



The Theology of Martin Luther

Study Guide

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Lecture Outlines

THE THEOLOGY OF MARTIN LUTHER

Lecture I

INTRODUCTION TO LUTHER'S LIFE AND WORK

I. The Family Setting

- A. Father's move from peasantry to middle class
- B. Raised in late medieval piety

II. Education

- A. Normal preparation for university
- B. Studied law; moved to monastic life and its education in theology
- C. Advanced through academic levels to highest degree, Doctor in Bible

III. Early Career

- A. Lectures on Psalms, Romans, Hebrews, Galatians, second series on Psalms, 1513-1519, using the tools of biblical humanists
- B. Achieved lower level leadership in Augustinian order
- C. Study of Scripture and pastoral concerns led in direction of a call for reform
 - 1. Theses on Aristotle and on grace and works.
 - 2. Ninety-five Theses on Indulgences, 1517.

IV. Conflict with the Hierarchy of the Church

- A. Immediate, sharp reaction from Rome and leaders of papal party in Germany
- B. Defense before members of the Augustinian Order, Heidelberg, 1518



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- C. Confrontation with representatives of the papacy, Augsburg, 1518, and Leipzig, 1519
- D. Condemnation by Rome, 1520/1521
- E. Condemnation by Emperor Charles V. Worms, 1521

V. Luther's Pursuit of Reformation through the Print Medium

- A. The program presented: the four treatises of 1520
 1. On Good Works.
 2. Open Letter to the German Nobility.
 3. Babylonian Captivity of the Church.
 4. On the Freedom of a Christian.

B. The translation of the Bible

C. Postils

D. Liturgies and hymns

E. Instructional and polemical literature

VI. 1525: Year of Creative Crises

A. Peasants Revolt

B. Marriage to Katherine von Bora

C. Break with Erasmus on the bondage of the will

D. Death of Frederick the Wise; accession of Elector John

VII. Luther's Confrontations with Other Protestants

- A. With his colleague, Andreas Bodenstein von Karlstadt, and the medieval pattern of popular reform
- B. With Zwingli and Oecolampadius on the Lord's Supper
- C. With Anabaptists



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VIII. The Older Luther

- A. Biblical lectures: Galatians and Genesis
- B. The Smalcald Articles



Lecture II

LUTHER'S MEDIEVAL INTELLECTUAL CONTEXT

I. The Development of Medieval Theology

- A. Peter Lombard's Sentences: the basis of Luther's theological training
- B. The arrival of Aristotle in the West
- C. Scholasticism as method
- D. Realism vs. Nominalism
 - 1. Differing views of the building blocks of reality: universals or particulars.
 - 2. Differing views of reason and will.
 - 3. Differing views of the relationship of God and the law.

II. Luther's Intellectual Grandfather: Gabriel Biel (ca. 1410-1495)

- A. Career: professor at the University of Tübingen
- B. Presupposition: distinction of God's *potentia absoluta* and his *potentia ordinata*, expressed in his covenants
- C. Salvation by grace alone and by works alone
 - 1. God gives grace to those who do their best.
 - 2. Two justifications: *meritum de congruo* and *meritum de condigno*.
- D. Luther's reaction of despair to Biel's soteriology

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Excursus: Luther and Thomas Aquinas on grace and salvation

E. Biel's ecclesiology: papal primacy and authority

III. Medieval Biblical Interpretation: the Allegorical Method

Lecture III

THE CONTEXT OF THE REFORMATION IN MIEVEAL POPULAR RELIGION

I. The Contrast between Popular and Elite Belief and their Interaction

II. The "Great Appetite for the Divine" in the Late Middle Ages

A. Focus on daily life and threat of death

1. Violence and disease close at hand
2. Themes of death in art and literature

B. Heaven could wait: concentration on making daily life work

III. Role of Saints in North German Popular Belief

A. Fewer popular local saints than in most areas

B. Devotion of the Virgin Mary

1. Intercessory role.
2. Forms of devotion: Queen of Heaven, Ave Maria, et al.
3. Competing forms of the Virgin.

C. Other saints, e.g., local patrons and the Auxiliary Saints
mediation of power through ritual and relics

IV. Christ: the One who Suffers with the Faithful (more important than as the one who suffers for them)



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V. The Mass

- A. Moment of power and presence of the divine in village life
- B. Gateway to God's favor for eternity
- C. Control over daily life through its magic

VI. Special Forms of Devotions: Brotherhoods, Pilgrimages, Satisfactions

VII. Anticlericalism Based on

- A. Incompetence
- B. Hypocrisy and immorality

VIII. New Forms of Piety

- A. Brethren of Common Life and Imitation of Christ
- B. Decline of biblicistic, moralistic, anti-clerical, anti-sacramental, millennialistic tradition of protest
- C. General religious fervor and discontent at end of 15th century

Lecture IV

LUTHER'S "EVANGELICAL BREAKTHROUGH"

I. The "Turmerlebnis" Debate

- A. Hartmann Grisar and the origins of the debate
- B. The scholarship of U. Saarnivaara, E. Bizer, and L. Green
- C. Two key questions:
 1. How may I obtain God's grace?
 2. How may I retain God's grace?



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II. The Negative Influences in Luther's "Evangelical Breakthrough:

- A. Scholastic theology, particularly Biel's soteriology
- B. Monasticism

III. The Positive Influences in Luther's "Evangelical Breakthrough"

- A. Johann von Staupitz (1469-1524)
 - 1. Saxon noble, Augustinian leader.
 - 2. Helped define contrition as sorrow and anguish.
 - 3. Turned Luther to God's election and the blood of Christ.
- B. Augustine
 - 1. Emphasis on grace.
 - 2. Different views of justification.
- C. Mystics
 - 1. Luther rejected Areopagite mysticism.
 - 2. He appropriated elements from the Theologia Deutsch and other late medieval mystical writers.
- D. Biblical humanists
 - 1. Lefevre, Reuchlin, Erasmus.
 - 2. Melancthon.



