

COURSE SYLLABUS

CH509: The Theology of Martin Luther

Course Lecturer: Robert A. Kolb, PhD

Mission Professor of Systematic Theology (Emeritus) and Director of the Institute for Mission Studies at Concordia Seminary

About This Course



This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans' Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans' Council as highly recognized scholars in their particular fields of study.

Course Description

“On this I take my stand. I can do no other. God help me.” Those words of Martin Luther reflect the unswerving commitment to Scripture that permeated his theology and sparked his Reformation. In this course, learners survey the background and setting of Luther’s thought, as well as his teaching on a range of topics that form Christian theology: his understanding of sin and grace, justification and faith, and law and gospel. The course also emphasizes Luther’s view of the workplace as an arena to serve God. The goal of the course is for students to appreciate Luther’s steadfast commitment to the cross of Christ and the authority of Scripture and to apply such commitment to their own lives and ministry.

Course Objectives

Upon completion of the course, the student should be able to do the following:

- Understand the historical background of Luther’s thought in his own career and in the intellectual context of late medieval theology.
- Understand the chief points in Luther’s theology on the critical topics discussed in his era and relevant to twentieth century Christian thought.
- Understand and identify Luther’s law/gospel hermeneutic at work within the entire structure of his exposition of the biblical message.
- Interpret Luther’s sixteenth century concerns within their own historical setting and in their significance for later periods of church history, including the turn of the twenty-first century.

- Appreciate Luther's combination of faithfulness to the biblical text and his deep concern for the comfort of Christian consciences and the proper exercise of the Christian faith by all believers.

Accessibility

If you have particular accessibility needs, please contact the CUGN Registrar at the beginning of the course. This will allow us to work directly with you to make efforts to accommodate your situation and ensure as full as possible accessibility to the course.

Course Lecturer



Robert A. Kolb, PhD

Education:

- Concordia University, Honorary doctorate degree (2005)
- Valparaíso University, Honorary doctorate degree (2001)
- University of Wisconsin, MA and PhD
- Concordia Seminary, MDiv and STM
- Concordia Senior College, BA

Teaching Career:

- Mission Professor of Systematic Theology (Emeritus) and Director of the Institute for Mission Studies, Concordia Seminary
- Foremost expert on the life and theology of Martin Luther
- Visiting faculty member at Lutherische Theologische Hochschule in Oberursel, Germany
- Head Chairman of the Religion Department, Concordia College
- Professor, Concordia College (1977-1993), where he repeatedly won the "Professor of the Year" award
- Visiting professor and guest lecturer at Luther Northwestern Seminary, The Ohio State University, the University of Wisconsin, and Valparaíso University, among others
- Lecturer and professor at numerous schools in Canada, Germany, Nigeria, and Switzerland

Other Career Highlights:

- Member of many scholarly and ecclesiastical organizations including the International Congress for Luther Research and the Center for Reformation Research
- Consultant on denominational and Lutheran Synod-related issues
- Various pastoral church roles
- Special participant at Lausanne II, the Congress of World Evangelization held in Manila, the Philippines (1989)
- Associate Editor and Co-editor of *The Sixteenth Century Journal* (1973-1997)
- Executive Director of the Center for Reformation Research (1972-1977)

Publications:

- Extensively published author on the Lutheran Reformation, including articles in scholarly journals such as *Church History*, *The Harvard Theological Review*, *The Lutheran Quarterly*, and *The Sixteenth Century Journal*
- Author of countless articles for various dictionaries and encyclopedias including *The Encyclopedia of Religion* and *The Dictionary of Christianity in America*

- Numerous books, including *Martin Luther as Prophet, Teacher, Hero: Images of the Reformer*; *Luther, Pastor of God's People*; *The Christian Faith: A Lutheran Exposition*; and *Sources and Contexts of the Book of Concord*. Perhaps his best-known work is *The Book of Concord: The Confessions of the Evangelical Lutheran Church*.

Online Professor

If you are taking this course for credit, CUGN will assign one of its faculty members as the online professor for this course. This professor will contact you upon enrollment in the course and will guide your study. Your online professor will be available to you by email and, at set times, by chat room or other real-time technology. Your online professor will do the following in order to stimulate student involvement and facilitate effective learning:

- Evaluate and assign grades to all coursework.
- Provide assistance with technological problems that may occur.
- Answer questions that may arise.
- Issue your final grades.

Course Texts

Required:

Kolb, Robert. *Martin Luther as Prophet, Teacher, Hero: Images of the Reformer, 1520-1620*. Grand Rapids: Baker Book House, 2000.

