

# A Reflection Analysis on the Martin Luther and the Third Enlightenment<sup>[1]</sup>

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## 1. News And Summary About The First Season

On April 26-30, 2021, the first season's lectures of "Martin Luther and the third enlightenment" were successfully held by Shanghai Library and co-organized by the Sino-Europe Center at Shanghai University. Because of epidemic and the limitation of the ground, this series of lectures were conducted both online and offline. All the lectures were spoken by Professor Paulos Huang, Director of the Sino-European Center at Shanghai University and the Tutor for Doctor at Shanghai University.

This season's lectures were held in five days. Each day have two lectures at 14PM, and each lecture was 45 minutes and left 10 minutes opening to discussion. The online live streaming was opened to everyone who was interesting in this series of lectures. During five days' live streaming, there were altogether 4636 participants attended this series of lectures.

The ten lectures' themes were: Martin Luther and the third enlightenment, Martin Luther and the spiritual care, Martin Luther and the rationality, Martin Luther and the paradox, Martin Luther and the liberalism, Martin Luther and the conservatism, Martin Luther and the unity of heaven and mankind, Martin Luther and the law, Martin Luther and the philosophy, Martin Luther and the humanism.

This series of lectures were mainly discussed the relationship between the Martin Luther and the third enlightenment. The Chinese academic circle was used to the traditional interpretation about Luther that Martin Luther was just a religious reformer. But Professor Huang emphasized this interpretation is a serious misunderstanding; Martin Luther was not only a religious reformer, but also a philosopher and a reformer of intellect, society. Because of the misunderstand in the Chinese academic circle, then we inevitably have further misunderstandings about the whole Western history.

The third enlightenment was the new concept raised by the Professor Huang. It referred to that after the first enlightenment (the May 4th Movement in 1919) and the second enlightenment (the reform and open in 1978), the current Chinese academic circle is facing its urgent needs to have one

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[1] Thanks to Professor John Barwick (Cornell University, USA) for polishing the English. You Xilin and Paulos Huang, "The Contemporary Transformation of Educational Mechanism for Knowledge Innovation", International Journal of Sino-Western Studies (www. SinoWesternStudies. com), 1-20.

more enlightenment. Professor Huang's promotion about the third enlightenment is mainly used to face the problem raised by the Globalization. And during the present time that lots of severe challenges are faced by the China, the intellectual lightness from Martin Luther will play a significant role when the relationship between the Sinology and Western Learning are putting on the research table.

The first lecture's theme was Martin Luther and the third enlightenment. At the beginning of this lecture, Professor Huang briefly introduced his researches about the relationship between Luther and third enlightenment. During the current academic circle's appeal that the western theology needs to adapt the Chinese culture, the importance of Luther's researches and the proclamation of Luther's researches is more and more revealing. So, Martin Luther is not only a character who maintains a stereotype as a religious reformer, but also should be revalued in the areas of social reform, Intellectual life, philosophy, culture. Martin Luther is not only belonging to certain denominations or churches, but also belonging to the whole world. Because of the ignorance of Martin Luther in the Chinese academic circle, the reflection of enlightenment will inevitably face its boundary. Then its problems from the post-modernism and totalitarianism could never be solved totally. Furthermore, Professor Huang illustrated the originality from Luther behind all these schools and theories. That is, the essence of the enlightenment: "In the beginning was the Word."

The second lecture's theme was Martin Luther and the spiritual care. At the beginning of this lecture, Professor Huang introduced the anthropology from Luther. From the Luther's interpretation of Genesis, he defined the human being in three dimensions: flesh, soul, spirit. Then from the Greek translation of these words (sarkinois, psychikos, pneumatokos sooma), Professor Huang leaded us to Luther's lifelong mission: the spiritual care (de cura animarum). About the spiritual care, it's not something oriented from our own self-desire, but to help those who are "chosen by God (Theodidakti)". Then Professor Huang recounted Luther's personal testimony. Luther's caring about other people doesn't means he will compromise the Truth for other people. Luther's whole life never lacked the confrontation because of the protection of truth, no matter they were his friends or the prince who offered him the asylum. At the end of this lecture, Professor Huang discoursed Luther's view on freedom. Luther's view is all the human beings have their ability to pursue the Goodness which are different from animals. But in the eyesight of God, everyone is inclining to Sin, which is corrupted by demons. Then everyone's true freedom only can be obtained in God's salvation. Only God's salvation can help everyone getting rid of this world's power and getting the absolute freedom in God's mercy.

