'If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work'. For he who is to purge himself must first have been unclean, and hence a vessel of

dishonor. But concerning the vessels of mercy he says clearly that the Lord Himself has prepared them for glory, which He does not say concerning the damned, who themselves, and not God, have prepared themselves as vessels of damnation" (1089f. # 81-82). The false Calvinistic doctrine of reprobation and an ineffectual call ascribes to God contradictory wills (#35), makes God's promises uncertain (#36), makes void God's promise of grace in the Sacrament (#37-38), is opposed to the work of the Holy Spirit (#39). God is not the cause of the sinner's rejection (# 40-41), nor is He the cause why temporary believers fall away from grace.

The real tyranny of the Calvinistic doctrine becomes apparent when a sinner becomes uncertain of his "Gnadenstand" and election. The proof of his election lies in his "being saved", in his "feeling of grace"; for only in the elect does the Gospel call become efficacious; but when he becomes uncertain whether he is in the state of grace, and more so when he becomes uncertain whether he ever was, then ~~almost~~ it is almost impossible to bring comfort to the troubled heart, for the props were removed when universal grace and the redemption of all mankind were denied. Carl Mantey-Zorn, in his book "Dies und Das aus fruehem Amsleben", p. 150f., relates the following incident:

"An old man by the name of Kl, whose former pastor had been a Calvinist, teaching an election of both grace and wrath, to life and damnation, had joined my congregation. By this Calvinistic teaching the old man had been brought almost to the point of despair. He did not know whether God for Christ's sake was gracious to him or angry ~~is~~ with him. He said: 'God's eternal predestination cannot fail. If God has chosen me to salvation, then I shall be saved; if he has chosen me to damnation, I shall be damned. How can I know what God has in eternity determined concerning me?' He often came to me, and we had long conversations. Again and again I told him: 'According to Scripture there is an election ~~is~~ of grace. Scripture teaches that God in His free grace, for Christ's sake, has chosen certain people to faith and salvation. How could it be otherwise? Faith and salvation we receive only from God. He who believes and is

saved is in himself not better than anybody else. He has not first given anything to God that should be recompensed to him again. As far as he is concerned, he did not assume a better attitude toward God and God's grace than anybody else. All is only God's grace in Christ, in eternity and in time, when He selected or predestinated, and when He carried out His eternal purpose. But according to Scripture there is no election of wrath. Scripture does not teach that God predestinated any one to obduration and damnation. On the contrary, it teaches that God wants to save everybody, no matter how unfodly he is, and seriously calls him to faith, that every one who is lost is lost only because he does not want to believe and persistently resists the Holy Ghost, who wants to convert him through the Word. This Word of God you must believe, not Rev. K. or any other book or you own notions,' I often told him very emphatically.

"Then old K always quoted Rom. 9, 18: 'Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth'. I told him: 'You must understand this passage as the Holy Ghost explains it in this chapter. If God converts and saves some one, it is only God's mercy not man's own doing. If some one, as did Pharaoh, hardens himself against God's Word, makes himself a vessel of divine wrath, and prepares himself for damnation, then God comes with His judgment of abduration as, when, and where He wills; but also there God shows great patience.

"We also read together Article XI of the Formula of Concord, where, I showed him, my doctrine was corroborated. He asked me at times: 'How can I know for sure that I am chosen?' I answered: 'You should not torment yourself with the question whether you are chosen, but look at the cross of Christ, where you sinner have been redeemed. You should hear the gracious Word of God, which calls you to Christ and to salvation. Then say in faith: "Amen, I am redeemed; God wants me, God has certainly chosen me from eternity!" After such conversations old K was always comforted and said: 'That is God's Word, that is the sound of the Word of God.' Then he would partake of the Lord's Supper, But doubts re-

turned; again and again old K. came to me, and time and again he went away comforted.

Then he took sick. It is self-evident that I visited him diligently and tried to keep him in the comfort of true faith with God's Word. After every visit I was very much satisfied, and he was glad. One night I was called to his death-bed. When I came to him, -- his wife and his brother-in-law, an elder of my congregation, were also present, -- old K. looked at me frightened and said: 'God is angry!' Firmly I told him the gracious Word of God and prayed with him. Thereupon he was content and said: 'This is the sound of the Word of God,' turned over and slumbered for a while. Aroused from his slumber, he said: 'God is angry!' Again I told him God's Word of grace, and again he said: 'That is the sound of the Word of God'; again he slumbered. But the shadows of death were descending upon him. Again he was aroused and stammered: 'God is angry!' Then I told him briefly and sharply: 'You lie! God is gracious. And I, as a called and ordained servant of the Word, in the stead and by the demand of my Lord Jesus Christ, announce to you the grace of God and forgive you all your sins in the name of the Father and of the Son and of the Holy Ghost. Amen.' Then peace and joy flitted over his face and he stammered: 'The sound of the Word of God.' His eyes grew dim, his breath stopped, his mouth opened, he stretched violently and lay lifeless. I closed his eyes and his mouth, folded his hands and spoke with those present a prayer of thanks.

