

clude from the book. Talk of the Devil is precarious business. To what extent is it true to say that Luther did not overcome medieval belief in the Devil? It is certainly true that Luther deepened and sharpened the battle, that he focused the opposition to the Devil in ways never done before. This is what makes his thought so vital. But the point of this deepening and focusing was to overcome the Devil, was it not? There seems to be a kind of dialectic here. Those who do indeed "give the Devil his due" are the ones most effective in overcoming him, unless, of course one merely becomes fascinated by him. While it is entirely necessary to be reminded of the place of the Devil in Luther's struggles, and in the human struggle generally, it is also necessary to be reminded that the point of those struggles was to overcome the Devil. Oberman does this too, of course, but perhaps the precarious nature of this dialectic needs to be worked out more to be made fruitful. But that, I expect, would take us beyond history to more general and systematic reflection.

LUTHER NORTHWESTERN THEOLOGICAL
SEMINARY

Gerhard O. Forde

Marjorie O'Rourke Boyle. *Rhetoric and Reform: Erasmus' Civil Dispute with Luther*. (Harvard Historical Monographs, 71.) Cambridge: Harvard University Press, 1983. 215 pp. \$24.

Marjorie O'Rourke Boyle has focused her attention on the historic debate between Erasmus and Luther on the freedom of the will and has analyzed it not in terms of the doctrinal issue being argued but in terms of the rhetorical character of the exchange. Her approach is new, and her treatment of this famous dispute is original. Her interpretation may indeed raise some eyebrows, but she has given us nevertheless a stimulating and enlightening study. By the rhetorical route she does go to the heart of the matter, and she presents her case with impressive erudition and in my judgment convincing argument.

Mrs. Boyle's initial and controlling theme is that Erasmus' *De libero arbitrio* of 1524 was an exercise in deliberative rhetoric. The great scholar sought to engage Luther in a humanist disputation on the difficult and controverted question of freedom of choice, with the aim of eliciting the truth in the course of their debate. In his treatise, which he termed a *diatribe sive collatio*, he purposefully offered an ex-

Rhetoric And Reform Erasmus Civil Dispute With Luther

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Table of Contents Rhetoric And Reform Erasmus Civil Dispute With Luther

1. Understanding the eBook Rhetoric And Reform Erasmus Civil Dispute With Luther
 - The Rise of Digital Reading Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Advantages of eBooks Over Traditional Books
2. Identifying Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Rhetoric And Reform Erasmus Civil Dispute With Luther
 - User-Friendly Interface
4. Exploring eBook Recommendations from Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Personalized Recommendations
 - Rhetoric And Reform Erasmus Civil Dispute With Luther User Reviews and Ratings
 - Rhetoric And Reform Erasmus Civil Dispute With Luther and Bestseller Lists
5. Accessing Rhetoric And Reform Erasmus Civil Dispute With Luther Free and Paid eBooks
 - Rhetoric And Reform Erasmus Civil Dispute With Luther Public Domain eBooks
 - Rhetoric And Reform Erasmus Civil Dispute With Luther eBook Subscription Services
 - Rhetoric And Reform Erasmus Civil Dispute With Luther Budget-Friendly Options
6. Navigating Rhetoric And Reform Erasmus Civil Dispute With Luther eBook Formats
 - ePub, PDF, MOBI, and More
 - Rhetoric And Reform Erasmus Civil Dispute With Luther Compatibility with Devices
 - Rhetoric And Reform Erasmus Civil Dispute With Luther Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Highlighting and Note-Taking Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Interactive Elements Rhetoric And Reform Erasmus Civil Dispute With Luther
8. Staying Engaged with Rhetoric And Reform Erasmus Civil Dispute With Luther

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Rhetoric And Reform Erasmus Civil Dispute With Luther
- 9. Balancing eBooks and Physical Books Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Rhetoric And Reform Erasmus Civil Dispute With Luther
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Setting Reading Goals Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Fact-Checking eBook Content of Rhetoric And Reform Erasmus Civil Dispute With Luther
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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