

Luther Reception in Korea

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It is a formidable task to write on the subject. There have been, however, some investigations on the subject both in Korean and English.¹ So our task is to summarize them and explain new findings, though not to enumerate all the information therein.

I Luther's Works Translated in Korean

Catholicism was introduced into the country more than two hundred years ago. Approximately one hundred years later Protestantism, pioneered by the Presbyterians and Methodists (1885), was introduced.² So one cannot expect much Luther

LW-Ke Ruteo seonjip (Luthers Werke (korean.)). 12 vol. Seoul: Concordia, 1981-1989.

1 Han-gook BAE: Hanguge isseosoe ui Ruteo yeon gu (Luther studies in Korea). RuYu 8 (April 1967), 19-31. It is the first of its kind, dealing from the beginning to the year 1967. It was abridged and added as an appendix to RuYu 9 (1983), 550-558, of LW-KE together with Jae-jin Kim's investigation of master's theses on Luther from 1956 to 1983; Jae-jin KIM: Hanguk gwa Ruteo yeon gu (Korea and Luther study). In: LW-KE 9, 559-563. In 1990 Yong-hwa Na wrote on Luther research in this country. After a brief explanation of yesterday and today of Luther research he deals more extensively with Won-yong Ji and two other theologians, and then focuses on four research areas, mostly using results of master's theses; Yong-hwa NA: Hanguk eso ui Ruteo yeon gu wa myeot kkaji munjejeom (Luther studies in Korea and some problems). Sinhak gwa sinang 4 (Syngal 1990), 187-224. Ji has, on his side, a section on Korea in each of his articles in English. Won-yong Ji: Luther in East Asia. CJ 20 (1994), 33-38; Won-yong Ji: Luther studies in the Sino-cultural region in Asia. CJ 27 (2001), 334-338. Weon-sang Kwak surveyed theses on Luther on master's and doctoral level. He classifies them, entered with title, author, and place, according to the year of writing and according to the themes; Weon-sang KWAK: 1983 nyeondo buteo 2000 nyeondo kkaji Ruteo gwallyeon seokbaksa nonmun jeongni (Master's theses and doctoral dissertations related to Luther [1983-2000]). RuYu 15 (2001), 145-178.

2 The first Protestant clergy missionary to put his feet on Korean soil was, however, a German Lutheran, Karl A. F. Gützlaff (1803-1851), who visited the west coast of the »Hermit kingdom« in 1832, distributing the Bible and Christian literature in Chinese to the people.

research in the beginning, let alone publication of his works. There had been no work published until the end of Japan's annexation of the country in 1945. The first work of Luther ever to be published in Korean was »Freedom of a Christian«. It was translated by Dr. Bong-rang Park (1918-2001) and published by a Christian publisher in 1949.³ When one year later the Korean War broke out, however, all the copies were lost.

Five years after the cease-fire of the War, Lutheranism, for the first time, was introduced to Korea in 1958 through the Lutheran Church-Missouri Synod in America. Now Luther research would begin in earnest. Won-yong Ji, who had studied in Germany and received a doctorate in the USA, would lead this process in the country.⁴ The first work to be published by the new church was »A short explanation of Dr. Martin Luther's Small Catechism«. It was translated by Ji and published by the publishing house of the church in 1960.⁵ Ji published »To the Christian nobility of the German nation« in 1982,⁶ which he republished in 1993 in a book together with the other two Reformation treatises from 1520 with an introduction in each treatise.⁷ This book is a steady seller as a textbook at seminaries.

Meanwhile, Ji led the publication of the Korean Edition of Luther's Works (LW-KE). It was completed in twelve volumes in 1989 after twelve years of intense engagement with seventy-eight items entered with a brief explanation for each, indices of subjects and Bible passages, and eight appendices in 6,496 pages. The LW-KE is divided into three categories relevant to Luther's thought: (1) »Luther and Scripture«, two volumes each on the Old and New Testaments; (2) »Luther and theology«, three volumes of Luther's Reformation writings; and (3) »Luther and ministry«, five volumes on Luther as »Pastor for the church«, »Pastor for the world«, »Luther the preacher«, »Luther the counselor«, and »Luther the com-

3 Martin LUTHER: *Grisdoin ui jayu* (Freedom of a Christian (korean.))// tr. by Bong-rang Park. Seoul: Bogeumdongjihoe (Gospel Club), 1949.