"Then I went with his brother-in-law into an adjacent room and sat down with him. We scarcely had taken a seat, when all of a sudden we heard a cry of terror from the room where the old man had died, as we thought. We ran into the room. The man supposed to be dead had thrown his arms over his head, his eyes stared, & frightened, and over his lips came the words 'God is angry!' Then -- I do not remember my exact words -- I shouted the grace of God into his heart and finally told him: 'Die, God is gracious!' Then he really died. Before he died I saw his lips moved to say: 'The sound --'. But I fainted. In the living-room I re-

gained consciousness. That was a hard struggle between God's Word of grace and Calvinism. But God's Word obtained eternal victory". (Translation by Prof. G. Viehweg, in Synodalb. of Texas Distr., 1937, p. 8f.)

This will help us to understand why the Calvinistic view of predestination has been called a horrible decree. Calvin himself says in the Institutio of 1539: "Decretum quidem horrible, fateor, -- a horrible decree, I confess (Ibid. Chapt. 23, 7). Das System Calvins ist das ordnungsmässigste, starrste, und mechanischste, das je dem Verstand eines Menschen entsprungen ist, und doch ist es durchaus falsch und schrecklich" (Proceedings, Texas Distr., 1936, p. 26).

By the fortunate ~~man~~ inconsistency which is frequently practiced by the Reformed, the terrified heart is, nevertheless, directed to the grace of God in Christ Jesus, and to the vicarious and even the complete atonement. At such a time the feeling of grace is ignored, and a firmer foundation is sought, and, by the grace of God, frequently found. Thus Beza confesses: "Möchte aber Jemand sagen, woher kann ich wissen, dass ich auch in der Zahl der Auserwählten zum ewigen Leben begriffen sei....darauf antworte ich also....hüte dich und sehe dich fuer mit allem Fleiss, damit du nicht am hoechsten Grad anfangst, sonst wird dir widerfahren, dass du dies unendliche Licht nicht wirst leiden koennen. Darum so fahe es unten an und such deine Wahl zum ewigen Leben im Worte Gottes, welches dich zum Herrn Christo beruft. Und wann da also die Stimme Gottes gehoert hast in deinen Ohren und Herzen klingen, die dich zu Christoberuft, so betrachte nach und nach, allgemach, und erforsche mit Fleiss, ob du in Christo durch den Glauben seiest gerechtfertigt und geheiligt. Denn bei diesen zweien Dingen kann man den Glauben erkennen, der solcher beider Werke Ursachen ist " (Frank, L.c., p. 311f.).

To be sure, Calvinism, with its absolute decree, is the logical complement to election, but it is no more Scriptural than the opposite view which seeks the cause of election in man.

III. SYNERGISM AND INTUITU FIDEI IN ELECTION.

Hoenecke's Lehrsatz III on this doctrine states: "In der Antithese zur schriftgemaessen Lehre von der Wahl stehen ebensowohl diejenigen, welche die Wahl gar nicht auf die in Christo geschehene Erloesung gruender, als auch die, welche sie auf die von Gott vorausgesehene Aneignung der Erloesung oder gar auf die zuvorgesehene Heiligung gruender, oder auch die benevolentia universalis mit der Wahl. konfundieren". This explains why synergism and the intuitu fidei must be taken together. Under the same thesis Hoenecke correctly states: "Man wird aber finden, dass alle Vertreter der intuitu fidei eine, wenn auch vielleicht nur ganz feine, Ader des Synergismus haben" (L.c., p. 43).

