

THEOLOGICAL MONTHLY.

VOL. IX.

SEPTEMBER, 1929.

No. 9.

Justification and Sanctification.

Translated from Dr. E. Preuss's *Die Rechtfertigung*, Part X.

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

EDITORIAL NOTE.—This instalment concludes the work of our venerable brother, who, with great diligence and ability, has rendered into English one of the finest works on justification the Lutheran Church possesses. With our thanks to the translator is united the prayer that a new perusal of this classic may have deepened in all readers of the THEOLOGICAL MONTHLY the understanding and appreciation of the *articulus stantis et cadentis ecclesiae*.

God is holy, and we are to become holy also. However, since we are exceedingly unholy, it is the purpose of God's entire work in our behalf to make us free from sin, just as He Himself is free from it. The road of our pilgrimage from our baptism to our resurrection is indeed a long one; nor is it pleasant, for it leads through much tribulation and the waves of death. Nevertheless we are of good cheer, for we are walking under the shield of the forgiving grace of God. Not that we wish to abuse this shield for a cloak of maliciousness; we are rather renewed from day to day. The infant which is brought to baptism bears the image of the first Adam and is henceforth to be transfigured into the image of the second Adam. It is perpetually to put off the old man and perpetually to put on the new man.¹⁾ St. Paul says: "Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3, 9, 10; Eph. 4, 24. True, we shall not put off the old man completely till we die, neither shall we put on the new man completely until the resurrection of the body. 1 Cor. 15, 49. Meanwhile, however, we need to drown the former daily, and the latter must come forth daily; otherwise we easily fall from grace. When Scripture speaks of the *old man*, it means the whole sinful corruption which we have inherited from Adam, Col. 3, 8, 9, which is

1) The Small Catechism. *Trigl.*, 551.

intimately, though, thank God, not inseparably grown together with our *ego*. The *new man*, on the other hand, is the fulness of all virtues — knowledge of God, righteousness, mercy, kindness, humbleness of mind, meekness, longsuffering, love; in short, the image of God.²⁾ This putting off of the old man and putting on of the new man takes place in no other way than by perpetual exercise. 1 Tim. 4, 7. The putting off of the old man requires, first of all, that we do not permit sin to reign in our mortal body that we should obey it in the lusts thereof, Rom. 6, 6. 12; yes, in general that we commit [*vollbringen*, fulfil] sin no more.³⁾ That already requires struggle; therefore one must also avoid the occasion and flee from sin as from a serpent.⁴⁾

All this, however, is not yet sufficient; for we bear within our bosom a fountain from which sin incessantly flows. This fountain is our heart, and the water in it is evil lust. This well will swallow you up unless you continuously fill it up. Right here is the real seat of the evil, and therefore the main battle must be fought at this point.⁵⁾ First of all one must take nourishment and opportunity to move away from evil lust; one must starve and strangle it,

2) Col. 3, 10. 12. 13; Eph. 4, 24. — Since all these virtues are vividly exemplified to us in Christ, Paul in one place says: "Put ye on the Lord Jesus Christ," Rom. 13, 14, instead of: "Put on the new man," Col. 3, 10. This putting on of Christ is different from that which is mentioned Gal. 3, 27. In Gal. 3 the putting on of Christ denotes our being clothed with the imputed righteousness of Christ, which takes place in baptism, while the putting on of Christ which is mentioned Rom. 13, 14 is a gradual acquiring of the virtues of Christ. — *Christus induitur fide et studio pietatis. Est enim et meritum et exemplum. In baptismo induimus Christum per fidem sive per fiducialem meriti et justitiae Christi, pulcherrimae illius vestis, qua sponsa Christi ornatur, apprehensionem, deinde quoque per vitae sive virtutum Christi imitationem sive per sanctam conversationem; de qua inductione hoc loco agitur.* (John Gerhard, *Kommentar zum Roemerbrief*, 377.) — Rom. 13, 14 and Gal. 4, 19 belong together.

3) Gal. 5, 16 ff. [*τελέσητε*, fulfil]; cp. 1 John 3, 8. 9 [*ποιῶν*, commit]; 1 Pet. 2, 11 [*ἀπέχεσθαι*, abstain from]; 2 Cor. 7, 1 [*καθαρίσωμεν*, cleanse]; Rom. 6, 13 [*μηδὲ παριστάνετε*, yield not]; 1 Tim. 6, 10. 11 [*φεύγε*, flee]. — "Then good works are bound to follow, which are fruits of repentance" [German text: "Darnach soll auch Besserung folgen, und dass man von Sunden lasse"]. Augsburg Confession, *Trigl.*, 49.

