

8-1-1933

Objective Justification

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Recommended Citation

Engelder, Theo. (1933) "Objective Justification," *Concordia Theological Monthly*. Vol. 4 , Article 78.

Available at: <https://scholar.csl.edu/ctm/vol4/iss1/78>

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Ansehen in Staat und Kirche entgegen, bekämpfte Irrtümer und Ungerechtigkeiten, die Hunderte von Jahren bestanden hatten, und setzte alles, was dem natürlichen Herzen lieb und wert ist: Ehre und Stellung, angenehmes Leben und irdischen Gewinn, ja Leib und Leben, aufs Spiel. Nur ein solcher Mann konnte der Reformator der Kirche werden. Aus der Fülle von Beispielen seiner Selbstlosigkeit und Opferwilligkeit sei nur ein einziges genannt, an das wir nächstes Jahr besonders erinnern werden. Das ist seine Übersetzung der Bibel, an der er jahre- und jahrzehntelang gearbeitet hat. Was für ein gewaltiges Stück Arbeit hat er damit vollbracht! Und was hat er für all seine Mühe und Arbeit erhalten? Auch nicht, wenn ich den Ausdruck gebrauchen darf, einen Cent. Sein einziger Lohn war, daß er die Bibel, die ein verschlossenes, versiegeltes, vergessenes Buch war, aufschloß und in die Hände des Christenvolks legte. Er war selbstlos, opferwillig, uneigennützig, nicht nur negativ in seinem Kampf gegen das Papsttum, sondern auch in seiner positiven Arbeit im Dienste der Kirche.

Weshalb nenne ich heute gerade diesen vorbildlichen Charakterzug Luthers? Es gehen ernste, schwere Zeiten über die Welt, von denen auch unsere Kirche betroffen wird, besonders auch die Diener der Kirche. Auch Sie werden mehr oder weniger davon durchmachen müssen. Manche von Ihnen, vielleicht alle, werden kürzere oder längere Zeit auf Anstellung warten müssen. Und auch wenn Sie im Amt und Beruf stehen, mögen Ihnen, dem einen weniger, dem andern mehr, Lage beschieden sein, in denen Sie Genügsamkeit, Selbstlosigkeit, Opferwilligkeit, Selbstverleugnung beweisen und doch nicht mutlos, unzufrieden, verdroffen werden sollen. Da stehe Ihnen Luthers Beispiel vor Augen, vor allem das Beispiel dessen, der noch größer ist als Luther, das Exempel St. Pauli, 2 Kor. 6, wo der Apostel von sich und von seinen Mitarbeitern am Evangelium sagt: „Als die Gezüchtigten und doch nicht ertötet; als die Traurigen, aber allezeit fröhlich; als die Armen, aber die doch viele reich machen; als die nichts innehaben und doch alles haben.“

Und so entlassen wir Sie aus dieser Anstalt in das heilige Predigtamt mit unsern aufrichtigen, herzlichsten Segenswünschen. Gottes guter Heiliger Geist segne, stärke und behüte Sie und setze Sie zum Segen für viele in Zeit und Ewigkeit! Amen.

L. Fürbringer.

Objective Justification.

(Continued.)

An article appearing in the *Pastor's Monthly* denies in general that the objective justification covers every single individual of the human race, and in particular, that 2 Cor. 5, 19 makes such a statement. What does 2 Cor. 5, 19 teach on this matter? For the convenience of the reader we quote again the paragraphs in question:

"2 Cor. 5, 18—20 is badly bungled by many, notably the Missourians. Preconceived notions violate the highly significant tenses. Paul speaks of himself and his assistants: God, 'the One who did reconcile us [not only objectively, but also subjectively] to Himself through Christ and did give us the ministration of this reconciliation [the service of preaching it]' — two aorists, past, historical. Then with *ὡς δεῖ*: 'That God was in Christ, engaged in reconciling the world, by not reckoning to them [individuals] their transgressions [two present, durative, iterative participles] and having deposited in our care the Word of this reconciliation.' This is again an aorist: He did give us the ministry of this reconciliation — He did place in our care the Word of this reconciliation, namely, for this our ministry. Thus as Christ's ambassadors, Paul adds, we beg you: 'Be reconciled to God!' Paul writes, after bringing me and my assistants to personal reconciliation and giving us the ministry and means for bringing other men to personal reconciliation, God reaches out through us as His ambassadors thus to reconcile personally others in the world. He even explains that this personal reconciling = not reckoning their trespasses to them, which in other passages = forgiving the trespasses. The mediation of Christ is completed when those objectively reconciled on Calvary are subjectively, individually, reconciled by faith in the Word about this reconciliation. What has been made of this famous passage? This, that on Easter morning God forgave all sins to every individual sinner in the world, those then already damned in hell, those not yet born; and that this, an *actus simplex*, is the only justification there is."

