

Vergleich herangezogen, um schließlich auf eine durch Luthers doppeltes Verständnis der Rechtfertigung ermöglichte Verbesserung

des ökumenischen Gesprächs, der – lutherischen – Theologie und des christlichen Gemeinschaftslebens hinzuweisen.

Doctrine and Life in Luther and Melanchthon

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The seminar focused on the relationship and interaction between doctrine and life, with special attention to the relationship between theology and piety, doctrinal content and Christian conduct, doctrinal clarity and pastoral certainty, theology and pedagogy, with the aim of establishing a foundation for comparisons between Luther and Melanchthon, and with the intention of elucidating how doctrine is used and how doctrinal differences shape practical approaches and vice versa.

With the paper »You shall sanctify the holy day: Luther's view on worship in some of his catechetical writings« *Paulo W. Buss* began the discussion by grounding the function of doctrine in the midst of worship. He states a shift from an emphasis on the sabbatical rest of the soul in the earlier writings, towards a growing emphasis on the hearing of the Word in the sanctification of the holy day. Luther's strong pedagogical understanding of the function of worship, focusing on the right understanding of the word of God, is counterbalanced by an emphasis on the congregation's activity in praising, singing and praying. It is God who is acting, giving his justice to sinful man. And justified sinners are nothing but receivers, but that

especially in sanctifying God's holy day. In this response there is, according to Buss, an analogy between worship and the act of creation.

Lubomir Batka, in his paper »Original sin: a comparison of Luther and Melanchthon«, led the discussion into interrelatedness of clarity and certainty. Comparing Luther's Introduction to the Epistle to the Romans (1522) and Melanchthon's »*Loci communes rerum theologicarum seu Hypotyposes theologiae*« (1521), he focuses on the fundamental shift in the understanding of original sin in reformation theology. While Luther is very clear in his identification of sin with disbelief, Melanchthon is more concerned with sin as lack of justice. Luther accepts the Pauline teaching about the foreknowledge of God as a doctrinal consequence of the fact that sinful man cannot save himself and that salvation for this very reason totally depends on God, but is not developed any further, leaving it as a concept of consolation. Contrary, Melanchthon begins with the foreknowledge of God and the merits of Christ in order to understand the proclamation of salvation. If for Luther the word of God opens the doctrinal system, then for

Melanchthon the doctrinal system opens the word of God. Comfort, however, is not lacking in Melanchthon's theology. Quoting the Apology, Batka states that Christian teaching for Melanchthon is exactly what brings the abundant consolation that devoted consciences need.

The seminar was led a step further into the understanding of the interrelatedness of doctrine and preaching in Luther's work in *Paul R. Hinlicky's* »The deity has withdrawn: Luther's doctrinal preaching of Christ forsaken by God according to Psalm 8«. As his source he used both the original and the version edited by Poach in 1572. In discussion with Joachim Mörlin (1514-1571), Andreas Poach (1515-1585) emphasises that Christ is not a perfect man who wins a prize and shares it with his friends, but the incarnate Son of God who wins those dead in their sins back to life. The final part of Luther's sermon, therefore, gives Poach trouble. Here Luther speaks about the withdrawal of the deity from Christ, which seems to lead to a notion of Christ as an autonomous man fulfilling the legal demand for faith in God in extremis, and in this way actually to support Major's doctrine: *bona opera sunt necessaria ad salutem*. Poach tries to solve the problem by distinguishing between the immanent Trinity and the economic Trinity and by the anti-Nestorian doctrine of *communicatio idiomatum*; doctrines that are in accord with Luther's theology but have scant basis in the actual sermon. For Hinlicky, the study of the texts shows the interface between doctrine and life in three different ways: First of all, it illustrates how theology has to be understood as *pathos* not *poiesis*, neither as construction nor as a strong distinction between first-order kerygma and second-order doctrine. Second, the text

points at a potential misleading formulation made by Luther. Poach's solution is therefore theologically sound as he uses Luther to correct himself, seeing Luther's Christology close to the theopaschite Neo-Chalcedonism of the Fifth Council and Maximus Confessor (580-662). Finally, *Anfechtungen* understood as the »Gethsemane of the soul« points at the ultimate, martyrological surrender to the will of God, as the doctrine of Christ forms the believer's life.

Jussi Koivisto ended the »Luther section« by investigating »The tension between doctrine and life in Luther's later Commentary on Galatians (1531/1535)«. Koivisto begins his paper by noting the alterations in the world view separating us from Luther's time. Passions are no longer understood as either God-sent or Devil-sent. Virtues have lost their function of controlling the passions. To understand the relation between doctrine and life in Luther, we therefore need to take Luther's doctrine on virtues into consideration. By identifying doctrine with heaven and life with earth, Luther gives doctrine the highest value possible, and, through the doctrinal virtue of faith, the Christian takes part in the immutable God. This identification and partaking is a clear separation of doctrine from life. At the same time, the theological virtues connect two separate realms: as faith is the power in love, the heavenly and immutable doctrine is the power in life. Although Luther never rejects the value of Aristotelian philosophy for living in the world, he totally rejects its value in spiritual matters. Instead his understanding of doctrine and theological virtues, according to Koivisto, brings him closer to both Paul and Plato, who shared the opinion that virtues have divine origin.

