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#### **Editor's Note**

This year marks the 150th anniversary of Concordia Publishing House. Since her founding, she has supported the church in a number of ways, most especially through the publication of materials used to proclaim God's word. The Editors now take this opportunity to thank Concordia Publishing House for her work, in general, and for supporting the publication of this issue in particular. May the Lord grant Concordia Publishing House increased blessing in service to him.

The Editors

## ***Luther's Works: A Monument for Centuries to Come***

**Lawrence R. Rast Jr.**

The Lutheran Church was not founded by Martin Luther, yet it bears his name due to the central role that he played in confessing Jesus Christ in the sixteenth century. The Lutheran Church rightly treasures his writings, yet countless other Christians have loved them ever since his time. At the turn of the millennium, *Life* magazine named Martin Luther the third most important person of the last thousand years. His writings continue to edify Christians to this day and are a monument of Christianity that will serve all Christians for centuries, should the Lord tarry.

The original fifty-four volumes of Luther's Works<sup>1</sup> covered only about one-third of the writings included in the German-Latin Weimar Edition (WA), of his writings, not even counting the fifteen volumes of the WA's *Deutsche Bibel* subsection.<sup>2</sup> In 1955, the LW general editors wrote that not everything Luther wrote was worth translating, and the LW series did not aim to translate everything. This was surely a good aim. The WA reproduces nearly every scrap of paper on which Luther scrawled, nearly every marginal note he scratched in a book. These may be valuable for researchers, but not for most readers. Yet in 2009, the time was right to release more Luther to America and the world, and Concordia Publishing House was well situated to undertake the work.

As Christopher Boyd Brown, general editor for the new volumes of LW, remarked in the prospectus for the expanded series of LW,

Concordia Publishing House has a distinguished history of publishing Luther's works. In addition to publishing the first thirty volumes of the original American Edition, Concordia also produced the "St. Louis Edition" of Luther's works, a conscientious revision of the eighteenth-century edition of Johann Georg Walch, presenting the whole corpus of Luther's works translated (as necessary) into German. This labor won the respect even of the German scholars engaged in preparing the Weimar edition, and its translations still

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<sup>1</sup> CPH abbreviates it "LW," but another convention is "AE" for "American Edition," since other editions of his works do in fact exist.

<sup>2</sup> Martin Luther, *D. Luthers Werke: Deutsche Bibel*, 12 vols. in 15 (Weimar: H. Böhlau, 1906–1961), hereafter cited as WA DB.

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serve as a convenient reference for scholars of the Reformation. That tradition continues with Concordia's expansion of *Luther's Works* in English for the twenty-first century.<sup>3</sup>

The original fifty-four volumes of LW were published jointly by Concordia and Fortress Press (now Augsburg-Fortress, the denominational publisher of the Evangelical Lutheran Church in America). "Jointly," however, meant that each publisher took responsibility for a different part of the series. CPH published LW 1–30, the Reformer's exegetical writings, from 1955–1976 under the general editorship of Jaroslav Pelikan. Fortress published LW 31–54, the non-exegetical theological writings, from 1957–1986 under the general editorship of Helmut T. Lehmann.

Sometime in 2004 or before, the leadership of CPH—at the time acting president Paul T. McCain, CFO Bruce Kientz, and editor Mark Sell—developed a plan to translate more Luther. Sell contacted Christopher Boyd Brown, asking him to draft a proposal concerning the writings that most needed to be translated. A year later, by constructing databases and after much research, Brown had the plan for twenty new volumes. CPH's board of directors approved the plan in 2006, promising to commit the significant financial resources that the project would require. CPH then sought a managing editor knowledgeable in Luther's German and Latin who could work alongside Brown to organize and train the large corps of translators and researchers for the project, helping to ensure the high quality requisite for the series. In 2006, Benjamin T. G. Mayes was called to CPH to undertake this work, initially as managing editor and then in the early 2010s as a general editor alongside Brown. The first new volume (LW 69) was published in 2009. Within a few years, CPH expanded the project from twenty volumes to twenty-eight to include Luther's *Church Postil* and *House Postil* (sermons for the Church Year).<sup>4</sup>

