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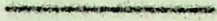
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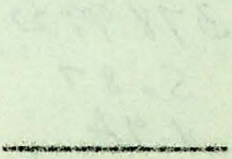
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JUSTIFICATION BY FAITH IN MODERN
THEOLOGY



A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament Exegesis
in partial fulfillment of the
requirements for the degree of
Doctor of Theology



by
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Chapter	Page
I. INTRODUCTION	1
II. THE LUTHERAN TEACHING OF JUSTIFICATION	4
A. Fundamentals of the Lutheran Teaching	4
The meaning of justification and righteousness	4
By grace, not by works	12
For Christ's sake	17
Through faith	20
B. Special Considerations with regard to the Lutheran Teaching	27
Faith and works	27
Law and Gospel	34
III. THE ATLAS HEResy: JUSTIFICATION IS REGENERATION	39
A. Representatives of the Heresy that Justification is Regeneration	39
C. K. Judd	39
Vincent Taylor, James Stewart, C. S. Lewis	40
D. G. Baerwaldt	40
Raymond Stott, Paul Washer, R. A. Spock	40
Jacques Peritain	40
H. Lindeman	40
Paul Bruner	41
B. The Fallacy Inherent in the Modern Contention	51
Righteousness in the Septuagint	51
Righteousness in Palestinian Aramaic	57
Righteousness and related terms in St. Paul	72
St. Paul's view of faith	85
St. Paul and the redemption in Christ Jesus	94
Objective Justification	104
Faith as condition and the Faith of Abraham	116
Imputation of righteousness as ethical fiction	123

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	iv
Chapter	
I. INTRODUCTION	1
II. THE LUTHERAN TEACHING OF JUSTIFICATION	6
A. Fundamentals of the Lutheran Teaching	6
The meaning of justification and righteousness	6
By grace, not by works	15
For Christ's sake	17
Through faith	24
B. Special Considerations with Regard to the Lutheran Teaching	27
Faith and works	27
Law and Gospel	34
III. THE ATTACK DIRECT: JUSTIFICATION IS REGENERATION	39
A. Representatives of the View that Justification is Regeneration	39
C. H. Dodd	39
Vincent Taylor, James Stewart, C. S. Lewis	43
G. C. Bosanquet	48
Raymond Stamm, Paul Holzer, R. A. Knox	49
Jacques Maritain	51
H. Lietzmann	55
Emil Brunner	58
B. The Pauline Answer to the Modern Contention	64
Righteousness in the Septuagint	72
Righteousness in Palestinian Judaism	88
Righteousness and related terms in St. Paul	96
St. Paul's view of faith	106
St. Paul and the redemption in Christ Jesus	116
Objective Justification	123
Faith as obedience and the faith of Abraham	
Imputation of righteousness an ethical fiction	

	Page
IV. THE ATTACK DIRECT: JUSTIFICATION IS PERIPHERAL	129
A. The View that Justification is Peripheral	131
James Stewart's position: Union with Christ is the central thing	131
James Stewart's minor arguments	134
The chief charge: Justification and ethics are unrelated	140
B. The Pauline Answer	141
Paul's motives for ethical action	141
The link between justification and ethics supplied by Christ's death and resurrection.	148
The link in <i>life</i>	150
The link in <i>divinity</i>	156
The role of faith	163
V. CONCLUSION	167
APPENDIX	174
BIBLIOGRAPHY	186

ABBREVIATIONS

The following abbreviations will be used for references to the Lutheran Confessions, which will appear in parentheses in the body of the text.

AC Augsburg Confession

Ap. Apology of the Augsburg Confession

SA Smalcald Articles

SC Small Catechism

LC Large Catechism

FC Formula of Concord

Ep. Epitome

SD Solida Declaratio

The edition of the Lutheran Confession quoted throughout is the following:

Deutscher Evangelische Kirchenausschuss. Die Bekenntnis-schriften der evangelisch-lutherischen Kirche. 2nd edition. Goettingen: Vandenhoeck and Ruprecht, 1952.

This edition will be referred to as BS when used for material additional to the texts of the confessions.

The abbreviation TWNT will be used throughout in the footnotes in references to the following:

Kittel, G., editor. Theologisches Woerterbuch zum Neuen Testament. I-V. Stuttgart: W. Kohlhammer Verlag, 1933-.

CHAPTER I

INTRODUCTION

In one of his justly famous Gesammelte Aufsätze entitled Die Rechtfertigungslehre im Lichte der Geschichte des Protestantismus Karl Holl quotes the scholar Lagarde as declaring that justification as a doctrine was dead--this was 1873--and that no one lived by it any longer; or, as moderns would put it, that it was no longer existential. The far more pressing task, the moderns tell us, is to show to modern man that there is a God. Whether there is a God at all is the problem he has to face, not something about God, for instance, that God justifies. To this criticism of the very raison d'être of this study we should reply that justification concerns questions which are perennially alive. No generation of men can be indifferent to the questions: How do I stand with God? How is God disposed towards me? A doctrine which answers just these questions cannot be temporally parochial. It must be in its very nature eternally valid. The God who justifies is what this generation needs, not merely the truth that God exists.¹ The bare

¹By no means all moderns would agree with Lagarde. F. W. Dillistone, "The Recovery of the Doctrine of Justification by Faith," Theology Today (July, 1954), pp. 199-209, defends strongly the relevance of the teaching of justification for this modern day. He quotes Paul Tillich: "This idea i.e., of justification by faith is strange to the man of today and even to Protestant people in the churches; indeed, as I have over and over again had the opportunity to learn, it is so strange to the modern man that there is scarcely any way of making it intelligible to him." Dillistone in opposition declares, "it seems to me that this doctrine has taken on new relevance and even meaning through the witness of modern psychological studies." He then refers to the stress laid in such studies on anxiety in modern life and the many attempts

knowledge that God exists is useless knowledge for the individual if he does not know how God is disposed towards him. Does God exist? is not the existential question. The existential question is: Does God exist for me? Does He want me? And on what conditions? This is the only question about God that has any real meaning. This is the question with which justification has to do.

Criticism of another study of justification may come from a different quarter. The question may be asked: What remains to be said on this topic? What can you add to the contributions made by the long line of orthodox theologians stretching from Luther to Pieper? There is no denying that such a question is a humbling one. One hesitates to add one's piping piccolo to the sublime chords of the orchestral tutti. On the other hand, even if it is not true in any other domain affecting the human spirit, it is certainly true in theology and in matters concerning faith that there is really no such thing as inheritance from the past. Lutheran theology considers the doctrine of justification to be the articulus cadentis et stantis ecclesiae, and yet there is no clear witness to it in the long years between Paul and Luther. Paul was not handed down, he was forgotten. As soon as Luther preached the doctrine again with the insight of Paul it came under severe fire, and not only

made by men to justify themselves, their work and their existence. He quotes W. H. Auden, For the Time Being, "Things fall apart--the centre will not hold." He then goes on to say: "Man has sought to justify himself in the presence of his predecessors . . . in the presence of his God--and all the time the threat of non-acceptance, meaninglessness, nothing-ness grows more alarming. Both society and the individual today are engaged in a frantic pursuit of self-justification. It is in the face of such a situation that the seers and prophets of our own day are proclaiming afresh the Pauline doctrine of justification by faith."

from the Catholic Church. There were Major and Osiander, the Antinomians, Melancthon himself. In matters of Christian faith, each generation must be born again, each generation has to find and defend the truth. So there is no such thing as inheritance, strictly speaking. A confession is mere ink and paper if what is there confessed is not answered by the personal experience of the succeeding generation. Except for the fact that he makes the human soul the judge of divine truth, Karl Holl says essentially the same in another of his Gesammelte Aufsätze:

Nur das Selbsterlebte steht unerschütterlich fest, und ewige Wahrheit muss sich dadurch als solche erweisen, dass sie von jeder Zeit neu erfasst werden und damit immer wieder sich verjuengen kann. Diese Probe muss auch die Rechtfertigungslehre bestehen koennen, wenn sie echtes Metall enthaelt.²

If Christian truth as a whole is not really inherited but must be attained again by each generation, then this fact is particularly true of its central fact, the teaching of justification. Other doctrines were maintained from generation to generation through centuries till the Reformation, but not this one. The obstinate opinio legis is so strong in the human heart that the easiest thing for it to lose and the hardest thing for it to gain is the truth of justification. This fact, then, is the defense for a thesis such as this. It is the duty of every generation of Lutherans to examine carefully the confessions of their church, to see whether they agree with the New Testament Gospel, and to defend those confessions, if it can be done, against attacks on it which its

²Karl Holl, Gesammelte Aufsätze (Tübingen: J. C. B. Mohr, 1928), III, 559.

own generation makes.

As material increased and the vision of what was involved grew during the studies devoted to the question of justification, so ambition has grown. The study here presented the writer hopes to make part of a larger work, an examination of how far Lutheran teaching on justification agrees with the New Testament as a whole, specific attention being given all along to modern criticism on this head. (Modern signifies approximately the period from the end of the first Great War to the present day.) It is not enough to show nowadays that Lutheran teaching agrees with St. Paul. It has to be shown that it agrees with St. John, with the Jesus of the Synoptic Gospels, and with the rest of the literature of the New Testament. These three heads would in the larger work be parallel divisions to the present thesis.

A further introductory comment must be made. Unlike most of the writers with whose views this thesis will deal, the present writer begins with the presupposition that the Bible, both the Old Testament and the New, is the inerrant Word of God; that it is a divinely-inspired Book or collection of books; that, accordingly, it is invested with absolute authority; and that we must deal with it in the spirit of pilgrims approaching holy ground. Hence the judgment of Rupert E. Davies is fundamental for the writer's approach.

Could the wholly authoritative source of religious truth be discovered, the problem of the Atonement, for instance, would be no longer: which is the right theory of the significance of the Cross? But: what is the meaning of the pronouncement of the authoritative source on the subject. . . . In fact, this is precisely what did happen to theology in the Middle Ages to a large extent: the problem of authority was thought to have been solved, and so

theologians applied themselves to the elucidation of the truth thought to have been authoritatively revealed. . . . This is also what happens to theology among Fundamentalists today; it is identical with Biblical exegesis.³

Actually, for the purposes of the present study, it should make little difference whether St. Paul is regarded as an authoritative source or not, the point being merely to investigate whether Lutheran teaching is Pauline or not. Since the only question which is at stake is: What did Paul say? the possibility of a true conversation between those who do and those who do not accept Paul as an inspired and inerrant writer should exist. However, we find that the matter of authority often does make a difference in the understanding of St. Paul, especially when questions of text and canon and the sources of Pauline religion are treated. There is need, accordingly, to make quite clear with what presuppositions this thesis has been written. Presuppositions like this do not make scholarly work impossible; for, as Bernle has shown in his Voraussetzungen der neutestamentlichen Exegese, all scholars have presuppositions. What we must do is recognize what these presuppositions are, so that we do not talk past one another; and, in particular, be aware of it when opinion and human logic on the one hand are met by authority and what claims divine validity on the other.

³Rupert E. Davies, The Problem of Authority in the Continental Reformers (London: The Epworth Press, 1946), p. 9.

CHAPTER II

THE LUTHERAN TEACHING OF JUSTIFICATION

Fundamentals of the Lutheran Teaching

"We confess that we receive forgiveness of sins and are justified before God, not by our works, but by grace, for Christ's sake, through faith." This statement from what is familiarly known as Schwan's Catechism is the brief summary, the classic formulation of the Lutheran teaching of justification. The unfolding and developing of the content of the four elements making up this definition must follow what is standard and normative for all Lutherans, the Lutheran Confessions of the Book of Concord, especially the Augsburg Confession.

The Meaning of Justification and Righteousness

Justification, according to the confessions, is above all forgiveness of sins. Thus in the Augsburg Confession we find the following:

Weiter wird gelehrt, dass wir Vergebung der Sünde und Gerechtigkeit vor Gott nicht erlangen mögen durch unser Verdienst . . . , sonder dass wir Vergebung der Sünde bekommen und vor Gott gerecht werden aus Gnaden . . . , so wir glauben, dass Christus für uns gelitten habe und dass uns um seinen Willen die Sünde vergeben, Gerechtigkeit und ewiges Leben geschenkt wird (IV,1.2).

The Latin text has: ". . . gratis iustificentur propter Christum per fidem, cum credunt se in gratiam recipi et peccata remitti propter Christum." In Article VI we have the same combination of "Vergabung der Sünde und Gerechtigkeit," "remissio peccatorum et iustificatio." In the Apology this combination of and substitution for each other of justification or righteousness and the forgiveness of sins is a regular

feature which runs right through the long Article IV. Some of the more striking passages illustrating this feature are the following:

Iustitia Dei iam manifestatur sine lege, id est, gratis offertur remissio peccatorum (IV,41).

Consequi remissionem peccatorum est iustificari. . . (IV,76).

. . . ideo non possumus per legem peccato liberari ac iustificari, sed data est promissio remissionis peccatorum et iustificationis propter Christum. . . (IV,40).

Luther in the SA makes the same identification of forgiveness of sins and justification.

Was ich davon bisher und stetiglich gelehret hab, das weiss ich gar nichts zu ändern, naemlich dass wir "durch den Glauben" (wie S. Petrus sagt) ein ander, neu, rein Herz kriegen und Gott umb Christi willen, unsers Mittlers, uns für ganz gerecht und heilig halten will und haelt. . . .

Und auf solchen Glauben, Verneuerung und Vergebung der Sünde folgen denn gute Werke (III,13).

We have the same by implication in II,1, where, after declaring that the chief article of Christian faith is that Jesus Christ is our God and Lord, and after quoting Rom. 4:25; Jn. 1:29; Is. 53:6; Rom. 3:23-25, he writes: "Dieweil nu solchs muss geglaubt werden und sonst mit keinem Werk, Gesetze noch Verdienst mag erlanget oder gefasset werden, so ist es klar und gewiss, dass allein solcher Glaube uns gerecht mache."

Gerecht machen is to Luther the same as gerecht werden, as his quotation of Rom. 3:28, which follows directly, shows; for there he says,

"St. Paulus spricht: 'Wir halten, dass der Mensch gerecht werde.'"

The FC is very forceful in its definition of justification as the forgiveness of sins. Thus the Epitome:

Demnach glauben, lehren und bekennen wir, dass unser Gerechtigkeit vor Gott sei, dass uns Gott die Sünde vergibt (III,4).

Wir glauben, lehren und bekennen, dass nach Art Heiliger Schrift das Wort Rechtfertigen in diesem Artikel heisse absolvieren, das ist, von Sünden ledigsprechen (III,7).

In the Antithesis the contrary opinion is condemned. (III,15) The Solida Declaratio, of course, has the same in its corresponding sections, viz., III,9,10 and 17,62.

If the forgiveness of sins is justification, then justification is first and foremost a declaring righteous.¹ As little as the pronouncement of forgiveness is subjectively in the one who is forgiven, so little is justification a process in the one justified. As forgiveness comes to a man from one outside of himself, so justification takes place outside of man. If outside of man, then in God. So justification is an actus forensis. This is the conclusion to which the identification of justification with forgiveness leads.

The same conclusion is demanded by the identification in the Confessions of justification with the imputation of Christ's righteousness, or of His merits, or of His obedience.

Iustificare vero hoc loco forensi consuetudine significat reum absolvere et pronuntiare iustum, sed propter alienam iustitiam, videlicet Christi, quae aliena iustitia communicatur nobis per fidem. Itaque cum hoc loco iustitia nostra sit imputatio alienae iustitiae, aliter hic de iustitia loquendum est, quam cum in philosophia aut in foro quaerimus iustitiam proprii operis (Ap. IV, 305, 306).

Alterum [i. e. the second requirement in a mediator] est in propitiatore, quod merita ipsius proposita sunt, ut quae pro aliis satisfacerent, quae aliis donentur imputatione divina, ut per ea tamquam propriis meritis iusti reputentur. Ut si quis amicus pro amico

¹Edmund Schlink, Theologie der lutherischen Bekenntnis-schriften (3rd edition; Munich: Chr. Kaiser Verlag, 1948), p. 138.

solvit aes alienum, debitor alieno merito tamquam proprio liberatur. Ita Christi merita nobis donantur, ut iusti reputemur fiducia meritorum Christi, cum in eum credimus, tamquam propria merita habereamus (Ap., XXI, 19).

Demnach so glauben, lehren und bekennen wir, dass der ganzen Person Christi ganzer Gehorsam, welchen er fuer uns dem Vater bis in den allerschmachlichsten Tod des Kreuzes geleistet hat, uns zur Gerechtigkeit zugerechnet werde (FC:SD, III, 56).

Justification according to these quotations, which could be multiplied, is the imputation of an alien or foreign righteousness. That justification is actus forensis is plainly implied by that fact already. It is underlined by the comparison with the debtor whose debt another pays, and by the express declaration in the first quotation that we have here a forensic way of speaking. Closely connected with these passages in the Confessions which use words like zurechnen, anrechnen, imputare in connection with the justification of the sinner are words which in themselves describe justification as an actus forensis and which do not merely imply it. Such words are: fuer gerecht halten, fuer gerecht schaeetzen, reputare, pronuntiare, Deo acceptum esse, coram Deo. Schlink, who has been a guide to the writer through the confessional writings in this matter, points also to the following facts as supporting the statement that in the Confessions justification is a declaring righteous: the description of the Gospel as the promise of forgiveness (e.g. "evangelium, quod est proprie promissio remissionis peccatorum et iustificationis propter Christum", Ap., IV, 43), and the coincident facts that the Confessions are so zealous for the honour of Christ and their declaration that the justified sinner, in spite of the fact that he remains a sinner,

is completely righteous and holy.²

Considerable debate has taken place over the question whether the Apology, too, really teaches that justification is merely a "declaring" righteous and not also a "making" righteous. The passages of the Apology which have given rise to this debate are chiefly the following:

Non sic de fide sentimus, sed hoc defendimus, quod proprie et vere ipsa fide propter Christi iusti reputemur, seu accepti Deo simus. Et quia iustificari significat ex iniustis iustos effici seu regenerari, significat et iustos pronuntiari seu reputari. Utrouque enim modo loquitur scriptura. Ideo primum volumus hoc ostendere, quod sola fides ex iniusto iustum efficiat, hoc est, accipiat remissionem peccatorum (IV, 72).

Igitur sola fide iustificamur, intelligendo iustificationem, ex iniusto iustum effici seu regenerari (IV, 78 cf. 118).

Et iustificari [i. e. in James 2] significat non ex impio iustum effici, sed usu forensi iustum pronuntiari (IV, 252).

Haec fides sola accipit remissionem peccatorum, iustificat et regenerat (IV, 292).

The various views among theologians concerning the import of these and similar passages range all the way from the assertion on the extreme right that only the forensic view of justification is contained in the Apology, the view of Thieme; and the equally certain declaration from the left that the Apology does not teach that justification is an actus forensis at all, the view of Loofs. It seems plain enough, however, from these passages that Apology IV speaks of justification as consisting in

²Ibid., p. 140.

³On the authority of Schlunk, Ibid., p. 138 note.

the unity of a declarative act of forgiveness of sins and regeneration. The judgment of Schlink on this point is strongly put, but it is also accurate:

In der Tat muss dies zunachst in aller Schaeerfe gesagt werden: Gerechterklaerung ist gleich Gerechtmachung, und Gerechtmachung ist gleich Gerechterklaerung. Iustum effici, regenerari, vivi ficari sind andere Ausdruecke fuer iustum reputari, remissionem accipere, Deo acceptum esse, aber es geschieht hier ein und dasselbe.⁴

In the Formula of Concord justification and regeneration are carefully distinguished in meaning: regeneration is renewing and change of nature of the sinner, justification pronouncing free from sin and punishment, SD, III, 17-20. In the development of this distinction it is pointed out that the justified sinner is completely and perfectly justified, but his renewal through regeneration remains imperfect as long as he lives.

In the Epitome, III, 20, the following view is condemned:

dass der Glaube den Vorzug habe in der Rechtfertigung, gleichwohl gehore auch die Erneuerung und die Liebe zu unserer Gerechtigkeit vor Gott, dergestalt, dass sie wohlnicht die vornehmste Ursach unserer Gerechtigkeit, aber gleichwohl unser Gerechtigkeit vor Gott ohne solche Liebe und Erneuerung nicht ganz oder vollkommen sei.

On which Schlink comments:

Dies ist die schaeerfste Unterscheidung des Rechtfertigungs-glaubens und der Wiedergeburt.⁵

The Formula of Concord, however, at the same time most definitely teaches that regeneration is as truly an act of God as justification;

⁴ Ibid., p. 140 note.

⁵ Ibid., p. 180.

the faith of justification never exists without renewal, as will be shown below; it is never by itself, but is always accompanied by love and hope; the Holy Ghost is always given to those who are justified, who renews them and sanctifies them (SD, III, 23, 36, 41; Ep., III, 11, 17). On the other hand, the Apology, too, knows of a difference between justification and regeneration. Schlink writes as follows:

Diese Diastase und Synthese von Rechtfertigung und Wiedergeburt ist in der Apologie schon deutlich. So erklärt Frank ("Rechtfertigung und Wiedergeburt", H. Kirchl. Zeitschr. 1892, S. 871) den Satz justificatio est regeneratio mit Recht dahin: "Die Rechtfertigung ist die Losprechung von unseren Sünden um Christi willen, allerdings durch den Glauben und nicht ohne den Glauben; aber nicht wegen des Glaubens, etwa gar als eines menschlichen Werkes und Verdienstes; nicht ohne gleichzeitige Erneuerung, aber nicht um derselben willen, und niemals so, dass die Rechtfertigung vorhanden wäre, wäre die Erneuerung gleichzeitig nicht auch vorhanden."⁶

If we keep all these facts in mind concerning the ways of speaking in the Apology and the Formula of Concord it seems that the true statement of the relation between the two is that there exists greater precision in the use of terms in the later writing. This is the judgment of Elert⁷ and Frank.⁸ Schlink himself points to this view:

Das Interesse sorgfältigster dogmatischer Abgrenzung ruht in Ap. IV auf der Sicherung des solae fide propter Christum durch die ausführlich erörterten articulae exclusivae. Dagegen wird verhältnismässig wenig Bemerkung dogmatisch-begrifflicher Klärung auf die Unterscheidung der Wirkungen des rechtfertigenden Wortes Gottes verwandt. Ueberschattet vom Reichtum der Gnadengaben, die durch das Wort der Vergebung theil werden, bekennt in

⁶Ibid., p. 181.

⁷Werner Elert, Morphologie des Luthertums (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1931), I, 90.

⁸Fr. H. R. Frank, Die Theologie der Concordienformel (Erlangen: Theodor Blaesing, 1861), II, 85 and note 225.

Ap. IV die Kirche diesen Reichtum in der Unbefangenheit und Ueberschwaenglichkeit beschenkter kindlicher Freude, ohne die Gabe in einzelnen klar zu unterscheiden. . . . Entscheidend bleibt, dass sie alle Gnadengaben sind und alle allein um Christi willen durch den Glauben empfangen werden.⁹

If this is really the situation, then it seems strange to speak of a difference between the Apology and the Formula of Concord, beyond the difference of a looser and more rigid terminology, as Schlink does. He writes: "Allerdings ist die Einheit von Rechtfertigung und Wiedergeburt in Ap. IV staerker, als es die FC wahrhaben will."¹⁰ And:

Mit diesen Aussagen ueber die Rechtfertigung als Gerechtmachung und Wiedergeburt wird, wie im Folgenden noch naeher aufzuzeigen ist, die Rechtfertigung nicht mehr nur als Wirklichkeit im Urteil Gottes, sondern auch als Veraenderung des Menschen, und zwar als Veraenderung des Menschen auch fuer das menschliche Urteil gelehrt.¹¹

One who has just declared that Melancthon in the Apology did not try carefully to distinguish parts of the gift of grace has lost the right carefully to identify parts of that gift.

What has been just said concerning the relation of the Apology and the Formula of Concord is true also of certain phrases of the Smalcald Articles which are referred to by Schlink as agreeing with the presentation of the Apology. These are found in Part III, Article XIII, and run as follows:

. . . dass wir durch den Glauben . . . ein ander neu, rein Herz kriegen und Gott um Christi willen, unsers Mittlers, uns fuer ganz gerecht und heilig halten will und haelt.

⁹Schlink, op. cit., pp. 136 ff. note.

¹⁰Ibid., p. 181.

¹¹Ibid., p. 157; Cf. also the note on the same page.

And: "Und auf solchen Glauben, Verneuerung und Vergebung der Sünde folgen denn gute Werke." These words of Luther lead us to make a comment on the temporal and logical order between justification, regeneration, and faith. In both quotations just given regeneration is mentioned before justification or the forgiveness of sins. We are not to conclude from such a listing that Luther makes justification depend on regeneration. Schlink¹² points out that in the Apology faith is said to be produced by the Holy Ghost and to receive the Holy Ghost (IV, 86, 99, 125), that the Holy Ghost works regeneration and that the regenerate receive the Holy Ghost (IV, 132, 175; XII, 32; cf. IV, 126). The Solida Declaratio (III, 41) lists conversion, faith, justification, renewal and sanctification, the fruits of good works; but it adds immediately that faith is never alone, without works. "Das Nacheinander" is truly, as Schlink says, "unklammert von der Gleichzeitigkeit." The order is logical and not temporal. "Das Nacheinander ist im wesentlichen das Nacheinander der lehrhaften Entwicklung." Frank quotes a pertinent passage from Quenstedt:

Quenstedt sagt an derselben Stelle, wo er lehrt, es gehe voran die regeneratio, ut fidem consequamur, es folge die iustificatio, quae fit per fidem [So the same order as in the Luther quotation], danach die unio mystica und auf diese die renovatio et sanctificatio: regeneratio, iustificatio, unio et renovatio tempore simul sunt, et quovis puncto mathematico arctiores, adeo ut divelli et sequestrari nequeant, coherent. Secundum nostrum tamen concipiendi modum ordine prior est regeneratio et iustificatio unione illa mystica.¹³

This comes close to the statement of Schlink: "Es ist ein Akt der Gnade.

¹²Ibid., pp. 165-9.

¹³Frank, op. cit., p. 183.

durch den Gott vergibt und erneuert, rechtfertigt und heiligt." It is this way of thinking which we find in the debated passages from the Apology. In the Formula of Concord we have the way of thinking which appears in the sentence of Schlink which follows the last one quoted:

Aber die Sprache des Menschen kann diese eine Gottestat nicht anders preisen als in dem Nacheinander der Begriffe. Wenn in diesem Nacheinander in der Regel an erster Stelle der Glaube und dann die Erneuerung und dann die guten Werke genannt werden, nicht aber umgekehrt, so bedeutet dies eben, dass unsere Liebe ihren Grund in Gottes Liebe, nicht aber Gottes Liebe ihren Grund in unserer Liebe hat.¹⁴

From this point of view, too, the essential agreement of the Apology and the Formula of Concord is demonstrated.

It is no poor support for the view of the essential unity of the teaching in the Apology and the Formula of Concord that the authors of the latter writing themselves assert it:

. . . und verharren durch Gottes Gnade standhaft und bestaendig auf der Lehr von der Gerechtigkeit des Glaubens fuer Gott, wie dieselbige in der Augsburgerischen Confession und darauf erfolgter Apologia gesetzt, ausgefuehrt und mit Gottes Wort erwiesen ist (SB, III, 66).

By Grace, Not by Works

That the sinner is justified by grace alone without works is the plain statement of the Augsburg Confession, IV:

Weiter wird gelehrt, dass wir Vergebung der Suende und Gerechtigkeit vor Gott nicht erlangen mogen durch unser Verdienst, Werk und Genugtun, sonder dass wir Vergebung der Suende bekommen und vor Gott gerecht werden aus Gnaden. . . .

Item docent, quod homines non possint iustificari coram Deo propriis viribus, meritis aut operibus, sed gratis iustificentur.

¹⁴ Schlink, op. cit., pp. 168 f.

The comprehensive sweep of the phrase "propiis viribus, meritis aut operibus" is indicated by the expression of the Formula of Concord: . . . dass uns Gott die Sünde vergibet aus lauter Gnade, ohne alle unsere vorgehende, gegenwaertige oder nachfolgende Werk, Verdienst oder Wirdigkeit" (Tp., II, 4; with which cf. SD, III, 9-11). While the Confessions grant the worth of good works--that they are necessary in accordance with the will of God; that they are necessary fruits of faith; that they are praiseworthy, and, although imperfect, are rewarded by God on earth and in heaven by His grace and for the sake of Christ--they rigidly exclude them in the question of the justification of the sinner. So the Formula of Concord explicitly points to the so-called articulae exclusivae: absque operibus, sine lege, gratis, non ex operibus, which are all summed up in the "alone" of the phrase "by faith alone." It urges that these be not forgotten, but that they be especially stressed for the express purpose of excluding works from the matter of justification, and excluding them wholly. The matter could not be put more strongly than in the Solida Declaratio (III, 36-39):

. . . und stehet der rechte Verstand particularum exclusivarum in articulo justificationis . . . darin, sollen such mit allen Fleiss und Ernst bei diesen Artikel getrieben werden:

1. Dass dardurch alle eigne Werk, Verdienst, Wirdigkeit, Ruhm und Vertrauen aller unser Werk in dem Artikel der Rechtfertigung ganz und gar ausgeschlossen werde, also, dass unser Werk weder Ursach noch Verdienst der Rechtfertigung, darauf Gott in diesen Artikel und Handlung sehen, oder wir uns darauf verlassen moechten oder sollten, noch zum ganzen, noch zum halben, noch zum wenigsten Teil gesetzt und gehalten sollen werden. . . .
2. Dass weder Heuerung, Heiligung, Tugende oder gute Werk . . . unser Gerechtigkeit fuer Gott sei, noch fuer ein Teil oder Ursach unserer Gerechtigkeit gemacht und gesetzt oder sonst unter einigerlei Schein, Titel oder Namen in den Artikel der Rechtfertigung, als darzu noetig oder gehoerig, eingemengt werden sollen; sondern dass die Gerechtigkeit des Glaubens allein stehe in Vergebung der Sunden lauter aus Gnaden, allein umb das Verdienst

Christi willen, welche Guster in der Verheissung des Evangelii uns fuergetragen und allein durch den Glauben empfangen, angenommen, uns applizieret und zugeeignet werden.

But the confessional writings are replete with similar statements, repeated in ever new variations, so that a collection of them is quite unnecessary and would be no more than "a carrying of coals to Newcastle". The excluding of works from the matter of justification is seen properly only when it is viewed with the other elements of the Lutheran formulation of the teaching of justification, viz., "for Christ's sake" and "through faith."

For Christ's Sake

In Article XX of the Augsburg Confession, "Of Faith and Good Works," the confessors, after complaining that for such a long time only salvation by works had been taught in the Church, go on to state the sort of teaching that was to be found among them. Above all, there was the teaching of the Gospel, that forgiveness of sins must be gained not through works but alone through faith in Christ. To this is added a statement which is characteristic of the confessional writings as a whole:

Wer nun solche vermeint durch Werk aussurichten und Gnad zu verdienen, der verachtet Christum und suchet ein eigen Weg zu Gott wider das Evangelium.

Itaque qui confidit operibus se mereri gratiam, is aspernatur Christi meritum et gratiam et quaerit sine Christo humanis viribus viam ad Deum.

The teaching that salvation is somehow by works dishonours Christ, as the teaching of faith gives all glory to Him, for the summus cultus Christi is to seek forgiveness of sins from Him. The Catholic oppo-

nents are continually berated on the score that they have taken away Christ's honour, trodden Him under foot, buried Him by their teaching of the law, of the abilities of natural man, of justifying love, of works, by their man-made laws, self-chosen services, monks' vows, the mass, the cult of saints. Even the truly good works of the regenerate, if they are dragged into the article of justification, rob Christ of His honour.

Also, wenn gleich die Bekehrten und Glaebigen haben angefangne Verneuerung, Heiligung, Liebe, Tugend und gute Werk, so koennen doch, sollen und muessen dieselbigen nicht eingezogen oder eingemengt werden in den Artikel der Rechtfertigung fuer Gott, auf dass dem Erloeser Christo seine Ehre bleibe. . . (SD, III, 35).

The polemic against works in the Confessions is the reverse of concern for Christ's honour as sole and only Savior.

Everywhere "for Christ's sake" is understood as His vicarious atonement. Thus in the basic Lutheran Confession we have the following:

. . . und Christus willen durch den Glauben, so wir glauben, dass Christus für uns gelitten habe und uns und seinen Willen die Sünde vergeben. . . .

. . . propter Christum per fidem, cum credunt se in gratiam recipi et peccata remitti propter Christum, qui sua morte pro nostris peccatis satisfecit (AC, IV, 2).

. . . credentes quod propter Christum recipiamur in gratiam, qui solus positus est mediator et propitiatorium, per quem reconciliatur pater (AC, XX, 9).

In Luther's Small Catechism the faith in Christ the Lord, which the Holy Ghost works according to the Third Article, is defined in the Second as follows:

Ich glaube, dass Jesus Christus . . . sei mein HERR, der mich verloren und verdammten Menschen erloeset hat, erworben, gewonnen und von allen Sünden, vom Tode und von der Gewalt des Teufels nicht mit Gold oder Silber, sondern mit seinem heiligen, teuren Blut und mit seinem unschuldigen Leiden und Sterben. . . .

The Second Part of the Smalcald Articles deals with articles concerning the office and work of Jesus Christ and our redemption. The first of these which describes Christ as our God and Lord according to Rom. 4:25; Jn. 1:29; Is. 53:6; Rom. 9:23-25, which fact can be made ours only by faith and by which fact alone we are justified--this article is so described:

Von diesem Artikel kann man nichts weichen oder nachgeben, es falle Himmel und Erden oder was nicht bleiben will. . . . Und auf diesem Artikel steht alles, das wir wider den Papst, Teufel und Welt lehren und leben. Darum müssen wir des gar gewies sein und nicht zweifeln. Sonst ist's alles verlorn, und behaelt Papst und Teufel und alles wider uns den Sieg und Recht.

This passage most strongly and definitely links justification to the redemption in Christ Jesus as its basis and ground, and designates both together as the real reason for existence of the Lutheran movement and of the Church itself.¹⁵ It is most important to observe here that "for Christ's sake" is an objective something to which justifying faith holds:

. . . solchs muss geglaeuht werden und sonst mit keinem Werk, Gesetze noch Verdienst mag erlanget oder gefasset werden.

It is just this objectivity of the meaning of Christ for justification that was later denied by certain Lutherans, a denial which was the occasion for Article III of the Formula of Concord, "Von der Gerechtigkeit des Glaubens vor Gott."

¹⁵Ernst Kinder, "Christus und der Rechtfertigungsglaube," Evangelisch-lutherische Kirchenseitung (January, 1952), p. 17, points out how Article IV of the Augsburg Confession depends on Article III and defends the thesis: "Es ist fuer die heutige lutherische Theologie wichtig, wieder deutlich zu machen, wie die lutherische Rechtfertigungslehre nur von der Christologie richtig zu verstehen ist."

The chief opponent of the truth in this connection was Osiander,^{15a} and the heart of his false teaching is given as follows in the Solida Declaratio, in words that are almost direct quotations from his writings:

Denn ein Teil hat gestritten, dass die Gerechtigkeit des Glaubens, welche der Apostel die Gerechtigkeit Gottes nennet, sei die wesentliche Gerechtigkeit Gottes, welche Christus als der wahrhaftige, natuerliche, wesentliche Sohn Gottes selbst sei, der durch den Glauben in den Auserwählten wohne und sie treibe, recht zu tun, und also ihre Gerechtigkeit sei, gegen welcher Gerechtigkeit aller Menschen Suende sei wie ein Tropfen Wasser gegen dem grossen Meer.

In his review of this article of the Formula of Concord and of the teaching of Osiander which precipitated it, Frank makes the true criticism that there was a subjectivism about this view of justification which destroyed the objective ground of salvation as taught by the Lutheran Church; that there was a mysticism about it which transformed Christ for us into a Christ in us; and that it made the consciousness of an indwelling essential righteousness the basis of peace with God.¹⁶ Elert declares most truly:

Es ist ein nicht hoch genug einzuschätzendes Verdienst der Konkordienformel, dass sie durch ihre Interpretation der iustitia Christi gegen jedes Missverständnis jener Art einen Damm errichtet hat.¹⁷

This was its interpretation of the righteousness of Christ as His obedience. The Formula of Concord admits freely that there is such a thing as an indwelling of the Triune God (III, 54), and it expressly condemns the view that not God Himself, but only His gifts, dwell within the Christian

^{15a}BS, p. 914, lines 8-10 of the notes.

¹⁶Frank, op. cit., p. 19.

¹⁷Elert, op. cit., p. 102.

(III, 65); but, at the same time, the Formula of Concord distinguishes carefully between the righteousness of Christ by which we are justified and saved, and the indwelling of God which follows such justification and is dependent upon it. And the righteousness of Christ by which we are justified is, as just stated, His obedience. This obedience is described very fully by means of a number of different expressions: "vollkommenen Gehorsam," "ganzen Gehorsam," "ganzen, vollkommenen Gehorsam," "Gehorsam und Leiden," "die Gerechtigkeit des Gehorsams, Leidens und Sterbens Christi," "Gehorsam, Leiden und Auferstehung Christi," "des einigen Verdiensts, des ganzen Gehorsams, bitteren Leidens, Sterbens und Auferstehung Christi." This obedience is in paragraph 15 divided into an active and passive obedience, "da er fuer uns dem Gesetz gnugetan und fuer unser aller Suende bezahlet hat." The reason for this is, as Frank points out, not that the Formula of Concord looks upon forgiveness of sins and imputation of righteousness as two parts of justification, but rather the concern of the confessors for the conscience of the sinner. So Frank writes:

Was ein suendiger Mensch, koennte er durch eignes Thun Gotte sich versoehnen, dem Gesetze gegenueber, welches nicht gebrochen werden darf sondern erfuehlt sein will, zu leisten haette, eine Leistung, die dem verletzten Gesetze gegenueber den Charakter des Leidens, hingegen der zurechtbestehenden Forderung desselben gegenueber, jenen des Thuns an sich traegt, das ist, was das zu beruhigende Gewissen als in Christo geschehen und vollbracht erkennen muss, um sich seiner Gerechtigkeit als einer voelligen und zureichenden zu getroesten.¹⁸

¹⁸ Frank, op. cit., pp. 31. f.