4) Ecclesiasticus 21, 2: Ὡς ἀπὸ προσώπου ὄφρεως φεῦγε ἀπὸ ἁμαρτίας, ἐὰν γὰρ προσέλθῃς, δήξειταί σε. Ὀδόντες λέοντος οἱ ὀδόντες αὐτῆς, ἀναιροῦντες ψυχὰς ἀνθρώπων. — 2 Tim. 2, 22; 1 Tim. 6, 9. 11; 2 Cor. 6, 17.

5) Matt. 15, 19. 20. The water is evil lust. Rom. 7, 14—25; Jas. 1, 14. 15. This *εὐπερίστατος ἁμαρτία*, Heb. 12, 1, must therefore be fought first of all.

as one strangles a polyp.⁶⁾ For it verily is a polyp and not a fly which can be crushed with one movement of the finger. One takes away nourishment and air from evil lust if one bewares not only of all filthiness of the flesh, but also of all filthiness of the spirit. 2 Cor. 7, 1. We therefore need always to pray: Lord, grant me Thy grace that I may check the evil will of my flesh and so fight against myself that I may not fulfil the demands of evil lust, not even in thought.⁷⁾ In that way we mortify the deeds. Rom. 8, 13. Yes, we, like the apostle, must keep our body under,⁸⁾ lest we preach to others and we ourselves should be castaways. In this task God assists us by causing our external man to perish (*διαφθείρεται*) day by day, whilst the inner man is at the same time renewed.⁹⁾ 2 Cor. 4, 16. So we are perpetually changed into the image of God, from glory to glory, even as by the Spirit of the Lord.¹⁰⁾ For by continuously exercising ourselves unto godliness,¹¹⁾ we acquire righteousness and holiness, Eph. 4, 24, yes, every Christian virtue, Col. 3, 12, especially charity (love), which is the bond of perfectness.¹²⁾ We wrest also the members of our body from sin and yield them unto God as instruments of righteousness. Rom. 6, 13. The dying of the old man is, however, so intimately connected with the growth of the new man that the old man always loses ground exactly in the same proportion as the new man gains ground. For just as cold is removed by heat, so we in our renewing remove lying by truth, theft by labor and charity, corrupt communication by that which is good to the use of edifying, anger and clamor by kindness and readiness to forgive. Eph. 4, 22—32.

6) Vetus Adam in nobis per detractionem alimenti peccaminosi corrumpitur; et sicut nutrimento subducto homo moritur, ita se habet cum extero homine subductione pabuli. (J. A. Osiander, *Collegium Theol. Systematicum*, V, 223.)

7) Hymn: "Das Elend weisst du, Gott, allein," st. 17.

8) 1 Cor. 9, 27: *ὑπωπιάζω*, literally: I strike it in the face (under the eyes) with the fist.

9) *Ἀνακαινοῦνται*, 2 Cor. 4, 16. — Renovatio and sanctificatio are two terms for the same thing, just as justificatio and remissio peccatorum. One term is always positive, the other one, negative.

10) 2 Cor. 3, 18: *ἀπὸ κυρίου πνεύματος*, "from the Lord the Spirit," or "from the Spirit who is the Lord."

11) 1 Tim. 4, 7: *γυμνάζειν πρὸς*; Acts 24, 16: *ἀσκήω*.

12) In the Septuagint version of Is. 58, 6 *σύνδεσμος ἀδικίας* is the bond which binds together with wickedness [unrighteousness]. In Acts 3, 28 it means the same. Hence *σύνδεσμος τῆς τελειότητος* is the bond which binds together with perfectness. It is evident from 1 Cor. 13, especially vv. 8 and 10, that Paul indeed considers charity as such a bond.

