

Two Kinds of Love: On the Interpretation of Luther's View of Love by the Finnish School Mannermaa

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Abstract: In the midst of the dilemmas facing the history of contemporary Western theory, Martin Luther's concept of love and his theology of the Cross have been given more and more attention by researchers. The interpretation of Luther's concept of love by the Finnish school in contemporary Lutheran studies has also been increasingly recognized. In this paper, we will discuss the interpretation of Luther's view of love by Mannermaa, the father of the Finnish school. The first two sections of the paper will deal with Luther's critique of the view of love ruled by the Greek philosophical tradition and the Catholic 'theology of Glory' in Mannermaa's interpretation. The third section will introduce the important themes of faith and salvation in Luther's 'theology of the Cross' by discussing Mannermaa's interpretation about love, thus highlighting the importance of the theme of love in theology. The last section will further discuss the inheritance of Luther's view of love and his theology in contemporary phenomenological philosophical thinking, which can then comprehensively show the important position of Luther in the history of contemporary theory and its research value.

Key words: love, theology of glory, theology of the cross, faith

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I. Luther's View of Love Revealed by His Critique of Greek Philosophical Tradition

In the development of Western intellectual history, Martin Luther has acted an important role in various fields of humanistic theories. In the development of theology and philosophy, Luther's theory has played a major role in breaking the dominant tradition of the Greek metaphysical way. However, the current state of research in the humanities tends to confine Luther's contribution to the sociology of religion and ecclesiastical history, and to ignore Luther's contribution to the history of ideas. In addition, the core concepts of Luther's 'Justification by Faith' are often equated with inter-subjective human behavior and will, which is equal to incorporating him into the Greek tradition of Aristotelianism. Nevertheless, in contemporary Lutheran studies, Mannermaa of the Finnish school has uncovered many seminal values from Luther's theory. Through the theme of love, Mannermaa systematically draw out the central 'paradoxical' dimension of Luther's theology, in which important theological themes such as faith, salvation, and sanctification are innovatively interpreted. Luther's theory not only deconstructs the Catholic 'theology of Glory' from the paradoxical perspective of his 'theology of the Cross', but his 'paradoxical ontology' has also been fully inherited by Heidegger and other important contemporary philosophers, which in turn this inheritance has brought about a complete deconstruction and reevaluation of the Greek tradition. Thus, the theme of love is one of the central dimensions of Luther's theory and one of the most important concepts that distinguishes Luther's theology from the tradition of the 'theology of Glory'.

Love is one of the most important topics that has been elaborated and discussed in the history of Western philosophy and theology. However, the significance of Luther's theory on the concept of love has been overshadowed by the 'visible way', that is the approach of the Greek tradition. After Luther's death, and beginning with his successor Melancthon, Lutheran doctrine became into a dogmatic, systematic, and metaphysical pursuit of existence, which has been criticized by later philosophers such as Heidegger for its 'inversion'. Furthermore, after Luther's death, the interpretation and study of Lutheran theory often wavered significantly among different sects and schools' theories. Systematic studies of Luther's theological theory began to emerge only in the later 19th century. In the midst of the extreme promotion of the humanistic and rational approaches in the field of contemporary intellectual theory, various dilemmas and limitations began to appear one after another. In response to these issues, gradually and continuously, philosophers began to take Luther seriously once again and to use it to address the problems of modern age.

The scholars better known to the scholarly community in current contemporary studies of the Lutheran revival tend to be in the German tradition. Starting with the Church History School at the beginning of twentieth century and continuing with Bultmann, Karl Barth, and others who followed, all opposed the theology of modern liberal thoughts by inherited Luther's theory. And in the field of philosophy, philosophers led by Heidegger also rejected the Greek philosophical tradition by exalting Luther. But in addition to Lutheran studies in the German academy, Lutheran studies in the Finnish school are now beginning to manifest their influence.

The Finnish school, led by Tuomo Mannermaa, incorporates the views of scholars such as Karl Barth from Germany and Nygren from Sweden, and also other scholars, their research on Luther's theory has gradually penetrated into various humanistic fields. In the Chinese academy, the 'Sino-Europe Humanities Research center' organized by Professor Paulos Huang in Shanghai University is the inheritor of the Finnish school. At the same time, the translation of Martin Luther's Works and the series of studies on Martin Luther and the Third Enlightenment organized by Professor Huang are focused on responding to the limitations and problems in the history of contemporary Western theory through Luther's enlightenment, and thus the implicit contributions of Luther in various fields of contemporary Western humanities are gradually uncovered⁽¹⁾. These contributions are undoubtedly valuable in the studies of the Finnish school led by Mannermaa.