4 See above the article by Yong-hwa Na in note 1, who did a doctorate at Concordia Seminary in St. Louis under the guidance of Won-yong Ji. Part 3 (191-203) deals with Ji's life and works as well as his interpretations of Luther's theology divided into eight categories.

5 [Martin LUTHER]: *Sogyori mundapseo haeseol* (A short explanation of Dr. Martin Luther's Small Catechism (korean.))// tr. by Won-yong Ji. Seoul: Concordia, 1960. 216 p.

6 Martin LUTHER: *Dogil Christian gwijok ege bonaenun geul* (To the Christian nobility of the German nation (korean.))// tr. by Won-yong Ji. Seoul: Concordia, 1982. 162 p.

7 [Martin LUTHER]: *Maltin Ruteo ui jongyo gaehyeok samdae nonmun* (Martin Luther's three Reformation treatises (korean.))// tr. by Won-yong Ji. Seoul: Concordia, 1993. 347 p.

municator».⁸ In 1990, the edition received the Best Publication Award (in translation and editing) from the National Association of Christian Publishers in the country.

A new version of »Freedom of a Christian« appeared in 1975 as a part of a volume in a complete series by a secular publisher.⁹ The next year another secular publisher republished it as a part of a volume in a complete series.¹⁰ In 1977 another secular publisher published it together with other writings of Luther in one volume in a complete series.¹¹ Following a short introduction by the editor, excerpts of the following works are translated: »Freedom of a Christian«, »To the Christian nobility of the German nation«, »Bondage of the Will«, documents from the Peasants' War, »Trade and usury«, »Lectures on Romans«, »Lectures on Galatians«. The book has a chronological table in an appendix. A new translation of the treatise came out as a part of a book in 1989 and in a single volume in 1996.¹²

Some of the political writings of Luther edited and introduced by J. M. Porter were translated in 1985.¹³ It contains nine articles written from 1520 to 1531, three of which are writings from the Peasants' War. Excerpts from »The Bondage

8 [Martin LUTHER]: Ruteo seonjip (Luthers Werke (korean.))// ed. by C. Seoul: Concordia, 1981-1989. Cited from CJ 27 (2001), 338. For the publication of the Korean Edition of Luther's Works, confer Won-yong Ji: A history of Lutheranism in Korea: a personal account. StL: Concordia, 1988, 232, n. 6.

9 Martin LUTHER: Grisdoim ui jayu (Freedom of a Christian (korean.)). In: Segye myeongjeo gyoyang daejeonjip (World great books of culture). Vol. 3/ introduced by Hwan-deok Park; tr. by Jong-won Gong and Hwan-deok Park. Seoul: Beomjosa, 1975, 17-20. 375-406. The same publisher republished this volume two years later as vol. 4 of »Elite Books« series.

10 Martin LUTHER: Grisdoim ui jayu (Freedom of a Christian (korean.))// introduced and transl. by Kyung-yun Clum. In: Segye sasang jeonjip (World great books of thoughts). Vol. 28. Seoul: Samsung Press, 1976, 9. 275-298.

11 [Martin LUTHER]: Ruteo (Luther (korean.))// ed. by Hwan-deok Park with an introduction by Nam-joon Jang; tr. by Hwan-deok Park and Nam-joon Jang. Seoul: Beomjosa, 1977. 459 p. (Hyeondae gyoyang daejeonjip [Modern great books of culture]; 3). Different publishers republished the same volume in 1978, 1986 and 1988; Seoul: Daeyangseojeok, 1978. 459 p. (Segye sasang daejeonjip [World's great books of thoughts]; 13); Seoul: Yangmundang, 1986. 459 p. (Segye sasang daejeonjip [World great books of thoughts]; 10); Seoul: Yangwudang, 1988. 459 p. (Segye sasang daejeonjip [World great books of thoughts]; 10).