The third lecture's theme was Martin Luther and the rationality. At the beginning of this lecture, Professor Huang defined the reason and it's content. Then he helped the audiences to know the the researches' history of reason in western philosophical history (from Middle Ages to Kant). Unlike the usual philosophical researches, Professor Huang started from the paradigm of western intellectual history, so he could let the audiences to know the limitation of the traditional researches about the reason. For example, although Kant's famous researches about reason already let us to know its limitation of recognition about thing-it-self (ding an sich), but he can't approach the it's true position in the life-itself and before the judgement of God. Although Martin Luther was before Kant's age, but he already given a accurate demonstration about the reason. So in the previous

researches about the reason, Luther's works were highly overlooked. Luther's works not only could help to correct the rationalism, but also have a significant meaning for the the third enlightenment.

The fourth lecture's theme was Martin Luther and the Paradox. Professor Huang emphasized the importance of the concept of paradox in Luther's works. Martin Luther's essential opposition about the Catholicism is their path of approach the Truth, which is the path from the Greek philosophy. But in Martin Luther's view, the truth is never surface in the contents and phenomenons, but hidden behind the contents and phenomenons. And professor Huang particularly pointed out, Hegel's concept of Absolute Spirit (Geist) was deeply influenced by Martin Luther, thus Max's Dialectics of Nature also could say that it was originated from Martin Luther in a certain degree. Then Professor Huang illustrated ten kinds of Paradox and demonstrated the different between the Paradox and sophistry, relativism, the tradition from scholasticism. At our current age, the problems from "big date", "artificial intelligence" are more and more penetrating, so Luther's works could give these problems a new perspective.

The fifth and sixth lectures' themes were: Martin Luther and the liberalism, Martin Luther and the traditionalism. At the beginning of these two lectures, Professor Huang reviewed these two theories' originality and their originality's relationship with Martin Luther. Then Professor Huang analyzed these two words' English linguistic history. And Professor Huang also compared these two words different meanings from different philosophical thinker and illustrated how they were influenced by the Luther. At the end of these two lectures, Professor Huang talked about the current statement of Chinese Intellectual life and how the Luther's view about the liberalism and the traditionalism could play an important role in the third enlightenment.

The seventh and eighth lectures' themes were: Martin Luther and the unity of heaven and mankind, Martin Luther and the law. At the beginning of these two lectures, Professor Huang compared the "unity of heaven and mankind" from the culture of Greek, Roman, Hebrew, ancient China. Then Professor Huang analyzed three paths of Sanctification which are "addition", "subtraction" and the path from Martin Luther. From this subject, Professor Huang introduced the legalism and the anti-legalism in history which can't be separated from the subject of Sanctification. During the development of Legal institutions in history, Professor Huang considered the Luther's Legal theory was the most comprehensive theory, which was included Truth, anthropology and other fundamental concepts. Luther's theory not only could bring significant influence to the third enlightenment but also could bring some references to the departments of Religious Management.

The ninth lecture's theme was: Martin Luther and the humanism. At the beginning of this lecture, Professor Huang discoursed the threads of humanism in western history and the statement of humanism in Luther's age. At the Martin Luther's early years, Erasmus's translation of Greek Bible and Reuchlin's interpretation of Hebrew culture given Luther lots of help to develop his own theory and to fight with the Catholicism. But in the later years, these two men broke with Luther and went back to the Catholicism. And Luther's successor: Moranton (who became a professor of Greek language at the age of 21), followed Luther to keep developing his theory. But lots of people attacked Moranton that he was humanism. Then there was a divide in the Lutheranism. After Professor Huang introduced the threads of Chinese humanism, he deeply analyzed the defects of humanism. That is worshiping the human beings and worshiping the relative truth (consider they are absolute

Truth). Then at the end of this lecture, Professor Huang introduced the significant meaning of Luther's criticism about the humanism.

