

MARTIN LUTHER – Short Biography

Martin Luther born at the end of C15th ((1483) in SE Germany. His family planned for him to be a lawyer, but while out walking one day, Martin was caught in a thunderstorm, and in his prayer to St. Anne to save him, he promised to enter a monastery. He kept his promise and became an Augustinian monk (following the rule of St. Augustine).



As a monk, he had great scruples and obsessed about any sins he might have committed. He spent hours at a time confessing his sins but could never feel forgiven or clean from sin. He felt such awe and terror before Christ as Judge and Almighty Lord, that as a newly ordained priest, he felt sometimes that he could not finish saying Mass. He inflicted on himself extreme practices of fasting and penance, but these did not help. He fell into a spiritual despair, despairing that he could ever be saved. To distract him from himself, his Abbot ordered him to take up further study at the University of Wittenberg. Here, he completed a doctorate degree, and taught while doing so. It was here that Luther began to read the bible and study scripture closely. He was particularly struck by a quote from the bible “**The just will be saved by faith**” (Rom 1:17). In reading this, he felt born again: it was a moment of great enlightenment for him. He realized that all he had to do to be saved, was to accept the love that God had for him, in dying for his sins in Christ: this was the justice of God, not something he needed to be afraid of, but something he needed to welcome with love and gratitude. Striving for perfection as he had, now appeared blasphemous to him. “Salvation by Faith **Alone**” became for him the key to understanding salvation.

In the meantime, Luther heard about a travelling monk called Tetzl, who was selling indulgences, to raise money for the Church. It had become normal practice to offer indulgences to the faithful for payment, in return for which the faithful were assured that the punishments due to their sins would be removed. Tetzl took this abuse a step further, claiming that the time spent in purgatory would be shortened: “*When the coin in the coffer rings, a soul from purgatory springs*”. Luther saw poor people giving their money away in the hope that this would enable their relatives to enter heaven. In anger, Luther wrote his “95 theses” and nailed them on the door of the Church in Wittenberg. In them, he questioned the sale of indulgences, the claim that they can release from purgatory or punishment of sin, when forgiveness of sins can only be obtained by true repentance and faith in Christ, and the Pope’s authority in allowing them. Thanks to the newly developed printing press, copies spread throughout Germany and Europe within weeks.



Luther was summoned to a meeting in Augsburg with Cardinal Cajetan, representing the Catholic Church, where he was told to recant all his criticisms. Luther refused. Subsequently, he was ordered to stand trial at Rome, to examine him for heresy. The dispute had by this point evolved to be more about the authority of the Church in teaching the Christian Faith, and about **papal authority** in particular, which he later described as “an instrument of the AntiChrist”. Luther’s tone becomes increasingly polemic and apocalyptic, as he felt himself being drawn into a struggle between God and Satan for ultimate rule. Some of his writings from this period would not be acceptable for modern readers. The meeting ended acrimoniously, initiating his separation from the Church.

Luther continued teaching at the University of Wittenberg, and preaching as a local parish priest. He taught that the word of God alone in Scripture (**sola scriptura**) had the power to save, through faith. He denied that good works could in any way help a person to be saved. He also taught that **the Bible could be read and interpreted by anybody**, and not just by the authority of the Catholic Church. He taught the **priesthood of all** believers, turning the organization of the Church upside down, and refused to recognize any but the **two Sacraments** of Baptism and Eucharist. He rejected **the sacrificial understanding of the Eucharist**.