Lecture V

LUTHER'S CONCEPTUAL FRAMEWORK: THE THEOLOGY OF THE CROSS

I. Luther's Religious World Filled with Glory

- A. Glory of reason: scholasticism

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B. Glory of human effort and works, especially monasticism

C. Glory of political power, luxury of medieval church

II. Presentation of the “Theology of the Cross” in the Heidelberg Theses of 1518

III. Theology of the Cross as a Presupposition about God’s Revelation of Himself

A. *Deus absconditus* vs. *Deus revelatus*

B. Hiddenness of God’s revelation of Himself in crib and cross, in Word made flesh and Scripture

IV. Theology of the Cross as a Presupposition about Human Knowledge of God

A. Rejection of a “prove it” mentality, against

1. Demand for “signs”—empirical epistemology.
2. Demand for “wisdom”—rational epistemology.

B. God’s placing Himself above human control: revealing Himself in the promise which elicits faith

V. Theology of the Cross as a Presupposition about Salvation

A. The joyous exchange: sinners die in Christ and receive a new creation, a new life

B. The magnificent duel: sinners’ enemies are eliminated by Christ through death and resurrection

VI. Theology of the Cross as a Presupposition of Life as Dying and Rising under the Cross

A. The expectation of suffering in the course of Christian service

B. No other proof for salvation than the promise of God

C. Luther’s view of martyrdom as an example of the theology of the cross



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Lecture VI

LUTHER'S CONCEPTUAL FRAMEWORK: THE TWO KINDS OF RIGHTEOUSNESS



I. The Development of Luther's Concept of the Two Kinds of Righteousness, Labeled in 1535 "Our Theology"

- A. 1519 treatises on two and three kinds of righteousness
- B. The four kinds of righteousness of 1535

II. The Distinction between "Horizontal" and "Vertical" Kinds of Righteousness

- A. Horizontal: human performance, with the burden on the sinner
- B. Vertical: God's gift of favor and love, with the burden on Christ

III. Corollary 1: The Proper Distinction of Law and Gospel

- A. Based upon the distinction between the arrogant and the broken sinner
- B. The two words
 - 1. Law as a good work of structure, evaluation, and for sinners of crushing and condemnation.
 - 2. Gospel as a word of gift and deliverance.
- C. The two or three uses of the law
- D. The gospel's recreative power
- E. The necessity of the proper order in presenting law and gospel

IV. Corollary 2: Two Governments

- A. Distinct from the Kingdom of God and the Kingdom of Satan

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- B. The realm or government of the Right Hand: the heavenly realm of the gospel and faith
- C. The realm or government of the Left Hand: the earthly realm of the law and works
 - 1. Civic righteousness.
 - 2. God's providence through His use of human creatures as masks (*larva Dei*).
 - 3. Exclusion of human works from vertical realm.
 - 4. Structures of the earthly realm.



Lecture VII

LUTHER'S POINT OF DEPARTURE: THE FIRST COMMANDMENT

I. Many Points of Departure Possible: Best, God as Creator

- A. As Old Testament instructor, Luther's theology shaped by Old Testament contours
- B. This reflects his Ockhamist background, with its emphasis on God's absolute power
- C. Luther did not understand God apart from Jesus Christ

II. Believers Know God Only through His Word

- A. The Word of Creation is repeated in the First Commandment
 - 1. It tells us God wants to be our God.
 - 2. It is a different kind of commandment.
 - 3. It is the gift of a Father.
 - 4. It is also a demand.
- B. It speaks us into existence
 - 1. Creates and commands without human request, merit.
 - 2. Places the human creature into adult responsibilities.

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- C. Luther derived all God's gracious promises from the First Commandment

III. The First Commandment Demands and Creates the Response of Faith

- A. A god is that to which we look for all good
- B. Trust, with fear and love, is key to this response
- C. Faith flows into good works

Lecture VIII

LUTHER'S ANTHROPOLOGY AND DOCTRINE OF SIN

I. Luther's High View of the Human Creature as the Steward of Creation

II. Image of God

- A. Special plan for human creatures in God's providence
- B. Image of God above all contentment with God's favor
- C. Human creatures given dominion, lost it in Fall
- D. Women partakers of same grace and gifts as men
- E. Human creatures created for life in three estates

III. The Fall

- A. Presupposes two-dimensional view of human life
- B. Rejected medieval views
- C. Genesis 3: story of fleeing and fright
 1. Reorientation of key relationship is root of sin.
 2. Temptation is doubt of God, breaking of trust.



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3. Resulted in robbery of neighbor, despair and impenitence, accusation against God.

D. Reorientation to God's Word means

1. Law is no longer heard as good word of structure of life but as accusation.
2. Doubt.

E. Ultimate result of Fall: death

IV. Fallen Human Creature Is Caught in Battle between God and Satan

A. Luther's view of the "hellish majesty" of Satan

B. No neutral ground between God and Satan for human creature

C. Battle waged between God and Satan

1. In little corners of daily life.
2. Through temptation to sin and through afflictions.
3. On a grand scale in the church through corruption of doctrine and life and through persecution.

D. Though God's good gift, the law becomes Satan's weapon against the Christian

V. The Human Creature Apart from God Is Still Capable of Civic Righteousness

A. This is only external compliance with God's law

B. This preserves the good society so important

VI. The Bondage of the Will

A. Applies to vertical relationship

B. Must be understood from standpoint of faith



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Lecture IX

THE *DE SERVO ARBITRIO* AND THE BONDAGE OF THE WILL



I. Erasmus and Luther

- A. Mutual Influence
- B. Personal relationships

II. Interpretations of the *De Servo Arbitrio*

- A. John O'Malley: continuity and discontinuity
- B. Heinrich Bornkamm: faith vs. reason
- C. Gottfried Krodel: the nature of biblical theology
- D. Aarne Siirala: the nature of divine authority in human life

III. The Battle between Erasmus and Luther, 1524-1526

- A. Both welcomed the public engagement
- B. Erasmus' two views

IV. Luther's Position on the Nature of Theology

- A. The perspicuity of Scripture
- B. Assertion or confession of the truth against reason

V. Luther on the Human Will and Salvation

- A. Doctrine of God in *De servo arbitrio* reflects Old Testament and Ockhamist roots
 - 1. God's immutable mercy.
 - 2. God's faithfulness is independent of human performance.
 - 3. Freedom of will condemns all who need even the slightest grace.
 - 4. God remains above human analysis.

