LUTHER TODAY

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To commemorate the 500th anniversary of Luther's birth, we include this article on his commentaries and the next article by Douglas Macmillan on the nature of justification by faith.

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In no way could we honour the memory of Luther more than by reading his works and allowing him to speak to us today. This has now been made possible by the Concordia Publishing House of St. Louis, Missouri and the Fortress Press (formerly Muhlenberg Press) of Philadelphia who have produced a 54 volume edition of Luther's works with an index volume to follow. These hard-backed volumes of between 400 and 500 pages each are pleasingly produced in a print that is easy on the eye.

Dr Jaroslav Pelikan, editor of 22 of the volumes, says in his 'General Introduction' in Volume 12, which was the first of the series to be published (1955): "The translations of Luther's work in this edition are intended to make many of his writings accessible in modern English for the first time". It has certainly been produced in clear, idiomatic English that can be read with ease. The edition is based on the monumental German Weimar edition (1883 ff) but in certain places the editor and translators have departed from its readings and findings. In each volume the translator has been responsible primarily for matters of text and language while the editor has been responsible for the historical and theological comments in the introductions and footnotes. The editor has also attempted to trace the many "references, citations, and allusions to Scripture, Christian writers, and classical authors in these Lectures, many of them not identified at all, or erroneously labelled in other editions, including the Weimar edition". Each volume is supplied with its own indices. The first 30 volumes contain Luther's Commentaries, the remainder being what have been termed his "Reformation Writings". I propose to confine my remarks in this article to his Commentaries.

One person has commented that "Although one learns a great deal about Luther's earthshaking achievements by reading the works of competent

biographers, it is impossible to arrive at an adequate understanding of this great man's importance in the field of theology unless one digs and delves in his writings", and Luther comes across with striking forcefulness in these translations.

Modern scholars, including many conservative ones, would be embarrassed to include in a scholarly commentary any elements of admonition or application. But this was regarded by Luther to be his duty and that is what makes his works so relevant to today. It also made them relevant in his own day to both student and peasant. As the general editor comments: "It is always difficult, and sometimes impossible, to determine from the work itself whether it originated in the classroom or in the pulpit".[1] It is the divorce between exposition and application that has made many modern conservative commentaries so sterile. One wonders to what extent their authors sought to impress their liberal contemporaries or even to have an eye for their own academic advancement. It is precisely here that Luther shines! He sought the truth, and proclaimed it without fear or favour.

It is important to realise, however, that not all Luther's commentaries are of equal value. He learnt as he lectured and preached his way through the Bible - and he readily admitted this: "I was more skilful after I had lectured in the university on St Paul's epistles to the Romans, to the Galatians, and the one to the Hebrews". But his first series of lectures was on the Psalms delivered 1513-1515, (Volumes 10 and 11). These were never published by him because he was too busy, and they now appear in English for the first time. An explanation of Luther's method will indicate the medieval influences on Luther at this early stage of his career. He provided his students with the Latin text of the Vulgate and "contracted with Johann Grunenberg to print, in a special edition with wide margins and generous interlinear spaces, the Latin text of the Psalter together with appropriate headings and short summaries of the contents of the individual psalms. Into the white space of one of these printed copies Luther then wrote his own interlinear and marginal notes ... These notes are the so-called glosses - brief explanations, mostly of a grammatical and philological nature, of individual words and phrases of the Biblical text. The students were expected to enter into their own, identical copies of the Psalter what Luther dictated from his. This was the normal way to begin such lectures. The glosses would then be followed by the so-called scholia - a wider interpretation of as many phrases or statements of the text as the lecturer chose, touching

theological concepts and questions near and far and providing a wide range of support from Scripture generally and from the works of previous recognised interpreters. Hilton Oswald, the editor who took over the work of Jaraslav Pelikan and from whose introduction the above explanation is taken, has only included the scholia in these two volumes, supplemented occasionally by reference to the glosses in the footnotes. This means that one-third of the Psalms are missing because no scholia of them are preserved.

