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The Doctrine of Predestination in Romans 8:28-39

By LUTHER POEHLIOT

This section of Romans, like every other passage of Scripture, must be considered in its setting. The more remote context in the preceding chapters and verses is indicated in the following words of the Formula of Concord:

Whoever . . . is . . . concerned about the revealed will of God, and proceeds according to the order which St. Paul has observed in the Epistle to the Romans, who first directs men to repentance, to knowledge of sins, to faith in Christ, to divine obedience, before he speaks of the mystery of the eternal election of God, to him this doctrine [concerning God's predestination] is useful and consolatory.¹

And as to the immediate context, we follow Stoekhardt in taking Rom. 8:1-17 as belonging together as a unit on Spiritual Life, and vv. 18—39 as a unit on Comfort in Suffering.² The doctrine of predestination is presented as our highest and greatest comfort in suffering. The doctrine itself is set forth in vv. 28—30, while in vv. 31—39 Paul draws the conclusions which follow in regard to the power of the Christian religion, more specifically the doctrine of predestination, to support us in the trials and afflictions which come upon those whom God has elected to salvation.

I

THE DOCTRINE OF PREDESTINATION IN ROMANS 8:28-30

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." With Stoekhardt we take *de* to be not adversative, but a *de metabatikon*, introducing a second source of comfort in suffering. The first lies in the infinite greatness of the glory which shall be revealed in us (vv. 18-27). The second comforting characteristic of this glory is its certainty. Hofmann, Godet, and others take the *de* as adversative, placing this sentence in contrast to the description of the trials which are the present lot of the Christians. But they overlook the main thought of the preceding section.³

We know for sure; there are no if's and but's, no questions; only solid conviction and assurance. No better word could open this pas-

sage on God's predestination which is to serve the child of God by way of consolation and comfort, especially under circumstances of life which constantly combine to teach us that there are so many other things which we do not know or of which we cannot be sure. And this keynote of solid conviction and assurance runs through the entire passage, finding its final expression in the *pepeismai*, "I am fully persuaded, completely convinced" (v. 38), which opens the last sentence.

According to A. V., "all things" is the subject of "work together." This implies that God so rules both pleasant and unpleasant things — the things of which we are inclined to say with Gideon: "If the Lord be with us, why then is all this befallen us?" (Judg. 6:13) — so that they co-operate, or work together, in the interest of the holy Christian Church in general and for the good of its individual members in particular. The margin of the Revised Version, however, and the Revised Standard Version make "God" the subject: "God worketh all things with them for good" (R. V. margin), or: "In everything God works for good with those who love him" (R. S. V.). This reminds us of the words of Joseph to his brothers: "Ye thought evil against me; but God meant it unto good," Gen. 50:20. *The Expositor's Greek Testament* also calls attention to the fact that *ho theos* after *synergei* may be the correct reading, with *panta* as an accusative of reference, as in 1 Cor. 9:25 and 10:33. Moffatt adopts a skillful rephrasing: "Those who love God, those who have been called in terms of His purpose, have His aid and interest in everything."

As we see from the following thoughts which Paul is beginning to unfold here, this expression, "for good," "for our real welfare," includes not only this world and this life, but also that "good" which shall be ours when we shall be with God forever in heaven. This has been the experience of all saints. And with them, by the grace of God, we, too, shall be able to say at the end of life: "It is good for me that I have been afflicted" (Ps. 119:71). See also Ps. 119:67; Jer. 31:18-19; Heb. 12:11. — The counterpart of "all . . . good" is "no evil," expressed so beautifully by the Psalmist: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." (Ps. 91:10-11.)