Mannermaa's interpretation of Luther's concept of love is highly similar to the perspectives of Barth, Nygren and other scholars. To begin, Mannermaa, in his interpretation of Luther's view of love, establishes a total break from the deep-rooted tradition of Greek philosophy in the West. Specifically, Luther's theory of love criticized the Greek 'upward' philosophical path of the search for God, which is characteristic of Aristotelianism in the history of Western philosophy and Catholic theological theory. Under the dominant Greek philosophical context, the emphasis is placed on the progression from 'Ἔρως(eros)' to 'ἀγάπη(agape)', which represents an ascent toward higher forms of love.

In Mannermaa's exposition of Luther, it is emphasized that Luther thoroughly deconstructed the admixture of Plato and Aristotle in the history of theological theory. The 'holy love (agape)' inaugurated by Platonism and Aristotelianism does not really lead to holiness. The essence of Plato and Aristotle's theory, which relies on the dialectic of conceptualism and the doctrine of the ascent of love, is to bring salvation through reason and

(1) Paulos Huang, Martin Luther and the Third Enlightenment Series V Theology: *Philosophy and the Third Enlightenment*, (Finland: International Journal of Sino-Western Studies, 2022),1-30.

remembrance. Both the famous metaphor of the 'cave' and the 'recollection' in the 'Phaedrus' rely essentially on the self rather than on Christ. Plato's 'recollection' deeply influenced Augustine and other subsequent theologians. Augustine's 'love of God' was mixed with the search for the ultimate, supreme good 'idea', and similarly the love and understanding of God was necessarily mixed with 'recollection'⁽²⁾. In this way, the love of one's neighbor and oneself was mixed with rational intuition in the love for God. As Negrin says, because the Greek word 'ἀγάπη' was a rarely used word, so it was chosen to represent 'holy love' when the Bible was translated into Greek. This choice reflected 'a reassessment of ancient values' in the concept of love⁽³⁾, rather than a high esteem for philosophical reflection.

Mannermaa interpreted Luther's critique of Aristotle's 'analogical-existential' path of 'ascent' in a manner consistent with the way that he responded to Platonism. When one starts from the ego-central, where all desires and aspirations are based on self-exaltation, one essentially looks for one's own goodness; that is, one captures the object as one's own 'sameness'. Starting from the lack of self, such a 'upward' approach to the 'divine' leads to a 'being-God' that is necessarily contrary to the cross of Christ. It is no wonder that Luther in his writings cursed Aristotle as a 'beast in human skin', and called the papacy and his followers as 'hateful men'⁽⁴⁾.

Thus, it can be seen that Mannermaa's interpretation of Luther's writings suggests that the Greek tradition of love is an 'upward' approach that is 'egocentric'. According to Mannermaa, this egoistic and humanistic approach echoes Luther's critique that the egoistic ascent leads only to human nothingness and sin. The core paradox lies in our pursuit of goodness and fulfillment, which our earthly approaches for the contentment are perpetually unsatisfied in the world at every moment; no matter how much we gain in the moment, we will eventually become numb and vain, as Luther said that where the spiritual life is proclaimed, there is death; where the wisdom is preached, there is foolishness⁽⁵⁾. The so-called goodness to our neighbors and to God is inevitably mixed with self-conformity and self-satisfaction, which can be considered as 'self-centeredness', so that if we want to truly give ourselves up to love our neighbors and God, we will eventually confront the abyss of this self-centeredness; as Ecclesiastes says: 'all is vanity, all is wind'. In turn, our love in human religion can only be for those who are the same as ourselves and who we recognize. Such love is inherently deficient, and it is impossible for us to truly love sinners, as the book of Romans says: 'We are dead in our sins and transgressions'. Therefore, for man, starting from his own love and the love of the world, it is inevitably impossible to understand the love of Christ, and to know God solely by relying on their own love and the love of the world. Instead, they will remain 'imprisoned' within their own limitations.