Perhaps these early volumes are more interesting as a study of Luther's own spiritual and theological development rather than as an exposition of the text for present-day preachers. As the editor indicates: "In general, Luther here still follows the traditional manner of his day, presenting a fourfold interpretation of a passage and labelling these interpretations as literal (or historical), allegorical, or anagogical." Furthermore he does not follow the verse sequence when commenting on a Psalm but "allowed himself great freedom to dart back and forth within the psalm" [2] and the same verse may be treated several times. Yet one of his aims stands out clearly, namely to point to Christ in all the Scriptures: "Every prophecy" says Luther, "and every prophet must be understood as referring to Christ the Lord, except where it is clear from plain words that someone else is spoken of. For this He Himself says: 'Search the Scriptures ... and it is they that bear witness to Me' (John 5:39). Otherwise it is most certain that the searchers will not find what they are searching for." That last sentence explains why so many modern commentators have gone astray in their observations on the Old Testament. Luther would certainly not agree to approach the Old Testament as if the New Testament did not exist. Rather, as he says in his Preface: "If the Old Testament can be interpreted by human wisdom without the New Testament, I should say that the New Testament has been given to no purpose." Referring to Psalm 34:5: "They looked unto Him and were lightened", he says: "But others make a detour and purposely, as it were, avoid Christ, so they put off approaching Him with the text. As for me, when I have a text that is like a hard shell, I immediately dash it against the Rock and find the sweetest kernel." And perhaps some of us will find it worthwhile ploughing through even these early commentaries to find a gem such as that statement - for Luther's statements have the habit of sticking in the mind.

1513-1517 were formative years for Luther and as James Atkinson says: "Though he used all the current scholastic terms to express his

thought, all these terms began to carry the evangelical insights that were later to play such a determinative role in the Reformation".[3]

The last thing that one finds in Luther is a cold, analytical and detached view of the Scriptures. As one person has observed: "The message, compared with that of other contemporary lectures, reveals greater individual involvement in the message being expounded." In other words Luther was involved in his message in the way that every true preacher should be involved. This was the new note that was struck in Luther's lectures even though there was much that was traditional appertaining to their format. That he was "dealing not with idle academic definitions but with the issues of life and salvation that affect speaker and hearer directly and personally" is another apt comment that has been made on his early works.

These "First Lectures on the Psalms" must not be confused with his later commentaries on Psalms and published in this series in Volumes 12, 13, and 14 under the title: "Selected Psalms". These stem from 1517 to 1539 and most of them reflect a maturer Luther. For this reason I have inserted in the appended list of Luther's commentaries the dates when the lectures or sermons were delivered so that readers might the better judge which are his maturer works.

Luther learnt quickly. And this becomes evident in his second series of lectures which were on "The Epistle to the Romans" and delivered in 1515-1516. It is true that he uses the same method of lecturing as in his first series on the Psalms and also uses much of the vocabulary and teaching forms of his predecessors. But the commentary is far more useful to the modern reader. "The chief purpose of this letter," said Luther, "is to break down, to pluck up, and to destroy all wisdom and righteousness of the flesh." And the reader not only observes him doing this in the commentary but himself feels searched and sifted, challenged and humbled. His comments on the opening verse regarding the Pastor's office and "call", and how he should avoid seeking popularity on the one hand and being a tyrant on the other are very relevant: "These are the two main faults from which all the mistakes of pastors come". Again in commenting on Romans 3:10 he emphasises the importance of searching one's heart: "We so rarely analyse ourselves deeply enough to recognise this weakness in our will, or rather, this disease. And thus we rarely humble ourselves, rarely seek the grace of God in the right way, for we do not understand, as he says here (v.11)".

Of course there are portions of the commentary where Luther is dealing with philosophical problems raised by late medieval writers and these can only be of academic interest. But the greater part of the book indicates how skilful he had already become in his understanding of the righteousness of God. His lectures also on Romans 6 and 7.1-6, on the believer's death unto sin and unto the law, are most enlightening and heart warming. Again the distinction he draws between the death of the believer and that of the unbeliever is frighteningly clear. The believer's relation to sin ends at his death, so that to him: "death is only a figure, a symbol, and like death painted on a wall when compared with eternal death". But for the unbeliever "sin lives on and continues forever".

