

Luther on Justification

- We cannot in any way save ourselves
- Grace is God's free gift to the sinner
- Righteousness of God in Rom 1:16-17 means that only God can make us righteous
- Our response is faith; that is trust in the One who saves us
 - Faith is passive, God is active
- The true Christian is both sinner and justified (by God)
- NB: Justification is the root of Lutheran theology.

Luther On Justification

Thomas F. O'Meara



Luther On Justification:

Christ Present in Faith Tuomo Mannermaa, 2005-01-01 Mannermaa's revisionist work on justification in Luther's theology a notable contribution from one of the most influential Finnish scholars of Luther studies is now available in English His book opens up new interpretive questions for historical theology with striking implications for ecumenism ethics and spirituality He writes the idea of the divine life in Christ which is present in faith lies at the very center of the theology of the Reformer He argues that later Lutheran interpretation of this teaching has portrayed justification as more mechanical and forensic than Luther did underestimated the extent to which God's righteousness is also ours and obscured the radical personal transformation that Luther attributed to justification *Luther and Justification* Sabine Baring-Gould, 1871

Luther on Justification Robin A. Leaver, 1975-01-01 **The Rev. S. Baring-Gould on "Luther and Justification"** Charles Hastings Collette, 1873 Justification and Merit Hans Heinz, 2012-10-01 About the Contributor's Hans Johann Heinz ThD born 1930 in Vienna is Professor Emeritus of Systematic Theology and Church History currently residing in Braunau Austria He has served as a pastor evangelist and academic teacher for more than forty years in his home country and in Germany being one of the leading Seventh Day Adventist scholars in the fields of Reformation History and Luther Studies While teaching at the seminaries in Bogenhofen Marienhof and Friedensau his influence guided the theological reflection of numerous students and pastors The present volume represents his doctoral dissertation which was originally published by Andrews University Press 1984 The theological issues addressed in this book are still of vital importance for the modern ecumenical and interchurch dialogue Luther's Theology of the Cross Dennis Ngien, 2018-06-11 Luther was fundamentally a preacher pastor a care taker of souls whose ingenuity lies in his usage of the biblical message as a source of pastoral encouragement This book seeks to capture the often overlooked pastoral side of the Reformer through an examination of his sermons on John's gospel The sermons on John show the intrinsic close and causal link between doctrine and consolation They are an exercise of his vocation as a pastor or more precisely as a theologian of the cross who seeks to inculcate the good news of justification by faith in his people leading them to experience it within the dialectic of law and gospel St John said Luther is the master in the article of justification Luther's theological method namely his theology of the cross permeates and governs the exposition of the text and all major themes of his theology Christology Trinity and soteriology appear in his exegesis of John How Melanchthon Helped Luther Discover the Gospel Scott Leonard Keith, Lowell C. Green, 2021-10-12 This book is not claiming Melanchthon rediscovered the gospel That honor belongs to his friend and mentor Martin Luther Nevertheless Dr Lowell C Green argues that Melanchthon helped Luther in the task Dr Green knew that in choosing the title How Melanchthon Helped Luther Discover the Gospel he risked arousing the prejudice of those who look on Melanchthon with suspicion Green is not blind to Melanchthon's faults at times he is critical of him But he debunks the myth that when Melanchthon came to Wittenberg in 1518 Luther had already developed his Reformational