But in the eyes of God we are all dead in our sins and transgressions, and thus we must seek only our own original sin and evil. Therefore, the love that comes from philosophical discernment is totally corrupt and worthless in the face of the love of Christ. By challenging the traditional concept of love, Luther's subversive analysis of this traditional view of love allows the sovereignty and ownership of love to be completely vested in Christ, leaving no room for man's own sinful and corrupt self-realization. Only the love of Christ can truly bring goodness and satisfaction, and only Christ can truly give himself up.

(2) 周伟驰 & 卓新平 Zhou Weichi, Zhuo Xinping: 《记忆与光照:奥古斯丁神哲学研究》“*Memory and Illumination: A Study of Augustine's Philosophy of God*,” (北京Beijing: 社会科学文献出版社Social Science Literature Press, 2001), 105 p

(3) Anders Nygren, *Apagē and Eros*, Philadelphia, (Wesminster Press, 1953), 66.

(4) Martin Luther, *LW(Luther's work)*, vol12, (St. Louis: Concordia Publishing House), 1960, p199

(5) Martin Luther, *LW(Luther's work)*, vol12, (St. Louis: Concordia Publishing House), 1960, p204

Mannermaa built on this foundation to further deepen Luther's systematic critique of Catholic theology of glory.⁽⁶⁾ In the historical context of medieval Catholic theology, the prevailing view of love in the academy and Church was based on the self-centeredness of man, which was a traditional Greek perspective. In turn, Luther, on the basis of his critique of the Greek philosophical tradition, gave a critique of the 'theology of Glory' founded on it with the same reasoning (rationality only leads us to sin⁽⁷⁾). At the same time, Luther's critique of the theology led to the paradoxical love of God in his own theology of the Cross.

II. The Critique of the Catholic Theology of Glory by the 'Paradoxical' Love in Luther's Theology of the Cross

At the Heidelberg debate in 1518, Luther had already systematically discussed and summarized these two approaches from the content of his 'paradoxical theology'. Luther summarized them as follows: 'God's love does not find but creates the object of love; man's love arises from the object of love'. This quotation can be found in the Heidelberg Debates (1518).

Mannermaa's writings offer a systematic analysis of Luther's criticism of the Catholic perspective on love. According to Luther, in Aquinas' theory, love is reduced to the 'instinctive will, the pursuit' that every creature possesses. Man's fundamental self-interest compels him to unite with others, aided by the force of all things coming together. The collective pursuit of goodness, fueled by this force, transforms the potential for good into actuality.⁽⁸⁾

From this perspective, Aquinas' understanding of the nature of love is no different from Platonism, in that both are constructed by the pursuit of the metaphysical "essence", that is the power to 'realize' from the bottom up by human beings. For Aquinas' approach, both man and seed have an essential existence; in the pursuit of essence (lack of self), one realizes one's 'goodness', and 'satisfaction', through 'contingent form' that are distinct from one's 'essential form'. Therefore, when man seeks food and the seed seeks sunlight, they are in pursuit of the love and realization of their own complete form; it is also the integration and unity of himself and the object⁽⁹⁾. On this basis, the self unites and coexists with others to achieve a higher love through the commonality and goodness found in others. Aquinas arrives at this golden rule of the path, that is 'love your neighbor as yourself'. This path of 'universality' and 'commonality' necessarily leads to a higher existence and goodness than oneself.

The kernel behind such a theoretical approach of Aquinas can only start from the self-realization and the survival of human beings. In the same way, Aquinas also explained 'amor concupiscentiae (the love of Eros)', 'amor amicitiae (the love of friendship)' and 'caritas (the love of God)' ⁽¹⁰⁾. Although Aquinas in his own way tries to solve the problem of self-interest in this: that one seeks goodness by giving it to others; but when the realization of goodness is presupposed to be rooted in self-realization and commonality with the other, there is

(6) Tuomo Mannermaa, *The Works Of Tuomo Mannermaa: As The Father of Finnish School*, trans by Paulos Huang, (Shanghai: Shanghai San Lian, 2018), 137.

(7) Martin Luther, *LW(Luther's work)*, vol12, (St. Louis: Concordia Publishing House),1960, p263

(8) Tuomo Mannermaa, *The Works Of Tuomo Mannermaa: As The Father of Finnish School*, trans by Paulos Huang, (Shanghai: Shanghai San Lian, 2018), 122.