From the beginning of plans for the new series, CPH decided not to partner with Augsburg-Fortress. The ELCA and their publishing house have embraced a form of Christianity that in significant ways is contrary to the historic Christian faith as found in the Holy Scriptures and confessed by the Lutheran Confessions. An example is the ELCA's embrace of gender-neutral language for human beings and even for God. As a result, CPH did not see joint work with Augsburg-Fortress as a possibility. This has not, however, made the new series a project of the Missouri Synod alone. Translators and researchers have come from the ELCA, NALC, WELS,

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<sup>3</sup> "Prospectus: Luther's Works: American Edition, New Series" (St. Louis: Concordia Publishing House, 2007), 2.

<sup>4</sup> Currently the entire *Church Postil* has been released as LW 75–79. A popular, affordable edition is also available: *A Year in the Gospels with Martin Luther*, 2 vols. (St. Louis: Concordia Publishing House, 2018).

ELS, and other non-Lutheran churches. Some of the contributors, indeed, make no Christian confession. But their scholarly abilities under the editorial principles of the new series enable a wide range of individuals to contribute.

Since the new volumes began to appear in 2009, they have been cited with ever-increasing frequency in every significant scholarly work on the Reformation and on the life and thought of Luther. The series editors frequently address national and international seminars and scholarly gatherings. The volumes have been of particular aid to Lutheran pastors and laity, who have especially appreciated expanded Luther's sermons and devotional writings.

### Features of the New Series

The volumes of the new series undergo a thorough process of translation and editing. First, potential translators are assessed to see what kinds of Luther texts they are most suitable to translate. It often happens that excellent scholars are not good translators, and vice versa. Next, translators prepare their translation using the biggest and best dictionaries and grammars available. The series editors then review the translation against the original German and Latin. Annotations and introductions are then researched and written, usually by the series editors.

Several features of the new volumes contribute to their excellent quality. A scholarly translation such as this informs readers not just of the historical context of the document but also of the history of the transmission of the document from Luther to us. Brackets, superscripts, and footnotes remind the reader that these are not the exact words that Luther wrote but the translators' and editors' best possible translation into modern idiom. The scholarly features thus help readers to use rightly the text they are reading. The introductions and footnotes are superior in every way to those in the older, original volumes. This is the finest "Luther in English" ever produced.

Researchers will find some design features helpful. At the top of each page, there are cross-references to the Weimar edition (Luther in the original German and Latin), making it easy to check translation decisions. At the end of each introduction, the editors give a full bibliography of the first printing of the document and its Aland reference number.<sup>5</sup> The little details are where the quality shines forth. Many a pastor has had a volume of LW open on his desk and, when needed, could not remember what volume it was. Here, every LW page gives the volume number at the top just after the header "LUTHER'S WORKS." Footnotes explain Luther's idiomatic sayings, possible errors in the WA (with consultation of earlier printings and original documents), obscure grammar, historical context, and biography

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<sup>5</sup> Kurt Aland, ed., *Hilfsbuch zum Lutherstudium*, 4th ed. (Biebefeld: Luther-Verlag, 1996).

of persons mentioned. In summary, an immense amount of scholarly activity has been poured into each volume.

The most important part is the translation of Luther's words—the content. Can heterodox doctrines or arguments among English-speaking Lutherans be traced to poor translations of Luther? Helmar Junghans notes that mistranslations of the 1518 Heidelberg Theses in LW 31 have led scholars who do not consult the Latin original to arrive at false conclusions: "False translations contribute to the misunderstandings of Luther's writings and can even lead to completely unnecessary quarrels."<sup>6</sup> So accuracy is paramount in the new volumes, but this does not lead to wooden, nonsensical interpretations.

The content focuses on texts published and reprinted in the sixteenth century. Dr. Brown looked especially for texts that have loomed large in German research but had not been translated. The goal has been not to retranslate the original volumes but to add new translations of untranslated words.<sup>7</sup>

The original series was light on Luther's sermons and disputations. Far more of these exist in German and Latin, so the time is ripe for making more of this material available. Most of the volumes released since 2009 consist of Luther's sermons, but beginning in 2020, two full volumes of his disputations will appear, including Luther's famous "Antinomian Disputations."