The tenth lecture's theme was Martin Luther and the philosophy. At the beginning of this lecture, Professor Huang introduced the "via antiqua", "via moderna" from the tradition of the scholasticism. Then from this tradition, Professor Huang introduced nominalism, pietism, monastery's culture that all of them were deeply influenced Luther's growth. And from these theory, Luther started to criticize the neo-scholasticism's salvation, the central of human nationality, Pelagianism, then he completely divided with the unity of the Principle of Sufficient Reason and the Ontology proof. At the middle of this lecture, Professor emphasized Luther's influences on different philosophers. About Kant, he grown up in the Lutheranism, in order to oppose the mainstream churches, he brought up the idea of "back to Luther's pietism background". And in this theory he also agreed the same limitation about the reason with Luther, but in the area of practical rationality, he totally divided with Luther. Luther also had a influence on Hegel. Hegel's dialect relationship about the other and ego was indicated that he followed the path of Luther's theory about God's mercy and reconciliation. Also, Max was illustrated: "even the Protestantism did not solved the question, but the Protestantism properly brought up the question."

## 2. Causation and Originality(缘起)

In order to reflect the limitation of the western philosophy, to alarm the current statement of the Sinology and to prepare the challenge of the artificial intelligence, this series of lectures will discuss Martin Luther's theory in various of aspects. Then this series of lectures will try to deconstruct the traditional and narrow impression of Martin Luther(which just reviewed him as a religious reformer) and revalue his theory's influence in history and in our current age.

Through the reassessment of Martin Luther's contribution, this series of lectures also want to appeal the third Enlightenment, in order through the "faith" to acquire the true Freedom (which is not from the indulgence) and to illuminate the sanctity inside the human beings. Not only just do the disenchantment, but also illuminate the essence of the human (which is the unity of sinner and righteous man (simul justus et peccato)). Also the third enlightenment oppose the "anthropocentrism", but does not oppose the subjectivity, reason and other fundamental human natures. It oppose the extreme valuation of human beings. Martin Luther also opposed the "theocentrism" before his age, which was extremely oppressing the human nature.

Before Luther's age, human beings were highly oppressed by the religious power and the autocrats. The liberation of human nature has a long history. The first wave of motion was Renaissance(AD14—16). It highly valued personal desire, sense and emotion. Most of them belong to the level of soul (anima), but the exploitation of the fields of flesh and physical material has a significant meaning to develop the discovery of human's essence.

The second wave of motion was Reformation(AD16) which is revealed by Martin Luther. It particularly focused on the fields of personal sanctity (which created by God), dignity and the revelation of paradox. It combined the soul (anima) and the spirit(pneuma) and shattered the idol of

religion. Then it aroused people's subjectivity and brought up all the modern concepts (rationality/science, democracy, equity, freedom, justification). But the pity is that western history basically valued Luther's reformation just inside the Church and the theology, lots of Luther's influences were ignored.

The third wave of motion was the Enlightenment (AD17—18). It was particularly focused on personal reason. Not only it was endowed the character of "Rationalism", but also brought up the absolute freedom from reason that human relied on reason to become God. Then it removed the tradition of Christianity which Luther represented from the public domain and replaced it with the theory of atheism. Inevitably, it brought lots of crises in lots of fields and became a striking target for the post-modern theories.

In all these movements, the reformation from Luther was not only ignored by the Chinese academic circle, but also ignored by the western academic circle. The influence from "Rationalism" is still widespread in the whole world. Thus, the subjectivity and the reason are not yet correctly studied, and the consequence of rising the reason too much (which is worship of human beings) will be inevitable.