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- 5. Distinction between God hidden and God preached.
 - B. Human will can practice freedom in horizontal dimension
 - C. Evil must remain a mystery: Luther rejected theodicy
 - D. Gospel: total reliance on God alone can give freedom
- VI. Luther's Comment on Genesis 26 a Better Source of His Understanding of Election in a Law/Gospel Context**



Lecture X

LUTHER'S DOCTRINE OF THE PERSON OF CHRIST

- I. Nominalist Logic Helped Luther Determine that Subject Matter Governs Grammar in Theology**
- II. Three Traits of Luther's Doctrine of Christ**
 - A. Historical realism
 - B. Soteriological orientation
 - C. The uniqueness, necessity, and all-sufficiency of Christ for salvation
- III. Luther's Strong Affirmation of Both the Divine and the Human Natures of Christ and of the Unity of the Person**
 - A. Affirmed and proclaimed Christology of the ecumenical creeds
 - B. Shared soteriological concern of Athanasius, Augustine, and Anselm
- IV. The Two Natures in Christ: the Communication of Attributes**
 - A. Emphasis on unity of person

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B. Jesus possessed all divine attributes in the Incarnation but did not use them at all times

1. Philippians 2:6 refers to continuing attitude of Incarnate Christ.
2. Christ assumed all human burdens under sin.
3. Luther emphasized *genus majesticum*, linked with *genus tapeinoticon*

C. Special emphasis in Luther: Christ “pro me,” “pro nobis”

D. Strong Johannine elements in Luther’s Christology

E. Devil’s work to undermine belief in Christ

V. Isaiah 53 Lectures, 1544, as Example

A. Christ as preacher/proclaimer of Word

B. Paradox of king as servant, servant as king

C. Whole life was suffering, sacrifice

D. God died in Christ as substitute for sinners

E. Resurrection of Christ as key to life of believers

Lecture XI

LUTHER’S DOCTRINE OF JUSTIFICATION: THE WORK OF CHRIST

I. Luther on the Office of Christ

A. Did not use “prophet, priest, king” schema as such

B. Did use king and priest imagery often

C. Emphasized Christ’s office as proclaimer of Word and thus as shepherd, *Seelsorger*, sent by God



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D. As preacher, Christ had alien work and proper work, law and gospel

II. Luther Used Elements of Both the Christus Victor and the Vicarious Satisfaction Atonement Motifs (cf. Gustaf Aulen's work)

A. Christus Victor in, e.g., Luther's "Magnificent Duel"

B. Vicarious Satisfaction in his emphasis on elimination of God's wrath through destruction of sin in death of Christ

C. Luther's own "atonement motif" in "the Joyous Exchange"

1. Christ's obedience to Father.
2. Christ did all "pro nobis," "pro me".
3. Christ as mediator, savior, redeemer, and victor over sin.

III. Presentation in Galatians Commentary of 1535

A. The law crushes sinners

B. The gospel frees sinners through Christ's death and resurrection

C. Christ conquered the law by submitting to it, under its curse as substitute for sinners

Lecture XII

LUTHER'S DOCTRINE OF JUSTIFICATION, REPENTANCE AND THE PRONOUNCEMENT OF GOD

I. **Luther's Doctrine of Justification Links Christ's Historical Work on Earth with the Contemporary Church: The Holy Spirit delivers the work of Christ to believers through the means of grace (Romans 6, Colossians 2)**

II. **The Center of Luther's Doctrine of Justification: everything is comprehended in Jesus Christ**



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III. Justification is the Action of the Word of God

- A. Medieval views of “making righteous”: focus on human deeds of righteousness
- B. Luther: God bestows righteousness through His Word
 1. Justification as pronouncement of innocence.
 2. Justification as the justice of death done to the sinner, with the subsequent gift of new life in Christ.
 3. Alien righteousness of Christ the reality of the justified sinner’s existence.

IV. Faith as the Response to the Word of Promise

- A. Faith as a gift
- B. “Faith the husk, Christ the kernel”
- C. Trust (*fiducia*), not “mere belief” (*fides*)

V. Faith Rests on the Assurance of the Promise, as Found in the:

- A. Means of grace
- B. Incarnation
- C. Eternal election of God’s chosen people (understood in law/gospel context)

VI. *Simul Justus et Peccator*

- A. Reflects Luther’s own experience with self and Word
- B. Luther also taught progressive righteousness in the horizontal
- C. Chief point: simultaneity of total righteousness by virtue of God’s Word in the vertical, and continuing permeation of all of life by sin in our own experience

VII. Necessity of Law/Gospel Distinction

- A. Law becomes legalism if not limited to proper role



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- B. Gospel becomes reductionistic if not held in tension with law for repentance

VIII. The Whole Life of the Justified Believer Is a Life of Repentance

- A. In daily dying and rising
- B. In rising to good works, as fruits of faith



Lecture XIII

LUTHER'S DOCTRINE OF THE WORD OF GOD

I. Power of Word of God Fundamental to Luther's Understanding of Reality

- A. Rested upon Ockhamist presuppositions
 1. God who speaks reality into existence in His covenants.
 2. Goodness of the individual and the material.
- B. Arose also out of insights from biblical humanists, e.g., view of justifying Word as God's action
- C. Came from Luther's own immersion with Psalm texts, other Old Testament texts

II. Luther's Definition of God's Word

- A. His instrument of power which takes created forms
 1. Rejection of platonic spiritualism.
 2. God has chosen selected elements of His created order to accomplish His saving will.
 3. Theology of the cross: God reveals Himself hidden in what seems weak and foolish.
- B. God's Word acts and accomplishes His will
 1. His Word of law, His *opus allenum*, kills the sinner.

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2. His Word of gospel, His *opus proprium*, recreates through the forgiveness of sins.

C. This external Word fixes the assurance of believers

D. The external Word, an instrument of the Holy Spirit, creates faith through the inner Word

III. Forms of the Word

A. The Word made flesh

B. The means of grace (Smalcald Articles III:IV)

1. The preached Word.
2. Baptism.
3. Lord's Supper.
4. Confession and Absolution.
5. Mutual conversation and consolation of Christians.