"To them that love God" describes the persons in question from the human side. "To them who are the called" describes the persons in question from the divine side. (*Expositor's Greek Testament*.) God called them "out of darkness into His marvelous light" (1 Peter 2:9). It is an effectual call Paul speaks of, as the whole tenor of the paragraph manifests. Everybody that is called should consider himself one

of the elect of God. "'Calling' in Paul never means 'invitation'; it is always 'effectual calling'" (*Exp. Greek Testament*). Barnes states:

The word (*kleetos*) is sometimes used to denote an external invitation, offer, or calling. Matt. 20, 16; 22, 14. But excepting in these places, it is used in the New Testament to denote those who had *accepted* the call and were true Christians. Rom. 1, 6-7; 1 Cor. 1, 2. 24; Rev. 17, 14. It is evidently used in this sense here—to denote those who were true Christians. The connection, as well as the usual meaning of the word, requires us thus to understand it. Christians are said to be *called* because God has invited them to be saved, and has sent into their hearts such an influence as to make the call effectual to their salvation. In this way their salvation is to be traced entirely to God.⁴

Let us take this last part of v. 28 not simply in apposition to the expression "them that love God," but rather as standing in a causal relationship to the first part of the verse: "All things work together for good to them that love God, being the called [that is, because they are the called] according to His purpose." "The second part of v. 28 gives the reason why all things work together for good to these people. The participle has causal meaning."⁵

Barnes explains *prothesis* as follows:

The word here rendered purpose means properly a proposition, or a laying down any thing in view of others; and is thus applied to the bread that was laid on the table of show-bread. Matt. 12, 4. Mark 2, 26. Luke 6, 4. Hence it means, when applied to the mind, a plan or purpose of mind. It implies that God had a plan, purpose, or intention, in regard to all who became Christians. They are not saved by chance or hap-hazard. God does not convert men without design; and His designs are not new, but are eternal. . . . That He has such a purpose in regard to the salvation of His people is often affirmed. Rom. 9, 11. Eph. 1, 11; 3, 11. 2 Tim. 1, 9. Jer. 51, 29. . . . They owe it to the mere mercy of God, and they should acknowledge Him as the fountain and source of all their hopes of heaven.

"The fact that God's purpose will not fail is the reason why all things work together for good to the Christians. It cannot be otherwise."⁶

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren." The conjunction is not causal—because—but explanatory—*for*.⁷ Paul does not say: "Whose faith," or "whose final faith," or "whose good works," or "whose good conduct," or "whose some-other-good-quality" He did foreknow. To introduce any thought like that into the text would be eisegesis, not exegesis. Instead, Paul uses the personal pronoun "whom." This excludes the synergistic

intuitu fidei theory of every description.⁸ Lyman Abbott, in his *Reminiscences*, page 70, speaks of an old woman in a poorhouse who said: "I know that God chose me before He saw me, for He never would have chosen me afterward." The use of the personal pronoun in the plural also indicates that the object of God's foreknowledge is not simply the *Church in general* (Hofmann, Luthardt, Vilmar, Thomasius), but individual persons.⁹

God "foreknew" them. This does not mean simply that He knew them beforehand, in the primary sense of the word; for God's eternal omniscience or prescience includes all mankind, and yet not all are predestined to eternal life. The verb "foreknow, *proginoskein*, according to the *usus loquendi* of Scripture, when used of God, is a synonym for foreordain, preordain, elect. Compare 1 Peter 1:20: "Who verily was foreordained (*proegnoomenou*) before the foundation of the world (R. S. V.: destined. R. V. and the Cath. New Testament: foreknow), but was manifest in these last times for you." "To understand 'foreknow' in its primary sense: God 'knew beforehand, before the foundation of the world,' that Christ would be the Redeemer of the world and therefore manifested Him as such, says next to nothing. Only foreordination, predestination, and manifestation, not a mere mental knowing beforehand and manifestation, does justice to the two verbs that are so strongly set over against each other."¹⁰ See also Acts 2:23; Rom. 11:2; 1 Peter 1:2. F. Pieper and J. T. Mueller point out that "foreknow" and "predestinate" as synonyms in v. 29 would not make the statement tautological, since the second word introduces a further progress in thought, as follows: "Whom He predestinated, them He also predestinated to be conformed to the image of His Son." However, for themselves they distinguish between the two terms, taking the first to express "the loving appropriation of the elect (*die liebende Aneignung der Auserwaehlten*)," "a knowledge joined with love (*nosse cum affectu et effectu*), so that the person thus known of God is made His own and acknowledged by Him as His own," and taking the second to express "their predestination to conformity to the image of His Son." Cp. Gal. 4:9.