This sanctification is absolutely necessary. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4, 7. Justification is but the way which leads up to it.¹³⁾ He who uses it in any other way is like unto a child which washes itself and then rolls in the mire again. Furthermore, God commands sanctification in clear and unmistakable words. He exhorts us through St. Peter: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but, as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy." 1 Pet. 1, 14—16. Cp. John 5, 14; Rev. 2, 1—7. And how dare we do otherwise? To whom you yield yourself servant to obey, his servant you are, whether of sin unto death or of obedience unto God for righteousness.¹⁴⁾ And if one were so foolish as to attempt to serve two masters, how ill would he fare! "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6, 7. 8. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6, 9. 10. Cp. Rev. 21, 8; 22, 15. Therefore "follow peace with all men and holiness, without which no man shall see God." Heb. 12, 14. Not as if perfect sanctification or sanctification in general were the ground of salvation, but because no one possesses faith who serves sin.¹⁵⁾ We say with Luther: "Therefore it is false and not to be permitted if one would preach thus: 'Although you do not keep the commandments nor love God and your neighbor, yes, though you be an adulterer, — that will not harm you. If you only believe, you will be saved.' No, my dear sir, you are mistaken; you will not possess the kingdom of heaven. For here it is written in concise and conclusive words: 'The works of the flesh are mani-

13) Rom. 8, 30: *οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.* Cp. Titus 2, 14.

14) After Rom. 6, 16.

15) Verissimum est, quod sanctimonia destituti Deum visuri non sint, non sane quod ad salutis consecutionem requiratur ut illius causa, sed quia fides, in qua cardo justitiae et salutis nostrae vertitur absque sanctimoniae studio nunquam est, et proinde, ubi non est sanctitas, ibi neque fides; ubi fides non est, ibi nec Dei beata visio. (A. Hunnius, *De Justificatione*, 206. 207.) — 2 Tim. 2, 19 and 1 John 3, 6 will help to understand Heb. 12, 14.

fest . . . ; of which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God.”¹⁶⁾ You must guard your conscience with great care, otherwise you will also make shipwreck concerning faith. 1 Tim. 1, 18. 19. If the enemy once has taken the moat, he soon will have the fortress.¹⁷⁾

But who is it that sanctifies, God or we? First, God; but we cooperate with Him; for the will of those who have been baptized has been made free.¹⁸⁾ How, otherwise, could Peter exhort us: “Purify your souls,”¹⁹⁾ and Paul: “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness (*ἐπιτελοῦντες ἀγιοσύνην*) in the fear of God”? 2 Cor. 7, 1. By what means is this done? By the Word and the Sacraments.²⁰⁾ For Holy Baptism is not only the washing of regeneration, but also of renewing. Tit. 3, 5. And as the Word of God begins our renewing in Holy Baptism, so it also continues it. “Sanctify them in Thy truth: Thy Word is truth.”²¹⁾ By this Word, being a sincere milk, we are to grow, 1 Pet. 2, 2, and to mortify the deeds of the body. Rom. 8, 13. Cp. John 6, 63. For “all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God (*ὁ τοῦ θεοῦ ἄνθρωπος*) may be perfected.” 2 Tim. 3, 16. 17. And when we grow weary and sluggish in sanctification, which takes place according to the rule of the divine Law, then God arouses us by chast-

16) Luther, St. Louis Ed., XI, 1701. For explanation cp. Gal. 2, 17; 5, 19 ff.

17) Si quis dilectionem abjecerit, etiamsi habuit magnam fidem, tamen non retinet eam. Nec enim fidem aut justitiam retinent illi, qui secundum carnem ambulant. (Chemnitius, *Examen Conc. Trid.*, Ed. Frankoforti, 164 A.)

18) Rom. 6, 22; 8, 2. — “Therefore there is a great difference between baptized and unbaptized men. For since, according to the doctrine of St. Paul, Gal. 2, 27, *all who have been baptized have put on Christ* and thus are truly regenerated, they have now *arbitrium liberatum* [a liberated will], that is, as Christ says, *they have been made free again*, John 8, 36; whence they are able not only to hear the Word, but also to assent to it and accept it, although in great weakness.” (Formula of Concord. *Trigl.*, 907.)

19) 1 Pet. 1, 22. — Quicumque jam regeniti ex semine verbi ipsi deinceps purificant animas suas obediendo veritati per Spiritum Sanctum, illi ipsi concurrunt ad sui renovationem. (John A. Osiander, *Collegium*, V, 204.)

20) [Sanctificationis] causa instrumentalis ex parte Dei sunt verbum et sacramenta. (Quenstedt, III, 633.) — 1 John 3, 9; Tit. 3, 5; Rom. 6, 4.