C. Oral, written, and sacramental forms of the Word

1. Oral Word as living voice of the gospel.
2. Written Word in inspired form in Scripture, in derived forms in Christian literature.
3. Sacramental Word in Baptism and Lord's Supper.

IV. Pastoral Office as the Chief Channel of the Means of Grace

A. Pastoral office and priesthood of all believers not to be played off against each other in Luther

1. Status as priest chiefly a matter of the vertical relationship.
2. Status as pastor chiefly a matter of the horizontal relationship.

B. Luther rejected medieval definition of priest/pastor as having special status and powers: only power of pastoral office is found in the Word

C. Pastors called to public teaching: teaching and ministry as verbal nouns



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Lecture XIV

LUTHER'S DOCTRINE OF SCRIPTURE: ITS NATURE AND AUTHORITY



I. Luther's Whole Career Engaged Him with Scripture

- A. 1512: Doctor in Bible
- B. From childhood had engagement with Bible
- C. As translator, he shaped language and faith
- D. As lecturer, he exposed biblical message
- E. As preacher, personally and through postils, he provided model and content for students
- F. Presuppositions in Ockhamist emphasis on authority of Scripture

II. Scripture is God's Word in Human Language, Placed in Authoritative Form by the Holy Spirit

- A. Holy Spirit God-inspired, spoke its words
- B. Human writers operated as normal writers
- C. Luther sought genuine, literal meaning but did not insist on understanding everything in Scripture
- D. Scripture as sole source and norms for all proclamation of God's Word
- E. Thus, Scripture tests all other forms His Word takes

III. Scripture Authenticates Itself, against Human Reason if Necessary

- A. Content of Scripture is Christ
- B. God cannot be mastered, so His Word must be its own interpreter

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C. Scripture thus authenticates the church

D. Scripture is clear and sufficient

IV. Luther's Scholarship Recognized Human Authorship and its Role, but That Did not Undercut His View of the Nature of the Books which God Inspired

A. For example, in his treatment of James

B. His view of Hebrews

V. The Old Testament and the New Testament

A. Both law and gospel in both Testaments

B. Difference found in promise or prophecy and fulfillment

C. Luther did see the Old Testament as in some ways a special book for and of Israel

VI. Tradition: How the Word Functioned in Human History

A. Luther's opposition to "traditions of men"

B. Luther used ancient and contemporary witnesses to the biblical message, but always tested the tradition according to the Scriptures

1. Used the Fathers for exposition of Scripture, not as independent authority.
2. In the ancient patriarchs and the early church, the pattern of God's and Satan's struggle over the Word repeats itself.
3. Luther did not identify a "chain of witnesses": Word authenticated itself anew in every era.
4. The Word of God in Scripture was the source and power of Luther's theology.



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Lecture XV

LUTHER'S DOCTRINE OF SCRIPTURE: HERMENEUTICS



- I. Luther's Great Exegetical Breakthrough Less the Abandonment of Allegory as the Introduction of Christ-Centered Hermeneutics**
 - A. Abandonment of allegorical method important, with Luther's emphasis on literal, or literal-prophetic sense
 - B. Christological approach to Scripture key
- II. Focus on Christ Meant Understanding all Scripture as Law or Gospel**
 - A. Necessity of applying law to proud sinners
 - B. True work of Scripture: making alive
 1. Functioned grammatically and theologically through promise.
 2. Comprehended in Christ and joyous exchange.
 3. Contrasts of law and gospel: where the burden lies.
 - C. Used key concepts as basic hermeneutical tools, e.g., in 1522 preface to Romans
 1. Law
 2. Faith
 3. Sin
 4. Righteousness
 5. Flesh and spirit
 6. Significance: hermeneutic rests on key biblical concepts
- III. Application Rested on What God Placed in the Text**
 - A. Search for its meaning begins with philological skills: knowing the language
 - B. Use of rhetorical analysis
 - C. Sensitive to matters of genre

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D. Analogy of faith

IV. Old Testament Interpretation

A. Individual texts must be understood from whole or Scripture

B. Historicity of Old Testament very important

1. Faith rests on history.
2. Old Testament as mirror of life.

C. All teaching to be found in Scripture, also in some form in Old Testament



Lecture XVI

LUTHER'S DOCTRINE OF BAPTISM

I. Struggle of the Medieval Church with the Definition of "Sacrament"

A. Varying definitions until relatively late

B. Importance of sacraments in a non-literate world: also problems from Luther's point of view

1. *Ex opere operato* understanding.
2. Placed into system of works-righteousness.
3. Instrument of clerical tyranny.

C. One form of popular protest in Middle Ages: anti-sacramental movements

1. Rooted in spiritualizing tendencies.
2. Opposed to sacerdotal power.

D. Luther's definition of "sacrament"

1. Word of promise of forgiveness of sins.
2. Material sign.
3. Institution by Christ.

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- E. Luther criticized Middle Ages for making baptism little more than entry point into faith, rejected its view of baptism as needing replacement by penance

II. In his *Babylonian Captivity of the Church*, 1520, Luther Argued for Key Role of Baptism in the Whole of the Christian Life

- A. Baptism as the root expression of the divine promise in Christ
- B. Its daily use in the consolation and comfort of believers
- C. Luther wove this concept of its daily use into his liturgical works
 - 1. Emphasizing its role in the battle against Satan.
 - 2. Seeing it as one example of the continuation of God's deliverance of His people.

III. Infant Baptism and Infant Faith

- A. *Babylonian Captivity* on infant faith
 - 1. Infants helped by vicarious faith (rejected by Luther later, inconsistent with his understanding of the Word and faith).
 - 2. Word of God can change all hearts.
 - 3. God responds to prayers of believing church.
- B. Arguments for infant baptism
 - 1. Historical.
 - 2. Model of entrance into kingdom as little child.
 - 3. Sense of gospel and presupposition that God effects salvation through power of Word placed in selected elements of His created order.

