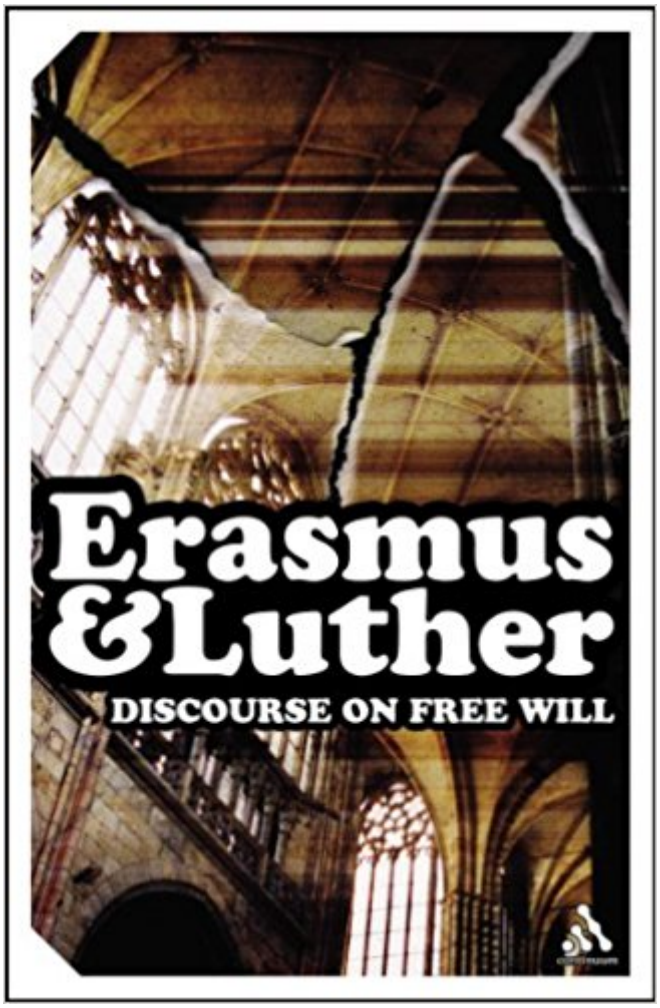
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Discourse On Free Will: Erasmus & Luther



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Synopsis

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Desiderius Eramsus (1466/9-1536) was the most renowned scholar of his age, a celebrated humanist and Classicist, and the first teacher of Greek at Cambridge. An influential figure in the Protestant Reformation, though without ever breaking from the Church himself, he satirised both human folly and the corruption of the Church.
Martin Luther (1483-1546) was the founder of the German Reformation. His 95 Theses became a manifesto for reform of the Catholic Church and led to his being tried for heresy. He remained in Germany, Professor of Biblical Exegesis at the University of Wittenburg, until his death, publishing a large number of works, including three major treatises and a translation of the New Testament into German.

Comprising Erasmus's The Free Will and Luther's The Bondage of the Will, Discourse on Free Will is a landmark text in the history of Protestantism. Encapsulating the perspective on free will of two of the most important figures in the history of Christianity, it remains to this day a powerful, thought-provoking and timely work.

Translated and edited by Ernst F. Winter>

Book Information

Paperback: 136 pages
Publisher: Continuum (March 4, 2005)
Language: English
ISBN-10: 0826477941
ISBN-13: 978-0826477941
Product Dimensions: 5.3 x 0.4 x 7.9 inches
Shipping Weight: 5.6 ounces
Average Customer Review: 3.8 out of 5 stars 8 customer reviews
Best Sellers Rank: #127,588 in Books (See Top 100 in Books) #68 inÃ Â Books > Politics & Social Sciences > Philosophy > Free Will & Determinism #244 inÃ Â Books > Religion & Spirituality > Religious Studies > Philosophy #290 inÃ Â Books > Politics & Social Sciences > Philosophy > Religious

Customer Reviews

The Discourse also seems to have something to offer on a broader level. It provides an example of two approaches to interpreting a theological tensionÃ¢â ¬â •Erasmus maintains it and Luther tries to resolve it by absorbing one of the poles into the other. Even if the latter course often seems

simpler, how often does it do justice to all the biblical evidence?" Evangelical Journal Fall 2006 (Robby J. Kagarise)

Desiderius Eramsus (1466/9-1536) was the most renowned scholar of his age, a celebrated humanist and Classicist, and the first teacher of Greek at Cambridge. An influential figure in the Protestant Reformation, though without ever breaking from the Church himself, he satirised both human folly and the corruption of the Church. Martin Luther (1483-1546) was the founder of the German Reformation. His 95 Theses became a manifesto for reform of the Catholic Church and led to his being tried for heresy. He remained in Germany, Professor of Biblical Exegesis at the University of Wittenburg, until his death, publishing a large number of works, including three major treatises and a translation of the New Testament into German.

Excellent book! for my daughter’s college

to the point

I would like to say is this is a wonderful and interesting book to read. I am glad I read it. However it is a direct translation of the words of Erasmus & Luther’s response to what the humanitarian wrote about how much man is able to direct his own life. This translation of language from the middle ages makes to book difficult to read. Still for anyone interested in the free will controversy this book is one of the most important one a person can read. I recoment it to anyone interested in religion and philosophy of that time period.

A short book book that took a long time to read. Assigned for a history of Reformation Europe course at a state university, it was of no interest. All theology. This book argues the doctrinal points of free will and determinism of man in terms of God. Erasmus was tolerant and scholarly but dull and I don’t remember his arguments as I picked at this book little by little in between a huge stack of other books I was reading at the time. Martin Luther’s section was heavily abridged and thus garbled and incoherent, but he strikes me as a rude dogmatist who sought absolute certainty of man’s relationship to God. He demonizes free will, he seems at times to be a fatalist and a misanthrope, but he has faith in God’s foreknowledge and omnipotence. He believes we can only be saved by God’s grace and God’s salvation. I find all these arguments to be beside the point, for the scriptures are contradictory, based on bad history, insane philosophers and the belief that man

had a relationship with a supernatural being, who mostly did not exist. God in the Bible is always angry and judgmental. Tolerance, which Erasmus preaches, is not found in the Bible. Nor is found in Luther. He is angry at something---possibly himself. I did not get anything out of the book, only that Erasmus was a tolerant scholarly man, and that Luther was an angry doctrinaire furious at laxity, impiety, and anybody who disagreed with him. Hw was rude to Erasmus, calling him names. Luther wanted the certainty of doctrine, but he hated the Popes, the Papacy, and all Italians. He seems to be the root of all evil known as Nationalism, asserting Germaness, asserting the Truth and damning those that disagree with him as evil people; He denied the free will of man, which is a horrible thought. He wanted a moral, national certainty of identity based on the gospel truth. Nothing is worse than Nationalism and Religion combined, and Luther seems to embody the worst of that. The god-and-country doctrines of Martin Luther brings out the worst in Christians. He denounced everyone as evil, but he was the evil one.

a knockdown battle full of name-callingand smart ass sarcasm. And amazingly gentile scholarshipform Erasmus and amusing in your face talk-radiolevel rebuttals by Luther.

Luther’s response from "the bondage of free will" is abridged as the other reviewer has pointed out. But as an introduction to the issue of "free will", this book is very helpful.

Be advised the Luther is *heavily* abridged. The book itself is not very clear about this fact which becomes obvious as you read it.

I really enjoyed this book, it helps me to see that God in his sovereignty gives us Free Will.

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