The Missourians admit that they are among those who understand 2 Cor. 5, 19 to mean that on Easter morning God justified, objectively, the whole world, and that means, since the world is made up of individuals, every single individual. And if the "notably" means that the Missourians make very much of 2 Cor. 5, 19 as a proof-text for the point in question, we readily admit that, too. We are indeed in the habit of quoting other texts also, for instance, Rom. 5, 18, 19; 4, 25; 1 John 2, 2, and others. But we do make much of 2 Cor. 5, 19. It bulks large, for instance, in Dr. F. Pieper's *Christliche Dogmatik*. The objective justification bulks large in this as in every other truly Christian dogmatic, and Dr. Pieper likes to quote and enlarge on 2 Cor. 5, 19 in this connection. He quotes it, if we are not mistaken in our count, thirty-three times. We may be permitted to set down here a few instances of the use he makes of 2 Cor. 5, 19, for the purpose of proving Dr. Lenski's assertion: "We have no right to modify and narrow the meaning either of *κόσμος* (2 Cor. 5, 19) and *πάντες ἄνθρωποι* (Rom. 5, 18) or of *οὐ λογιζέσθαι τὰ παραπτώματα* and *δικαιώσεις* (l. c.)." (II, 475.) "2 Cor. 5, 19: 'God was in Christ, reconciling' (*scil.*, in those days when Christ lived on

earth and died) 'the world unto Himself.' . . . At that time, when Christ offered His propitiatory sacrifice, the wrath of God against mankind ceased. That is not a human, but the apostle's own exegesis, who adds to the words: 'God was in Christ, reconciling the world unto Himself' this statement: *μη λογιζόμενος αυτοις τα παραπτώματα*, that is, that God then already, in His heart, forgave the whole world its sin, justified the whole world." (II, 411.) "Since men are so prone to forget it, we must repeat *usque ad nauseam* that the divine forgiveness of sins is something already fully brought about through Christ's substitutionary work, an accomplished fact, a thing entirely independent of any quality in man, any moral change that is taking place (*μη λογιζόμενος τα παραπτώματα αυτων*, 2 Cor. 5, 19), which situation is proclaimed by God to men in the Gospel (*και θέμενος εν ημιν τον λόγον της καταλλαγής*) that they may believe it." (II, 526.) Dr. A. Graebner makes the same use of our passage: "By the same judicial act by which He pronounced Him guilty who was the world's Substitute, God acquitted and absolved the world whose sins and guilt He laid to the charge of the Mediator. 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them,' 2 Cor. 5, 19. That their trespasses were not imputed unto them left them that were sinners in themselves sinless and guiltless in the judgment of God. The imputation of the sins of the world to Christ was *eo ipso* a justification of the world. And as the imputation of our sins to Christ was general and complete, all the sins, the iniquity of us all, being laid on the Lamb of God (Is. 53, 6; John 1, 29; 1 John 2, 2), so the absolution and justification of sinners in the judgment of God indicated a complete reconciliation of the world unto Himself, inasmuch as our iniquities, which had separated between us and our God, our sins, which had hid His face from us (Is. 59, 2), were imputed to, and atoned for by, our Substitute. Hence, when *Jesus of Nazareth, which was crucified* (Mark 16, 6) was risen from the dead, *raised up by the glory of the Father* (Rom. 6, 4), the resurrection of Christ was a promulgation of the justification of the world." (*Theol. Quarterly*, 5, 194.) Dr. Stoeckhardt: "St. Paul, by the way, teaches this same doctrine (Rom. 5, 18, 19) in his other epistles, only in different words. We have shown above that justification with him is identical with the forgiveness of sins. And so he writes, for example, 2 Cor. 5, 19: '*Gott war in Christo und versoehnte die Welt mit ihm selber, indem er ihnen ihre Uebertretungen nicht zurechnete.*' God has therefore already forgiven the whole world all its sins in Christ." (*Roemerbrief.*) Dr. A. Hoenecke cannot see anything else in 2 Cor. 5, 19. "The *καταλλάσσειν* on the part of God means that God no longer imputes sin and guilt to the world, as appears from the explanatory *μη λογιζόμενος* in v. 19 and from v. 21, which states that the imputation, which because of the justice of God absolutely cannot

be put aside, has taken place, the sins having been imputed to Christ. . . . The *καταλλάσσειν* as the act of the reconciliation of God is in reality the objective, general absolution, or justification, of the whole world from sin and guilt in Christ, which must and does become a subjective, special one through faith." (*Ev.-Luth. Dogmatik*, III, 192.) No, the Missourians cannot find anything else in 2 Cor. 5, 19 than the objective justification with all that the concept means and implies.