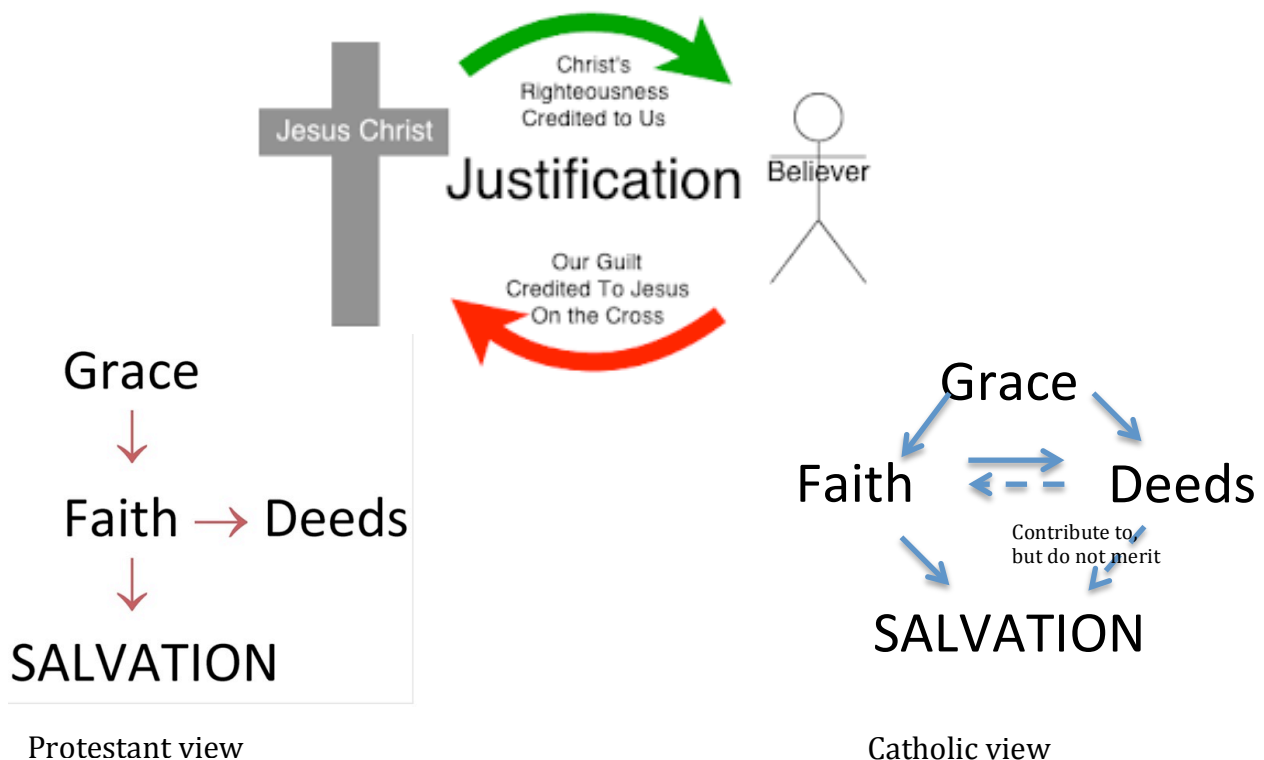
The Pope issued a final ultimatum warning Luther to recant. Luther publically burned the letter. He was finally summoned to Worms, in Germany, to face a range of secular and religious authorities, about his teachings, at the Diet (Assembly) of Worms. He refused to recant any of his views: : “*Here I stand*”, he famously said “*I can do no other*”. He was convicted as a heretic and formally excommunicated later that same year (1521). Hiding out for sometime to avoid arrest, he translated the Latin Vulgate bible into German, so that ordinary people could read it. With the help of German princes, he began to organize a new church – Lutheranism.

He married a former nun and they enjoyed a happy marriage, with 6 children. He continued lecturing at Wittenberg. He wrote extensively, even some that are today considered offensive, in their polemic against Jews, and to a lesser degree, Muslims. He died 62 years old, having suffered from many chronic illnesses.