21) John 17, 17: *ἀλήθεια* without *ἡ*. Cp. 1 John 3, 9.

enings.²²⁾ Heb. 12, 10 the apostle teaches: "Our fathers for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness."²³⁾

The means by which *we* work on our sanctification is again faith. For Christ Himself says to Paul: "I send thee [to the Gentiles] to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them *which are sanctified by faith that is in Me* (*ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ*)." Acts 26, 18. "Oh, it is a living, busy, active, powerful thing that we have in faith, so that it is impossible for it not to do good without ceasing. Nor does it ask whether good works are to be done; but before the question is asked, it has wrought them and is always engaged in doing them."²⁴⁾ In justification, faith receives, in sanctification it works. Two activities and one organ. It is the same lung which breathes the air and produces speech. But as we need always first to breathe in order to be able to speak, so we

22) Formula of Concord, *Trigl.*, 965. 969. — *Adminicula renovationis secundaria sunt afflictiones carnis*. 1 Pet. 4, 1. 2. (Hollaz, *Examen*, 406.)

23) "Secondly, we are also externally groaning under the cross and affliction, persecution and vexation of the world and the devil, which oppress us like a heavy stone in order that our old sinful nature may be subdued and curbed, so that it will not rebel against the spirit." (Luther, *St. Louis Ed.*, XII, 763.)

24) From Luther's famous *Preface to the Epistle to the Romans*. *St. Louis Ed.*, XIV, 99. 100. [Also quoted in the Formula of Concord, *Trigl.*, 941.] — We cannot forbear giving, in this connection, the entire passage from this classic, in the translation of the *Concordia Triglotta*. Dr. Walther used to tell his students that *every Lutheran pastor ought to know it by heart*. — *The Translator*. — "Thus faith is a divine work in us that changes us and regenerates us of God and puts to death the old Adam, makes us entirely different men in heart, spirit, mind, and all powers and brings with it [confers] the Holy Ghost. Oh, it is a living, busy, active, powerful thing that we have in faith, so that it is impossible for it not to do good, without ceasing! Nor does it ask whether good works are to be done; but before the question is asked, it has wrought them and is always engaged in doing them. But he who does not do such good works is void of faith and gropes and looks about after faith and good works and knows neither what faith nor what good works are, yet babbles and prates with many words concerning faith and good works. [Justifying] faith is a living, bold [firm] trust in God's grace, so certain that a man would die a thousand times for it [rather than suffer this trust to be wrested from him]. And this trust and knowledge of divine grace renders joyful, fearless, and cheerful towards God and all creatures, which [joy and cheerfulness] the Holy Ghost works through faith; and on account of this man becomes ready and cheerful, without coercion, to do good to every one, to serve every one, and to suffer everything for love and praise to God, who has conferred this grace on him, so that it is impossible to separate works from faith, yea, just as impossible as it is for heat and light to be separated from fire."

always need first to receive forgiveness in order to produce good works. Always; for as it is not sufficient to breathe once in our life, just so it is not sufficient to receive forgiveness only once. Perpetual forgiveness and perpetual sanctification is our portion. Our chief concern on earth is forgiveness and the second, sanctification. First blessed, then holy, 1 Pet. 1, 13—16; first washed, then temples of the Holy Ghost, 1 Cor. 6, 11. 19; first forgiveness, then love, Luke 7, 41—43. 47; Heb. 10, 19. 24; Col. 1, 4; first receive Christ, then walk in Him, Col. 2, 6. Cp. Ps. 130, 4; 1 John 2, 12—15.²⁵⁾ Thus perpetual sanctification flows from perpetual justification like the stream from the fountain. If the fountain dries up, the stream will be without water, so great is their interdependence.

And yet justification and sanctification must be carefully distinguished.²⁶⁾ For woe unto us if our faith made the new obedience its basis! Behold Paul. He had labored more abundantly than they all; yet not he, but the grace of God that was with him. 1 Cor. 15, 10. At the same time he had exercised himself to have always a conscience void of offense toward God and toward men. Acts 24, 16. Yes, he declares: "I have lived in all good conscience before God until this day." Acts 23, 1. And again: "I know nothing by myself; *yet*" — so Paul proceeds — "*am I not hereby justified.*"²⁷⁾ So he does not base his justification before God on his good conscience or on his holy conversation.²⁸⁾ For he knew that

25) Formula of Concord, *Conc. Trigl.*, 929.

26) Haec beneficia Filii Dei [justificatio et sanctificatio] dicimus quidem esse conjuncta, ita ut quando reconciliamur, simul etiam detur Spiritus renovationis. Sed propterea non confundimus illa, sed distinguimus; ut fides statuatur, se habere placatum Deum et remissionem peccatorum non propter sequentem ei inchoatam novitatem, sed propter meritum Filium Dei. (Chemnitius, *Examen*, I, 128 B. 192 A.)