And that is not an idiosyncrasy of the Missourians, due to some malformation of their organ of exegetics. They have, as our article puts it, many fellow-bunglers. We shall quote a few of them in the interest of a better and deeper understanding of the all-important doctrine of the objective justification. A. Calov, *Biblia Illustrata*: "The apostle now defines more definitely the object of the reconciliation, which he had in v. 18 designated with the word *ἡμᾶς*. The object is not solely the apostle and his associates nor solely the believers or elect, but *κόσμος*, *mundus*, that is, the whole human race. . . . The context names all men. It identifies those for whom Christ died, vv. 14, 15, and those who have been reconciled to God by Christ. However, not once, but three times it is stated that Christ died for all. . . . Those whom God urges to be reconciled to Him through true repentance and conversion, those Christ reconciled to God, that is, for them He acquired and earned the reconciliation with God. Not only the elect, however, but all men are urged by God in His Word to be reconciled to Him through true repentance and conversion. *Ergo*. The major is based on v. 20. The illative particle *οὖν*, *igitur*, is used, which shows that the reconciliation brought about in Christ, which is the reconciliation of the propitiation and placation of the wrath of God, is the cause and basis of the exhortation looking to the reconciliation taking place in our repentance and conversion to God. . . . The text (v. 19) does not treat of such a declaration" (in the Socinian sense) "nor of the grace exhibited and bestowed upon the converted, in conversion (*ipso facto*), but of the grace of redemption and reconciliation exhibited to the world, the grace in which God is so reconciled to all men that unto all is granted the non-imputation, or the remission, of sins. The text does not set forth how God makes us, His enemies, to be His friends, the sinner to become holy and just, the carnal spiritual, the disobedient obedient, but how He was reconciled to us by Christ, His wrath propitiated, no longer an enemy, but a friend, so that because of the reconciliation of Christ and the satisfaction of His death He can, without prejudice to His justice, non-impute to us sinners, condemned to death, our sins, that is, forgive them and receive us into grace, . . . 'and hath committed unto us the Word of Reconciliation.' . . . This refers to the word of the announcement of the Gospel, by which men are offered the reconcilia-

tion effected by Christ, although this announcement is made to the end that the reconciliation of Christ be received by faith and we actually obtain the benefit of grace." J. A. Bengel, *Gnomon*: "V. 18, ἡμᾶς, us, world, as the following verse shows." (Whether ἡμᾶς refers to world or to the believers or the apostles need not be investigated here; we are chiefly concerned with the question whether v. 19 precludes the concept, the full concept, of objective justification.) "ἡμῖν, us, the apostles. V. 19. ἦν καταλλάσσω, like ἐπιποθῶν ἦν, Phil. 2, 26; the periphrastic form for emphasis. The time of the verb ἦν is given v. 21. . . . κόσμον, the world, therefore under wrath; καταλλάσσω . . . μὴ λογίζομενος, reconciling: not imputing. The same thing is expressed, for emphasis, both positively and negatively, as usual." Objective justification! O. von Gerlach, *Das Neue Testament*, etc., takes the same position: "God has reconciled us unto Himself (v. 19) in that He did not impute to us our sins, that He (v. 21) placed the punishment of our sins on Christ. 'God hath reconciled us unto Himself' therefore means: He again bestowed His grace upon us, He assumed a different relation to us, His wrath turned unto love; He showed this by not imputing to us our sins, which caused His wrath. . . . After God had done this once for all, He gave men the word, the message, the office, of reconciliation. Now, having 'in Christ' bestowed His grace upon the world, He has the messengers of Christ proclaim: Be ye reconciled! Accept the offered grace and forgiveness." Here is the *Hirschberger Bibel*: "God was in Christ as He who reconciled the (sinful) world unto Himself (that is, who Himself, through His Son, accomplished the work of redemption, by which we were reconciled to Him) and did not impute to them (but to their Substitute, Is. 53, 6) their sins." Here is *Meyer's Commentary*: "V. 18. . . . The reconciliation has taken place with reference to all humanity (hence κόσμον, v. 19); but Paul uses ἡμᾶς in the person of believers, as those who have experienced the reconciliation of the world in its subjective realization; . . . τοῦ καταλλάξαντος κτλ.: who has reconciled us with Himself through Christ. For men were, by means of their uneffaced sin, burdened with God's holy wrath, ἐχθροὶ θεοῦ (Rom. 5, 10, etc.), *Deo invidi*; but through God's causing Christ to die as *ἁμαρτήριον* He accomplished the effacing of their sins, and by this therefore God's wrath ceased. The same thought is contained in Rom. 5, 10, only expressed in a passive form. . . . The death of Jesus operated as *ἁμαρτήριον* (Rom. 3, 25; Gal. 3, 13), consequently as effacing God's holy enmity (Rom. 11, 28), the *ἀργὴ θεοῦ*, so that He now did not impute to men their sins (v. 19) and in this way, *actu forensi*, reconciled them with Himself (v. 21), while faith is merely the subjective condition of appropriation on the part of man. The gratitude, the new courage, the holy life, etc., are only a consequence of the reconciliation appropriated by faith, not a part