Summary of Luther's Theology of Justification by Faith

- *Sola fide* – by faith alone
 - Justification by faith **alone**:
 - God justifies through faith in Christ, humans cannot deserve this, and can contribute nothing to their salvation: it is a gift from God:
 - God “declares” a sinner justified “**forensic justification**” (from *forum* – Roman court of law) A legal exchange, where we receive Jesus’ righteousness, in exchange for our sins, which he bore on the cross.
 - Our righteousness is an “**alien righteousness**” – it properly belongs to Jesus as the only one who was sinless, but because of our union with Jesus through faith (and baptism) God ‘imputes’ this righteousness to us.
 - A “**legal fiction**”? It doesn’t reflect the reality that we remain sinful. Protestants say no, 2 views:
 - Even though the person is still a sinner on the inside, justification is “**extrinsic**” – by God’s declaration. We know ourselves to be “*simul justus et peccator*” – simultaneously justified and sinners.
 - Other protestants say the person’s sins are really cancelled by Jesus’ death, and they are no longer sinful.
 - The only human response to God’s gift of justification is faith, also a gift: **NO WORKS** can **contribute** to salvation (they certainly can’t deserve it)
 - “*Once saved always saved*” ...Receiving salvation is a “**one time event**”. Nothing can threaten the salvation of the elect, if justified by God.
 - A person with justifying faith will by this grace, live a repentant life free of serious sin
 - If a person with justifying faith in Christ sins mortally, that shows they did not receive justifying grace (other Protestants believe that even if they do sin, they still remain saved).
 - Without justifying grace, nothing we can do, **no good work, can be pleasing to God**, as we remain under His wrath for our sinful nature.



The Council of Trent 1562-1563

In response to the challenge posed by Martin Luther and the Protestant Reformation, the Church convened a Council of its Bishops. It met over 8 years, with 25 sessions, spanning 3 papacies. It issued decrees and condemnations that embodied the Church's response to the Protestant challenge, clarifying those teachings which were heretical, and correcting abuses in the Church that the Protestant movement had made a point of identifying. The response of the Church to the Protestant Reformation, is known as the **Counter-Reformation**. Among the changes were the following:



- One single form of the mass, in latin, to be said in the same way throughout the world. The Tridentine Mass remained unchanged until the 1960s.
- A new improved latin “vulgate” translation of the Bible, to prevent newer versions, which contained errors, from being circulated. It condemned the Protestants for excluding the Apocryphal books from Reformation bibles.
- Bishops to be more responsible for the behaviour and education of their clergy
- Clergy to be better educated, to preach a proper sermon every week, to be present to their parishioners in their parish. Priests were no longer allowed to have concubines, but must keep their vow of celibacy.
- The selling of indulgences was forbidden, but the Church affirmed its right to confer remission of punishment for sins by freely-given indulgence. It also confirmed the doctrine of purgatory, and the responsibility of the Church to pray for the souls who suffer there.

Trent issued a number of decrees about the doctrine of the Eucharist, and the doctrine of Justification, clarifying Church teaching on what counts as correct belief, and what is heresy. The declarations and anathemas of Trent hold good and have been subsequently confirmed by Church Councils (eg Vatican II) and by the official documents eg The Catechism of the Catholic Church. Below is a series of concluding “**anathemas**”, (formal expressions of excommunication) “*so that all may know what they ought to hold and follow, but also what to avoid and shun*”:

- CANON 1. If any one says that man can be justified before God by his own works, whether done through the strength of human nature or the teaching of the law, without the grace of God through Jesus Christ, let him be anathema...
- CANON 3. If any one says that without the prevenient inspiration and help of the Holy Spirit, man can believe, hope, love, or be penitent, as is required for the grace of justification to be bestowed upon him, let him be anathema.
- CANON 4. If any one says that man's free will, when moved and excited by God, in no way cooperates in disposing and preparing itself for obtaining the grace of justification, and that it cannot refuse its consent, even if it wanted to, but that, as something inanimate, it is wholly inactive and is merely passive, let him be anathema.
- CANON 5. If any one says that, since Adam's sin, the free will of man is lost and extinguished, or that it is a thing with only a name, a name without reality, a figment (in fine) introduced into the Church by Satan, let him be anathema...
- CANON 7. If any one says that all works done before justification, however they are performed, are truly sins and merit the hatred of God; or that the more earnestly a man strives to dispose himself for grace, the more grievously he sins, let him be anathema...
- CANON 9. If any one says that the impious is justified by faith alone, in such a way as to mean that no other cooperation is required for obtaining the grace of justification, and that it is in no way necessary for him to be prepared and disposed by the movement of his own will, let him be anathema...