These anto-Scriptural views carry us back to Melancthon, the father of synergism, at least in Lutheran circles. Dr. Bente, in the Hist. Introd. to the Symbolical Books (p. 197), calls him the author of a synergistic predestination. In his Loci of 1548 Melancthon had written: "Since the promise is universal, and since there are not contradictory wills in God, some cause of discrimination must be in us why Saul is rejected and David accepted (Cur Saul abiciatur, David recipiatur), that is, there must be some dissimilar action in these two". Self-evidently Melancthon would not have hesitated to replace the phrase, "why Saul was rejected and David accepted", with "why Saul was rejected and David elected" (Bente, L.c, p. 197). Seeberg summarizes Melancthon's doctrine as follows: "Grace alone saved, but it saved by imparting to man the freedom to dicide for himself. This synergistic element reappears in his doctrine of election". "God elects all men who desire to believe". Similar in tone and content is the statement of the Leipzig professor, Luthardt, who says: "Der Glaube is freier Gehorsam, den der Mensch leistet. Die Bekehrung ist des Menschen eigne Tat. Der goettlichen Berufung gegenueber hat der Mensch Freiheit der Abweisung oder Annahme. Die Bekehrung ist die sittliche Selbsttat des Menschen" (Walther, Beleuchtung....., p. 14).

Synergism, not willing to deny God's firmly attested gratia universalis, yet concerned, at all costs, to find a solution to the mystery in election, denies, in effect, the doctrine of total depravity, and with it the sola gratia. It argues that if one man is saved, the other lost, then the former must have been inherently better (morally) than the latter, and that in respect to this difference, God elected one to life and failed to save the other. Not only does it ascribe a difference to the moral nature and the action of individuals, but it ascribes to man the "ability to apply himself to grace". It entirely vitiates any eternal decree, as well as the sola gratia, as is done also by much of "modern theology".

"Die Socianer lehren, dass Gott in Ansehung der Werke und des Gehorsams aus dem Glauben Menschen zur Seligkeit erwählte. Sie unterscheiden zwischen prae-destinatio und election. (Hoen. p. 43). The former they consider as a decree from eternity, the latter as being made from time to time, as men are brought to faith. It may be characterized as intuitu operatum. God must wait and see how man will act toward His call.

The view of the Arminians is that God did not really elect individuals, but that He gave a general election decree (ein allgemeines Wahldekret herausgegeben). "Wen Gott in dieser Zeit als diesem Dekret entsprechend erkennt, den erklärt er als erwählt" (Ibid., p. 45).

The relation of Schleiermacher's pantheism to predestination is hard to classify. With him the individual counts for nothing. He is drawn into the scheme of things because of his configurational existence in the world. He is converted when this act can do the most good for mankind. Those who are not converted before death are transposed afterward. Humanity and not man is the object of the decrees of God. Faith is a virtue, or work, in so far as it promotes the kingdom of God, especially in being created just at the time most opportune, and in view of which faith man's election took place. According to him faith is really nothing but "das Mitempfinden des göttlichen Wohlgefallens an Christo". Subjectivism is the basis and essence of faith. His whole treat-

ment of faith, foreordination, and election means nothing, "denn die ganze Wiedergeburt der Gesamtheit der neuen Kreatur aus der Gesamtmasse der Menschheit ist nichts als ein mit physischer Notwendigkeit vor sich gehender Prozess der Vergeistlichung der Menschheit durch das von vornherein vorhandene Sein Gottes in der Menschheit" (Hoen. p. 50).

Schleiermacher is a master at concealing his true position on this doctrine. He does not teach the Intuitu fidei, and yet he sums up his position thus: "Die Erwählung, so betrachtet, wie sie auf die göttliche Weltregierung einwirkt, ist begründet in dem vorhergesehenen Glauben des Erwählten; so aber betrachtet, wie sie auf der göttlichen Weltregierung beruht, ist sie lediglich bestimmt durch das göttliche Wohlgefallen" (Quoted by Hoen., L.c., p. 48). Hofman agrees with Schleiermacher in making mankind and not the individual the object of God's decree.

Albrecht Ritschl became the father of a new theological tendency, called der Neukantianismus. His successor, Kaftan, identifies election with God's general plan of salvation. With him predestination also pertains to mankind, like Schleiermacher and Ritschl conceived it, but the individual is conscious of his relation to this totality, and therefore is aware of his election. Reischle is in essential agreement with him, with the difference that he is more outspoken in denying a particular election.

