

Title	Reinhold Niebuhr's Doctrine on Grace : Including relationship of common grace”(Abstract)
Author(s)	五十嵐, 成見
Citation	聖学院大学総合研究所紀要, No.60, 2015.12 : 10-10
URL	http://serve.seigakuin-univ.ac.jp/reps/modules/xoonips/detail.php?item_id=5677
Rights	



聖学院学術情報発信システム : SERVE

SEigakuin Repository and academic archiVE

Abstract**Reinhold Niebuhr's Doctrine on Grace:
Including relationship of common grace"****Narumi Ikarashi**

The aim of this essay is to analyze and prove the importance of the conception of "Grace" including "common-grace" on Reinhold Niebuhr (1892–1971). Niebuhr's main theological theme, "impossible possibility," which is often misunderstood as "defeatism" by some theologians, is based upon his thought of grace. Although his insistence on persistence of sins in every situation on human being and the society, which is also his main theological theme, is certainly important understanding, his perspective of possibilities of human being by faith is also basic thought to him as much as the former. So he tells us that the relationship of impossibilities of human being and possibilities of God is dialectical and paradoxical. Reason is not able to understand this relation, it is accepted only by faith.

For him, grace is expressed by two terms, "grace as power" (purification) and "grace as forgiveness" (justification). The former is grounded by Christology, especially as "Second Adam." Human being can't accomplish the love of Christ because of our sins, but we are demanded proximately to His perfection by "Christ as Intension." It creates the consciousness of "newness of life," and becomes our "hope" despite of human's impossibilities. The Latter is grounded by Atonement. The meaning of Cross accomplished by Christ is expressed as forgiveness. Our sin would never extinguished even if His grace as power was accepted by us. For Niebuhr, Our sin is not disappeared, but *forgiven* only by Christ. It creates true repentance.

Niebuhr insists the existence of "common grace" (different from K. Barth). Its ground depends our good consciousness. But at the same time, he describe that common-grace is fundamentally based upon self-interest, so common grace must be redeemed by grace.