Lull, Timothy F. *Martin Luther's Basic Theological Writings*. Second edition. Minneapolis: Fortress Press, 2005.

Recommended Reading:

Althaus, Paul. *The Theology of Martin Luther*. translated by Robert C. Schultz. Philadelphia: Fortress Press, 1966.

_____. *The Ethics of Martin Luther*. translated by Robert C. Schultz. Philadelphia: Fortress Press, 1979.

Ebeling, Gerhard. *Luther, an Introduction to his Thought*. Philadelphia: Fortress Press, 1970.

Lull, Timothy F. *Martin Luther's Basic Theological Writings*. First edition. Minneapolis: Fortress Press, 1989. (See Lectures 11 and 17)

Collateral Reading:

Note: Students should read a minimum of **1,000 pages** from the following secondary texts or from primary sources.

Primary Sources in English

Luther's Works (American Edition). 55 vols. St. Louis and Philadelphia: Concordia and Fortress, 1957-1976.

The Complete Sermons of Martin Luther. eds. John Nicholas Lenker and Eugene F. A. Klug. 7 vols. Grand Rapids: Baker, 2000.

Bibliographies

Aland, Kurt. *Hilfsbuch zum Lutherstudium*. 3. ed. Bielefeld: Luther-Verlag, 1996.

Bigane, Jack, and Kenneth Hagen. *Annotated Bibliography of Luther Studies: 1967-1976*. St. Louis: Center for Reformation Research, 1977.

Biographies

Atkinson, James. *Martin Luther and the Birth of Protestantism*. Atlanta: John Knox Press, 1982.

Bainton, Roland. *Here I Stand*. London: Penguin, 2002.

Boehmer, Heinrich. *Martin Luther: Road to Reformation*. New York: Meridian Books, 1963.

Bornkamm, Heinrich. *Martin Luther in Mid-Career*. Philadelphia: Fortress, 1983.

Brendler, Gerhard. *Martin Luther: Theology and Revolution*. New York: Oxford University Press, 1991.

Brecht, Martin. *Martin Luther*. 3 vols. Philadelphia/Minneapolis: Fortress Press, 1993ff.

Dickens, A. G. *The German Nation and Martin Luther*. New York: Harper & Row, 1974.

Edwards, Mark U., Jr. *Luther and the False Brethren*. Stanford: Stanford University Press, 1975.

_____. *Luther's Last Battles*. Ithaca: Cornell University Press, 1986.

Gritsch, Eric. *Martin—God's Court Jester*. Ramsey, NJ: Sigler Press, 1991.

Haile, H. G. *Luther: An Experiment in Biography*. Princeton: Princeton Univ. Press, 1983.

Kittelson, James M. *Luther the Reformer*. Minneapolis: Augsburg, 2003.

Loewenich, Walther von. *Martin Luther: The Man and His Work*. Minneapolis: Augsburg, 1986.

Lohse, Bernard. *Martin Luther: An Introduction to His Life and Work*. Philadelphia: Fortress Press, 1986.

Manns, Peter. *Martin Luther: An Illustrated Biography*. 1982.

Oberman, Heiko A. *Luther: Man between God and the Devil*. New Haven: Yale University Press, 2006.

Schwiebert, E. G. *Luther and His Times*. St. Louis: Concordia, 1950.

Smith, Preserved. *The Life and Letters of Martin Luther*. New York: 1911.

Thiel, Rudolf. *Luther*. Philadelphia: Muhlenberg, 1955.

Todd, John M. *Martin Luther: A Biographical Study*. Westminster, MD: 1965.

Theology

Althaus, Paul. *The Ethics of Martin Luther*. Philadelphia: Fortress, 1972.

_____. *The Theology of Martin Luther*. Philadelphia: Fortress, 1976.

Aulen, Gustaf. *Christus Victor*. Eugene, OR: Wipf & Stock, 2003.

Bizer, Ernst. *Fides ex Auditū: Eine Untersuchung über die Entdeckung der Gerechtigkeit Gottes durch Martin Luther*. Neukirchen: Neukirchner Verlag, 1961.

Bluhm, Heinz. *Martin Luther, Creative Translator*. St. Louis: Concordia, 1965.

Bornkamm, Heinrich. *Luther and the Old Testament*. Philadelphia: Fortress, 1969.

_____. *Luther's Doctrine of the Two Kingdoms*. Philadelphia: Fortress, 1966.

_____. *Luther's World of Thought*. St. Louis: Concordia, 1965.

Buszin, Walter E. *Luther on Music*. St. Paul: 1958.

