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The Imputation.

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THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

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

This justification does not coincide with the atonement on the cross, but is rather its fruit. God justifies you by not only announcing grace to you, but by truly and actually receiving you into the relation of grace and sonship. The verb *to justify* occurs thirty-eight times in the New Testament,¹⁾ and in all these thirty-eight passages it signifies a forensic act. It means *to regard as righteous, to declare righteous, not to infuse righteousness*. This may be seen most clearly Luke 10, 29. The lawyer, "willing to

1) Matt. 11, 19; 12, 37; Luke 7, 29. 35; 10, 29; 16, 15; 18, 14; Acts 13, 39 (twice); Rom. 2, 13; 3, 4. 20. 24. 26. 28. 30; 4, 2. 5; 5, 1. 9; 6, 7; 8, 30. 33; 1 Cor. 4, 4; 6, 11; Gal. 2, 16 (three times); 2, 17; 3, 8. 11. 24; 5, 4; 1 Tim. 3, 16; Titus 3, 7; Jas. 2, 21. 24. 25.

The Historical Significance of the Formula of Concord.

PROF. R. W. HEINTZE, St. Louis, Mo.

I.

Sebastian Franck was a mystic and a grouch. In 1531 he published *Chronica, Zeytbuch und Geschychtbibel von Anbeginn bis in dis gegenwertig MDXXXI. jar. Omnis homo mendax* is the summary of his contemplation of history. He riles at the *Master Omnes* and the people's subserviency. "When their prince is evangelical, it fairly rains Christians, and no one wants to be behind with the Gospel—for the sake of his prince. But if the ruler dies and a Nero succeeds him, good Lord, then they all disappear, and *Master Omnes* vanishes like mosquitoes in winter" (p. 38b). "To whatever the childish mob attaches itself, that is sacred, and whatever ill fortune meets it on account of its attachment, that is the fault of the other faith; and for all misfortune it blames its opponents, as the Lutherans do with the papists and the papists with the Lutherans" (p. 38). Justly Luther calls Franck a scandalmonger and thinks he loved pessimistic thought better than meat and drink. (Walch, XIV, 394.) He was not able to appreciate the great and noble things of his time nor of the past because he had devoted himself to mystic theology in order to give his intellect the key to the riddles proposed by the religious contradictions of his time, and not because of his own religious needs. He belongs to the company of Erasmus, Thomas Murner, and that large number of Humanists who had welcomed

3) Even original sin has its negative and its positive side. The negative is the *caerentia justitiae*; the positive, the *prava concupiscentia*. The negative is eliminated through the imputation of the righteousness of Christ; the positive, through forgiveness.

Luther as an intellectual, social liberator, but who later growled at the evident success of Martin's real work.

And it *was* a success. For although the reestablishment and the reorganization of the Church did not progress in an everywhere equally steady, equally broad, and equally deep stream; though it was sometimes furthered by the rulers of a country or civil magistrates, sometimes demanded by the people, yet it did progress, so much so that Aleander reported the defection of nine-tenths of the German nation from Rome. The resolutions of the Diet of Speyer, 1529, had meant to prevent at least the further expansion of the young Church. They had not done so.

And yet, a few decades later the ecclesiastic map showed the reclamation of a large part of the lost territory for the papacy, which indicates that the old Church and the imperial government had regained part of their strength, or at least their resourcefulness.

Some members of the hierarchy had been resourceful, indeed, before. Luther had not been silenced; he still lived. But the defense of a cause may be weakened by silencing defenders in other ways. When Melancthon was at work on the Augsburg Confession, he received letters in which tempting professorships were offered him in Catholic universities, offers which he did not treat with indignation. And although the highly flattering and complimentary style on both sides may be discounted as due to humanistic custom, there remains enough to make it appear that in the chain of Lutheran defense Magister Philip was a very weak link.*

Moreover, there had been employed great subtlety, on the papal side, in handling the question of a general council. Demands for such a council were early made by Luther, and his demand had echoed and reechoed through German publications. An anonymous Swiss (?) monk published a poem of 389 lines, lines 374—384 of which read:—