12 Hendrik Willem VAN LOON: Seongseo iyagi (The story of the Bible (korean.)). Martin Luther: Grisdoim ui jayu (Freedom of a Christian (korean.))// tr. by Jong-yoon Lee. Seoul: Geumseong, 1989. 365 p.: ill.; Martin LUTHER: Grisdoim ui jayu (Freedom of a Christian (korean.))// tr. by In-soo Han. Seoul: Gyeonggeon, 1996. 202 p.

13 [Martin LUTHER]: Ruteo ui jeongchi sasang (Selected political writings of Luther (korean.))// ed. in English by J. M. Porter; tr. in Korean by Chi-mo Hong. Seoul: Concordia, 1985. 219 p.

of the will« were published three years later.¹⁴ »The Martin Luther Easter book«, edited by Roland Bainton (1894-1984), came out in 1992.¹⁵

More varied selections by John Dillenberger (* 1918) were translated in 1994,¹⁶ providing beginners with a primary source at close hand. Excerpts from the »Commentary on Romans« were published in 2001.¹⁷ This translation has no reference to sources, but contains a translation of an introduction by John Theodore Mueller (1885-1967) at Concordia Seminary.

Luther's Table Talks edited and translated by Ji was published in 1963.¹⁸ It contains a selection of 685 items in 14 chapters and an index. A new book of »Table Talks« edited by Donald E. Demaray was translated in 1992.¹⁹ The book, with Luther's sayings divided into twelve categories, is designed for laypeople and has no references to sources.

Young-han Kim, a Presbyterian theologian, translated Hugh T. Kerr's (1909-1992) book »A compend of Luther's theology« from 1966 in 1991.²⁰ In addition to the eleven chapters of the book containing Luther's sayings on various subjects, Kim adds the translation of »Die Reformatoren: Luther, Melanchthon, Zwingli, Calvin« (1976) by Kurt Aland (1915-1994), and two articles by Albrecht Peters

14 Martin LUTHER: Ingan ege jayu uijiga inneunga? [Bondage of the Will (korean.)]/ ed. in English by Clifford Pond; tr. in Korean by Ju-seok Jeon. Seoul: Nachimbansa, 1988. 123 p.

15 [Martin LUTHER]: Griso do ui sunan gwa buhwal (The Martin Luther Easter book (korean.)]/ arr. and tr. in English by Roland H. Bainton; tr. in Korean by Deuk-joong Kim. Seoul, Concordia, 1992. 136 p.

16 [Martin LUTHER]: Ruteo jeojakseon (Martin Luther: selections from his writings (korean.)]/ ed. with an introduction in English by John Dillenberger, and tr. by in Korean by Hyung-ki Rhee. Seoul: Christian Digest, 1994.

17 [Martin LUTHER]: Ruteo ui romaseo jusok (Luther's lectures on the Romans (korean.)]/ tr. by Mun-jae Park. Seoul: Christian Digest, 2001. 281 p.

18 [Martin LUTHER]: Taksang damhwa (Tischreden (korean.)]/ ed. and tr. by Won-yong Ji. Seoul: Christian Literature Society of Korea, 1963. 322 p.

19 [Martin LUTHER]: Ruteo ege deuneunda: siktak eseo nanun iyagi (Listen to Luther: selections from Martin Luther's table talk (korean.)]/ ed. in English by Donald E. Demaray; tr. in Korean by Jong-seok Yoon. Seoul: Duranno, 1992. 233 p.

20 [Martin LUTHER]: Ruteo sinhak gaeyo (A compendium of Luther's theology (korean.)]/ ed. and tr. in English by Hugh Thomson Kerr, Jr.; ed. and tr. in Korean with an introduction by Young-han Kim. Seoul: The Presbyterian Church of Korea, 1991. 421 p. In the introduction Kim, professor for contemporary theology and Christian philosophy, maintains that Luther is not only an initiator of the Reformation but also rediscovered cores of the Protestantism that had been lost since Augustine: the glory of God, the absolute authority of the Bible, and justification by faith which is existential.

(1924-1987), who was Kim's mentor at Heidelberg: »Martin Luther: sein Leben und sein Werk« (1982) and »Verborgener Gott: dreieiniger Gott nach Martin Luther« (1983). The book also contains Kim's introduction and indices for all three parts of the book.