Cargill-Thompson, W. D. J. *The Political Thought of Martin Luther*. Totowa, NJ: Barnes and Noble, 1984.

Christiansen, Carl C. *Art and the Reformation in Germany*. Columbus: Ohio State University Press, 1981.

Cranz, Ferdinand Edward. *An Essay on the Development of Luther's Thought on Justice, Law and Society*. 2nd edition. Ramsey, NJ: Sigler Press, 1998.

Ebeling, Gerhard. *Luther: An Introduction to His Thought*. Philadelphia: Fortress, 1979.

Elert, Werner. *The Structure of Lutheranism: The Theology and Philosophy of Life of Lutheranism, 16th and 17th Centuries*. Vol. I. St. Louis: Concordia, 2003.

Forde, Gerhard O. *Where God Meets Man: Luther's Down-to-Earth Approach to the Gospel*. Minneapolis: Augsburg, 1972.

- Forell, George W. *Faith Active in Love: An Investigation of Principles Underlying Luther's Social Ethics*. 2nd ed. Minneapolis: Augsburg, 1964.
- Gerrish, Brian. *Grace and Reason: A Study in the Theology of Martin Luther*. Eugene, OR: Wipf & Stock, 2005.
- Green, Lowell C. *How Melancthon Helped Luther Discover the Gospel*. Fairbrook, CA: Verdict, 1980.
- Haendler, Gert. *Luther on Ministerial Office and Congregational Function*. Philadelphia: Fortress, 1981.
- Hagen, Kenneth. *A Theology of Testament in the Young Luther: The Lectures on Hebrews*. Leiden: Brill, 1974.
- Harran, Marilyn J. *Luther on Conversion: The Early Years*. Ithaca: Cornell University Press, 1983.
- _____. *Luther and Learning*. Selinsgrove, PA: Susquehanna University Press, 1985.
- Headley, John M. *Luther's View of Church History*. 1963
- Hendrix, Scott. *Ecclesia in Via: Ecclesiological Developments in the Medieval Psalms Exegesis and the Dictata super Psalterium (1513-1515) of Martin Luther*. Leiden: Brill, 1974.
- _____. *Luther and the Papacy*. Philadelphia: Fortress, 1981.
- Holl, Karl. *The Cultural Significance of the Reformation*. New York: World, 1959.
- Janz, Denis R. *Luther and Late Medieval Thomism*. Waterloo: Wilfried Laurier University Press, 1983.
- Kolb, Robert. *Teaching God's Children His Teaching*. Hutchinson, MN: Crown, 1992.
- Kooiman, Willem Jan. *Luther and the Bible*. Philadelphia: Muhlenberg, 1961.
- Lazareth, William H. *Luther on the Christian Home: An Application of the Social Ethics of the Reformation*. Philadelphia: Muhlenberg, 1960.
- Lehmann, Martin. *Luther and Prayer*. Milwaukee: Northwestern, 1985.
- Lienhard, Marc. *Luther: Witness to Jesus Christ: Stages and Themes of the Reformer's Christology*. Minneapolis: Augsburg, 1982.
- Loewenich, Walther von. *Luther's Theology of the Cross*. Minneapolis: Augsburg, 1976.
- McSorley. *Luther: Right or Wrong? An Ecumenical-Theological Study of Luther's Major Work, The Bondage of the Will*. New York: Newman, 1969.
- Niebuhr, H. Richard. *Christ and Culture*. New York: Harper, 1951.