IV. Rejection of Anabaptists

- A. View of baptism as human rite renders believers uncertain of salvation
- B. Baptism is thus made into a good work



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V. For Luther, Baptism Expresses Whole of God's Grace and Is a Summary of the Whole of the Christian Life



Lecture XVII

LUTHER'S DOCTRINE OF THE LORD'S SUPPER

I. The Mass Was the Center of Medieval Piety

II. In the *Babylonian Captivity* Luther Criticized Three "Captivities" of the Lord's Supper

- A. Communion in only one kind
- B. Transubstantiation
- C. Most serious: sacrifice of the mass
 - 1. Distinction of sacramental action—the bestowing of the testament—from the human response in thanksgiving, worship, prayers.
 - 2. Lord's Supper is first of all testament for Luther.
 - 3. Mass as gift from God cannot be human sacrifice to God.
 - 4. Worthiness for reception consists in recognizing sinfulness, desiring forgiveness.

III. Luther's Struggle Against Other Protestants Over the Real Presence of Christ's Body and Blood in the Lord's Supper

- A. Luther's definition of the Real Presence
 - 1. Sacramental presence.
 - 2. *Manducatio oralis*.
 - 3. *Manducatio impiorum*.
- B. Luther's presuppositions
 - 1. Literal interpretation of Words of Institution.
 - 2. God can use selected elements of His created order to convey His recreating Word and its gift of life.

Lecture Outlines

C. Dispute over Real Presence began with Karistadt, who had appropriated medieval model of protest

1. Luther argued on the basis of 1 Corinthians 10:16 and Words of Institution.
2. He refused to attempt an explanation which would unravel the mystery.

D. Luther continued the argument with Zwingli and Oecolampadius

1. Luther argued that God, as Lord of Creation, uses all as He wills.
2. Bodily presence is not unworthy of the God who condescends into human flesh.
3. Exegetical argumentation.
4. Christological argumentation.

IV. Luther's Sacramental Piety

- A. Emphasis on community into which Lord's Supper brings believers
- B. Transformation and incorporation into the body of Christ's death and resurrection, through reception of the promise in special form
- C. Believers receive forgiveness of sins and strengthening of faith through the Lord's Supper

Lecture XVIII

LUTHER'S DOCTRINE OF THE CHURCH

- I. **For Luther, the Church Proceeds from the Word of God: sheep listening to the voice of the shepherd (Smalcald Article III:XII)**
- II. **Papal Theologians Saw the Doctrine of the Church as the Key Matter of Dispute in the Reformation**



Lecture Outlines

- A. Luther's early disillusionment with papal leadership: "We are Hussites all"
- B. Gradual move to conviction that the papacy is the Antichrist
- C. Luther's early embrace of church as the congregation of the saints: development of concept of priesthood of all believers



III. *On the Councils and the Church, 1539*

- A. Circumstances: papal call to council
- B. Part I: church cannot be reformed by popes, councils, church fathers
- C. Part II: model of Acts 15 and first four ecumenical councils define limits of councils
- D. Marks of church in this work:
 1. Oral Word: preached, believed, professed, lived.
 2. Baptism.
 3. Lord's Supper.
 4. Confession and Absolution.
 5. Pastoral office.
 6. Prayer, praise, thanksgiving, catechesis.
 7. The cross.
 8. Additional characteristic: love.
- E. Additional marks in *Against Hans Wurst*: Apostles Creed, Lord's Prayer, upholding of temporal authorities and marriage, abstinence from persecution of its enemies

IV. Luther Was Indifferent to Questions of Church Polity

V. For Luther, the People of God Remain a Remnant, Persecuted and under the Cross

- A. Clear from church history: Satan always attacking the Word
- B. God remains faithful to His people, the sheep listening to the Shepherd

Lecture Outlines

Lecture XIX

LUTHER'S DOCTRINE OF THE CHRISTIAN LIFE: THE CHRISTIAN'S CALLING



I. The Christian Life is Lived as an Outgrowth of Faith, According to the Design in God's Law

- A. *The Freedom of the Christian*, 1520: believers lived freed from all enemies, bound to the neighbor's need
- B. The whole Christian life must be understood within the context of the two kinds of righteousness and its corollary, the two realms

II. The Two Realms

- A. Kingdoms of God and Satan war against each other
- B. Their battlefield: the two realms of human life
 - 1. God governs the vertical realm through the gospel: the core identity of the believer.
 - 2. God governs the horizontal realm through the law: the performance of God's human creatures.

III. The Structure of the Horizontal Realm: the Setting for the Exercise of God's Will

- A. Luther rejected the medieval schema of the good life, based on priority of the sacred over the profane, because
 - 1. Many sacred works were commandments of men.
 - 2. These works sought welfare of self, not praise of God.
 - 3. These works often distracted from God's callings to serve the neighbor.
- B. Luther adapted medieval social theory to describe the structure of human life
 - 1. Three situations or estates: Nährstand, Wehrstand, Lehrstand.
 - 2. In each situation human creatures have offices (Amt) or "response-abilities".

Lecture Outlines

3. Believers experience these offices as callings (Beruf) or vocations from God, and serve Him as masks (*larva Dei*).

IV. Content Must Be Added to This Structure

- A. Faith becomes active in love: faith is the only true motivation for God-pleasing works
- B. God's will becomes evident through biblical and natural revelation
 1. Natural law is the norm.
 2. The law provides information as it curbs and cajoles.
 3. Believers depend on their reason to make moral judgments.
 4. Luther rejected medieval "imitation of Christ" piety.

