

# Concordia Theological Monthly

Continuing

LEHRE UND WEHRE  
MAGAZIN FUER EV.-LUTH. HOMILETIK  
THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. IV

September, 1933

No. 9

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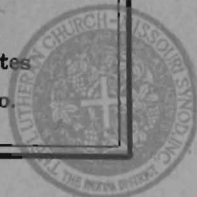
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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?  
*1 Cor. 14, 8.*

Published for the  
Ev. Luth. Synod of Missouri, Ohio, and Other States  
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



ARCHIVES

synergistische Abwege. Galten wir beide Wahrheiten fest, und suchen wir in keiner Weise eine Verbindung herzustellen, die es nach der Schrift nicht gibt. Wo wir mit unserer Vernunft nicht weiter können, da legen wir einfach mit dem Apostel die Hand auf den Mund und überlassen das Ausgleichen der Weisheit dessen, vor dessen Angesicht wir schließlich erkennen werden, gleichwie wir erkannt sind.

Wir schließen mit zwei kurzen Auszügen aus Hönecke (l. cit., 5. 11): „Die Dogmatiker machen mit Recht aufmerksam auf die Unterscheidung zwischen dem Liebeswillen und dem Dekret Gottes. Der erstere erstreckt sich auf alle, das letztere nicht; der erstere ordnet für alle das Heil mit dem ernstlichen Verlangen nach aller Seligkeit, das letztere beschließt die Seligkeit für die das Heil Annehmenden“, das heißt, für die, die infolge der Erwählung zum Glauben gebracht werden und bis ans Ende im Glauben verharren. „Somit sind allgemeiner Gnadenwille und Wahl nach den Ausagen der Schrift über beide in zwei sehr wesentlichen Punkten verschieden: in bezug auf den Kreis der Personen, auf welchen sie sich beziehen, und in bezug auf die Gewißheit der Erreichung des einen Zieles, das sie beide nach der Schrift haben. Sollte man also allgemeinen Gnadenwillen und Wahl für ein und daselbe erklären und nicht voneinander unterscheiden, so würde man damit sich einfach gegen die Schrift setzen.“

R. E. Rethmann.

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## Propositions Concerning the Election of Grace.

With special reference to Calvinistic and synergistic views.\*

1. According to Holy Scriptures there is only *one* gracious will of God, that of the *universalis gratia*, which desires the salvation of all men.

a. God's loving *intention* as pertaining to all men: John 3, 16 ("loved the world"; κόσμος as the aggregate of all men, the sum total of human beings); Matt. 18, 11 ("come to save that which was lost," τὸ ἀπολωλός); Luke 19, 10 ("that which was lost").

b. His gracious *will* as pertaining to all men: 1 Tim. 2, 4 ("who will have all men to be saved," θέλει σωθῆναι); 2 Pet. 3, 9 ("not willing that any should perish," μὴ βουλόμενός τις ἀπολέσθαι); Ezek. 18, 23 ("Have I any pleasure at all that the wicked should die," etc.); 33, 11 ("I have no pleasure in the death of the wicked").

c. Elect or believers *included* in this gracious will of God as a matter of fact: John 6, 39, 40 ("of all which He hath given Me I should lose nothing"; cp. John 17, 24); 1 Tim. 4, 10 ("Savior of all men, specially of those that believe").

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\* These propositions are offered by request in order to serve as a basis for intensive discussion, *e. g.*, in conferences.

2. In addition to this gracious will of God Holy Writ also reveals to us a *decree of God's election of grace*, which has determined *the final salvation of certain chosen persons*.

a. There is an *election*, or a selection, of *grace*: Rom. 11, 5 ("a remnant according to the *election of grace*," κατ' ἐκλογὴν χάριτος; — on remnant see *Lehre und Wehre*, LXXI, 1925, pp. 237—244); 2 Tim. 1, 9 ("called us with an holy calling . . . according to His own purpose and *grace*, given . . . before the world began," πρὸ χρόνων αἰώνιων).

b. It is truly a *decree of predestination*: Eph. 1, 3—14 (chosen, ἐξελέξατο; predestinated, προορίσας; purposed in Himself, προέθετο; predestinated, προορισθέντες); Rom. 8, 28—30 (foreknow, designate, determine, προέγνω; — on the exact meaning of the word see *Lehre und Wehre*, LII, 1906, p. 289 ff. 337 ff.; predestinate — in eternity; called, justified — in time; glorified — here in hope, in the future in enjoyment); Acts 13, 48 ("as many as were ordained to eternal life believed," τεταγμένοι; 2 Thess. 2, 13, 14 ("from the beginning chosen you," εἴλατο ἀπ' ἀρχῆς).