- Olivier, Daniel. *Luther's Faith: The Cause of the Gospel in the Church*. St. Louis: Concordia, 1982.
- Pelikan, Jaroslav. *Obedient Rebels: Catholic Substance and Protestant Principle in Luther's Reformation*. New York: Harper and Row, 1968.
- Pinomaa, Lennart. *Faith Victorious*. Lima, OH: Academic Renewal Press, 2001.
- Prenter, Regin. *Spiritus Creator*. Eugene, OR: Wipf & Stock, 2001.
- Preus, James S. *From Shadow to Promise: Old Testament Interpretation from Augustine to the Young Luther*. Cambridge: Harvard University Press, 1969.
- Reu, John Michael. *Luther's German Bible*. Columbus: Lutheran Book Concern, 1934.
- _____. *Luther's Small Catechism*. Chicago: Wartburg, 1929.
- Rupp, E. Gordon. *The Righteousness of God: Luther Studies*. 3rd ed. London: 1968.
- Saarnivara, Uuras. *Luther Discovers the Gospel: New Light on Luther's Way from Medieval Catholicism to Evangelical Faith*. St. Louis: Concordia, 1951.
- Sasse, Hermann. *This Is My Body: Luther's Contention for the Real Presence*. St. Louis: Concordia Publishing House, 2003.
- Siirala, Aarne. *Divine Humanness, Towards an Empirical Theology in the Light of the Controversy between Luther and Erasmus*. Philadelphia: Fortress, 1970.
- Siggins, Ian. *Martin Luther's Doctrine of Christ*. New Haven: Yale University Press, 1970.
- Steinmetz, David C. *Luther and Staupitz*. Durham: Duke University Press, 1980.
- _____. *Luther in Context*. 2nd ed. Grand Rapids: Baker Academic, 2002.
- Vajta, Vilmos. *Luther on Worship*. Eugene, OR: Wipf & Stock, 2004.
- Watson, Philip S. *Let God be God: An Interpretation of the Theology of Martin Luther*. Philadelphia: Fortress, 1970.
- Wicks, Jared. *Man Yearning for Grace. Luther's Early Spiritual Teaching*. Washington: Corpus, 1968.
- Wingren, Gustaf. *Luther on Vocation*. Philadelphia: Eugene, OR: Wipf & Stock, 2004.
- Wisloff, Carl F. *The Gift of Communion, Luther's Controversy with Rome on Eucharistic Sacrifice*. Minneapolis: Augsburg, 1964.
- Textbooks can be ordered through our online store at CUGN.org, through your local bookstore, or through your preferred eReader when available.

Academic Honesty

At CUGN, we believe all we do is “as unto the Lord” and we thus hold to a high academic standard of honesty; we do not tolerate plagiarism and cheating. Students found guilty of any form of academic dishonesty face consequences ranging from interaction with the Academic Dean to expulsion from CUGN.

Quizzes and Exams: Any student found guilty of cheating on a quiz or exam will automatically receive a score of zero for that quiz or exam. A second offense will result in automatic course failure and possible disciplinary action and/or expulsion from CUGN. Please view the [CUGN Academic Catalog](#) for a full definition and examples of cheating.

Plagiarism: If a student’s work is found to be plagiarized, consequences will vary depending on the nature of the plagiarism.

If an offense is deemed unintentional, the student will have an opportunity to resubmit the work. A second offense will result in an automatic score of zero for that assignment, which may also result in failure of that course.

More serious plagiarism offenses could result in automatic course failure, disciplinary action, or expulsion from CUGN. Please view the [CUGN Academic Catalog](#) for a full definition and examples of plagiarism. If you have questions about plagiarism, or would like to request resources for learning how to avoid plagiarism, please contact our Registrar’s Office at registrar@cugn.org or toll free at (888) 487-5376 ext. 3.

Course Methods

Throughout this course, a number of methods will be used to engage the students in learning and processing information, and applying the learning to their lives. These methods include the following:

Media/Materials

The course will include media presentations of lectures and supplementary materials to be listened to and/or read throughout the lessons of the course.

- **Audio-based teaching**

The primary teaching session in each lesson is provided in audio format. If available, we also provide the option of reading the lesson from a transcript of the audio lecture (found in the course Audio Lecture section).

- **Readings**

Reading from the required textbook(s) is assigned in this syllabus.

Mentor Relationship

Students are required to seek out a mentor with whom they can discuss the spiritual impact of the course on their life. The goal of this process is to facilitate the student’s growth through interaction with a mature believer.

Spiritual Formation Project

Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection through the course's Spiritual Formation Project.

Course Requirements

1. **Time:** The student is required to spend a minimum of 120 hours in this course. All course requirements must be completed within 6 months of enrolling in the course.
2. **Recorded Lectures:** The student is required to listen to all 24 audio lectures recorded by Dr. Robert Kolb.
3. **Required Reading:** The student must complete all of the required readings.

Note: The student should complete the readings assigned in conjunction with a particular lecture before listening to that lecture.

4. **Collateral Reading:** The student must complete at least **1,000 pages** of reading outside of the required and recommended textbooks. These can be taken from the bibliography under Collateral Reading. The student must report the title of each book, author, publisher, date of publication, and the pages read.
5. **Study Questions:** The student is required to make careful use of the Study Guide prepared by Professor Kolb and must turn in answers to the study questions in both the Study Guide as well as this Syllabus (see Lesson Assignments below). This should be done in typewritten form.
6. **Research Paper:** The student must complete a written project. This paper may focus on a historical problem in Luther's theology or may apply his insights to the contemporary scene.
 - Examples of the former might include "Luther's Doctrine of Justification through Faith," "Luther's Debates over the Lord's Supper," "Luther's Critique of Medieval Piety and Religion," "The Relationship of Luther's Doctrine of Sin and of the Fallen Human Will to His Soteriology," etc.
 - Examples of the latter might include, "A Critique of Contemporary North American Religious Life on the Basis of Luther's Theology of the Cross," "Two Kinds of Righteousness and Proclamation in the Contemporary North American Piety," "Luther vs. the Anabaptists: Resolving the Dispute in Twentieth Century Terms," "Luther's Model for Congregational Life and Personal Piety as a Model for Today."