His warm, pastoral heart is displayed in his comments on Chapter 8 verses 26 and 27, for example, where he gives a most thought-provoking exposition on prayer and the relationship between our requests and God's answer: "It is not a bad sign but a very good one, if things seem to turn out contrary to our requests." After referring to Isaiah 55:8-9 and other Scriptures he continues: "And He does all this because it is the nature of God first to destroy and tear down whatever is in us before He gives us His good things, as the Scripture says: 'The Lord makes poor and makes rich, He brings down to hell and raises up' (1 Sam.2:7)".

Some readers may already possess the edition of Luther's commentary on 'Romans' published in the 'Library of Christian Classics' (Vol.15: SCM), but that edition only contained the scholia. "The present translation reproduces for the first time in English both the complete interlinear and marginal glosses and the scholia", says H.C.Oswald in his 'Introduction' to this volume. He explains further that: "In addition to Luther's own handwritten copy of both the glosses and the scholia, there are extant a number of student notebooks of these lectures ... and it is interesting to compare the students' record with what the lecturer's own manuscript tells us he had planned to say." Consequently we have a very reliable account of the lectures.

Throughout his lectures on 'Romans' we see Luther freeing himself from the influence of medieval commentators. He makes use of them if they are useful but frequently disagrees with them and refutes their arguments. Already he has discarded the fourfold interpretation of Scripture which was used by the scholastics and which he had utilised in his first series of lectures on the Psalms.

Luther followed his lectures on 'Romans' with a series on 'Galatians' (1516-1517) and 'Hebrews' (1517-1518). Though still following the medieval pattern of providing glosses as well as scholia, his characteristic Biblical stance is becoming increasingly evident. Only the scholia have been translated in the 'Hebrews' volume because, says the editor, "There is virtually no way to translate the glosses in their entirety. Most of them make sense only in relation to the Latin (or even the Greek) text of the Epistle while others are cryptic and fragmentary."

More readers will be familiar with Luther's commentary on 'Galatians' than any other because several editions have appeared in English. What perhaps is not so widely known is that he produced two commentaries on this epistle to which he fondly referred as: "My Katie von Bora". His first series of lectures were delivered in 1516-1517 and published in 1519 when he significantly revised and expanded some of his earlier judgments. In 1523 he published a revised and abbreviated version of this commentary. Then in 1531 he delivered another set of discourses on 'Galatians' and these were published in 1535 and revised in 1538. All previous English translations have been based on the revised edition of 1538 but in this new series both the 1519 lectures and the discourses of 1535 are now published. It has been observed: "The discourses on 'Galatians' that were published in 1535 show Luther at his best. Here one sees the Reformer as a mature scholar and as a master of the art of presenting exegesis in a refreshingly informal manner." Doctrinally Luther had not changed his position on justification by faith in 1535 from what it had been in 1519 but "The Luther of 1535 has at his command far greater simplicity and pungency of expression than one finds in the work of 1519."

What is deeply challenging to us today is the way in which Luther refused to accept any teaching for which he could not find a Scriptural basis. He did not seek extra-biblical proofs of the veracity of the Scriptures. The Bible had become alive to him and it is a true comment that has been made of him that "the great man's whole being is aflame with zeal as he comments on the words of St Paul."

His 'Sermons on the Gospel of John' (1537-1540) similarly come from the heart and go to the heart. It was little wonder that peasants and students crowded to listen to him. His secret lay in his conviction that correct doctrine alone was not enough but that the power of the Holy Spirit was essential to reach the hearts of men. There is much

to be learnt in these sermons, not least the way in which he applies the Scriptures to both himself and his listeners. Through them also we get to know the real Luther - a man whose heart was overflowing with love for his Saviour and for his fellowmen. It would be a pity, however, if only preachers read these sermons. One person has described these volumes of sermons as: "a book for everybody". We should not forget that even children listened with benefit to Luther preaching.

