



# Two Kingdoms

**William Henry Llewelyn**



## Two Kingdoms:

**Martin Luther's Understanding of God's Two Kingdoms** William J. Wright, 2010 A leading Reformation scholar historically reassesses the original breadth of Luther's theology of the two kingdoms and the cultural contexts from which it emerged [A People of Two Kingdoms](#) James C. Juhnke, 1975 *Bonhoeffer's Reception of Luther* Michael P. DeJonge, 2017-02-09 In Dietrich Bonhoeffer's writings Martin Luther is ubiquitous Too often however Bonhoeffer's Lutheranism has been set aside with much less argumentative work than is appropriate in light of his sustained engagement with Luther As a result Luther remains a largely untouched hermeneutic key in Bonhoeffer interpretation In *Bonhoeffer's Reception of Luther* Michael P DeJonge presents Bonhoeffer's Lutheran theology of justification focused on the interpersonal presence of Christ in word sacrament and church The bridge between this theology and Bonhoeffer's ethical political reflections is his two kingdoms thinking Arguing that the widespread failure to connect Bonhoeffer with the Lutheran two kingdoms tradition has presented a serious obstacle in interpretation DeJonge shows how this tradition informs Bonhoeffer's reflections on war and peace as well as his understanding of resistance to political authority In all of this DeJonge argues that an appreciation of Luther's ubiquity in Bonhoeffer's corpus sheds light on his thinking lends it coherence and makes sense of otherwise difficult interpretive problems What might otherwise appear as disparate even contradictory moments or themes in Bonhoeffer's theology can often be read in terms of a consistent commitment to a basic Lutheran theological framework deployed according to dramatically changing circumstances

**Law, Religion and Leadership in Africa** F. Sibanda, E. Chitando, E.G. Konyana, B.P. Humbe, 2025-05-16 In Africa some heads of state sometimes prefer to take their oath on the Bible or the Quran rather than on an ancestral law or a fearsome fetish capable of causing misery in the event of a violation Thus in order to build credible institutions that can guarantee socio political and economic stability it is desirable to resort to certain ancestral practices in particular strict respect for customs At this level of our reflection it seems useless for Africans to reinvent the wheel rather we must look in the rearview mirror in order to exalt the pre colonial instruments capable of unravelling the invisible mystery of these societies In this same dynamic the ancestral law because of its historical and charismatic legitimacy imposes strict respect for the cosmic order Komo Guy Roland Kossonou Assistant Professor Legal Administrative and Management Sciences Training and Research Unit UFR SJAG Alassane Ouattara University Bouakre Cote d'Ivoire There is no way the church leadership can ignore such issues which affect their people daily and only talk about the future kingdom to come Both the sacred and the secular kingdoms are important matters in the life of people in every community hence religious and political leaders should strive to resolve their conflicts because people look up to them for spiritual and political leadership When political leaders tell religious leaders to stick to preaching the gospel and not involve themselves in the political affairs of the country it silences the church's ability to speak for the poor Upendo Mwakasenga Ordained minister United Church of Zambia Doctoral student in systematic theology University of Kwa Zulu Natal Even today

religio cultural beliefs inform the way the youths are viewed within Zimbabwe s political circles Such beliefs infantilize young people and disempower them from effective political participation In most cases this role is postponed into the future The existing political structures and regimes exploit youth to expend their energies as political and military foot soldiers for the political elite but they are not being mentored to be prepared for positions of leadership It therefore becomes crucial to question the maxim the future is young which seems to procrastinate youth political leadership in Zimbabwe Molly Manyonganise Senior Lecturer Department of Religious Studies and Philosophy Zimbabwe Open University Ultimately God provides and heals but the fisherman must still cast his net the farmer must still till the soil and the doctor must still administer medication It is no different in matters of governance military warfare or institution building Personal piety is inconsequential to the empirical workings of the world but it may weigh on the scales in the hereafter The Brotherhood s fatalism blinds them to the worldly instruments needed to govern a nation Study and experience in economic policy and statecraft cannot be replaced with saintly endeavours such as worship and charity Nabil Yasien Mohamed Lecturer in Islamic Studies Department of Religion and Theology University of the Western Cape *The two kingdoms, an allegory* Two kingdoms,1843 **The Two Kingdoms** W. Bradford Littlejohn,2017-04-11 What does it mean to live as citizens of this world and of the world to come How can we render to Caesar the things that are Caesar s and to God the things that are God s In recent years fresh controversy has erupted over these age old questions and especially over the meaning and relevance of the Reformation s two kingdoms doctrine At stake in such debates is not simply the shape of Christian politics but the meaning of the church the nature of human and divine authority and the scope of Christian discipleship In this concise guide Reformation scholar and Christian ethicist Bradford Littlejohn first sketches the history of the doctrine and clears away common misunderstandings He then shows that the two kingdoms doctrine can offer a valuable framework for thinking about pastoring politics and even financial stewardship [Martin Luther's Understanding of God's Two Kingdoms \(Texts and Studies in Reformation and Post-Reformation Thought\)](#) William J. Wright,2010-01-01 The concept of God s two kingdoms was foundational to Luther and subsequent Lutheran theology Since the middle of the nineteenth century that concept has been understood primarily as a political concept But is a political reading of the two kingdoms a perversion of Luther s teaching Leading Reformation scholar William Wright contends that those who read Luther politically and see in Luther a compartmentalized approach to Christian life are misreading the Reformer Wright reassesses the original breadth of Luther s theology of the two kingdoms and the cultural contexts from which it emerged He argues that Luther s two kingdom worldview was not a justification for living irresponsibly on planet earth **Heaven and Hell** Emanuel Swedenborg,1883 *The Kingdom of God in the Writings of the Fathers* Henry Martyn Herrick,1903 *The History of India from the Earliest Ages: pt. I. Mussulman rule. pt.II. Mogul empire. Aurangzeb* James Talboys Wheeler,1876 **The Pictorial Bible Commentator** Ingram Cobbin,1880 *The People's Companion to the Bible ...* Ingram Cobbin,1889 [Arcana Coelestia](#)

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