All papers must be at least **twenty pages** in length, appropriately footnoted with proper bibliographical notations, and must be typed, **double-spaced**. They must follow the form presented in the latest edition of K. L. Turabian's *A Manual for Writers of Term Papers, Theses and Dissertations*. Students should submit one copy to the instructor and keep one copy for personal reference.

7. Spiritual Formation Project

RATIONALE: Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. With this in mind, CUGN includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. Identify your mentor early in the course, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

A. Personal Reflection and Evaluation: Reflect on the course – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

- i. Follow these steps in your reflection:
Step 1: What one theme, principle, or concept in the course is the most significant to you personally? Why is it significant?
Step 2: What portion(s) of the course brought this theme/principle/concept to light?
Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?
Step 4: How should this affect your thoughts and actions, and what specific steps should you take to concretely apply what you have learned?
- ii. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: approximately three pages)
- iii. Give a copy of this reflection to your mentor (see #2).

B. Community Reflection and Interaction: Interview a mentor – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

- i. Who should you interview? (1-3 are required; 4-6 are recommended)
 1. Someone with whom you have a reasonably close relationship.
 2. Someone who is a mature Christian ministry leader (i.e. a pastor).
 3. Someone who is not your grader or a family member.
 4. Someone who values the spiritual formation process.
 5. Someone who is familiar with and values the subject of the course.

6. Someone who has experience using the content of the course in ministry.

NOTE: Identify your mentor early in the course, and give him/her the page entitled “Guidelines for Mentors.”

- ii. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
 - What feedback can your mentor give in response to your essay?
 - In light of the course content, are the conclusions you made appropriate? Why or why not?
 - What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

C. Synthesis and Application: Draw your final conclusions – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- i. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
- ii. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
 - What were the mentor’s comments regarding your essay?
 - What advice did he/she give?
 - How did his/her comments expand or correct your application of the course?
 - Include the person’s name, occupation, and the length of the interview.
- iii. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
 - If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
 - Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
 - In light of the interview and further reflection, what additional, specific changes need to occur in your life and what concrete steps will you take to implement them?

NOTE TO STUDENTS: Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life. If you have done this and met the minimal requirements (as noted above), you will earn the full

points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

- 8. Examinations:** The student will take a one-hour Mid-Term examination and a two-hour Final examination.

Course Grading

Your grade for the course will be determined as follows:

Study Questions	20% of Course Grade
Mid-Term Examination	15% of Course Grade
Research Paper	25% of Course Grade
Spiritual Formation Project	10% of Course Grade
Final Examination	30% of Course Grade
Total	100%

Grades will be issued within two weeks of the end of the course.

Student Name: _____ Course: _____ Interview
Date/Time: _____

Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's CUGN coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking CUGN courses are required to complete a final assignment called the "Spiritual Formation Project." This assignment involves two parts: an essay and an interview:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the one theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. The goal of this interview is to facilitate the student's growth through interaction with a mature believer.

NOTES ON THE INTERVIEW:

- You do not need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
 1. What feedback can you give the student in response to his/her essay?
 2. Are the student's conclusions from the course appropriate? Why or why not?
 3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

NOTE: If the student's school makes any changes to this assignment, their requirements should replace those described here.

Lesson Assignments

Lecture 1

Required Reading:

Kolb, *Martin Luther as Prophet, Teacher, Hero: Images of the Reformer, 1520-1620*

Luther's Writings, #6, pp. 40-46, #8, pp. 62-69, and #26, pp. 282-299

1. Listen to Lecture 1 and read Kolb, *Martin Luther* and *Luther's Writings*, #6, 8, 26.

Lecture 2

Required Reading:

Luther's Writings, #5, pp. 34-39

Recommended Reading:

Ebeling, pp. 13-92

1. Listen to Lecture 2 and read *Luther's Writings*, #5.
2. Describe the origins of scholastic theology in the eleventh through thirteenth centuries.
3. How did medieval schools of thought describe the relationship between God and the law?
4. Trace the career of Gabriel Biel. Why was he of importance in Luther's theological development?