"He also did predestinate," *kai pro-oorisen*. R. V.: foreordained. R. S. V. and the Catholic New Testament: "predestined" (shortening of the King James "predestinate"). Wessel takes "foreknow" and "predestinate" as describing "one and the same eternal counsel of God, but from different viewpoints. The former has reference to the individuals that God foreordained, chose unto Himself; the latter looks to the end, the goal, for which they have been elected."¹¹ Pieper dis-

tinguishes in God's eternal decree locally a twofold gracious action, namely, first, a loving appropriation of the elect and, secondly, the actual predestination of the elect, though really (*sachlich*) the two coincide.¹²

According to Thayer, *symmorphos* means, literally, "having the same form as another; similar, conformed to." In the Septuagint this word *eikoon* is used mostly for the Hebrew word *zelem*, "image, figure, likeness." The New Testament usage is somewhat divergent and therefore not decisive to determine the meaning of the word in the passage before us.¹³ In the passage before us Thayer takes the word to include likeness not only to the heavenly body, but also to "the most holy and blessed state of mind, which Christ possessed." Rienecker, quoting Hans Lietzmann, takes "image" to mean the glorified resurrection body. So also Stoeckhardt: "In their external form and appearance they should resemble the image of his Son, who passed through suffering into glory and whose divine *doxa* now shines forth also out of his bodily form and appearance; they should bear the image of the heavenly, 1 Cor. 15:49; their vile body should be changed, that it may be fashioned like unto His glorious body, Phil. 3:21." The conformity to the image of his Son is the last stage in salvation, as *proegnoo* is the first, and all "that He might be the First-born among many brethren." In heaven, "there will be 'many brethren,' a great family of children of God, and among these Christ, our Brother, will hold the rank of the First-born, the Leader, the Captain of our salvation, who brings many sons to glory (Heb. 2:10)."¹⁴ V. 29, then, sets before us God's plan of salvation, as it reaches out of eternity into eternity.

St. Paul further establishes the certainty of salvation by setting forth the connection between each step in God's counsel and plan for our salvation, as it is unfailingly carried out in time. God has predestinated, called, and justified me. Therefore St. Paul can add, "them He also glorified," *edoxasen*. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). This is so certain, that Paul can speak of our glorification in heaven, which from our viewpoint within the limits of time still lies in the future — as being complete now already. Paul uses the aorist. *The Expositor's Greek Testament* says: "The tense . . . is amazing. It is the most daring anticipation of faith that even the New Testament contains: the life is not to be taken out of it by the philosophical consideration that with God there is neither before nor after." The Catholic New Testament is even more emphatic than the King James version: "Them he has also glorified." Cp. John 3:36; 5:24; 6:47. Moffatt translates:

"Then He glorifies those whom He has justified." But Luther is correct when he translates: "*Die hat er auch herrlich gemacht.*"—Who are the objects of eternal election? According to Holy Scripture, God has not elected all men, nor the steadfast believers together with the temporary believers; but only those who are actually saved (*praedestinatio est particularis*). This follows from the clear teaching of Scripture that all the elect shall surely be saved (*praedestinatio est immutabilis et infallibilis*), Matt. 24:24; Rom. 8:28-30. The Formula of Concord writes: "God has in grace considered and chosen to salvation each and every person of the elect who are to be saved." No Christian, no believer, should ever doubt his election and salvation, "but through diligent use of the means of grace hold fast to the hope of eternal life which is in Christ Jesus, John 10:27-28."¹⁵ A synodical essay summarizes as follows:

Note the golden chain extending from God's eternal purpose and foreknowledge and predestination through time, in which we are called and justified, to eternity, our glorification above. The fact that we have been called, that God has brought us to faith, should make us sure of our election before the world began as well as of our salvation after this time and this world has ceased to be. That golden chain was forged in the fires of God's everlasting love, eternal and unchanging as God himself, and on the anvil of Calvary, erected in eternity by God's decree of redemption, on which the Lamb slain from eternity (Rev. 13, 8), having been delivered by the determinate counsel and foreknowledge of God (Acts 2, 23), was made unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. 1, 30). That chain, and every link thereof is unbreakable, that chain guarantees to us who believe our past election and our future glorification.¹⁶

II

THE DOCTRINE OF PREDESTINATION OUR COMFORT IN SUFFERING

The Lutheran Confessions point out that the doctrine of predestination is an exceedingly comforting doctrine. And it is that indeed. It has been said again and again that this doctrine will inevitably lead to a false security or to self-imposed despair. This is never the case when the Christian follows St. Paul in Rom. 8:31ff.

1. Our salvation is sure because God who is for us is mightier than all who are against us.

"God is for us," *hyper beemoon*. The preposition *hyper* is in direct contrast with the preposition *kata* in the following phrase: "against us." These two prepositions are placed in similar contrast in 2 Cor. 13:8:

"We can do nothing against the truth, but for the truth." The same contrast is expressed in the thought of Matt. 12:30: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." So the first thought expressed here is that there are only two sides—the Lord's side and the other side. There is no middle ground, no neutral zone. Every once in a while we run across the statement that it is not so important to have the Lord on your side as it is for you to be on the Lord's side. That is a deceptive playing with words. It leads you to believe that having the Lord on your side might be different from your being on His side. Actually there is no difference. In both cases you and the Lord are on the same side, together.

"Who can be against us?" This is an interpretation, rather than a translation. The simplest and most natural translation reads: "If God is for us, who is against us?" However, the very sharp antithesis, as well as the entire line of thought in the passage gives warrant to the words chosen by the King James translators. And we are not surprised to find Luther translating: "*Wer mag wider uns sein?*" The R. V., the R. S. V., and the Catholic New Testament, on the other hand, read: "Who is against us?" Either translation can stand. The thought is: "If God is for us—and He evidently is—who is and can remain against us effectively, to injure or destroy us?"

2. Our salvation is sure because God, who has already gone so far for us—all the way—surely will not stop at anything less. This is the thought presented in v. 32. It is the argument *a maiori ad minus*, from the greater to the less, developed also in Rom. 5:6-10.¹⁷ We can paraphrase St. Paul's all-embracing statement: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" with Luther's well-known words: "Gaze upon the wounds of Christ and the blood shed for you; there predestination will shine forth."¹⁸ Here, as in the preceding verse, St. Paul speaks only of the elect. The text is not a statement concerning universal redemption. The emphasis here is that God gave His Son for each of the elect. To each one of these God freely gives all things. In giving us Christ, God gives us everything, for "Christ is the greatest gift of grace. All others are supplementary. These cannot be wanting if one has received the first and greatest. Everything we yet expect of God, especially future salvation and glory, cannot and will not fail us, after God has done the greatest thing and has given us his Son." In Paul's language "all things" means everything that furthers the Christian's life and that contributes to the perfecting of his salvation. "All things are yours; whether Paul, or Apollos, or Cephas, or the

world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's" (1 Cor. 3:21-22).

When God gives us His Son, He gives us the world; there is nothing which does not work together for our good—not "even tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" (v. 35). "In all these things we are more than conquerors through Him that loved us" (v. 37).

3. Our salvation is sure because no one can successfully accuse or condemn us. This is the thought presented in vv. 33-34.