of it. . . . V. 19. . . . The ἢν καταλλάσσων should go together and is more emphatic than the simple imperfect. Paul writes, namely, to affirm of God, not simply what He *did* (κατήλλαξε), but in what activity He *was*; in the person and work of Christ (ἐν Χριστῷ) God *was* in world-reconciling activity. The imperfect receives from the context the definite temporal reference: *when Christ died the death of reconciliation*, with which took place that very καταλλάξαντος, v. 18. . . . κόσμον: not a world, but *the* world, even without the article. It applies to the whole human race, not merely, say, to the elect. The reconciliation of *all men* took place objectively, through Christ's death, although the subjective appropriation of it is conditioned by the faith of the individual. — Μη λογιζόμενος αὐτοῖς κτλ.: since he does not reckon (present) to them their sins, and has deposited (aorist) in us the Word of Reconciliation. The former is the altered judicial relation to the sins of men into which God has entered and in which He stands; the latter is the measure adopted by God by means of which the former is made known to man. From both it is evident that God in Christ reconciled the world with Himself; otherwise He would neither have left the sins of mankind without imputation, nor would He have imparted to the apostolic teachers the Word of Reconciliation that they might preach it." Here is the Jamieson-Fausset-Brown *Bible Commentary*: "V. 18. The manner of God reconciling the world to Himself is implied (v. 19), *viz.*, by His 'not imputing their trespasses unto them.' God not merely, as subsequently, reconciles the world by inducing them to lay aside their enmity, but, in the first instance, does so by satisfying His own justice and righteous enmity against sin. . . . The reconciling of *men to God* by their laying aside their enmity is the consequence of God's laying aside His just enmity against their sin and follows at v. 20. . . . V. 19: *God was in Christ, reconciling.* 'Was reconciling' implies the time when the act of reconciliation was being carried into effect (v. 21), *viz.*, when 'God made Jesus, who knew no sin, to be sin for us.' . . . *The world*—all men (Col. 1, 20; 1 John 2, 2). The *manner* of the reconciling is by His 'not imputing to men their trespasses,' but imputing them to Christ, the Sin-bearer." Here is *The Lutheran Commentary*: "V. 19. God was in Christ, else the work of Christ would have been of no avail. Christ's incarnation was the condition without which the atonement could not have been made. The world was reconciled to God. For this He gave His only-begotten Son.—Thus we speak of an objective reconciliation by God, through Christ, an acquisition intended for man, and in like manner of an altered judicial relation, a changed relation of God to man, to the sins of men." Here is *The Expositor's Greek Testament*: "V. 18: 'who reconciled [note the aorist] us,' *scil.*, all mankind, to Himself. . . . V. 19: *that God was reconciling the world, scil.*, the

whole human race (note the absence of the article); . . . ἦν goes with both *καταλλάσσω* and *θίμενος*, ἦν with a participle being more emphatic than a simple imperfect; cf. Luke 4, 44. If we take ἦν with *ἐν Χριστῷ*, we should have to treat *θίμενος κτλ.* as a parallel clause to *λογιζόμενος κτλ.*, which it is not. — *Μὴ λογιζόμενος ἀποτοῖς κτλ.*, *not reckoning unto them their trespasses*, a parenthetical sentence explanatory of *καταλλάσσω*; cf. Rom. 4, 8. V. 20. Note that the appeal 'Be ye reconciled to God' is based on the fact (v. 18) that God has already 'reconciled us to Himself through Jesus Christ.' . . . V. 21. . . . 'Such we are in the sight of God the Father as is the very Son of God Himself. Let it be counted folly or frenzy or fury or whatsoever, it is our wisdom and our comfort; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the sin of men and that men are made the righteousness of God.' (Hooker, *Serm.*, II, 6.)" This does not exhaust the list of the so-called bunglers, but it exhausts the space at our disposal.

We have some space left for a few modern translations of our passage. F. E. Schlachter, *Miniaturbibel*, 1905—1913: "Weil ja Gott es war, der in Christus die Welt mit sich selbst versöhnete, indem er ihnen ihre Sünden nicht zurechnete und das Wort der Versöhnung unter uns aufrichtete." H. Wiese, 1905—1924: "Denn Gott war ja in Christus und versöhnete eine Welt mit sich selbst, da er ihnen nicht anrechnete ihre Uebertretungen und in uns gelegt hat das Wort von der Versöhnung." H. Menge, 1926: "Denn Gott hat ja in Christus die Welt mit sich versöhnt, indem er ihnen ihre Uebertretungen nicht anrechnete und in uns das Wort von der Versöhnung niedergelegt hat." A. Schlatter, 1931: "Weil ja Gott in Christus die Welt mit sich versöhnete, da er ihnen ihre Fehlritte nicht anrechnete und in uns das Wort der Versöhnung legte." *The Twentieth Century New Testament*, 1904: "But all this is the work of God, who reconciled us to Himself through Christ and gave us the Ministry of Reconciliation — to proclaim that God in Christ was reconciling the world to Himself, not reckoning men's offenses against them, and that he had entrusted us with the message of this reconciliation." James Moffatt: "For in Christ God reconciled the world to Himself instead of counting men's trespasses against them; and He entrusted me with the message of His reconciliation." E. J. Goodspeed, 1923: "All this comes from God, who through Christ has reconciled me to Himself and has commissioned me to proclaim this reconciliation — how God through Christ reconciled the world to Himself, refusing to count men's offenses against them, and entrusted me with the message of reconciliation." Bunglers, all!