The most pertinent statements of the Formula of Concord itself are found in paragraphs 56 and 57:

Demnach so glauben, lehren und bekennen wir, dass der ganzen Person Christi ganzer Gehorsamb, welchen er fuer uns dem Vater bis in den allerschmachlichsten Tod des Kreuzes geleistet hat, uns zur Gerechtigkeit zugerechnet werde. . . .

Weil aber . . . der Gehorsamb der ganzen Person ist, so ist er eine vollkommene Genugtuung und Versoehnung des menschlichen Geschlechts, dadurch der ewigen, unwandelbaren Gerechtigkeit Gottes, so im Gesetz geoffenbar, genug geschehen und also unser Gerechtigkeit, die fuer Gott gilt. . . .

The meaning of the Formula of Concord and the intention of all the confessions with their propter Christum may be finely and accurately summed up by the phrase of Wigand, "iustitia peccatoris coram Deo est impletio legis a Christo praestita."¹⁹

The propter Christum occupies a strategic position in the Lutheran formula, with close ties back to the "by grace" and equally important connections with the final phrase, "by faith." The debate with and decision over against Osiander shows how the "for Christ's sake" modifies the previous phrase. Osiander declared and could show that his aberrations did not violate the truth that all is of grace, and that man can point to no merit of his own. The same was claimed by Major who mingled justification and sanctification. The divine initiative was preserved by them both. Soli Deo gloria is not by itself a Christian tag, as Elert has said:

Es ist fuer das gesamte Luthertum von konstitutiver Bedeutung, dass es in dem kalvinischen Satze "Alles zu Gottes Ehre" noch

¹⁹Quoted by Frank, Ibid., p. 47.

nichts spezifisch Christliches oder gar Evangelisches fand,
als diese ihre nicht dem in Christo offenbarten Gott erwiesen
wird.²⁰

Osiander and Major in spite of their insistence on grace did each in his own way let in works by the back door. In doing so they again made salvation doubtful to the terrified and guilty conscience, which could not see either the blinding fire of Christ's righteousness at work in the soul and which could not know whether the good works necessary to salvation were there in abundant enough quantity or pure enough quality. And in so doing they robbed Christ of His glory. So both of them disregarded and did despite to the two cardinal concerns of the Reformation: the comfort of trembling sinners and the glory of Christ. Both of these concerns were, however, preserved by the propter Christum, and that, as it is expounded in the confessions, i. e. the complete obedience of Christ from birth to resurrection. So Christ's glory is rescued--there is none other name by which we must be saved--and the sinner's comfort is assured, for the strong Son of God and conqueror of sin, death, Satan, and hell is alone his righteousness. He alone is the sinner's comfort and hope. He is the object of the justified sinner's faith. With this we have already mentioned the close connection between the propter Christum and the final phrase of the formula, "by faith", which connection will appear more clearly as we take up the confessional statements concerning the place of faith in the act of justification.

²⁰Elert, op. cit., p. 90.

Through Faith

The place of faith in the matter of justification, according to the Lutheran Confessions, is indicated already by the preposition used in the Lutheran formula: per fidem, durch den Glauben, through faith.

Particularly when this preposition is taken together with and in contrast with the propter Christum, we see that faith is sheer instrumentality, pure receptivity. To use the theological short cut, it is medium ληπτικόν. That faith justifies because it is a good work is repeatedly disavowed. Thus in the Apology:

Sed excogitaverunt etiam cavillum, quo eludunt. Dicunt de fide formata accipi debere, hoc est, non tribuunt fidei justificationem nisi propter dilectionem (IV,109).

And the Formula of Concord:

Denn der Glaube macht gerecht nicht darumb und daher, dass er so ein gut Werk und schoene Tugend. . . (SD, III, 13).

Faith justifies merely because of its object, as the previous quotation goes on to state:

. . . sondern weil er in der Verheissung des heiligen Evangelii den Verdienst Christi ergreift und annimmt.

As objects of justifying faith we find the following: Gnade und Vergebung der Sünde (AC, XX, 26), reconciliationem propter Christum (Ap., IV, 44), promissionem Spiritus (Ap., IV, 126), Christum und also in Christo solche "Gerechtigkeit die vor Gott gilt" (Ap., III, 5), Gottes Gnade und der Verdienst Christi (SD, III, 38), Gottes Gnade in Christo (III, 41), Gerechtigkeit und Seligkeit (IV, 35), forgiveness of sins, deliverance from the judgment of damnation, and adoption as children and heirs of eternal life (III, 9, 10), and others. The objects of faith

are, in short, all the gifts God would give us in Christ. "Fides est λατρεία quae accipit a Deo oblata beneficia" (Ap., IV, 49). Because faith is reception, faith and the promised mercy are correlatives (IV, 324). It is this quality of faith as reception that enables it to be called righteousness.

Sed quia iustitia Christi imputatur donatur nobis per fidem, ideo fides est iustitia in nobis imputative, id est, est id, quo efficiamur accepti Deo propter imputationem et originem Dei, sicut Paulus ait: Fides imputatur ad iustitiam (IV, 263).

Iustitia autem est fides in corde (IV, 263).

So closely is faith tied to its object that by imputation it is named and called by its object. Faith in its essence is reception; justification must be per fidem.²¹

The Confessions are at pains to ward off certain serious misunderstandings of their view of faith. The first is that faith is not a general acceptance of the fact of God and that He punishes evil (Ap., XII, 60), a faith like that of the devils (XII, 45). Rather is faith an individual believing that forgiveness of sins is bestowed for Christ's sake. A second misunderstanding to be rejected is that faith is a mere knowledge of the Gospel, a knowledge which leaves the person as such untouched (AC, XI, 23; Ap., IV, 48, 337; Sp., III, 6). On the contrary, it is strongly put that faith is an activity of the soul that engages the whole man. It is "velle et accipere oblata promissionem" (Sp., IV,

²¹ Cf. Schlunk, op. cit., p. 147 and his statement p. 149: "Darum ist der Einsatz fuer das 'sola Fide' identisch mit der Eifersucht und Leidenschaft, die ueber dem 'solus Christus' wacht."

48); we are speaking of "fiducia promissionis et misericordiae" (IV, 337); it is a "recht erkennen" of Christ and an "auf ihn vertrauen" (Ep., III,6). There is nothing otiose and spectator-like about a faith which is so described:

Sola fides, quae intuetur in promissionem et sentit ideo certo statuendum esse, quod Deus ignoscat, quia Christus non sit frustra mortuus, etc., vincit terrores peccati et mortis (Ap., IV, 148; Cf. 229).

Or so:

Glaub ist eine lebendige, erwecke Zuversicht auf Gottes Gnade, so gewiss, dass er tausendmal darueber stuerbe. Und solliche Zuversicht und Erkenntnis goettlicher Gnaden machet froehlich, trutzig und lustig gegen Gott und allen Kreaturen (SD, IV, 12, quoted from Luther's Vorrede ueber die Epistel S. Pauli an die Roemer).

A further misunderstanding of faith which the Confessions are concerned about removing is closely related to the one just considered, namely that faith is compatible with an ungodly life. The Confessions declare repeatedly that faith cannot exist together with the intent to sin (Ep., III, 11; SD, III, 26, 41; IV, 15), or with a mortal sin (Ap., IV, 144 and passim; SA, Part III, p. 448, lines 20ff.), or who live according to the sinful lusts (Ap., IV, 144). Faith cannot be without works, love, a thought which we find repeatedly in Article IV of the Apology and in Article IV of the Formula of Concord. A faith without such effects of love and good works, or a faith that permits a slavery to sin, mortal sins, malicious intent to sin, is not a true faith, but false; not living, but dead (Ap., IV, 219; SA, III, p. 261, lines 5 and 6; SD, III, 42; IV, 1). But at this point we come up against the problem of the relation of faith and works, a problem which needs to be examined more closely on the basis of the confessional statements.

Special Considerations with Regard to the Lutheran Teaching

Faith and Works

Everywhere faith is presented as the principle and the starting-point of a new life in the believer. A fundamental passage is the following from the Apology, IV, 125:

Quia vero fides affert spiritum sanctum et parit novam vitam in cordibus, necesse est, quod pariat spirituales motus in cordibus. Et qui sint illi motus, ostendit propheta, cum ait: Dabo legem meam in corda eorum. Postquam igitur fide iustificati et renati sumus, incipimus Deum timere, diligere, petere et expectare ab eo auxilium, gratias agere et praedicare, et obedire ei in afflictionibus. Incipimus et diligere proximos, quia corda habent spirituales et sanctos motus.

For similar passages we refer to Apology IV, 64, 100, 374 (Fit autem regeneratio fide). So we find that repeatedly good works are said to follow faith, e.g. Luther in Smalcald Articles, III, p. 460, lines 13f.: "Und auf solchen Glauben . . . folgen denn gute Werke." For the same reason we find repeated use of the comparison that faith is the tree from which the fruits of good works are produced (Ep., IV, 74; SD, III, 36; IV, 8). The Formula of Concord makes use of the comparisons of the mother and the spring:

Derhalben der recht guten und Gott wohlgefälligen Werk, die Gott in dieser und zukünftigen Welt belohnen will, Mutter und Ursprung muss der Glaube sein. . . (SD, IV, 9. The Latin text has the words: mater et fons).

That we must look on good works as immediately following faith, so that at no time is there faith without works is most particularly stressed in the quotation from Luther's Vorrede ueber die Epistel S. Pauli an

die Roemer, which is part of the statement of Article IV of the Formula of Concord, and which may well serve as a summary of the whole Book of Concord on this point:

So ist der "Glaub ein goettlich Werk in uns, das uns wandelt und neu gebueret aus Gott und toetet den alten Adam, macht uns ganz andere Menschen von Herzen, Mut, Sinn, und allen Kraeften und bringet den Heiligen Geist mit sich. O, es ist ein lebendig, geschaeftig, taetig, maechtig Ding umb den Glauben, dass unnuemglich, dass er nicht oim Unterlass sollt Guts wirken. Er fraget auch nicht, ob gute Werk su ton sind, sondern eh man fraget, hat er sie geton und ist immer in Ton . . . also dass unnuemglich ist, Werk vom Glauben scheiden, ja so unnuemglich als brennen und leichten vom Feuer mag gescheiden werden" (SD, IV,10-12).

If this is the relation between faith and works, if they are always in conjunction and if faith never exists without works, what becomes of the truth the phrase "by grace, not by works" is meant to safeguard? Are we not forced into the position of Major that good works are necessary and are always found with faith, and while evil works destroy faith and forfeit salvation, still good works are not necessary for salvation nor do they preserve faith. In the matter of justification they are to be wholly excluded (Ep., IV,7; SD, IV,22-29). The reasons given are that such ways of speaking are contrary to the language of the apostle St. Paul, that they make for self-righteousness, detract from the glory and merit of Christ, give tender consciences opportunity for doubt. For these reasons such forms of expression as were used by Major are to be avoided, they are to be regarded as wrong and misleading, particularly in view of the fact that the disputes and confusion caused by the Leipzig Interim could be met best by a clear and completely adequate presentation of the teaching of justification. Frank, in his study of the Formula of Concord has drawn attention to the fact that the authors of that confession

very carefully speak of the "matter" of justification, the "article" of justification, and do not at all refer to the time or moment of justification. His acute solution of the problem with which this paragraph begins is based on that fact and runs as follows:

Was dem Acte der Rechtfertigung gleichzeitig ist, gehoert darum noch nicht zum Acte der Rechtfertigung, und was mit dem Zeitpunkt der Rechtfertigung eintritt, rechnen wir darum noch nicht zum Punkte, zum Wesen der Rechtfertigung.²²

And if this solution strikes someone as mere theological subtilty without practical value, then again he must hear Frank for his fine words on the relation of scientific reasoning and the psychology of faith.

Es mag hier . . . darauf hingewiesen werden . . . wie fuer die wissenschaftliche Auffassung gerade dasjenige das Schwierigste sein kann, was fuer den Glauben das Einfachste und Leichteste ist. Das glaebige Bewusstsein, dessen sich getroestend, dass es seine Rechtfertigung empfangen habe und fort und fort empfangen voellig und ganz in dem, der ihm von Gott gemacht worden ist zur Gerechtigkeit, erfuehrt, so lange es ein gesundes ist, stets das Zwiefache, dass sein Trost durch den ganzen Verlauf des Christenlebens hindurch allein beruhe auf dem, was es in Glauben empfaengt, dass aber zugleich in der Ausschliesslichkeit dieses Trostgrundes die Freudigkeit beruhe zu guten Werken, als welche nur so lange dies bleiben und ihm als solche gelten, so lange jene Ausschliesslichkeit vestgehalten wird.²³

Our examination of the teaching of faith in the Confessions has revealed two quite different facts about it: first, that faith is the means, the instrument through which the grace of God and the righteousness of Christ become the believer's; and secondly, that faith is the source and principle of a new life, one directed to the love of God and

²²Frank, op. cit., p. 191.

²³Ibid., pp. 191f.

the neighbor. In the former relation faith is pure reception, completely passive; in the latter it is actively dynamic, a creative power. Is there any connection between these two aspects of faith? Do the Confessions point us to some unifying thought? Seeberg²⁵ finds that the Apology makes a psychological factor the unifying thought. He quotes Article IV, 63:

Der Glaub, welcher in solchen Zagen und Schrecken die Herzen wieder aufrichtet und troestet, empfaehet und empfindet Vergebung der Suende, macht gerecht und bringt Leben, denn derselbe starke Trost ist ein neu Geburt und ein neu Leben [Italics by Seeberg].

The official Latin text says the same as the German:

Haec fides in illis pavoribus erigens et consolans accipit remissionem peccatorum, iustificat et vivificat. Nam illa consolatio est nova et spiritualis vita.

Seeberg dissects the passage into the following elements: (1) The Spirit works faith; (2) Faith receives and experiences forgiveness; (3) The comfort produced by this fact is the basis of a new happy and peaceful life, which is eternal life; and (4) which at the same time produces necessarily novos motus et opera. This process is not one of purely human psychology, but the Holy Ghost produces faith and in the psychological way just outlined calls for the stirrings of the new life.²⁶ This suggestion is satisfactory as far as it goes and is part of the truth, but it does not go far enough. The double nature of faith, to

²⁵ Reinhold Seeberg, Lehrbuch der Dogmengeschichte (3rd edition; Darmstadt: Wissenschaftliche Buch-Gemeinschaft, 1953), IV, 2, 406.

²⁶ Ibid.

use that expression for a moment, is explained not by faith itself, but by something else, viz., the effect faith has in the soul, the feeling of comfort and peace it produces.

The truer answer to our question lies in the fact that faith is itself a good work, and, we might add, the most perfect of all good works. First of all, the testimonies of the Confessions:

Nam fides non ideo iustificat aut salvat, quia ipsa sit opus per sese dignum, sed tantum quia accipit misericordiam promissam (Ap., IV, 56).

Maxima virtus, inquit, iustificat. Imo sicut lex etiam maxima seu prima non iustificat, ita nec maxima virtus legis. Sed illa virtus iustificat, quae apprehendit Christum, quae communicat nobis Christi merita, quae accipimus gratiam et pacem a Deo. Haec autem virtus fides est. Nam, ut saepe dictum est, fides non tantum notitia est, sed multo magis velle accipere seu apprehendere ea, quae in promissione de Christo offeruntur. Est autem et haec obedientia erga Deum, velle accipere oblatam promissionem, non minus *ἀγαπᾶν* quam dilectio. Vult sibi credi Deus, vult nos ab ipso bona accipere, et id pronuntiat esse verum cultum (IV, 227).

Dann der Glaube macht gerecht, nicht darumb und daher, dass er so ein gut Werk und schoene Tugend, sondern weil er in der Verheissung des heiligen Evangelii den Verdienst Christi erfreyt und annimt (SB, III, 13).

These passages all agree: faith justifies merely because it receives, not because it is a good work; but they agree also in calling faith a good work, one, according to the Apology, on a par with true love, dilectio. But the Small Catechism and Large Catechism go beyond this even, and identify faith with the fulfilling of the first commandment. The similar statements made with respect to faith and the first commandment, each being regarded as the source of all good works, are most instructive. So we find in the Large Catechism, Part One:

Das ist auch eben die Meinung und rechte Auslegung des ersten und furnehmsten Gebots, daraus alle andere quellen und gehen sollen (324).

Also siehest du, wie das erste Gebot das Haupt und Quellborn ist, so durch die andern alle gehen, und wiederumb alle sich zurueckziehen und hangen in diesem (329).

With these quotations should be compared the quotation above from

Solida Declaratio (IV,9), which says almost the same thing about faith.

The viewing of faith as the fulfilling of the first commandment is not only pointed to by way of parallel statements, but is stated in so many words:

Also dass der Glaube nichts anders ist denn ein Antwort und Bekentnis der Christen, auf das erste Gebot gestellet (LC, Part Two, 10).

This thought has been developed more fully in other writings of Luther, as, for example, in his Von der Freiheit eines Christenmenschen.

Denn Gott kann nicht geehret werden, ihm werde denn Wahrheit und alles Gute zugeschrieben, wie er denn wahrlich ist. Das tun aber keine guten Werke, sondern allein der Glaube des Herzens. Daraus ist er allein die Gerechtigkeit des Menschen und aller Gebote Erfuellung. Denn wer das erste Hauptgebot erfuellet, der erfuellet gewisslich und leichtlich auch alle andern Gebote.²⁷

So faith is both pure reception of God's grace, with utter denial and condemnation of self, and by that very fact the fulfillment of the first commandment and the source of all good works. When man asserts himself least he serves God best. To quote a Bandwurm of a sentence from Frank:

Wenn die falsche Verselbstaendigung des menschlichen Ich, jenes Sich-selbst-leben, wie es der Apostel nennt (2 Cor. 5:15), oder wie wir es fruher bezeichnet haben, das Gravitieren des menschlichen Wesens und Wollens in der Kreatur statt in Gott, als der Grundsug der suendigen Lebensbewegung bezeichnet werden darf, so wird die Action des Glaubens, wie wir ihn fruher charakterisirt haben, als das Aufgeben jedweder Egoitaet, als die Abkehr von jedwedem Fuer-

²⁷Martin Luther, Ausgewahlte Werke, edited by H. H. Borchardt and Georg Mers (Munchen: Chr. Kaiser Verlag, 1937-), II, 274.

sich-gelten-wollen des menschlichen Ich, als die Hingabe an den barmherzigen Gott, damit seine Gerechtigkeit uns Alles sei, weil die eigene Nichts ist, und seine Seligkeit unser Theil werde, weil die unsrige eine Luege war, sich deutlich als die jenem Grundsatz der Sünde entgegengesetzte sittliche Lebensbewegung darstellen, man kann sagen, die centripetale Bewegung gegenüber der centrifugalen.²⁸

With this view of faith as the fulfilling of the first commandment and therefore as the source and principle of the new life we are not taking back what we said before, nor have we by some strange detour found ourselves back on the Catholic road of the fides caritate formata. For it is only when faith remains as we have described it, pure reception, mere taking by the poor in spirit of the gift of God's grace, only then is it that faith which is the fulfilling of the first commandment. As soon as the thought enters the heart that faith is after all a most glorious virtue and a meritorious fulfilling of God's law, then it becomes nothing but self-assertion. Faith is faith only when it is acceptance, only when it is complete trust in and surrender over against its object, which is Christ and His obedience. Anything else than this is falsely called faith. And, of course, it is only the true faith which has the effects of the moral renewal the Confessions have claimed for it. It is because we are justified alone by faith without works that we do truly good works and are enabled to do them. The exclusion of works in the article of justification establishes the possibility of good works in the article of sanctification. The objection that the Lutheran teaching of justification makes for moral laxness and destroys moral purpose we meet with

²⁸Frank, op. cit., p. 211.

the assertion that this teaching alone makes possible moral renewal.²⁹

"Do we then make void the law through faith? God forbid; yea, we establish the law" (Rom. 3:31).

Law and Gospel

That a presentation of the teaching of the Confessions on Law and Gospel is necessary for a complete statement of the Lutheran view on justification is apparent from a number of facts. First, it is the view of the Formula of Concord that the proper distinction between Law and Gospel is necessary for the true understanding of the Word of God:

Nachdem der Unterscheid des Gesetzes und Evangelii ein besonder herrlich Licht ist, welches darzu dienet, dass Gottes Wort recht geteilet und der heiligen Propheten und Apostel Schriften eigentlich erkläret und verstanden: ist mit besonderm Fleiss ueber denselben zu halten, damit diese zwo Lehren nicht miteinander vermischet, oder aus dem Evangelio ein Gesetz gemacht. . . (SD, V,1).

If such a distinction is necessary to understand the Word of God, then it is certainly necessary to teach correctly in the matter of justification. Secondly, in their insistence on the proper separation of Law and Gospel the Confessions are guided by the same concerns as dominate their statements on justification: the honour of Christ and the comfort of consciences.

. . . dardurch der Verdienst Christi verdunkelt, und die betrubten Gewissen ihres Trosts beraubet. . . (SD, V,1; cf. V,27).

Thirdly and chiefly, the justification of a sinner by grace, for Christ's sake, through faith is the Gospel.

²⁹ Ibid., p. 215.

. . . [welches i. g.] the Gospel da lehret, dass wir durch Christus Verdienst, nicht durch unser Verdienst, ein gnaedig Gott haben, so wir solche glauben.

. . . qui audiunt evangelium, scilicet quod Deus non propter nostra merita, sed propter Christum iustificat eos, qui credunt se propter Christum in gratiam recipi (AC, V, 3; cf., SD, V, 20).

The difference between Law and Gospel is thus defined by the Formula of Concord in Article V, which article restates in finished and summary form what is found scattered throughout the confessional writings.

Demnach glauben, Lehren und bekennen wir einhellig, dass das Gesetz eigentlich sei eine goettliche Lehre, darinnen der gerechte unwandelbare Wille Gottes geoffenbaret, wie der Mensch in seiner Natur, Gedanken, Worten und Werken geschaffen sein sollte, dass es Gott gefaellig und angenehm sei, und drauet den Uebertretern desselbigen Gottes Zorn, seitliche und ewige Strafen, dann, wie Lutherus wider die Gesetzstuermer redet: Alles, was die Suende strafet, ist und gehoeret zum Gesetze, dessen eigen Ampt ist, Suende "strafen und zur Erkenntnis der Suenden fuehren" (SD, V, 17).

Das Evangelium aber ist eigentlich eine Lehre, . . . die da lehret was der Mensch glauben solle, dass er bei Gott die Vergebung der Suenden erlange. . . .

Denn alles, was troestet, die Huld und Gnade Gottes den Uebertretern des Gesetzes anbeut, ist und heisset eigentlich Evangelium, eine gute und froehliche Botschaft. . . (V, 20, 21).

This difference is traced back to God Himself.

. . . viel ein ander Erkenntnis Gottes seie, die aus dem Evangelio kumbt, dann die aus dem Gesetz gelehrt und gelernt wird (V, 22).

As these two doctrines have been taught from the beginning of the world in the Church (V, 23), so they are to be taught to the end of time together but with due regard to the difference between them (V, 24). Still, it is the Gospel which is truly the Word of God, as we see, for example, in Article V of the Augsburg Confession, where sine verbo in the Latin text corresponds to ohn das leiblich Wort des Evangelii in the German. This is shown also by the use of the phrase alienum opus to describe

Christ's use of the Law as opposed to opus proprium for His preaching of the Gospel (Ap., XII, 51; Ep., V, 10; SD, V, 11). On the other hand, the Gospel does not in turn abolish the preaching of the Law, not even among the regenerate, (Article VI of the Formula of Concord); in fact, the Gospel establishes the Law (Ep., IV, 122, 175; XI, 92).

Any confusion of the office of the Law and Gospel brings about a perversion of the doctrine of justification. In the Augsburg Confession and its Apology the chief interest in this regard is to show that the article of justification is perverted when the Law is turned into a means of justification and salvation, as is the case in Roman Catholic teaching. References here are too numerous to mention. A characteristic one will suffice. It is found in the Apology (IV, 287-295). There Melancthon writes that the whole teaching of justification on the part of the opponents is taken from the Law and human reason, not from the Gospel. One line of their teaching is derived from reason, when they teach that men can earn grace through good works, both de congruo and de condigno; the other is drawn from the scholastics who taught that we become righteous by means of a certain infused quality, helped by which we fulfill the Law of God. This is Law pure and simple. It is easy for the Christian man to judge this sort of teaching. It neglects Christ completely and all His work, and the Gospel. Here we quote Melancthon directly:

Nos igitur cogimur de iustificatione dissentire ab adversariis. Evangelium enim aliud modum ostendit, evangelium cogit uti Christo in iustificatione, docet, quod per ipsum habeamus accessum ad Deum per fidem. . . . Ita et Paulus ait, iustitiam esse non ex lege, sed ex promissione. . . . Haec Autem promissio sola fide accipitur, ut testatur Paulus ad Rom. ca. 4. Haec fides sola accipit remissionem peccatorum, iustificat et regenerat. Deinde sequitur dilectio et ceteri boni fructus.

Similarly, in answering the statements of Major on the necessity of good works for salvation, the Solida Declaratio shows that such statements are a perversion of the Gospel.

Item, sie nahmen den angefochtenen betruibten Gewissen den Trost des Evangelii, geben Ursach zum Zweifel. . . (IV, 23).

One error linked Romanists and Major, the error of confusing Law and Gospel, the error of seeking from the Law what alone the Gospel offers. In both cases the article of justification was destroyed or endangered.

The opposite mistake, that of turning the Gospel into law, is countered in Article V of the Formula of Concord. The position taken up by those of an antinomian tendency is stated as follows by the confessors:

. . . das Evangelium sei eigentlich nicht allein ein Gnadenpredigt, sondern auch zugleich ein Predigt der Buss, welche die gressseste Sünde, næmlich den Unglauben, strafet (SD, V, 2).

Carelessness in terminology and failure to distinguish carefully had something to do with the position taken up. The Formula of Concord shows that the word "Evangelium" is used in various senses and then goes on to state its strict meaning. The thought that the Gospel condemns unbelief, on the other hand, has nothing to do with terminology, but does apparently have all logic on its side. If the Gospel calls for and demands faith, it seems to be the logical antithesis to that fact that it condemns and punishes faith's opposite, unbelief. The decision of the Formula of Concord, however, is different. It runs:

Und nachdem der Unglaube ein Wurzel und Brunnquell aller straflichen Sunden ist, so strafet das Gesetze auch den Unglauben (V, 17).

The reason for this decision seems to be at first merely a logical deduction from the definitions of Law and Gospel set up earlier, vis.

that the office of the Law is "die Sünde strafen und von guten Werken lehren", while the Gospel is "alles, was tröstet, die Mild und Gnade Gottes. . . anbeut" This is true enough, but the matter goes deeper. For if the Gospel in the matter of unbelief all of a sudden becomes a punitive thing, then in its call for faith it is something that demands, commands. Then faith becomes a work in response to a law of God, and we are right back on the same road with the Roman theologians, and we must be reminded again of the fact that Christ has come, that He suffered, died, was buried, and rose again; we must be reminded again of the need for comforting distressed consciences. In short, we have put a work of man in the place of the grace of God, in the place of Christ, in the place of faith itself, for by confession and definition faith is pure reception. Once again, then, it appears plainly that the purity of the doctrine of justification is bound up with maintaining the proper distinction between Law and Gospel.

The teaching of the Confessions as here summarized is the Lutheran interpretation of the New Testament, and, in particular, of the epistles of St. Paul. To the chief purpose of this thesis we must now turn: the defense of this interpretation against criticisms and attacks which have been made against it in recent years, that is, in the years following the first World War to the present.

CHAPTER III

THE ATTACK DIRECT: JUSTIFICATION IS REGENERATION

Representatives of the View that

Justification is Regeneration

In presenting the wide-spread modern view which makes justification essentially regeneration, I shall let my authorities speak as much as possible for themselves. In arranging these authorities I have allowed C. H. Dodd to speak first and most completely, supported by a group of English and Scottish divines who speak much the same sort of language. There follows a group containing some famous Catholic names, which shows the teaching examined here at its crassest. Lietzmann, representing a further group, is distinguished from those mentioned only in that he thinks of the change in man as a physical rather than a moral one. He and those like him are under the influence of the belief that Paul was to some considerable extent affected by the practices of the mystery religions. The final name is the famous one of Emil Brunner.

C. H. Dodd

As is the case with many or all of the writers we are to mention, the real Dodd is often obscured by very orthodox phraseology:

Paul has now made good his position that salvation comes by faith as the response of man to the grace of God mediated through Christ and His Cross, and not at all by any human achievement of

righteousness in obedience to a code of precepts.¹

On the other hand,

Eternal life is not won by man's service of righteousness, in the sense in which death was deserved by his sin; both righteousness and eternal life are God's gift, even though man must appropriate them by moral endeavour.²

What Dodd means by justification we shall understand best after we have first seen what he says about matters closely connected with it. Everywhere is implicit the thought that man has it in him to be better. So Romans 7 is referred to the life of the apostle before his conversion. The following quotation shows what Dodd thinks of man:

It is a matter of common experience among men that a wrongdoer can best be helped to better ways if someone can be found for whose opinion he has the highest respect, and who will treat him, not as the hopeless wretch he may have been, but as the decent citizen he has it in him to become. This was how Jesus treated the publicans and sinners.³

Dodd on Christ and His work:

The question in Paul's mind is not a question of the scarcely thinkable combination in one person of the contradictory attributes of transcendent Deity on the one hand and of a purely "natural" and non-divine humanity on the other. Humanity itself means Christ, and has no proper meaning without Him. Unless a man is a "son of God", he is so far less than a man: he has yet to grow "to a mature man, i.e. to the measure of the full stature of Christ." The history of man is the story of the course by which mankind is becoming fully human. The controlling Mind in this history--the "life-giving Spirit" of the whole process--Paul conceives as a real personality, standing already in that relation to God in which alone man is fully human; already, and eternally, Son of God.⁴

¹C. H. Dodd, The Epistle to the Romans, in The Moffatt New Testament Commentary (London: Hodder and Stoughton, 1938), p. 84.

²Ibid., p. 99.

³Ibid., p. 53.

⁴C. H. Dodd, The Meaning of Paul for To-day (London: The Swathmore Press Ltd., 1920), p. 89.

And:

Only if a man can come to believe that God Himself has passed the barrier of guilt and come to him, can religion help him to become better. Now, what Paul declares as "the Gospel of God" is that God has, in fact, not only passed the barrier, but removed it. The assurance that He has done so he finds in the fact of Christ With the Gospels before us, we must either agree with the enemies of Jesus that He suffered justly for an attitude to sin which undermined the foundations of morality; or we must concede that this way of dealing with sinful men is inherently divine, and an index to God's unchanging attitude to sinners. When a man comes to believe that, and accordingly trusts himself to God as thus conceived, he knows that the sense of guilt with which he has been oppressed does not separate him from God, and he can make a fresh start with divine assistance.⁵

And:

The Christ of Nazareth had one life only to live. . . . He must live again in countless human lives before He is fully Messiah of mankind.⁶

That is to say, as Christ was a perfect man, every perfect man is a Christ. As perfect man Christ displayed God as a God of forgiveness, as a God who breaks down the barrier of guilt and comes to man. Now we are ready to understand what faith and justification mean to Dodd.

The following mixed bag of utterances on faith show one thing plainly, which is that faith is pre-eminently a change of heart, and that the object of faith is relatively unimportant.

Faith is that attitude in which, acknowledging our complete insufficiency for any of the high ends of life, we rely utterly on the sufficiency of God. It is to cease from all assertion of self even by way of effort after righteousness, and to make room for the divine initiative. . . . It is an act which is the negation

⁵Dodd, The Epistle to the Romans, pp. 56 f.

⁶Dodd, The Meaning of Paul for To-day, p. 130.

of all activity, a moment of passivity out of which the strength for action comes, because in it God acts.⁷

It describes the attitude of pure receptivity in which the soul appropriates what God has done.⁸

On the other hand, we may accept the principle of what Christ did . . . as those who are willing that the act and mind of God so revealed should be the principle of their own lives, and will leave the shaping of those lives to Him. This is what Paul calls "faith."⁹

Accordingly, we find that justification is now defined in terms which make it the equivalent of regeneration. It makes little difference whether Dodd holds that to justify means "to declare righteous" or "to make righteous," for the thought that is developed is simply that any person who has the faith as described has in that faith a true righteousness--granted that it is all of God's initiative and grace--on the basis of which that man is righteous, looked upon as such by God, justified.

What is the actual state of mind of the "justified" person? He has disowned, not merely certain evil practices, but his own guilty self Outwardly, he is the same man he was . . . but really the man is changed through and through by that act of self-committal, self-abandonment to God. Before God he is indeed dead to sin and alive in quite a new way to righteousness. In fact, he is righteous, in a fresh sense of the word; in the sense in which righteousness is no longer, so to say, quantitative, but qualitative; in which it consists not in a preponderant balance of good deeds achieved, but in a comprehensive attitude of mind and will.¹⁰

⁷Dodd, The Epistle to the Romans, pp. 15 f.

⁸Ibid., p. 56.

⁹Dodd, The Meaning of Paul for To-day, pp. 106 f.

¹⁰Ibid., pp. 110 f.

Vincent Taylor, James Stewart, C. S. Lewis, G. C. Bosanquet

This is righteousness according to Vincent Taylor:

If the righteousness is real, it must have the positive notes of righteousness, that is to say, it must characterize a man as standing in complete conformity with the will of God As related to the doctrine of justification by faith, it need not, and indeed cannot connote ethical perfection, since the entire life of a man, or even his past life, is not in question. What is in question is the character of his life, as he stands in the moment of a decision on which his future depends. What is his position in relation to God? . . . Does he cast himself wholly upon God, relying upon all that His grace has done for him in Christ and associating himself with all that redeeming activity is meant to express and do? When he so acts, he has stepped out of the category of the godless, and can be accepted by God as righteous, because, to the full extent of his present apprehension of the divine purpose for himself and the world, an apprehension ever growing from this focal moment in rightness and insight, he has identified himself with that purpose.¹¹

This plainly agrees with what Dodd says very closely. Taylor himself acknowledges that fact:

This account (i.e. that of Dodd in The Meaning of Paul for To-day) of justification seems to me to be sound.¹²

In one point, however, Taylor is dissatisfied with Dodd, and that is in the rather shabby role given to Christ and His work. Taylor himself wants to link justification and faith more decidedly with the redemptive work of Christ. But what Taylor actually advances is far from satisfactory. He declares that the object of faith is not in dispute.

It is the redemptive activity of God in Christ. We are justified freely by the blood of Him who died and rose again because of our

¹¹Vincent Taylor, Forgiveness and Reconciliation (London: MacMillan and Co., Ltd., 1941), p. 64.

¹²Ibid., p. 71.

sins and justification. It is upon this work of God in Christ that justifying faith rests and relies, it is because of faith so constituted that men are justified.¹³

At the same time Taylor denies the vicarious, substitutionary nature of Christ's death.

Christ's ministry is also sacrificial, not as a sin- or guilt-offering, but because He poured out His life in willing surrender for men, in order that they may freely consent to all that He does for them, and thus make Him the means of their penitent and believing approach to God.¹⁴

A summary of Taylor's views on the relation of the atonement to justification runs as follows:

Stated broadly . . . this view presents the work of Christ as that of the self-offering of the Son of Man, who, in the greatness of His love, burdens Himself with man's situation as a sinner, and suffers for him even unto death. It affirms, further, that, in the name of mankind and before the face of His Father, Christ expresses that mind concerning sin and righteousness, which in himself man has no power adequately to express, but into which he can enter through faith and trust in Him. Dependent utterly upon Christ, relying upon all that He has done for men, and committed to Him in complete loyalty, the believer shares in a corporate act of righteousness for which he can claim no share.¹⁵

A further quotation, in which Taylor states his view of the problem of justification and offers his solution, sets in a clearer light the summary of the previous quotation:

We are faced, then, by a double dilemma. The righteousness must be our own, but we cannot create it; it must be of God, but He cannot confer it; it must be ours, and of Him, at one and the same time. . . . There is good reason to think that the best solution of the problem is one which sees in God's redemptive activity in Christ the perfect revelation and embodiment of the

¹³Ibid., p. 69.

¹⁴Ibid., p. 232.

¹⁵Ibid., p. 246.

highest ethical values, of love, righteousness, and truth; an affirmation made in the name of mankind, which individual men, through faith, can re-affirm and make their own, finding in it the avenue of their approach to God.¹⁶

Taylor and Dodd agree in all essentials: faith is a new righteousness, and real righteousness. And, although Taylor tries to find a closer connection between faith and the redemption of Christ, he, like Dodd, finally sees in Christ no more than the influence which brings about the change in man, the decision of faith and of complete surrender to God and His will.

C. S. Lewis, we shall see, says the same thing too, but in a more readable, and rather more intelligible way. I shall quote from his Beyond Personality, a collection of radio talks on the Christian idea of God.