Lecture 3

1. Listen to Lecture 3.
2. What role did death play in medieval popular religion?
3. Summarize the religion of daily life among the medieval populace.
4. How was Christ viewed in medieval popular piety?
5. Explain why anticlericalism rose at the end of the Middle Ages in Europe.
6. Describe reform efforts in the period shortly before the Reformation.

Lecture 4

Required Reading:

Luther's Writings, #9, pp. 70-74 and #30, 337-361

Recommended Reading:

Ebeling, pp. 93-158

1. Listen to Lecture 4 and read *Luther's Writings*, #9, 30.
2. What are the two key questions which Luther had to answer as he made his “evangelical breakthrough”?
3. How did Luther and Augustine agree and differ on the definition of the justification of the sinner before God?
4. How did Luther’s own emotional disposition and the theology of the mystical tract, “German Theology,” coincide? Of what importance was this for the development of Luther’s understanding of God’s grace?
5. How did the movement of “biblical humanism” contribute to Luther’s theological development?
6. Trace the stopping points on Luther’s sojourn toward his evangelical breakthrough.

Lecture 5

Required Reading:

Luther's Writings, #7, pp. 47-61

Recommended Reading:

Althaus, *Theology*, pp. 25-34; Ebeling, pp. 226-267

1. Listen to Lecture 5 and read *Luther's Writings*, #7.
2. Why is it important to recognize the “conceptual framework” within which Luther developed his theology?
3. Where and under what circumstances did Luther develop his “Theology of the Cross”? What kind of criticism did they mount against the late medieval theology which Luther had studied?
4. Review the Biblical basis for Luther’s theology of the cross.
5. How does Luther’s attitude toward martyrdom illustrate his theology of the cross?

Lecture 6

Required Reading:

Luther's Writings, #16, pp. 134-140

Recommended Reading:

Ebeling, pp. 141-209

1. Listen to Lecture 6 and read *Luther's Writings*, #16.
2. Summarize the “four kinds of righteousness” which Luther enumerates in his Galatians commentary of 1535.
3. Summarize Luther’s assessment of the natural reaction of the sinner to the word “righteousness.”
4. How did the concept of God in the theologies of Scotus and Ockham create a context out of which Luther’s distinction of the two kinds of righteousness could develop?
5. What is the role of Christ in determining the believer’s righteousness in God’s sight, according to Luther?
6. Does Luther’s understanding of passive righteousness ignore sinfulness in the life of the believer?
7. Summarize Luther’s understanding of the terms “law” and “gospel.”
8. Summarize Luther’s three uses of the law.

Lecture 7

Recommended Reading:

Althaus, *Theology*, pp. 15-24, 105-129

1. Listen to Lecture 7.
2. What was the source of Luther’s picture or image of God?
3. Why does the instructor call the first commandment a “peculiar” command?
4. How does Luther connect the first commandment with the other commandments of the Decalog?
5. Summarize Luther’s doctrine of providence as Luther described it in the explanation which he wrote for the First Article of the Creed.
6. What does Luther mean by the word “fear” when he says that believers “fear, love, and trust in God above all things”?
7. How does Luther use Exodus 20:5b-6 to summarize the Decalog?

Lecture 8

Recommended Reading:

Althaus, *Theology*, pp. 130-178

1. Listen to Lecture 8.
2. Summarize Luther's view of women.
3. How did Luther imagine the world of Eden before the Fall into sin?
4. What happened to the human creature in the Fall, according to Luther's reading of Genesis 3?
5. Why could Luther describe ingratitude toward God as "the most shameful vice"?
6. How did Luther's own experience affect his view of sin?
7. Summarize Luther's view of Satan.

Lecture 9

Required Reading:

Luther's Writings, #19, pp. 165-196

1. Listen to Lecture 9 and read *Luther's Writings*, #19.
2. Why can the instructor call Luther's break with Erasmus an "earth-shaking event" for the reformer?
3. What view of the difference in method between Luther and Erasmus is implied in the Introduction to the *De Servo Arbitrio*?
4. Would it be possible to describe the *De Servo Arbitrio*? as a defense of the honor of Christ?
5. How does Luther's treatment of predestination in his excursion on the subject in his commentary on Genesis 26 differ from his treatment in the *De Servo Arbitrio*?

Lecture 10

Required Reading:

Luther's Writings, #20, pp. 197-201

Recommended Reading:

Althaus, *Theology*, pp. 179-200

1. Listen to Lecture 10 and read *Luther's Writings*, #20.
2. What was the role of nominalist logic in Luther's Christology?