(9) Tuomo Mannermaa, *The Works Of Tuomo Mannermaa: As The Father of Finnish School*, trans by Paulos Huang,(Shanghai: Shanghai San Lian, 2018), 123.

(10) Tuomo Mannermaa, *The Works Of Tuomo Mannermaa: As The Father of Finnish School*, trans by Paulos Huang, (Shanghai: Shanghai San Lian, 2018), 126.

no way to avoid the 'self-centeredness'. This is because the prerequisite for loving others is their commonality with me, that is, the 'alter-ego'. In turn, if others are to be loved by me, they must have values that I recognize in them; in this way there is a basis for mutual love in convergence and union. But conversely, if there is not a single value in another person that I recognize in my current values and worldview, then that person is not worthy of love and should be destroyed. Obviously, the core condition for 'egocentric' love is to love only the 'self'. If another person is so different from oneself that one cannot agree with him or her, then that person is ontologically rejected. Such a teaching has brought about the evil consequences seen in one of the brutal religious wars in the West after another.

Finally, according to this interpretation of Aquinas' approach, the Christian's love for God must also be interpreted in the context of a certain human self-realization. In Aquinas' logic, God is the all-good, all-knowing One, and thus God's love can only be self-love; that is, God loves people with the love of 'complete' friendship, and finds in human beings a commonality that can be 'united' and then realizes itself through the love of friendship for the Other.

Such a reasoning may seem to be justified in the Greek philosophical tradition, but it is a complete conflict with Luther's emphasis on the theology of the cross and even the salvation of Christ in the Bible (Christ is hidden under the opposite appearance⁽¹¹⁾). In searching for God 'upward' through this path, the knowledge of God must also be based on the commonality with the 'self'. What this type of 'love' is expressed in such is the union of 'commonality' between the self and God. In this way, this raises the same issue, as the problem of Platonism mentioned above. The God reached through the rational path of the ego is inevitably restricted to 'existing' solely within a metaphysical system. Such a path has nothing to do with the God who actually offers salvation and humbles himself with sinners.

And, conversely, the love from God that Aquinas' path speaks of cannot avoid this evil. As Luther said, our beauty in the God's view can only be sin⁽¹²⁾. When we approach the relationship between God and man from a discursive and metaphysical perspective, we presuppose the common nature shared by both God and man, which implies that God can love people even without the need for Christ's blood. But this in itself necessarily contradicts the idea of God's all-holy nature of God. Although Aquinas also emphasized top-down grace in love, there can be no commonality between God's all-holy and human being's corrupt nature, as long as the starting point of his "grace" is the natural commonality between God and man.

In summary, the theology of glory's metaphysical love of God closely resembles Greek philosophy: it relies on human discernment and reason to bridge the gap between the present world and the divine realm. Aquinas' 'three-way proof (the way of negation, the way of belonging, and the way of excellence)⁽¹³⁾ of the nature of God has been widely criticized by later philosophers. In the metaphysical system, it is precisely that the cross of Christ was forgotten, and God's works are obscured by visible glory and negation.

Aquinas' theology of glory seeks to 'look upward' to the great and glorious attributes of God, while Luther's theology of the cross presents God in the midst of human weakness and foolishness. Christ replaced man's weakness and foolishness, giving his goodness and life freely to every sinner. Christ's love is purely a gift of giving and grace, where God gave his life in Christ, not to differentiate according

(11) Martin Luther, *LW(Luther's work)*, vol12, (St. Louis: Concordia Publishing House), 1960, p208

(12) Martin Luther, *LW(Luther's work)*, vol12, (St. Louis: Concordia Publishing House), 1960, p208-209

(13) Tuomo Mannermaa, *The Works Of Tuomo Mannermaa: As The Father of Finnish School*, trans by Paulos Huang, (Shanghai: Shanghai San Lian, 2018), 140.

to the hierarchy of human standards, rather, he humbled himself to become and replace all poverty, sin, foolishness, and weakness. On the basis of this redemption and bearing of the debt of sin, he gives to man, his own righteousness, strength, and rejoice. His speech is sweet as ‘sugar and honey’⁽¹⁴⁾, reflecting his boundless love and grace .