The Son of God became a man to enable men to become sons of God The present state of things is this. The two kinds of life (i.e. Bio, natural life, and Zoe, uncreated life) are now not only different...but actually opposed. The natural life in each of us is something self-centered And especially it wants to be left to itself; to keep well away from anything better or stronger or higher than it, anything that might make it feel small. . . . It knows that if the spiritual life gets hold of it, all its self-centredness and self-will are going to be killed and it's ready to fight tooth and nail to avoid that.

Imagine turning a tin soldier into a real little man. But what God did about us was this. The Second Person in God, the Son, became human itself...an actual man. . . . If you want to get the hang of it, think how you'd like to become a slug or a crab. The result of this was that you now had one man who really was what all men intended to be: one man in whom the created life, derived from his mother, allowed itself to be completely and perfectly turned into the begotten life. The natural human creature in Him

¹⁶ Ibid., p. 81.

was taken up fully into the divine Son. Thus in one instance humanity had, so to speak, arrived: had passed into the life of Christ. And because the whole difficulty for us is that the natural life has to be in a sense "killed," He chose an earthly career which involved the killing of His human desires at every turn And then, after being thus killed--killed every day, in a sense--the human creature in Him, because it was united to the divine Son, came to life again. The Man in Christ rose again: not only the God. That's the whole point. For the first time we saw a real man. . . .

Now what is the difference which he has made to the whole human mass? It is just this; that the business of becoming a son of God, of being turned from a created into a begotten thing, of passing over from the temporary biological life into the timeless "spiritual" life, has been done for us. Humanity is already "saved" in principle. . . . We haven't got to try to climb up into spiritual life by our own efforts: it has already come down into the human race. If we will only lay ourselves open to the one Man in whom it was fully present. . . . He will do it in us and for us.

Of course, you can express this in all sorts of different ways. You can say that Christ died for your sins. You may say that the Father has forgiven us because Christ has done for us what we ought to have done. You may say that you are washed in the blood of the Lamb. . . . They're all true. If any of them don't appeal to you, leave it alone and get on with the formula that does. And, whatever you do, don't start quarrelling with other people because they don't use the same formula as you do.¹⁷

When we eliminate the evolutionism (Dodd is evolutionistic too) and bits of Platonic philosophy of man that lurk behind this view, we have the same things as we found in our other authorities so far.

In many a point James Stewart is more orthodox than the men so far considered, but at the very point which we are studying he falls into step with them. To him, too, at bottom justification is regeneration.

¹⁷C. S. Lewis, Beyond Personality (New York: The MacMillan Company, 1945), pp. 28-31.

One quotation will suffice:

There is no such thing in Paul's epistles as a mechanical imputing of the righteousness of Christ to sinners. Everything turns upon faith. Justification does not happen in a vacuum. It happens in a faith-pervaded atmosphere. Paul's faith-conception we have already examined. . . . The sinful soul, confronted with God's wonderful self-disclosure in Christ, and with the tremendous and subduing fact of the cross where the whole world's sins were borne, responds to that divine appeal and abandons itself to the love that stands revealed; and that response, that abandonment, Paul calls faith. This is what God sees when He justifies the ungodly. Far from holiness and truth and all that makes a son of God, the sinner may yet be; but at least his face is now turned in a new direction. He may still, like Abraham, be in the midst of paganism, but his heart is in the land of promise. He may still dwell, like David, in Babylon, but his windows are "open toward Jerusalem." This is what God sees; and on the basis of this, God acts.¹⁸

When we read this we realize that we are breathing the same spiritual atmosphere as we found in Dodd, Taylor, Lewis. We get another whiff of it from G. C. Bosanquet:

The old revelation had shown what life should be, it did not enable man to realize it. Now that one thing, the lack of which had rendered the old method ineffectual, is in the new supplied. . . . this new way of incorporation into the life of God through the absolute surrender of the separate self.¹⁹

It is not really surprising to find that the men we have mentioned so far are not so far distant in their views as one might expect from those

¹⁸James S. Stewart, A Man in Christ (New York: Harper and Brothers, n.d.), p. 256. *My italics.* Similarly William Sanday and A. C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans, in The International Critical Commentary (5th edition; Edinburgh: T. & T. Clark, 1905), p. 36: "When a man makes a great change such as that which the first Christians made when they embraced Christianity, he is allowed to start his career with a clean record. . . . The change is the great thing; it is that at which God looks."

¹⁹Geoffrey C. Bosanquet, "St. Paul's Epistle to the Romans," Catholic Quarterly Review (July-September, 1950), p. 179.

of the Roman Catholic Church. The endeavour to find a place in the justification scheme for a real righteousness of men unites them. The following group of authorities, two Roman Catholics among them, show the teaching which we are investigating at its crassest.

Raymond Stamm, Paul Holmer, R. A. Knox, Jacques Maritain

The statement to be quoted from Stamm²⁰ is taken from a book review and was written in reply to a comment of Schlier on Gal. 3:29. This comment runs:

To be "of Christ" is to belong to him, but not, in the first place, in the moral sense of obeying or devoting oneself to him, but in the historical and objective sense of belonging to him by virtue of what he has done for us.

Now Stamm:

Certainly what Christ did for Paul on the Cross was prior to and creative of Paul's faith in him; but Paul's devotion to his Lord was never secondary or subordinate, as this way of interpreting his fellowship with Christ might imply. It was not first the faith which accepts the change of one's status in relation to God, and then, only in the second place, faithfulness in producing the moral fruit of the Spirit, but both faith and faithfulness at one and the same time, as the two inseparable components of $\pi\iota\sigma\tau\iota\varsigma$ Paul's faith was activated by love, which, he said, was the greatest of the three things that abide.

P. Holmer:

The Gospel is the declaration that instead of winning by winning as everybody does as a matter of common sense, every man can win by losing to Christ. The faith by which one is justified is the actual transformation of one's life in virtue of the historical Jesus. New creaturehood because of Christ is the mode of justification. Instead of the Law it is Christ, but this does not mean that one slips from deeds to beliefs. . . .

²⁰Raymond T. Stamm, book review on Pierre Bonnard and Charles Masson, "L'Épître de Saint Paul aux Galates," and "L'Épître de Saint Paul aux Éphésiens," Vol. IX in Commentaire du Nouveau Testament (Neuchâtel and Paris: Delachaux & Niestlé S. A., 1953). Theology Today (January, 1954), p. 568.

The Christian Gospel keeps the justification of one's life separate from the justification of one's ideas. To justify your ideas you must think and know; to justify your life you must transform it. There are two major competing agents for self-transformation: the culture in which you live and its norms—this is the Law—and Jesus Christ. The good news is that Jesus Christ and God in him is the transforming agent in human life and that all who will may come.²¹

R. A. Knox:

No, he "believed God"; it was an interior disposition, not a series of actions, that made the difference. He believed God, and it was reckoned virtue in him; why "reckoned"? If he had carried out all the requirements of the Law, it would have been virtue in him; he would have been able to demand God's approval as a quid pro quo. But this gesture, this interior disposition was "reckoned" virtue in him; it was allowed to count for more than it was intrinsically worth. . . .²²

Jacques Maritain:

We are justified by faith because it is the same thing for grace to cleanse us of our faults, through the power of Christ's death, and to cause us to participate in the divine life through the power of His resurrection. And also because the first act, the initial act of this life within us, is the act by which we freely open our minds to the truth of the word of God and deliver ourselves with love to the God of salvation—in other words, the act of faith, gushing into charity, the act of living faith. The justice received through faith . . . is a justice bestowed, continually bestowed, a flowering within us of the life of Christ, a vitalising by His blood.²³

H. Lietzmann

In Lietzmann we have a scholar who, while sharing with the men we have mentioned the teaching that justification is at bottom regeneration,

²¹Paul L. Holmer, "Law and Gospel Re-examined," Theology Today (January, 1954), pp. 477 ff.

²²R. A. Knox, A New Testament Commentary for English Readers (London: Burns, Oates and Washbourne Ltd., 1954), p. 83.

²³Jacques Maritain, The Living Thoughts of Saint Paul, translated by Henry Lorin Binsse (London: Cassell and Company, Ltd., 1942), pp. 52 f.

develops the idea on quite different lines from them, on lines more speculative, on lines determined by his belief that Paul was strongly influenced by the mystery religions. He says of God's righteousness:

. . . it is revealed when God, of His free grace, accepts the sinner, and "makes him righteous," giving him that characteristic as a gift which he cannot earn by his own achievements.²⁴

Of faith he declares:

The decisive factor, according to Paul, was the total surrender of self, as distinct from trusting in one's own good works; but faith was only the subjective form of perception, viz. the apprehension of an objective process or a positive change which was taking place within the man himself.²⁵

What this positive change is we may see from this statement:

The process of redemption is therefore something which God effects in man whereby he is transformed from a being fettered by earthly conditions, or "of the flesh," into a spiritual, pneumatic being on the model of Jesus Christ. This process only ends with the final separation from the body, the eternal glory, and the gaining of a transfigured body.²⁶

The various steps in this redemption process are, according to Lietzmann, the preaching of the divine message, invitation to be reconciled with God; the believer joins the Church, is made a Christian by baptism, by which the miracle of a divine mystery is fulfilled in him; he dies the death of Christ, pays the price of sin and is set free from it; "through this miracle God makes him righteous"; positively in baptism he puts on Christ, "the heavenly substance of the spirit is granted to

²⁴H. Lietzmann, The Beginnings of the Christian Church, translated by Bertram Lee Woolf (London: Lutterworth Press, 1953), p. 116.

²⁵Ibid., p. 119.

²⁶Ibid., p. 120.

him"; the believer is now in Christ.

In this way baptism brings about the birth of the Christian as a new being free from the natural bonds of earthly life, and united by the spirit with the risen Lord. The first element is faith, the second is baptism, the third is the spirit. Thereby the man is justified and placed on the pathway to redemption. But the man who is reborn lives, as long as he is in the flesh, by faith and not by sight.²⁷

What is characteristic about this way of looking at justification is the decided physical, better perhaps, metaphysical view of regeneration. There is according to this view not merely a radical change of attitude in man, there is a change of essence, of being, of nature: "the substance of the spirit is granted to him," "a new being free from the natural bonds of earthly life," "a spiritual, pneumatic being." At bottom, however, justification is here, too, regeneration. We may be justified in considering Lietzmann in this point as linked with the other men we have mentioned.

Emil Brunner

This is a big name in modern theology. Just what Brunner holds in the matter of justification is not easy to arrive at, for statements close to orthodox formulations stand cheek by jowl with others that are rankly heretical. Thus we have a whole series of statements in The Mediator which the most orthodox Lutheran would accept, like the following:

²⁷Ibid., pp. 120 f.

God addresses man as just, and thus He makes him "justified." He lifts him up into the state of "justification." Just as the touch of the royal sword transforms a burgher into a noble, so the divine declaration of forgiveness raises the sinner into the state of righteousness.²⁸

In a note on the same page Brunner condemns the view of Holl that the verdict of God in justification is "analytical" in character. Holl illustrated this view by likening God's action in justification to a sculptor who sees in the block of marble what he can make out of it.

Faith in justification is the central point in the Biblical message, because the relation between God and man is a truly personal one. . . . Justification cannot be separated from the objective atonement, "from the expiatory sacrifice of the Mediator. Indeed, justification simply means that this objective transaction becomes a "Word" to us, the Word of God. When I know that it is God who is speaking to me in this event--that God is really speaking to me--I believe.²⁹

But with these statements we have others which express abhorrence for the orthodox view of justification.

People have believed . . . that one must understand the message of justification by faith alone in the sense of the later orthodox doctrine of forensic justification. This interpretation can in no way be blamed on Paul.³⁰

For orthodox faith justification is something to believe. . . . Faith seizes this something offered by God, this being absolved and having imparted to one the righteousness of Christ, as a "good" proffered by God; it has to do with this truth, not with God Himself. . . . That the doctrine of the mystical union and of sanctification follows immediately cannot repair the damage already done.³¹

²⁸ Emil Brunner, The Mediator, translated by Olive Syon (Philadelphia: The Westminster Press, c.1947), p. 523.

²⁹ Ibid., p. 524.

³⁰ Emil Brunner, The Divine-Human Encounter, translated by Arandus W. Loos (Philadelphia: The Westminster Press, c.1943), p. 100.

³¹ Ibid., pp. 155 f.

And lest it be thought that we are dealing with two different works separated by some ten years, during which Brunner's views may have changed, we have in The Mediator the following sentence, which would make any orthodox theologian's hair stand on end:

It is a terrible misunderstanding, the worst, the most subtle fraud ever perpetrated in the Name of God, if we think that everything does not depend upon this obedience, if we hold that through faith in the Mediator, in justification, this obedience has become either superfluous or a secondary matter. Faith is obedience--nothing else--literally nothing else at all.³²

In spite of the difficulty of reconciling certain statements of Brunner with certain other statements of his, I believe that he would stand by what he has written in The Divine-Human Encounter, and what he has written there brings him into line with the other men of this chapter. Not absolutely. With the men so far mentioned faith in Christ, however that object is understood, is that which constitutes true righteousness for men, on which basis God justifies. The change in man, regeneration in the believer--brought about by Christ, however, that is understood--is justification, is his righteousness. With Brunner, justification, as the objective forgiveness of sins for Christ's sake and sanctification as the operation of Christ in the regenerate man, form one thing. The work, The Divine-Human Encounter, is a review of Christian teaching. It may be likened to an ellipse with two focal points; the one critical, the other positive. On the one hand there is a strongly polemical criticism of that presentation of Christian teaching distinguish-

³² Brunner, The Mediator, pp. 591 f.

ed by what Brunner calls the Object-Subject Antithesis; on the other, we have the presentation of Christian teaching from the viewpoint of encounter, the personal meeting of God and man. For the purpose of presenting Brunner's views on justification we may neglect his criticism of Orthodoxy--which, by the way, is presented in a grossly exaggerated form, almost in caricature--and quote only his positive statements.

In the Pauline proclamation "justification, unification and sanctification" are one and the same seen from different sides, not a series of phases. In Christ, God Himself lays His hand on me, He opens Himself to me and opens myself to Himself. . . . He establishes fellowship with me and thereby at once becomes my Lord. That Christ is my righteousness is the same as that Christ is my life; the righteousness of God is no other than the new obedience. That I turn from self to Christ is itself already the new life.³³

Faith means to be born again to a new life, to walk in the Spirit, to become implanted in Christ, to become a member of His body. Faith is, therefore, a genuine alteration of the person; indeed, a transformation of the person. Faith is the same as rebirth. The New Testament thus has made the concept of faith a radical one.³⁴

In these particular quotations the emphasis is so strong on sanctification that justification barely raises its head. As with Dodd and company the change in man by faith is the essential part of justification. Here all our authorities agree, although they may not agree whether regeneration and justification are to be 100 per cent identified or only eighty, or at the very least fifty, per cent.

And it is just here where they all do decidedly disagree with the Lutheran Confessions, which in justification see only the grace of God,

³³ Brunner, The Divine-Human Encounter, p. 156.

³⁴ Ibid., p. 152.

only Christ's obedience in doing and suffering, only faith as the means of receiving the unmerited gift of God. That faith is at the same time regeneration ^(the L.C.) they do not dispute, but they do declare that faith as regeneration is not a thought that is in place when presenting what justification is. As Adolf Koeberle has put it:

Es ist der lutherischen Theologie alle Zeit wichtig und wesentlich gewesen, dass der Rechtfertigungsglaube nicht verwechselt oder vermengt wird mit dem dynamischen Prozess unserer sittlichen Heilung und Heiligung. Gewiss . . . wo Vergebung der Sünden ist, da ist auch Leben, da schenkt Christus auch . . . sanatio, renovatio, sanctificatio, nova obedientia, ja auch mystica unio personalis per fidem Man soll das Gnadengeschenk der Suenderliebe Gottes in seiner grossartigen Herrlichkeit fuer sich stehen lassen und man soll das Kapitel, das von der Lebenserneuerung im Heiligen Geist handelt, auf ein anderes Blatt schreiben, weil man das Vollkommene und das Unvollkommene, das festgueltig Zugesagte und das, was erst noch werden will und muss, besser nicht mit ein und demselben Wort bezeichnet.³⁵

The second part of this chapter must be devoted to an examination of what St. Paul says on this whole question.

The Pauline Answer to the Modern Confession

It will be necessary at this point to make a number of preliminary remarks concerning the writer's convictions concerning St. Paul and his writings.

One of his convictions concerns the source of St. Paul's teachings. In keeping with Paul's own statements and the testimony of his writings as a whole, he believes that the strongest influences by far in shaping

³⁵ Adolf Koeberle, "Versoehnung und Rechtfertigung," Evangelisch-lutherische Kirchenzeitung (January 15, 1950), p. 5.

Paul's theology were the Old Testament in its Greek form and the training he received at the feet of Gamaliel and other rabbis at Jerusalem. With respect to the latter, after Paul's conversion this influence was restricted to the formal, to ways of expression and certain habits of thinking, for the very heart of rabbinism was displaced by the Christian Gospel. He believes that the influences of Hellenistic Judaism were, apart from the LXX, comparatively unimportant; and that the influences of the pagan world were to all intents and purposes non-existent, although it is possible the the apostle borrowed a word here and there from the mystery religions and gave it a new meaning. In this view of the importance of the various possible sources of the Pauline theology and the influences affecting Paul's way of presenting the Gospel he differs considerably from men like Klausner and Lietzmann, not to mention older writers, and accepts the findings of men like Holl, Machen, Moe, Stewart.³⁶

The writer holds, next, that there is no good reason for denying the traditional view concerning the extent of the Pauline writings. Although it is a very generally-accepted view among New Testament scholars that the Pauline authorship of Ephesians and the Pastoral Epistles must be denied, and possibly of Colossians as well, the writer believes that all these are Pauline letters, although it is quite possible that he made free use of the services of an amanuensis in composing the Pastoral Epistles.

³⁶Karl Holl, Gesammelte Aufsätze (Tübingen: J. C. B. Mohr, 1928), II, 19; J. Gresham Machen, The Origin of Paul's Religion (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), pp. 223-317; Stewart, op. cit., pp. 71-80; Olaf Moe, The Apostle Paul: His Life and Work, translated by L. A. Vigness (Minneapolis: Augsburg Publishing House, 1950), I, 136-40.

He agrees with the majority of scholars in the rather self-evident fact that Paul was no systematician, and that his writings were very much occasional ones, called forth by specific questions, difficulties, and problems that needed immediate and authoritative answers. This fact, however, is decidedly not the case with respect to the Epistle to the Romans. The immediate occasion for the letter could have been met by the composition of a very short letter, containing, let us say, something of each of the present chapters 1 and 15. The letter to the Romans is the mature fruit of years of missionary activity, a letter written in the comparatively quiet months after the struggle for recognition as a true apostle of Jesus Christ by the Corinthians and for the peace of that congregation. The epistle of Paul to the Romans, must, accordingly, be granted pride of place in every attempt to present again the apostle's teaching, particularly his doctrine of justification. Next to the epistle of Paul to the Romans stands the letter to the Galatians, a letter evoked by attacks directed specifically against his teaching of justification. The letter to the Romans, as the more deliberate statement of his views, may possibly be the more valuable for an accurate presentation of the apostle's views. On the other hand, it might be argued that this fact is counteracted. A practical application of the principle of importance just enunciated is the following: It would be wrong method to deny the importance of some teaching in St. Paul on the ground that it does not appear in the majority of his letters. In his letters the apostle repeatedly took much for granted, sometimes so much so that we could wish that he had stated his mind more fully. Nor is it reasonable to expect that every letter should say everything, since the letters were, as stated above, almost all of them writings

to meet a special situation. The wrong method just mentioned turns out, upon closer examination, to be a wrong use of the argumentum e silentio, which is at all times a very shaky one.

With these preliminaries out of the way, we may proceed immediately to the examination of what Paul taught on justification, with particular reference to the problem stated in the first part of this chapter. We shall do this by examining in turn Paul's use of the words of the stem *δικαιος*, his use of the term *πίστις*, and his view of the position of Christ in the scheme of justification.

In accordance with the writer's convictions concerning the source of Paul's teachings mentioned above we shall study this present topic by beginning with the questions: What might Paul be expected to mean by words like *δικαιοσύνη*, *δικαίωσις*, *δικαίος* on the basis of his knowledge of the Old Testament? What effect would the use of these terms and related ones in Aramaic by the rabbis be expected to have on his own usage?

Righteousness in the LXX

Without any shadow of doubt the most important single source influencing Paul's presentation of the Gospel was the Old Testament. The very great number of references of various kinds: full quotations, partial quotations, and mere allusions to Old Testament material is decisive proof of this statement. The Nestle text of Paul's letters prints in blacktype no fewer than 165 of such Old Testament references. Of these over half are to the books of the Psalms and Isaiah, with some 50 to the Law (20 to the last book of Moses), and 30 to the rest of the Old Testa

ment writings. Schweitzer, quoting Kautzsch, shows that 80 per cent of full quotations are either quoted directly in LXX language or with slight variations from it.³⁷ The tremendous importance of the Old Testament, and particularly of the LXX form of the Psalms and Isaiah, for the formation of Pauline teaching is the important fact for us that emerges from these figures.

Turning now to the Psalms and Isaiah in their LXX dress, we shall find that there are certain facts about the word-group displaying the stem δικ- that Paul must have known. One is the group of words with which δικαιοσύνη especially is paralleled. δικαιοσύνη is paralleled in various places by one or more of the following: κρίσις, ἔλεος, κρίμα, ἀλήθεια, ἐσθήνη, ὄνομα Κυρίου, πλήθος, χρησιότητος, εὐλογία σοφία, ἐπιστήμη, εὐσέβεια, δόξα τοῦ Θεοῦ.

Some of the more striking parallels in the Psalms are the following:

Κύριε, ἐν τῷ οὐρανῷ τὸ ἔλεός σου, καὶ ἡ ἀλήθειά σου ἕως τῶν νεφελῶν . . . καὶ ἡ δικαιοσύνη ὡς ἡ γῆ Θεοῦ, καὶ κρίμα σου ὡς ἡ ἕσπερ πολλή (Ps. 36:5,6).

Ἰσχύει καὶ ἐξ ἐμάτων, ὁ Θεὸς ὁ Θεὸς τῆς σωτηρίας μου ἀθαλάσσειται ἡ γλῶσσά μου τῆν δικαιοσύνην σου, Κύριε (Ps. 51:16).

In the following psalm after a reference to the forgiveness of the people's sins the prayer is for continued divine blessing and grace. We find in it a protracted, continuous parallelism between the following:

ἔλεος, τὸ σωτήριόν, ἐσθήνη, δόξα, ἀλήθεια, δικαιοσύνη καὶ ἐπιστήμη (Ps. 85).

In Psalm 89:15-17, 25 we have, first, δικαιοσύνη καὶ κρίμα

³⁷ A Schweitzer, Paul and his Interpreters, translated by W. Montgomery (London: A. and C. Black, 1912), p. 88.

paralleled with ἔλεος καὶ ἀλήθεια ; next, ἐν τῷ ὀνόματι with ἐν τῇ δικαιοσύνῃ ; finally ἀλήθεια καὶ ἔλεος with ὄνομα .

Similar striking parallels are found in Isaiah. In Isaiah 33:5f we have closely combined in thought: ἅγιος ὁ θεός , κρίσις , δικαιοσύνη , σωτηρία ; and σοφία , ἐπιστήμη , and εὐσεβεία are called θησαυροὶ δικαιοσύνης .

The following passage is almost a summary of the idea of righteousness in the Old Testament. I shall quote the RSV translation with the pertinent Greek words in brackets:

And there is none other god besides me, a righteous God [δίκαιος] and a Savior [σωτήρ] ; there is none besides me.

Turn to me and be saved [σωθήσεσθε] , all the ends of the earth! For I am God, and there is none other. By myself have I sworn, from my mouth has gone forth in righteousness [δικαιοσύνη] a word that shall not return: "To me every knee shall bow, every tongue shall swear."

Only in the Lord, it shall be said of me, are righteousness and strength [δικαιοσύνη καὶ δύναμις] ; to him shall come and be ashamed, all who were incensed against him. In the Lord all the offspring of Israel shall triumph and glory [δικαιωθήσονται καὶ ἐνδοξασθήσονται] . (Is. 45:21-25)

In Isaiah 51:4-6 we have a triple conjunction of δικαιοσύνη and τὸ σωτήριον .

Let us now look at Isaiah 59:8ff. Almost the whole chapter is interpenetrated by these interesting parallels. In vv. 8-14 we have εὐρήνη . . . κρίσις ; κρίσις . . . δικαιοσύνη ; κρίσις . . . σωτηρία ; κρίσις . . . δικαιοσύνη . . . ἀλήθεια .

In vv. 16ff we find τῷ βραχίονι . . . τῇ ἐλεημοσύνῃ (ἡ ἰσχύς) δικαιοσύνη . . . σωτήριον .

In many of these passages, and others which might be mentioned, the words paralleling δίκαιος and δικαιοσύνη itself are contrast-

ed with ideas of vengeance, wrath, fury, as, for example, in 59:16ff. The specific point to be made here, however, is simply the frequent paralleling of $\delta\iota\kappa\alpha\iota\sigma\sigma\acute{\upsilon}\nu\gamma$ with words expressing blessing and salvation and good, and with words indicative of God's essence and being, like $\delta\acute{\nu}\omicron\mu\alpha$ and $\beta\rho\alpha\chi\acute{\iota}\omega\nu$.

A second fact about the use of words connected with the idea of righteousness that Paul must have noticed from his study of the Psalms and Isaiah is the rather more than occasional translation of the Hebrew דִּקְדֻקָּה by $\epsilon\lambda\epsilon\gamma\mu\sigma\sigma\acute{\upsilon}\nu\gamma$. We find this translation in the following passages: Is. 1:27; 59:16; 61:1 and Psalms 24:5; 33:5; 103:6; Deut. 6:25; 24:13.

These two facts could not have escaped Paul. It is not too much to assume further that he would know that they corresponded with the truth concerning the meaning of the Hebrew root קִדְּשׁ and the words derived from it. The point involved here, I think, can be best illustrated by using material supplied by C. H. Dodd³⁸ and Norman H. Snaith.³⁹

Dodd in his work is concerned to point out the differences in meaning between certain Hebrew words and the Greek terms used to translate them, and to show the subtle changes religion undergoes in the process of such translation. With respect to the noun קִדְּשׁ and its twin דִּקְדֻקָּה he makes inter alia the following points: (1) The Hebrew noun tends away from the more abstract and intellectual Greek conception of justice in

³⁸C. H. Dodd, The Bible and the Greeks (London: Hodder and Stoughton, 1935).

³⁹Norman H. Snaith, The Distinctive Ideas of the Old Testament (London: The Epworth Press, 1944).

the direction of something warmer and more humane. "It includes a large-hearted construction of the claims of humanity; it is, as has been said the humanitarian virtue par excellence" (Quoting one Skinner). In later Hebrew it comes to mean "any exercise of benevolence which goes beyond a man's legal obligations." The pull away from abstract justice becomes so great as to pull it away from the $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ altogether. (2) The verb קָדַשׁ means primarily to "be in the right" rather than to "be righteous," and the hiphil of it means not to "make righteous" but to "declare righteous," or better still, to "put a person in the right." The adjective קָדוֹשׁ means "in the right" rather than "righteous." The meaning "righteous" came about because only the truly righteous person can be absolutely in the right. (3) קָדַשׁ and קָדוֹשׁ have to do service for two different ideas: the moral quality of the קָדוֹשׁ , and the action corresponding to the hiphil of קָדַשׁ . For the first $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ is a satisfactory translation, it is quite out of the place for the latter, and in some places the LXX translators were aware of the fact and hence fell back on $\epsilon\lambda\epsilon\gamma\mu\omicron\sigma\upsilon\nu\eta$. The divine קָדוֹשׁ is also (like the human) rendered by $\epsilon\lambda\epsilon\gamma\mu\omicron\sigma\upsilon\nu\eta$ or $\epsilon\lambda\epsilon\omicron\varsigma$ because of the gracious act of God in deliverance or vindication of His people.

The two aspects of קָדוֹשׁ are polarized into $\delta\iota\kappa\alpha\iota\omicron\sigma$ and $\epsilon\lambda\epsilon\gamma\mu\omicron\sigma$. In place of the comprehensive virtue of קָדוֹשׁ , we have justice on the one hand, mercy on the other. Similarly, in reference to God, instead of thinking of a קָדוֹשׁ which included the element of grace, the Greek reader of the Old Testament was obliged to think here of justice, there of mercy. The idea is impoverished by the division of its two elements.

But Paul could not make that mistake, for he knew the Old Testament in both forms. As Dodd goes on to remark:

In particular, the Pauline usage of these terms must be understood in the light of Septuagintal usage and the underlying Hebrew. The apostle wrote Greek, and read the LXX, but he was also familiar with the Hebrew original. Thus while his language largely follows that of the LXX, the Greek words are for him always coloured by their Hebrew association.⁴⁰

From W. H. Snaithe we quote his findings concerning the essential meaning of קָדְשׁ .

קָדְשׁ , with its kindred words, signifies that standard which God maintains in this world. It is the norm by which all must be judged. What this norm is, depends entirely upon the Nature of God.⁴¹ (The Nature of God Snaithe had previously defined as the Holiness of God, expressed in the Hebrew by the stem קָדַשׁ .)

It is incidental that קָדְשׁ stands for justice. It is incidental because קָדְשׁ actually stands for the establishment of God's will in the land, and secondarily for justice, because that in part is God's will.⁴²

This last thought Barth has expressed in his Dogmatik like this:

Diese Uebereinstimmung mit sich selbst ist Gottes Recht . . . Gott erkennen heisst: Gottes Recht in dieser Sache erkennen. Und umgekehrt: Gottes Recht in dieser Sache erkennen heisst: Gott erkennen.⁴³

Gerade der Gott, der in des menschligen Menschen Rechtfertigung und als der gnaedige Gott auf dem Plan ist und handelt, hat Recht und ist in Recht. Er ist--keinem fremden Gesetz unterworfen, selber Ursprung, Grund und Offenbarung jedes wahren Gesetzes--in sich selber richtig. Das ist das Rueckgrat des Rechtfertigungsgeschehens.⁴⁴

What Snaithe declares concerning the קָדְשׁ of God in the Old Testament,

⁴⁰Dodd, The Bible and the Greeks, pp. 45-7.

⁴¹Snaithe, op. cit., p. 77.

⁴²Ibid., p. 70.

⁴³Karl Barth, Die Kirchliche Dogmatik (Collikon-Zuericht Erung. Verlag AG., 1953), IV, 1, 591.

⁴⁴Ibid., p. 592.

so much in line with what Barth declares to be the Recht of God, is in essence accepted by Hebrew scholars of note generally.⁴⁵ And our conclusion for St. Paul's use of $\delta\kappa\alpha\lambda\omega\sigma\acute{\iota}\nu\gamma$ and related words of the same stem is also that of Snaith:

Our contention is that the meaning of these words is governed in the New Testament almost entirely by the meaning of the root קָדַשׁ in the Old Testament.⁴⁶

Righteousness in Palestinian Judaism

In assessing the influence upon St. Paul of the teaching of contemporary rabbis we must be aware of a fundamental difficulty attending the inquiry which is the absence of contemporary sources and of direct witness to what the rabbis of Paul's time actually taught. Schweitzer declares that of the rabbinism of Paul's day we know almost nothing, on the ground that the earliest stratum of rabbinic writings dates from

⁴⁵I refer to the following: Emil Kautzsch, Ueber die Derivate des Stammes קָדַשׁ in Alttestamentlichen Sprachgebrauch (Tuebingen: n.p., 1881); K. H. J. Fahlgren, Esodaka, nahestehende und entgegengesetzte Begriffe in Alten Testament (Uppsala: n.p., 1932); Gottlieb Schrenk, "δικαιος," TWNT, II, 184-93; Heinisch and Edouard Koenig, quoted by Walter R. Röhre, "The Grace of God in the Old Testament," Concordia Theological Monthly (December, 1952), pp. 907 f.; Otto Proksch, Theologie des Alten Testaments (Gutersloh: C. Bertelsmann Verlag, 1950), pp. 568-77. Cf. also Volkmar Honrich, "קָדַשׁ," TWNT, III, 928: "Wir erkannten, dass Jahwe's Wesen durch die Nebeneinanderstellung der Begriffe קָדַשׁ , קָדוֹשׁ , קָדוֹשׁוֹת , und קָדוֹשׁוֹת gekennzeichnet wurde." If we consider, now, that קָדוֹשׁ ($\kappa\alpha\lambda\omega\sigma$) and קָדוֹשׁוֹת ($\kappa\alpha\lambda\omega\sigma\acute{\iota}\nu\gamma$) are constantly recurring parallels for קָדַשׁ , and if we consider, further, that קָדַשׁ is occasionally paralleled by קָדוֹשׁוֹת ($\delta\upsilon\sigma\lambda\omicron\gamma\alpha$) itself, then it will be seen that the statements of Snaith and Barth are every whit justified. קָדוֹשׁוֹת "umschreibt so deutlich das personhafte Walten und Wirken Jahwe's, dass man ihn geradezu als Wechselbegriff fuer Jahwe selbst verwenden kann." Hans Bietenhard, "δύσλογα," TWNT, V, 255.

⁴⁶Snaith, op. cit., p. 161; cf. Dodd, The Bible and the Greeks, p. 57.

the third century of the Christian era, with the destruction of the Jewish state in 70 A.D. lying between Paul and that earliest literature.⁴⁷ This judgment is certainly an exaggeration. It is not fanciful to hold that what we find in the old Jewish writings stands in close relation with what was taught a century and a half earlier. It would be strange if there were no sort of connection at all. And, if what we find in the rabbinic writings corresponds closely with what we find, say, in the Gospels, in St. Paul, and in other Christian writings of the first century, then we are certainly justified in using that rabbinic material as throwing light upon the kind of theology which St. Paul was taught at the feet of Gamaliel and which was accepted by Paul's Jewish and Judaizing opponents. Still the need for cautious use of that material and for continual testing of it is certainly there.

Considerable material illustrating the New Testament has been collected from rabbinic sources by Strack and Billerbeck in their monumental Kommentar zum Neuen Testament aus Talmud und Midrasch. What the old rabbis taught about the way of salvation is presented with considerable fullness in the two excursuses of Volume IV entitled Zur Herrpredigt Jesu, IV, 1, pp. 1-22 and Das Gleichnis von den Arbeitern im Weinberg, Mt. 20:1-16, und die alttestamentliche Lohnlehre, ibid., pp. 484-500. The early rabbinic teaching on this point may be summed up as follows. To Israel, His children, God gave as their most precious treasure the law,

⁴⁷Schweitzer, op. cit., p. 50.

for them to study and to keep. This was something which was in their power to do, for man has received his soul pure from God and has the moral freedom and power to fulfill the commandments of the Law. Every act of obedience to a commandment ($\text{וְשָׁמַרְתָּ$) means for the Israelite merit, $\text{וְצִדְקָה$; on the other hand, every transgression ($\text{וְעָוֹן$) brings with it a guilt ($\text{וְחַטָּאת$). God keeps strict account of all these assets and liabilities, and every Israelite has his account ($\text{וְחֵשֶׁב$) with God. And according as the value of fulfillments or transgressions is the greater a man is $\text{וְעָוֹן$, God declares him so, $\text{וְעָוֹן$. Or he is a sinner, $\text{וְעָוֹן$. Where merit and guilt balance, there a man is in the mean ($\text{וְעָוֹן$). The state of a man's account is noted by God at times when danger threatens that person or when he draws God's attention to himself; it is noticed every year by God in any case at New Year, and of course, finally at death. If merits weigh more heavily than, the Israelite goes to Gan Eden; if demerits, he goes to Gehinnom. Those in the mean God helps with His grace, removes on debit note, and their soul is free to enter Gan Eden. This last provision was the view of the school of Hillel, for the school of Schammai knew no such leniency. A man could increase his credit account by increasing his $\text{וְצִדְקָה$, through works of charity, almsgiving, good works, and recourse to the merits of the fathers. The debit side could be lessened by a diminution of guilt. This could be brought about by man through penitence, fasting, prayer, or by God through the sacrifices specified in the Torah, through sufferings He brings upon man, and finally through the death of man. ⁴⁸

⁴⁸Cf. also Hermann L. Strack and Paul Millerbeck, Kommentar zum Neuen Testament (München: C. H. Beck'sche Verlagsbuchhandlung, 1926), III, 134.

So early Jewish religion is a religion of salvation by one's own efforts almost from beginning to end; there is no room at all for a Saviour or Redeemer who dies for the sins of men. Closely linked with this view of salvation through merit was the belief that fulfillment of the letter of the Torah was all that was required of those under the Law. The Law ceased to serve morality, for the fulfillment of the letter became an end in itself. How much the letter of the Law meant is indicated by the provisions by which the letter of one law could be evaded to one's advantage by recourse to the letter of another enactment. This was called "acting wisely or cleverly." Endeavours were made to preserve the moral character of the Law by warnings and directions looking deeper to the motives of the heart; but these warnings remained without effect and the view of salvation through fulfillment of the letter of the Law remained untouched by them. Although there are attributed to the rabbis utterances to the effect that through God's deliverance of His people from Egypt they are bound to Him, like slaves to their master, and hence also bound to His Law, so that any reward for fulfillment of the Law could logically be regarded merely as a reward not of merit but of grace, still the common view of the way of salvation was so strongly entrenched that this view of a reward of grace could not be preserved, and the official teaching of reward was the one outlined above: the Torah has been given to Israel that it may gain merit.⁴⁹ There seems little

⁴⁹Cf. Thackeray, The Relation of St. Paul to Contemporary Jewish Thought, (McMillan Company, 1900), pp. 81 ff.

reason to doubt that in essence this was the teaching of the scribes at the time of Jesus and Paul. Every one of the features of this teaching can be illustrated by statement from the Gospels and the Epistles (Matt. 5:20-6:18; Mk. 7:11; Lk. 3:8; Jn. 8:39; Rom. 4:4 and passim in the letters of Paul).