We do not stand alone. Nor, on the other hand, does Dr. Lenski stand alone. The *J. P. Lange-Ph. Schaff Commentary*, for instance,

says: "On the whole, we think it best with Meyer to take ἦν . . . καταλλάσσων together, but to regard the participial sentence as a more particular description of the way in which God was reconciling the world to Himself in Christ, 'God was in Christ' (a phrase equivalent to *by* (διὰ) *Jesus Christ* in v. 18, but with the understanding that Christ and what He has done are the only basis on which the reconciliation is founded), 'bringing back the world to a state of friendship with Himself; for He imputed not men's sins to them, and He has committed unto us the Word of Reconciliation.' 'Not imputing men's trespasses to them' is equivalent to the bestowal of forgiveness upon men and implies that God was applying the benefits of salvation by Christ to individuals (αὐτοῖς). This is set forth by means of a present participle (imperf., Winer, § 46) because the act was continuously to be repeated while the word describing the institution of the ministerial office (θέμενος) is an aorist participle, because the act was accomplished at a certain time. But the reconciliation, or the restoration of the happy relation, which was the consequence of this proceeding, is mentioned as a process commenced in Christ, but not as yet concluded (ἦν . . . καταλλάσσων). As we do not think that this refers exclusively to the objective facts of the redeeming work of Christ, the objections which De Wette urges . . . will not apply to us. . . . God in Christ has truly entered upon a process by which He is reconciling the world. He makes believers perceive in their own experience that God has reconciled them to Himself by Jesus Christ. He brings them into the state of reconciliation which He has established with the world. The apostle now proceeds to describe further the method in which this was effected, so far as it relates to its general principles. Or, rather, he gives the reason for the assertion that the change mentioned in v. 17b, in which old things had passed away and all things had become new, was to be ascribed to God, who had reconciled believers to Himself through Christ." According to this interpretation, the chief concept of v. 19 is the subjective justification.

According to a third group of exegetes the statement that God in Christ reconciled the world refers exclusively to the objective justification, while the statement concerning the non-imputation of the trespasses deals with the subjective justification. The *Glossa* of Flacius, it would seem, takes this position: "For in a threefold way our salvation is accomplished: by the Father as the Author and Lord; by the Son as the Mediator, meriting and acquiring it; and by the Holy Spirit as the Teacher. . . . So also in a threefold manner the Father procures our salvation, first, by sending the Son, an act which lies in the past and is finished; secondly, by giving and sending the doctrine and the teachers, rendering their word efficacious; thirdly, by pardoning, or not imputing, sins, that is, by absolving us; and these two acts take place at all times." So also the commentary of

Lucas Osiander: "God, the true God, dwelling in the man Christ as in His most holy temple, through the suffering and death of that Mediator, reconciled the world unto Himself. And this reconciliation consists in this (*reconciliatio autem in eo sita est; solche Versöhnung aber bestehet darauf*), that God no longer imputes, but forgives, sins to the penitent sinners who believe in Christ. And in order that we may obtain this benefit, this reconciliation, the ministry of the Word of God has been ordained and instituted that we may believe the Gospel, be justified, and saved." H. Olshausen, *Biblischer Kommentar*: "V. 18. . . . Considered objectively, it should be added, the reconciliation is finished, once for all, therefore *καταλλάξαντος*, v. 19. 'Denn Gott in Christo versöhnte die Welt mit sich selbst, rechnete ihnen ihre Uebertretungen nicht zu und setzte unter uns das Wort der Versöhnung ein.' This verse simply repeats and confirms the thought of v. 18 . . . ἢν καταλλάσσων = κατήλλαξε; here again the reconciliation is, through the use of the past tense, described as finished, just as *θήμενος* presents the ministry of the reconciliation as fully established. The act of forgiving sins, however, expressed by *μὴ λογίζομενος τὰ παραπτώματα*, is taken as enduring, extending through the entire history of mankind. . . . The Church has taught at all times that the reconciliation *actually* was effected on Golgotha, and only in this form the Gospel possesses the power to comfort and regenerate the heart." (It may be that Olshausen refers to the objective justification throughout.)