Luther’s critique also begins with the paradox of man himself. Man, as man, in their very essence, is definitely incapable of love and is essentially nothing, and it is we who are sinners and nothing before God that Christ came to seek and save. It is only through God’s grace that sinners, the wicked, the foolish, the weak, and the ‘nothing’ may be transformed into the righteous, the good, the wise, and the strong. Once man’s own love leads him to believe that he is already worthy and can find God, he will inevitably rely on reason to run headlong through the world, and will abandon the true love of God as if it were nothing. As in the Gospel of the New Testament, the Pharisees, relying on their ancestral heritage and their own laws, repeatedly spit upon and persecuted Christ, the Savior, and finally crucified him. As Luther said, all the philosophical ways will lead to idolization⁽¹⁵⁾.

Further, by contrasting these two paths of love, Luther systematically developed a contrast between the theology of the Cross and the theology of Glory. These two theological concepts are rooted in their respective interpretations of love and can be viewed as two different forms of love. By critically analyzing the theology of Glory, Luther expounds and develops all the other central themes of the theology of the cross in the love of the cross.

III. Other Themes’ interpretation in the Theology of Cross through the View of Love

Luther’s theology of the cross contains a paradoxical dimension characterized by negation, foolishness, and nothingness. It is from this dimension that the golden rule of Aquinas mentioned earlier: ‘Love your neighbor as yourself’, can be separated from the sovereignty of man. Since it is impossible for man to truly love the condemned sinner in his own heart without expecting anything in return, the emptiness and the nothingness (in compare with Christ) ⁽¹⁶⁾ of human nature that is thus exposed in the face of absolute and perfect goodness. But this emptiness serves as the starting point of the true love of Christ. The hidden love of Christ on the cross, emphasized in Luther’s theology of the cross, comes from our death, invisibility (blindness), and incomprehensibility, after denying all understanding, visible, and metaphysical access.

The hidden love of the cross of Christ does not build on what is already in the world, as any metaphysically visible path does, but is a paradoxical ‘creation’. Therefore, this paradoxical love as the only way is embodied in Christ, who willingly takes on death and nothingness, while simultaneously embodying righteousness and goodness from himself. As Luther said: ‘God transfers us from the visible to the absent and invisible in the present’⁽¹⁷⁾, that is, ‘hidden wisdom’. The event of salvation on the cross of Christ is a momentary event in eternity, and is completed at all times. Only by attributing the full sovereignty of love to Christ can we give up understanding the paradoxical love of the cross from our reason, that is, the ‘the love in kills and dies’.

(14) Martin Luther, *LW(Luther’s work)*, vol12, (St. Louis: *Concordia Publishing House*), 1960, p211

(15) Martin Luther, *LW(Luther’s work)*, vol12, (St. Louis: *Concordia Publishing House*), 1960, p210

(16) Martin Luther, *LW(Luther’s work)*, vol12, (St. Louis: *Concordia Publishing House*), 1960, p209

(17) Martin Luther, *LW(Luther’s work)*, vol12, (St. Louis: *Concordia Publishing House*), 1960, p24

Thus, in such a paradoxical approach, the Christian's salvation and sanctification requires the abandonment of all visible, tangible reliance and evidence. Despite all appearances, feelings, emotions, and logic are contrary to the love of Christ, but in the paradoxical love of Christ counts us as good and righteous, even if we feel evil and unsaved. As Luther said, although our bodies are full of sin, but we are also pure in Christ⁽¹⁸⁾. Perhaps Christians instinctively feel that Christianity is shameful and lowly in the midst of the world's ridicule, but at the same time, glorious and honorable life will be found in the love of Christ. As Luther said, 'Our life is hidden in death, love in hatred, glory in shame, and salvation in perdition'⁽¹⁹⁾; and as Luther concluded in his famous Heidelberg syllogism, 'Glorified theologians call evil good and calls good evil..... When the glorious theologian does not know Christ, he does not know God hidden in suffering'⁽²⁰⁾.