Certain other probable links between Paul and the contemporary teachers of Palestine have been pointed out by Thackeray. He says, for instance, that there is good reason to believe that the example of Abraham, especially Gen. 15:6, was a standard text for discussion in the Jewish schools of Alexandria and Palestine, Philo commenting on it frequently. He points out further that faith and works are associated in a remarkable way in 2 Esdras (4 Ezra) 7:34f.; 8:322f.; 9:7; 13:23, although he states distinctly at the same time the following limitation:

While it thus appears that there was a growing tendency to attach importance to faith, yet the faith intended was generally no more than belief in and loyalty to the law, and tended to become a species of work.⁵⁰

These links, important as they are in showing that Paul's teaching did not develop in a vacuum, are not of any real importance for our study. The one great inheritance from the Jewish schools was his habit of looking at salvation as a judicial thing, a forensic procedure. As Thackeray declares:

There can be no doubt that $\delta\iota\kappa\alpha\iota\omicron\upsilon\sigma\iota$ has the same forensic sense of "to declare righteous," "to acquit," "not "to make righteous") which is born by the Biblical פָּרַט and the Talmudic שָׁפַט .⁵¹

⁵⁰Ibid., p. 97.

⁵¹Ibid., p. 87.

This one fact is sufficiently strong to establish the forensic use of the verb to justify, δικαιόω. Once it is granted that the common Jewish teaching was that outlined above; that St. Paul received that training in Palestinian schools; that much of his activity, in preaching and writing, was directed to the proclamation and the defence of his Gospel of justification against Jews and Judaizing Christians; that St. Paul uses the verb δικαιόω and related nouns without any attempt at definition,—granted all this, then the conclusion that he was using these words in the meaning current, accepted, acknowledged, taken as a matter of course at the time is inescapable. The argument based on this fact is based on an impregnable rock. The criticism may be advanced that:

. . . it is too heavily burdened with the forensic associations of the Jewish legal religion . . . to be suitable as a simple and positive form of presentation for the religion of the grace of God and the sonship of man.⁵²

"It may be questioned whether the concepts of righteousness, justification, and so forth, which Paul inherited from Judaism, were always adequate for the purpose to which he put them."⁵³ But we cannot deny that these associations are there, although it is true, to use the words of Stewart again, "that the old categories begin to live and breathe with

⁵²Otto Pflleiderer, Primitive Christianity: Its Writings and Teachings in their Historical Connections, translated by W. Montgomery, edited and revised by W. D. Morrison (New York: Putnam, 1906), pp. 363-5.

⁵³Stewart, op. cit., p. 40.

a vitality that Rabbinism had never put into them⁵⁴ and although it is plain that the grounds assigned for justification by Judaism and by St. Paul are completely opposed to each other.

It may be a work of supererogation to defend the thesis that the LXX also knows of justification as a forensic procedure. Whether the LXX and Old Testament usage of the idea of justifying is forensic or not can hardly overthrow the argument of the previous paragraph. It is quite strongly stated by Quell, for example, that the picture of a legal court is always present.

Gott verhilft zum Recht (hiphil of פָּרַט) und der durch seinen Spruch in sein Recht Eingesetzte ist פָּרַטָּה . Ueberall, wo in AT von dem 'Gerechten' in solchem Sinne als dem durch Jahwe anerkannten Frommen die Rede ist, liegt, genau gesehen, dies Bild des Prozessverfahrens (פָּרַטָּה) vor: wie ein Richter zwischen zwei Parteien zugunsten des פָּרַטָּה und sunngunsten des יִשְׁרָאֵל, des Rechtsbrechers, entscheidet, so handelt Jahwe. . . .⁵⁵

On the other hand, the same Snaith quoted above combats strongly the idea of a forensic justification in Paul on the grounds that the actual juridical use of the פָּרַטָּה stem is limited, and so also that of its LXX counterpart. He says, to quote him directly:

Inasmuch then as the Hebrew picture did not generally involve a court of law, we suggest that it would be better if we could largely abandon the idea that the Pauline "justification"-terminology is primarily, or even mainly, "forensic and judicial."⁵⁶

The case of Snaith, however, is suspect all along the line. The

⁵⁴Ibid., p. 46.

⁵⁵Gottfried Quell, "סִימָה (etc.)," EMME, II, 179 f.

⁵⁶Snaith, op. cit., p. 167.

sentence with which he introduces his attack on "declare righteous" is just silly.

But we cannot see that there is any greater wisdom in the phrase "declare righteous." Why should God declare anything, and to whom does He declare it? Is He answerable to anything or anyone outside Himself? Must He justify His ways to men? And if He must do this, why declare the ungodly to be anything? Surely the action of forgiving and saving him is sufficient.⁵⁷

This is really an unworthy hounding to death of the various meanings of a mere English word. Snaith makes some palpable blunders in his endeavour to show how rarely the forensic idea is contained in the Old Testament. For instance, in Prov. 17:15 he declares that the rendering of the Hebrew hinhil of פִּי יָזַם by δίκαιον κρινεῖν indicates that the forensic sense was not obvious to the translator. But Snaith has overlooked the simplest of explanations: the translator wanted a contrasting phrase with ἀδίκον κρινεῖν. When we use some form of δίκαιον instead of κρινεῖν in the complete phrase οὗτος δίκαιον κρινεῖ τὸν ἀδίκον ἀδίκον δὲ τὸν δίκαιον we see how it will absolutely ruin a neat translation. His translation of Is. 5:23, where the forensic idea stares one in the face, shows to what lengths he will go to argue away the forensic colouring in support of his thesis that the פִּי יָזַם group of words is primarily concerned with salvation, victory. The translation with his comments runs as follows:

". . . which justify (put in the right, cause to triumph: the word is the niph'al participle of the verb פִּי יָזַם) the wicked for the sake of a bribe, and the right (יָזַם) of the righteous (אֲפִי יָזַם)

⁵⁷ Ibid., p. 162.

they turn aside from him." That is, they make the wicked triumph, and take away from the righteous the triumph which is properly theirs. The verb is used without any moral significance, meaning solely "to cause to prosper."⁵⁸

We can give Snaith very few marks for this effort, and see no reason to give up the view that among the many turns of thought given the ΠΤΣ words the forensic turn is one.

Our excursions into the LXX and the rabbinic writings have given us two pointers towards the understanding of St. Paul's use of the δικαιοσύνη group of words: (1) that his use of δικαιοσύνη will very probably be that of the LXX and the underlying Hebrew; (2) that his use of δικαιοσύνη will most certainly be the common Jewish usage of his day.

Righteousness and Related Terms in St. Paul

Now, to turn to St. Paul's own words, we ask the question: Does his use of the δικαιοσύνη-group of words support the view of justification with which this chapter began? It will be convenient in presenting briefly what St. Paul has to say here for us to begin with and sum up what he has to say under the idea of δικαιοσύνη Θεοῦ. The Θεοῦ, as is generally admitted, is subjective genitive; so: the righteousness which God has, or, better, the righteousness which God displays. For God's righteousness is not thought of by St. Paul as a mere attribute, but as an activity, as a way of acting, a way of doing: Rom. 1:17 ἀποκαλύπτειται;

⁵⁸Ibid., p. 87.

3:21 πρὸς πάντας ἡμᾶς ; 3:25,26 εἰς εὐδαιμονίαν τῆς δικαιοσύνης τοῦ θεοῦ, πρὸς τὴν εὐδαιμονίαν τῆς δικαιοσύνης τοῦ θεοῦ ; 10:3 τῆς δικαιοσύνης τοῦ θεοῦ διὰ πίστεως ἡμῶν.

Once, in Rom. 3:5, θεοῦ δικαιοσύνη describes God as upright, righteous in all His ways, particularly those which seem wrong to man. However, in its specific Pauline sense, δικαιοσύνη θεοῦ describes His will and activity for man's blessing and salvation, a use completely in line with what we found in the Pauls and Isaiah. Thus in Rom. 1:16f. the Gospel Paul preaches is defined in parallel statements as "the power of God unto salvation to every one that believeth," and as that in which "the righteousness of God is revealed from faith to faith." With this passage should be compared Rom. 10:9f. where we have precisely the same connection between σωτηρία and δικαιοσύνη. Somewhat similar is the meaning of δικαιοσύνη in the quotation, 2 Cor. 9:9. The most complete statement concerning δικαιοσύνη as bringing about good and blessing for man is found in the passage, Rom. 3:21-26. Here St. Paul tells us that the righteousness of God, witnessed to already in the Old Testament, has been revealed once for all in the present age (νοῦν). God in His righteousness has set forth Christ Jesus to be "mercy-seat," a means of expiation through the shedding of His blood. Through this act in Christ, God has shown His righteousness in a comprehensive and fundamental way: He remains true to Himself, righteous in Himself, and at the same time He has made it possible for men to be blessed, justified, εἰς τὸ εἶναι ἡμᾶς δικαίους καὶ δικαιώματα τοῦ θεοῦ πρὸς ἡμᾶς ἡμῶν. The righteousness of God, above all, means blessing for men. In the only passage outside of the epistle to the Romans where St. Paul uses the term δικαιοσύνη θεοῦ, 2 Cor. 5:21, it is said that we become righteousness of God

in Him, τῆς ἡμετέρας δικαιοσύνης διὰ πίστεως Ἰησοῦ Χριστοῦ. The righteousness of God is for faith, 1:17; 3:22, 26, etc. According to Phil. 3:9, the righteousness through faith in Christ is righteousness which comes from God, τῆς τοῦ Θεοῦ δικαιοσύνης, God's righteousness, as God's own and as man's, has been well described by Ellwein:

Gottes Gerechtigkeit, die als Gottes Gerechtigkeit eine fremde Gerechtigkeit ist, ist ganz und gar mein eigen geworden. Sie ist geschenkte und empfangene Gerechtigkeit, und damit ist sie ganz unser Eigentum. Die herkömmliche Alternative, ob mit der Gerechtigkeit Gottes eine Eigenschaft Gottes oder des Menschen gemeint sei, ist hier völlig zerbrochen: sie ist ganz Gottes eigene, wesentliche Gerechtigkeit und ist doch ganz unser eigen geworden. Denn Gott ist gerecht und rechtfertigt. Er teilt mit, was er selber ist.⁵⁹

The blessing that God's righteousness means to man is a very comprehensive one. If the theme of the letter to the Romans is the righteousness of God, Rom. 1:17, then all the letter declares about God's work for the man is properly part of God's righteousness.⁶⁰ However, the blessing that is most directly connected with that righteousness is man's justification. To have God's righteousness is, above all, to be justified. This appears most decidedly from Rom. 3:22, 25, 26. In those verses we have the parallel phrases: "the righteousness of God which is by faith of Jesus Christ" (v. 22); "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness" (v. 25); "that he might

⁵⁹Eduard Ellwein, "Die Botschaft des Römerbriefes" a review of H. Asmussen, Der Römerbrief, Evangelisch-Lutherische Kirchenseitung (January 1, 1954), pp. 11 f.

⁶⁰cf. Ellwein, loc. cit., especially his words: "Die Offenbarung der Gerechtigkeit Gottes ist Aufrichtung des Gnadenrechts, ist, so koenner wir Asmussen verdolmetschen, Aufrichtung der Gottesherrschaft in Christo, das Wirkksamwerden, Sichtbarwerden und in Erscheinungtreten der Basileia Gottes im Raum des einzelnen und des Kosmos, das Ich erloesend und in das Bild Christi verwandelnd und die Zeiten durchwaltend und umspannend bis hin zum juengsten Tag."

be just and the justifier of him which believeth in Jesus." In these phrases it is plain that the righteousness of God is for faith as justification is for faith, the faith in Jesus throughout. So the statement: to have God's righteousness is to be justified, is completely accurate. Support for this is afforded by the repeated use of "account faith for righteousness" as a parallel "to justify."

What does Paul mean by "justify"? In an earlier section the claim was made that Paul must have meant the same as contemporary Jewish teachers meant by that term or by its corresponding Aramaic one; that, accordingly, he meant "to declare righteous," "to treat as righteous," "to regard as righteous"; that the term is forensic at bottom and describes God's verdict concerning the standing of man in His sight. That Paul's actual use of the term agrees with what we should expect is evident from a number of passages where the term is used, as well as from a number of passages containing other terms, but parallel in meaning to those containing our term. Apart from a number of inconclusive passages, the term is plainly forensic in Rom. 2:13; 3:4; 8:33f.; 1 Cor. 4:4 and 2 Cor. 3:9. In the first passage we have, after the judicial idea suggested by $\kappa\alpha\iota\ \delta\iota\kappa\alpha\iota\ \sigma\upsilon\lambda\lambda\alpha\gamma\mu\alpha\tau\ \alpha\iota\ \nu\omicron\mu\omicron\tau\omicron\iota$ in v.12, $\delta\iota\kappa\alpha\iota\ \mu\eta\ \gamma\alpha\ \tau\omega\ \epsilon\mu\omega$ in parallelism with $\delta\iota\kappa\alpha\iota\ \delta\iota\sigma\upsilon\lambda\lambda\alpha\gamma\mu\alpha\tau\omicron\iota$. In Rom. 3:4 we have $\delta\iota\kappa\alpha\iota\ \delta\iota\sigma\upsilon\lambda\lambda\alpha\gamma\mu\alpha\tau\omicron\iota$ paralleled by the very evident forensic phrase $\nu\iota\kappa\eta\sigma\iota\varsigma\ \epsilon\upsilon\ \tau\omega\ \kappa\alpha\iota\ \rho\omicron\sigma\omicron\delta\iota\ \tau\epsilon$. In 8:33f. we have the question: "Who shall lay anything to the charge of God's elect?" $\tau\iota\varsigma\ \epsilon\tilde{\iota}\kappa\kappa\alpha\lambda\acute{\epsilon}\sigma\chi\iota\ \kappa\alpha\tau\alpha\ \epsilon\lambda\epsilon\kappa\tau\omega\ \theta\epsilon\omicron\upsilon$ answered by: "It is God that justifieth." And then follows a second forensic question: "Who is he that condemneth?" $\tau\iota\varsigma\ \delta\ \kappa\alpha\tau\alpha\ \sigma\upsilon\lambda\lambda\alpha\gamma\mu\alpha\tau\omicron\iota$. The forensic nature

of δικαιοῦν is so strong here that even Goodspeed forsakes his favourite "to make upright" in this passage, and translates "God pronounces them upright." The same contrast between condemnation and justification is found in 2 Cor. 3:9 where ἡ δικαιοσύνη κατὰ κρίσιν is contrasted with ἡ δικαιοσύνη τῆς δικαιοσύνης. In 1 Cor. 4:3-5 the forensic meaning is also inescapable, what with the heaping of law-court terms in ἀνακρίνω (three times), ἡμέρας . κρίνης . Goodspeed again senses that and renders: "that does not prove that I am innocent."

Additional proofs of Paul's forensic way of thinking in this matter are to be found in parallel ideas to the idea of justification. Thus in Romans 4, directly after the cardinal passage in the foregoing chapter, we have the idea of justifying paralleled by that of "accounting faith for righteousness," a phrase suggested by the LXX version of Gen. 15:6, and by the idea of forgiveness of sins suggested by the LXX of Ps. 32:1,2. The forensic, declarative thought in justification is supported by both of these phrases. Conversely, neither of them can be thought of as suggesting a change within the believer. The parallel idea of adoption, ὕιοθεσία, a legal term, though not from the law-court, is further support. As Christ, according to Rom. 3:25; 4:25; 5:18, etc., came for righteousness, justification; so, according to Gal. 4:4, He came for the adoption of sons. So also Rom. 8:30: προώρισεν . . . εδικαίωσεν parallels Eph. 1:5 προώρισεν ἡμᾶς εἰς ὕιοθεσίαν διὰ τῆς ἀγάπης τοῦ πατρὸς . The idea of a change of being is quite excluded by ὕιοθεσία, rather does the term confirm the idea that justifying has to do with a state or condition or relation between God and man. A last and most important parallel idea is that of reconciliation. Thus in Rom. 5:9,10 the phrase

ἐν τῷ ἀίματι αὐτοῦ is in line with καταλλάξμεν τῷ θεῷ.
 εἰς τὸ θεῖον τοῦ θεοῦ αὐτοῦ. More fully still is this parallel
 idea to justification expanded in 2 Cor. 5:19-21. As has been well stat-
 ed by F. K. Schumann, ". . . alles, was hier von der Versöhnung gesagt
 wird, ist also einfach identisch mit den Grundgedanken der Rechtfertigung."⁶¹
 Reconciliation is the establishment of the proper relation of peace which
 should exist between God and man. This is a completely objective thing
 according to 2 Cor. 5, although this fact will still have to be estab-
 lished over against arguments like those of Buechsel.⁶²

These are the arguments for the forensic character of justification
 in Paul's epistles. These arguments are so strong that there is wide-
 spread agreement among theologians of all shades on this point. Accord-
 ing to Sanday and Headlam, the forensic meaning of δικαιῶν is "a
 philological fact,"⁶³ a declaration seconded by Schrenk, "einhellig und
 unbestreitbar."⁶⁴ The view, however, that to justify means "to make
 righteous," a view first held apparently by Chrysostom, dies hard, and
 it may be as well to glance at a modern attempt to defend that transla-
 tion.

In a vigorously written article entitled Some Greek Notes, which
 appeared in Journal of Biblical Literature, June 1954, Dr. E. J. Good

⁶¹Friedrich Karl Schumann, "Versöhnung und Rechtfertigung,"
Evangelisch-Lutherische Kirchzeitung (December 31, 1950), p. 371.

⁶²Friedrich Buechsel, "κατάλλαξις" TMNT, I, 254-8.

⁶³Sanday and Headlam, op. cit., pp. 30 f.

⁶⁴Gottlob Schrenk, "δικαιῶν" TMNT, II, 219.

speed attacks Prof. Metzger of Princeton, who holds the view defended here, and advances what he considers cogent arguments in defence of the translation for $\delta\iota\kappa\alpha\iota\omicron\upsilon\nu$ generally adopted by him, viz. "to make upright." We shall take his arguments seriatim.

1. $\delta\iota\kappa\alpha\iota\omicron\upsilon\omega$ is like $\acute{\alpha}\gamma\iota\acute{\alpha}\zeta\omega$, make holy, 1 Cor. 1:2; 6:11. This argument simply begs the question whether $\acute{\alpha}\gamma\iota\acute{\alpha}\zeta\omega$ should not be understood like $\delta\iota\kappa\alpha\iota\omicron\upsilon\omega$ in its generally accepted sense. Sanday and Headlam in their discussion of verbs in $-\omicron\omega$ state that, while verbs in $-\omicron\omega$ formed from certain adjectives do get the meaning "to make so and so," as, for example, $\tau\upsilon\phi\lambda\omicron\upsilon\omega$ from $\tau\upsilon\phi\lambda\omicron\varsigma$ means "to blind" or "to make blind"; yet verbs in $-\omicron\omega$ derived from adjectives with a moral connotation by usage and almost in the nature of things signify "to deem, account, prove, treat" as so and so, and the verbs $\acute{\alpha}\zeta\omicron\upsilon\omega$, $\omicron\sigma\tau\omicron\upsilon\omega$, $\delta\iota\kappa\alpha\iota\omicron\upsilon\omega$ are quoted. Besides, one wonders in what sense the apostle could call the Corinthians $\delta\iota\kappa\alpha\iota\omicron\upsilon\omega$, whose very evident sins he chastises throughout the letter; or in what sense it could be said that they had been sanctified, $\acute{\alpha}\gamma\iota\acute{\alpha}\sigma\theta\eta\tau\epsilon$, $\acute{\alpha}\gamma\iota\acute{\alpha}\sigma\theta\eta\sigma\acute{\alpha}\mu\epsilon\iota\varsigma$, if not in a sense quite different from that conveyed by the phrase "make holy," in short, if not in a sense approximating that generally accepted in $\delta\iota\kappa\alpha\iota\omicron\upsilon\omega$.

2. In certain passages of the LXX $\delta\iota\kappa\alpha\iota\omicron\upsilon\omega$ means "to make righteous": Ps. 72:13; Is. 50:8. This fact, if it is a fact, is hardly strong enough to overthrow the regular use of the verb in LXX; according to Sanday and Headlam it is used in the declarative sense in the majority

of the forty-five places in which it is used.⁶⁵ Even Ps. 72:13 does not mean "I made my heart righteous or upright," but "I have kept it so" or "I have shown or demonstrated it to be so."

3. Paul says greater things than "making upright" about the work of God through Christ in the believer. Using 2 Cor. 5:17-21 Goodspeed declares:

This tremendous idea that through faith, the believer becomes a totally new being, united with Christ, and with the prospect of participating in the righteousness of God Himself, far surpasses in daring my translation of $\delta\iota\kappa\alpha\iota\acute{o}\omega$ to make upright.

Again:

Is righteousness, or, as I should say, uprightness, an impossible ideal? Beyond holiness, union with Christ, sonship to God, the new being, and all the rest?

This is, however, no real argument at all. It is no argument against the generally understood meaning of justification to say that St. Paul says other things about the sinner. No matter what tremendous statements St. Paul says about the work of God in the sinner, these have no bearing on the question whether the verb $\delta\iota\kappa\alpha\iota\acute{o}\omega$ speaks of something taking place in the sinner or something taking place outside of him. We must understand what Paul says about X from his statements on X, not from his statements on Y. The question which is the greater thing is also beside the point.

⁶⁵ Sanday and Headlam, op. cit., p. 31.

4. The Christian cannot be *δικαιος* and *ἄδικος* at the same time.

In short, our critic thinks that Paul held that the believer, though in Christ, and newly created by God, and a new birth, and holy, is not *δικαιος*, he is still *ἄδικος*.

This causes no real difficulty to those who hold that justification is a forensic act. There is no contradiction in holding that the one and the same person is righteous in status and unrighteous in his being or nature. St. Paul certainly speaks in his letters to the Corinthians as if that were the situation with them; and, although many theologians still refer Romans 7 to the pre-conversion days of St. Paul, yet there are good reasons for believing that Paul's words there refer to himself as a Christian. In that case, the coincidence of *δικαιος* and *ἄδικος* would be true of the apostle himself; and, since his words there are not merely autobiographical but are in the nature of a pattern of Christian life, of all Christians, Gal. 5:16-24, especially v.17, points us to the same thought, the existence of the Christian in righteousness and unrighteousness at one and the same time, simul iustus et peccator. At this point we are met by a further objection, one based on the moral nature of God.

5. If he i.e., Prof. Metzger means that God declares men upright, when they are not so, and God knows it, he is left with a theological problem I should hate to shoulder, in his conception of the moral nature of God.

This point we shall discuss much more fully later, but it may be stated at this point that the problem Dr. Goodspeed sees here is solved by the role assigned to Christ in the whole matter of justification. We might add that the use of the word "upright" in the quotation from Goodspeed rather prejudices the problem a little, since upright refers rather to

one's moral character, whereas $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$, righteous, more decidedly has reference to one's status before God, and it is concerning this status or relation to God that God's verdict is given. Whether it is in keeping with God's nature to do this will, as stated above, be discussed more fully at a later place.

Although these arguments of Dr. Goodspeed are advanced with a great deal of assurance and even belligerence, there is really nothing about them weighty enough to demand a reconsideration of the meaning generally assigned to $\delta\acute{\iota}\kappa\alpha\iota\omicron\upsilon$ by almost all scholars. $\delta\acute{\iota}\kappa\alpha\iota\omicron\upsilon$ does not mean "to make righteous," it means "to declare or pronounce righteous." There is no support for the modern view of justification in Paul's use of this important word. At this point a further argument connected with the apostle's use of $\delta\acute{\iota}\kappa\alpha\iota\omicron\upsilon$ must be met.

Granted that $\delta\acute{\iota}\kappa\alpha\iota\omicron\upsilon$ does not mean "make righteous" but "declare righteous," does it exclude a "making righteous"? We may quote Schlier here:

Damit (i. e., with the use of $\delta\acute{\iota}\kappa\alpha\iota\omicron\upsilon$) from the LXX uebernimmt er einen Begriff, an dem der formale Sinn des Gerechtsprechens haftet Dass es sich damit aber bei $\delta\acute{\iota}\kappa\alpha\iota\omicron\upsilon$ nicht um ein Gerechtklaeren im Gegensatz gegen ein Gerechtmachen handelt, zeigen folgende Beobachtungen des paulinischen Begriffes.⁶⁶

In taking up this question we shall examine the expressions of the apostle referred to by Schlier and others, chiefly Kimm.⁶⁷ One argument of

⁶⁶H. Schlier, Der Brief an die Galater (Goettingen: Vandenhoeck and Ruprecht, 1949), p. 53.

⁶⁷Kimm, "Union and Confession," Evangelisch-Lutherische Kirchenzeitung (April 30, 1950), p. 117.

Schlier runs like this:

Endlich vollzieht sich das δικαιοῦν als Auswirkung der göttlichen Gerechtigkeit an uns in der Zukunft (Rom. 2:13; 3:30; 5:18f.; 8:33f.; 1 Cor. 4:4; Gal. 5:5f.; fraglich ist Rom. 3:20; Gal. 2:16). Dass es sich auch hier, wo es am nächsten liegt, nicht nur um ein Urteil Gottes handelt, wiewohl ein solches eingeschlossen ist, wie 1 Cor. 4:4 zeigt, ergibt sich aus Rom. 5:18f. Die δικαιοσύνη τοῦ θεοῦ, das eschatologische δικαιοῦν-δικαιώματα, besteht darin, dass die durch Adam zu Sündern gemachten Menschen durch Christus zu δικαιοῦν gemacht werden.⁶⁸

That justification is future as well as present is not to be denied, chiefly because of Gal. 5:5: ἐκ πίστεως ἐλπίζω δικαιοσύνης ἀπεκδεχόμεθα, and because of the similar presents and futures connected with τὸ θεοῦ and ἐκλογίωμεθα, and the tension between present and future found in St. Paul and the New Testament generally. But not because of the future tenses of δικαιοῦν in the passages quoted by Schlier. It is doubtful whether any of these futures are strictly temporal, except Rom. 2:13; which text, however, does not refer to the justification we are speaking of. The argument of Schlier takes for granted that ? and the establishment of God's righteousness are identical. δικαιοῦν ist demnach das schlechthinige Geltendmachen der göttlichen Gerechtigkeit.⁶⁹ This, I believe, is a mistake. The righteousness of God revealed in the Gospel has to do with more than the justification of men. The fundamental idea of Nygren's Commentary on Romans puts the matter more correctly. The righteousness of God has to do: (1) with the man who through faith is righteous; and (2) with the living of the righteous

⁶⁸Schlier, op. cit., p. 54.

⁶⁹Ibid.

man. The righteousness of God as God's gift of blessing is primarily man's justification, as stated above, but it includes more. It is described in Rom. 3:21-4:25 and in Rom. 5-8. The δικαιώσεις of Rom. 5:1 already indicates that what comes is a result of what has preceded it and is not part of it, but the righteousness of God includes both. The actual text quoted by Schlier is not at all conclusive for a "making righteous." δικαιώσις is the noun for the verbal δικαιόσθαι, it is the act of justifying through the divine judgment of acquittal. The addition of ζωῆς indicates that justification and life belong together, so that δικαιώσις ζωῆς comes to be the short phrase for the thematic Habakuk quotation: ὁ δεῖ δικαιώσῃ πῦρως ζῆσαν. It does not, however, indicate that the life which is connected with justifying is part of the justifying. It is not correct to make δικαιώσις ζωῆς equivalent to δικαιόσθαι, as Schlier does. And that δικαιόσθαι κατὰ στυγρὸν ἔσται means "shall be made righteous" with emphasis on the made, has to be proved. In fact, the comparison of Christ and Adam is wrongly used by Schlier. Of course, the many were made sinners through Adam, but this was a different kind of making from that implied in the opposition, make righteous: declare righteous. There is no reference in the word κατὰ στυγρὸν to the nature of sinners. There is reference merely to the objective fact that the sin of the great representative by that very fact involved all descendants also of his in sin and death. God's will, decision, judgment, established all men as sinners in Adam, just as it establishes all men righteous in Christ. The choice of Rom. 5:18f. seems a particularly unfortunate one for the support of the view that δικαιόσθαι contains elements of "making righteous"

CORREGENDA

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as well as those of "declaring righteous."

More to the point appear to be other texts, which I shall exhibit in parallel form. The point in these parallels is that the apostle in certain texts joins forgiveness of sins or justification with the regeneration or renewal of man in much the same way as he joins them with the work of God in Christ for our salvation.

2 Cor. 5:19 θεὸς ἦν ἐν Χριστῷ κόσμος καταλλάσσει
ἢ λογιζόμενος ἑτοίς τὰ παραπτώματα.

Rom. 3:24 διὰ τῆς ἀπολύσεως τῆς ἐν Χριστῷ Ἰησοῦ δικαιοσύνης.

And now:

Col. 2:13 ὑμᾶς . . . ὄντας νεκροὺς . . . συνεζωοποίησεν
Χριστῷ μετὰ τῆς πάντων τῶν παραπτώματων.

Tit. 3:5-8 ἐξώσεν . . . διὰ λουτροῦ πληθυνθείσης
ἕνεκα δικαιοσύνης . . . κληρονομήσει γεννηθῶμεν.

1 Cor. 6:11 ἀπελούσασθε, ἀλλ' ἐδικαιώθητε, ἀλλ' ἐδικαιώθητε.

Compare with the last text Rom. 6:3ff. and the statement of Schlier:

Dieses δικαιοῦν vollzieht sich grundlegend an Einzelnen in der Taufe, wie 1 Cor. 6:11 bezeugt. In ihr wird ja auch der Mensch in den Erweis der Gerechtigkeit Gottes, in Tod und Auferstehung Christi aufgenommen und ihm mit der Tilgung seines bisherigen Menschen ein neuer Ursprung geschaffen, vgl. Rom. 6:3ff. Er wird—das ist nach Rom. 6 im Zusammenhang mit 1 Cor. 6:11 nicht zu übersehen—in der Taufe sakramental gerecht gemacht.⁷⁰

On the basis of Rom. 5:18 and Col. 2:13 Kinné claims only an "irreversiblen
Indifferenz" of justificatio and vivificatio.

The argument of Schlier is quite impermissible. St. Paul declares

⁷⁰ Ibid.

in the array of three verbs in 1 Cor. 6:11 in terse summary approximately what he has outlined and described in full in some six chapters in Romans. His demand that the Corinthians avoid the sins of the heathen is based on the great things that happened to them when they became Christians. The beginning of their Christian state is, of course, their baptism, $\lambda\upsilon\omicron\iota\sigma\mu\omicron\varsigma$. What connection there is between that and $\epsilon\delta\iota\kappa\alpha\iota\omega\delta\eta\tau\epsilon$ 1 Cor. 6:11 gives us no inkling whatever. The only legitimate procedure would be to apply the whole argument of the epistle to the Romans to the three verbs of 1 Cor. 6, not one small portion of that argument, for the three verbs are a summary statement of the whole. Bultmann is far closer to the mark when he writes:

Christ is "our righteousness and our consecration" (1 Cor. 1:30; and side by side with "you were rightwised" stand "you were consecrated" (1 Cor. 6:11). But that is not expressed by the term "righteousness" itself and the relation between "righteousness" and "consecration" is for the present unclear.⁷¹

And, we shall add, so also the relation between "washing" and "righteousness" is for the present unclear.

The argument is fundamentally the same with the other passages mentioned: Col. 2:13 and Tit. 3:5-8. These are short statements, not complete expositions of justification and regeneration. In point of time these processes are contemporaneous. Justification and regeneration take place in the same moment of time, but that does not make the two "un-spruenglich indifferent." We have here, essentially, the same problem

⁷¹R. Bultmann, Theology of the New Testament, translated by Kendrick Grobel (London: SCM Press, 1952), I, 276.

that we struck in our review of the teaching of the Lutheran Confessions. The mention of the act of regeneration in man before the act of justification in 1 Cor. 6:11; Col. 2:13; Tit. 3:5-8, may be purely accidental or may be based on the logic of the matter. This problem we also met in the previous chapter on the Confessions.⁷²

No support for the view that regeneration is justification can be found in the Pauline use of δικαιούσιν and its cognates. God's righteousness as brought to men is first and foremost their justification, and justification is His divine verdict of acquittal over against them. They are pronounced just, righteous, and, as God's pronouncement is always valid and true, they are truly just and righteous before Him, even though they are ungodly; for God is He who justifies the ungodly τοὺς ἀδικῶντας τὸν ἀδίκον. Rom. 4:5. But having established this, we are still a long way from meeting the attack with which this chapter began. As stated repeatedly, justification as a forensic thing is generally granted by all and sundry. The argument that we really have to meet is one based on the grounds of such justifying verdict. Paul is quite definite on this point.

⁷²Strack-Billerbeck, *op. cit.*, III, 134, quote an interesting parallel statement from the rabbinic tradition. "Pesiq.R.40(169a): R. Jichaq (um 300) hat gesagt . . . Gott sagte zu den Israelitern: Tuet Busse in jenen sein Tagen zwischen Neujahr und Versoehnungstag, und ich erkläre euch fuer gerecht $\text{אֲנִי מְכַפֵּר אֶתְכֶם בְּיָמֵינוּ}$ an Versoehnungstage und schaffe euch zu einer neuen Kreatur. (Indem Gott die Israeliten fuer gerecht erkläert, werden alle Suenden vergeben; dieser Stand der Suenderreinheit gilt als $\text{אֲנִי מְכַפֵּר אֶתְכֶם בְּיָמֵינוּ}$ als Neuschöpfung, neue Kreatur, weil der Israelit vor Gott so rein dasteht wie ein ehengeborenes Kind.)" The quotation, while interesting for its combination of the two ideas we are dealing with does not directly in itself state what the connection between them is in the tradition, nor can it be decisive for our understanding of what Paul thought of their connection.

His standing opposition is: not by works, not by the Law, but by faith. But what is faith? Ah, there's the rub. As we have seen, the Confessions of the Lutheran Church answer that faith justifies merely as reception of the divine gift, trust in a divine promise. As the dogmatists put it, faith is merely medium $\lambda\epsilon\gamma\omega\mu\epsilon\lambda\omicron\upsilon$ in the matter of justification. The moderns, on the other hand, see in faith, as we have seen, an essential change of heart, the turning of man toward God, a new thing in man on the basis of which God's justifying verdict is given. The next stage of the argument is hereby introduced. It must be to examine what St. Paul means by faith.

St. Paul's View of Faith

We begin this section with the categorical declaration: the role given to faith in the view of justification we are examining is something for which the words of the great apostle give no sort of warrant whatsoever.

The LXX does not afford much help to us as we try to understand what Paul means by faith, except in one respect which will be clear later. There is, of course, in the Old Testament the apostle's great example of faith, the patriarch Abraham. The Psalms, moreover, are replete with expressions which are the accents of faith. As Stewart has well said, "The thing itself can be traced everywhere from Genesis to Malachi,"⁷³ and Stewart quite correctly refers to Heb. 11. But the term itself is rare. Paul, too, never attempts a definition, as does the writer to the Hebrews,

⁷³Stewart, op. cit., p. 174.

of this great concept. However, what the apostle does say about it, the parallel and contrasted ideas with which he brings faith into connection, quite distinctly makes the modern view impossible.

First of all, faith is sharply contrasted with works of the Law. The opening section of the epistle to the Romans (1:18-3:20) concludes with the incisive statement: "Therefore by the deeds of the law there shall no flesh be justified in his sight." The context shows that "works [deeds AV] of the Law" is a wide term, including both the sacred Law of the Jews and all law which men regard as the expression of the divine will over against them. The next verse introduces the thesis, "But now the righteousness of God without the law is manifested," which v. 28 sums up: "Therefore we conclude that a man is justified by faith without the deeds of the law." Chapter 4 supplies the Scripture proof from the history of Abraham, whose righteousness did not come from his works. The same contrast reappears in chapters 9-11 (9:30ff.; 10:4-6; 11:6). In Galatians we have the same antithesis, 2:16; 3:10f.; 3:21f., and in Phil. 3:9. The expressions of Eph. 2:9 and Tit. 3:5; 2 Tim. 1:9 are related, but not identical with the expression under consideration. Paul's formulation, "by faith, not by works"—this is certainly equivalent to "by faith alone"—rigidly excludes all boasting. The central passage in which the righteousness of faith is described, Rom. 3:21-26, is followed by the rhetorical question and its answer addressed to Paul's opponents: "Where is boasting then? It is excluded. By what law? Better: On what principle? Of works? Nay: but by the law of faith." To boast in the law was a fundamental Jewish attitude, but all boasting is excluded by faith; and Abraham, too, had no boast before God (Rom. 4:2).