doctrine Green shows that Melanchthon brought the tools of humanism to the aid of the emerging agitation. Although maintaining a subordinate role to Luther, Melanchthon helped him repeatedly at the turning points of the Reformation. Green asserts that Melanchthon was the first to speak of the authority of the Bible over the church. In his Baccalaureate Theses of 1519, Melanchthon became the first to articulate the forensic nature of justification. Most surprisingly, Melanchthon helped Luther move from the medieval view of faith as credulitas or adhaesio (adherence) to the Reformational view of faith as fiducia (trust and assurance of salvation). Luther testified that he learned this from Melanchthon in 1518. As late as 1519, Luther had not yet abandoned the medieval view of grace as an infused substance. Melanchthon again led the way in 1520 when he declared that grace was simply the attitude of God's favor. In his 1521 *Loci Communes*, Melanchthon not only pointed out that grace is not something in us but he made the important distinction between grace and the gift of grace: the Holy Spirit. Luther generously acknowledged the brilliance of Melanchthon's *Loci Communes*. This and other accolades Luther showered on Melanchthon are an indication of young scholar's influence on the great reformer's central teachings. Lowell C. Green was one of America's foremost Luther scholars, and his body of work continues to inform and shape Reformation studies today. This edition of *How Melanchthon Helped Luther Discover the Gospel* is the fruition of more than twenty-five years of Luther studies. Dr. Green's central thrust was to challenge the Young Luther cult which originated in the early 1900s and gained such a stranglehold on Luther studies in the 1950s and 1960s. In this volume, Green marshals the evidence gathered over a lifetime of study, joining his voice to a choir of scholars who challenge the central thesis of the Young Luther movement. After thoroughly demonstrating that Luther's early works contained a medieval or Roman Catholic analytical justification, Green traces the emergence of the Reformational doctrine and a real break with medieval theology beginning in 1519. Green amply demonstrates that the mature Luther subscribed to and frequently expressed the doctrine of justification in forensic terms so that the glory of our salvation could be ascribed wholly to Christ and for the comfort of conscience against the accusing power of the law.

Albert the Great and Martin Luther on Justification Thomas F. O'Meara, 1980 **Justification by Faith Alone** Sarah M. Gawronski, Weber State University, Department of History, 2005 *A Treatise on Good Works*, 2009 [The Background of Luther's Doctrine of Justification in Late Medieval Theology](#) Bengt Häggglund, 1971 **Justification and Participation in Christ** Olli-Pekka Vainio, 2008-02-28

The unity of the early Lutheran reformation, even in the central themes such as justification, is still an open question. This study examines the development of the doctrine of justification in the works of the prominent first and second generation Lutheran reformers from the viewpoints of divine participation and effectivity of justification. Generally, Luther's idea of Christ's real presence in the believer as the central part of justification is maintained and taught by all Reformers while they simultaneously develop various theological frameworks to depict the nature of participation. However, in some cases, these developed models are contradictory, which causes tension between theologians, resulting in the invention of new doctrinal formulations.

Justification Carl E. Braaten, 1990. In Part I, Braaten assesses

Luther's view of justification and its subsequent interpretation by orthodoxy by Calvin by Ritschl and Harnack by Tillich and by Barth In Part II the discussion turns to ecumenical dialogues on justification and the relation of the doctrine to evangelization to the distinction between law and gospel to pastoral care and to the church's involvement in secular issues Always lucid often challenging this book will stimulate thought and discussion beyond confessional lines

Justification by Faith Gerhard O. Forde, 2012-04-11 Justification by faith alone labels theologically the motor that energizes the Reformation The dynamic behind the language can still mean renewal for theology and church today but only if that legal metaphor is not left to stand alone Gerhard Forde calls for a recovery of Paul's equally vital metaphor of death resurrection which speaks of our dying to the old and being raised to new life in Christ Justification he contends is death and rising and where these complementary metaphors are allowed to interpret one another the Gospel can once again explode with all its original power This fresh appropriation of the confessional witness contributes not only to an enhanced understanding of Reformation teachings but also to an ecumenical dialogue that is zeroing in more closely on the catholic provenance and current vitality of the Augsburg Confession

Justification by the Word Jack D. Kilcrease, 2022-08-31 God's Word creates what he commands In Justification by the Word Jack D Kilcrease reintroduces Martin Luther's key doctrine Though a linchpin of the Reformation Luther's view of justification is often misunderstood For Luther justification is an expression of God's creative Word To understand Luther on justification one must grasp his doctrine of the Word The same God who declared let there be light and it was so also declares your sins are forgiven Justification is an objective reality It is achieved in Christ's resurrection and received through an encounter with the risen Christ in Word and sacrament Justification turns us outward away from our own unsteady feelings and limited understanding to look to Christ And the church must preach justification lest we so easily forfeit the joy of the gospel Justification by the Word inspires readers to reencounter the radical doctrine of justification by faith alone