By sorting out Luther's two kernels of love, Mannermaa also advances further to the love for others (neighbors) in the theology of the Cross. Likewise, Christ's paradoxical love, requires the renunciation of all 'love of self' that comes from man himself, and the renunciation of human homogeneity (I will love only those whom I consider lovable and worthy of love). In the paradoxical love of Christ, each of us receives and gives love to others passively, not from ourselves initiatively. In turn, Christ is testified through the true Christians by himself, even if the true Christian does not want to love, or finds others unlovable.

In the love of Christ, apart from the paradoxical progression of death (sin) and life (good), the same is about the passivity and initiative. In Christ we are both fully passive in receiving and fully active in responding⁽²¹⁾. Such is a paradox that defies rational metaphysical approach. But it is only from the love of the cross of Christ that we, as sinners and as nothing, can be truly loved. And because we, as sinners, have experienced and accepted His love for us, we can be empowered to actively respond to Christ by extending the same love to others who also sin. In Christ, Christians are both passive recipients of Christ's love and active lovers of one another. This love unites them as members of one body, as they partake of 'one bread' and drink 'one cup' together, and becoming one in Christ.

As for the connection between love and other important themes in the theology of the cross, such as 'justification by faith', Mannermaa argues that the theme of love perfectly represents the quintessential contrast between the theology of the cross and the theology of glory as a whole⁽²²⁾. The commonly known part of Luther's theology of the cross is the famous 'justification by faith' in the Reformation period. In turn, it deals with the Word of God and the behavior of believers from the perspective of faith, and criticizes Catholicism for its misinterpretation of these issues. In the Chinese context, however, 'faith' is often equated with subjective inner behavior of man which grants sovereignty of 'faith' to man. As explained above with regard to love, no act or faith can justify itself if it originates from a limited and sinful person (if the person is the giver). Even one present of self-originate sovereignty from oneself, then necessarily it will inevitably remain hostile to Christ. Therefore, to understand Luther's important theological ideas of love and faith, one must understand them from a 'paradoxical' approach.

Mannermaa's interpretation of Luther's theology highlights the idea that God's love, which is invisible, incomprehensible, and hidden, can only be revealed through faith. It is in the 'lassen-glaube (let-faith/passive faith)'

(18) Martin Luther, *LW (Luther's work)*, vol12, (St. Louis: Concordia Publishing House), 1960, p243

(19) Martin Luther, *WA (D. Martin Luthers Werke)*, vol156, (Weimar: Böhlau, 1883-1993), 392.

(20) Martin Luther, *WA (D. Martin Luthers Werke)*, vol156, (Weimar: Böhlau, 1883-1993), 361.

(21) Tuomo Mannermaa, *The Works Of Tuomo Mannermaa: As The Father of Finnish School*, trans by Paulos Huang, (Shanghai: Shanghai San Lian, 2018), 173.

(22) Tuomo Mannermaa, *The Works Of Tuomo Mannermaa: As The Father of Finnish School*, trans by Paulos Huang, (Shanghai: Shanghai San Lian, 2018), 153.

of God's love that the invisible becomes visible and the unknowable becomes knowable⁽²³⁾. According to Luther, the passivity of faith (acceptance of God's grace and trust) and the initiative of love (Christ's love given to the neighbor through His vessel) are two sides of the same coin. The indwelling of Christ among believers means that we are not only recipients of Christ's love but also vessels, through which Christ's love can be expressed to others, then 'we can be Christ in both ways'⁽²⁴⁾. At the same time, as Luther said, 'faith has its effect through love'⁽²⁵⁾.

In the important theme of Christian faith, 'faith, hope, and love', these three concepts are inseparable from each other. The term 'Faith (Fides)' refers to the intellectual agreement with the authoritative teaching of the Church on facts that occurred in the past, and belongs to the present belief in the past. Love (Caritas), on the other hand, is the present tense, where faith takes form through love (fides caritate formata). And Christ embraces us and gives His love at all times until the hope is fulfilled.⁽²⁶⁾ Finally, hope (Spes) serves as a guide to the completion and finality of trust in Christ.

So in Luther's interpretation of Christ's love, it is not, as in Pelagianism, a search for human goodness that can be cooperated with. Rather, it appears in 'non-existence' and sin, redeems sin, and creates love out of nothingness. To believe is to be approached by such love, and to be compelled by it to accept such unconditional love. All our own 'visible' and 'forms' are worthless in the presence of God, and cannot produce any faith. As Luther said, 'I would rather have a merciful God without the faith by my own merit'⁽²⁷⁾. Only the presence of God in our darkness and invisibility, replacing and giving us 'forms' in a way that is beyond the reach of our reason, is the true direction of God's salvation, that is, 'everything will come to be (divine) comfort in this nothing'⁽²⁸⁾.