V. Vocation Brings Crosses to Christian Life

- A. Cross is found in the context of vocation
- B. The cross mortifies the flesh of those who have already died and come alive as righteous in the vertical realm

Lecture XX

LUTHER'S DOCTRINE OF THE CHRISTIAN LIFE: WORSHIP AND PRAYER

I. Worship: the Response of Faith in God

- A. It flows from the First Commandment
- B. Faith recognizes God as worthy of trust and praise
- C. God elicits worship through His expression of love in the Word
- D. Worship is the human expression of fellowship with God
- E. Prayer and praise cannot be a meritorious good work



Lecture Outlines

II. Luther's View of Worship Was Connected with His View of the Mass of the Lord's Supper as a Gift and Benefit

- A. As a medieval believer, Luther saw the mass as central to all worship
- B. Luther redesigned the liturgy, combining vernacular hymns with the traditional forms of public worship
- C. He substituted the concept of testament for sacrifice as key, critical, for worship

III. Luther Emphasized Prayer as the Response of Dear Children Talking to Their Dear Father

- A. God teaches us how to pray
- B. In prayer we express our dependence on God and His love for sinners
- C. Prayer as weapon in the fight against Satan
- D. Prayer as gift of God

IV. Luther's Love for the Lord's Prayer as an Agenda for Prayer and for Life

- A. The first three petitions ask that God's actions in hallowing His name, sending His kingdom, and having His will done happen among us also
- B. In the final four petitions God's people ask for specific blessings needed for earthly life

V. Luther also led his people in praise of God through traditional forms

- A. The *Te Deum Laudamus*
- B. The Litany



Lecture Outlines

Lecture XXI

LUTHER'S DOCTRINE OF THE CHRISTIAN LIFE: CULTURE



I. H. Richard Niebuhr's Analysis of Luther's Understanding of the Christian and Society: "Christ and Culture in Paradox"

- A. Correct in seeing Luther's view as embracing
 - 1. Christ as Lord of every corner of life.
 - 2. Sin and evil as permeating all of life (though Niebuhr slights Luther's strong doctrine of creation).
 - 3. Realism in the midst of a fallen world.
 - 4. Being at home in God's world, for the purpose of serving the neighbor.
 - 5. The penultimate nature of culture.
 - 6. The freedom of the Christian in service.
 - 7. The limits of God-designed humanity.
- B. Also correct in assessing the dangers of quietism and antinomianism associated with Luther's view
- C. Fails to incorporate Luther's view into the distinction of the two kinds of righteousness

II. Luther on the Arts

- A. The graphic arts: a utilitarian approach
- B. Music: next to theology, God's greatest gift

III. Luther on Education

- A. Encouraged parents and rulers to educate all the young
- B. Supported study in all disciplines

IV. Luther's Appreciation for Technology as a Gift of God: Above All, the Printing Press

V. Luther's Lack of Understanding of Developing Capitalist Forms of the Economy

Lecture Outlines

VI. Luther's Tragic Conformity to Cultural Views of Jews

- A. *That Jesus Christ was Born a Jew*, 1523
- B. Later anti-Judaistic writings, centering only on religious issues



VII. Christian Service in Callings in Every Area of Culture

Lecture XXII

LUTHER'S DOCTRINE OF THE CHRISTIAN LIFE: CHURCH AND STATE

I. Luther's Orientation Toward Secular Government

- A. Conditioned to appreciate strong princes
 - 1. Grew up in land controlled by local counts.
 - 2. Father benefited from princely benefaction.
 - 3. Shared fears of anarchy of peasant rebellion.
 - 4. Personally benefited from princely support.
 - 5. But lived most of adult life as an outlaw.
- B. Concerns governing Luther's political views and actions
 - 1. Desire to preserve the integrity of the gospel.
 - 2. Concern for the integrity of church in relation to the state.
 - 3. Concern for the integrity of the secular government in carrying out its proper callings.
 - 4. Concern for public order and public morality.
 - 5. Insistence that believers must obey God rather than human authorities if forced to make a choice.

II. Princes as Emergency Bishops

- A. *Open Letter to the German Nobility*, 1520
 - 1. Addressed to nobles, aimed also at municipal councils.
 - 2. Repeated the grievances of German imperial diets.
 - 3. Established the competence of lay leadership in the secular realm, rejected papal claims to power there.

Lecture Outlines

4. Called for government leadership in reforming the church, addressing the Bohemian problem, reforming universities, and reforming public morals.

B. 1528, Luther assisted the Saxon elector, John, in organizing and conducting a visitation of churches in his lands

C. Luther supported the princely approach to religious settlement, Augsburg, 1530, and Smalcald, 1537

III. Luther Emphasized the Princes' Obligation to Keep Order and to Do Good as a Called Agent of God in the Secular Realm

A. *Sincere Admonition to All Christians to Guard Against Insurrection and Rebellion*, 1522

B. *Temporal Authority: To What Extent It Should be Obeyed*, 1523

1. Government as a remedy for sin (not always Luther's view).
2. God demands that rulers promote the good and limit evil.
3. All must obey and serve as subjects.
4. The church shall not dominate in civil affairs.
5. Rulers must not interfere with God's governing of the church.
6. Luther's Mirror of the Prince.

C. Practical examples of Luther's application of principle

1. In the Peasants Revolt of 1525.
2. In *Can Soldiers, Too, Be Saved?* 1526

IV. Resistance Theory

A. Through 1530 Luther insisted that "inferior magistrates," i.e., princes, obey the "superior magistrate," the German emperor, and oppose him at most with passive resistance

B. *Warning to His Dear Germans*, 1531, edged toward theory justifying resistance of inferior magistrates



Lecture Outlines

- C. In the 1530s other Wittenbergers convinced him of the constitutional argument on behalf of resistance
- D. 1539: Luther defended resistance in the context of his understanding of Christian callings

V. Luther's Understanding of Church and State Expresses and Demonstrates his Distinction of the Two Realms



Lecture XXIII

LUTHER'S ESCHATOLOGY

I. "A Theology of the Cross Necessarily Becomes Eschatology"

- A. Luther awaited an imminent end of the world
 - 1. Though would plant a tree had it been promised for tomorrow.
 - 2. His eschatology reflected the apocalyptic mood of his day.
 - 3. The Antichrist as a sign of the end.
 - 4. Rejection of millennialism.