Since faith excludes works and boasting, it is compatible only with grace. The phrase of Rom. 3:22 (δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ) has a parallel in 3:24 (δικαιοῦσθε, δωρεὰν τῆς χάριτος τοῦ Θεοῦ διὰ τῆς ἀνομιᾶς ἡμῶν τῇ ἐν Χριστῷ Ἰησοῦ). So grace, like faith, is placed by Paul in direct contrast to the Law and its works (Rom. 6:19; Gal. 5:4; 2:21; Rom. 11:5f.). Compare also Rom. 4:14-16 for the compatibility of faith and grace, and 5:20 for the contrast of law and grace. A similar contrast underlies Gal. 3:22 and Rom. 11:32. The compatibility of faith and grace is demonstrated also, finally, by the fact that both can be used as a designation of the Christian Gospel. For faith in that sense, compare Paul's expression "obedience of faith" (ὁμολογία πίστεως), although this phrase can also be understood differently, and Gal. 3:23. "before faith came." For grace, we think of 2 Cor. 6:1; Gal. 2:21; 5:4.⁷⁴

How does the modern view of faith fit this fundamental thought of Paul? We may take for argument's sake the definition of Stewart:

Faith is the utter self-abandonment to the God revealed in Jesus Christ.⁷⁵

And the role he assigns to it in justification:

This is what God sees when He justifies the ungodly. . . . His position may not have altered much, but his direction has been changed completely; and it is by direction, not position, that God judges.⁷⁶

⁷⁴Much of this is taken from the convenient presentation of Bultmann, *op. cit.*, pp. 279-83.

⁷⁵Stewart, *op. cit.*, p. 182.

⁷⁶*Ibid.*, pp. 256 f.

This view of faith simply ignores Paul's "not by works" and "boasting is excluded." This view of faith makes faith the greatest possible work. The obedience of faith, to quote Bultmann, "is the genuine obedience which God's Law had indeed demanded," and "Faith, as decision, is even preeminently the deed of man."⁷⁷ Faith as so described, by Stewart and Bultmann, is not merely a good work, it is that work which really embraces all good works. As condition for justification Stewart and those like him demand nothing less than a return to the First Commandment, that is, to the soul of all the commandments. The Pauline "by faith, not by works" becomes to them "by faith, that is, by the sum of all works."

Now, it is true, Bultmann in the work just quoted strongly denies that this criticism is just, and his argument will be reproduced in his own words:

As true obedience, "faith" is freed from the suspicion of being an accomplishment, a "work." As an accomplishment it would not be obedience, since in an accomplishment the will does not surrender but asserts itself; in it, a merely formal renunciation takes place in that the will lets the content of its accomplishment be dictated by an authority lying outside of itself, but precisely in so doing it has a right to be proud of its accomplishment. "Faith"--the radical renunciation of accomplishment, the obedient submission to the God-determined way of salvation, the taking over of the cross of Christ--is the free deed of obedience in which the new self constitutes itself in place of the old. As this sort of decision, it is a deed in the true sense. In a true deed the doer himself is inseparable from it, while in a "work" he stands side by side with what he does.⁷⁸

How much of this do we find in St. Paul? Where does he labour so pain-

⁷⁷Bultmann, op. cit., pp. 315 and 284.

⁷⁸Ibid., pp. 315 f.

fully to distinguish between "deed" and "work"? And the result of such painful labour is to make the deed of faith as difficult an accomplishment as can be imagined. By this deed the "new self constitutes itself in place of the old"; through it "deed" and "work" are "inseparable." In other words, the sinner is told not merely that he must do good, but that he must be completely good; not merely to do good "works," but bring about the "deed" of faith; in short, that he must be born again, and that he must meet that condition before he can be justified. Now, the demand for regeneration as condition for entrance into the kingdom of God is made by no other than Jesus Himself, and the Christian Church has never denied the necessity. On the other hand, it is idle to deny that such a thing is a work, by calling it a deed. It is a prodigious task, quite beyond the capacity of man to perform. "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" It is, of course, not a task beyond God's omnipotence. When one, however, attaches regeneration as a condition to justification, and calls it faith, that person has left out of consideration the Pauline negative: "not by works," "apart from the Law," "where is boasting? It is excluded."

Another feature of the Pauline statements on faith is the very tight connection between faith and its object. This is indicated already by the many passages where an object is mentioned, whether this is introduced by a *ἕνεκα*-clause, or marked by the prepositions *διὰ*, *ὑπὲρ*, *ἐν*, or by an objective genitive. More important is a parallel statement like that of Rom. 10:9, where "confess" and "believe" correspond. The linking of "believing" with "hearing," "preaching," "sending," in Rom. 10:14-17

points strongly in the same direction, as do the passages where "believing" and "knowing" are closely united (Rom. 6:8f.; 2 Cor. 4:13f.). Bultmann points to the use of "know" as synonymous with "believe" also in the following passages: 1 Thess. 5:2; Rom. 6:3; 8:28; 13:11; 14:14; 1 Cor. 3:16; 6:2f.; 15:58; 2 Cor. 5:1; 8:9. The parallel he adduces: Rom. 1:5, "to bring about the obedience of faith," and 2 Cor. 4:6, "to give the light of the knowledge of the glory of God in Christ Jesus," is another very instructive one.⁷⁹ Another pertinent observation of Bultmann's is that Paul never describes faith as a state of soul nor its beginning as a psychological process.⁸⁰

Faith, then, is not an attitude of the soul, complete in itself, an independent virtue, not piety, nor trust in God in general. It is something directed away from man to God, to Christ. The precise object of faith we may set aside for the moment. Another most important observation concerning the relation of faith to its object must be made first. Faith ceases to be faith if the object is untrue. So much depends upon the truth or otherwise of the object that, no matter what has gone on in the believer, it is of no avail and quite in vain if the object of faith is a lie. Nothing could show more plainly how important the object of faith is and relatively how unimportant in Paul's view is what goes on in the believer's mind and soul. 1 Cor. 15 is the main reference at this point. In anguished reply to the false idea current in Corinth

⁷⁹Ibid., p. 318.

⁸⁰Ibid., p. 319.

that there was no such thing as the resurrection of the dead, Paul declares that such a belief would involve the denial of Christ's resurrection; which denial in turn, if a fact, would mean the complete collapse of the Christian Gospel and faith. "And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:14,17). Faith without the proper object is an empty shell without kernel. Faith may be regeneration, it may be all that Stewart and Bultmann and others claim it to be; but, as far as Paul is concerned, all that is nothing if the object of such faith is factually not true. All that these men claim for faith took place in the believing Christians at Corinth. Yet, says Paul, such faith is empty if Christ did not rise from the dead. Of course, it may be said, the case Paul supposes is an unreal one. True faith could be aroused only by the true Gospel; and, therefore, the contingency Paul posits could never happen. Still, Paul supposes it, and the argument is not affected by the fact that the supposition is unreal. Faith is wholly what it is by virtue of its object. Once we have seen the supreme importance of the object of faith for the apostle, a conclusion like that of Stewart is seen to be quite mistaken:

Once the sinner had his back to Christ: now his face is Christward. This is faith, and it holds the potency of a glorious future. This is what God sees; and seeing it, God declares a man righteous. God "justifies" him.⁸¹

⁸¹Stewart, op. cit., p. 257.

The true conclusion would be: Once the sinner had his back to Christ: now his face is Christward. This is faith. . . Christ is what God sees, as man does; and seeing Him, God declares a man righteous. But if Christ had not risen, God would see only a man, would see nothing, and would not declare a man righteous. God would condemn him. In 2 Thess. 2:11 we have a terrible counterpart to true faith, the punishment of God upon those who allow themselves to be deluded by Antichrist: "For this cause God shall send them strong delusion, that they should believe a lie." The same word for faith, for believing (*πιστεύω*), is used, with no hint of a different meaning. Faith in the truth and faith in a lie differ in their object. The object of faith is all-important.

We have seen already how the view that justification is regeneration, or, to put it more accurately, that faith as regeneration is the great human condition for justification, does despite to the Pauline negative, "not by works." It will be readily seen, now, how that same teaching does despite to the second great fact which we have just outlined, vis. that faith is determined by its object. It is a most interesting fact, and one which we have met before in the second chapter of this work, how nicely the various elements of the truth of justification are adjusted to one another: man's sin, God's grace, works, faith, Christ and His redemption. At the point of the argument at which we have arrived we find that the more the theologian makes of faith as a necessary condition of justification and the more eloquently he describes faith in this capacity, the less he has to say about the part Christ plays in this great drama, and the more vague he is in saying that little. The modern attack on the Lutheran understanding of St. Paul makes the renewal of faith essen-

tial to justification. In doing so it finds it hard to find a satisfactory place for the apostle's teaching concerning Jesus Christ. The object of faith, which is so important to St. Paul, becomes relatively unimportant to the modern theologian. We see this, for instance, in the fact that our representatives, while agreeing in their views of faith, differ quite considerably in their view of Christ's work: Taylor and Baillie and Dodd denying the vicarious sacrifice, Stewart and Brunner accepting it, Lewis warning against formulas of all kinds in connection with what Christ did. This state of affairs must exist of necessity. The more one makes of the essential part of faith in justification as part of the situation which determines God's judgment, the less you must make of the part of Christ. Even the theologian cannot "have his cake and eat it too." And if the object of faith is relatively unimportant, then it is likely, too, that there should exist a certain laxity about its formulation; and likely, further, that this laxity should be defended, as Lewis defends it. But, if one thing is certain, it is that St. Paul was not lax nor vague nor careless nor unconcerned about who Jesus was and what He did and why He is all-important to faith. No theology which is unsatisfactory at this point can hope to speak for Paul. But, where this teaching of the apostle is clearly grasped and presented, there it is likely--no, even certain--that the proper understanding of faith and justification will follow.

St. Paul and the Redemption in Christ Jesus

The most important passage for determining what the object of faith

was to St. Paul is Rom. 3:21-26. The circle is drawn closer and closer in that text. "Righteousness of God is by faith of Jesus Christ" (v.22); "Being justified freely by his grace through the redemption that is in Christ Jesus" (v.24); "Whom God hath set forth to be a propitiation ($\epsilon\lambda\alpha\sigma\tau\eta\rho\iota\sigma\mu\acute{o}\varsigma$) through faith in his blood" (v.25). The importance of the last idea, especially of the word $\epsilon\lambda\alpha\sigma\tau\eta\rho\iota\sigma\mu\acute{o}\varsigma$ has been well pointed out by Denney:

The decisive word in this passage is propitiation-- $\epsilon\lambda\alpha\sigma\tau\eta\rho\iota\sigma\mu\acute{o}\varsigma$ -- and without entering at this point further into detail of interpretation, it will be admitted that it is only because Jesus Christ has the character or power of being propitiation that there is revealed in Him a divine righteousness the revelation of which is gospel for sinners. Hence to comprehend $\epsilon\lambda\alpha\sigma\tau\eta\rho\iota\sigma\mu\acute{o}\varsigma$ or propitiation as he comprehended it, is to have the only key to his gospel.⁸²

To begin with this idea of $\epsilon\lambda\alpha\sigma\tau\eta\rho\iota\sigma\mu\acute{o}\varsigma$ is to begin with the centre of Paul's view of Christ's work for men, and to it all else that he has to say about that work can most easily be related.

In his work The Bible and the Greeks C. H. Dodd examines also the LXX use of the Greek $\epsilon\lambda\epsilon\sigma\kappa\epsilon\sigma\theta\eta\iota$ and the words derived from it or connected with its stem-- $\epsilon\lambda\alpha\sigma\tau\eta\rho\iota\sigma\mu\acute{o}\varsigma$ of course is one--and does so in relation to the Hebrew words which they translate, chiefly those from the root רָחַם . The results of his investigation are the following: (1) The LXX translators did not look on $\epsilon\lambda\epsilon\sigma\kappa\epsilon\sigma\theta\eta\iota$ as meaning "to propitiate" when used of Israel's religion, although they did use it in that sense when referring to pagan religions; (2) Hellenistic Judaism did not regard the cultus as a means of pacifying God displeased, but as a means of delivering man from sin; and it looks in the last resort

⁸²James Denney, The Christian Doctrine of Reconciliation (London: Rodder and Stoughton, 1917), p. 152.

to God Himself to perform that deliverance; (3) For Paul, for whom LXX usage is constantly determinative, the meaning of ἱλαστήριον in Rom. 3:25 is that of expiation, not that of propitiation. We may let these conclusions stand, without granting the thought underlying Dodd's presentation that there is no such thing as the propitiation of God's anger at all in the New Testament or the Old. We can do this, since Dodd is supported by independent investigations like that of Buechsel, who writes:

Bei dem auffallenden Wandel, den ἱλάσκειν und ἕξιλάσκειν in bezug auf Konstruktion und Bedeutung durchgemacht haben, ist das Auffallendste, dass neben die Bedeutung ansatz nach die Bedeutung entsuendigen und die Bedeutung weihen getreten sind.⁸³

And his conclusion with reference to the New Testament runs:

Das Eigentümlichste an der Bedeutungsentwicklung dieser Verben aber ist, dass diese Worte, die ursprünglich eine Einwirkung des Menschen auf die Gottheit bezeichneten, schliesslich in NT von dieser Bedeutung nichts mehr haben, nachdem sie erst angefangen haben, ein Handeln Gottes an Menschen zu bezeichnen.⁸⁴

Granted that we should associate the idea of expiation rather than that of propitiation with ἱλαστήριον, what does the apostle mean more precisely by calling Jesus ἱλαστήριον? The choice exists between the general translation "means of expiation" (taking ἱλαστήριον as neuter), or "expiator" (taking it as masculine), or the more specific "mercy-seat." There is no doubt at all in the mind of the writer that the last translation is the right one. The only form embodying the ἱλάσκειν stem that

⁸³Friedrich Buechsel, "ἱλάσκειν," TWNT, III, 315.

⁸⁴Ibid., p. 317.

Paul uses in this word, and this word he uses only here. Plainly his own use of the term gives us no clue. But the word *ἡμεροῦς* is the regular LXX translation for the *שִׁבְעָה*. As a technical term for this part of the ark of the covenant *ἡμεροῦς* is used by Philo. There is not one chance in a hundred that Paul used a technical term like this in any other sense but the common one; and all the more so, since he makes not the slightest attempt to elucidate his meaning. The fact, too, that the writer to the Hebrews uses *ἡμεροῦς*, Heb. 9:5, in precisely this technical sense is supporting evidence for the translation "mercy-seat" here in Rom. 3:25. The figure of speech underlying this use of *ἡμεροῦς* for Jesus is a bold one, it is true, but not bolder than the comparison between baptism and circumcision in Col. 2:11f., or the thought of Christ's nailing the writ against us to His cross a few verses later, or even the likening of Jews and Gentiles to natural and wild olive branches in Rom. 11. The apostle evidently means that Jesus Christ is for all the world what the mercy-seat was for Israel.

The mercy-seat, described fully together with its guarding cherubim in Ex. 26:17-22, was set on top of the ark in which the testimony of God was put. According to Ex. 25:22 God promised to meet Moses and commune with him from above the mercy-seat. But these features concerning the mercy-seat are not important for Paul in Rom. 3. His addition of *ἐν ᾧ* *ἡμεροῦς* *ἐκράσθη* shows what was important for him, the connection of the mercy-seat with blood, i. e., with the ceremony of the great Day of Atonement. On this day the high-priest, according to Lev. 16, was to sprinkle first the blood of a bullock and then the blood of a goat upon and before the mercy-seat, to make atonement first for his own sins and then for the sins of the people. The atonement was through and by virtue of the blood,

that blood in which resides life.⁸⁵ Even if ἱλαστήριον is taken more generally as "means of atonement," ἱλαστήριον is still that which atones for the sins of men, by which redemption is brought about, and through which God's righteousness is revealed. That St. Paul in Rom. 3:25 with his ἱλαστήριον ἐν τῷ αἵματι αὐτοῦ looks on Christ's death on the cross as a vicarious sacrifice is too clear to be denied. His death instead of our death, His life-blood shed that we might have life--this is the meaning of the crucifixion.

In this central passage it is made quite clear that the love of God as well as the wrath of God was at work in the atonement. God set Christ forth, προέβητο, in the actual event of the crucifixion and, of course, in a way, in the message of the cross (cf. Gal. 3:1). Certainly the whole sacrifice was set in motion by God. Truly God so loved the world that He gave His only-begotten Son. But in doing so, God revealed His justice too; for the apostle gives as the reason for the atonement the following: ". . . to declare his righteousness for the remission of sins that are past." Never before the death on Calvary had God shown forth His true wrath against sin and His justice. What men had seen previously was πᾶσις, leniency towards sins, a passing by of them. What sin really meant to God can, however, no longer be a matter of doubt after God has set forth His own Son as ἱλαστήριον on the

⁸⁵ Johannes Hermann, "ἱλάσθαι, ἱλαστός," THEOL., p. 211:
 "Klar und deutlich ist aber jedenfalls die Angabe, dass Jesus das Blut als Sühnmittel gegeben und bestant hat und dass es dazu geeignet und wirksam ist, kraft der im Blut enthaltenen αἵματι, dh der Seele, des Lebens."

cross.⁸⁶ Just how we are to picture to ourselves the existence in the one God of the two seeming contrary attitudes, love that gave His Son and anger against sin that condemned Him, may be hard for us. But it is certainly wrong for theologians, in condemning an older theology which made much of the idea of reconciliation, propitiation of the Father by the Son, to run to the opposite extreme of denying that there is any such thing about the redemption of the world at all. Now, it is true that St. Paul never speaks of God's being reconciled or propitiated, but he does in Rom. 1:17f. speak of a divine righteousness which "somehow confronts and neutralizes a divine wrath" (the phrase is Denney's), and he does, in the passage before us at the moment, mention the double aspect of judgment and grace in God's righteousness. It is not a bad solution of the problem when Denney says we "can only conceive of it as God taking part with us against Himself."⁸⁷ And, although the conceit is perhaps overbold, and although we may query the word "necessities," there is at bottom the genuine Paul in these words of the same writer:

The propitiation is the satisfaction of divine necessities, and it has value not only for us, but for God. In that sense, though Christ is God's gift to us, the propitiation is objective; it is the voice of God, no less than that of the sinner, which says, "Thou,

⁸⁶For a brief and neat presentation of this thought, cf. Paul Althaus, Der Brief an die Römer, in Das Neue Testament Deutsch (6th edition; Göttingen: Vandenhoeck and Ruprecht, 1949), p. 29.

⁸⁷Denney, op. cit., p. 143.

O Christ, art all I want; more than all in Thee I find." And this is our hope towards God. It is not that the love of God has inspired us to repent, but that Christ in the love of God has borne our sins.⁸⁸

The whole teaching of St. Paul in his other letters concerning the work of Christ is in harmony with his statements in Rom. 3:25. The cross and resurrection of Christ stand in the centre of the apostle's teaching (1 Cor. 1:18ff.; 15:3ff.). His message is *ὁ λόγος τοῦ σταυροῦ*, the preaching of the cross; and he will preach nothing but this (1 Cor. 2:2; Gal. 3:1; 6:14). With the preaching of the cross is inseparably joined the resurrection (1 Cor. 15:13ff.). Christ's death took place for our sins (1 Cor. 15:3; 11:23ff.). Through sin the relation between God and man had become one of enmity (Rom. 1:18ff.; 5:10). Peace (Rom. 5:1) can be established only through atonement, expiation for God's justice and anger against sin cannot be ignored (Rom. 3:25f.). The atonement cannot be provided by men, God must provide it. This atonement God did provide through His Son, whom He sent into the world of sinful men, delivering Him up into death (Rom. 8:32; Gal. 1:4). The Cross of Christ is an act of God's love (2 Cor. 5:18ff.; Rom. 5:8). Christ died for us. God condemned sin by sending His Son into the world of sin (Rom. 8:3). He treated the innocent as a guilty one, as sin (2 Cor. 5:21), and punished His Son with the curse of the law, its curse against sin (Gal. 3:13). Even as God gave His Son, so the Son gave Himself as an offering for the

⁸⁸ Ibid., p. 162.

world's sins (Eph. 5:2), a willing service of obedience to His Father (Phil. 2:5ff.). As a result of this deed of Christ for the world, there is for men no condemnation (Rom. 8:1); since God treated His Son as sin for the world's sake. He can treat the sinner as righteous (2 Cor. 5:21), and the resurrection of Jesus His Son is proof of this new situation (Rom. 8:34; 4:25). If we take all the apostle's utterances into consideration we have complete confirmation of the meaning seen in Rom. 3:25 in a previous paragraph. Christ's death is vicarious atonement. Christ is obedient in the place of all, and suffers condemnation in the place of all; there by God's demands, the demands of justice and righteousness, are met. This is the objective fact, the objective happening, to which faith holds. Faith is no longer faith in the Pauline sense--true faith--if the object of it is distorted or changed.

The moderns corrupt and distort this object of faith in various ways. The most common is so to preach the atonement that it becomes, not something by which a new situation between God and man is created, but something by which the true understanding of God's nature is revealed. We recall Dodd:

With the Gospels before us, we must either agree with the enemies of Jesus that He suffered justly for an attitude to sin which undermined the foundations of morality; or we must concede that this way of dealing with sinful man is inherently divine, and an index of God's unchanging attitude to sinners.⁸⁹

That is to say, Christ's life and death are a demonstration of the real mind of God. Taylor, we saw, says much the same. D. M. Baillie⁹⁰ makes

⁸⁹Dodd, The Epistle to the Romans, pp. 53 f.

⁹⁰D. M. Baillie, God Was in Christ (London: Faber and Faber, 1948), pp. 157-202.

much of the cost to God of forgiveness, but as the following representative sentences show, there is no vicarious sacrifice.

If we use the terminology of the ancient sacrificial system, we should remember that in the last analysis the only offering we can make to God is the offering of ourselves in faith and love. What Jesus offered to God was Himself. But to offer oneself thus to God means at the same time to love men without limit, and so to carry the load of their sins. That is what Jesus did. . . . But if, on the deepest interpretation, this was not only an offering made by a man to God, but also a sacrifice made by God Himself, then it is part of the sacrifice that God is continually making, because He is infinite Love confronted with human sin. And it is an expiatory sacrifice, because sin is a dreadfully real thing which love cannot tolerate or lightly pass over, and it is only out of the suffering of such inexorable love that true forgiveness, as distinct from an indulgent amnesty, could ever come. That is the objective process of atonement that goes on in the very life of God.⁹¹

But with this objective process of atonement, Baillie tells us, there goes on a subjective process, which cannot be separated from the objective thing. This subjective thing he defines as "a reconciling of us to God through a persuasion in our hearts that there is no obstacle, a realizing of His eternal love."⁹² So here again, atonement does not mean the creation of a new situation by God, but the removal of religious error, the cross being merely the revelation of the truth concerning God over against the sinner, *i. e.*, that He is a God who forgives. With such a view of the atonement or object of faith, it is quite understandable that faith must be defined above all as a change in the heart of man, and justification must become a declaring righteous on the basis of such change, on the basis of such faith aroused in man by the message of the

⁹¹Ibid., p. 198.

⁹²Ibid.

truth concerning God as a God of love and pardon. Behind this whole view of the atonement lies the prime error, which Brunner very capably unmasks in his The Mediator, the error covered by the phrase of Anselm which Brunner uses repeatedly: nondum considerasti quanti ponderis sit peccatum. As Brunner truly remarks, "the more serious our view of guilt, the more clearly we perceive the necessity for an objective-- and not merely subjective--Atonement."⁹³

Although Brunner and with him Stewart teach a truly objective atonement, and teach it forcibly, they, too, corrupt the object of faith, as Paul understood it, by making faith--faith as regeneration--a necessary condition of justification. Thus Brunner:

Thus the central point, where the subjective and the objective aspects of Atonement meet is this: the Word of divine justification. As a Word it means nothing unless it is heard, and, indeed, heard in such a way that it is believed. . . . Justification means this miracle: that Christ takes our place and we take His. Here the objective vicarious offering has become a process of exchange. Apart from this transaction, forgiveness is not credible; for it contradicts the holiness of God. . . .

It is only in this subjective experience, in faith, that the Atonement becomes real. But this subjective experience is completely objective in character. For this is what it means: that my "self" is crossed out, displaced, and replaced by Christ, the Divine Word.⁹⁴

As for Stewart, he is worried by the criticism against St. Paul's teaching of justification and adoption that it involves a legal fiction, a common criticism which we must meet later. Stewart's answer to the objection is

⁹³Brunner, The Mediator, p. 451.

⁹⁴Ibid., p. 524; cf. p. 526.

to make faith decisive in the act of justification. I refer again to the quotation given earlier,⁹⁵ and add these words from the page following that on which that quotation appears:

His position may not have altered much, but his direction has been changed completely; and it is by direction, not position that God judges. Once the sinner had his back to Christ; now his face is Christward. This is faith, and it holds the potency of a glorious future. This is what God sees; and seeing it, God declares the man righteous. God "justifies" him. Is this a "legal fiction"? The question answers itself.

Justification becomes on this view a nice balance between the work of God in Christ and the faith of the believer. Faith is not pure a reception. But faith in justification to St. Paul is pure reception, as is made plain by a fact concerning justification which has not been mentioned so far, but which makes the whole view that justification is regeneration untenable. That is the view of Paul that justification is complete before there is such a thing as faith.

Objective Justification

This fact of Paul's teaching has been known, particularly in the theological literature of the Missouri Synod, as objective justification. The term is not a good one, chiefly for the reason that the counterpart to it, subjective justification, if it means anything, means a justification that goes on in the believer, which no Missourian ever really held. Subjective justification, the justification of the sinner who believes, is every whit as objective as objective justification, the pronouncement of forgiveness for all men. To obviate this weakness of terminology,

⁹⁵ Supra, p. 90, note 76.

some have suggested that the term "objective justification" is merely a mistake for objective reconciliation. Whether that is the answer to the difficulty may be questioned. Terms do not concern us at the moment, but the thing involved. And the thesis to be substantiated is that to St. Paul justification and reconciliation are to all intents and purposes the same; that justification, like reconciliation, exists before the sinner hears of it; that faith, although it is also more than this, is first and foremost the trusting acceptance of this accomplished fact. Faith does not bring it about in any way, it receives it. Or to put it in as strong a way as possible, justification does not follow faith, it precedes it.

That we must look at justification in this way is demanded by certain cardinal passages of St. Paul's Letters, *viz.*: Rom. 4:25; 5:9,10; 5:17-19; 2 Cor. 5:14-21. Rom. 4:25 declares that Jesus was delivered on account of our transgressions and raised again on account of our justification. $\delta\iota\kappa\alpha\iota\omega\sigma\iota\varsigma$ is the substantive corresponding to $\delta\iota\kappa\alpha\iota\omega\sigma\iota\varsigma$; it is the act of justifying through the divine judgment of acquittal. The two parts of this statement are not to be strictly separated as two distinct happenings with two distinct facts connected with them. They are rather to be closely joined together as one great act of God for man's salvation. Transgression called for punishment, hence the $\pi\alpha\rho\epsilon\delta\delta\omicron\gamma$, the deliverance into death and the cross; but the end of such deliverance into death for sin was that man should be pronounced not-guilty, hence the resurrection of Jesus. The resurrection is the demonstration that all the claims of sin have really been met. The resurrection was not merely a vindication of the claims and

the work of Christ (1 Tim. 3:16), ἔδικαιώθη ἐν πνεύματι, it was, above all, God's declaration of the innocence of men, τὴν δικαιοσύνην. The act of resurrection is the justification of men. It makes not the slightest difference to this assertion of the text that the first δικά is causal, sin being in a sense the cause of the death of Christ, and the second δικά final or resultant, justification being the result or purpose of the resurrection. The assertion is most emphatically made that justification is there already in the resurrection of Christ. The meaning certainly is not that Christ was raised so that at certain future times when various people have been given a new position through faith God may justify them. Justification was there already when Christ rose. Justification is an objective fact of God's declaring, and the sign of it to men is the resurrection of the Lord Jesus Christ.

The firm, unshakable objectivity of justification is shown also in the passage Rom. 5:9,10. The absence of the concept of faith in almost the whole of the fifth chapter of Romans--except for verses 1 and 2--is most striking, and needs to be heeded more than is usually the case. Except for the recurring "we," the sentences from v.6 on are as objective and external as can well be imagined. In vv.8 and 9 we have phrases closely connected with the text we have just considered. Christ died for us while we were yet sinners (v.8; cf. Rom. 4:25a); so now, being justified by His blood we shall all the more surely be saved (v.9; cf. 4:25b). This is the objective situation because of the act of Christ. One cannot add anything to such a state of affairs by faith, one can only enter into it. Of course, one can cancel it all for oneself by stubbornly re-

fusing to enter into it by the attitude of unbelief. The next verse, v. 10, says the same thing as v. 9, except that the picture is now that of reconciliation rather than that of justification. Christ's death has meant the changing of a state of $\epsilon\lambda\theta\upsilon\sigma$ into one of $\epsilon\upsilon\sigma\eta\lambda\epsilon\upsilon\sigma$ between God and man. Notice again the lack of any reference to faith. The one material factor which has brought about the change of the divine-human situation is the death of Christ. For man there remains nothing but the acceptance or rejection of an accomplished fact. Paul rejoices and boasts in God, because he has received the reconciliation (v. 11). The next section, particularly vv. 17-19, with its extended comparison of Adam and Christ--a passage already referred to earlier--simply underlines the objectivity of justification as an act finished and done with in the work of Christ. Without any knowledge, volition, desire on their part, all men since Adam have been inexorably drawn into the realm of sin and death, the sin and death which are in a special sense Adam's. Just so, says the apostle, through the one man Christ there has come for the human race, apart from their own desires, will, knowledge, and intention, God's kingdom of righteousness, justification, life. The whole comparison becomes meaningless when a human decision is brought into it as prerequisite for justification.⁹⁶

With respect to the final passage of the four mentioned earlier, 2 Cor. 5: 14-21, the comment of Schumann is one which gives accurate-

⁹⁶For a deep and powerful explanation of the apostle's Adam-Christ parallel see Anders Nygren, Commentary on Romans, translated by Carl G. Rasmussen (Philadelphia: Muhlenberg Press, c.1949), pp. 16-26 and 206-29.

ly the implications of the passage:

Das NT kann nicht den Unterschied eines factum perfectum einer zu-
rueckliegenden Versöhnung und einer Rechtfertigung, die nur Anwend-
ung und Zuwendung dieses Faktums an den einzelnen Sünder wäre.
Vielmehr ist es dieselbe Tat Gottes in Tod und Auferstehung Jesu,
die im NT bald unter dem Gesichtspunkt der Rechtfertigung, bald
unter dem der Versöhnung gesehen und bezeugt wird.⁹⁷

Of course, the two concepts are not precisely the same. Justification is limited to the relation of God to the sinner, while reconciliation is used also of the relation of God to the world, the cosmos. But for the greater part they are parallel thoughts in Paul, as in Rom. 5:9,10, already referred to, and here in 2 Cor. 5:17-21. It is this passage which Schumann uses to show the interpenetration (Ineinander) of justification and reconciliation. His comments are most enlightening, and I give them here in a free paraphrase.

God is the author and subject of reconciliation. Reconciliation is that which God does with the world. It results in that action which is the central thought of justification, i.e., the non-imputation of sin to the sinner by virtue of God's judgment. This reconciliation takes place objectively through Christ, but in such a way that it becomes actual where a man is reconciled. The act of God takes place as reconciliation and justification in foro coelli and in foro cordis. Reconciliation takes place through the word "Be reconciled to God," with which statement Paul links directly the boldest formulation of the teach-

⁹⁷ Schumann, op. cit., p. 371.

ing of justification in v. 21, "that we might be made the righteousness of God in him." Everything that is said here about reconciliation is simply identical with the fundamental ideas of justification. Justification takes place in that Christ became sin and we become God's righteousness. Reconciliation takes place in that God's righteousness gets through to the sinner. God's righteousness, accordingly, is in the centre of reconciliation.⁹⁸ Buechsel, in his article on *καταλλάσσω* in Kittel's *Wörterbuch*,⁹⁹ endeavours to uphold the thesis that the reconciliation of the world is not complete in the deed of Christ. The initial impact of the text is all against him. The past tenses in *καταλλάξεντος* and *ἤν καταλλάσσων* mark the reconciliation as already completed, while the double reference to the message of reconciliation, *τῆν διακονίαν τῆς καταλλάξεως*, v. 18, and *τὸν λόγον τῆς καταλλάξεως*, v. 19, simply underline the fact that reconciliation is there, exists already. The arguments of Buechsel fail to convince. He argues, first, that reconciliation includes the renewal of the human being.

καταλλάσσω bedeutet eine Umwandlung, Erneuerung des Zustandes zwischen Gott und dem Menschen, und damit des Menschen selbst.

2 Kor. 5:18 ist die Versöhnung eingeführt als Begründung fuer die umfassendste Erneuerung, die fuer den Menschen moeglich ist.

Der Gesamtlebensbestand des Menschenlebens ist veraendert, nicht nur seine Gesinnung oder sein rechtliches Verhaeltnis zu Gott.

There is, however, no reason in the text for holding that v. 18 is sub-

⁹⁸Ibid.

⁹⁹Buechsel, "*καταλλάσσω*," THEOL, I, 255-9.

ordinate to v. 17, or for holding that v. 17 somehow belongs to the $\kappa\alpha\tau\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega\upsilon$ of v. 18. The statements of vv. 17 and 18 are as follows, literally translated: "If any man (is) in Christ, a new creation; old things have gone, behold (things) have become new; But (or and, $\delta\epsilon$) all things (are) from God who reconciled us to Himself through Jesus Christ. . . ." Nothing of a formal nature, except the $\delta\epsilon$, shows the relation between these sentences. The only inference possible from the progress of the sentences is that, in some way not expressed, the new creation of v. 17 is dependant on the reconciliation brought about by God through Christ. It cannot mean that the new creation is part of the reconciliation. The text allows us to go no further in establishing a relation between the two things than is stated by Das Neue Testament Deutsch in a comment on this passage: "Wie Gott die neue Schöpfung wirkt, so ist auch die Versöhnung in Christus seine Tat."¹⁰⁰ Buechsel declares, further, that reconciliation is not a completed thing and finds confirmation for that statement in the $\tilde{\eta}\nu\ \kappa\alpha\tau\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega\upsilon$:

Unsere Versöhnung ist abgeschlossen, von ihr redet Paulus im Aorist [1. B., $\kappa\alpha\tau\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega\upsilon$ in v. 18] . . . von der Versöhnung der Welt nicht. $\tilde{\eta}\nu\ \kappa\alpha\tau\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega\upsilon$ 2 K. 5:19 bezeichnet die Handlung der Versöhnung nicht als abgeschlossen . . . wann und wie diese Handlung dann ihren Abschluss erreicht, liegt 2 K 5:19, 20 ausser Betracht.

This is passing strange. Surely $\tilde{\eta}\nu\ \kappa\alpha\tau\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega\upsilon$ is just as much past as $\kappa\alpha\tau\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega\upsilon$. An imperfect, descriptive, continuous tense

¹⁰⁰ Heinz-Dietrich Wendland, Die Briefe an die Korinther, in Das Neue Testament Deutsch (5. Auflage; Göttingen: Vandenhoeck and Ruprecht, 1948), p. 133.

may differ from an orist in the kind of action involved, linear action as contrasted with punctiliar; but the actual period of time involved is not affected thereby. Vv. 18 and 19 are plainly very closely parallel:

τοῦ καταλλάξαντος ἡμᾶς διὰ Χριστοῦ is in line with
 θεὸς ᾧ ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, καὶ λογιζόμενος
 αὐτοῖς τὰ παναπώκετα αὐτῶν and δόντος ἡμῖν τὴν διακονίαν
 τῆς καταλλαγῆς with καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
 καταλλαγῆς. which close parallel indicates that there is no intended

contrast between ἡμᾶς and κόσμον, as if in the one case reconciliation is complete, whereas in the second it is not. The only differences between the two parallel phrases are the transition to the descriptive continuous imperfect and the addition of the λογιζόμενος -phrase. If the change ἡμᾶς to κόσμος is deliberate, then the meaning can only be: what God has done for us who believe He did for the world.

A third argument of Buchsel is even more incomprehensible than the last two. He argues from the τὸν λόγον τῆς καταλλαγῆς that, since this service is not yet complete, it is wrong to think of reconciliation as a completed thing. The service of reconciliation is "eodem erit die Durchfuehrung der Versoehnung." But the phrases τὴν διακονίαν τῆς καταλλαγῆς and τὸν λόγον τῆς καταλλαγῆς coming after καταλλάξαντος and ᾧ καταλλάσσων respectively cannot mean a service or message of something yet to be brought about, but the message or preaching of something that has already happened. That the actual service, ministry, work, is not yet complete has nothing to do with the completeness or otherwise of the contents of that service. That the service or word of reconciliation is the mere proclamation to

the world of a reconciliation that already exists is supported by vv. 20f., where the apostle likens the messengers to ambassadors of Christ, urging men to enter for themselves-- *κατελλάφητε*, v. 20--into the state of reconciliation, or the righteousness of God that already exists, v. 21.

Finally, Buechsel refers to Rom. 11:15, *εἰ ἔτι ἡ ἀποστολή*
δοτεῖν καταλλάξῃ κόσμῳ, and says:

Die *καταλλάξῃ* *κόσμῳ* R 11:15 ist sowenig etwas Ab-
geschlossenenes wie die *ἀποστολή* Christi begonnen und dauert
noch an.

This argument is quite illegitimate. Paul is linking in a very special figurative way the reconciliation of the world and the rejection of the Jews, so that there is no real parallel at all between his use of *καταλλάξῃ* *κόσμῳ* here and in 2 Cor. 5:19. Hence the further step of arguing from the continuance of the *ἀποστολή* of the Jews is irrelevant.