Chris Croghan contributed with the paper »Examen eorum: a case study in Melanchthon's pedagogical method and the assimilation of Aristotle«. Melanchthon's emphasis on rhetoric and dialectics becomes a necessary background for understanding »Examen eorum qui audiuntur ante ritum publicae ordinationis qua commendatur eis ministerium euangelii« in the first part of the paper. The second part draws attention to Melanchthon's use of the Aristotelian method of *inventio*, the correct use of demonstrative questions. The third part deals more specifically with Melanchthon's assimilation of Aristotle, and the fourth part with the application of Aristotle in »Examen eorum ...«. A comparison between Melanchthon's use of the topic »poenitentia« as an example of the process of dialectical *inventio* in »Elementorum rhetorices libros II« and the same topic in »Examen eorum ...« shows striking similarities, which, according to Croghan, contributes to the understanding of the context and concepts that shaped the teaching, preaching and polemics in later Lutheranism.

The development in the theology of the later Melanchthon was the subject of *Bo Kr. Holm's* paper »Doctrine and life in Melanchthon's German and late Latin Loci«, which focused on the seldom read, but now reedited, *Heubartikel Christlicher Lere*. Caused by Melanchthon's response to Osiander's accusation, and due to the more cathetical function of the German Loci, the presence of Christ plays a much more central role than previously in Melanchthon's theology. This could give the impression that Luther's Christological qualification of divine presence is more suitable for catechetical purposes than is the traditional pneumatological qualification normally found

in Melanchthon, and that the actual context of communication thus shapes doctrinal formulations. In both cases, more studies are needed. However, it clearly shows how Melanchthon himself, despite his aftermath, ends in a position even closer to Luther than generally presumed, especially when this »fourth Loci« is taken into consideration.

In the final paper »Promise, liberty, and persecution: exploring Philipp Melanchthon's contextual theology«, *David Lumpp* presents the »Unterricht der Visitatoren an die Pfarrherrn im Kurfürstentum Sachsen« (1528) and the »Leipzig articles« (1548) as sources for understanding Melanchthon's role as both teacher and reformer, aware of his public responsibilities. In »Unterricht der Visitatoren ...«, the discussion of tribulation gives Melanchthon an opportunity to integrate doctrine and life, sketching the knowledge that tribulations are to be met with. The differences in these works show how actual circumstances, pastoral and catechetical consideration and »damage control« shape the formulations. In Melanchthon's *Unterricht*, the promise is articulated by using language of atonement and satisfaction, while the »Leipzig articles« explicitly uses the language of justification. In 1518, liberty is defined more explicitly and Melanchthon asserts the necessity of good works. In 1548, he works harder to define the boundaries of liberty rather than the concept itself. Lumpp ends by arguing in defence of the intent of the »Leipzig articles« and, at the same time, a theological clarification and correction of its language, especially concerning the necessity of virtues etc. for salvation.

The result of the seminar discussion can be summarised in the following main points:

1.1 For the reformers, doctrine is an assertion of truth against the lie, dealing with immutable divine things. At the same time, there is a constant interplay between faith and doctrine. Doctrine is the result of faith. At the same time, faith is determined by the historical consensus of the church, as expressed in doctrine. Doctrine surrounds the practical life as heaven surrounds the earth.

1.2 Based on the consensus of the church, some doctrines are more fundamental than others: the Canon, Trinity, Christology, the teaching on Grace. All these lead to the doctrine of Justification as the central expression of Reformation theology.

2 The primary function of doctrine is related to the practical life of a Christian. Doctrine gives what it explains. Therefore doctrine is intertwined with a process of communication. True doctrine is determined by its consolatory value as a powerful weapon against the assaults of the Devil. There is a need to make a decent explanation of the content of faith to the listener. For Luther and Melanchthon, true doctrine communicates God's salvation to sinful man. Not as mere information, but doctrine is always at the same time a matter of divine self-giving, although the emphasis on the identity of the divine gift with the divine giver is stronger in Luther.

3 Emphasising the consolatory effect of doctrine, it is necessary to distinguish between the Gospel with its consolatory ef-

fect and the stated consolatory effect of the formulated doctrine. This distinction establishes a critical interplay.

3.1 Consolation needs a firm basis to be certain. The right doctrine – and not the wrong doctrine – is what helps to console the conscience. The clear articulation of faith in doctrine, at least according to Melanchthon, thus makes the way for the Gospel. The observation was made that Melanchthon's early understanding of faith as *fiducia* was later altered to include the comprehension of faith as *notitia*. Consolation comes through understanding the Gospel by clear teaching.

3.2 Luther puts the emphasis on the aspect of preaching as the proper place for communicating Gospel with its consolatory aspect. Consolation comes through clear formulations that increase faith. In this way it is right to say that true doctrine is dependent on its ability to function as Gospel.

3.3 A concept of doctrine oriented towards its actual communication needs a secure basis. This secure basis, however, is again a matter of actual communication, since the only guide is the actual use of the Bible. It contains the divine title of immutability – not the inspiration of letter, but of the Spirit. In dealing with the Bible, Luther emphasises the narrative character of the message of Jesus Christ, while Melanchthon emphasises the right theological method as a clear deductive science.