In the Gaudenwahllehrestreit of the last century, which for obvious reasons is not being treated for its own sake, but only in so far as it helps to shed light on the subject, the opponents put faith before election. "Pastor Allwardt called election the seal of persevering faith. Then election would take place after salvation has been obtained. This would not be a pre-, but rather a post-predestination. Prof. Stelhorn and his adherents tried to prove that Art. XI of the Formula of Concord was speaking of an election in both a wider and a narrower sense. They claimed to find this distinction especially in the eight points of this article, §§ 15-22. There, they claimed, the means of salvation

are mentioned, which form the main part of election. In those who believed unto the end the second part of election was taking place. This second part of election is the judicial application of the stipulation of the general will of salvation based on God's foreknowledge ("die auf die Voraussetzung Gottes gegründete richterliche Application der Bestimmung des allgemeinen Heilswillens"). We admit that the general way to salvation on which God leads the elect into eternal life belongs to the doctrine of election, but it is not election proper. Scripture and our Confessions know nothing of an election in a wider sense, of an election of means, but only of an election of persons. According to Scripture, election is not a judicial application of the general way of salvation, but a cause of, and predestination to, salvation" (Proceedings of Texas Distr., 1936, p. 15).

We can attribute this false doctrine to the following three causes: 1. The opinion that the glory of God must be defended against Calvinistic theories according to which God is no longer a God of love; 2. Rationalism, which seeks to explain even divine mysteries. The opponents publicly declared that theology has the task of harmonizing all articles of faith, and bringing them into a system; 3. Pelagianism and Synergism, which permeated their thinking, and which cannot be reconciled to an election to faith.

The same is true of those who find a two-fold election in the Scriptures and our Confessions. "Diese Unterscheidung legen alle diejenigen nur in die Konkordienformel hinein, welche die verkehrte Lehre von der Wahl ex praevisa fide fuhren. Sie verwerfen die Schriftlehre, dass Gott zum Glauben erwählt (I Pet. 1, 1.2; Acts. 13, 48); und daher sind ihnen Stellen der Konkordienformel, die deutlich wie die beruehrte Stelle (§ 8) auch die Wahl zum Glauben lehren, ueberaus unbequem" (Hoen. p. 12f.). "Wer daher eine Wahl im weiteren und engeren Sinn unterscheidet, dass naemlich im weiteren Sinne darunter der Erloesungsratschlaess zusammen mit dem Beschluss, alle die Erloesung im Glauben annehmenden Suender auch selig zu machen, im engeren Sinne die Erwaehlung der von Gott als FINALITER Glaebige zuvorerkannten verstanden wird, der setzt sich wiederum ganz offenbar

gegen die Schrift, denn diese weiss von einer solchen Unterscheidung nichts" (Ibid. p. 11). Hoenecke also gives the following list of Scripture passages, and says that the meaning of election (Wahl) is the same in every one, namely: I Thess. 1,4; Matth. 20,16; 24,24; Mark 13, 20-22; II Tim. 2,10; Luke 18,7; Rom. 8,33; Col. 3,12; I Cor. 1, 27f.; Eph. 1,4; II Thess. 2,13; Jas. 2,5; II Pet. 1,10; Rom. 11, 5-7; and Matth. 24,22.

Stellhorn lists the 8 points in his Tractat, and then continues with this argument: "Hieraus sieht man nun zunachst, was die Konkordienformel alles zur Gnadenwahl rechnet; naemlich viel mehr, als blos die Auswahl der Personen, die selig werden sollen, und die damit verbundene Verordnung, diese nun auch auf dem Wege des Glaubens wirklich selig zu machen. Sie nimmt naemlich ausserdem nicht alles das hinzu, was in den obigen 8 Punkten steht und der Heilsweg fuer alle Menschen enthaelt. Sie redet darnach von der Gnadenwahl im weiteren Sinne, wie wir mit unseren Vaetern sagen, und nicht im engeren Sinne, wie die St. Louiser behaupten" (Quoted by Walther in "Beleuchtung...." p. 66).

This is a very evident petitio principii, besides the fact that it voids the doctrine of election. They teach that God foresaw who would "vermoege seiner Heilsordnung gerecht und selig werden", and then He elected them, "sie gerecht und selig zu machen". Such an "ex post facto" decree would serve no purpose whatever. It would be similar to the action of a mayor who decrees a "straw-hat day" for the middle of the summer when all the men who will wear straw hats are already doing so.