3. What were the fundamental characteristics of Luther's approach to the Biblical texts about Christ?
4. What role did the Church Fathers play in Luther's formulating of his Christology?
5. Was Luther really "Christomonistic"?
6. What Satanic threats to trust in Christ did Luther particularly take seriously?
7. What were the chief elements in Luther's "use" of the Passion of Christ, as a preacher?
8. How did the theology of the cross, as taken from I Corinthians 1 and 2, play a role in Luther's Christology?

Lecture 11

Recommended Reading:

Lull, *Luther's Writings* (1st ed.), #12, pp. 165-172

Althaus, *Theology*, pp. 201-223

1. Listen to Lecture 11.
2. Compare and contrast the basic orientation of medieval views of salvation with that of Luther.
3. Summarize Luther's concept of Christ's saving obedience.
4. What is the significance of the "pro me" or "pro nobis" theme in Luther's treatment of Christ's work?
5. How did Luther employ the concept of Christ as "priest" for His people?
6. How did Luther employ the concept of Christ as "redeemer" of His people?

Lecture 12

Required Reading:

Luther's Writings, #32, pp. 386-411

Recommended Reading:

Althaus, *Theology*, pp. 43-71, 224-286

1. Listen to Lecture 12 and read *Luther's Writings*, #32.
2. What is the role of the Holy Spirit in Luther's doctrine of justification?
3. What is the function of the doctrine of justification, according to Luther? What is its relationship to the doctrine of sanctification?

4. What did the word “justification” mean in Luther’s day, and which definition(s) did he use for the word in his own teaching?
5. What is the significance of the terms “alien righteousness” and “proper righteousness”?
6. How does Luther’s definition of the “freedom of the Christian” reflect his understanding of justification?

Lecture 13

Recommended Reading:

Althaus, *Theology*, pp. 35-42

1. Listen to Lecture 13.
2. How did Luther’s Ockhamist background affect his view of the Word of God?
3. What is the relationship for Luther between the Word made Flesh and the Word in Scripture and in the proclamation of the church?
4. How is the theology of the cross reflected in Luther’s understanding of God’s Word?
5. Summarize Luther’s concept of the “living voice of the gospel.”
6. According to Luther, how does Scripture function in the life of the church?

Lecture 14

Required Reading:

Luther’s Writings, #10-11, pp. 76-97, #13-15, pp. 108-132

Recommended Reading:

Althaus, *Theology*, 3-11, 72-102

1. Listen to Lecture 14 and read *Luther’s Writings*, #10-11, 13-15.
2. What was the significance of Luther as a biblical preacher for his own time?
3. Sketch the medieval background of Luther’s view of Scripture.
4. Did Luther believe that Scripture contained both Word of God and human elements, or that the Scripture was totally God’s Word?
5. Summarize Luther’s concept of the clarity and sufficiency of Scripture.
6. According to Luther, what alone can guarantee the gospel?

Lecture 15

1. Listen to Lecture 15.
2. How did Luther understand the function of predictive prophecy in the Bible?
3. What function did the prefaces which Luther composed for the Bible, both Testaments, and individual books of the Bible serve?
4. Was Luther an antinomian?
5. How did Luther present a biblical hermeneutic in his preface to the Epistle to the Romans?
6. How did Luther evaluate the necessity of philological skills for the Biblical interpreter?

Lecture 16

Required Reading:

Luther's Writings, #22-23, pp. 210-258

Recommended Reading:

Althaus, *Theology*, 345-374

1. Listen to Lecture 16 and read *Luther's Writings*, #22-23.
2. Against what sort of medieval background did Luther react as he formulated his view of the sacraments?
3. Compare and contrast Luther's view of baptism and that of the Middle Ages, as he understood it.
4. How did Luther express his theology of baptism in the form of the hymn and the liturgical service?
5. Why did Luther reject the views of baptism held by the Anabaptists?

Lecture 17

Required Reading:

Luther's Writings, #24, 259-276

Recommended Reading:

Lull, *Luther's Writings* (1st ed.), #15, pp. 242-266, #17, pp. 314-340.

Althaus, *Theology*, pp. 375-403

1. Listen to Lecture 17 and read *Luther's Writings*, #24.
2. Summarize Luther's concept of the Lord's Supper as Last Will and Testament.

3. How did Luther define “worthiness” to receive the Lord’s Supper?
4. How did Luther’s critique of the medieval doctrine of the Mass affect sacramental piety?
5. Summarize Luther’s argument against his “sacramentarian” opponents, such as Carlstadt, Zwingli, and Oecolampadius.
6. Summarize the Christological aspects of Luther’s defense of the Real Presence of Christ’s body and blood in the Lord’s Supper.

