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The Reformer Martin Luther is the source of endless fascination and dispute. Not only his antagonists but also his supporters have created a host of representations of his thought. On the one hand, Catholic and other similar voices have accused Luther of being the major agent in the birth of modern secularism. On the other hand, Lutherans themselves are divided on the meaning of Reformation. In view of all these interpretations and dismissals of Luther and the Lutheran Reformation, it requires a certain boldness to claim that Luther's theology is intellectually fascinating and contains exceptional resources. This is precisely what the present volume claims. The studies collected in this volume aim at showing in which sense Luther remains a fully Catholic and genuinely Augustinian theologian who is not so much a forerunner of problematic modernity as a representative of classical Christianity. At the same time,

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Luther's theology contains ideas that can be made fruitful in dialogue with currents like communitarianism or Radical Orthodoxy.

The volume consists of articles written by scholars affiliated with the project known as "the New Finnish Interpretation of Luther."

The topics include Luther's theological anthropology, Trinity, christology, sacraments, faith, theology of the cross, the Virgin Mary, sexuality, music, and the spiritual reading of the Holy Scriptures.

One of the most divisive issues in Western Christianity since the Reformation is the question of how humans are justified by God. In 1999, after many decades of ecumenical dialogue, Lutherans and Roman Catholics have declared that this issue of 'justification by faith' is no longer a cause of division between them. One of the fascinating features of this Joint Declaration on the Doctrine of Justification (JDDJ) is

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that it expresses a 'differentiated consensus' on justification. The method of differentiated consensus is generally regarded as an important methodological step forward in the ecumenical dialogue. It has been used and referred to in ecumenical documents published after 1999. But what are its meaning and implications? This study attempts to clarify the method of differentiated consensus by (1) investigating the process of doctrinal rapprochement which led up to the JDDJ, (2) examining the way the consensus takes shape in the document itself, (3) analyzing arguments offered by critics and advocates of the official dialogue and (4) reflecting on the concept of doctrinal difference.

Originally presented as the author's thesis (doctoral--Theologische Fakult'at der Humboldt-Universit'at zu Berlin, 1995).

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Scholars from around the world offer a comprehensive, ecumenical survey of the history and development of deification.

Torrance's vision of Theosis (deification/divinisation) is explored through his doctrine of creation and anthropology, his characterisation of the incarnation, his accounts of reconciliation and union with Christ, and his theology of church and sacraments. Myk Habets' study distinguishes Torrance's Reformed vision of theosis from other possible accounts of salvation as divinisation as they are found, for instance, within patristic thought and Eastern Orthodoxy. This book presents the first critique of the theology of T.F. Torrance to focus on theosis, and examines a model of theosis within the realm of reformed theology built upon Western theology.

The question of what it means to be a

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human creature lies at the heart of contemporary wrestling with anthropology, and especially anthropology from a theological perspective. Through both historical and systematic engagement with the so-called Finnish school of Tuomo Mannermaa, this study explores and assesses the anthropological dimension of their theology of theosis, or deification. Mannermaa initiated a minor revolution in Luther studies and in contemporary Lutheran theology by interpreting Luther's doctrine of justification to be a close analog to the Eastern Orthodox doctrine of theosis, but his ecumenical interests led him to minimize or overlook key themes in Luther and sharp distinctions between Luther and Orthodox theologians. Mannermaa's colleague Simo Peura then developed this thesis with specific reference to anthropology in a way reminiscent of the sixteenth-century reformer Andreas

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Osiander. On closer inspection, the project of Mannermaa and his Finnish colleagues fails to understand adequately both Luther's sources and his own theological development. In this study, a theological anthropology which is more consistent with Luther's theology is developed. an anthropology which is determined by God's address to his human creatures: what God himself says we are, and what he makes us by that word. Such an answer to the anthropological question refuses to flee from creation but instead upholds the complex and paradoxical nature of human beings as creatures, sinners, and saints. "What it means to be human has become the major topic in theology, philosophy, and the social sciences in our time ... On the basis of Luther's understanding this study proposes a view of humanity in which God's word determines what human identity and human existence are. The Creator's address to his

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creatures makes their existence possible and frees them to be human---and nothing less! Schumacher's proposal will command careful study and diseussion throughout the world."---Robert A. Kolb. Concordia Seminary, Saint Louis. Missouri

"Schumacher provides the most comprehensive appraisal of the Finns to date ... He shows that Luther's is not an alternative view of divination to that of medieval theologians but a subversion of it. No ontic category is as real or definitive of the sinful human as God's justifying word. It is that word alone which imparts grace and new life. Schumacher's work is required reading for any scholar of Reformation studies who wants to understand Luther on his own terms."---Mark C. Mattes, Grand View University. Des Moines. Iowa

The 47 essays in this volume, composed by historians and theologians from 15 nations,

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survey the background, context, content and impact of the thinking of Martin Luther. These authors explore the intellectual traditions which formed his thought, his hermeneutical framework, his teaching on specific topics of biblical doctrine, his social and ethical positions, the ways in which specific genre and interaction with others (both supporters and opponents) formed his theology, and its impact on subsequent centuries and several parts of the twenty-first world. Essays explore the dimensions and implications of Luther's way of thought within its historical context on the basis of original sources and debates among interpreters of his thinking and his influence on later generations.

Is the God of Calvin a fountain of blessing, or a forceful tyrant? Is Calvin's view of God coercive, leaving no place for the human qua human in redemption? These are

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perennial questions about Calvin's theology which have been given new life by Gift theologians such as John Milbank, Graham Ward, and Stephen Webb. J. Todd Billings addresses these questions by exploring Calvin's theology of 'participation in Christ'. He argues that Calvin's theology of 'participation' gives a positive place to the human, such that grace fulfils rather than destroys nature, affirming a differentiated union of God and humanity in creation and redemption. Calvin's trinitarian theology of participation extends to his view of prayer, sacraments, the law, and the ecclesial and civil orders. In light of Calvin's doctrine of participation, Billings reframes the critiques of Calvin in the Gift discussion and opens up new possibilities for contemporary theology, ecumenical theology, and Calvin scholarship as well.

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From different perspectives this book studies the role of Reformation theology in the shaping of Danish society and the social dimensions of Lutheran confessional culture. The book develops an approach making it possible to draw strong conclusion about the social teaching of Luther and its impact on the development of the Danish society. It works on a conceptual level by analyzing the social dimensions of key Lutheran concepts and their translation into the doctrine of the three estates (church, household, and state), and on the level of lived experience of life within these three orders, not at least within the household forming the ideal form also for church and state. Thus the chapters in the book endeavor to connect the social ideas inherent in the Lutheran confession with the social formation of the Danish state from the Reformation into the period of Absolutism.

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A long mono-confessional situation within the Danish Monarchy makes it possible to study the impact of Lutheranism and the development of a confessional culture within a uniquely long timeframe. The focus is on basic mediums for the translation of Lutheran ideas into social practice: law, primarily connected to marriage and family; and the role of household, both as primary social relations and as basic social and political model. In this way the book offers important insights for theologians, historians, sociologists, and academically anyone interested in the relation between theology and sociality, confession and culture.

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