Luther's own comment in his lectures on '1 Timothy' (1527-1528), was: "A man teaches when his hearers understand what he is saying." The mark of a novice, he says, is that he teaches the abstruse parts of Scripture and ignores the simple - readily confessing at the same time that he himself had once been like this. But he had learnt that a bishop must be plain and direct - "the way one speaks to his children at home." There is also the practical aspect of the Word for the preacher himself: "Whoever teaches the Word of God correctly should train himself for godliness. He does not lay the Word down in his napkin, as a lazy slave does (cf Luke 19:20). He keeps it in use so that it may not rust or rot away." It is little wonder that he emphasised regarding the office of the bishop or preacher: "The pious aspire to that office with trepidation. They do not come freely and teach, but they are forced into it, even as I." With such he contrasted the false teachers: "who kept rushing about in all directions, saying that they were driven by the Spirit, by wisdom and by their talent." His comments on "the Enthusiasts", as he called them, are worth noting: "The Enthusiasts are not teachers because they don't strengthen consciences."

It is amazing how contemporary Luther is. His remarks are often far more relevant to us today at the end of the twentieth century than they would have been in Spurgeon's day. One could think that Luther was writing with certain of the unscriptural emphases of the present day in mind. Again on the false teachers he says (on 1 Timothy 6:20): "They have their own empty thoughts and speculations to which they fit and adjust Scripture ... They are simply empty chatterers, although their fine appearance seems to make them theologians ... Just as empty chatter is useless, so this knowledge is falsely boasted of: 'The Spirit provides it in my heart'. This is the knowledge that is praised. It is renowned and has a great name, and it is advertised in glowing terms: 'This is something you have never heard before. Listen carefully'. They bring a sort of wisdom wonderfully advertised,

a glorious wisdom. But it is 'falsely called knowledge'."

It would seem that some would be teachers, who today are a headache to many pastors, are not a new phenomenon after all - and that is no little relief!

Luther had a keen insight into the secular and ecclesiastical affairs of his time and this is reflected in his writings. But, in addition, his statements had a prophetic quality which makes his commentaries timeless in their significance and amazingly contemporaneous.

Luther was a fighter - and a fearless one at that - always opposing the interpretations of his predecessors, and accusing them of having failed to comprehend the meaning of the Gospel and of having interpreted it as another set of rules. Jaroslav Pelikan has pointed out in his introduction to Vol.21: "The Sermon on the Mount and the Magnificat", that: "A fundamental assumption of Luther's criticisms and of his exegetical work generally is the unity of the Bible". This, of course, is an important point for us today for we are still suffering the effects of those eighteenth and nineteenth century commentators, and their twentieth century offspring, who drove a wedge between Old Testament and New Testament, and then wedges between Jesus and Paul, the Synoptics and John, and Paul and Paul. Two characteristics of Luther are noteworthy here. The first is that he identified himself with the struggles of Paul and the parables of Jesus, so perceiving the fundamental harmony between the two. He recognised that this unity of experience was not uniformity and in the same way he recognised the great variety among the books of the New Testament. Ebeling has indicated that one of his great achievements as an interpreter of the New Testament was that he was able to emphasise the differences of style and expression in the gospels without ever losing the unity of the whole. Similarly he could see the continuity between the proclamations of Jesus and the Pauline and Catholic Epistles without ignoring the particular characteristics of each book and its author. One should notice that Luther arrived at these conclusions because he realised that there was a unity between the Christian experience of the New Testament writers and his own experience. In other words the Scriptures had spoken first to Luther and as he sought to walk humbly with God in the light of those Scriptures so he came to see through the mass of false emphases and interpretations of his predecessors and contemporaries in the Church. Contrary to common belief Luther had a correct understanding of the relation between

Paul's teaching on justification by faith and James' teaching on justification by works "Therefore, when St James and the apostle say that a man is justified by works, they are contending against the erroneous notion of those who thought that faith suffices without works, although the apostle does not say that faith justifies without its own works ... but that it justifies without the works of the Law. Therefore justification does not demand the works of the Law but a living faith which produces its own works". [4]