A Catholic publishing house published in 1995 sermons of Luther that were edited by Peter Manns (1923-1991) in commemoration of the 500th anniversary of Luther's birth. The translator of the book says that the reason for translation is that he wants to show »Luther as he really is« whose thoughts are not well known even though he is known as »the Reformer« in Korea.²¹

II General Presentation of Luther

The first Luther biography ever to be introduced in Korean was written by Litt. D. James Scarth Gale (1863-1937) in 1908.²² The author, a Presbyterian missionary from Canada, deals with Luther's biography from his birth to his death with an edificatory interest. There is no mention of the Peasants' War, which has something to do with the historical fact that Japan was at that time tightening its hold on the country, which would culminate in the formal annexation in 1910 and last until 1945. In 1919, the year of the March 1 movement of independence against Japan's occupation, another missionary, William R. Foote (1869-1930) wrote a book on the achievements of Luther and Calvin.²³ In 1929 Nam-seok Baek translated a book by John L. Nuelsen (1867-1948).²⁴ Even though it was a translation, with its modern style and more systematic and detailed contents, it was a very helpful book for the Korean Church in her early years. The first part deals with Luther's biography; the second with his breaking down the old; and the third with his building the new. For almost three decades until the independence from Japan in 1945 there was no monograph of any kind written on Luther. Luther's Reformation was explained only as a part in church history textbooks.²⁵ Even though

21 [Martin LUTHER]: Martin Ruteo ui gangron (Predigten Martin Luthers (korean.))/ ed. in German by Peter Manns; tr. in Korean by Soo-hyeon Lee. Waegwan: Bundo, 1995. 264 p.

22 James Scarth GALE: Nuteo gaegyo guiryak (Summary of Luther's Reformation)/ proofread by Chang-jik Rhee. Seoul: Gwanghagseopo, 1908. 195 p. The book is divided in 20 chapters.

23 [William] R. FOOTE: Gaengjeong gyo sagi (History of the Reformation). Seoul: Joseon yasogyo seohoe, 1919. 84 p.

24 John L. NUELSEN: Ruteo ui wijeok (Luther the leader (korean.))/ tr. by Nam-seok Baek. Seoul: Korean Jesus Society, 1929. 252 p.

25 Han-gook BAE mentions two books in RuYu 8 (1967), 22: Williston WALKER: Gidokgyosa (A history of the Christian church (korean.))/ tr. by Hyeong-gi Yoo and Chi-boo Gi. Seoul:

there were a number of theological journals before 1945, there was strangely enough neither any article about Luther nor about Calvin nor about John Wesley (1703-1791).²⁶ The joy of independence did not last very long because of the outbreak of the Korean War, 1950-1953. After the war, In-myung Oh wrote a book about Luther's Reformation in 1954.²⁷ Even though it was almost a duplication of the previous book by Gale from 1908 with only the addition of the Ninety-five theses in an appendix, it contributed to the study of Luther. The war made, however, a vacuum for Luther study as well as for other areas.

However, for the ten years from the beginning of the Lutheran mission in 1958, a great leap forward would take place in Luther research. »Luther's Reformation« written by Ji in 1959 briefly explains the history and essence of the Reformation.²⁸ It describes in four chapters the beginning, essence and contribution of the Reformation, and its being the fountain of Protestantism. The text of the Ninety-five theses constitutes another chapter. The book has a chronological table in the appendix. Ji's biography of Luther came out the next year.²⁹ It was a standard Luther biography at that time with its comprehensive treatment of various aspects and stages of the Reformer's life. It has appendices, namely, a chronological table, the Ninety-five Thesis in Latin, German, English and Korean, and a bibliography. In the meantime, In-myung Oh's biography of Luther appeared in 1959.³⁰ Though mostly based on Japanese books, it was a biography of high rank with detailed description. In 1968 a popular version for children came out in a paperback edition.³¹ The section on Germany in the volume, »Praiseworthy personalities«, briefly introduces Luther with the title, »Courage of faith«.