*Der bapst ist daran schuldig zwar
Mit seinem gnadenreichen jar,
Und kein concilium haben wil,
Lasst es hinschleifen in der still.
So darf es sunst anregen kein man,
Er wird fuer ein ketzer griffen an.
Solicher misbrauch ist on zal,
Hat ueberhant gewonnen ueberal.
Ich hoff, Karl, der durchleuchtig held,
Werd es zuo Herzen nemen selv
Und lassen beruofen ein gmein concilium.*

* The entire sorry affair is treated in a monograph by Kawerau, *Die Versuche, Melancthon zur katholischen Kirche zurueckzufuehren.*

Others were very sarcastic; *e. g.* (in translation), *A New Epistle from the Wicked Clergy to Its Rightful Lords, Lucifer and the Entire Assembly of Hell*, reads: "We, Leo X, . . . want Your Majesty to know that . . . Carolus . . . has undertaken to reform us . . . and to call for a general, free council . . . and to deprive us of all temporal power, which, it is true, does not belong to us." This letter is answered by an alleged missive from Satan, full of consolation. Another edition of the same product is printed in Low-German, which indicates that such things were widely distributed. Specimens could easily be multiplied from Schade's *Satiren und Pasquille* and from other sources. Handbills were printed, also in Latin, in which the Trinity desires a council, the decree being countersigned by "Gabriel, Medicus." Assuredly, reverence is lacking in many of these sheets; but they do show that when Protestant princes or diets called for a council, their demands met with popular approval.

The emperor vacillated, the Popes hedged. But shortly before and after 1540 it became evident that a council must convene, and that "on German soil." Papal diplomacy succeeded in keeping to the foreground of the deliberation the task of defining the dogma. Cardinals had been imprudent enough, in a conference with Lutheran theologians, to agree on a wording which dangerously harmonized with Lutheran tenets. But at this council, Trent, leadership was largely in the hands of the Spanish clergy. It is particularly logical that just Spaniards should play this part of annihilating "heresy." For five hundred years Spain had shed its blood in order to free the country from the bondage of Islam, to bring it back to Holy Mother Church. They had not partaken in the crusades to Jerusalem; they had had their crusades north and south of the Pyrenees. Battle, exile, and inquisition against Moor, Jew, and Waldensian, for the mass, Mary, and the hierarchy.

No wonder that such history produced Loyola. No wonder that Loyola, who originally intended his company for foreign missions, in Rome turned them into an army to suppress the Reformation. No matter that the English Cardinal Pole expected Trent to furnish the "reunion and the reinvigoration of Western Christendom." No matter that his presence there imbued many with the same hope. Salmeron and Lainez were the intellectual masters of the assembly. The council was the first deliberate attack upon the Church of the Reformation along the whole line. The doctrinal system was fixed for all times to come. All possibility of uniting the two factions, all possibility of tolerance, of agreement

to live peaceably together, was gone. The lost area now was to be reconquered. The papal Church had been an "unequal combatant" in her conflict with the new spirit; the council renewed the foundations of the authority claimed by Church and Pope, and means were decided upon to indoctrinate the clergy and the people.

The Jesuits crossed the Alps; with keen foresight they devoted themselves to the training of the future generation of leaders, adapting their methods to those of the Protestants, with catechism and Luther's language. The European political situation had changed to a condition which enabled the Roman Curia and Ferdinand's court to execute plans without much hindrance. In the diocese of Augsburg the magistrate was able to send away the Lutheran preachers because in all South German imperial cities (*Reichsstaedte*) the guilds (they usually were on the side of the Reformation) had been disfranchized and government limited to the patricians, and, in addition, only such men were to be elected mayors, city clerks, etc., as were members "of the old, true Christian Church." (Brueckstuermer, *Gesch. d. Ref. u. Gegenref. in Dinkelsbuehl*.) Viewed from the outside, the position of the young Lutheran Church was precarious. She had lost part of what she had won, and her adversary was collected, circumspect, energetic, powerful. Still, she might maintain herself, if she would present a united front to her enemy and carefully attend to the upbuilding of her inner structure. This, however, she did not do.

(To be continued.)