The first and the second enlightenment in China was in 1919 and 1978, their purposes were not for the Truth but for certain target in their historical environments which are the nationalism and the patriotism. Comparing the Chinese enlightenment and the western enlightenment, it was easily revealed that the essence of these two movements have a significant difference. Although lots of theories were exhibited in that time that both of them were claimed they were represented the Truth, but lots of theories were drained by the time. Only the pragmatism and the utilitarianism were remained, then with the outfits of nationalism they dominated different Chinese academic fields in almost one-hundred years.

The first enlightenment was began in the 1919 and exerted lots of significant meanings for the Chinese society. Before this movement, Chinese society was still remained in the age of agricultural civilization. Different from the western enlightenment, the May 4th Movement's essential purpose was not pursuing the Truth, but destroyed the feudality and opposed the imperialism. Although during the May 4th Movement "democracy" and "science" were already recommended, but basically they were just used as a tool for the revolution and were not properly reflected. Then before they were deeply reflected, they were replaced by the movements of anti-Japanese and classes struggle. The essences of western enlightenment were not achieved. And after the year of 1949, Chinese academic circles mostly define the May 4th Movement as a revolutionary movement.

The second enlightenment was the reformation and openness after the year of 1978. It was in the time of shift of industrial civilization, but its essential atmosphere still was the nationalism. Its purpose was though the development of Material development to achieve the realisation of the four modernizations. And its guiding ideology is pragmatism which valued every theories by its economy outcome. At that time everything basically conformed with the western world. But after the twenty-first century, more and more limitations of western world were revealed. And with the arising of "Chinese dream", "confidence in the path", more and more theories of nationalism were brought up. With the nationalism from Trump, the confrontations between China and America are rising up now.

All in all, the third enlightenment is willing to get rid of the immature and to lead to the

independence and freedom. On the other hand, it is to help people to get rid of the blind disciplines and the chains from the authority, tradition, system. Then it is in order to help people to engage in the public domain to rightly use the reason. It also could help people to regulate the path so that we could not extremely rely on the subjectivity or oppress the subjectivity. But through Luther's theory we can treat the "anthropocentrism" and "theocentricism" properly and define human beings' subjectivity properly that we have both the sanctity and the Man's sin. And we should value reason in the aspects and treat reason's activity and the limitation at the same time.

At our current age of 21st century, human beings' subjectivity and reason are facing the treat of artificial intelligence and the big date. So avoiding the narrow understanding of the reason is in urgent need. Especially in our current background of the COVID-19 and the Trade war between the China and the America, the ambiguity of the concepts of freedom, human right, equity are more and more been revealed. And because of the current statements, a new form of religion which is worshiping human beings' subjectivity and reason is widely been accepted. Also with the new development of technologies and the arising of artificial intelligence power, the concentration of power are arising in different academic context.

Then it inevitably exhibited in the presidential election of 2020 that the government arbitrarily manipulated the citizens with all these technologies. And also in the presidential election of 2020, the extreme conflict between the conservatism which was behind the Trump and the liberalism which was behind the Biden was exhibited in a stunning way. This kind of ideological conflict was not only exhibited in the presidential election, but also revealed in the COVID-19 and the Trade War between the China and the America.

So the current statements of the world's civilization was already caused a deeply concern in the world's academic circles. So the Chinese academic circle's mission is very urgent. If the Sinology wants to revive and propagation, it must deeply understands the threads of Western theological history. Before the Modern age, the Classical liberalism which was built up in empiricism and rationalism was in some degree against the Christianity, but it still acknowledged the "Deist natural law", the "existence of God" and the "limitation of the subjectivity". But the Modern and Post-modern ages' Contemporary radical liberalism are not only rejecting any theism, but also value human beings' Subjectivity and Power as the most high. Comparing with the development of Western history, we also need cautiously analyze the development of the Confucianists. The Confucianists in Xian Qin honored the heaven and valued the heaven as the absolute Truth. But after the dynasty of Qin and Han, the confucianists honored the Emperor as the absolute Truth. These two sides of extremeness were already deeply analyzed in Luther's works. So Luther's contributions in the intellectual history can not be ignored.