In short, 2 Cor. 5:17-21 is an impregnable text, with Rom. 4:25; 5:9,10; and 5:17-19, for the objectivity of the act of justification. Christ's cross and the open tomb are the justification of the world. Now, it is true that, when St. Paul speaks of justification, he usually brings that idea into connection with faith. Justification is *διὰ πίστεως*, *ἐκ πίστεως*. But these frequent phrases must not be used to deny that St. Paul also knows of a justification which happened when Christ died and rose again. Schrenk¹⁰¹ rightly declares that one dare not attack the view that *δικαιώσθαι* means "den in Kreuze vollzog-

¹⁰¹ Schrenk, "δικαιώσθαι," *THEOL. II*, 220.

enen universalen Heilsakt." St. Paul says both things: we were justified when Christ died and rose again; we are justified when we believe. This is also asserted by Schrenk: "Ein fuer allemal im Kreuze gerechtfertigt sein und persoenlich im Glauben gerechtfertigt sein, das ist nicht zu scheiden.¹⁰² We may put it another way. Nothing new happens when a person believes the λόγον τῆς καταλλαγῆς, except in his own heart. God does not pronounce a new judgment of forgiveness or justification. God is not continually in His court of law pronouncing new verdicts on new converts, nor repeatedly pronouncing the same verdict over against believers who have lost faith and have been restored again. There is only one verdict of justification, that contained in the resurrection of Christ, the verdict which each believing sinner makes his own as a verdict that concerns him personally when he hears and believes the message of reconciliation. Personal experience bears out this fact of the one eternal verdict of justification in the death and resurrection of Christ. The believer who wishes to be assured of his justification, rightness with God, does not go back in thought or in faith to some moment in his life, when a sentence of justification was pronounced for him by God, to some moment when he had a particularly precious experience of the pardoning grace of God. Of course not. He goes back again and again to the crucified and risen Saviour; and there, at the cross and at the empty tomb, he finds the certainty that he has been forgiven and that he is a child of God. One may, indeed, as admitted earlier, find fault with the terminology of objective justification, but the thing itself is the com-

¹⁰²Ibid.

non possession of every believer, the only source of his comfort, and the one thing in which he finds support over against sin and a bad conscience.

Justification as the act of God in forgiving the world its sins through the death and resurrection of Christ--and this is the object of faith--is a most important fact towards determining what faith means. It simply demands the definition of faith in the matter of justification as medium $\lambda\eta\tau\tau\iota\kappa\acute{\iota}\nu$, the definition that faith is, above all, reception of a divine gift. To quote Pieper:

Die objektive, durch Christum bewirkte Versöhnung aller Menschen mit Gott erzwingt die richtige Auffassung des Evangeliums und des Glaubens. Das Evangelium kann nun nichts anderes sein als die Verkündigung und Darbietung der von Christo erworbenen Vergebung der Sünden, und der seligmachende Glaube kann nun nichts anderes sein als die bloße Hinnahme der von Christo erworbenen Vergebung der Sünden.¹⁰³

This conclusion concerning faith reached through our consideration of its object will be borne out by other facts concerning Paul's use of $\pi\iota\sigma\tau\iota\varsigma$.

Faith as Obedience and the Faith of Abraham

In his section on Faith in the chapters dealing with Paul's theology Bultmann declares that "Paul understands faith primarily as obedience." Since the evidence for this is neatly gathered together there we shall simply quote Bultmann in extenso, adding an occasional Greek word to his text where it might be desirable.

Paul understands the act of faith as an act of obedience. This is shown by the parallelism of two passages in Romans: "because your

¹⁰³Franz Pieper, Christliche Dogmatik (St. Louis: Concordia Publishing House, 1917), II, 414.

faith is proclaimed in all the world"(1:8) and "for your obedience is known to all"(16:19). Thus he can combine the two in the expression ὑπακοῇ πίστεως ("the obedience which faith is", Rom. 1:5) to designate that which it is the purpose of his apostleship to bring about.

Cf. further, I Thess. 1:8: "your faith in God has gone forth everywhere" and Rom. 15:18: "For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles." Further, he says of Jews who have not come to faith, Rom. 10:3: "they did not submit to [obey, ὑπακούσαντες] God's righteousness," and 10:16: "they have not all heeded [ἠκούσαντες] the gospel." Correspondingly, the Jews' refusal of faith is denoted by "disobey" and "disobedience" in Rom. 11:30-32; cf. Rom. 15:31; Gal. 5:7. 2 Cor. 9:13 describes faith as "obedience in acknowledging the Gospel of Christ." Paul considers it his task, according to 2 Cor. 10:5f., to "take every thought captive to obey Christ," and warns the unruly Corinthians that he "will punish every disobedience when your obedience is complete" (for obedience rendered to the apostle is identical with obedience to Christ). But he substitutes the word "faith" where we might expect to read "obedience" when he expresses the hope that he will become greater through them when their faith is increased (see 2 Cor. 10:15).¹⁰⁴

In examining this assertion of Bultmann we may operate with the short expression ὑπακοῇ πίστεως, since it is the compressed expression for Paul's interchange of faith and obedience. Although it is grammatically possible to take πίστεως as genitive of the object, which would yield the translation "obedience to the faith," still the evidence from Paul generally makes it certain that the phrase ὑπακοῇ πίστεως should be indeed understood as "the obedience which faith is," πίστεως being an appositional genitive (Cf. Bengel's translation: obedientiam in ipsa fide consistentem). Faith is obedience to Paul. Does he mean, then, after all, what the scholars, with whose views we began this chapter, understand by faith? The answer to that is to be found in the LEX.

¹⁰⁴Bultmann, op. cit., pp. 314 f.

ἀκούω is the frequent LXX translation for the Hebrew $\sqrt{\text{מ}} \frac{\text{ו}}{\text{י}}$.

ὁ ἀκούω is primarily a hearing, like the shorter ἀκούω. See the whole article on ἀκούω and ὁ ἀκούω in Kittel's Wörterbuch, and, in particular, the following quotations:

ὁ ἀκούω ist nicht in erster Linie Aussage ueber ein sittliches Verhalten, sondern ueber den religiösen Akt, aus dem jenes sich mit Selbstverstaendlichkeit ergibt.¹⁰⁵

Die inhaltliche Bestimmung des Hoerens ergibt sich, wie das in der Natur der Sache liegt, aus dem Inhalt der Botschaft. [My underlining!] . . . da diese fuer das NT immer Darbietung des Heils und sittliche Forderung in Einem ist. ist das Hoeren Aufnehmen der Gnade und Aufnehmen des Bussrufes. Das bedeutet: Merkmal jenes wirklichen Hoerens gegenueber dem bloss physischen Hoeren sind allein: der Glaube (Mt 3:10; 9:2; 17:20 uo) und das Tun (Mt. 7:16, 24, 26; R 2:13 uo). Ueber das Wechselverhaeltnis beider ist an dieser Stelle nicht zu handeln. Aber dies muss deutlich sein, dass nt.liches Hoeren als Vernehmen des kundgegebenen goettlichen Willens sein Wesen immer gewinnt an der Bejahung dieses Willens als des Heils- und Busswillens durch den glaubenden und handelnden Menschen. So entsteht als der das Hoeren kroenende Begriff des Gehorchens, das im Glauben, und des Glaubens, das in Gehorchen besteht-- ὁ ἀκούω πείραστος.¹⁰⁶

Faith is obedience, that is appropriate hearing, the hearing appropriate to the message proclaimed from God. The hearing appropriate to the message of the reconciliation and justification once for all set forth before the world in the resurrection of Christ is glad and joyful reception, thankful acceptance of God's word of forgiveness. It is the receiving of a gift, a grasping of the extended hand of mercy and pardon. It is the one response appropriate to the situation. As such it is really no exaggeration when Denney declares:

Faith is the whole of Christianity subjectively or experientially, just as Christ is the whole of it objectively or historically, and

¹⁰⁵Gerhard Kittel, "ἀκούω," TWNT, I, 225.

¹⁰⁶Ibid., pp. 220 f.

that it is as impossible to supplement the one as the other.¹⁰⁷

$\pi\iota\sigma\tau\iota\varsigma$ is indeed $\varepsilon\pi\alpha\kappa\omicron\gamma$. This may be called Paul's definition of faith, and it is a definition which proves to the hilt that view of faith which we have gained from other aspects of Paul's teaching.

Paul's definition of faith as obedience, appropriate hearing, at the same time shows another modern view of faith to be mistaken. In an endeavour to avoid a merely subjective view of faith some theologians have fallen a victim to a mistaken view of faith, by which faith almost ceases to be a human activity at all. Thus Schumann says of faith:

Der Glaube ist weder Kategorie noch Existenzial, weil er nicht in Betracht kommt als menschlicher Seinsmodus oder menschliche Seinshaltung in Analogie zu anderen menschlichen Seinshaltungen. Als solche waere er 'Werk' und als Werk ergreift er nicht die Tat Gottes Der Glaube ist also das, was er empfaengt, er ist die Rechtfertigung und Versoehnung als Weise ihrer Gegenwart im Menschen Wir koennen ueber diesen Glauben nicht reflektieren, und wir koennen ihn nicht analysieren.¹⁰⁸

Similarly Rudolph Staehlin:

Fuer Paulus ist Glaube eine objektive Groesse, die von Gott gewirkt ist und die den Menschen den Anschluss an die Heilsgabe vermittelt (vgl. Col. 2:12). Dieser gottgewirkte Glaube ist da notwendig, wo die Taufe zur Seligkeit dienen soll. Die neuschaffende Gottesmacht, die Christus auferweckt hat und uns in der Taufe zum Leben mit Christus erweckt, kommt uns in Gestalt des Glaubens zur Erscheinung.¹⁰⁹

Nygren describes faith somewhat similarly in his Commentary on Romans:

For him Paul faith is not a subjective quality which must be present in man if the gospel is to be able to show its power. It is truer to say that one's faith is evidence that the gospel has exercised its power on him. It is not man's faith that gives the gospel its power; quite the contrary, it is the power of the gospel that makes it possible for one to believe. Faith is only another

¹⁰⁷Denney, op. cit., p. 166.

¹⁰⁸Schumann, op. cit., p. 374.

¹⁰⁹Rudolf Staehlin, "Der Weg der Taufe," Evangelisch-Lutherische Kirchenseitung (April, 1954), p. 116.

Hand 67

word for the fact that one belongs to Christ and through Him participates in the new age. Paul looks at faith in a much longer perspective than we usually do, a perspective resting on his view of the two ages.

But salvation means that Christ, by the power of God, delivers us from the bondage of the old aeon and brings us into the new aeon. This is what occurs through the gospel. And thus to be removed from the realm of darkness and received into the kingdom of Christ is precisely what faith is.¹¹⁰

One will at once admit with all these writers that faith is no natural endowment of man, that faith is always a work of God through the Gospel, that "no man can call Jesus Christ but by the Holy Ghost," (1 Cor. 12:3). But it is certainly not doing justice to the view of Paul, that faith is the hearing of the divine word of justification and reconciliation, to describe faith as a purely objective something, or, with Nygren, to describe faith as the passive sentence of: God delivers man from the bondage of the old aeon and brings us into the new aeon, as he does in the last sentence quoted in the excerpt above. Faith as appropriate hearing is decision, and the human soul with all its psychology is affected by such hearing and decision. That the normal human response in the state of sin to the message of the Gospel is unbelief (1 Cor. 2:13), and that only God through the Gospel can evoke in the sinner the response of faith-- all this does not upset the truth that faith is a human response, a true hearing, a true decision, and one, formally at least, within the laws of human psychology. The description of faith in the quotations just ad-

duced would make the men mere blocks of wood and lumps of stone, pieces

¹¹⁰Nygren, *op. cit.*, pp. 71 f. Cf. also Kurt Schmidt-Clausen, "Galude und Werke' als Problem der neueren schwedischen Theologie," Evangelisch-lutherische Kirchenseitung (March 1, 1954), p. 70.

of matter, and their salvation would be an act of force and compulsion. The apostle's definition of faith as hearing, obedience, forbids such an interpretation.

Even what St. Paul has to say about the faith of Abraham cannot be used as support for the view of faith we have been examining in this chapter. In Romans 4 the apostle comes closest to saying things about faith which might be construed as giving an inherent value to faith, a value which might possibly be regarded as righteousness. Thus in vv. 20ff. the apostle draws attention to a certain aspect of Abraham's faith: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being persuaded that, what he had promised, he was able to perform." "Against hope he believed in hope" (v. 18); by faith he recognized God to be the One "who quickeneth the dead, and calleth those things which be not as though they were" (v. 17). Yet nothing is made of this attitude of profound obedience and trust. There is not a hint that this attitude of heart was a true righteousness which could justify a verdict of justification on God's part. The decisive factor which made Abraham the father of many nations was the promise he believed, v. 17a, not the faith by which he believed. As generally in Paul, so in Rom. 4 too, faith is linked with promise and grace, and is sharply contrasted with works. Abraham, too, was not justified by works; he, too, had nothing to boast about, v. 2, where the $\delta\upsilon\ \eta\lambda\theta\epsilon\varsigma\ \theta\ \epsilon\upsilon\lambda\omicron\gamma\epsilon$ negates both the conditional clause and the main clause of the preceding sentence.

These statements should be sufficient to point the way for the right understanding of the quotation of v. 3 and the use Paul makes of it: "Abraham believed God, and it was counted unto him for righteousness."

This sentence could on the face of it arouse the thought of merit, but Paul's use of the verb λογίζομαι through to verse 9 makes that thought impossible. Paul uses λογίζομαι in almost all its sense, those it has in classical Greek: "to reckon," as a merchant does in his business operations; "to think unemotionally," like the philosopher, as well as in the new sense it has in the LXX, where it is the regular equivalent for λογίζομαι and where, accordingly, subjective, emotional, volitional elements are added to λογίζομαι as an act of thinking. It enters the religious sphere, as for instance in Jeremiah, where it is used of the counsel of God to bring punishment against the disobedient and rebellious people. The writer in Kittel's Woerterbuch, the source of the material in the last sentences, declares with respect to Gen. 15:6: "Der Glaube wird zur Gerechtigkeit gerechnet, weil es Jahwes Willen so gefaellt, nicht weil der Glaube diesen Wert 'an sich' besaesse."¹¹¹ The rabbis through devious ways got a different meaning out of Gen. 15:6: "Der Glaube wird verdientermassen, dh weil er diesen Wert tatsaechlich besitzt, als Gerechtigkeit gebucht."¹¹² Paul, however, breaks with this interpretation, in vv. 4f. The two statements of these verses are general and particular respectively. In the general statement λογίζομαι keeps its business sense, its Greek and rabbinic sense. In the second particular statement, where there is no work to be counted, but only faith which brings nothing--for its object is God who justifies the ungodly--

¹¹¹Hans Wolfgang Heidland, "λογίζομαι, λογίζομαι" THEOL.
IV, 292.

¹¹²Ibid.

λογίζεσθαι has its Old Testament meaning: God thinks, reckons in such and such a way because it is His will, He decides. With this view of the text, the contrast in the phrase εὖ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα is given its due. The reckoning of v. 4, since what is involved is a business operation, is indeed κατὰ ὀφείλημα; the reckoning of v. 5, a free action of God's will, is quite correctly described as κατὰ χάριν. This view of λογίζεσθαι in the quotation from Gen. 15:6 and in Paul's use of it is further supported by the use of the same word in the quotation from Ps. 32. Paul's statement is that David speaks of the blessedness of the man to whom the Lord imputes, reckons righteousness without works, and then he quotes from the psalm: "Blessed is the man to whom the Lord will not impute sin" (v. 8). The counting of faith for righteousness is equivalent to not counting or forgiving sin. As the second action is complete grace and takes place apart from merit, so is the first. Ergo, counting faith for righteousness is not a phrase which hints at an inherent value in faith. It is not in any way righteousness in itself. In his description of Abraham's faith also Paul looks on faith not as giving but as receiving.¹¹³

Imputation of Righteousness an Ethical Fiction

But, the question will be put, if justification is merely God's verdict of forgiveness pronounced on the basis of Christ's death and re-

¹¹³Gottlob Schrenk, "δικαιοσύνη," TWNT, II, 210; "Es wird das angerechnet, was die souveräne Gnade zur Geltung bringt. Das λογίζεσθαι ist also die Anerkennung von Gott her, dass er im Glauben zu vollen Rechte gelangt."

surrection, and if faith is merely acceptance of this message, does not all talk of righteousness become an ethical fiction? This is an objection continually to be met with in those writers who are critical of the traditional creeds.¹¹⁴

This objection is one which does not strictly belong to the enquiry. The enquiry has been: What does St. Paul teach concerning justification? Does he teach that justification is approximately equivalent to regeneration? If the investigation leads to the result we have reached, and if someone sees in that resultant teaching an ethical fiction, then his quarrel is with St. Paul. He must state frankly that St. Paul's teaching involves an ethical fiction. He has no right, however, because he senses an ethical fiction, so to read the Pauline statements that the ethical fiction is removed. In other words, it is no objection at all to the picture of Pauline teaching which has emerged in this chapter to state that it involves an ethical fiction. We must take his teaching as it stands, ethical fiction or no ethical fiction.

If Paul were confronted with the objection that his teaching involved an ethical fiction, he would stoutly deny that the objection had any validity. He has actually done so in Rom. 3, where he says that God in setting forth His Son as ἡμετέριον has shown forth His righteousness, εἰς τὸ εἶναι ἀπορί σικαιοῦ καὶ σικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

¹¹⁴Cf. Taylor, *op. cit.*, pp. 68 and 238; Smith, *op. cit.*, p. 171; Stewart, *op. cit.*, pp. 255 ff. Goodspeed is particularly caustic in his statements. He writes, *loc. cit.*: "If he Prof. Metzger means that God declares men upright, when they are not so, and God knows it, he is left with a theological problem I should hate to shoulder, in his conception of the moral nature of God."

In this whole transaction for man's salvation God has remained righteous, true to Himself and His eternal rightness, holiness, and love. Of course, Paul does not anywhere argue the case that his Gospel does not involve an ethical fiction. We are dealing here with a modern objection to his teaching. Modern or not, it is difficult to see that the teaching of St. Paul actually involves an ethical fiction. If we take one Pauline equivalent for justification, the forgiveness of sins, and make that the basis of our argument, we may see more clearly that no ethical fiction is involved. There is nothing ethically wrong or base about forgiveness itself, whether the person forgiven deserves forgiveness or not. Nor is there anything ethically wrong when a parent first punishes his erring child and then by forgiveness restores the proper relation between his child and himself. In the justification of the sinner we have these elements. God forgives men in His grace and as a free act of His own loving will. He does not and cannot, however, forgive in accordance with the flippancy bon mot of Heine: Dieu pardonnera, c'est son metier. His righteous reaction to sin is seen in the condemnation of His Son on the cross. It is this action, if anywhere, that one might speak of an ethical fiction. But no one has proved yet that it is immoral to punish the innocent for the guilty, if the innocent one acts in complete freedom and willingness as another's substitute, which is just the way in which Christ acted. There is no likelihood that this act of vicarious suffering would ever become the normal thing in law, human beings being what they are. Still the rarity of such action is no argument against its ethical quality, and the redemption through Christ is the supremely unique event. The preaching of the Gospel of reconciliation and the

call to men, "Be ye reconciled to God!"; the demand that the gracious word of God be heard; in short, the call for faith defends Paul's teaching from the imputation that salvation is automatic, a compulsory bringing of sinful men into God's kingdom. That faith besides being a receiving of the gracious gift of God is at the same time the proof, the indication that a man has been truly converted to God, regenerated, so that faith becomes the principle of a new life in Christ--a matter for more complete discussion in the next chapter--merely reinforces the fact that salvation is not a physical, but an ethical process. It is not necessary at all to make faith the cause for man's justification to defend the teaching of Paul against the attack that it is based on an ethical fiction.

The view that justification is in the long run regeneration is itself open to a far more serious objection than the one of teaching an ethical fiction which its defenders fasten on to those who hold to objective justification and the imputation of Christ's righteousness to the believer. This objection is that this popular modern view of justification leaves the oppressed and despairing sinner without true comfort. Our hypothetical sinner, like David or the gaoler at Philippi or the repentant sinner in the house of Simon, looks to Dodd and Taylor or one of the others we have mentioned for the assurance that he is right with God or that God truly turns to him a heart of love, that God justifies him. And the answer he gets is only that God will truly forgive him, when he turns to Christ who reveals God to be a God of grace and forgiveness. He cannot say to him directly, "Thy sins be forgiven thee"! He cannot say to him, "God has already, long ago, forgiven you in Christ's

death on the cross; as surely as God raised Him from the dead, just so surely your sins are counted against you no more." He can say, indeed, "God does not care where you are, what you are, how sinful you are and have been, as long as you turn to Him. It is by direction, not position, that God judges." But what if the sinner sees nothing but his own unworthiness, cannot see that he is now faced in a new direction, sees nothing but his own sin and the rebuke of the Lord? Only one message can help him in that situation, which is, that apart from all works, position, direction, any change in him whatever God forgives, justifies. To hold that the change of man is a necessary prerequisite for God's justification and forgiveness is to place in jeopardy the sinner's assurance of salvation, as in the case of the self-righteous it will give nourishment to their self-righteousness, for faith as a human decision over against the grace of God is a true righteousness of man, and as such something for the self-righteous heart to boast in. With this we are back at the fundamental concerns of the Lutheran Confessions, as was pointed out in an earlier chapter. It is just the teaching of justification as expounded by the Lutheran Confessions which preserves intact, without diminution, the grace of God, and which gives pure, unalloyed comfort to grieving and terrified sinners; for it is God's grace and God's love alone which is in Christ which is the basis of their salvation.

It has been shown in this chapter that the direct attack on the Lutheran teaching of justification is a falsification of Pauline teaching. It proceeds from an erroneous position, i.e., that the traditional teaching involves an ethical fiction, and its development reads un-Pauline ideas into Paul's use of $\pi\acute{\iota}\sigma\tau\iota\varsigma$ and denies the completeness of Christ's

atonement. A further chapter must now take up the objection that the Lutheran Confessions, by their strong emphasis on justification, have thrown one side of Paul's teaching into undue prominence, and by such exaggeration have actually falsified Paul's real teaching.

CHAPTER IV

THE ATTACK INDIRECT: JUSTIFICATION IS PERIPHERAL

That in Lutheran theology justification is the very centre and meaning of the whole Christian faith is a statement which needs no demonstration. The pertinent statements from the Lutheran Confessions which follow are echoed in all truly Lutheran theological productions, in the church's hymns, in its books of instruction.

Cum autem in hac controversia praecipuus locus doctrinae christianae agitetur, qui recte intellectus illustrat et amplificat honorem Christi et affert necessariam et uberrimam consolationem piis conscientis, rogamus . . . (Ap. IV, 2).

Dieser Artikel von der Rechtfertigung des Glaubens (wie die Apologia sagt) ist der "fuernehmste der ganzen christlichen Lehre," "ohne welchen kein arm Gewissen einigen bestaendigen Trost haben oder den rechten Reichtumb der Gnaden Christi recht erkennen mag," wie auch D. Luther geschrieben: "Wo dieser einiger Artikel rein auf dem Plan bleibet, so bleibet die Christenheit auch rein und fein eintraechtig und ohn alle Rotten. Wo er aber nicht rein bleibet, da ist's nicht moeglich, dass man einigen Irrtumb oder Rottengeist wehren moege (SD, III,6).

Und auf diesem Artikel stehet alles, das wir wider den Bapst, Teufel, und Welt lehren und leben. Darum muessen wir des gar gewiss sein und nicht zweifeln. Sonst ist's alles verlor'n, und behaelt Bapst und Teufel und alles wider uns den Sieg und Recht (SA, Part Two, p. 416).

That the teaching of the apostle on justification is actually the central fact about his religion is a position which is being more and more brought under fire by modern theologians. We are not concerned with the views of those who claim that not justification, but salvation¹

¹A. M. Hunter, Interpreting Paul's Gospel (London: SCM Press Ltd., 1954).

or reconciliation² is the central concept of Paul. For, at bottom, the views of these men are not materially different from those defended here. Reconciliation and justification are two different pictures for the same basic fact, as a comparison of Rom. 3 and 2 Cor. 5 will indicate. Similarly, the apostle uses salvation and justification synonymously, Rom. 1:16f. and elsewhere. Salvation is, on the whole, the wider concept and can be used rather conveniently, as Hunter uses it, for the neat presentation of the whole gift of God in Christ, past, present and future, but the act of God which we have in a previous chapter described as justification underlies all of this and bears it all, so that with this idea of salvation we are dealing with what is basically the same thing. It is not these presentations of St. Paul's teachings which are attacks on the Lutheran position, but the view that union with Christ is the real heart of Paul's religion, while justification, for all its importance, is subsidiary to this. In dealing with this view we shall follow, on the whole, the presentation of it which we find in Stewart, A Man in Christ. Since this work is a very moderate and careful presentation of the idea, one that avoids the extreme positions of writers like Deissmann and Schweitzer, it is the more likely one to commend itself to Christians generally, and, for that reason, it constitutes the more dangerous attack on the Lutheran position.

²James Denney, The Christian Doctrine of Reconciliation (London: Hodder and Stoughton, 1917).

The View that Justification is Peripheral

James Stewart's Position: Union with Christ is the Central Thing

Much of what Stewart has to say on mysticism and the mystical union with Christ the Lutheran whose theology is that of the Lutheran Confessions can agree with. Stewart disclaims pantheistic absorption.³ He distinguishes quite finely between an abnormal experience like that which St. Paul describes (2 Cor. 12:lff.) and "daily, ever-renewed communion."⁴ He disowns any sort of "acting" mysticism in which the mystic regards communion with God as something produced by his own activity.⁵ Positively, he describes union as a true mystical union, not a mere moral union, a union more like that which love brings about between two people.⁶ Vividness and precision are added to the conception of union by the fact that St. Paul shows that such union involves union with Christ's death and resurrection.⁷ All this is unobjectionable, as are a number of summary descriptions of what such mysticism means. These statements make the mystical union mean approximately the same as faith. Thus we have the following:

³James Stewart, A Man in Christ (New York: Harper and Brothers, n.d.), p. 167.

⁴Ibid., pp. 161 f.

⁵Ibid., p. 164.

⁶Ibid.

⁷Ibid., p. 186.

It was in the daily, ever-renewed communion, rather than in the transient rapture, that the inmost nature of Christianity lay. This was the true mysticism. This was essential religion. This was eternal life.

In a note on the same page the following statement by W. E. Inge is quoted approvingly:

In truth the typical mystical experience is just prayer. Anyone who has really prayed and felt that his prayers are heard, knows what mysticism means.⁸

Again:

It is only natural, then, that Paul, seeking for some brief, pregnant expression which would describe his soul's deepest intimacy with God in Christ, should have chosen the word faith.⁹

But, beside these and similar statements where mysticism and faith coincide there are others from which a more vague and intangible thing emerges.

This, and this alone, is the true Christian religion. Call it mysticism or not--the name matters little: the thing, the experience, matters everything. To be "in Christ," to have Christ within, to realize your creed not as something you have to bear but as something by which you are borne, this is Christianity. It is more: it is release and liberty, life with an endless song at its heart. It means feeling within you, as long as life here lasts, the carrying power of Love Almighty; and underneath you, when you come to die, the touch of everlasting arms.¹⁰

⁸Ibid., p. 162.

⁹Ibid., p. 177. Cf. A. Deissmann, The Religion of Jesus and the Faith of Paul, translated by William E. Wilson (London: Hodder and Stoughton, 1923), p. 249: "What we, in our study, call Mysticism, the great religious practical man called Faith; and what we call Ethics, he called Love."

¹⁰Ibid., pp. 169 f. Cf. also Stewart, op. cit., pp. 183f and Deissmann, op. cit., pp. 188f.: "Paul lives 'in Christ'--that is, in the living and present spiritual Christ who is about on all sides, dwells in Him, speaks to Him, speaks in Him, and through Him. . . . To Paul Christ is not a great 'historic' figure, but a reality and power of the present, and 'energy' whose life-giving power is daily made perfect in him."

There is something alien to the sobriety of the Lutheran concept of faith and the unio mystica about words like these. Still, our purpose is not to find fault with Stewart's view of union with Christ. For the purpose of our argument it is possible to concede that he is right in his description of union with Christ, or we may at least say that he is unclear in his definitions of faith and union, so that in charity we may understand him as saying what we might say differently. What concerns our present purpose is the claim that this mystical union with Christ is the centre of Paul's religion and that, as Stewart says, ". . . until we realise the central place which this always held in Paul's thought and experience, many of the richest treasures of his Gospel must remain sealed from our sight."¹¹

Stewart is most earnest about this thesis of his, as even the title of the book shows, A Man in Christ.

The heart of Paul's religion is union with Christ. This, more than any other conception--more than justification, more than sanctification, more even than reconciliation--is the key which unlocks the secrets of his soul.¹²

Statements like this abound, and he claims that "the recognition of this fact . . . marks a definite and important advance in New Testament interpretation."¹³ He quotes a long list of scholars who share his opinion: Titius, Garvie, Inge, J. Weiss, H. A. Kennedy, H. R. Mackintosh, C. E. Raven, and of course, Deissmann and Schweitzer. The last mentioned

¹¹Ibid., p. 150.

¹²Ibid., p. 147.

¹³Ibid.

strikingly describes justification as a "subsidiary crater, which has formed within the rim of the main crater."¹⁴ Deissmann's picture is different.

When we have, however, recognized the synonymy of Pauline religious expressions we see many rays streaming in all directions from the one point of light given in the experience of communion with Christ . . . justification, reconciliation, forgiveness, redemption and adoption. In all these figurative expressions man stands each time in a different guise before the same God, first as an accused person, secondly as an enemy, thirdly as a debtor, fourthly and fifthly as a slave. Then, in Christ, he comes into the normal and good position.¹⁵

James Stewart's Minor Arguments

The arguments, however, which Stewart uses to substantiate his position are on the whole far from convincing, both those which attack the centrality of justification and those which defend the centrality of union with Christ.

To take up, first, those attacking the centrality of justification, we find this:

It should be noted, moreover, that in many of the passages where justification is the theme (though not indeed in all) there can be felt the influence of the Judaistic controversy--another fact which would warrant us in regarding such passages as being at least one degree further from the centre of things than those in which, with all thoughts of controversy stilled, his own most intimate Christ-experience speaks.¹⁶

¹⁴A. Schweitzer, The Mysticism of Paul the Apostle, translated by translated by W. Montgomery (London: A. and C. Black, 1931), p. 225.

¹⁵Deissmann, on. cit., p. 208.

¹⁶Stewart, on. cit., p. 153. For a much stronger statement of this argument see W. Wrede, Paul, translated by Edward Iamnis (London: Philip Green, 1907), p. 123: "It is the polemical doctrine of Paul, is made in-

This argument is by no means logical. A statement of doctrine may still be central even though it is found in a polemical situation. And it is very doubtful whether in the letter to the Romans, where the doctrine is developed most broadly, there is any polemical intent at all. In the lull succeeding the stormy days at Corinth when the letter to the Romans was composed we may well imagine a period when "all thoughts of controversy were stilled." The letter to the Romans, too, is the stumbling-block in the way of another argument, advanced by Wrede, viz., that justification is found only in a minority of Pauline epistles. Since Paul's letters were real letters written each for a specific occasion, to meet a specific need, it is not at all surprising that they do not all contain a compend of all of Paul's teaching. In the only letter of the apostle which might be regarded as a full statement of his Gospel, the epistle to the Romans, justification occupies a prominent place. Another very lame argument supplied by Stewart runs as follows:

It is perhaps also a point worthy of remark that, while justification and reconciliation undoubtedly look forward and contain in germ all the harvest of the Spirit that is to come, yet--by the very nature of the terms themselves--they carry with them, and can never quite shake off, a memory of the old life left behind; their positive implies a negative; they speak of a transition, a break, an end and a beginning; and their brightness has a dark background to set it off. Union with Christ, on the other hand, means the steady, unbroken glory of a quality of life which shines by its own light, because it is essentially supernatural; allows no hint of any negative, because "the fulness of God" is in it; and knows no before and after, because it is already eternal.¹⁷

This may be an interesting and even true observation, but it does not

elligible only by the struggle of his life, his controversy with Judaism and Jewish Christianity, and is only intended for this." This statement of the argument Stewart expressly repudiates, pp. 244 f.

¹⁷Ibid., pp. 153f.

prove anything about the centrality or otherwise of justification or of union with Christ. That A is C and B is not C is no sort of proof at all that A is B. One could even argue the other way and declare that just because justification and reconciliation have the indication about them of the dark past, which union with Christ does not, therefore they are better descriptions of Paul's religion, since in the present life, before the perfection with Christ, the dark past cannot be forgotten.

More important than these negative statements of Stewart are the positive arguments he advances for his own position. His first argument here runs so:

. . . to assign to this fact any place other than the centre is to endanger the whole doctrine of the atonement. The redemption achieved by Christ becomes something that operates mechanically or almost magically; it is altogether outside of us, independent of our attitude . . . It is certain that such an idea as justification, for instance, can only be gravely misleading, when it is not seen in the light of a union with Christ in which the sinner identifies himself with Christ in His attitude to sin.¹⁸

As can be readily seen this is but another statement of the thought that justification is the same almost as regeneration, that faith as means of renewal in man is the basis of justification. This claim was the subject of investigation in the previous chapter of this study.

Stewart next refers to a passage which, as he says, "summarizes his general thoughts about it (i.e., the atonement, and also shows in particular how definitely union with Christ held precedence over all other conceptions with which his mind worked."¹⁹ The passage is Rom. 5:8-10. Although, after quoting the passage, the writer goes on to say:

¹⁸Ibid., p. 152.

¹⁹Ibid., p. 153.

Here by the use twice over of the a fortiori argument, Paul declares his conviction that in Christianity the final stress must ever fall on one thing, and on one thing only, union with Christ, life in fellowship with Christ.

I cannot see that the passage has anything to say about union in the sense Stewart understands the term. The passage quoted is rather one of the most explicit statements of an objective atonement Paul ever made. The passage does, of course, speak of the death and life of Christ as affecting all men, to that extent there is union between Christ and the human race. This, however, is a union that exists apart from faith altogether, so that the union that Stewart has in mind and the solidarity uniting Christ and the human race in Rom. 5:8-10 are two different things altogether.

More impressive than the arguments so far considered is the frequent use which the apostle makes of the phrase $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\omega\iota\sigma\mu\epsilon\tau\omega\iota$ or similar formulations. The number of times these phrases appear in the epistles is 164,²⁰ and the phrases themselves are distributed throughout the letters. It appears, then, that we are dealing with a characteristic way of thinking of the apostle, one pervading all his thinking and writing, "the most characteristic phrase in the apostle's terminology." If the phrase, as Deissmann for one claims, everywhere contains the full mystical meaning, then the claim that the mystical union is the true centre of Paul's theology would be very strongly based. A number of considerations, however, makes it very unlikely that we are to think of the mystical union with Christ wherever we run across an $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\omega\iota\sigma\mu\epsilon\tau\omega\iota$ or $\epsilon\iota\ \sigma\upsilon\tau\omega\iota$.

²⁰Ibid., p. 155.

To begin with, as Stewart too admits, the phrase occasionally is simply synonymous with the adjective "Christian" or a corresponding adverb.²¹ The linguistic process had not yet developed the necessary adjective and adverb. Next, as various writers have pointed out,²² Paul uses in a similar and parallel way phrases like $\epsilon\iota\ \text{Ἀδελφῶν}$ and $\epsilon\iota\ \text{τοῦ κυρίου}$, where Adamism and law-mysticism are quite out of the question. Further, a number of passages embodying the $\epsilon\iota\ \text{ἐν κυρίῳ}$ formula are best understood if the formula is understood as an ecclesiological one rather than as a mystical one.²³ Again, in a number of passages to be "in the Lord" is equivalent to be "in the faith." There is a "standing fast in faith" (Rom. 11:20) and "a standing fast in the Lord" (1 Thess. 3:8; Phil. 4:1); there are degrees of "faith" and degrees of existence "in Christ" (1 Cor. 3:1, "babes in Christ"; Rom. 16:10, "approved in Christ"; 1 Cor. 4:10, "wise in Christ"). We noticed in Stewart above that his statements on the mystical union are much the same as his statements on faith, and there is much truth in the statement of Cave: "His 'mysticism' was not something different from faith. His Christ-mysticism was his faith in Christ conceived with peculiar intimacy and fervour."²⁴

²¹Ibid., p. 158. R. Bultmann, Theology of the New Testament, translated by Kendrick Grobel (London: SCM Press, 1952), I, 328 f., lists a number of such passages.

²²Deissmann, op. cit., p. 172; Anders Nygren, Commentary on Romans, translated by Carl G. Rasmussen (Philadelphia: Muhlenberg Press, c.1949), p. 237; Ethelbert Stauffer, Die Theologie des Neuen Testaments (4th edition; Stuttgart: W. Kohlhammer, 1948), p. 275.

²³Bultmann, op. cit., p. 311; cf. G. H. Dodd, Gospel and Law: The Relation of Faith and Ethics in Early Christianity (Cambridge: The University Press, 1951), pp. 36 f.

²⁴Sydney Cave, The Gospel of St. Paul (London: Hodder and Stoughton, 1928), p. 53. Cf. Alexander Balmain Bruce, St. Paul's Conception of

We have warrant for such an identification in a passage of St. Paul where, it is generally admitted, his living in Christ is expressed with especial force (Gal. 2:19ff). In this passage $\text{Ἰησοῦ ἐν ἑαυτῷ Χριστῷ}$, v. 20, is paralleled by $\text{ἐν πίστει ἰησοῦ τοῦ υἱοῦ τοῦ θεοῦ}$. Fifthly, Beissmann does not add to the strength of his argument by an observation like the following: "'With Christ' notes the higher stage of 'in Christ' . . . it seems to be the eschatological expression, exactly as 'in Christ' is the mystical one."²⁵ This is surely a strange use of prepositions, to use a preposition denoting a lesser degree of intimacy for the higher stage of union with Christ. Is it not the case that this very use of prepositions by St. Paul indicates plainly that too much has been made of the preposition ἐν in the ἐν Χριστῷ phrase? In short, although it may well be that in some passages where the formula "in Christ" is used there is a reference to a unio mystica, the Pauline use of the term is a manifold one, and it is a "Jack-of-all-trades" with St. Paul, and if we want to find any one general definition for it, a sentence of Bultmann's seems as good as any:

It denotes . . . the fact that the individual actual life of the believer, living not out of himself but out of the divine deed of salvation, is determined by Christ.²⁶

If this is the case, then the frequent use of the formula ceases to be a cogent reason why we should see in union with Christ the central teaching of St. Paul and the clue to his religion.