- CANON 11. If any one says that men are justified solely by the imputation of the justice of Christ or solely by the forgiveness of sins, to the exclusion of the grace and of the love that is poured forth in their hearts by the Holy Spirit, and is really present in them, or that the grace which justifies is simply the favour of God, let him be anathema...
- CANON 14. If any one says that man is truly absolved from his sins and justified, simply because he believes himself to be absolved and justified, or that no one is truly justified except he who believes himself justified, and that it is by this faith alone that absolution and justification are effected, let him be anathema.
- CANON 17. If any one says that the grace of justification only affects those who are predestined to life, but that all others who are called, are indeed called but do not receive grace, since they are predestined by divine power to evil, let him be anathema.
- CANON 18. If anyone says that the commandments of God cannot be observed even by a person justified and established in grace, let him be anathema...
- CANON 24. If anyone says that justice once received is neither preserved nor increased in the sight of God by good works, but that the works themselves are no more than the effects and signs of the justification obtained and not also a cause of its increase, let him be anathema.
- CANON 25. If anyone says that in any good action the just sin at least venially or even mortally (which is still more intolerable) and therefore deserve eternal punishment, and are not condemned only because God does not take these actions into account for damnation, let him be anathema.
- CANON 26. If anyone says that the just ought not, in virtue of the good works that have been done in God, await and hope for an eternal reward from God through his mercy and the merit of Jesus Christ, if by good action and keeping the divine commandments they persevere to the end, let him be anathema...
- CANON 32. If anyone says that the good works of one who is justified are the gifts of God but not the good merits of the one justified, or that by the good works he performs through the grace of God and the merit of Jesus Christ, whose living member he is, he does not truly merit an increase of grace, the attainment of eternal life (on condition he dies in a state of grace) and even an increase of glory, let him be anathema.

Summary of Points:

The Council affirmed that due to Original Sin, human beings are under the power of sin, and they need God's grace to be saved. They are not saved by their own works, but only by the grace of God, through faith in Jesus (same as Protestant view). Justification is received by the Sacrament of Faith (ie baptism, where this faith is professed). A person remains free to accept or reject God's grace, but cannot act justly without God's help. (same). God's grace helps them **to freely cooperate with God** in a way that **contributes to their sanctification** and "*work out their salvation*". (Protestants reject this – no free action can help us move towards salvation).

Against the Protestants, Trent clearly argued that **faith alone**, does not lead to justification, since no-one can be united to Christ without the theological virtues of faith and love as well, which come through God's grace. Trent rejected the Protestant belief that faith in Christ **can assure anybody that they have been saved** ("once saved always saved") – no-one can know such a thing on any basis whatever, even on the basis of their own faith. That is why people must "*work out their salvation in fear and trembling*" by taking care to do good works and avoid sin, with the help of God's grace, that God always makes available to us. Trent denied the Protestant belief that we are **so sinful that it is impossible for us to keep God's commandments**, and that we therefore deserve damnation, and can only rely on faith in Christ, since God's grace is always helping us to keep them. God is merciful and just and will reward us, as he sees fit, and not by our demand. If we do fail, we can restore the grace of justification by the **Sacrament of Penance**. Doing the penance that is set by the priest is not "doing a good work" by which Catholics think they merit justification, but only an expression of repentance as part of that Sacrament which God in his grace has given His Church, to restore us to the grace of justification (Jn 20:23, Mt 16:19).

Protestant view of justification: Faith alone

1. Justification by faith alone – *sola fide*

In the monastery, Luther struggled painfully with his conscience. He would confess his sins everyday, sometimes for 6 hours, but even so, he would still leave the confessional unsatisfied that he had remembered everything, or that he had recognised all his sins, and so had not been fully made right with God. His confessor tried telling him that he was obsessive, that he should trust in the love of God, that he really was not committing any great sins needing forgiveness. For Luther, the problem was much deeper than that – he began to feel that human nature was so **fundamentally sinful** that confessing each sin individually would never cure the disease. He began to despair and even hate God, who, as wholly righteous, could only condemn humans in their sin. His confessor finally ordered him to take up a post teaching Biblical Studies in the University, hoping that by teaching others, he might be more distracted from his self-obsession and from his studies, find his own way out.