II. Luther's View of Death

- A. All human creatures try to avoid its seriousness and threat
- B. Believers have already died in Baptism
- C. Luther's own *ars moriendi*: "We are beggars all"
- D. Luther emphasized the personal bodily resurrection as the completion of the baptismal reaction

III. Luther's Doctrines of Justification and Sanctification Were Thoroughly Eschatological

- A. Christ's rule is immediate in law and gospel, the life bestowed in justification

Lecture Outlines

1. God's wrath is over all.
2. Satan is at large, the conflict is constant.

B. In sanctification the eschatological victory emerges

1. In mortification through vocation.
2. In the Lord's Supper's continuation of the believer's dying and rising.



Lecture XXIV

LUTHER'S CATECHISMS: THE SUM OF CHRISTIAN FAITH AND LIFE

I. Luther Adapted the Medieval Catechism

- A. The catechetical tradition embraced both moral and doctrinal instruction
- B. Luther was appalled at the ignorance of the people
- C. Three series of his sermons served as preparation for composing his handbook for Christian living, in wall-chart form and in the Small and Large Catechisms

II. Luther's Goals for the Christian Life, Set in the Instruction of the Family

- A. Conviction of sinfulness
- B. Creation of faith in the Triune God
- C. Creation of the response of prayer in faith
- D. Immersion in the Word, here with concentration on its sacramental forms
- E. Structuring of the response in carrying out God's callings

III. Conviction of Sin

- A. The law's burden crushes sinners

Lecture Outlines

B. Focus on fear, love, and trust

C. Examples in each commandment

IV. Creation of Faith:

A. In the Father/Creator

1. God as provider.
2. Without merit or worthiness in us.
3. Result: believers' thanks and praise, service and obedience.

B. In the Son/Redeemer

1. Two natures of Christ
2. Atonement through His purchasing and winning sinners for Himself
3. Result: I am His own and serve Him forever

C. In the Holy Spirit/Sanctifier

1. I cannot believe by my own reason or strength.
2. The Spirit calls, gathers, enlightens and sanctifies me and the church.
3. Result: forgiveness of sins and resurrection from the dead.

V. Response in the Lord's Prayer

A. A Father and child conversation

B. God gives without our prayer, but we pray for us

VI. Immersion in the Word

A. Luther emphasized the sacramental form because of

1. The importance of the Baptismal model for all the Christian identity and life.
2. The centrality of the Lord's Supper in the lives of his contemporaries.

B. Baptism: the rhythm for all of life: dying and being raised to new life in Christ



Lecture Outlines

- C. Confession and Absolution: repeating the dying and being raised
- D. The Lord's Supper: God's gift of forgiveness and strength through the presence of Christ's body and blood



VII. Response in Morning, Mealttime, and Evening Prayers

A. Morning:

1. Beginning the day with the sign of the cross and the Trinitarian invocation.
2. Review of catechism.
3. Luther's prayer.
4. Going to work joyfully.

B. Mealttime: use of Psalms

C. Evening

1. Closing the day with the sign of the cross and the Trinitarian invocation.
2. Review of catechism.
3. Luther's prayer.
4. Falling asleep in peace.

VIII. Table of Response-abilities

- A. Callings based on Scripture
- B. Bishops, pastors, preachers, and their people
- C. Governing authorities and subjects
- D. Family life
- E. Employees and employers
- F. General admonitions



Study Questions

Lecture I

1. Describe the man Martin Luther at the advent of the Reformation.
2. How did the Reformation begin? Summarize the elements in Luther's life which led to it. Summarize the elements in the culture of Western Europe which led to it.
3. What role did the printing press play in Luther's reform of the church?
4. Why did conflict fill Luther's life?

Lecture II

1. What was the essence of "scholasticism" as Luther experienced it in his university training?
2. Summarize the differences between Realism and Nominalism. What were their significance for the Reformation?
3. Why was the Gabriel Biel's "salvation by grace alone and by works alone" approach so significant for Luther's personal theological development?
4. What was the significance of the allegorical method of biblical interpretation for the study of the Scripture in Luther's period?

Lecture III

1. What is the relative importance of popular belief and elite belief in the life of the church?
2. How did the "great appetite" for the diving express itself in the Late Middle Ages?
3. What functions did the saints perform in late medieval piety?
4. What functions did the mass perform in late medieval piety?
5. What was the nature of the religious ferment at the end of the fifteenth century in German?

Lecture IV

1. What is the historical reality behind the scholarly talk about Luther's "Turnerlebnis"?
2. Assess the nature and relative importance of the two negative factors in Luther's "evangelical breakthrough."



Study Questions

3. Assess the nature and relative importance of the four positive factors in Luther's "evangelical breakthrough."

Lecture V

1. Summarize what Luther meant by the "theology of glory" of the late medieval church.
2. What is the difference between the concept of God's revelation of Himself in Luther's theology of the cross and the traditional concept of revelation?
3. What is the difference between the concept of the atonement in Luther's theology of the cross and traditional concepts of atonement?
4. What is the difference between the concept of the Christian life in Luther's theology of the cross and traditional concepts of the Christian way of living?

Lecture VI

1. What is the essence of Luther's distinction between the two kinds of righteousness? What are the implications of this distinction for various doctrines, e.g., sin, justification, sanctification?
2. How is Luther's distinction of law and gospel supposed to function in the ongoing life of the church and of the individual believer?
3. How is Luther's distinction of the two realms supposed to function in the ongoing life of the church and of the individual believer?

Lecture VII

1. In Luther's analysis, is the First Commandment law or gospel? What are the implications of this for the shape of his entire theology?
2. How does the First Commandment function for Luther as a gift? How does it function as a demand?
3. What is the role of faith or trust in understanding the function of the First Commandment in the Christian life?

Lecture VIII

1. Is it true or false that Luther deprecates humanity? Why do some hold that view and others reject it?
2. How did Luther define the image of God in the human creature?



Study Questions

3. For Luther, in what does the Fall into sin consist? Or, for Luther, what is original sin?
4. What is the significance of Luther's understanding of "civic righteousness"? How does it fit in with his presupposition concerning the distinction of the two kinds of righteousness?

Lecture IX

1. Which interpretation of the *De servo arbitrio* (O'Malley's, Bornkamm's, Krodel's, or Siirala's) do you find most accurate? Most helpful? Why?
2. Compare and contrast Erasmus and Luther on the subject of the nature of the theological task.
3. Compare and contrast Erasmus and Luther on the subject of the bondage or freedom of the will.
4. How does Luther's view of the bondage of the will reflect (positively or negatively) his early engagement with Ockhamist or Bielism theology?
5. Evaluate Luther's rejection of every attempt at theodicy.