So this series of lectures as part of the third enlightenment must face all the questions above. It not only intends to illuminate human beings' subjectivity, but also synthesize all the current theories to analyze all the current problems we are facing at. In the environments of globalization, artificial intelligence and the big date, human being should be considered in the unity of flesh, soul, spirit. The level of flesh include: life, property, satiation and safety. The level of soul include: emotion, desire, reason, intellect. The level of spirit include: eternal Goodness, Truth. Then from these three levels, the third enlightenment wants to solve the relationship of modernity, western culture, Chinese

characteristics. From the history of Chinese society, the third enlightenment could help the “human” to independent, that is to say, to help people to get rid of the chains of material, reason, culture and all the false authorities which claim they are the ultimate Truth. Then in the analyses of the tension between the “universality” and the “individuality”, the third enlightenment could help people to acquire the true freedom, courage and to get the disenchantment in the Truth.

### **3. Highlights of the First Season’s Lectures**

The first seasons’ lectures could say that they are different from all the other traditional lectures. All the traditional lecture basically focused on Luther’s identity of religious reformer and ignored his influences on the other fields. Thus Luther’s work mainly be recognized just the theological statements of a school, then it should be kicked out of the public field and just kept in the Lutheranism.

Then this series of lectures’ purpose is to invert all these traditional biases. During this series of lectures, Martin Luther’s experiences and works could be evaluated in all aspects. Not only Luther’s personal experiences and works in his time already caused great changes in all the fields, but also have a lasting influences in the modern and post-modern ages. So this series of lectures unlike traditionally narrow view, it could give a whole new perspective about all the Luther’s works and hope to arouse Chinese academic circle’s attention about Luther.

At the beginning of the lectures, Professor Huang doesn’t follow the traditional paradigm, but directly brought up the current age’s problems. In the reviewing the problems of our age, Professor Huang deeply analyzed these problems’ root, which can be traced back to the Luther’s reform in the fields of philosophy and society. All the problems manifested in our current age could be induced to the arrogation of the our subjectivity. And from these problems, we can see how the later generations benefited from Luther’s reform, but then deviated from Luther’s theory. So that we can analyze how the problems manifested from the deviation.

In Professor Huang’s lectures, we can clearly be instructed about this thread of development. With Martin Luther’s reform, it helped human beings’ subjectivity to independent from the authority of Catholicism. But because of the liberation of subjectivity, the later generations did not succeed to acknowledge the limitation of the subjectivity, but went forward to the empiricism and the rationalism. Thus the forces of the positivism and the liberalism raised up. Then inevitably, human beings’ Ego was totally inflated. The utilitarianism and the scientific paradigm behind the artificial intelligence and the big data shows that the contemporary main streams are already denying all the theories of theism and valuing human’s reason could help human beings to recognize the ultimate Truth someday. So with all these errors, systematically studying Luther’s theory about reason and anthropology is significant. we can’t just remember Luther’s religious achievements and forget the works in other fields.

In the field of philosophy, lots of philosophers in the later ages were benefited from Martin Luther. In the first series of lectures, Professor Huang mainly discussed the relationship between Luther and Kant. Kant is famous in all the subjects of humanities and all the philosophical

textbooks. And Kant's "Three Critiques of reason" was served as a link between the preceding and the following. Then in this series of lectures, Professor Huang originally brought up "Three Critiques of reason" from Martin Luther. Martin Luther although was born hundreds of years before Kant. He at his age already brought up the similar "Three Critiques of reason". But in the intellectual history, the importance of his works about reason was highly ignored. His theory about reason could plentifully enlarge the dimensions about reason's research.