3. This election of grace is a selection, or choosing, of such as God has destined for eternal salvation; it was made *from eternity*, *not in time*; Scripture knows of no election unto damnation.

a. A selection, or choosing, is clearly indicated by both the verb ἐκλέγω, Eph. 1, 4; 2 Thess. 2, 13, and by the noun ἐκλογή, Rom. 11, 5; this selection connected with the counsel, or decree, of God's determination.

b. The decree of election is not an act of God in time, as though it followed His effective call to faith and thus depended upon the fact that man has come to faith, but it is an act of eternity: Eph. 1, 4 ("before the foundation of the world," πρὸ καταβολῆς κόσμου); 2 Tim. 1, 9 ("before the world began").

c. Scripture knows of no election unto damnation, for the obduration and condemnation of the "vessels of wrath," Rom. 9, 22, fit and ripe for damnation (κατηρησιωμένα), is evidently an act which takes place in time as a consequence of their rejecting the "much long-suffering" of the Lord. (Note different verb used of the "vessels of mercy" — προητοιμάσεν.)

4. The election of grace is *neither arbitrary nor absolute*, but is made *in Christ Jesus*, with reference to His vicarious suffering and death, and through sanctification of the Spirit and belief of the truth.

a. The election is indeed a sovereign determination and decree, but not *nude*, for it is described as a predestination "according to the good pleasure of His will," Eph. 1, 5 (κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ), "according to His good pleasure," v. 9 (κατὰ τὴν εὐδοκίαν), and "according to the purpose of Him . . .," v. 11 (κατὰ πρόθεσιν).

b. The election is constantly spoken of as being made *in Christ Jesus, in Him, in the Beloved*, Eph. 1, 4, 10, 6.

c. The election is further characterized as being a selection to salvation through sanctification of the Spirit and belief of the truth, 2 Thess. 2, 13.

5. The election of grace is *not a predetermination intuitu fidei finalis* (nor on the basis of God's foreknowledge that certain men

would refrain from wilful resistance), but *unto faith* and *unto the sonship of God* with all its blessings; the election of grace therefore concerns the believers only.

a. Nowhere in Holy Writ is the faith of man given as a reason or basis of God's choice, and it is false logic to confuse effect and cause.

b. It is plainly stated that the election of grace was made *unto faith*, Acts 13, 48 ("as many as were ordained to eternal life believed"), *unto the adoption of sons*, Eph. 1, 5 ("having predestinated us unto the adoption of children"), and the call of the believers to faith is associated with God's own purpose and grace, 2 Tim. 1, 9.

c. Hence the election of grace is a doctrine which concerns believers only, 1 Pet. 1, 2 ("elect according to the foreknowledge of God the Father"), and the words *believers* and *elect* are used as synonyms in the letters of the various apostles, Rom. 8, 33; 1 Pet. 1, 1, 2; 2 Pet. 1, 10.

6. The final object and purpose of the election of grace, so far as God is concerned, is the *glorification of God* in His love and mercy.

This is plainly stated in Eph. 1, 6, 14 ("to the praise of the glory of His grace . . . unto the praise of His glory").

7. God both foreknew *and determined* the fate of those whom He chose for salvation; He foreknew, but *did not determine*, the fate of those who are lost.

a. The election of grace is a determination, a decree, Eph. 1, 4, 5; Rom. 8, 28—30.

b. The fate of those who are lost is not anywhere associated with a decree of God, but only with their unbelief, with their refusal to accept the salvation prepared and intended for all men: Mark 16, 16 ("He that believeth not shall be damned"); Matt. 25, 41 ("prepared for the devil and his angels"—and hence not for the unbelievers; cp. v. 34 on the lot of the believers); John 3, 18, 36 ("he that believeth not is condemned already . . . he that believeth not the Son shall not see life"); Phil. 1, 28; 3, 19 ("enemies of the Cross of Christ, whose end is destruction"); 2 Pet. 3, 7 ("day of Judgment and perdition of ungodly men").

8. While the reason for the final salvation of the elect is to be sought solely and alone in *the grace of God*, Scripture declares *unbelief* to be the only reason for the damnation of the unbelievers, or of those who are lost.

a. The grace of God is the only reason why a man is saved: Eph. 2, 5 ("by grace ye are saved"); 2, 8; Gal. 4, 4—7; Rom. 3, 28.

b. Unbelief is the only reason for man's damnation: Acts 13, 46 ("seeing ye put it from you and judge yourselves unworthy of everlasting life"); Mark 16, 16 ("He that believeth not shall be damned"); Eph. 5, 6 ("The wrath of God cometh upon the children of disobedience," τῆς ἀπειθείας); Hos. 13, 9 ("O Israel, thou hast destroyed thyself; but in Me is thine help").

9. The doctrine of the election of grace, in all practical work, should be treated only *a posteriori*, as in Art. 11 of the Formula of Concord. (*Trigl.*, 1068 f.) Cp. Luther, X, 1736 ff.

P. E. KRETZMANN.