Lecture X

1. Summarize Luther's understanding of the person of Jesus Christ.
2. What is the significance of Luther's taking the unity of the two natures in Christ as his starting or anchor point for his Christology?
3. How did Luther understand the communication of the attributes of Christ's two natures?
4. How did Luther's understanding of the person of Christ shape and reflect itself in his treatment of Isaiah 53?

Lecture XI

1. Explain Luther's terms "the magnificent duel" and "the joyous exchange."
2. Assess Gustaf Aulen's view that Luther rejected the atonement motif of the Vicarious Satisfaction in favor of the "Christus Victor" motif.
3. How did Luther's presupposition of the proper distinction of law and gospel influence his commentary on the epistle to the Galatians?



Study Questions

Lecture XII

1. What does it mean that for Luther justification was the action of the Word of God?
2. Why is faith so important for Luther's understanding of the justification of the sinner in the sight of God?
3. On what does Christian assurance of justification rest, for Luther?
4. What is the practical significance of Luther's observation that believers are *simul justus et peccator*?
5. Why is the distinction of law and gospel necessary in the appropriation of trust in the justifying Word of God from Luther's point of view?
6. Why did Luther believe that the whole life of the Christian is a life of repentance?

Lecture XIII

1. Is it true that the power of God's Word is fundamental to Luther's understanding of reality? If so, what is the significance of that for the life of the church?
2. What is the difference between Luther's understanding of God's Word and that of other Christian theologians?
3. How does Luther's understanding of God's Word express itself in his distinction of law and gospel?
4. Why was the "external Word," as oral pronouncement and as written inspired Scripture, so important for Luther?
5. What is the significance of the various forms which, according to Luther, the Word takes in the church?
6. What is the significance of the pastoral office for the life of the church, in Luther's view?

Lecture XIV

1. What role did the Scripture and the study of Scripture play in Luther's life and career?
2. For Luther, what was the relationship between the Holy Spirit's role and the human authors' role in the creation of the Scripture's text?
3. Why, for Luther, did the Scripture have to authenticate itself?



Study Questions

4. Explain the significance for his view of Scripture of Luther's opinions on the Epistle of James and the Epistle to the Hebrews.
5. What is the relationship, in Luther's view, between the Old and New Testaments?
6. Summarize Luther's view of tradition.

Lecture XV

1. Assess Luther's contributions to the Western Church's exegetical method and approach.
2. What does the Christological focus, or the establishment of the proper distinction between law and gospel, mean for the use of the Scripture in the life of the church, if Luther's exegetical method is to be followed?
3. Describe Luther's approach to the Scripture, particularly on the basis of his treatment of the Old Testament.

Lecture XVI

1. How does Luther's definition of "sacrament" fit into his understanding of the nature of God's Word?
2. What does it mean for Luther that baptism bestows the new birth, and thus the new identity, of the child of God because its Word of promise is the power of God unto salvation?
3. Assess Luther's understanding of infant faith. Why was this point so important for him, in view of his understanding of the nature of God's Word and the nature of the relationship between God and the human creature?
4. Why did Luther believe it so important to practice infant baptism?

Lecture XVII

1. Summarize the three "captivities" of the Lord's Supper in the medieval church which Luther criticized in his *Babylonian Captivity of the Church*. Assess the relative importance of each of these "captivities."
2. Summarize Luther's understanding of the Real Presence of Christ's body and blood in the Lord's Supper. Why was the Real Presence so important for him? How does it fit in with his entire understanding of the nature of the Word of God?
3. What are the chief elements in Luther's piety of the Lord's Supper?



Study Questions

Lecture XVIII

1. What is the relationship between God's Word and God's church in Luther's theology?
2. Summarize Luther's advancing critique of the papacy in the years following the publication of the 95 Theses.
3. What is the significance of Luther's concept of the priesthood of all believers?
4. What is the significance for Luther's understanding of the church as expressed in his listing of its "marks" in *On the Councils and the Church* and *Against Hans Wurst*?
5. What is the significance of describing Luther's ecclesiology as a "remnant ecclesiology"?

Lecture XIX

1. How does Luther's understanding of the daily life of the Christian fit into his presuppositions concerning the two kinds of righteousness and the two realms?
2. Describe the shape of daily human life as God designed it, according to Luther.
3. What is the significance of the Christian's calling, or the conception of the Christian as a "mask of God"?
4. How should Christians proceed within the structure of their callings to make decisions on how to live out the will of God, according to Luther?
5. What does it mean to bear a cross in the daily life of the believer, in Luther's view?

Lecture XX

1. Why does Luther describe worship as the response of faith to God's Word of promise?
2. How did Luther teach his readers to pray?
3. Summarize Luther's liturgical work. Was it innovative or traditional? How does it reflect his theology?

Lecture XXI

1. Evaluate Niebhuur's summary of Luther's view of the believer and society in terms of "Christ and Culture in Paradox."



Study Questions

2. Why is the distinction between two kinds of righteousness critical for an understanding of Luther's view of the Christian and culture?
3. Summarize Luther's attitude toward the arts and toward education.
4. Evaluate Luther's attitude toward the Jews.

Lecture XXII

1. What factors influenced and determined Luther's views of the relationship between church and state?
2. What were Luther's chief concerns in all his thinking on church-state relationships?
3. How did Luther want to use the German princes as "emergency bishops"?
4. Was Luther more a friend of princes or of subjects? What governed his attitudes and expectations toward both?
5. How did Luther treat military service? Resistance by lower authorities against higher authorities?

Lecture XXIII

1. Does "a theology of the cross necessarily become eschatology"?
2. What are the chief elements in Luther's view of death?
3. In what ways are Luther's doctrines of justification and sanctification eschatological?

Lecture XXIV

1. What were Luther's goals for Christian living as he expressed them in his Small Catechism?
2. What is the role of the Ten Commandments in the Small Catechism? The role of the Creed there? The role of the Lord's Prayer? The role of the sections on Baptism, Confession and Absolution, the Lord's Supper?
3. How do Luther's programs for morning, mealtime, and evening prayer reflect his theology?
4. How does his "Table of Response-abilities" function within the structure of the Small Catechism?
5. Does the Small Catechism provide a good summary of his theology?



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