²⁴Christianity (Edinburgh: T. and T. Clark), 1896, p. 220.

²⁵Beissmann, op. cit., p. 176.

²⁶Bultmann, op. cit., p. 323.

The Chief Charge: Justification and Ethics are Unrelated

More important than all the arguments, both negative and positive, which we have so far looked into is a last consideration, which seems to be the fundamental reason why many are led to look away from justification to union with Christ for the heart of Paul's religion. This is the thought that, while the doctrine of justification does not supply a basis for ethics, union with Christ does. This appears from the following quotations from Stewart and Schweitzer. Stewart declares:

It is certain that such an idea as justification, for instance, can only be gravely misleading, when it is not seen in the light of a union with Christ in which the sinner identifies himself with Christ in His attitude to sin. Similarly, the thought of sanctification dissociated from union, loses all reality. It is left, as it were, hanging in the air. It becomes an "extra." It is not organically related to the rest of redemption. Only when union with Christ is kept central is sanctification seen in its true nature, as the unfolding of Christ's own character within the believer's life; and only then can the essential relationship between religion and ethics be understood.²⁷

Schweitzer writes as follows:

But those who subsequently (i.e., after Paul) make his doctrine of justification by faith the centre of Christian belief have had the tragic experience of finding that they were dealing with a conception of redemption, from which no ethic could logically be derived.²⁸

An interesting comparison illustrates this same thought in a later passage of Schweitzer's work:

Of his two doctrines of righteousness, it is only with the mystical being-in-Christ that Paul brings his ethic into connection. . . . In the doctrine of justification by faith, redemption and ethics are like two roads, one of which leads up to one side of a ravine, and

²⁷Stewart, *op. cit.*, pp. 152 f.

²⁸Schweitzer, *op. cit.*, p. 225.

the other leads onwards from the opposite side--but there is no bridge by which to pass from one side to the other. . . . In the mystical being-in-Christ he possesses a conception of redemption from which ethics directly results as a natural function of the redeemed state. In this concept there is a logical foundation for the paradox, that men before redemption was incapable of good works, but afterwards not only can but must bring them forth; since it is Christ who brings them forth in him.²⁹

The claim is, then, that Paul's doctrine of justification and his ethics are unrelated. One of two unpleasant consequences results from this claim, if it is true: either that Paul's religion at its heart is divorced from morality, or that the heart of his religion is not the justification of a sinner through faith in Christ Jesus. The first of these would make Paul guilty of the antinomian charge which has been raised against him ever since he began to preach Christ and Him crucified, while the second would involve the Lutheran Church in the error of pursuing a by-path as though it were the royal road.

The Pauline Answer

Paul's motives for Ethical Action

Paul's thinking on morality and ethics seems to the enquirer at first to lack order, clarity, and consistency, that is to say, his thinking on the motives and dynamic underlying moral action. On what makes right conduct he is consistent enough, and the rule of the example of Christ and of what we familiarly call the Ten Commandments is always there. But St. Paul makes use of a number of motives in urging Christians to lead the

²⁹Ibid... pp. 294 f.

moral life, and there seems something haphazard about his use now of this motive, now of that. In addition, the connection with his message of salvation is not always apparent. The judgment of Sanday and Headlam seems at first to be adequate to describe the situation:

On the whole St. Paul does keep the two subjects (*i.e.*, justification and sanctification) separate from each other; and it seems to conduce to clearness of thought to keep them separate.³⁰

If, however, we examine St. Paul's statements in detail we find that he makes use of three motives continually, and occasional use of half a dozen more.

To take the less important ones first, we find that the apostle is not above using threats of punishment or promises of blessing, in short, the thought of judgment, as in Gal. 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"; or in Col. 3:23f.: "And whatsoever ye do, do it heartily, as to the Lord, and not men; knowing that of the Lord ye shall receive the inheritance: for ye serve the Lord Jesus."³¹ Sometimes Paul gives direct commands: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. 7:19). "For ye know what commandments we gave you by the Lord Jesus" (1 Thess. 4:2). "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).³² Connected with these commands to

³⁰William Sanday and A. C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans, in The International Critical Commentary (5th edition; Edinburgh: T. and T. Clark, 1905), p. 38. The authors go on to say that justification and sanctification are distinguished like the arterial and nervous systems in the human body, but in the living soul they are coincident and inseparable.

³¹See also Rom. 13:2-4; 1 Cor. 6:9 f.; 10:7 ff.; 11:27-34; 2 Cor. 5:10; Col. 3:6, 25; 1 Thess. 4:6.

³²See also Rom. 13:5; 15:30; 1 Cor. 5:11; 10:31; 14:37; 1 Thess. 2:4;

do the right thing are the passages where Paul uses the example of Christ and that of himself and other Christians as reasons for right action, and not only as patterns for right action. Paul's own example, but Christ's naturally still more, is in itself a spur to moral behaviour. "Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself" (Rom. 15:22). "Let this mind be in you which was also in Christ Jesus. . . ." (Phil. 2:5ff.). "Wherefore I beseech you, be followers of me" (1 Cor. 4:16). "See that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others" (2 Cor. 8:7).³³

We turn now to the two most common thoughts on the basis of which the apostle appeals to Christians to lead a God-pleasing life. As will be pointed out later these two are not distinct, but belong together, even as the motives considered in the previous paragraph on closer inspection turn out to be variants of the two more important thoughts we are to consider here. The first of these may be termed the principle of responsive love, as it is described so succinctly by St. John: "We love (B A 614 al vg), because he first loved us" (1 Jn. 4:19). Some of the more striking texts of St. Paul may be quoted. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God . . ." (Rom. 12:1). "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's"

³² 2 Thess. 3:6; 1 Tim. 2:8; 6:1; 5:4; Tit. 2:5; Philemon 8.

³³ See also 1 Cor. 11:1; Phil. 3:17; 1 Thess. 1:6; 2 Thess. 3:7. Here belong also the two passages speaking of the "law of Christ," 1 Cor. 9:21; Gal. 6:2.

(1 Cor. 6:20). "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (2 Cor. 5:14f). "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). "And walk in love, as Christ also hath loved us" (Eph. 5:2).³⁴

The second thought is even more prominent than the first, and may be expressed thus: Be what you are! or rather: Become what you are! In many a place Paul combines an imperative with an indicative, or we find a particular idea as an indicative in one letter, as an imperative in another. Thus in Rom. 6 the indicative, "How if we are dead with Christ, we believe that we shall also live with him" (v. 8), is followed by the imperative, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (v. 11). In the epistle to the Galatians we have the same thought in one sentence: "If we live in the Spirit, let us also walk in the Spirit" (5:25). In 1 Cor. we have: "Purge out therefore the old leaven, that ye may be a new lump, even as ye are unleavened" (5:7). In the epistle to the Galatians again: "Stand fast in the liberty wherewith Christ hath made us free" (5:1), and: "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (v. 13). In Eph. 5:8 there is: "For ye were sometimes darkness, but now are ye light in the Lord: walk

³⁴See also Rom. 15:7; 2 Cor. 7:1; 9:15; Eph. 4:32; 5:25 ff.; Phil. 1:20 f. 27; Col. 1:10 ff.; 3:12 f., 17; 1 Thess. 2:12. etc.

as children of light"; and in 4:24: "And that ye put on the new man, which after God is created in righteousness and true holiness." Similarly in the epistle to the Colossians we have: "If ye then be risen with Christ, seek those things which are above" (3:1); and in 3:3 and 5: "For ye are dead. . . . Mortify therefore your members which are on earth." The indicative of Gal. 3:27: "For as many of you as have been baptized into Christ, have put on Christ" is paired by the imperative of Rom. 13:14: "But put ye on the Lord Jesus Christ." We have here evidently a characteristic way of thinking. The picture may change: light, life, heaven, putting on clothing, and so on, but the relation of being and becoming is always the same. This idea underlies many another passage where the indicative-imperative is not stated so clearly and so specifically as in the passages cited, but the motivation is just as clearly as in the passages quoted in what God has done for Christians and in what they now are because of the gracious action of God in Christ. The whole of the exhortation to purity in 1 Cor. 6, for instance, is based on such statements as "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God"; and "Know ye not that your bodies are the members of Christ?" and "What? know ye not that your body is the temple of the Holy Ghost? 2 Cor. 6:14-18 illustrates our point excellently, too. The apostle's exhortation that his readers must break with idolatry and idolatrous association with unbelievers is based on the reminders that they are righteousness, light, the temple of God. The passage, Phil. 2:12f., is perhaps the most striking of them all: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will

and to do of his good pleasure."³⁵

These, then, are the various motives to which St. Paul appeals, as they reveal themselves to a cursory inspection of his writings. A deeper study of them, however, shows that these various motives are not really distinct and unrelated. Various hints in the passages quoted show that the motives referred to fall into one of two wider concepts, and one of these is so much the less important that it may be disregarded. This is the appeal to judgment, with special emphasis on the punishment of evil-doers. This kind of appeal is decidedly rare in the epistles, and is not the result of the apostle's having failed to reconcile his Gospel with the idea of judgment, but it is rather to be understood, as Lutherans would say, as an example of the difference between Law and Gospel. Occasionally the apostle finds it necessary to speak to his readers as though they were still among the heathen and unconverted, as men in whom the flesh rules. But generally that is not the case. His ordinary appeal is a different one altogether, and all the various motives we have distinguished are part of this one appeal. We see this from the fact that in many cases it is hard to decide in which category, under what subsidiary motive, this or that text is to be classed. In 1 Cor. 6, for example, is it the motive of responsive love or that of becoming what you are which is stressed? The "or" in the question is quite misleading, the two are united in Paul's thought. So also it is quite plain in many of the texts where the apostle seems to command that the connection with God's and Christ's Love and what God has done is not lost sight of. We might think of 1 Thess. 5:13 here: "In every-

³⁵Gal. 5:16 ff.; Eph. 2:10; 4:25; Phil. 2:14-16; 3:12; Col. 2:6; 3:9 f.; 1 Thess. 4:7-9; 5:5 f.; 2:12.

thing give thanks: for this is the will of God in Christ Jesus concerning you." This command like many others is connected with Christ Jesus, and that means the whole Pauline Gospel. Precisely the same is the case when Christ as example is advanced as a motive for Christian behaviour. The Christ of the example is so potent a motive just because He is also the Christ of the cross and salvation. And when the apostle uses the second coming of Christ as a motive for holiness, as in Rom. 13:11ff.; Eph. 5:14; 1 Thess. 5:4ff., this is in keeping with the normal thought of Paul, for it is with the *parousia* of Christ that the whole work of Christ comes to a glorious fruition and completion. The thought of the perfection to come by God's grace is a further impulse for the Christian to pursue the path of holiness on which the work of God in Christ so far carried out has already set him.

What we have noticed about Paul's moral teaching is exemplified by the statements he makes about the motives at work in his own life as a Christian. There is Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me." This is a life in accordance with the given fact, the being in Christ. "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This is gratitude, doing as you are done by, responsive love. In 1 Cor. 9:12, 15-22, especially v. 21, where he calls himself *δουλος Χριστου*, Paul describes his activity as one under the compulsion of the law of Christ, the compulsion of the Gospel. This is also the case in 2 Cor. 5:13f. and 13:8. The whole history of the Gentile mission of Paul as traced in the Acts of the Apostles is a living example of the kind of life produced by the motives to which the same apostle appeals in his letters.

To sum up, Paul's appeal to Christians is regularly one based on the great things God has done and the great things they have experienced through God's grace. God has redeemed them by His Son, made them alive on Him. The natural consequence--one that is so self-evident to Paul that he does not stoop to argue it--is that they should be devoted to God's will. True love received should lead them to love; the new man created must live the new life, the life exemplified in Christ, in Paul, and in other Christians. This is, in short, what St. Paul teaches.

It should be clear from what has so far been developed that it is a great exaggeration to maintain that there is a gap between justification and ethics in the teaching of St. Paul, that no bridge connects these two roads leading up opposite sides of a ravine. The very strong and solid bridge of gratitude and answering love unites them as in the fundamental statement: "The life I now live I live by the faith of the Son of God, who loved me, and gave himself for me." It is idle to deny that this gratitude is a powerful motive for action. Nor is it a strange and foreign element dragged into the argument in order to find some foundation for ethical teaching; it belongs to the situation in which the justified one finds himself. Can we, now, go further and find other and perhaps closer ties between what Paul says about justification and what he says about sanctification? I think we can.

The Link Between Justification and Ethics Supplied by Christ's Death and Resurrection

The first of such ties binding the two together is the fact that the apostle brings the death and resurrection of Christ into the centre of

his ethical teaching as he brings them into the centre of his teaching on justification. Christ in His death and resurrection is as good for ethics as for justification. We saw already in the preceding chapter how central in Paul's view of justification are Christ's death and resurrection, how Paul in certain passages makes justification equivalent to reconciliation, to redemption, how Paul can declare Christ's resurrection to be the justification of the world. In Paul's ethical teaching Christ's death and resurrection is just as central. We turn to the basic text, Rom. 6:1ff. This text is all the more important, for it is the only place in all his writings where the apostle deliberately takes up the question of the relation between justification and moral behaviour. He puts the question in the mouth of an assumed opponent, v. 1: "Shall we continue in sin, that grace may abound?" The formulation is suggested by the last verse of the previous chapter. Paul puts this question not merely because it was a common objection of others to his teaching of grace (cf. Rom. 3:8), but because it is a question which everybody asks almost naturally, every Christian, too, Paul included. Man being what they are, a teaching which declares God's mercy to be all-embracing and undetermined by man's action is bound to suggest the thought that sin does not matter, or, put more radically, that to continue in sin adds to God's glory.³⁶ The answer of Paul is at first surprising. He does not use the

³⁶"Gibt es eine starke Verkuendigung des Evangeliums von der Rechtfertigung allein durch den Glauben ohne Werke, die nicht in die Naehة des -Antinomismus fuehrte?" Paul Althaus, Der Brief an die Roemer, in Das Neue Testament Deutsch (6th edition; Goettingen: Vandenhoeck and Ruprecht, 1949), p. 50.

terms he had used so frequently in the previous section, 3:21-5:21. Instead, he introduces the new idea of baptism and the thought of union with Christ which baptism brings about. However, one thought is common to both sections, that of Christ's death and resurrection. For our present purpose it is not really important to decide just how the apostle regards Christ's death and resurrection as determining the Christian's attitude to sin. Whether we are to regard baptism as bringing about a mystic union, or moral union with Christ, and hence specifically also with His death and resurrection, is for the purposes of our argument immaterial. The point is that Christ's death and resurrection determines the Christian's attitude to sin, as it determines his justification before God. As Christ died to sin (v. 10), so the justified and baptized are to consider themselves dead to sin (v. 11); as Christ lives to God (v. 10 again), so the baptized are to live to God (v. 11). Christ is as good for sanctification as for justification, and that just in the central act of death and resurrection. This thought of the apostle we have everywhere, not only in the twin passage, (Col. 2:12; cf. 3:3-5), but everywhere where Christians are urged to ethical action, holy living "in Christ Jesus."

The Link in ἀπαύω

A second link between Paul's views on justification and sanctification is supplied by his use of the words ἀπαύω and ἀπαύω. The facts about the Pauline usage are as follows. Paul frequently uses ἀπαύω in connection with the death of Christ, as one would expect, but more than that, the aorist of the verb is used by him to describe the action of dying itself. "He loved us" is equivalent to "He died for us" (Rom. 5:8;

8:37; Gal. 2:20; Eph. 5:2; 2 Thess. 2:16). This use of the aorist of ἀγαπᾶω indicates quite plainly that Christ's death is the demonstration of the love of God, so that that act may be properly called God's love. "Die ewige Gottesliebe wird in der Christusliebe zum welt-wendenden Ereignis."³⁷ Further, ἀγαπᾶω and its related noun are commonly used as parallels with election or as equivalents for it (Rom. 1:7; 9:13, 25; Eph. 1:4f; Col. 3:12; 2 Thess. 2:13). As ἀγαπᾶω and ἀγαπᾶν are used of God's love in the past to men, in election and redemption, so they are used of the work of God in support and protection and guidance of His Church (Rom. 8:35-39; 2 Cor. 13:11). The apostle uses these words not only of God's gracious work for sinful men but also for the love which Christians should have for God and for other Christians, as in Rom. 8:28: "All things work together for good to them that love God"; or in 13:8: "Owe no man anything but to love one another"; or in the whole of 1 Cor. 13, with its concluding sentence: "And now abideth faith, hope, charity [ἀγάπη], these three; but the greatest of these is charity"; or in many another passage more, to enumerate which would be superfluous, for the great Christian virtue according to Paul is just this, ἀγάπη. The great demonstration of God's love, Christ's death on the cross, and the great Christian virtue are marked by the same word. Surely St. Paul has thrown another bridge across the ravine, or, better, has strengthened the one already in position and anchored it more firmly.

It might be interjected at this point that what has just been said about the relation of God's love and human love is just what was stated

³⁷Ethelbert Stauffer, ἀγαπᾶω, ἀγαπᾶν, ἀγαπᾶντος, "THESE", I, 49. I have made use of the material of this article quite freely in this section of the chapter.

earlier, that the bridge between justification and sanctification is gratitude. The imperfect human response to the perfect and transcending outflow of divine love is called love because it is inspired by the nobler thing and is a feeble imitation of it; it is hardly ἀγάπη at all, and it is a further example of the grace of God that He allows it to be called by the same word. So it might be objected, and the conclusion drawn that to call these two things by the same word is no proof of a real, inner connection between them, at least, none closer than the principle of returning good for good, the principle of responsive love. Paul's statements on the relation of divine to human love, however, do go further than the thought so far developed.

St. Paul speaks in 2 Cor. 5:14 of a constraining power of love, ἡ ἀγάπη τοῦ Χριστοῦ ἡ ἡμᾶς σὺν ἑαυτῇ ἔχει ἡμᾶς, and in Rom. 5:5 he says that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν cf. Gal. 5:22). In both places Romans and 2 Corinthians, he goes on to speak at once of the love of Christ as manifested in the death on the cross (Rom. 5:6-8 and 2 Cor. 5:14b-21). That the apostle has more in mind than the thought that great love experienced produces grateful love as a natural response is made pretty certain, I think, by the use of the strong expression σὺν ἑαυτῇ ἔχει in the Corinthians passage and by the whole phrase quoted from Romans. In every New Testament passage σὺν ἑαυτῇ ἔχει has a strong, even violent sense, something like "to hold in one's grip," or, passively, "to be dominated by." Thus it is used of sick people who are under the control of some disease (Matt. 4:24 [σὺν ἑαυτῇ ἔχει] ; Mk. 4:38; Acts 28:8, or of people in the grip of severe emotional states (Lk. 8:37 [σὺν ἑαυτῇ ἔχει] ; Mk. 12:50

Jesus' desire to finish His task ; Phil. 1:23 Paul torn between the desire to depart and the desire to live on ; Acts 18:5 Paul's intense application to the preaching of the Gospel in Corinth), or of people hemmed in, crushed by crowds or hostile investment (Lk. 8:45; 19:43; 22:43). In Acts 7:57 the enemies of Stephen shut their ears tight (σὺν ἑσθλοῖς) in order not to hear his witness. So, in 2 Cor. 5:14, it has a similar strong sense, well conveyed by the AV "constraineth." The love of Christ, with χ α ρ ι σ τ \omicron υ plainly subjective genitive as the continuation of the section makes abundantly plain, has us in its grip. dominates us, exercises imperious control upon us, so that self-love may go and only living to Christ, to God, remain, so that there may be only the new creature (vv. 15-17). The expression seems rather too strong a one to describe merely the influence which a great act of love has upon the one who has experienced that love.³⁸ Such an one would hardly say, without tremendous exaggeration--an exaggeration which is hardly present in 2 Cor.--that his whole life is now spent under the constraint of the love he has been shown; although I believe that in exceptional circumstances and with certain individuals such a statement might be made. The likelihood, however, is not great.

With the other expression, that from Rom. 5, we have an even stronger expression of a direct influence of the love of God and of Christ upon the soul of the believer, ". . . the love, of God is shed abroad in our hearts by the Holy Ghost which is given to us." The Augustinian inter-

³⁸This statement will hold also if the meaning "keep in bounds" is accepted. See Walter Bauer, Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur (4th edition; Berlin: Alfred Toepelmann, c. 1952), col. 1435.

pretation, by which ἡ ἀγάπη τοῦ Θεοῦ is made to mean "the love which we have for God," τοῦ Θεοῦ being objective genitive, may be ruled out at once on the score that the following verses, which describe the love of God in detail, plainly speak of the love which God has for us, for men. What now does the phrase mean? Bultmann says: "Through the Holy Spirit, God's deed of love, which vv. 6f. describe as being the deed of Christ, attains certainty and effectiveness for us."³⁹ This makes the shedding abroad of love in the Christian heart almost the equivalent of faith, although the addition of the word "effectiveness," I think, shows that Bultmann is looking to an influence of love beyond that of the creation of faith. The comment of Althaus, it appears to me, is truer to the intent of Paul than Bultmann:

Paulus sagt nicht nur, dass die Gewissheit der Liebe Gottes in das Herz gegeben ist durch den Heiligen Geist, sondern: die Liebe selbst ist in die Herzen geflossen. Der Geist wirkt nicht nur die Gewissheit der Liebe, sondern er als Gabe ist die unmittelbar gewisse Wirklichkeit der Liebe Gottes. Sie wird nicht nur durch ihn gewiss, sondern an ihm erlebt.⁴⁰

Nygren's comment is in keeping with this.

In Christ, God's love has filled the cup to overflowing and has been poured out on us. It has poured forth from the heart of God and sought its way to our hearts, true to the very nature of love. God's love has now a representative in our hearts, "the Holy Spirit which has been given to us." The function of the Holy Spirit, according to Paul, is to be a "guarantee" in our hearts that we belong to Christ and are "in Him" (2 Cor. 1:21f). When God's love is present with us as an unfailling reality, that is the work of the Holy Spirit. But Paul does not stop with the active presence of God's love with us.⁴¹

³⁹Bultmann, op. cit., p. 292.

⁴⁰Althaus, op. cit., p. 42.

⁴¹Nygren, op. cit., pp. 199 f.

The love of Christ that constrains and the love of God that has been shed abroad in our hearts by the Holy Ghost, the same love that accepted the cross as the way of redemption for the world, is a power that is mightily at work in the hearts of Christians. "Die Liebe der $\alpha\gamma\alpha\pi\eta\tau\epsilon\varsigma$ ist nichts als die unmittelbare Rueckstrahlung der Himmelsliebe, die auf den $\kappa\lambda\eta\tau\acute{o}\varsigma$ niederstrahlt."⁴² The love of God is energetic, exercising control through the Spirit, the Spirit of love (Gal. 5:22). This power is indeed far stronger than the influence that great human love exerts on the one loved. And there is a reason for that. The reason is to be found in the disparate natures of the parties involved,—in the one case, man and man, in the other, man and God. All human analogies must fall far short of expressing the relation which God's love establishes between Him and man. Great love experienced on earth will normally lead me to love the giver in return; it may lead me to be rather more widely loving than I was before; it will not normally lead me to love every Tom, Dick and Harry. The divine love, however, shed abroad in the believing heart, has infinitely deeper and stronger effects, just because it is God's love, for God is ever-living, ever-creative. To say that such love "constrains" us is not to say what is really so surprising or unexpected. We might almost feel that we can see the reason underlying the statement; we might almost say that it must be so. Still, it may be wise not to be too sure about that, about our ability to see into the deep things of God; but that the apostle makes the love of God and Christ as displayed in the death on the cross the actual power of love

⁴²Stauffer, "ἡ ἀγάπη τοῦ Θεοῦ ἡ ἀγάπη τοῦ Χριστοῦ" THEOLOGY, I, 50.

at work in the hearts of Christians is hardly disputable. The love of God as fundamental to both justification and sanctification is the thought we hold against those who speak of the lack of connection between Paul's teaching of justification and his ethics. The centrality of $\alpha\gamma\alpha\pi\eta$ for both has been finely stated by Nygren:

To sum up: the various aspects of Pauline thought about Agape combine to form an impressively consistent and coherent whole of a very markedly theocentric character. "All things are of God"—nothing is of man. God does not wait for man's achievements and sacrifices . . . in His incomprehensible Agape He sends His Son, who sacrifices Himself, gives Himself up for weak, sinful, ungodly, hostile men. Here the righteousness of the law can only do harm, since it binds men to that which is his own, and prevents him from receiving "the righteousness that comes from God"; to seek to be justified by the law is to fall away from grace. But when, through faith, a man is laid open to the action of God, God's Agape is shed abroad in his heart through the Holy Spirit, and the foundation is thereby laid for the new, Spirit-given Agape-life, of which the subject is no longer man himself, but God, Christ, God's Agape, God's Spirit. Constrained by the Agape of Christ (2 Cor. 5:14), or led by the Spirit (Gal. 5:18), the Christian now carries out God's work, bears the fruit of the Spirit. The fruit of the Spirit, however, is first and foremost love (Gal. 5:22). Thus Agape, the Agape of God and Christ, has both the first and the last word in Paul. Divine love dominates everything from beginning to end, freely giving and sacrificing itself for man, seeking him out, being shed abroad in his heart, bearing the fruit of the Spirit in his life.⁴³

We have so far found two links between Paul's teaching of justification and his ethical doctrine: the centrality for both of the death and resurrection of Christ, and the importance for both of the love of God and of Christ. We now turn to a third, perhaps the most important one: his use of $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\gamma\eta$.

The Link in $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\gamma\eta$.

We begin this section with words with which Schrenk concludes a sub-

⁴³Anders Nygren, Agape and Eros, translated by Philip S. Watson (London: S. P. C. K., 1953), pp. 132 f.

section of his article in the Wörterbuch of Kittel, the section entitled

"Die δικαιοσύνη als die Kraft des neuen Lebens":

Auf jeden Fall zeigt der gesamte Gebrauch von δικαιοσύνη bei Paulus, dass die Formel δικαιοσύνη θεοῦ nicht loszulösen ist von der Ueberzeugung, dass gleichzeitig das rechtfertigende Urteil in den Gerechtigkeitsstand des neuen Lebens hineinführt. Die Rechtfertigung vermittelt die Unterordnung unter die Lebensmacht der neuschaffenden göttlichen Gerechtigkeit.

Support for this statement that justification is the means whereby men are brought under the control of the new-creating divine righteousness is found in a number of facts about Paul's way of speaking.

First, there are those statements which mention together justification and the Spirit (the principle of the new life in Paul), or which speak of the gift of the Spirit in terms similar to those used of justification, or which link accounting and being. So we have. Rom. 8:10 (τὸ δὲ πνεῦμα ἡμῶν οὕτως δικαιοσύνην); Gal. 5:5 (ἡμεῖς γὰρ πνεῦμα ἐκ πίστεως ἐλπίζομεν δικαιοσύνης ἀνεκασχόμεθα); 1 Cor. 6:11 ἀλλὰ ἀπελούσαθε, ἀλλὰ ἡγιασθήτε ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν). In Gal. 3 Paul asks in v. 2: "Received ye the Spirit ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως," and in v. 5 we have the same phrase: "He therefore that ministereth to you the Spirit, doeth he it ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως ?" This formula twice used in a few verses is, apart from minor formal differences, the same as that in Rom. 3:28: "Therefore we conclude that a man is justified πίστει χωρὶς ἔργων νόμου ." Being and accounting are joined in Gal. 2:16-21, especially in the phrase εἰ δὲ ἡγνούμεθα δικαιοσύνην ἐν Χριστῷ (v. 17); in Gal. 3:26-29; and in 2 Cor. 5:21 (ὅτι ἡμεῖς γενόμεθα δικαιοσύνη θεοῦ ἐν ἀνομίᾳ).

⁴⁴Gottlob Schrenk, "δικαιοσύνη," THEOL., II, 214.

Phil. 3:9 is also a very good example: εὐρεθῶ ἐν αὐτῷ, καὶ ἔχω ἰσχυρὴν δικαιοσύνην τῆν ἐκ νόμου, ἀλλὰ τῆν διὰ πίστεως Χριστοῦ, τῆν ἐκ Θεοῦ δικαιοσύνην.

Secondly, there is the fact that Paul links together δικαιοσύνη and ζωή. In Rom. 5:18 we have the pregnant phrase εἰς δικαιοσύνην ζωῆς. δικαιοσύνη, as in Rom. 4:25, is the noun corresponding to the infinitive δικαιοῦσθαι, "to be justified." It is the act of justifying through divine judgment of acquittal. This δικαιοσύνη has life as its content, brings true life with it, life as the counterpart of the κατάκριμα to which the sin of Adam led (v. 18). In fact, the linking of righteousness with life runs right through the section (5:12-21) as the great contrast to the connection of sin with death. More still, Nygren is almost certainly right in his understanding of Romans, as outlined and developed in his commentary. According to him, the very theme of Romans is the quotation from Habakkuk: "The righteous through faith shall live." He points out most convincingly that, as the first chapters to the end of the fourth develop the idea of "He who through faith is righteous," so the next four develop the thought that this righteous man shall live, "He who through faith is righteous shall live." The righteousness of God transfers the believer into the realm of life, where he is free from wrath, sin, law and death. Life as the result of justification is the meaning also of Rom. 8:10: τὸ δὲ πνεῦμα ζωῆς διὰ δικαιοσύνης where διὰ δικαιοσύνης means on account of the fact of justification. wegen des Gerechtfertigtseins.⁴⁵ Now, ζωή itself is in Paul, as in the New Testament generally, a

⁴⁵Ibid., p. 213.

wide concept indeed, embracing this world and the next; still, the present "life" into which $\delta\iota\kappa\alpha\iota\omega\sigma\iota\varsigma$ leads is, whatever else it is, moral renewal, a new moral outlook and endeavour. So in Rom. 6, where the question of continuing in sin is brought up, the answer of the apostle plays continually with the ideas of life and death. We are dead with Christ, we are alive with Him, alive with the life He Himself gives (v. 11). Therefore, the apostle continues, "let not sin reign in your mortal body ($\mu\eta\ \delta\upsilon\lambda\epsilon\tau\epsilon\ \tau\omicron\upsilon\tau\omicron\upsilon\sigma\alpha\tau\epsilon\ \tau\omicron\upsilon\tau\omicron\upsilon\sigma\alpha\tau\epsilon\ \tau\omicron\upsilon\tau\omicron\upsilon\sigma\alpha\tau\epsilon\ \tau\omicron\upsilon\tau\omicron\upsilon\sigma\alpha\tau\epsilon$). In Gal. 2, the situation is the same. Here the question is advanced by the apostle whether, when those who seek to be justified in Christ are found to be sinners, Christ does not thereby become the servant of sin. Paul answers that he for himself has died to the law, and that in Christ he has life. To be in Christ, to be justified in Him leads to life, so Christ does not serve sin. Again, in Gal. 5:25, after the long catalogue of sins and virtues, the apostle says that Christians as men living in the Spirit should also walk in the Spirit ($\epsilon\iota\ \zeta\omega\upsilon\sigma\iota\tau\epsilon\ \epsilon\iota\ \sigma\pi\iota\tau\omega$). The same connection of life with holiness, moral action is seen in Eph. 2:5: "When we were dead in trespasses and sins he made us alive together with Christ" ($\delta\upsilon\tau\alpha\varsigma\ \eta\mu\acute{\alpha}\varsigma\ \nu\epsilon\kappa\tau\omicron\upsilon\varsigma\ \tau\omicron\iota\varsigma\ \π\alpha\pi\tau\omicron\upsilon\mu\alpha\tau\omicron\upsilon\sigma\iota\varsigma\ \sigma\upsilon\upsilon\epsilon\ \zeta\omega\omicron\upsilon\sigma\iota\tau\epsilon\ \tau\omicron\upsilon\tau\omicron\upsilon\sigma\alpha\tau\epsilon$). See also 2 Tim. 3:12 ($\zeta\omega\upsilon\sigma\iota\tau\epsilon\ \epsilon\iota\ \sigma\pi\iota\tau\omega$), and Tit. 2:12, ($\sigma\omega\phi\acute{\rho}\omicron\upsilon\varsigma\ \kappa\alpha\iota\ \delta\iota\kappa\alpha\iota\omega\varsigma\ \kappa\alpha\iota\ \epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\alpha\ \zeta\eta\omicron\upsilon\sigma\iota\tau\epsilon$). The life in Christ is plainly moral, whatever else it is—this is plain from the texts quoted.

Thirdly, many passages describe $\delta\iota\kappa\alpha\iota\omega\sigma\iota\varsigma$ as the power of the new life. $\delta\iota\kappa\alpha\iota\omega\sigma\iota\varsigma$ not only leads to life, brings it about; it accompanies it (Rom. 5:21). $\eta\ \chi\alpha\iota\rho\iota\varsigma\ \sigma\alpha\sigma\tau\epsilon\upsilon\sigma\iota\varsigma\ \delta\iota\alpha\ \delta\iota\kappa\alpha\iota\omega\sigma\iota\varsigma\ \sigma\iota\varsigma\ \tau\omicron\upsilon\tau\omicron\upsilon\sigma\alpha\tau\epsilon$; Rom. 6:13, what were once $\sigma\tau\omicron\lambda\epsilon\ \delta\iota\kappa\alpha\iota\omega\varsigma$ have become $\sigma\tau\omicron\lambda\epsilon$

δικαιοσύνης; v. 16; "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey, ἡμεῖς ὑμῶν εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην"; v. 18, ἐδουλώθητε τῇ δικαιοσύνῃ; v. 19, ἡμαστέφατε καὶ ἐβλήθητε εἰς δουλείαν τῇ δικαιοσύνῃ εἰς ἔρασμόν; and v. 20, ἐλεύθεροι εἶτε τῇ δικαιοσύνῃ. Schrenk rightly declares on the basis of these texts:

Der Begriff der freisprechenden Gerechtigkeit Gottes geht also, ohne dass irgend eine Schwärzlichkeit oder ein Widerspruch empfunden wird, ueber in den Begriff der Gerechtigkeit als der Lebensmacht, welche die Sünde ueberwindet. Die geschenkte Gerechtigkeit verhaftet den Glaubenden der Lebensmacht der δικαιοσύνη.

δικαιοσύνη as normative and determinative for the Christian life is the sense in which it is used also in the following passages: 2 Cor. 6:7 (ὅπλα τῆς δικαιοσύνης, i.e., weapons which righteousness supplies); 6:14 (τὸ δικαίωμα καὶ ἀνεμία); Rom. 14:17 (ἡ βασιλεία τοῦ Θεοῦ . . . δικαιοσύνη [although here δικαιοσύνη is possibly the righteousness received by faith]); 2 Cor. 9:9, in which quotation δικαιοσύνη is possibly alms-giving, ἐλεημοσύνη, or perhaps better "the righteousness of life which shows itself in gifts of love"; Eph. 5:9 (ὃ καὶ καρπὸς τοῦ φωτός ἐστὶν ἀγαπᾶν καὶ δικαιοσύνη); 6:14 (ὄφρα καὶ τῆς δικαιοσύνης); Phil. 1:11 (καὶ πλοῦτος καρπὸν δικαιοσύνης, where δικαιοσύνης is genitive of apposition, "the fruit which is righteousness," or genitive of origin, "the fruit which righteousness produces"); 2 Tim. 3:16 (πάντα γραφῆ ὡφέλιμος . . . πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ); 4:8 (ὁ τῆς δικαιοσύνης στέφανος, "die Krönung des Gerechtigkeitsstandes").⁴⁷

⁴⁶Ibid.

⁴⁷Most of the material on δικαιοσύνη as a power in the Christian life has been taken from the article by Schrenk, quoted already a number of times; in fact, this section is, apart from the paragraph dealing with ἡμεῖς, almost a digest of one section of that article.