Dr. Walther, in his "Beleuchtung des Stellhorn'schen Tractats" brings seven arguments to show that the contention of the opponents was false and without ground. These can be summarized as follows:

a. Thor. Decl. # 5. When the Formula of Concord speaks of an election which "does not extend at once over the godly and the wicked, but only over the children of God, who were elected and ordained to eternal life before the foundation of the world was laidd", it is simply impossible to maintain that the Formula teaches

an election which, nevertheless, extends over the godly and the wicked, and not over the elect children of God alone.

b. # 14. Here it is not said that this belongs to predestination, but that it must be studied together. Prof. Stelhorn said at the Pastoral Conference in Chicago that the 8 points form the main part of election. Just as well could you say that original sin and redemption is a part and the main part of justification, for these also must be studied together.

c. The Formula shows that it does not speak of the Gnadenratschluss, sofern derselbe fuer alle Menschen da ist. The opposite is true when it says that these doctrines "should be taken together; as Paul treats and has explained this article Rom. 8, 29f.; Eph. 1,4ff" Paul here speaks of these doctrines in his presentation of predestination, in so far as they pertain to the elect. Also the 8th point continues with the same subject as the foregoing seven.

d. From the Latin wording of # 23, the one immediately after the 8 points, it will readily be seen that the preceding spoke of those which God calls His own (suorum), and not of all men.

e. In the same paragraph it is said that He "ordained that in the way just mentioned He will, by His grace, gifts, and efficacy, bring them thereto (make them participants of eternal salvation), aid, promote, strengthen, and preserve them". The way just mentioned is then the way in which God wishes to bring his elect to eternal salvation, aid, promote, strengthen, and preserve them.

f. The paragraph in question teaches that God has not only ordained how He would bring the elect in general to salvation, but has, before the foundation of the world was laid, deliberated thereon how he would lead each and every elect over the dangers and difficulties on the narrow way to salvation, and this is so comfortingly presented in ## 45-47.

g. Paragraph 24, after the 8 points are listed, tells us that "all this according to the Scriptures, is comprised in the doctrine of eternal election", not that it is predestination itself.

To show how unimportant the Lutheran fathers considered the 8 points, we

adduce the fact that they did not even include them in the Epitome. Stelhorn at Chicago called these points the "Hauptstueck" about which alone we are concerned, but the writers of the Confession, who summarized the Hauptstuecke in the Epitome, showed by this omission that they did not consider the 8 points as a constituent part, nor even as actually belonging to election. The fact that they must be studied together with election by no means opens an avenue to an electio intuitu fidei.

The jugglery which is performed on Rom. 8, 29 in order to support the intuitu fidei with Scripture is unworthy of a Christian theologian and exegete. The synergists changed the object of PROGIGNOSKEIN from HOUS to "whose persevering faith" (quorum fidem finalem praescivit sive praevidit). Aber die Schrift sagt nirgends, dass der 'beherrliche Glaube' der Christen die Voraussetzung fuer ihre ewige Erwählung sei. Die Schrift sagt vielmehr das Gegenteil. Dass die Christen in der Zeit Glauben haben und im Glauben auch in der aeussersten Truesal beharren, ist nach der Schrift nicht Voraussetzung, sondern Folge und Wirkung ihrer Erwählung, Apost. 13,48; Matth. 24, 21-22" (F. Pieper, Chr. Dogm., III, p. 551).

Our Confession carefully guards against giving the impression that there is anything in man upon which God's election was based, and that the foreseen/^{faith} might be the causa movens electionis. It rejects the synergistic error in these words: "By this doctrine and explanation of the eternal and saving choice (predestination) of the elect children of God His own glory is entirely and fully given to God, that in Christ He saves us out of pure (and free) mercy, without any merits or good works of ours, according to the purpose of His will, as it is written Eph. 1,5f. Therefore it is false and wrong when it is taught that not alone the mercy of God and the most holy merit of Christ, but that also in us there is a cause of God's election, on account of which God has chosen us to eternal life. For not only before we had done anything good, but also before we were born, yea, even before the foundations of the world were laid, He elected us in Christ; Rom. 9,11ff.; Gen. 25,23; Mal. 1,2f." (Trig. p. 1098, 87.88).

The fathers were equally desirous in their other writings to avoid this false doctrine. Luther, in a sermon he preached at Dresden in 1516 enlarged on the subject, "and showed that the whole doctrine of predestination, if the foundation be laid in Christ, was of singular efficacy to dispel that fear by which men, trembling under the sense of their unworthiness, are tempted to fly from God, who ought to be our sovereign refuge" (Bondage of the Will, Preface by Vaughn, P. V). Read his De Servo Arbitrio if you would fully evaluate Luther's opinion of human responsibility and participation in conversion and predestination. "It is most necessary and most salutary, then, for a Christian to know this also; \ that God foreknows nothing contingently, but foresees, and purposes, and accomplishes everything by an unchangeable, eternal, and infallible decree" (L.c., p. 32).