The first fifty-four volumes reflected the interests of scholars in isolating Luther's voice from the voices of his colleagues and also in positing sharp distinctions between Luther and all his colleagues. Now that interest is more balanced with the insight that Luther operated as the leader of a reform team centered in Wittenberg and that he valued the contributions that others made in editing and publishing his works. The new series therefore includes works approved by Luther, but not edited by him, as being his own, such as Casper Cruciger's 1543/44 edition of the summer half of the *Church Postil* (LW 77–79). At the same time, the editors have diligently noted the editorial history of each document and have indicated where a sixteenth century editor may have overstepped his authority.

In the first fifty-four volumes, historians' interest was in the young Luther and the beginning of the Reformation. Now that interest is balanced with interest in the mature Luther. The new volumes thus give more attention to Luther's mature theology and writings. As an example, the *Christmas Postil* in LW 52 gave the earliest

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<sup>6</sup> Helmar Junghans, "The History, Use and Significance of the Weimar Luther Edition," *Lutheran Quarterly* 17 (2003): 275. See also Eric G. Phillips, "Luther's Heidelberg Disputation Revisited in Light of the Philosophical Proofs," *Concordia Theological Quarterly* 82 (2018): 235–245.

<sup>7</sup> A contrast to this method is seen in *The Annotated Luther* (Minneapolis: Fortress, 2015), which updates the language of the old LW volumes and adds new notes and introductions.

form of the sermons that would later be included in the *Church Postil*. In the new series (LW 75–76), on the other hand, we have the last edition of Luther's life, in which the old Luther toned down his anti-establishment rhetoric against "the universities" and "the clergy" and "priests," since by 1540 the church had been reformed. The anti-establishment rhetoric was no longer appropriate unless specified against "the Pope's" universities and clergy.

In the mid-twentieth century, the development of Luther's thought was of major scholarly interest, but now that has been balanced by interest in how Luther's ideas were received by his contemporaries and successors. Therefore, the plan for new volumes favors documents that were widely read in the sixteenth century, "recognizing, for example, that a 1520 German layman had not necessarily come to know Luther primarily through the early works that loom largest in modern Reformation courses."<sup>8</sup> The new volumes have thus helped us to see Luther in the context of his Wittenberg friends and coworkers rather than as a lone hero.

In summary, many significant features give the new LW the greatest usefulness not only for scholars but also for Lutheran pastors and laypeople. His texts are not just translated but are provided with explanations that detail and fully comment but do not grow too long. They help us understand Luther and his situation. They aid Christian faith and life today, since Luther mainly exposit Scripture, which is always relevant for true Christians. His works are not a complete Bible commentary, but for what he covers, he provides insights more rich and succinct than modern commentaries. Luther's exposition of Scripture includes applications, such as consolation, admonition, and rebuke. Thus Luther provides pastoral care, not just information. Most of the volumes published up to 2019 consist of sermons. This provides an excellent tool to preachers, since they now have better access to Luther's sermons than ever before. Now they have the ability to learn not just Luther's exegesis but also his homiletics and thereby to add to their own homiletical abilities.<sup>9</sup>

### **The Treasures in Each Volume**

56. *Sermons III* (forthcoming, 2019). With a host of translators, this will give us Luther's best sermons from the early 1520s, when the marriage of priests presented new problems and led to deep thinking on the nature of marriage and divorce, all the way until 1531, when evangelical fears of military disaster after the Diet of Augsburg turned to joy at God's protection.

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<sup>8</sup> Brown, "Prospectus," 2.

<sup>9</sup> On Luther's homiletics, see Gerhard Ebeling, "How Luther Preached," trans. Benjamin T. G. Mayes, *Concordia Pulpit Resources* 28, no. 3 (May 27–August 26, 2018): 9–14.