27) 1 Cor. 4, 4: *οὐδέν γὰρ ἐμαυτῷ σύνοιδα* ["For of nothing I am conscious"]; Luther: "*Ich bin mir wohl nichts bewusst*".

28) Nihil mihi conscius sum, sed non in hoc justificatus sum. Verba sunt valde significantia. Quod enim inquit: Nihil mihi conscius sum, illud est, quod Act. XXIII dicit: Ego omni conscientia bona conversatus sum ante Deum usque in hodiernum diem. Et Act. XXIV: Studeo sine offendiculo conscientiam habere ad Deum et ad homines semper. In hoc est justitia bonae conscientiae, de qua inquit 1 Cor. XV: Plus illis omnibus laboravi, non ego autem, sed gratia Dei mecum. Gratia enim Dei sum id quod sum. Sed audi, quid Paulus renatus de illa sua justitia bonae conscientiae, quam gratiae seu dono et operationi Dei tribuit, pronuntiet: Nihil, inquit, mihi conscius sum, sed non in hoc justificatus sum. Justificationem igitur coram Deo ad vitam aeternam Paulus diserte detrahit suis operibus, in quibus post renovationem bona conscientia coram Deo et hominibus conversatus fuit. Hoc apostoli testimonium manifestissimum est. (Chemnitius, I. c., I, 155 B.)

in him (that is, in his flesh) dwelt no good thing. Rom. 7, 18. However, because God by grace perpetually regarded him righteous and because Christ perpetually made intercession for him, therefore he rejoices: "Who is he that condemneth?" Rom. 8, 33. 34. What things formerly were gain to him, those he counted loss for the excellency of the knowledge of Christ Jesus. He says: "For whom I have suffered the loss of all things and do count them but dung that I may win Christ and be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith."²⁹⁾ Here are two scales of a balance. In the one on the left lies all, all, all: good works and a conscience void of offense and labor in one's office and afflictions that were suffered. In the scale on the right side is Christ. The left scale rises — for, compared with Christ, everything is dung.

Therefore, the righteousness of faith and the righteousness of life must be kept separate very carefully.³⁰⁾ The righteousness of faith is the righteous of the Gospel; the righteousness of life is the righteousness of the Law. The former is a foreign righteousness, namely, Christ's; the latter is our own. The foreign righteousness we receive; our own righteousness we effect ourselves. The foreign righteousness protects us against wrath; our own righteousness needs forgiveness itself, Is. 64, 6, for it is always imperfect, while on the other hand the righteousness of faith is always perfect.

29) Phil. 3, 8. 9. — In vv. 4—6 Paul speaks of those things in which he gloried when he was yet a Pharisee. V. 7 he declares that he counted all this loss for Christ's sake. But now he proceeds. With *ἀλλὰ μὲν οὖν*, but yea rather, he broadens the *ταῦτα* in v. 7 into a *πάντα*, absolutely all. Here he does not say *τὰ πάντα*, lest one might think that he means only the *ταῦτα* of v. 7. In the second place, he broadens the *ἡγήμαι* of v. 7 into *ἡγοῦμαι*. It is therefore altogether groundless and arbitrary to assert that the apostle is merely saying the same thing Phil. 3, 8. 9 that he has said in v. 7. He merely uses his former pharisaism and its miserable glory as an occasion to make a very comprehensive and significant statement, namely, that he counted all things but dung in comparison with Christ.

30) "It is also correctly said that believers who in Christ through faith have been justified have in this life first the imputed righteousness of faith and then also the incipient righteousness of the new obedience or of good works. But these two must not be mingled with one another or be both injected into the article of justification by faith before God." (Formula of Concord, *Trigl.*, 927.) The theologians have the same thing in mind when they distinguish between the *justitia inhaerens* and the *justitia imputata*. — Luther, St. Louis Ed., V, 507. 508; VI, 25; XI, 1707. 1708. 1727—1729.

Let us, then, thank God daily for this greatest of all His benefits, that He hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins. With it our Physician covers our festering wounds as with a plaster, and under it they heal from day to day, till our flesh is at last put to death and buried with all its filth. For one is delivered from the body of this death in no other way than by the death of this body. That is the gate which leads to glory, where we shall behold the face of God in righteousness, where there will be no more forgiveness, because there will be no more sin.