P. Bachmann, in Zahn's *Kommentar zum Neuen Testament*, also refers 19a ("God was reconciling the world") to the objective justification and, if we do not mistake his meaning, 19b ("not imputing their trespasses") to the subjective justification. He says: "V. 18. . . . Andere endlich nehmen auch in 18 schon das *καταλλάττειν* im rein objektiven Sinne von der Herstellung des Friedensverhältnisses als der der Bekehrung vorausliegenden prinzipiellen Grundlage des ganzen goettlichen Heilswerkes. Unter der Voraussetzung nun, dass sich zu 19 die rein objektive Fassung des Versöhnungsbegriffes herausstellt, moechten wir sie auch fuer 18 festhalten. . . . V. 19. Als Objekt erscheint jetzt, nach dem noch deutlich begrenzten *ἡμεῖς* in 18, das Unbegrenzte, der *κόσμος*. Die spezielle Heilstatsache von 18 ist eben nur ein Ausschnitt aus einer ganz universalen Versöhnungstat. . . . Diese Vergleichenungen umschreiben aber fuer die Auslegung deutlich die Eigentuemlichkeit dieses Satzes von der Versöhnung: Gott bewirkt sie, an der Welt geschieht sie, naemlich an der Gesamtheit der Menschheit (*αὐτοῖς!* in 19b), nicht an ihrer seelischen Verfassung, folglich an ihrem Lebensstand im allgemeinen Sinn, indem sie aus dem Verhaeltnis objektiver Geschiedenheit von Gott umgestellt wird in ein Verhaeltnis des Friedens. Nach dem Zusammenhang zwischen 19 und 15 ist Christus der Vermittler dieser Versöhnung,

sofern er stirbt; nach 19b ist das die Geschiedenheit Bewirkende die Suende . . . ; den Modus jener Versoehnung aber wird 5, 21 vollends bestimmen. . . Die Aufhebung der Schuld bedeutet eine, wenn auch objektive, so doch vollkommen wirkliche Herstellung der Gemeinschaft der Menschheit mit Gott. *Die Welt ist durch die Aufhebung der Schuld hindurch Gegenstand der sich ungehemmt ergiessenden gottlichen Friedensgemeinschaft, und damit ist sie in eine Lebensbestimmtheit von prinzipieller und tiefstgreifender Neuheit verbracht.* (Italics our own.) . . . *Μὴ λογιζόμενος* koennte dann fuer sich allerdings wohl als Grund oder Inhalt der Versoehnung (= weil oder dadurch, dass usw.) verstanden werden. Allein gegen beide Fassungen spricht. . . Wir verstehen darum auch *μὴ λογιζόμενος* als eine Aussage darueber, wie Gott sein in Christo getanes Versoehnungswerk entfaltet. Also (5, 19): 'Wie denn ja Gott in Christus war als einer, der die Welt mit sich versoehnte, nicht [weiter] anrechend ihnen ihre Verfehlungen und in uns hineinlegend das Wort von der Versoehnung.' V. 20. . . Richtig ist nur ein solches Verstaendnis des *καταλλάγητε*, welches davon ausgeht, dass primaeer *Gott* die Versoehnung vollzieht und dass er sie in Christo bereits vollzogen hat."

And now for the real business at hand: Does 2 Cor. 19a and b deal with the objective, universal justification (reconciliation) or with the subjective, personal justification (reconciliation)? We take our stand on — and shall unfold — these two propositions: 1) There is that in the text which absolutely excludes the reference to the subjective justification. 2) There is nothing in the text that forbids the reference to the objective justification.

Our first proposition is that the word *κόσμος* and the relation of the word *αὐτοῖς* to its antecedent vetoes the conception that the apostle is here describing the subjective justification. Since there is nothing in the text to indicate that the apostle wants to restrict, in some way or other, the meaning of *κόσμος*, the world of sinners, the statement that God reconciled the world cannot mean anything else than that all men, "the world, the whole human race" (*Exp. Greek Test.*), "*das Unbegrenzte, der κόσμος, die Gesamtheit der Menschheit*" (Bachmann), has been reconciled, justified in the forum of God. There is as little reason for limiting the meaning of *world* here as in John 3, 16. Calvinism is compelled to substitute a foreign meaning to our word. And we vehemently protest against such an abuse of language. So does the article in the *Pastor's Monthly*. We read on page 260: "Incidentally we note Calvin's statement that we 'are subject to puerile hallucination' in believing what Paul (1 Tim. 2, 4) actually says, because '*apostolus simpliciter intelligit, nullum mundi vel populum vel ordinem a salute excludit*' — the apostle understands only that no people, nor nation, and no order or class of the world is excluded from salvation." And on page 264: "We note again Calvin's

arbitrary falsification, making 'then all were dead' (2 Cor. 5, 14) mean the death of the old sinful nature in conversion. Since this occurs permanently only in the elect, Calvin reduces 'all' to 'all the elect.' Hodge follows. One asks how this sort of thing can be kept up." *Κόσμος* must stand in its full force. If the apostle had had in mind, not the world in its totality, but only a part of the world, he would have known how to give expression to that thought. It will not do to establish a restriction of the *κόσμος* by interpreting our passage as saying that God was or is *aiming* at the reconciliation of the whole world indeed, but that His purpose is frustrated by a great part of the world. For the text does not speak of an attempted reconciliation, but of an accomplished reconciliation — God *was* reconciling, God *has* reconciled. And since the object of this work of God is the "world," we dare not think of anything but the universal, the objective, reconciliation. Recall the definitions given on page 265 of the *Pastor's Monthly*: "The objective reconciliation covers *all men* as enemies; and the subjective reconciliation, going a step farther, covers *all believers*." One who accepts that cannot find the subjective reconciliation in 19a. The reconciliation there mentioned has for its object *all men*. This word *κόσμος* is of rather an obstinate nature. It refuses to do service for the subjective justification — except in that wonderful manner that it forms the basis and the heart of it, which belongs in another chapter or verse.