Martin Luther and the Council of Trent Peter M. Folan, 2022-10-15 Seeking to understand the doctrine of justification by way of biblical hermeneutics this book uncovers the differences between Martin Luther and the Council of Trent that set them on a collision course for conflict and the church toward what has arguably been its most significant division in the West As Catholics and Lutherans continue to engage in dialogue about their shared faith and differing confessions the need remains for a discerning study of the ways in which the Bible functioned in the Reformation's central theological clash the understanding and import of the doctrine of justification Peter Folan's incisive analysis in this volume fulfills that need Through a careful reading of the debate's most significant texts he shows both how Martin Luther and the Council of Trent relied upon scripture to arrive at their respective formulations of the doctrine and how such seemingly divergent conclusions about the human person's salvation in Christ could be grounded in the same sacred book This study begins with an examination of the key texts that Luther and his allies produced on justification and then turns to their Catholic respondents whose work would ultimately inform the Council of Trent's decree on the doctrine By comparing

precisely which texts both parties relied upon to articulate and defend their positions Folan puts into sharp relief how infrequently both sides made use of the same biblical passages and when they did avail themselves of the same passages just how distinct their interpretive tendencies were This book will be a critical addition to the libraries of scholars and students in Catholic and Lutheran biblical hermeneutics Catholic Lutheran dialogue ecumenical studies and church history **The Oxford Handbook of Martin Luther's Theology** Robert Kolb,Irene Dingel,Lubomir Batka,2014 A comprehensive look at the background and context the content and the impact of Martin Luther s Theology written by an international team of theologians and historians Justification and Merit Johann Heinz,1984 Martin Luther and the Council of Trent Peter M. Folan SJ,2022-10-15 Seeking to understand the doctrine of justification by way of biblical hermeneutics this book uncovers the differences between Martin Luther and the Council of Trent that set them on a collision course for conflict and the church toward what has arguably been its most significant division in the West As Catholics and Lutherans continue to engage in dialogue about their shared faith and differing confessions the need remains for a discerning study of the ways in which the Bible functioned in the Reformation s central theological clash the understanding and import of the doctrine of justification Peter Folan s incisive analysis in this volume fulfills that need Through a careful reading of the debate s most significant texts he shows both how Martin Luther and the Council of Trent relied upon scripture to arrive at their respective formulations of the doctrine and how such seemingly divergent conclusions about the human person s salvation in Christ could be grounded in the same sacred book This study begins with an examination of the key texts that Luther and his allies produced on justification and then turns to their Catholic respondents whose work would ultimately inform the Council of Trent s decree on the doctrine By comparing precisely which texts both parties relied upon to articulate and defend their positions Folan puts into sharp relief how infrequently both sides made use of the same biblical passages and when they did avail themselves of the same passages just how distinct their interpretive tendencies were This book will be a critical addition to the libraries of scholars and students in Catholic and Lutheran biblical hermeneutics Catholic Lutheran dialogue ecumenical studies and church history Augustine of Hippo and Martin Luther on Original Sin and Justification of the Sinner Jairzinho Lopes Pereira,2013-12-11 The book is divided into two parts The first part deals with the development of Augustine s theology of Original Sin and Justification Here the emphasis is placed on the defining moments of this development process These moments are the second half of 390s period during which the Church Father wrote two of his key works *De diversis quaestionibus ad Simplicianum* 396-397 and *Confessiones* 397-400 and the last twelve years of his literary career with emphasis on the works he produced in the heat of the long and bitter confrontation with Julian of Aelanus In the second part Pereira deals with Luther s doctrines of Original Sin and Justification of the sinner The main source of analysis is Luther s *Lectures on Romans* 1515-1516 There is an intrinsic relation between the two parts of the work The author demonstrates how Augustine came to break with the patristic soteriology and anthropological theology and adopted the

radicalism of grace with which he faced the theologians associated with the fifth century Pelagianism especially Julian of Aelanus. In the second part Pereira argues that it was precisely that radicalism of grace that made of Augustine Luther's favourite theologian. The same radicalism of grace was adopted by Luther in his opposition to the recentiores doctores the Nominalist theologians especially Gabriel Biel. Without overlooking the crucial role played by the Pauline corpus one can accurately say that Augustine's anti Pelagian thesis were at the core of the young Luther's soteriological and anthropological claims essential to understand what the Lutheran insurgency was all about and were the driving force behind Luther's cry for reformation at least as far as the doctrine of salvation was concerned. When it comes to the doctrine of salvation Augustine found in Luther a prominent reader and a faithful follower. To understand this fact it would suffice a careful analysis of Luther's doctrine of justification by faith alone since it contains a strong and genuine Augustinian tonality.

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