During his teaching career, Luther was powerfully struck by a verse in one of the Letters of St Paul in the NT. **“The righteous will live by faith”** (Rom 1:17). So although we are sinners, and always will be, God sees us as if we were righteous. Our righteousness is an **“alien righteousness”** – it properly belongs to Jesus as the only one who was sinless, but because of our union with Jesus through faith (and baptism) God ‘imputes’ this righteousness to us. Because of Jesus, when God sees us, he declares us righteous (even though as a matter of fact, we are not). This is also called **“forensic justification”** – we are declared righteous as if in a court (forum) of law. Once “justified”, the sinner is forever justified - the motto **“once saved always saved”**. Nothing can threaten our justification. If we do sin mortally, then this just means we were justified, but not elected by God. The Protestant view that we are declared righteous in God’s eyes has been criticised as a **“legal fiction”** – because actually we still experience ourselves as sinners. Protestants would reply that the sins were really nullified in Jesus’ death. We are **“*simul justus et peccator*”** – simultaneously sinners, and justified.

The doctrine of *sola fide* emphasises what God has done for us in Christ; Luther called it “the article by which the church stands”.

Bible Evidence for FAITH ALONE

1. Gospels

Jn 6:28-9 “Then they inquired (of Jesus), “What must we do to perform the works of God?” ... Jesus replied, “This is working for God: to believe in the One He has sent.”... (to be saved, we only need to believe in Jesus)

2. Book of Acts

Acts 16:30 He (the jailer) asked, “Sirs, what must I do to be saved?” They (the Apostles) replied, “Believe in the Lord Jesus, and you will be saved – you and your household”. (the jailer is not told to do anything to be saved)

3. Letters of St. Paul (to the Romans & others)

These verses in the Letter to the Romans suggest that we are made right in the sight of God not by anything we do, but by God’s gift to us:

- **Romans 1:17** “The righteous **will live by faith**”
- Romans 4:3 “For what does the Scripture say? ‘And **Abraham believed God**, and it was reckoned to him as righteousness.’” (St. Paul identifies faith as that which showed Abraham’s righteousness, not anything he did)
- Romans 5:1 “Since we have been **justified through faith**, we have peace with God through our Lord Jesus Christ”
- **Ephesians 2:8-9** “For it is by grace **you have been saved, through faith**—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.” (nothing we can do can bring us salvation)

- **Galatians 2:16** “..know that a person is **not justified by the works of the law**, but **by faith** in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because **by the works of the law no one will be justified**.
- Gal 3:11 11 “Clearly no one who relies on the law is justified before God, because “the righteous will live by faith.” (quote from OT prophet Habakkuk 2:4)

Some issues arising from this:

1. What kind of faith is Luther thinking of?

James in his letter, points out that even the demons believe in God and tremble, but they are not damned. So faith cannot just be belief – it must be wholehearted trust in God, and in God’s promises in Jesus, that he was born for us personally, and that his death was for us, so that we would be saved. For Luther, this faith means putting your whole life in God’s hands, and not in your own self-confidence in doing right, since we are always and fundamentally sinners. God does everything for our justification, all that we have to do, is receive this by faith, which is itself a gift from God. “Justification by grace through faith” gives the full meaning.

2. Are all “works” useless for being saved? E.P.Sanders

The letters of St Paul strongly suggest that believers should avoid any hint of doing “works” as a way of winning their salvation. E.P.Sanders in his book “Paul and Palestinian Judaism”, tackles the question of what sort of “works” Paul was against. He concludes that Paul is only against the kinds of works that Jews did to show that they belonged to the Mosaic covenant (see below). He finds evidence that...

Protestants reject these findings on the following basis: that EP Sanders has used Rabbinical writings (written after Jesus & Paul) to help present a portrait of traditional Jewish belief and practice, when he should only have used earlier, biblical writings. Protestants also argue that there is ample evidence of Jews believing in “works righteousness” and that Paul was correct in opposing this. However, Sanders argues that Jews did **not** think their efforts could be relied on to merit grace from God, but only that God in His mercy and justice, would not ignore their efforts, and reward as and when He saw fit.

Overall, Protestants assert that justification is by faith alone – sola fide. It is purely a gift from God, to be received, and nothing that you can achieve for yourself. Furthermore, we are all fundamentally sinners and even the actions we like to think are “good” are still full of sin and selfishness. Without justifying grace, there is nothing you can do that can please God. Therefore good works cannot “merit” salvation. Trent rejected this view as heresy.