57. *Sermons IV* (2016), multiple translators. Several sermons invite scholarly attention and give aid to churchly life. “How Law and Gospel are to be Thoroughly Distinguished” (January 1, 1532) on Galatians 3:23–29 was cited often by C. F. W. Walther in his *Law and Gospel*. The editor shows that the sermon was expanded significantly after Luther’s death, and this is the form Walther knew. Luther’s use of Aristotelian analytical terms was supposed to clarify what Law and Gospel are but may actually have confused his hearers. The ordination sermon for October 20, 1535, is significant, too, since it is Luther’s assessment of how men are put into the ministry. The editor’s preface explains the context and translates a Wittenberg ordination certificate and other historical documents. Many other treasures wait here to be found.

58. *Sermons V* (2010), multiple translators. These are selected sermons from Luther’s last years. Here he strives to secure the independence of the church and its discipline from interference by the princes; oversees the spread of the Reformation to new German territories; catechizes the younger, rising generation; and gives his last sermons right before his death. These sermons show his pastoral and polemical sides. Toward the Wittenberg congregation, Luther consoled consciences and rebuked false faith and manifest sins. Here, pastoral care involved polemics. Warning his hearers not to revert to Roman Catholicism, Luther consistently admonished people to hold onto the Gospel and pure teaching of God’s Word that had been set forth in the previous decades. Some of Luther’s last sermons against the Jews are here, which would be used for horrible purposes some four centuries later.<sup>10</sup> The editor’s introduction does not absolve Luther but, by providing his historical and theological context, helps readers to understand and distinguish between Luther’s views and those of the National Socialists.

To this reviewer, one of the most surprising features of this volume is Luther’s admonitions. Sometimes after the sermon was finished, Luther would address problems in the congregation and town. In these, he denounced university jurists who were retrieving and applying rules of Roman Catholic canon law to marriage, and he rebuked the people of Wittenberg for immorality and greed. These admonitions show us, first, Luther’s sense of his own authority as a preacher of God’s Word. There is absolutely no timidity here, and by inaccurate modern definitions, Luther could be seen as the opposite of “pastoral.” Second, Luther took marriage seriously and wanted it to be regulated according to God’s Word, not left to the lawyers and government to do with as they pleased. Third, Luther took good works very seriously and expected real fruits of repentance and faith.

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<sup>10</sup> LW 58:458–459.



Besides Luther's very strong assertions of his own pastoral authority, he also at times states that pastoral duties are held by pastors in the name of all Christians and that pastors act in the stead of all Christians.<sup>11</sup> Luther continues to challenge modern views on the ministry.

59–60. *Prefaces I–II* (2011–2012), multiple translators and editors. These volumes, more than perhaps any others, have garnered the praises of scholars. These are the prefaces that Luther wrote for the books of other people and sometimes for his own publications, such as pre-Reformation documents that he translated as witnesses of corruption or of the presentation of the truth. Many scholars among the top Reformation scholars in the English-speaking world either translated documents or provided introductions and notes. Andrew Pettegree, who used these prefaces as a major source for interpreting Luther's significance in the book *Brand Luther*, calls these volumes “magnificent and brilliantly conceived.”<sup>12</sup>

Luther is often thought of as a writer, teacher, and preacher, and one involved in church-political discussions. These volumes show us a completely different side of Luther: Luther the publicist and marketer, using his prefaces and personal reputation to advance the Reformation through the writings of other people. We see Luther not as a lone reformer but at the center of the reformation movement, aiding and aided by the writings of many other people. The prefaces are different from Luther's other writings. These are not doctrinal treatises, nor are they extended exegesis. Some of them are simply church-political commentary. But their benefits are obvious to anyone who reads them:

- Magazine-like articles on topics still of importance today, such as marriage, Islam, congregational leadership, family life, and leading young people to read Scripture (which are informative and edifying);
- Beautiful prose translated into beautiful, accurate English, as Luther strove to write at the highest levels of rhetorical brilliance; and
- Laugh-out-loud sarcasm and parody.

Several prefaces stand out. Prefaces addressing Islam and the invasion of Europe by the Turks continue to interest us due to our own challenges with worldwide Islam.<sup>13</sup> The preface to Augustine's *On the Spirit and the Letter* shows that Luther supported Augustine's doctrine of sin, grace, and justification without hesitation throughout his life, at least publicly.<sup>14</sup> His 1537 publication of the so-called “Donation of Constantine” with a preface, sarcastic glosses, and a lengthy

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<sup>11</sup> LW 58:74.