In an equally obstinate manner 19b refuses to be taken as a description of the subjective justification. Here it is the word *αὐτοῖς* that protests with a loud voice against such a procedure. The antecedent of *αὐτοῖς* is *κόσμος*. "In 2 Cor. 5, 19 *αὐτοῖς* refers to *κόσμον*." (*Robertson's Grammar*, p. 683.) "Gott bewirkt die Versöhnung, an der Welt geschieht sie, naemlich an der Gesamtheit der Menschheit (*αὐτοῖς!* in 19b)." (Bachmann.) We wonder if any writer has ever found a different antecedent for it here. So, then, you will have to put *κόσμος* also into 19b: "not imputing the world's trespasses unto the world." The reason why the apostle did not repeat the *κόσμος* or rather did not use the personal pronoun in the singular, but used the form *αὐτοῖς* need not concern us here. Very likely he is impressing upon us that the object of the reconciliation is not the world as a hazy abstract, but the world as made up of individuals. Every single individual should know that the objective reconciliation includes him. What we are concerned about here is to point out that by virtue of the *αὐτοῖς* in its relation to *κόσμος* 19b deals with the same matter as 19a. And since 19a cannot refer to anything else than the universal reconciliation, 19b cannot possibly be made to cover anything else. It could be made to do so only if the apostle had in some way limited the universality of the *κόσμος* in this clause. Those who find the subjective justification in these clauses do indeed insert

such limiting terms. They substitute for *κόσμος . . . αὐτοῖς* "others in the world," or "the believers," or other restrictions. Lange-Schaff obtains the needed restriction in this way: "Even Osiander concedes that . . . *μὴ λογιζόμενος* describes a result which is intimately connected and *nearly coincident* with the reconciliation. This is the remission of guilt, a benefit which *individuals may receive through faith.*" (Italics our own.) The further statement: "*Κόσμος* signifies the human race, and as it is here without the article, *it means perhaps 'a whole world,'*" is also, perhaps, meant as a restriction. J. L. von Mosheim deals very frankly in this matter. Having said: "Die Welt ist hier so viel als das menschliche Geschlecht," he goes on: "Und rechnete ihnen ihre Sünde nicht zu.' Es ist hier eine Wortfuegung, die sich mehr nach dem Sinn der gebrauchten Worte als nach diesen selbst richtet. Es steht *αὐτοῖς*, als wenn vorhero statt *κόσμον* waere τοῖς *ἀνθρώπους* gesetzt worden." (Correct, but —.) "Es werden hier nicht alle Menschen verstanden, sondern nur diejenigen, welche an Christum glauben." We certainly object to these, we had nearly said, interpolations. We insist that, if any restrictions are called for, the apostle must make them. If they were needed, he certainly had all the resources of the Greek language at his disposal. He knew the Greek equivalent for "some," "many," "a part of the world," "the believers." But he put in *αὐτοῖς* as the equivalent of *κόσμον*. He will introduce the believers later. He is going to speak of the subjective reconciliation in v. 20. Here in v. 19 he wants to address the whole world as objectively justified. There is the *ἦν*, too. That is a very good word to use when speaking of the death of Christ by which the objective reconciliation was effected. A verb in the past tense is called for. It is a very poor word to use in speaking of the subjective reconciliation, which has gone on since then and is going on till the end of the world. If the apostle had the subjective justification in mind, the use of *ἐστὶ* would seem to be indicated. It requires a great amount of words to explain why the apostle, in describing the subjective justification either in 19a or 19b or in both clauses, failed to use the present tense.

The attempt to put the subjective justification into the *μὴ-λογιζόμενος* clause breaks down by force of the *αὐτοῖς . . . κόσμον*. To put it there requires a process of muddled thought in the mind of the interpreter and of course in the mind of the apostle. Take the case of Lange-Schaff. Our clause "implies that God was applying the benefits of salvation by Christ to individuals (*αὐτοῖς*)," to the believers. But the apostle had just said that God reconciled the world! Well, the two thoughts must be thus harmonized: "The reconciliation . . . is mentioned as a process commenced in Christ, but not as yet concluded (*ἦν . . . καταλλάσσω*)." That means, it seems, that the apostle is speaking of the reconciliation of some as the reconciliation of the

world because the subjective reconciliation is based on the objective reconciliation. Briefly, the apostle is being given the privilege of describing a process by which actually only some are reconciled in terms of a universal reconciliation. Lange-Schaff actually ascribes such a process of thought to the apostle, as appears from this statement: "God was in Christ, . . . bringing back the world to a state of friendship with Himself; *for* He imputed not men's sins to them." Note the italicized "*for*." Because God applies the forgiveness of sins to some, He may be said to be bringing back the world to a state of friendship with Himself. As Lange-Schaff does not stand for the doctrine of the false Universalism, this statement means that you may describe the reconciliation of some as the reconciliation of the world!