The second noteworthy characteristic of Luther's teaching on the unity of the Bible is his approach to the Old Testament. He saw it as being absolutely essential for an understanding and correct interpretation of the New Testament. "By rooting his interpretation of the New Testament in his understanding of the Old Testament Luther thus helped to break the exegetical habits of many centuries" for "expositors of the New Testament had so often drawn upon classical rather than upon Biblical sources for their materials." [5] We have witnessed a return in our day to a seeking for an understanding of the New Testament through exaggerated emphasis on the study of extra-Biblical sources. This betrays a lack of confidence in the Scriptures as being their own interpreter. We need to return to Luther's position. "He worked from the Old Testament in interpreting New Testament terms and concepts ... He read the Old Testament as Christian Scripture, and he read the New Testament on the basis of the Old." [6] It is well known that for many years the concept of God's righteousness both frightened and angered him. Consequently it is significant that: "It was in part the realisation of the Hebrew rather than Greek origin behind statements like Romans 1:17 that brought Luther to his 'wonderful and new definition of righteousness' and of justification." Previously he had conceived of 'righteousness' "in a 'passive' way, as that which God was and that which God possessed", but then he came to realise that "righteousness had to do with the divine activity and denoted that which God conferred as a gift." And so "the gates of paradise" were opened to him.

Heinrick Bornkamm's comment might come as a surprise to many, that if Luther were alive today he would have occupied a Chair of Old Testament in a Theological Faculty rather than a Chair of New Testament or of Systematic Theology. This comment is confirmed by the fact that of his 30 volumes of commentaries in this present translation 20 of them are on the Old Testament, and it is these that form his

major work. Pelikan's comment is that "Of all Luther's mature works on the New Testament the commentary on 'Galatians', in its various editions, is perhaps the only one that parallels the many commentaries on books of the Old Testament that he continued to produce". His "magnus opus", of course, was his lectures on Genesis which occupied the last decade of his life and which fill the first eight volumes of this translation. The work was begun in June 1535 but was frequently interrupted by plagues, illness, frequent travelling, and other duties. His last lecture on 'Genesis' (Nov.17,1545) was also the last lecture of his professional life. He died on February 18th 1546.

Peter Meinhold argued that his researches have shown that the theology of the 'Lectures on Genesis' has been adulterated by its editors to conform it to the growing orthodoxy of the second generation of Lutherans. Certainly Luther's editors allowed themselves great liberties as we can see when we have both his lecture notes and the printed versions of his commentaries. The 'Lectures on Genesis' are not the work of his pen nor even a transcript of his lectures. The line of editorial descent runs from Veit Dietrich to Melanchthon and through his pupils to later Lutheran theologians. Consequently Jaroslav Pelikan warns us that we must have some misgivings: "on those sections of the commentary in which Luther sounds more like Melanchthon than like any Luther we know." Nevertheless he challenges some of Meinhold's conclusions, pointing out that: "About most sections of the commentary any responsible historian of theology must conclude that if Luther did not really say this, it is difficult to imagine how Veit Deitrich or even Melanchthon himself could have thought it up. Therefore the lectures on Genesis are an indispensable source for our knowledge of Luther's thought, containing as they do his reflections on hundreds of doctrinal, moral, exegetical, and historical questions." The above comments on his 'Lectures on Genesis' apply also to some of his other volumes.

Already by 1524-1526 when he was lecturing on the Minor Prophets it can be said of Luther: "In his exegesis Luther has here reached a new level of independence and maturity. He no longer follows but more often rejects the thoughts of commentators like Jerome and Lyra. He feels more free than before to fault the Vulgate text on the basis of references to the original Hebrew text." [7] It was no mean achievement to have fought himself free of patristic and scholastic shackles. One should bear in mind that 1524-1526 were crucial years in Luther's career when he knew that the whole Reformation movement was in the

balance and he himself was being opposed on all sides. "But as responsibilities, anxieties, enmities and threats increased, Luther's confidence in the message of Scripture also rose to meet every test. His studies in the Word as well as the resulting lectures on the Word were a haven of refuge where he found the solace and refreshment needed to carry on and to reach the decisions required." At the same period he was lecturing again on the Psalms and a comment of his on his favourite Psalm 18 is significant: "This Psalm has often been an outstanding remedy for me against the plots and wiles of the devil."