3. What about the Letter of James? Doesn’t this contradict the teaching of justification by faith alone?

The Letter of St.James has a number of verses that speak about the important of works, particularly the verse Js 2:24 **"You see that a man is justified by works and not by faith alone."** Js 2:24

Luther himself thought the letter of James was very difficult to understand: he called it a “right strawy epistle” and thought it should not be part of the NT canon.

- Protestants since Luther, interpret James as explaining what a true living faith should be like – a true faith (a “justifying faith” in Luther’s terminology) unites us with Jesus, and this makes us live more and more like him. A Protestant would say that justifying faith will be just the kind of faith that just does good deeds, and these will be signs that their faith is real. Free will and choice do not come into it - we don’t “contribute” to being saved in any way, except by obedient trust in God, which is our response to the gift of faith.
 - Good works are the **sign** of a justifying faith, showing our response of faith to God.
 - Without such a faith, good works are not pleasing or acceptable to God. A non-believer cannot do good works.
 - When James says that faith without works is dead, he is just describing that a real, justifying faith, will include good works. They do not have to be done as an extra effort.

Catholic view of justification: Faith and Works

2. Justification by faith AND works - justifying faith saves, **and good works contribute to this**, alongside such faith. Good works on their own cannot deserve justification (this is God's gift), but they can still be pleasing to God, even without faith.

St. Augustine: grace within us

Luther studied Augustine extensively, and followed Augustine's view that **all salvation comes from God as God's free gift of "grace"** – *grace* means God's favour, working in us, to help us reach salvation.. The Catholic view on salvation comes from St. Augustine – the Church teaches that all salvation is a gift from God, and **no-one can deserve it by their own efforts**. In this sense, there is no difference between Catholics and Protestants. Both believe that every help we have, for example the inspiration and carrying out of good works which please God, is grace.

- Grace **prepares** our hearts to receive faith.
- Grace gives us **faith** in God.
- **Grace is given** to us to freely do good works in obedience to God (to co-operate).

So grace, for Augustine, is something which is given to us **to be part of us**, working within us in our free choices, to transform our very selves, to be more like Jesus, and more fit for salvation. This is a co-operative effort – man's free will choosing good actions, and God's grace aiding us. Because we stand in such grace, we must do good deeds in order to **"work out your salvation with fear and trembling"** (Phil 2:12). It is at this point that Luther disagreed – he did not think we can "have" grace. Luther believed that we are only given an attitude of being "in favour" with God, which depends on God, and we cannot ever "do" anything ourselves "with" the grace we stand in. **Only God makes sure we do everything** we need to, in terms of good works, according to the faith that He has given us.

In Catholic theology, "being saved" or justified, is **not an all-or-nothing situation** of being "declared righteous", so that once God declares us righteous we are forever saved. Rather, we are given the task of **actually** becoming righteous in God's eyes with the help of his grace, and that is why doing good works, and avoiding sin, is so important. *"Work out your salvation in fear and trembling"*. This involves our free choices, as well as God's grace. (While Protestants emphasise God's free grace & what God does for us, Catholics also point to the importance of our free choices in co-operating with God's work of transforming us, to really be more like Christ).

- A mortal sin can make you lose the grace of justification you receive through baptism, in professing faith in Christ. The Sacrament of Penance can enable this grace to be restored. For protestants, this would be impossible, since *once saved, always saved*.
- by doing good deeds, we co-operate with God's saving grace and become really transformed to be more like Christ (not just *declared* righteous). **Because of God's grace working in us** (something Luther doesn't believe in) we actually **can** freely do the kinds of good deeds that will contribute to our salvation, to "work out our salvation" . **We** make sure that our faith is really a "justifying faith", not just God.