When we now take together what we have found out about the usage of St. Paul concerning δικαιοσύνη; the union of righteousness and Spirit in a number of statements, the linking of righteousness with expressions describing the being of Christians, the close links between δικαιοσύνη and ἵνα, the many passages where δικαιοσύνη is the normative principle of the moral life or even the moral life itself,--we cannot avoid the conclusion that Paul, quite in keeping, by the way, with the use of פְּדוּת in the Hebrew Bible and δικαιο in the LXX--seen in δικαιοσύνη θεοῦ not merely the righteousness by which He forgives and justifies the sinner on the basis of faith in the redemption through Christ Jesus, but also that which He continually gives men on the basis of the great act of salvation. Sanday and Headlam in their commentary on Romans pose the question whether we are to regard the whole working-out of the influences brought to bear upon the Christian in chapters 6 to 8 as a fifth great expression of the Righteousness of God, and answer in their rather guarded fashion, but quite in keeping with the facts of Paul's language, that they think it may be so regarded, since it stands on a like footing with the other manifestation of the Righteousness, although it is not given that name by St. Paul.⁴⁸ What we noticed above with certain statements of the great apostle on ἀγάπη we notice more surely in his use of δικαιοσύνη. God's love is not static but dynamic, it creates love. God's righteousness, too, is not a mere personal quality and His act of justifying not a mere expression of His righteous will and grace; it is an active quality which goes out to create its counterpart, but it is always δικαιοσύνη θεοῦ. He gives it to men as gift (Rom. 5:17 τῆς δωρεᾶς τῆς δικαιοσύνης), so that

⁴⁸ Sanday and Headlam, op. cit., p. 39.

we rightly speak of a state of δικαιοσύνη (cf. Rom. 8:10; 9:30 [κατὰ τὴν δικαιοσύνην]; 10:6; Phil. 3:9 [ἐν τῇ δικαιοσύνῃ τῆ ἐκ θεοῦ ἐστὶν ἡ δικαιοσύνη]). It is man's, then, too, but it is no human ἔξις or habitus; it is God's, it comes from Him, and the δωρεὰ of righteousness, as Schrenk puts it, "besteht darin, dass der Mensch hineingestellt und hineingezogen ist in Gottes Gerechtigkeit."⁴⁹ The moral life, then, which God demands and which human reason and sense of what is right and proper demands as an essential part of true religion, is something which God actually brings about in Christians. In His righteousness He justifies them in His sight through the death and resurrection of His Son, and in His righteousness He brings about in them the righteousness which He displays and which He would have them display. Phil. 2:12f. is the complete and final declaration that this is the actual state of things between God and man in the matter of sanctification: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God in His righteousness justifies the sinner; God in His righteousness makes the sinner new and leads him to righteousness. On the basis of the Pauline statements it can be asserted with the utmost confidence that the claim that there is no nexus between justification and sanctification if Paul's statements on justification are understood as the Lutheran Confessions understand them, and if they are made central in teaching of Paul, are without any sort of substantial ground whatsoever. We have shown how the death and resurrection of Jesus are at the heart of both matters in Paul, both

⁴⁹Schrenk, op. cit., p. 208.

justification and sanctification. We have shown how Paul's use of _____ is another link between the two. And above all, we have shown how the one and the same idea, _____, is at the back of both justification and sanctification. It seems that just this thought, that it is God who justifies, who justifies because He is righteous, that we are dealing with _____, has been lost sight of and is continually being lost sight of by those who see no real connection between justification and sanctification. Because God is love, because God is righteous, because God is God, He cannot leave the work of salvation incomplete; He cannot stop with the act of atonement without bringing about, through that very work of atonement, the regeneration and sanctification of the sinner. St. Paul has actually brought all these thoughts quite clearly together in 2 Cor. 5:14ff: "For the love of Christ constraineth us . . . he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again Therefore if any man be in Christ he is a new creature. . . . And all things are of God, who hath reconciled us to himself by Jesus Christ. . . . For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."

The Role of Faith

What of the role of faith as a link between justification and sanctification? As we pointed out in the first chapter, the Lutheran Confessions, and Luther particularly, see in faith the great link between these two things. So more recently does A. B. Bruce, who says:

I regard Paul as teaching that sanctifying power is inherent in faith. It is not an accident that it works that way, it cannot but so work. Given faith, Christian sanctity is insured as its fruit or natural evolution. This view, if well-founded, supplies a satisfactory connection between justification and sanctification, between religion and morality. Faith is a sure nexus between the two.⁵⁰

That sanctifying power is inherent in faith, Bruce declares, can be demonstrated from the general nature of faith as a principle of the human mind, and particularly from the specific nature of Christian faith as rooted in the love of God in Christ.⁵¹ The two main texts used by Bruce are Gal. 5:5f.: ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀνεκκαχόμεθα (which phrase he takes to mean: "By faith we wait for the hope whose object is righteousness") πίστις δι' ἀγάπης ἐνεργουμένη, and Gal. 2:20: ὁ δὲ νῦν ἔω ἐν σαρκί, ἐν πίστει ἔω τῆ τοῦ θεοῦ τοῦ θεοῦ. These are the two main texts, of course, and it is plain that they do show that πίστις plays a role in sanctification, too. It is faith which is at work through love; faith is connected with life as it is with righteousness. To these texts we might add Rom. 14:23: καὶ δὲ ὁ οὐκ ἐκ πίστεως ἔσται ἁμαρτία. Although St. Paul has the specific case in mind of eating certain foods with doubt in one's mind whether such action is right or not, still "Whatsoever is not of faith is sin" is in the nature of a general principle, with the same meaning as Heb. 11:6: χωρὶς δὲ πίστεως ἄδύνατον ἐνεργεῖν θεοῦ. without faith it is impossible to please God.

Faith, then, is a link between religion and morality. Still, the number of passages where faith is described in its role in sanctification is not a large one. Paul, I believe, would not have disapproved of the emphasis the Lutheran Confessions place upon faith as the active

⁵⁰Bruce, op. cit., p. 235.

⁵¹Ibid., pp. 225 ff.

principle producing good works; but actually there is nothing in Paul's writings resembling the idea that faith is a return to the first commandment, or even a statement like Luther's famous:

So ist der Glaub ein goettlich Werk in uns, das uns wandelt und neu gebuereet aus Gott und toetet den alten Adam, macht uns ganz andere Menschen von Herz, Mut, Sinn und allen Kraeften und bringet den Heiligen Geist mit sich. O, es ist ein lebendig, geschaefftig, taetig, maechtig Ding umb den Glauben. . . .

No one is going to mark this as a serious aberration from the teaching of St. Paul. At most it is a departure--only in emphasis at that--from the letter, not from the spirit of the great apostle. One might, if one were over-critical, try to maintain that, in making faith the great link between justification and sanctification, Luther and those who follow him suddenly make too much of the human, the subjective, while Paul emphasizes the Divine initiative also in his teaching of sanctification. But when one remembers the emphasis in the Confessions and in Luther (vide the Formula of Concord, Art. II, Of Free Will and Luther's writing against Erasmus) on faith as gift of God, as a possession brought about by no human powers at all, even such a captious objection as the one just mentioned against the Lutheran understanding of St. Paul may be dismissed as mere trifling. There is, accordingly, no real difference between Paul and the Lutheran Confessions on the connection between justification and sanctification, although in Paul the emphasis is on the righteousness of God, in the Lutheran Confessions on faith.

The indirect attack, too, on the Lutheran understanding of St. Paul turns out to be not well founded. The main point of attack against making justification the central thing in the Christian Gospel is the apparent lack of dynamic towards a moral life that seems to be involved in the teach-

ing of free grace and salvation apart from all merit through the sole action of God. We have shown how that objection is not a valid one. Paul's views on the life of holiness and good works which Christians are to lead are firmly linked to his central thoughts concerning justification. Christ in His death and resurrection, the love of God, God's righteousness all are central to sanctification as they are to justification, and by faith man receives all this from God. The thought is rounded and complete. There are no loose ends that need trimming. Everything is neat, whole, and tidy. Nothing needs to be added to such a Gospel. It embraces past, present, and future, in short, everything that needs to be done to bring man to salvation here and now and in the life to come. The Lutheran Church, which has made justification by faith alone in the grace of God shown in Christ Jesus the central thing in its teaching and theology, has not grasped at some peripheral thing, but has--by God's grace only, for all is of God--brought into the centre of its theology the real centre of the Gospel as preached by St. Paul.

CHAPTER V

CONCLUSION

It has been the aim of this study to examine certain modern views of justification that are plainly incompatible with the Lutheran teaching, with a view to ascertaining whether these modern views are true to the teaching of St. Paul, and hence also whether the Lutheran teaching on this head is in keeping with the views of the great apostle or not. These modern views are: (1) that God justifies men on the basis of faith; and (2) that justification is wrongly regarded as the central thing in St. Paul, and that something else, union with Christ, must be granted that pride of place. The conclusions reached in this study are that Paul does not base justification on the change in man that is worked by faith; and that the endeavour to replace justification by union with Christ as the keystone of the Pauline arch is not justified by Paul's thought. This implies the further conclusions that the Lutheran formula-- that the sinner is justified and declared righteous, not by works, but by grace, for Christ's sake, through faith, as it is expanded and developed in the Lutheran Confessions--is an accurate exposition of the teaching of St. Paul; and that the Lutheran Confessions rightly make justification the articulus stantis et cadentis ecclesiae.

To make this claim is not to declare that the Lutheran Confessions have merely repeated Paul's teaching in his own language, and that no shift in emphasis has taken place, no other points of view introduced. A review of the more important elements of the teaching of justification, with St. Paul and Lutheranism compared, shows that, while emphasis on some

points is almost identical, in others there has been noticeable variation.

Thus in the list of similarities, we find the same uncompromising attitude towards works, the same stern exclusion of all kind of human merit from the matter of justification. We find the same insistence on the grace of God, and hence the same sharp opposition between grace and works, Law and Gospel. Paul, it is true, has no carefully formulated doctrine corresponding to the Lutheran teaching on the proper distinction between Law and Gospel; but the essence of it is there in Paul's sharp antithesis between grace and works, as well as in the few places where he opposes nomos (νόμος) and evangelium (Gal. 3:17, 21). In fact, the whole of the third chapter of Galatians is a sedes for the teaching concerning Law and Gospel. The centrality of Jesus Christ in His vicarious obedience is common to both Paul and Lutheran teaching. In both, the same role is ascribed to faith as the medium lenti-
kon (μετάνοια) of the justifying verdict. As we should expect, however, there are certain shifts of emphasis too.

Concern for the individual, in fact, what we might call the human point of view generally, is rather more strongly marked in the Confessions than in St. Paul. Concern for the tender conscience is a marked characteristic of Lutheran theology and pastoral care. It was pointed out in an early chapter that together with concern for the honour of Christ this concern for the wounded and aroused conscience is a continually recurring thought in the Confessions. Only if justification is by grace through faith alone--we hear again and again--can the poor sinner be sure of salvation and his state of grace. One cannot really say that this thought

is strong in St. Paul. That the great apostle knew of such things as an aroused conscience and its need is something that needs no proof; but in his most comprehensive and most pointed presentations of his teaching of justification, in Rom. 3-5 and Gal. 2 and 3, the thought of the great comfort for poor sinners contained in this teaching is not at all prominent. The apostle's argument moves in great objective sweeps; the boundless sin of man, the unfathomable grace of God are there, but not the individual cry: God, be merciful to me, a sinner. The frequent use of the idea of forgiveness of sins in the Confessions compared with its rather rare use in Paul is a further indication of the difference between them we have mentioned in this paragraph.

Another noticeable change in usage concerns the idea of righteousness. The Lutheran Confessions rarely speak of the righteousness of God. In one place they distinguish between God's essential righteousness and His justifying righteousness (SD, III, 54), which Paul never does. In Article II of the Formula of Concord the righteousness of God appears as a destructive thing, that which leads Him to the punishment and damnation of unbelievers (SD, II, 57, 78, 86). In a number of places Jesus is called the righteousness of God. The rarity of the use of this phrase in the Confessions stands in marked contrast to its importance in the Pauline epistles. When the term is used it usually is used of God as the God of the Law. On the other hand, the Confessions use frequently the thought of the righteousness of Christ, which phrase Paul does not use. The righteousness of faith, again, is Pauline, but is found in the Confessions only rarely. When Paul brings the thought of imputation into connection with righteousness in Rom. 4, he speaks of the imputation of faith as righteousness. Although

this idea is found in the Confessions too, the favourite expression there is the imputing of Christ's righteousness to the sinner. The apostle approaches this idea in 2 Cor. 5:21, but he never quite says what the Confessions say repeatedly.

Another difference between the apostle and the Lutheran Confessions appears when we consider the relation between justification and sanctification. The Confessions discuss this problem at great length, especially in Apology IV and Formula of Concord IV; and the resolution of the problem involves considerable use of logic and the drawing of fine distinctions, as, for instance, that between the necessity of good works and their necessity for salvation. Of this there is nothing in St. Paul. The apostle answers the antinomian objection of Rom. 6:1 as though impatient at the suggestion of difficulty. He says in effect: Of course it can't be like that; it must be this way. We noted a further difference between Paul and the Confessions in the preceding chapter: Paul does not, like the Confessions, make faith the great link between justification and sanctification, although he knows too of the power of faith for holiness.

A final difference we may note is the absence in the Confessions of the en Jesou Christu (ἐν Ἰησοῦ Χριστῷ) formula which is so prominent in Paul.

The difference in terminology and emphasis we have just noted can be easily explained. The Confessions do not present their teachings on the basis of Paul alone, but on the basis of the Synoptics and John and the Psalms and the Old Testament Prophets as well. Besides, even as Paul presented the Gospel for his own day in a form determined largely by his own background and experience, so did the Lutheran fathers. The

concern for the troubled conscience, the use made of the idea of the righteousness of God, the emphasis on forgiveness of sins, all these are most likely traceable back to the early struggles of the great Reformer himself.

None of the differences in terminology and emphasis are such that they involve an actual difference in teaching. Apart from the lack of emphasis on the "in Christ Jesus," discussed in a previous chapter, none of the characteristic expressions of the Confessions have come under fire as though they represented a falsification of the teaching of St. Paul. The difference in terminology and emphasis, then, between St. Paul and the Confessions do not mean that there is a difference in teaching between them. We assert, then, that despite certain differences in expression, the teaching of St. Paul has been faithfully declared by the Lutheran Church in its Confessions.

Is this claim—that in the Lutheran Confessions we have the true understanding of St. Paul, that the Lutheran teaching can still be defended as substantially Paul's own in the face of modern attacks—not an arrogant claim? The answer is a most decided "No." It is of course a great claim to make, that the Confessions have not erred in this point, that their exposition of the Gospel is still accurate and needs no revision in spite of the many years of study devoted to the New Testament and its teachings and writers since the time the Confessions were written. It is a tremendous thing to state: "We do not claim that our Confessors were infallible. We do not say they could not fail. We only claim that they did not fail."¹ But it is not an arrogant claim. For this claim does

¹Charles P. Krauth, The Conservative Reformation and its Theology (Philadelphia: The United Lutheran Publication House, 1871), p. 186.

not include at the same time the claim that the Lutheran fathers had greater acumen and greater learning than others; it does not involve the claim of special merit for them; and it does not involve the thought that there is room for self-congratulation, at least vicariously, on the part of the rest of the membership of the Lutheran Church past and present. For the claim does distinctly involve the assertion that the pure teaching of the teaching of justification is God's gift to the Church, the Lutheran Church in particular. Soli Deo gloria in this point too. So to make this claim becomes a part of true gratitude to God for His work. Where He has bestowed certain gifts and blessings, it is not modesty to keep quiet and dissimulate them, but ingratitude to Him. Thankfulness to Him, and, we might add, loyalty to His royal commissions to preach His Word and Gospel to all men demand that we recognize what He has done in all its greatness.

As all special blessings and prerogatives have their corresponding obligations, so this gift of God to the Lutheran Church lays upon it a special duty. Lutherans have no greater task than to preserve this light of the true teaching of justification, the quintessential Gospel, intact for themselves, their children, and the world. The Lutheran Church must resist all attempts at compromise on this point, turn a deaf ear to the blandishments of reason, refuse to be led by other norms than the Word of God in finding the answer to the problem of man's justification before God. Faithful study is demanded of its theologians, pastors, teachers, faithful study of the Word, and a devout hearing of the divine voice which speaks there. When this is done faithfully, then the Church will be able to defend this truth as it ought from generation to generation against

all new forms of error as they arise. It is as an essay in that direction that this work too is to be regarded.

It may seem a strange thing to relegate a treatment of Karl Barth to an appendix. The reason, however, is a simple one. Karl Barth's views on justification are such that they are not easily brought into connection with the problem with which this thesis has to deal, namely attacks on the Lutheran interpretation of St. Paul's statements on justification. On the whole, as we shall see, Barth agrees with the Lutheran interpretation; and where he differs his views are not so strongly put forward as attacks on the Lutheran interpretation, but rather the distinct, personal differences from Lutheran teaching. In this appendix my purpose is to present Barth's views on justification as they are stated in his Kirchliche Dogmatik IV, 1, as far as possible in his own words, and to indicate at what points he diverges from the Lutheran position. Thus, however, the views of Barth on justification cannot be really or at all treated by themselves, apart from the whole Lutheran system with which they are intimately related, a full treatment of Barth's views on justification would involve a study of these points which are covered in a whole appendix on his statements concerning justification, and that would be nothing less than a study and criticism of the whole Kirchliche Dogmatik—nothing less than that. For, as has been often observed, Barth has changed his views over the years, and it is difficult to be sure of any work of his, it must be by the earliest. His Kirchliche Dogmatik, the ripe fruit of his whole theological work, which is why it will readily be seen, cannot be regarded as a statement of the

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problem here undertaken. It may well be that the writer in the future may undertake such a study. For the present it will suffice if he shows the lines which a criticism of Barth's views on justification, as part of his whole theological position, must follow.

In general, it may be said that Barth shares the views of the Reformation on justification.

Die Staerke der reformatorischen Auslegung der 'Rechtfertigung' allein durch den Glauben bestand . . . darin, dass sie den lebendigen Jesus Christus—seine Gerechtigkeit als des Menschen Gerechtigkeit—als den roten Faden des Galaterbriefes und von da aus dann der ganzen heiligen Schrift gesehen und ans Licht gebracht hat. . . . Darum haben wir uns hier in der Substanz unseres Verstaendnisses dieser Sache entschlossen auf ihren Boden stellen zu muessen.¹

Concerning the importance of the doctrine of justification Barth occupies a position between that of the classical Lutheran view and men like Schweitzer and Wrede. He declares the views of the latter to be an exaggeration; but he says, too, and he believes he has Luther and Melancthon on his side, that justification is not the whole point of the Gospel. He is willing to go so far:

Ohne die Wahrheit der Rechtfertigungslehre gaebe und gibt es gewiss keine wahre christliche Kirche. In dem Sinn ist sie allerdings der articulus stantis et cadentis ecclesiae.²

At the same time he warns against what he claims is an exaggerated view of its importance:

Das Problem der Rechtfertigung bedarf keiner kuenstlichen Verabsolutierung und Monopolstellung. Es hat seine besondere Wuerde und Notwendigkeit. . . . Gerade seine Verwirrung und Vermischung mit dem Problem der Heiligung hat seiner rechten Beantwortung von

¹Karl Barth, Die Kirchliche Dogmatik (Zollikon-Zuerich: Evang. Verlag AG., 1953). IV, 1, 717.

²Ibid., p. 583.

Anfang an nur Abbruch getan. Auch die allgemeine Bedeutung und Tragweite der Reformationslehre wird bestimmt besser zur Geltung kommen, wenn ihr Problem in seiner Beschränkung dieses Problem sein laesst.³

In Barth's system, as in that of Calvin, the material principle is not justification of the sinner through faith in Christ Jesus, but the sovereign God, who over against man is, in Barth's phrase, Totally Other.

Barth's thesis regarding justification, Paragraph 61, runs as follows:

Das dem menschlichen Unrecht zum Trotz im Tode Jesu Christi aufgerichtete und in seiner Auferstehung proklamierte Recht Gottes ist als solches der Grund eines neuen, ihm entsprechenden Rechtes auch des Menschen. In Jesus Christus dem Menschen zugesprochen, verborgen in Ihm und in Ihm einst zu offenbaren, ist es keinem Ersinnen, Erstreben und Vollbringen irgend eines Menschen sugaenglich. Es ruft aber seine Wirklichkeit nach eines jeden Menschen Glauben als der ihm jetzt gemessenen Anerkennung, Besitzergreifung und Betaeftung.⁴

Justification as a positive judgment involves a negative, the subject of Paragraph 60. This negative may be summed up so:

Das ist das Urteil, das im Tode Jesu Christi als dem Gerichte Gottes vollstreckt wurde: wir sind diese Hochmuetigen, ich bin dieser Mensch der Suende—und eben dieser Mensch der Suende und also ich selbst bin (in der Kraft der Gahingabe und des Gehorsams Jesu Christi an meiner Stelle) ans Kreuz geschlagen, getoetet, und also abgetan und erledigt.⁵

What is meant by the positive side of the divine judgment is shown in the following words:

Indem wir uns jetzt seinem positiven Sinn zuwenden, betreten wir den beconderen Bereich der Lehre von der Rechtfertigung. Was hier zu sagen ist, ist dies: dass es wirkliche so ist, dass Gott uns in demselben Gericht, in welchem er uns als Suender anklagt, verurteilt und in den Tod gibt, freispricht und freistellt zu einem neuen Leben vor ihm und mit ihm.⁶

³Ibid., pp. 588 f.

⁴Ibid., p. 588.

⁵Ibid., pp. 574 f.

⁶Ibid., p. 575.

God's righteousness is defined in terms close to what we have seen to be the meaning of dikaïosynē (δικαιοσύνη) in the Greek Old Testament.

Diese Uebereinstimmung mit sich selbst ist Gottes Recht . . . Gott erkennen heisset: Gottes Recht in dieser Sache erkennen. Und umgekehrt: Gottes Recht in dieser Sache erkennen heisset: Gott erkennen. . . Gerade der Gott, der in des suendigen Menschen Rechtfertigung und also als der gnaedige Gott auf dem Plan ist und handelt, hat Recht und ist im Recht. Er ist--keinem fremden Gesetz unterworfen, der Ursprung, Grund und Offenbarer jedes wahren Gesetzes--in sich selber richtig. Das ist das Rueckgrat des Rechtfertigungsgeschehens.⁷

With which we may compare the statement:

Was Gott in Gnadenart der Rechtfertigung des Gottlosen tut, ist kein Seitensprung, kein Taschenspielerkunststueck, er selber in diesem Tun kein wunderlicher Deus ex machina, kein ungerechter, sondern der gerechte Richter.⁸

God's righteousness is His judgment and man's justification in one, with its concrete realization in Jesus Christ.⁹ In other words, it is a unity of God's justice and His grace. This same thought is expressed as follows:

Des Menschen Rechtfertigung ist einerseits: die Vernichtung seines Unrechts und seine eigene Beseitigung als dessen Taster.¹⁰ . . . Und nun ist des Menschen Rechtfertigung in Jesus Christus andererseits: die Aufrichtung seines Rechts und damit die Herauf-fuehrung des Lebens eines neuen, des vor Gott gerechten Menschen.¹¹

What is meant by the first statement is made plain by the following:

So hatt Gott die Welt in ihm gerichtet--und also recht gerichtet--dass er selbst sich in ihm dahingab, um gerichtet zu werden. Um sein eignes Gericht an unserer Stelle gueltig und wirksam fuer uns zu erleiden, hat er sich zu uns herabgelassen, sich selbst so tief erniedrigt, ist er selbst zu solcher Demut willig gewesen, hat der ewige Sohn in unserem Fleische, hat also der Mensch Jesus von Nazareth dem ewigen Vater den Gehorsam solcher Demut geleistet und so der Gerechtigkeit Gottes nach dieser, nach ihrer negativen, nach ihrer Zornesseite volle Genuege getan.¹²

⁷Ibid., pp. 591 f.

⁸Ibid., p. 600.

⁹Ibid., p. 613.

¹⁰Ibid., p. 616.

¹¹Ibid., p. 619.

¹²Ibid., p. 617.

What is meant by the second from this statement:

Auch dass wir als Gerechte leben werden, ist keine immanente Bestimmung unserer Existenz... In Jesus Christus, dem wahren Menschen, der als solcher der ewige Sohn des ewigen Vaters ist, lebt in unanfechtbarer Wirklichkeit dieser künftige, der neue, der gerechte Mensch. In Ihm bin ich schon der, der dieser gerechte Mensch sein, der als solcher leben wird; ebenso, wie ich in Ihm der ungerechte Mensch nur noch bin insofern ich dieser einmal gewesen bin. Jesus Christus lebt auch in diesem positiven Sinn an unserer Stelle, in unserem Namen. Und so haben wir in seinem Namen, in Ihm, wie unser Ungerecht und unseren Tod als unsere Vergangenheit, so auch unsere Gerechtigkeit und unser Leben als unsere Zukunft.¹³

Much of what Barth says in his Kirchliche Dogmatik concerning God's righteousness and the role of Jesus Christ, as in the quotations given, seems to be unobjectionable, in spite of the strange and devious ways he uses to express what could be said more clearly and simply. However, at times a statement intrudes which points to a gaping gulf between Barth and Lutheranism. Into the middle of some pure and lucid exposition of God's grace over against man's sin an occasional disturbing thought is introduced, which immediately throws all, from a Lutheran point of view, into confusion, as if some one were suddenly to pour the muddy waters of a turbulent stream into a clear and placid lake. This disturbing element is Barth's identification of Law and Gospel, judgment and grace, which conception is at bottom connected with his view of God as the Totally Other; and this view in turn points to the vitiating influence exerted by philosophy on Barth's theology. I refer to a statement like the following:

Wird man also nicht sagen müssen, dass schon in dem in diesem Streit anbrechenden Unwillen, ja Zorn Gottes, in dem grimmigen 'Hinweg mit dir!', das da dem Unrecht des Menschen, aber damit auch dem Menschen als seinem Taeter widerfährt, letztlich und

¹³Ibid., p. 619.

eigentlich Gnade waltet: das goettliche Ja tief unter dem Nein, sofern doch auch in diesem Nein die freie Zuwendung Gottes zum Menschen wirksam ist? Gott hat sein Angesicht jedenfalls nicht von ihm abgewendet. . . . Er sieht ihn jedenfalls nach wie vor als seinen Erwählten. Er begegnet ihm jedenfalls auch so . . . als sein Gott, und behandelt ihn jedenfalls auch so als seinen Menschen.¹⁴

Now, although it is true that the Law of God is a schoolmaster to Christ (Gal. 3:24), and is so by God's intention; and although, accordingly, one might just conceivably speak of the gracious purpose of the Law, this is not what Barth really means. Law is grace to him, because in it God speaks to man. That is a great act of grace in itself, no matter what God says. But surely this way of talking is indefensible. Such fusing of opposites cannot lead to clarity--not merely paradoxical language is involved here--and is quite without support in the Holy Scriptures.

After some interesting comments on justification as being in a way God's justification of Himself, a thought inspired by Rom. 3:26, Barth takes up especially what justification means for the sinner. Much of this again is very good and striking, as for example:

Freispruch!--von Gott, und darum unbedingt ausgesprochen und unbedingt gueltig--das ist des Menschen Rechtfertigung. In Gottes Gericht faellt, seinen ewigen Erwaehlen und Verwerfen entsprechend . . . ein scheidendes Urteil. Sein Ergebnis ist . . . des Menschen Freispruch. Und dieser als solcher ist des Menschen Rechtfertigung; er ganz allein, er aber auch unbedingt wahr und unbedingt wirksam --ausser ihm keine, in ihm alle, des Menschen gaensliche Rechtfertigung.¹⁵

Barth does not look on the justified sinner as being in a certain state or condition, but as being involved by the justifying declaration of

¹⁴ Ibid., p. 599.

¹⁵ Ibid., p. 634.

God in a certain history, in an Uebergang,

. . . in welchem ein Anheben und ein Vollenden, ein Kommen und ein Gehen stattfindet, in welchem der Mensch eben insofern unter einer doppelten Bestimmung steht, als er aus dem Vorher seines Unrechts und also seines Todes in das Nachbar seines Rechtes und also seines Lebens schreitet. Das ist das Werk des goettlichen Urteils--jenes von Gott gesprochenen, in Gottes Wort dem Menschen offenbarten und darum unbedingten Freispruchs--dass der Mensch auf diesen Weg versetzt, dass das ihm ebenso unmoegliche wie unbegreifliche Schreiten von hier nach dort ihm tatsaechlich maechtig erlaubt, dass er durch Gottes Tat der Mensch jener Geschichte--der Geschichte Jesu Christi--wird.¹⁶

The justified sinner in this transition is still iustus et peccator.

Sie (i. g., die Rechtfertigung) geht ihn aber an, sie ist Gottes gerechtes Urteil ueber ihn, weil und indem er noch kein Gerechter, noch ein Ungerechter, noch der alte, noch nicht der neue Mensch ist. Sie ist justificatio impii.¹⁷

Und sagen wir es ausdruendlich: er ist immer auch noch ganz, total, vom Kopfe bis zum Fusse Dieser, so gewiss er in derselben Gegenwart des goettlichen Freispruchs auch schon ganz, total, von Kopf bis zum Fuss, Jener, der schon zum Ziel seiner Gerechtigkeit Schreitende . . . dort schon als Gerechter Lebende ist.¹⁸

Freispruch ist ja das ihm rechtfertigende Urteil, Gottes Freispruch. . . Gottes maechtig Verfuegung ueber ihn, laut derer er noch als der, der er war und noch ist, von dort nach hier auf dem Weg und in Bewegung gesetzt, schon der ist, der er sein wird. Der noch Kranke, zu dem dieser Arzt kommt, ist schon geheilt.¹⁹

The content of God's Freispruch is forgiveness of sins, "Einsetzung in ein bestimmtes Recht,"²⁰ with which fits the Biblical idea of adoption, and "Einsetzung in den Stand der Hoffnung."²¹ This hope is directed to the end of the present tension between present and future and past, to the time when only iustus will be heard.

¹⁶ Ibid., p. 639.

¹⁷ Ibid., p. 640.

¹⁸ Ibid., p. 643.

¹⁹ Ibid., p. 660.

²⁰ Ibid., p. 666.

²¹ Ibid., p. 671.

When, now, Barth turns to the way in which this justification becomes man's he again says much that is very excellent. Take, for example, the following statements on faith.

Der Glaube ist das seiner göttlichen Rechtfertigung faktisch angemessene, das ihr auf Seiten des Menschen faktisch entsprechende Werk. Aber auch das nicht wegen seines inneren Wertes, wegen seiner besonderen Tugendhaftigkeit etwa oder wegen einer besonderen ihm eigenen Kraft, sondern deshalb, weil Gott es als das seinem Werk angemessene menschliche Werk gelten laesst, weil es dem Menschen . . . von Gott als dikaiosyne, (δικαιοσύνη) als gerechtes, d.h. eben seiner Gerechtigkeit entsprechendes menschliches Werk 'angerechnet' wird (elogisthe)! (ελογισθη) ²²

To put first the negative side of faith, faith is not a meritorious work.

"Es gibt einen 'Ruhm' des Menschen auf Grund seines Glaubens so wenig wie auf Grund seiner Werke."²³ Faith has other functions besides its function in justification. "Er hat hier sein Zentrum. Er ist hier als Glaube in seinem Eigentlichen. Dieses Zentrum hat aber auch einen Umkreis."²⁴ Faith is wholly humility, but not self-chosen humility, "Resignation seiner Selbstherrlichkeit, nicht aber Ueberwindung oder Beseitigung dieser Selbstherrlichkeit," which would be a new triumph for man.²⁵ Faith is "Demut des Gehorsams," connected with the "Demutgehorsam des Herrn, der fuer uns ein Knecht wurde."²⁶ Reformation was absolutely right with its sola fide, faith alone.²⁷

²² Ibid., p. 686.

²³ Ibid., p. 688.

²⁴ Ibid., p. 690.

²⁵ Ibid., pp. 690 f.

²⁶ Ibid., p. 692.

²⁷ Ibid., pp. 694-700.

Diese Reaktion der römischen Kirche (i.e., in the Council of Trent) war der ueberzeugende Beweis dafuer, dass auch die reformatorische Anwendung der paulinischen. . . . Texte auf die Situation der damaligen Kirche gerade in Mittelpunkt des traurigen Zerwuerfnisses sinngemess und notwendig war, und . . . bleiben wird. Eine ihre antlichen Entscheidungen als unfehlbar ausgebende Kirche kann unverbesserliche Irrtuemer begehen. Sie hat es mehr als einmal getan.²⁸

Positively, faith is faith in Christ Jesus. "Was ist das sola fide

Anderes als das schwache aber notwendige Echo des solus Christus!"²⁹

This thought is powerfully developed, but the final point that Barth makes in connection with it is not very clear, resting as it does on a rather unobvious analogy.

. . . dass wir es im Glauben gerade in seinem Charakter als rechtfertigender Glaube allerdings auch mit einer imitatio Christi zu tun haben. . . . Der Glaube ist aber im Besonderen und konkret auch eine Nachbildung Jesu Christi, eine Analogie zu seinem Tun und Verhalten.³⁰

The specific analogy is that of Phil. 2:5-11.

Die grosse Demut des Sohnes Gottes muss und wird sich in der kleinen Demut des an ihn glaubenden Menschen auspraegen, sein Glauben wird durch sie gezeichnet werden. Glaubte er an ihn, vertraut und verlaesst er sich auf ihn als auf den, der an seine Stelle getreten ist und fuer ihn lebt, dann heisst das doch, dass Jener es ueber ihm gewonnen hat, dass er Jenem gehorsam geworden ist. Glauben und also realisieren, dass er fuer uns lebt, heisst (in aller Anspruchslosigkeit, aber unverweigerlich) mit ihm leben. . . . Sind wir aber gehorsam geworden, was kann dann Anderes geschehen, als dass uns eben die goettliche Demut, in der Jesus Christus der gerechte Mensch ist, Vorbild ist, nach dem wir uns, in dem wir an ihn glauben, zu richten haben.

Hier wird jedenfalls eine Sparte der unter dem besonderen Gesichtspunkt der der Versoehnung darzustellenden theologischen Ethik ihren Ausgangspunkt nehmen muessen. . . . Es musste aber, gerade indem wir in der Christologie die Krone der Rechtfertigungslehre be-

²⁸Ibid., p. 699.

²⁹Ibid., p. 706.

³⁰Ibid., p. 709.

ruehrten, schon hier auch das gesagt sein, dass gerade der rechtfertigende Glaube, dieser gerade in seiner Leerheit und Passivitaet, auch diesen Charakter hoechster Fuehle und Aktivitaet traegt, und ohne ihn der rechtfertigende Glaube nicht waere: den Charakter, der ihm darum eignet, weil Jesus Christus, der sein Gegenstand ist, nach Heb. 12:2 auch sein Anfaenger und Vollender und also doch wohl auch sein Gestalter ist.³¹

One senses in this quotation, without being able quite to put one's finger on the sore point, a mistaken fusing of justification and sanctification, faith as reception and faith as the principle of the new life. The same thing can be noted in quotations above. Another quotation from an earlier section of this chapter of Barth shows this tendency more plainly. After declaring that the proper attitude of man over against the justifying verdict of God is Busse, a Bussa which takes both steps of confession of sin and of grasping God's justifying verdict, Barth says: "Gottes Freispruch fordert diesen ganzen Gehorsam."³² This goes further than the Biblical "obedience of faith," a phrase which was examined in an earlier chapter, and is another example of Barth's failure to divide Law and Gospel.

Two quotations from Barth's The Knowledge of God and the Service of God will show how fine words which glorify God's grace in the salvation of men are nullified by Barth's identification of Law and Gospel.

Man's salvation is the work of God. It is therefore not the work of man. He cannot offer the sacrifice which Jesus Christ offered, nor can he win the victory which Jesus Christ won. He can only receive again and again the forgiveness effected for him once for all. He can only believe. No performance of a cult and no moral endeavour could take the place of this receptive faith. There is therefore no means of attaining salvation by one's own effort, since this is absolutely forbidden us, according to good Reformed teaching; because we utter blasphemy against Jesus Christ, when we do not allow Him to be our only comfort in life and death. . . . It is high time

³¹Ibid., p. 711.

³²Ibid., p. 663.

to announce within the Reformation church itself with the emphasis of a new truth, that man's salvation is the work of God exclusively, and to say anything else is to blaspheme against Jesus Christ; or in the words of the famous passage, Romans 3, 28, in Luther's correct translation, "We conclude that a man is justified without the works of the Law by faith alone--by faith alone."³³

We have come to the end of the first part of our lectures, and at the same time have reached the real centre of the Scottish Confession, the transition from the problems relating to the knowledge of God to those relating to the service of God. Article 12 shows us how these two, the knowledge of God and the service of God, not only belong together, but like two concentric circles with a common radius coincide. Nothing could be more foreign to the teaching of the Reformation than the idea of a knowledge of God which was not also in itself service of God, or a service of God which consisted in something else than knowledge of God. It is in this unity that they meet us in Article 12, in which besides all that has gone before is summed up and brought to its conclusion.³⁴

In Karl Barth and Christian Unity Professor Adolf Keller refers to criticisms raised by what he calls "Ultra-conservative Lutheranism" against Barth. The points of criticism he lists are: the introduction of philosophy into theology, the overthrow of the principle of the inspired and authoritative Scripture, the concept of God as the Totally Other, faith as obedience rather than as confidence, Barth's unconcern with the question of the assurance of salvation. These criticisms have been raised repeatedly since then by conservative Lutherans.³⁵ All of

³³Karl Barth, The Knowledge of God and the Service of God according to the Teaching of the Reformation, translated by J. L. M. Haire and Ian Henderson (London: Hodder and Stoughton, 1936), pp. 90 f.

³⁴Ibid., p. 106; cf. pp. 114 f.

³⁵Thomas Coates, "Barth's Conception of the Authority of the Bible," Concordia Theological Monthly, XXV, 595; Thomas Coates, "The Barthian Inversion: Gospel and Law," Concordia Theological Monthly, XXVI, 481; Theodore Engelder, The Principles and Teachings of the Dialectical Theology, "Concordia Theological Monthly", VII, 61 ff.; W. Kemner, "Die Theologie Karl Barths," Concordia Theological Monthly, V, 817 ff.; J. T. Mueller, "Karl Barth," Concordia Theological Monthly, XV, 361; Herman Sasse, Here We Stand, translated with revisions and additions from the

these show themselves also in the specific chapter of Barth dealing with justification, but not always with great sharpness. The criticism of Barth's views in the light of his whole theological position would undoubtedly point out how the pure teaching of justification, as found in the Lutheran Confessions in harmony with the teaching of St. Paul, is vitiated by these Barthian points of view just mentioned, teachings fundamental to him, and teachings which he evidently has no intention of relinquishing.

second edition by Theodore Tappert (New York and London: Harper and Bros., c.1938), pp. 159 ff.

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