<sup>12</sup> Review of LW 59–60, in *Church History and Religious Culture* 94 (2014): 119–121, here at 119; Andrew Pettegree, *Brand Luther: 1517, Printing, and the Making of the Reformation* (New York: Penguin, 2015).

<sup>13</sup> LW 60:1–6, 251–266, 286–294.

<sup>14</sup> LW 60:35–44.

afterword constitutes some of the most raucous, entertaining Luther one will ever find, against the “papist abomination.”<sup>15</sup>

67. *Annotations on Matthew 1–18* (2015), translated by Jon Bruss. When Jerome Weller was appointed as a preacher at the castle church in Wittenberg, his first duty was to preach through Matthew at midweek services. He was terrified and did not know what to do, so Luther helped out his former student by providing comments, or “annotations,” on Matthew 1–18. Here he not only explained the meaning but also gave tips on how to preach it. These annotations are his most extensive engagement with a synoptic Gospel. Here Luther gives us his rhetoric of preaching and presents the Lord Jesus as a rhetor of Law and Gospel. Weller and his friends happily took Luther’s notes and published them in 1538 without his consent, to our own great benefit. The last part of this volume includes the beginning of Luther’s sermon series on Matthew 18–24.<sup>16</sup> This volume contains the sermons on Matthew 18; the next volume contains the rest.

68. *Sermons on Matthew 19–24* (2014), translated by Kevin Walker. Besides giving us his exegesis of these chapters of Matthew, these sermons are almost like Luther’s diary for the period ca. 1537–1540. Whatever he was thinking about at the time found its way into the sermons, whether it was the actions of the pope and king of France, public immorality in Wittenberg, German financial products (usury), the oft-delayed council of Mantua (which finally met in Trent), the Turks, plagues, or Charles V’s plans for a religious colloquy—Luther found a way to apply Scripture to the events that were on everyone’s minds. Extended topics here include marriage and divorce; binary, complementary creation and roles of men and women; government; and the end times.

Luther’s sermons as presented here spoke to people in their time and place, but there is also much for us to learn from them here and now. Besides the explication of Matthew’s Gospel, the sermons illustrate how Law and Gospel should be preached. Not only should the Law be preached as accusation, it should also give positive admonition to good works and should be concrete and specific. Also, the Gospel should not only speak of God’s love and Christ’s self-sacrifice on the cross but should also apply it “for you.”

69. *Sermons on John 17–20* (2009), translated by Erwin W. Koehlinger and others. The original LW series intended to include Luther’s sermons on John 17 but had to omit them for the sake of space. This fact by itself points out the incompleteness of the original series. Here, in the first volume that the new Luther

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<sup>15</sup> LW 60:158–184.

<sup>16</sup> Translated by Kevin Walker.

team released, Erwin Koehlinger's previously prepared translation of these sermons was obtained, edited, and published.

Luther loved the Lord's "high priestly prayer" in John 17. In these sermons (1528–29), he preached on prayer, the person of Christ, and the meaning of the Gospel. Of historical note, there are references to the "catechism," which was in preparation at the time, and the "Turks," whose military power threatened Europe. The sermons on John 18–20 are Luther's most extensive exposition of the Lord's passion.

Finally, eleven sermons or outlines from 1522 to 1540 are included here, giving us every extant Luther sermon on John 20:19–31, the Lord's appearance to the disciples on Easter evening and his authorization for them to forgive or bind sins. This gives a marvelous diachronic view of Luther's understanding of Absolution, the Office of the Keys, and Office of the Ministry. Some themes remain constant from 1522–1540, while others change back and forth. Throughout these sermons, Luther refers to the forgiveness of sins as a possession of the Church that it usually exercises publicly by called ministers (pastors) but which may in emergencies be exercised by any layman. One interesting 1529 sermon, preached for Easter Tuesday morning,<sup>17</sup> sets forth Luther's view that one can have the Holy Spirit in two ways: for his person and for his office. The sermon was recorded in shorthand notes and then posthumously expanded and published. The LW editors printed words in boldface when they were based on the original shorthand notes. This lets readers see what material was original to Luther and what material was being set forth under his name by a later editor.