Bible evidence for faith AND works:

A. **Book of Genesis (OT): Abraham** had his faith tested by God when he had to sacrifice his son Isaac. St Paul writes that Abraham was "justified by faith" ie. that God saw him as being just and righteous because of his faith. But Abraham was not praised just for his faith – he was praised for his obedience action in tying up his son. This proves that it was his **action** that secured his faith as being a justifying faith. Without this, he would not have been declared "justified". His faith on its own, did not make him justified (see James for same argument)

B. **In the Gospels, Jesus says**

- a. Mt 19:16-The rich young man asked Jesus: “Good Teacher, what must I do that I may have eternal life?” Jesus replied “If you want to enter into life, keep the commandments...but if you want to be perfect, go, sell what you have and give to the poor... and come, follow Me” Jesus expects us to do the good works of keeping the Commandments as the basic requirement; following him is “perfection”.
- b. Mt 25:40 Parable of Sheep and Goats “*whatever you did to the least of these...you did it to Me..come receive the Kingdom*” (serving others brings you into a relationship with Christ, even if you don’t have faith, and he will reward you with salvation)
- c. Mt 5:15 “I have come not to abolish the law, but to complete it” (Jesus is not denouncing keeping the Law as no longer relevant: following him and his teaching **is** the law, plus. There is no conflict between the two. It is not a case of faith replacing works.

C. The whole **Letter of James** is concerned with obedience, and what we must **do** to be saved. James also says that Abraham was not saved “by faith **alone**” but by his obedience, so the doctrine *sola fidei*, would be a false doctrine. James asks “if someone has faith but no deeds, can that faith save him?” He is not assuming that such a faith **automatically leads to good deeds** as signs of being saved (the Protestant view) but he is challenging his readers, that such deeds **are** a matter of choice and free will, and without such choices, a person will not be saved.

- a. Js 2:14 if someone claims to have faith but has no deeds? Can such faith save them?
- b. Js 2:17 faith by itself, if it is not accompanied by action, is **dead**
- c. Js 2:20 Was not **our father Abraham** considered righteous for what he **did** .. his faith was made complete by what he did.
- d. Js 2:24 "You see that a man is justified by works and not by faith alone."?
- e. Js 2:26 “faith without deeds is dead”.

D. **Letter to the Philippians** 2:12 “work out your salvation in fear and trembling” (even though you may have an assurance that you have been saved, you need to live in such a way as to confirm this assurance— living out of a correct belief and doing good works, in the sight of God’s judgment).

E. **St.Paul in his Letters (to the Romans & others), according to EP Sanders’ interpretation**

The letters of St Paul strongly suggest that believers should avoid any hint of doing “works” as a way of winning their salvation. Protestants use these quotes to argue that “works” cannot lead to salvation (see above). But exactly what sort of “works” was St Paul so much against? Was he really against doing **good** works? `

In his book “*Paul and Palestinian Judaism*”, **E.P. Sanders** tackles the question of what sort of “works” Paul was against. This is how he sees it: Paul was writing to new Christians who were confused about whether or not they should be following Jewish practices and following Jewish laws (after all, Jesus and all the apostles were Jewish). Did the new Christian converts have to imitate Jews in avoiding certain foods, and be circumcised? St Paul is adamant that they do **not** need to, and in fact doing so would undermine the fact that Jesus is the one through whom we have salvation, not because of these practices. These Jewish practices were in fact ways of showing Jewish identity, that a person belonged to the Covenant of Moses, and undertook obedience to the Mosaic Law. E.P.Sanders calls this “**Covenantal Nomism**” (nomos = greek for law). For Paul, God had established a new Covenant in Jesus, and so the rituals of belonging to the old one do not apply. In the New Covenant, you only need faith in Jesus. Doing the Jewish “works of the law” could never bring you into the New Covenant of Jesus, and the salvation that it brings (**Antinomian** doctrine – opposed to seeing the Law as valuable). That is why Paul is against them. They also made the Jews self-righteous and boastful, and forgetful that their being part of God’s covenant at all, was a gift from God to the Jewish people. Paul is not against doing good works as such. Sanders finds no evidence that Paul was actually concerned with the issue of faith as opposed to works, and thinks that Luther incorrectly “read in” his own spiritual struggles, seeing them reflected in Paul’s writings. Paul in fact had a generally positive view of the Law as a useful tool in training people to be fit to receive God’s salvation. (Rom 3:31, 1 Cor 7:19, Gal 5:14, Rom 10:4)

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