IV. The important contribution of Luther's paradoxical approach to contemporary phenomenological thinking

As previously mentioned, in theological circles the view of love has long been ruled by the metaphysics coming from Platonism. In philosophical circles, metaphysics has ruled this issue much longer than in theological circles. After the subversive reforms initiated by Luther in the theological world, the philosophical world took a different direction; the rationality-centered metaphysical system became increasingly dominant. The three major critiques of reason proposed by Kant can be said to have reached the pinnacle of metaphysical thinking in the philosophical world. But Luther's three similar critiques, which he had also formulated in a similar way and with similar content hundreds of years before Kant, were increasingly neglected in the further development of philosophy and science in the nineteenth century. The dominance of metaphysics was apparent across all fields, as evidenced by the rise of the empirical paradigm in science and the ascendancy of neo-Kantianism and logical positivism in philosophy.

And in the nineteenth and twentieth centuries, a number of shortcomings emerged in the theoretical framework of Western modernity. Many important philosophers and theologians emerged, who exalted the virtues of Luther's spirituality and theology. The philosophical community began with the phenomenological

(23) Tuomo Mannermaa, *The Works Of Tuomo Mannermaa: As The Father of Finnish School*, trans by Paulos Huang, (Shanghai: Shanghai San Lian, 2018), 188.

(24) Martin Luther, *WA (D. Martin Luthers Werke)*, vol56, (Weimar: Böhlau, 1883-1993), 25-28.

(25) Martin Luther, *WA (D. Martin Luthers Werke)*, vol56, (Weimar: Böhlau, 1883-1993), 13-14.

(26) Green, Lowell C., *How Melancthon helped Luther discover the gospel: the doctrine of justification in the Reformation*, (Greenwood, SC: Attic Press, 1980), 144-145.

(27) Martin Luther, *LW(Luther's work)*, vol12, (St. Louis: Concordia Publishing House),1960, p244.

(28) Martin Luther, *WA (D. Martin Luthers Werke)*, vol56, (Weimar: Böhlau, 1883-1993), 364.

trend, led by Heidegger, which was devoted to the 'deconstruction' methodology of Luther as a counter to the Greek philosophical tradition. Heidegger devoted a long period of his early life to the study and research of Luther's theory and offered a special seminar", courses on Luther at the university. The influence of Luther's theory was an important factor in his critique and inheritance of the philosophy of the Academy and classical German philosophy.

In many parts of Heidegger's phenomenological works, Luther's theories are frequently cited and directly referenced.. In Heidegger's critique of theology of glory and Catholic ancient Greek tradition, he explicitly mentions: 'As some of you may know, I originally read theology faith does not require the theory of being at all; if it did, it would be It is not faith. Luther understood this best, though it was long forgotten in his church'(29). Additionally, in Heidegger's work '*Ontologie. Hermeneutik der Faktizität*' and '*Being and Time*', he also refers in his work about Luther's historical inauguration of such a hermeneutic progression: '(Aristotle-New Testament-Augustine-Luther)Deconstruction of philosophy by the idea of research, and the hermeneutics of actuality, is in the light of preexistence and prior grasp'.(30).

Inheriting and critiquing Heidegger's ideas, Levinas devoted his writings to exploring the concept of love in a Protestant theological perspective. In the tradition of the idea of love that comes from Greek philosophy and Catholic theology, Levinas collectively categorized it as the domain of 'number and Being': 'Love does not grasp anything, it does not lead to concepts, it does not lead to anything (anything), it has neither a subject-object nor an I-Thou structure The movement of love's desire lies in the movement towards the beyond possible'. (31)