The private writings of the confessing fathers show that they considered an election ex praevisa fide false and unscriptural, but rather they taught "dass die Erwählung eine Ursach des Glaubens sei". Chemnitz says in his Enchiridion: "So folgt auch die Wahl Gottes nicht nach unserm Glauben und Gerechtigkeit, sondern geht frueher als eine Ursach des alles, denn die er verordnet oder erwählt hat, die hat er auch berufen und gerecht gemacht".....Und ist dieselbige Wahl geschehen nicht aus Betrachtung unserer gegenwaertigen oder kaeftigen Werke, sondern aus Gottes Vorsatz und Gnade, Rom. 9; II Tim. 1" (L.c., A.L. Graebner Ed. 1886, p. 109). Selnecker, a co-author of our Confession, has this comment on Rom. 9: "Diesem Vorsatz Gottes unterliegt der Glaube an Christum welchen auch selbst Gott gibt nach der von ihm eingesetzten Ordnung. Daher kann der vorausgesehene Glaube nicht die Ursache der ewigen Wahl sein, deren Folge und Wirkung gleichsam der Glaube ist; und in der Zeit hoeret er auch auf, wann wir sterben" (Quoted by Hoenecke, p. 24). And when Selnecker was asked in 1586: Is foreseen faith the cause of election? he answered with a decisive negative.

Against this view of predestination we then have the Scriptures, the confessions, and the fathers. It is, of course, one way out of the dilemma -- a way most pleasing to human reason --, but it "directly contravenes the entire

presentation of the doctrine of election both in the Old and in the New Testament" (Concordia Cyclopedia, p. 226), it denies the precious doctrine of the "sola gratia", and therefore it cannot be accepted by a Christian, but must be rejected and condemned, as does Article XI of the Formula of Concord.

Conclusion.

The doctrine of election is derived only from the Gospel. It can therefore not find its cause in man, because the Gospel knows nothing of worthiness in man, but tells only of God's grace in Christ bestowed on the unworthy. (Hence also the discussion of the temporary believers does not properly belong into this article, for that is Law). The synergistic explanation does not ascribe all glory to God, but to man and God. "When we shall come to heaven, we shall have no reason to praise ourselves. We shall not be able to say: 'Well, now I am in heaven at last, but I surely worked hard; how I prayed, how much tribulation I suffered patiently, how I served my neighbor!' No, this cursed praise will not be heard in heaven; all the elect and all the angels of heaven will have to praise only God's grace" (Synodalbericht des Westl. Distr., 1877, p. 26).

The doctrine of election is derived only from the Gospel. It is, therefore, self-evident that we cannot teach an election of wrath, for the Gospel does not condemn, it tells only of salvation. Calvinism, with its decree of reprobation, attaches blame to God for the sinner's perdition, robs the sinner of enduring comfort, and may lead him to despair. Cf. p. 32 f. It is a "horrible decree", the product of fallible human reason, and not found in the revealed Word of God.

The doctrine of election is derived only from the Gospel. It, therefore, can and should afford enduring comfort to the poor sinner, for it proves to him that God was so greatly concerned about the salvation of every Christian that before the foundation of the world He deliberated concerning it and ordained

how He would bring him to faith and keep him therein. It teaches men to seek their eternal election in Christ and His Gospel, as the Book of Life, which excludes no penitent sinner, but beckons and calls all the poor, heavy-laden, and troubled sinners to repentance and promises the Holy Ghost for purification and renewal and thus gives the most enduring consolation to all troubled men. Thus they know that their salvation is not placed in their own hands, but in the gracious election of God which He has revealed to us in Christ, out of whose hand no man shall pluck us, John 10,28; II Tim. 2,19.

By this doctrine of election all glory is entirely and fully given to God, and every synergistic and Calvinistic error is rejected. "A Lutheran who is sound also in this point says: 'Neither intuitu fidei nor absolute predestination'. Scripture and, in accordance with it, also the Lutheran Confessions know as little of the former as of the latter" (Lehre und Wehre, 1883, p. 29).

This doctrine preserves the sinner from despair and carnal security, it affords true comfort to all believers, and gives all glory to God. We, therefore, adhere to this doctrine as one full of consolation, and avoid all speculation concerning God's secret will.

SOLI DEO GLORIA!