Lecture 18

Required Reading:

Luther’s Writings, #31, pp. 362-384

Recommended Reading:

Althaus, *Theology*, 287-344

1. Listen to Lecture 18 and read *Luther’s Writings*, #31.
2. How did Luther and his Roman opponents differ in their opinion on the relative importance of the doctrine of the church in the whole body of doctrine?
3. What view of the church did Luther gain from Augustine?
4. What were the circumstances under which Luther wrote *On the Councils and the Church*?
5. Summarize Luther’s evaluation of the purpose and activities of church councils.
6. What, according to Luther, are the four expressions of the Word of God in the church’s life?
7. What were Luther’s views on church polity?

Lecture 19

Required Reading:

Luther’s Writings, #33, pp. 412-417

Recommended Reading:

Althaus, *Ethics*, 3-104

1. Listen to Lecture 19 and read *Luther’s Writings*, #33.
2. What motivates the Christian life, according to Luther?
3. How and where does Satan’s kingdom do battle against God’s, in Luther’s description of their conflict?

4. What is the value of God's structure for the horizontal dimension of human living apart from faith in Christ, according to Luther's understanding?
5. Why did Luther reject the medieval distinction between the sacred and the profane?
6. How did Luther evaluate the medieval tradition of the "imitation of Christ"?

Lecture 20

Required Reading:

Luther's Writings, #27-28, pp. 300-316

1. Listen to Lecture 20 and read *Luther's Writings*, #27-28.
2. What does Luther's interpretation of the Third Commandment and the First Petition reveal about his concept of worship?
3. Contrast Luther's understanding of worship with that of the medieval church.
4. Summarize the significance of Luther's hymns for his Reformation.
5. For Luther, what was the heart of public worship?
6. How does prayer serve in the believer's battle against Satan?
7. What practical tips did Luther give for personal prayer?

Lecture 21

Required Reading:

Luther's Writings, #36, pp. 460-479

Recommended Reading:

Althaus, *Ethics*, pp. 105-111

1. Listen to Lecture 21 and read *Luther's Writings*, #36.
2. Evaluate the two dangers in the "Christ and Culture in Paradox" against which Niebuhr warned.
3. Why did Luther not share the iconoclastic reaction to the medieval use of images?
4. What was Luther's approach to hymn writing?
5. Which academic disciplines did Luther approve?
6. What were Luther's views on pedagogy?
7. What was Luther's reaction to technology?

8. What was Luther's reaction to the early forms of capitalism as practiced in his day?
9. What did Luther think of public social welfare programs?

Lecture 22

Required Reading:

Luther's Writings, #35, pp. 429-459

Recommended Reading:

Althaus, *Ethics*, pp. 112-154

1. Listen to Lecture 22 and read *Luther's Writings*, #35.
2. Was Luther a "toady" of princes?
3. What reforms did Luther urge secular governments to make in his "Open Letter to the German Nobility" of 1520?
4. Summarize Luther's description of the relationship between preachers and princes in his commentaries on Psalms 82 and 101.
5. Did Luther believe government was only a remedy against sin or a necessary part of human life?
6. Did Luther believe Christians should "turn the other cheek"?
7. Summarize the duties of the prince according to the "Mirror of Princes" which Luther composed in 1523.

Lecture 23

Required Reading:

Luther's Writings, #34, pp. 418-428, #37, pp. 479-491

Recommended Reading:

Althaus, *Theology*, 405-424

1. Listen to Lecture 23 and read *Luther's Writings*, #34, 37.
2. Summarize Luther's approach to an evangelical version of the medieval "art of dying."
3. What was Luther's attitude toward millennialism?
4. Why was the concept of the bodily resurrection important in Luther's theology?
5. How did Luther's understanding of the history of the church reflect his eschatology?

Lecture 24

Required Reading:

Luther's Writings, #29, pp. 317-336

1. Listen to Lecture 24 and read pp. 471-496 in *Luther's Writings*, #29.
2. How did Luther change the basic form of the medieval catechism as he prepared his own catechism?
3. Did Luther's Small Catechism reflect life as people of his day lived it?
4. Summarize Luther's sketch of the relationship between human creature and Creator at the end of his explanation of the second article of the Creed.
5. What are the two poles of Luther's application of the second article of the Creed to the individual believer?
6. How did Luther define "sanctification"?
7. Is Luther's catechism a "lay Bible," as it is sometimes called?