In Luther's age, neo-scholasticism(via moderna) and scholasticism was dominated in the fields of culture and intellect. Luther did not totally accept the neo-scholasticism, but took both the attitudes of criticism and inheritance. Then he brought up the whole new aspects of the relationship between the philosophy and theology. The first critique of reason is: criticize the possible of though the reason to know God(that is the same critique as Kant but directly oppose with the Scientism). The second critique of reason is :criticize the practical rationality in the moral level to achieve the possible of the conformation between the morality and the satisfaction(that is directly oppose with the humanism). The third critique of reason is: criticize the path of the scholasticism which interpreted God's revelation though the reason. Luther's view is the Revelation though paradox reveal itself.

Martin Luther's "Three Critiques of reason" is not only before Kant, but also has a deep, comprehensive influence on the later age's philosophy. From the critiques of philosophy, this series of lectures also introduced the anthropology of Luther. The anthropology from Luther doesn't only mean a rational theory, but also represent his lifetime mission, that is, "the care of spirit/anima(de cura animarum). Unlike some hypocritical theoreticians who can not conform their words and deeds, Martin Luther's whole life was carried through his anthropology. Luther himself was deeply suffered the pain of spirit because of the weakness of human beings' own power in the pursuing of the Holy. In the judgement of God, Luther clearly saw that human can not rely on himself to satisfy God's Law. So the foundation of Luther's anthropology was built on God's mercy and salvation. The truth healing and hope is from the faith of salvation. So the human's freedom and holy also built on God's salvation.

Then about this significant theme of anthropology, Professor Huang led audiences to analyze this theme from the Hebrew of the Genesis in Bible to the Greek words of this theme. Unlike other mainstreams theories, the theory of Luther's anthropology defined human in three dimensions: flesh (sarkinois)、soul(psychikos)、spirit(pneumatokos). Then professor Huang showed the audiences that with Luther's anthropology, lots of problems from later ages could be solved from their originality.

Comparing all the problems from later ages with Luther's theory, we can see the key to solve these problems is to review the Luther's theory about the reason and the human. Either the humanism which extremely uplift the subjectivity or the nihilism which extremely deny all the value of human beings, both need to review the line that Luther drawn for human. In Luther's works, he already clearly illustrated that incapableness of human's reason and morality when facethe ultimate Truth. Human can not rely on his own power to get rid of the sin and to know the ultimate Truth, the only path is that the Truth though the paradox reveal itself from the darkness and the weakness of human. So all the philosophical schools in the later ages both can't accept this central lightness in Luther's works; they basically uplifted human's ability in some aspects.

All in all, against these deviations, the first season's lectures clearly show the path from Luther's work, although we can't use our reason and morality's ability to approach the ultimate Truth, but we do have the ability to pursue value and freedom as human beings. So our will and freedom which are different from animals can not be denied. We have the will and freedom to pursue and choose the goodness. But when we face the Goodness in God's sight, our will and choose are inevitably tending to the sins. So to confess our sins and limitation before the salvation is the only path to approach the Truth, which will be bestowed to us through our faith in confession. Then in Luther's theory of freedom and human's value, it was not extremely denied or uplifted, but dialectically treated. Then in all these areas which was mentioned above, the key from Luther either was not extremely denied or uplifted some aspects of human, the key is to draw the dialectical line for the subjectivity in all these fields. That is to say, we need find subjectivity's position in the world and in the sight of God. Thus we can build subjectivity on the absolute authority of God to rely on and face all these problems in our age.

#### **4. The current situation and the envisage of the second season's lectures**

After the enlightening lectures of the first season, now at the beginning of September, second season's lectures of "Martin Luther with the third enlightenment" was began. This season's lectures will be hold from September 13 to December 27. This season's lectures are holding by the the Department of History of Shanghai University. More than thirty scholars from different Universities were invited to lecture and host together online. All the lectures are presiding over by Professor Paulos Huang, Director of the Sino-European Center at Shanghai University and the supervisor for PhD. student at Shanghai University.