In preparing his work on Jonah, Habakkuk and Zechariah for publication Luther did an unusual thing. Having already lectured in Latin on them in the University he then produced additional German versions of those lectures. Translations of both these versions are now published in Volumes 19 and 20. Hilton Oswald says that "Luther probably did not even consult his Latin notes as he wrote the German version" and that the latter "contained many new treatments and omits many thoughts of the Latin version."

Luther's scholarship was extensive and profound but he wore it lightly and made no display of it. He delivered his lectures in Latin which had become a second language to him. He understood "the genius of the language" and at the same time was a master of his native German. Luther was never flippant when dealing with the text but always bore in mind that all Scripture is beneficial. He approached the sacred words with deepfelt humility. He knew that he was treading on holy ground and he was always at pains to make his readers come to a sharp realisation and understanding of the fact. This God-given confidence in the Scriptures is seen in his approach towards the book of Ecclesiastes with which he struggled for some time, eventually lecturing on it in 1526 (published 1532). He admits that it is one of the more difficult books of the Bible but points out that the "difficulties" arise because "commentators have failed to understand the purpose of the book and have taken no intelligent approach to those strange ways of speaking called Hebraisms." He shows that "Ecclesiastes" does not condemn the creatures of God; it condemns man's depraved affections and desires.

By 1543 Luther found it necessary to defend his Christological exegesis of the Old Testament and did so by publishing a treatise "On the Divinity of Christ on the Basis of the Last Words of David

(2 Samuel 23:1-7)". In his exposition Luther indicates that the doctrines of the Trinity and of the two natures in Christ were already taught in the Old Testament. As Pelikan indicates: "In so doing, he set forth not only his exegesis of this passage, but also the hermeneutical principles that had guided him in the interpretation of the remainder of the Old Testament." Luther himself sums it up in the sentence: "Whoever does not have or want to have this Man properly and truly who is called Jesus Christ, God's Son, whom we Christians proclaim, must keep his hands off the Bible ... The more he studies, the blinder and more stupid will he grow." In the last issue of 'Foundations' Philip Eveson reminded us of "the importance of spiritual mind and heart in the approach to the Scriptures" and this is remarkably illustrated in the life of Luther. It is those "that tremble at His word" (Isaiah 66:5) who receive light on it and those who know nothing of that trembling are hardened.

In Luther's lectures on Isaiah (Volume 16: Isaiah 1-39; Volume 17: Isaiah 40-66), delivered 1527-1530, he warns his hearers against the extravagant allegorical interpretations of such Church Fathers as Origen. He himself indulges in a little allegorisation: "almost reluctantly expressed and quite self-consciously held within the limits of evangelical hermeneutics" (Pelikan). In his lectures on chapters 40-66: "Luther seems especially concerned about students preparing for the ministry" (Oswald) and of instilling into them the comforting truth that had sustained him personally, namely that: "The Word of our God shall stand for ever" (Isaiah 40:8). He issues a warning that is very timely to us today: "Beware that you do not neglect the Word. It indeed stands firm, but it moves and will be given to others ... Therefore let us prayerfully keep busy with the Word".

Luther's opinion was that: "The Old Testament was best handled in exposition, the New Testament in sermons." But whether dealing with the Old Testament or the New I have found that Luther's directness of application makes the reader sit up and take note as if present at the great teacher's feet. To read Luther is a searching and humbling experience. His works are best read systematically and although he has the teacher's necessary habit of repeating himself, he does so with variations that drive the point home. His knowledge of human nature is profound and his knowledge of Scripture wide and enlightening. But his distinguishing mark is that he seeks to bring his own reason, and that of his listeners and readers, into captivity

and obedience to Christ. Much of what he wrote was produced not merely in the midst of a busy academic life but during times of much physical pain and weakness as well as mental and spiritual turmoil. In spite of these things, plus the opposition from both the Papal Church and "the Enthusiasts", he could say: "The spirit of the godly rusts away unless they are well exercised by tribulations." His invincibility stemmed from the fact that he attacked his opponents from Scripture while his heart overflowed with love. It has been truly said that "He could comfort, console and assure as effectively as he could attack, castigate, and condemn."