LW 69:374–401 also gives us a clear example of how Luther's preaching went from his sermon outline to preaching to a smoothed-out, edited, published sermon. The outline notes are just over a page long. Luther had underlined some words in red, which gave him his main talking points. Following this, there are two versions on facing pages. The left side is a translation of shorthand notes, which is quite close to the very words that Luther uttered from the pulpit on April 16, 1531. The right side is the sermon as it was published in 1544. It is about twenty percent longer than what Luther preached.

72–73. *Disputations* (in preparation), multiple translators. The original LW included only a few of Luther's disputations. Here nearly all the rest will be provided with a translation of the theses and reconstruction of the disputations themselves based on all the extant protocols. In the late disputations, Luther deals with Law and Gospel (the Antinomian controversy), Christology, the Trinity, the Church, resistance to persecution of the Gospel, and many other topics. Here Luther is a

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<sup>17</sup> LW 69:349–372.

systematic theologian who uses and transforms medieval and patristic traditions to defend biblical truth. The volumes will surely be monumental.

75–76. *Church Postil I–II* (2013), translated by James L. Langebartels. Sermons are included from Advent 1 to the end of Lent. Until 2016, the only complete edition of Luther’s *Church Postil* (his first major collection of sermons for the church year) was by John Nicholas Lenker (1858–1929), published 1904–1909. That edition had problems. The translation was stilted, even by early twentieth century standards. It was often inaccurate. It presented the *Church Postil* in a form that Luther did not authorize, with early versions of the sermons being featured, even though these were superseded by updates and replacements from 1540–1543.<sup>18</sup> In the early versions of the sermons, Luther often sounded like an opponent of the established church, which at that time he certainly was. But the mature Luther lived in an established evangelical church. So in his 1540 revisions of Part 1 (LW 75–76), he changed several disestablishmentarian expressions usually by specifying that the “pope’s” priests, clergy, and universities were being criticized—not good, reformed ones.

LW 75–79 all contain charts showing where each sermon is located in German editions, the Lenker English version and other English translations, and also indicating where the manuscript notes or first printings are located in the WA or Erlangen edition. This is an excellent feature.

The first two volumes of the *Postil* (LW 75–76) were originally known as the *Winter Postil*, because these sermons covered the winter half of the church year. This is the earliest part of the *Church Postil*. Here Luther uses allegory frequently, despite his supposed rejection of it.<sup>19</sup> Here he also focuses on the basics, especially faith and love.

77. *Church Postil III* (2014), translated by James L. Langebartels. Sermons are included from Easter to Pentecost Tuesday. This volume also has Luther’s preface to the 1544 *Summer Postil*, edited by Caspar Cruciger Sr., which is an important text all on its own. Here Luther, toward the end of his life, looks back and assesses what had changed since the beginning of the Reformation and what God had given His German-speaking people: the knowledge of the chief parts of the catechism; postils; Georg Major’s *Lives of the Fathers* (an evangelical edition of the legends of the saints); prayer books and psalters; and most of all, the German Bible. He ends with an admonition to pastors, that they should fulfill their ministry, and that the people should heed their preaching. Thus, the Reformation was not just about recovering the Bible but was also about edifying the people and restoring the pastoral ministry and church life to their proper focus and function.

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<sup>18</sup> This comes from nineteenth- and twentieth-century Luther scholars’ fascination with the young Luther and the first few years of the Reformation.

<sup>19</sup> LW 76:315, 340 in particular gives Luther’s guidance on using allegory.