Levinas shares Luther's view in critique of the traditional egocentric path to the infinite. From Platonism to Catholic theology, the central direction that has always been hidden in the religion is the passage from reason to infinity. Levinas gives a critique from a phenomenological point of view. The infinite itself can be opened through discourse and discernment, but the 'dark corners' of the subject's presence will inevitably be re-present, resulting in an incomplete representation of the true infinite. Further, Levinas supports his claim with an example from the Bible where Adam hid himself in the sound of the eternal God that echoed throughout the Garden of Eden from the place of sunrise. These dark corners provided a place of escape from the summons(32). In turn, the subject has no power to put infinite control and grasp in the presence; rather, the subject can only be infinitely given, summoned and sought. The traditional metaphysical paranoia about rationality represents precisely an escape from the infinite itself, which only 'exacerbates' the subject's deficit and 'original sin'. From the phenomenological point of view, 'no topic - no present - can do anything about the infinite, to which the subject bears witness'(33). Therefore, the subject itself can only do is to witness and passively receive what it is given.

In addition to Heidegger and Levinas, French philosophers such as Michel Henry, Marion and others have also initiated to a radical theological turn in the field of philosophy, which remains a prominent and radical force

(29) Martin Heidegger, "The Reply to the Third Question at the Seminar in Zurich"---- Laurence Paul Hemming (ed.), *Heidegger's Atheism: The refusal of a Theological Voice* (Notre Dame, IN: University of Notre Dame Press, 2002), 291.

(30) 海德格尔 Heidegger, 《存在论（实际性的解释学）》*Ontologie, Hermeneutik der Faktizität*, 何卫平 He Weiping 译·(北京Beijing: 商务印书馆 Shangwu yinshuguan [Commercial Press Press]), 2016, 122.

(31) 列维纳斯 Levinas, 《总体与无限：论外在性》*Totalité et infini: essai sur l'extériorité*. 朱刚Zhu Gang译·(北京Beijing: 北京大学出版社 Beijing daxue chubanshe [Beijing University Press]), 2016, 251.

(32) 列维纳斯Levinas, 《另外于是或在超过是其所是之处》*Autrement qu'être ou Au-delà de l'essence*, 伍晓明 Wu Xiaoming. (北京Beijing: 北京大学出版社 Beijing daxue chubanshe [Beijing University Press]), 2019, 340.

(33) 列维纳斯 Levinas, 《另外于是或在超过是其所是之处》*Autrement qu'être ou Au-delà de l'essence*, 伍晓明Wu Xiaoming. (北京Beijing: 北京大学出版社 Beijing daxue chubanshe [Beijing University Press]), 2019, 344.

in the field of contemporary French theory today. In this trend, the key terms employed by Henry, Marion and others draw from the theological terms of the Protestant theological systems. Further, it has to be said that Luther's position is crucial to the influence of this current wave of philosophical theory in France.

To sum up, it can be said that Luther's theology of the cross did not only initiated a subversive reform in theological circles, but also played a crucial role in the theological turn of the phenomenological philosophical trend after the 20th century. Therefore, the significance of Lutheran theology in the overall lineage of Western intellectual history can be seen in this paper's discussion of the theme of love. Lutheran theology and its influence cannot be overlooked and needs to be valued by academics, whether they are studying the development of the history of theory, contemporary philosophical schools, or even various cutting-edge issues of the present age.

This number is a special volume on Martin Lutheran studies in Chinese academia.

In the column of **Humanities, Theology, and Chinese National Studies** we have published **Dr. HE Teng's** "Augustine and Luther on Free Will--- From the enslaved Will to the bondage of the will" and "Martin Luther's Theory of "Two kingdoms" and Its Practical Dimension" by **HE Danchun** and **Paulos HUANG**.

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中文题目：
两种爱——论芬兰学派曼多马对路德的爱观的阐释

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提要：在现当代西方思想史所面对的种种困境中·马丁·路德的爱观及其十架神学越来越被更多的研究者所重视。而当代路德研究中芬兰学派对路德爱观的阐释也越发被认可。本文将论述芬兰学派之父曼多马对路德爱观的阐释。通过曼多马的阐释· 本文前两节将分别论述路德对希腊哲学传统和天主教荣耀神学所统治的爱观的批判。第三节将通过论述爱观引出路德十架神学中的信心、救恩等重要主题·进而凸显出爱这个主题在神学中的重要性。最后一节将进一步论述路德的爱观和十架神学在现当代现象学哲学思潮中的继承和发挥·进而可以全面来展现路德在现当代思想史中的重要地位及其研究价值。

关键词：爱、荣耀神学、十架神学、信