V. 33: "Who shall lay anything to the charge of God's elect? It is God that justifieth."

"Lay to the charge of," *egkalesei*. "This expression is taken from courts of law" (Barnes). It means: "to accuse." Barnes enlarges the thought by taking it to mean: "to accuse, or condemn, or so charge with crime before the tribunal of God as to cause condemnation." However, the word carries weight and force even if understood here in its simple, primary sense: "accuse." The elect can say: "Indeed I have my accusers. Well and good. I will admit it, and not deny it. But who are they? Name them, and let them come forward now! Let us see who they are, and what they have to say! Come—bring them on! Just who is it that shall lay anything to the charge of God's elect? I am not afraid of my accusers, because I am God's elect, or chosen [*eklektos*— the only time that the term occurs in this entire passage on election]."

The question: "Who shall lay anything to the charge of God's elect?" is met with the statement: "It is God that justifieth." Since God declares me righteous, it does not make any difference who accuses me. Let them do their worst. Barnes suggests the following translation: "Who shall lay anything to the charge of God's elect? Shall God—who justifieth?" Accordingly, "the passage implies that there would be a high degree of absurdity in supposing that the same divine Being would both justify and condemn the same individual. The Christian, therefore, is secure."

V. 34: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The question, "Who is he that condemneth?" may be taken in two different ways (1) as referring to any possible accusers who might also endeavor to set themselves up as judges. In that case, the Apostle's reply may be paraphrased: Don't worry about them any more than

about the accusers mentioned in v. 33, for there stands Christ Jesus, who died, etc. God's own Son is your attorney, who pleads for you and who has paid the penalty; and don't forget that it is God Himself who justifies you. Who, then, is he that condemneth? No one, for sure! Or (2) the question may be turned a second way: "Who is he that condemneth?" Come — give answer! Who is he that condemneth? There is only one right answer, and that is this: The only one who has the authority to condemn is Christ, the Judge of the quick and the dead. And you can be very sure that He will not condemn the elect of God, because He is the One who died, rose again, sits at the right hand of God, and pleads for us. He, the only One who has authority to condemn, will not condemn us!

In this connection we draw attention to the translation of the R. S. V., which makes a question of the second part of the verse. Barnes also points out that the Greek will bear this translation. "Who is to condemn? Is it Christ Jesus—who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?" According to this translation, the passage implies the same high degree of absurdity which a question at the end of v. 33 would imply. "Who is he that condemneth? Shall Christ condemn you—who has not stopped short of anything to save you?!" "Look!" says Paul, as it were — "one — two — three — four — how many more reasons do you want? First — Christ died for you," and then, almost as though he catches himself with the reminder: I said that already in v. 32, he goes on: "Secondly — yea rather, that is risen again." Some take this "yea rather" (*mallon ge*) in the sense of "nay, rather." Paul, accordingly, as it were, corrects himself. Rather than to call Jesus the One that died, he wishes to call him the Risen One. Christ did not remain in death. If He is merely called the One that died, people might get the impression that He remained in death, that death conquered Him. Furthermore, just the resurrection of Christ is proof that His death accomplished its great purpose, as Paul had already written to the Romans, 4:24-25: "Jesus, our Lord . . . was delivered for our offenses and was raised again for our justification." Third — "who is even at the right hand of God." How beautifully Paul brings out the thought that we have nothing to fear, because we are under the protection of the highest power! And, again, for the best commentary, we turn to Scripture, and hear Paul explain himself further, as he writes to the Ephesians (1:20-23): "He [God] raised Him [Christ] from the dead and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is

named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all." Since our Lord and Savior rules and fills all things with divine power and majesty, all things must work together for our good. See also Matt. 28:18-20 and John 17:2. And in the fourth place, Christ "also maketh intercession for us." This caps the climax of the argument. Christ is not only able to save, but He is also willing to do so. Bengel: "His session at God's right hand denotes His power to save us; His intercession, His will to do it." Cp. Heb. 7:25.