Take the case of Dr. Lenski. "*Ω; δν:* 'that God was in Christ, engaged in reconciling the world, by not reckoning to them [individuals] their transgressions. . . .' Paul writes, after bringing me and my assistants to personal reconciliation and giving us the ministry and means for bringing other men to personal reconciliation, God reaches out through us as His ambassadors thus to reconcile personally others in the world." God engaged in reconciling the world, by reconciling some! The apostle certainly was not able to think such a thought.

In passing, we would direct attention to the statement: "The mediation of Christ is completed when those objectively reconciled on Calvary are subjectively, individually, reconciled by faith in the Word about this reconciliation." One can and must say that those subjectively reconciled were objectively reconciled on Calvary. But one cannot say that the number of those objectively reconciled is coextensive with the number of those subjectively reconciled. "The objective reconciliation covers all men, . . . the subjective all believers"! The author evidently means to say that the meditation of Christ is completed with the conversion, justification, and final salvation of those who by the grace of God accept by faith the objective reconciliation gained for them and all the rest of the world on Calvary.

In concluding the first part of our argument, we should like to call attention to the exegetics of old Geo. Mich. Laurentii (1711). He knew, in a way, how to keep the subjective justification out of 19a and b. "Gott versoehnete die Welt mit ihm selber. Die Welt, so denn in sich begreift Boese und Fromme, Joh. 3, 16. . . . Gott rechnete ihnen ihre Suende nicht zu. Dies Nichtzurechnen ist zweierlei: (αα) das alle Menschen angehet, da Gott mit dem menschlichen Geschlecht nicht nach Verdienst verfahren, sondern Gnade lassen vor Recht gehen und seinen Sohn gesendet, welcher die Sunden der ganzen Welt tragen und davor genug tun sollen; (ββ) das den

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Glaubigen allein angeht und geschieht, wenn der Mensch in wahrer Busse und Glauben sich an Christum wendet und durch denselben in solchen Stand kommet, dass Gott ihn ansiehet, als haette er keine Suende getan. . . . Allhier an diesem Ort scheint" (?) "insonderheit" (?) "die erste Bedeutung stattzuhaben, da Gott mit dem menschlichen Geschlechte nicht nach seiner Gerechtigkeit, sondern nach seiner Barmherzigkeit verfahren und aller Sunden ungeachtet seinen Sohn zum Heiland aller Welt verordnet." TH. ENGELDER.

(To be concluded.)

Wie muß Gottes Wort gepredigt werden, damit Glaube entstehe in den Herzen der Zuhörer?

Eine Reihe von Vorträgen von D. F. Pieper.

Erster Vortrag.

Sie alle, meine teuren Freunde, bereiten sich vor auf die Verwaltung des heiligen Predigtamtes. Sie alle wollen Ihrem Heilande, der Sie mit seinem Blut erkaufte hat und durch den Sie den Himmel und die Seligkeit haben, in der Zeit Ihres ganzen Lebens darin dienen, daß sie sein Wort verkündigen und durch die Verkündigung seines Wortes Menschen zum Glauben und zur Seligkeit führen. Welch ein hohes, erhabenes, köstliches Werk! Es ist dies das *καλόν ἔργον*, von dem der Apostel Paulus dem Prediger Timotheus schreibt im dritten Kapitel: „So jemand ein Bischofsamt begehrt, der begehrt ein köstlich Werk.“ Aber nun die Frage: Wie muß Gottes Wort verkündigt werden, damit durch den Dienst des Predigers der Glaube an Christum in den Herzen der Zuhörer entstehen könne? Das ist die Frage, die sich jeder treue Prediger, der alle seine Zuhörer gerne selig machen möchte, immer wieder vorlegt. Und er hat alle Veranlassung, diese Frage sich immer wieder von neuem vorzulegen, sie immer wieder zu erwägen. Und warum? Es sind hier bei der Schwachheit des Fleisches, die auch uns Predigern noch anhängt, kirchlich hinderliche Mißgriffe möglich. Wir lassen hier ganz außer Betracht die bloßen Moral- oder Sittenprediger, das heißt, die Prediger, die nicht Christum, den Gekreuzigten, den Sündenheiland, verkündigen, sondern nur Christum als Tugendvorbild ihren Zuhörern vorstellen. Es liegt auf der Hand, daß diese Moralprediger keinen Glauben an Christum haben können, und an diesen ist nichts zu bessern; das müssen erst andere Leute werden. Sie müssen sich bekehren, sie müssen erst selber zum Glauben kommen an den Heiland, dann werden sie das Evangelium verkündigen, wodurch ihre Zuhörer zum Glauben kommen können. Und solche Prediger sind in unserer Zeit die besseren Moralprediger, die meisten protestantischen Sittenprediger. Wir ziehen nur in Betracht die Prediger, welche mit Ernst Christum, den Gekreuzig-