This volume begins the *Summer Postil*, edited by Caspar Cruciger and published after Christmas 1543.<sup>20</sup> Luther did not edit these sermons, but he authorized the editing. Robert Kolb explains, “Complaints that such works give you more Cruciger than Luther miss the points that Luther found his colleague’s rendering of his message just fine—an improvement on what he had probably said—and that Luther found the only value in publishing his sermons and lectures lay in the preparation of the Wittenberg message, not in his own words.”<sup>21</sup>

All previous editions of the *Church Postil* simply presented the sermons without indicating when they had first been preached by Luther and how they were changed in the editing process. Here, the first footnote of every sermon gives a full textual history for the sermon:

- When first preached.
- Where the stenographic notes are located.
- Where and when it was published previous to the *Church Postil* (and its location in the WA, if applicable).
- A general assessment of how extensively the sixteenth-century editor adapted it for the *Postil*.

This content should prove helpful to researchers for many years to come.

78. *Church Postil IV* (2015), translated by James L. Langebartels. This volume contains sermons from Trinity Sunday to the Tenth Sunday after Trinity. Translated for the first time is the appendix: “Several Beautiful Sermons on 1 John, on Love” (1532/1533). Because these sermons were in print when Cruciger prepared the *Summer Postil*, he simply referred to them instead of printing a sermon on 1 John 4:16–21 for Trinity 1.

79. *Church Postil V* (2016), translated by James L. Langebartels. This volume contains sermons from Trinity 11 to Trinity 27. Appendices include Luther’s prefaces to earlier editions of the *Summer Postil* and *Festival Postil*, as well as “Ephesians 6, on the Christian’s Armor and Weapons” (1531/1533). Here again, a popular sermon of Luther was in print, so Cruciger simply referred to that instead of producing a sermon on Ephesians 6:10–17 for Trinity 21. Then for centuries, printings of the *Church Postil* simply lacked this sermon. But now this sermon is included, so that the *Church Postil* is finally complete.

Companion Volume, *Sixteenth-Century Biographies of Martin Luther* (2018), multiple translators. This is editor Christopher Brown’s magnificent work, bringing

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<sup>20</sup> The date listed by the printer was 1544.

<sup>21</sup> Robert Kolb, review of *Luther’s Works*, vols. 68 and 77, *Concordia Journal* 42, no. 1 (Winter 2016): 90.

together biographies of Luther written by people who knew him. Johann Walter's sixty-four-stanza ballad about Luther is splendidly translated into English verse by Matthew Carver.<sup>22</sup> Most of the volume is Kevin Walker's translation of Mathesius's biographical sermons on Luther's life. Brown's footnotes are masterful summations of hours of historical research into the old Latin and German documents and the history of scholarship from the sixteenth century to the present.

What does the future hold? As mentioned above, two volumes of Luther's late disputations are being prepared. Another volume will include many writings of theology and polemics. Next, we will have two volumes of Luther's *Labors on the Psalms*, his second set of lectures on the Psalms from 1519 to 1521. Two volumes of various early works will be added, as well as *Selected Psalms IV* with Luther's commentary on the *Psalms of Degrees* (Pss 120–134) from 1532–1533. Two volumes covering the Pentateuch will give us Luther's sermons on Exodus (1524–1527), commentaries on Isaiah 9 and 53 (1544), and his famous "Muster-Sermon against the Turks" (1529). One volume of letters will focus on Luther's counsels given in church-political and spiritual care settings. Finally, three volumes will present the first full English translation of the original *House Postil*, edited by Veit Dietrich in 1544.

Luther's Works: American Edition thus continues to grow, with the new volumes matching and often surpassing the old volumes in terms of translation accuracy and scholarly annotation. These volumes have already helped us better to understand Luther, the Reformation, ourselves, and even God's Word. It is our own hope and prayer that God will continue to bless CPH and the whole Luther team as they continue to bless the Church through these books.<sup>23</sup>

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<sup>22</sup> Johann Walter, "A New Spiritual Song About the Blessed, Precious, and Highly Gifted Man, Dr. Martin Luther, the Prophet and Apostle of Germany (1564)," trans. Matthew Carver, *Sixteenth-Century Biographies of Martin Luther*, ed. Christopher Boyd Brown (St. Louis: Concordia Publishing House, 2018), 81–100.

<sup>23</sup> I thank the editors of LW and CPH for their helpful conversations, which provided many of the details for this review article.