4. Our salvation is sure because nothing can separate us from the love of Christ. Barnes takes this to mean our love toward Christ. But most commentaries take *tau Christou* as a subjective genitive: Christ's love toward us. Nobody and nothing shall separate us from that love. Nobody; for the Apostle asks, "Who?" And nothing; for the following question speaks of "things" or "creatures." Among these are: tribulation, i. e., pressure from without, affliction arising from external causes; distress, i. e., narrowness of place, *Angst, in der Enge*, when one does not know whither to turn or what to do for relief, cp. 2 Cor. 7:5; Rom. 2:9. The term sword prompts Calvin to remark: "The apostle says not 'What?' but 'Who?' just as if all creatures and all afflictions were so many gladiators taking arms against the Christians." And so we are constantly in the state of one who is being put to death. Cp. 1 Cor. 4:9. And our enemies deem us the appropriate subjects of slaughter, with as little concern or remorse as the lives of sheep are taken. But none of this shall separate us from the love of Christ. On the contrary, "in all these things we are more than conquerors through Him that loved us." In 1 Cor. 15:57 Paul exclaims: "We are victors, we are conquerors!" But here Paul rises to the most sublime heights: "We are more than conquerors!" No conqueror has ever gained more than a partial victory, a temporary conquest. But Christ has completely, permanently, and incontestably conquered His enemies. In Him we share that absolutely unique conquest and are more than conquerors over every possible power which may endeavor to separate us from Christ. And St. Paul presents this as an absolute statement: There is nothing, there will be nothing, to separate us from God's love, for we are inseparably enclosed in the circle of God's eternal love.

Of this I am completely "persuaded." There is no higher degree of assurance possible on earth than the assurance of faith. Professor Arndt comments:

This is not a false security. There is, indeed, such a thing as carnal security, consisting in this, that a person feels that on account of the redemption of Christ and the love of God he need not be careful to avoid temptations of the world. But there is also a spiritual, godly security which is motivated not by love of the world but by a desire to be God's own in time and eternity. Paul of course speaks of the latter. It is one of the glories of the Gospel that it does give us true security, not a security to lead a life of sin, but a security assuring us that our enemies shall not be able to deprive us of our spiritual and heavenly blessings. It is security that rests on God's love and Christ's redemption. Every believer should have this assurance and security. We call it a security which is not mathematical but one of faith.¹⁹

Pitcairn, Pa.

REFERENCES

1. Formula of Concord, Ep. XI. Of God's Eternal Foreknowledge (Predestination) and Election, II (10).
2. G. Stoekhardt, *Kommentar ueber den Brief Pauli an die Roemer*, pp. 348 and 371.
3. *Ibid.*, 389 f.
4. Albert Barnes, *Notes, ad locum*.
5. Wm. Arndt, Mimeographed Classroom Notes, p. 59.
6. *Ibid.*, p. 60.
7. "*Hoti* ist hier, wie so oft bei Paulus (Roem. 5, 5, auch *dioti*, Roem. 1, 19) nicht ein den Realgrund angebendes 'weil,' sondern ein 'denn,' welches einen Erkenntnisgrund, Rechtfertigung eines ausgesprochenen Urteils einleitet." Theodor Zahn, quoted in Rienecker, *Sprachlicher Schluesel zum Griechischen Neuen Testament*.
8. See the Formula of Concord. Thorough Declaration. II. Of Free Will, *Trigl.*, p. 882, par. 7. — For an expression of our Synod regarding *intuitu fidei* in C. Dietrich's Catechism see the *Proceedings of the Third Delegate Synod*, assembled at Fort Wayne in 1881, pp. 81—83. See also the *Theological Quarterly*, Vol. I, No. 3, July, 1906. pp. 129—152, article on "The Missouri Synod and Dietrich's Catechism."
9. J. T. Mueller, *Christian Dogmatics*, p. 594.
10. L. Wessel, *Prooftexts of the Catechism*, Vol. I, p. 295 f.
11. *Ibid.*, pp. —296—297.
12. J. T. Mueller, *op. cit.*, p. 601.
13. Compare: a) Matt. 22:20; Mark 12:16; Luke 20:24; Rom. 1:23; 1 Cor. 15:49; Rev. 13:14 ff.; 14:9, 11; 15:2; 16:2; 19:20; 20:4; Heb. 10:1; Col. 3:10; 2 Cor. 3:18. b) 1 Cor. 11:7; Col. 1:15; 2 Cor. 4:4.
14. Wessel, *op. cit.*, I, 297, reproducing Stoekhardt.
15. Sol. Decl., XI, 23. Cp. Mueller, *op. cit.*, 598.
16. Fred Kramer, "The Doctrine of Election," in *The Abiding Word*, 1, 524.
17. Stoekhardt, *op. cit.*, pp. 407—408: "Der Apostel weist hier wiederum auf den hoechsten Liebeserweis Gottes hin. Gott hat seines eigenen Sohnes nicht verschont. . . . Gott hat seinen Sohn zu unserm Besten in den Tod gegeben. Freilich kommt der Tod Christi, wenn man auf die Sache sieht, nur dann uns zu gute, wenn Christus an unserer Statt den Tod gelitten hat.