The second season's lectures already have three lectures been held. The first lecture's theme was "the freedom's philosophical meaning from Martin Luther" which was held on the September 13. This lecture's speaker was Xie Wenyu, the supervisor for PhD. student at Shandong University. This lecture was chaired by Su Dechao, professor of Wuhan University.

In this lecture, professor Xie Wenyu mainly introduced the Luther's book: "Concerning Christian Liberty". In Luther's view, human's nature is corrupted. So human's judgement can't choose the Goodness but only can choose the evil. Then professor Xie went back from the Greek age, and illustrated that the thesis from Greek philosophy that every human is willing to pursue the Goodness can not be established. Augustine's theory emphasize that human only can choose righteously in Grace. Martin Luther also inherited this and built the freedom on God's grace. Either the visible churches' judgement or the tradition from the churches can not bring true freedom to human beings. So the true freedom neither from human nature or any system of religious organization, but only from Christ's salvation.

The second lecture's theme was "the reformation of Luther and the originality of modern personality(the prerequisite of the enlightenment)" which was hold on the September 27. This lecture's speaker was You xilin, the professor of Shanxi Normal University. This lecture was chaired by Zhou weichi, the researcher of the institute of world religion of the Chinese Academy of Social

Sciences.

In this lecture, professor You from the perspective of intellectual history, illustrated the the development of the modernity of personality. In this perspective, the reformation from Martin Luther has a significant influence, that is to say, the reformation laid the foundation of the modernity of personality and its development. Then professor You went a step further, pointed out that Luther's influence about personality was beyond the religion. This inheritance's influence about the modernity itself also needs to be given a deep consideration.

The third lecture's theme was "the reformation of Luther and the reflection of modernity" which was hold on the October 4. This lecture's speaker was He guanghu who was the professor and the supervisor for PhD. student at Renmin University. This lecture was chaired by Qu Xutong, the associate professor of Tsinghua University.

The fourth lecture's theme was "From Luther's view about the Nestorianism to revalue the Religious Tolerance " which was hold on the October 18. This lecture's speaker was Zhu donghua who was the professor and the supervisor for PhD. student at Tsinghua University. This lecture was chaired by Yuan Chaohui, the associate professor of the University of Chinese Academy of Social Sciences.

The fifth lecture's theme was "Martin Luther with Modern Enlightenment's philosophy" which was hold on the November 1. This lecture's speaker was Huang Yusheng who was the professor and the supervisor for PhD. student at Tsinghua University. This lecture was chaired by Zha Changping, the professor and the supervisor for PhD. student at Sichuan University.

The sixth lecture's theme was "Martin Luther and Augustine" which was hold on the November 15. This lecture's speaker was Wu Fei who was professor at Beijing University. This lecture was chaired by Paulos Huang, the professor and the supervisor for PhD. student at Shanghai University.

Theseventh lecture's theme was "Martin Luther's discovery about the Subjectivity and it's meaning" which was hold on the November 22. This lecture's speaker was Zhuo Xinping who was the former director of the Institute of World Religious of Chinese Academy of Social Sciences. This lecture was chaired by Tian Shufeng, the associate professor of the Zhongshan University.

The eighth lecture's theme was "Hegel's comments about Luther and its meaning of world history" which was hold on the December 6. This lecture's speaker was Sun Xiangchen who was the professor and the supervisor for PhD. student at Fudan university. This lecture was chaired by Liu Yi, was the professor and the supervisor for PhD. student at Shang Hai university.

Theninth lecture's theme was "Martin Luther and Rousseau—a brief discussion about protestantism's modernity " which was hold on the December 13. This lecture's speaker was Zhang Shiyong who was the professor and the supervisor for PhD. student at Nankai University. This lecture was chaired by Sun Shuai, the associate professor of the Renmin University.

The tenth lecture's theme was "Martin Luther's influences on different philosophers" which was hold on the December 27. This lecture's speaker was Paulos Huang, the professor and the supervisor for PhD. student at Shanghai University. . This lecture was also chaired by Paulos Huang.

中文题目：

关于“马丁·路德与第三次启蒙论坛”的反思性分析

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