Refreshing and spontaneous as are all Luther's commentaries, yet they are based on a painstaking study of the Scriptures with an honest attempt at a grammatical and historical analysis of the Hebrew and Greek texts and of translations.

It remains for me but to draw attention to an invaluable companion volume that Concordia have produced to this series, namely: "Luther the Expositor: Introduction to the Reformer's Exegetical Writings" by Jaroslav Pelikan. In this book Pelikan answers such questions as: "What principles guided the Reformer in his expository writings? What tools did he use? How did he arrive at the conclusions he set forth? What impelled him to strive for an ever-increasing knowledge of God's Word?" But in addition he states, and comments, on the principles that should guide those who read and study the Reformer's exegetical works, showing them how to evaluate and understand these writings properly, objectively and helpfully. Concordia lists "Luther the Expositor" as an unnumbered volume while Fortress Press considers this as Volume 56!

Concordia now have a new address in England:-

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18 Crane's Way, Boreham Wood,
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I obtained my own copies through arrangement with a local Christian Bookshop whereby they ordered all the volumes and allowed me to pay for them on a monthly basis over a long period of time. I would like to point out also that Luther's works are all available at 'The Evangelical Library', 78a Chiltern Street, London W1M 2HB (Tel.01-935 6997). The Spring 1983 edition (No.70) of 'The Evangelical Library

Bulletin' contains a list of biographies of, and works by, Luther, available for borrowing and reference.

References

1. Vol.12: 'Selections from the Psalms I'
2. H.C.Oswald
3. The Great Light, Paternoster
4. See the full exposition on pp 234-236 of Vol.25 on 'Romans' relating to ch.3 verse 20.
5. Pelikan
6. op cit.
7. H.C.Oswald

LUTHER'S WORKS
Concordia Publishing House and Fortress Press

A. The Commentaries

Volumes 1-8: Genesis (1535-1545); Volume 9: Deuteronomy (1523-1525) Vols 10-11: First lectures on the Psalms (1513-1515); Vols 12-14: Selected Psalms (1517-1539); Vol.15: Ecclesiastes (1532), Song of Solomon (1539), Last Words of David (1543); Volumes 16-17: Isaiah (1527-1530); Vols.18-20: Minor Prophets (1524-1526); Vol.21: The Sermon on the Mount (1530-1532) and the Magnificat (1521); Vols. 22-24: Sermons on the Gospel of St John: Chs.1-4, 6-8, 14-16 (1530-1532 and 1537-1540); Vol.25: Romans (1515-1516); Vol.26: Lectures on Galatians chs 1-4 (1535); Vol.27: Lectures on Galatians chs 5-6 (1535) and his earlier Lectures on Galatians chs 1-6 (1519); Vol. 28: 1 Corinthians 7 (1523); 1 Corinthians 15 (1534); Lectures on 1 Timothy (1527-1528); Vol.29: Lectures on Titus (1527), Philemon (1527), Hebrews (1517-1518); Vol.30: The Catholic Epistles: Sermons on 1 Peter (1522), 2 Peter (1523), Jude (1523); Lectures on 1 John (1527).

B. The Reformation Works: i.e. his works arranged according to themes:

Vols.31-34: Career of the Reformer (i.e. his works that illustrate his career e.g. 95 Theses; Bondage of the Will) Vols.35-38: Word and Sacrament; Vols.39-41: Church and Ministry; Vols.42-43: Devotional Writings; Vols.44-47: The Christian in Society; Vols.48-50: Letters; Vols.51-52: Sermons; Vol.53: Liturgy and Hymns; Vol.54 Table Talk.