Und weil Gott das gethan, wie sollte er uns nicht auch mit Christo Alles schenken? Die Worte *poos ouchi kai* gehoeren zusammen, *quidni etiam*. Der Sohn Gottes ercheint hier als die groeszte Gnadengabe, alles Andere als begleitende Zugabe. Die letztere kann nicht ausbleiben, wenn man die erstere empfangen hat. Wir nehmen *ta panta* nicht mit Hofmann fuer das All der Dinge, die zukuenftige Welt, sondern fuer das alles, was wir noch von Gott erwarten und erhoffen, denken dabei aber freilich nach dem ganzen Zusammenhang insonderheit an die kuenftige Seligkeit und Herrlichkeit. Die kann und wird uns nicht entgehen, nachdem Gott das Groeszte gethan und uns seinen Sohn gegeben hat. Es liegt hier dieselbe Argumentation vor, wie 5, 6 ff., wo Paulus auch von dem hoechsten Liebeserweis Gottes, dem Tod Christi, unserer Versoehnung auf die kuenftige *sooteeria* geschlossen hat, *a maiori ad minus*. So dient also diese Aussage V. 32 zur Bekraeftigung der vorhergehenden V. 31." Or in the words of Dr. Arndt: "Jesus is called *His own Son*. We must remember that Christ is the Son of God in a special sense in which Christians are not sons of God. Paul says that God 'did not spare Him,' that is, God did not hold Him back. God gave Him unto death. The greatness of the sacrifice on the part of God is here described. Now, if God did this great thing, He will certainly do the lesser thing, bring us into heaven. We have here a *conclusio a maiori ad minus*. 'With Him': God presented Christ to us; that was a great present; that present really included all other presents that we still need." (*Op. cit.*, p. 62.)

18. St. Louis Ed., II:181.

19. Arndt, *op. cit.*, pp. 63—64.

AMONG OUR CONTRIBUTORS

The Rev. H. Richard Klann was a U. S. Army chaplain from September, 1942, until May, 1946, and is now full-time student pastor for the New York City Colleges. He recently was awarded the degree of Doctor of Philosophy by Columbia University. The topic of his dissertation was "Luther's Political Ethics: An Interpretation of His Principles." His contribution in this issue was originally delivered as a pastoral conference essay.

The Rev. Luther Poellot was formerly pastor at Mercedes, Tex. He has recently assumed the pastorate of the Lutheran Church at Pitcairn, Pa.

The remaining contributors are members of the faculty of Concordia Seminary.