Sinsaengsa, 1932, 258-298 (part 6: Ruteo ui jonggyo gaehyeok [Luther's Reformation (korean.)]); Chi-jin HAN: Jonggyo gaehyeok sayo (Summary of the Reformation). Institute of Philosophy 1933, 69-107 (chaps. 4 f).

26 There were at that time the Methodist journal »Sinhak segye« (Theological world, founded in 1916) and the Presbyterian journal »Sinhak jinam« (Theological review, founded in 1918). There is only one article, by the missionary William M. BAIRD: Maltin Ruteo ui sajeok (Achievements of Martin Luther). *Sinhak jinam* 7 (Seoul July 1925) nr. 3, 72-83, while there appeared for the first time an introduction to Calvin in 1937.

27 In-myung OH: Ruteo ui jonggyo gaehyeoksa (History of Luther's Reformation). Seoul: Gimunsa, 1954. 164 p.

28 Won-yong Ji: Ruteo ui jonggyo gaehyeok (Reformation of Luther). Seoul: Concordia, 1959. 64 p.

29 Won-yong Ji: Maltin Ruteo: saenge wa sasang (Martin Luther: life and thought). Seoul: Christian Literature Society of Korea, 1960. 283 p.: ill.

30 In-myung OH: Matin Ruteo: geu saenge wa gaehyeok sasang (Martin Luther: his life and reformatory thought). Seoul: Gimunsa, 1959. 250 p.

A university professor and historian, Seong-shik Kim, wrote Luther's biography in 1969.³² It is a revision of the lecture notes delivered to students at several universities between 1966 and 1967 in commemoration of the 450th anniversary of Luther's Reformation. A historian as he is, the author is tracing, in detail, the genealogy from Luther's Reformation (Protestantism) to the modern Western society, and finally to the world community. He even compares Luther's Reformation to Jesus' advent in its breaking the old and transforming the traditional society, politics, economics and culture including the church. Luther accomplished all this, though not intended initially. The author, however, tears down what he accomplished when he in the end opens up the possibility of a linkage between Luther and »God is dead theology« or »religion without God«, and relapses into an idea of work righteousness as well.

There are some popular versions of Luther biography written in Korean. Won-sang Ji wrote a book on Luther in 1980.³³ The Korea Christian Culture Institute published a pocket book on Luther in 1983.³⁴ Taek-hyeon Kim, a university professor and historian, in 1993 wrote a popular book on five great persons in the history of the West including Luther.³⁵ He exercises imagination in writing, so that the reader can get an easier understanding. He is, however, tendentious in describing Luther's actions during the Peasants' War and is critical of the magisterial reformation Luther's Reformation came to take the form of. In 1999 Byung-hak Oh wrote a book about Luther for children in a series on great persons of faith.³⁶

There are also some translations of Luther biography. Richard Friedenthal's (1896-1979) book was translated in 1975 in two volumes in a series by a secular

31 Jong-hwan LEE: Segye midamjip (Persons of good deeds). Seoul: Jeongeumsa, 1968. 270 p.: ill. (Hankuk sonyeon sonyeo jeonjip [Good books for boys and girls])

32 Seong-shik KIM: Ruteo (Luther). Seoul: Jimungak, 1969. 402 p. (Segye sasang daejeonjip [Great books of world thoughts]; 15). It was republished as vol. 12 of »Dae cheolhakja jeonjip (Books of great philosophers)« by Uimyeongdang in Seoul in Jan. 1983, 397 p., and as vol. 7 of »Segye wiin hoegorok (Recollections of great persons)« by Uimyeongdang in Seoul in Sep. 1983. 397 p.

33 Won-sang Ji: Matin Ruteo (Martin Luther). Seoul: Yupoong Press, 1980. 218 p.: ill.

34 KOREA CHRISTIAN CULTURE INSTITUTE: Matin Ruteo (Martin Luther)/ compiled by Joon-jik Lee. Seoul: Korea Christian Culture Institute, 1983. 175 p.: ill. It has »Ninety-five theses« and a chronological table as appendices.

35 Taek-hyeon KIM: Yeoksareul umjigin dasot inmul ui iyagi (Five persons who changed history). Seoul: Ungjin Press, 1993. 359 p.: ill. The five are Julius Caesar (100-44), Jeanne D'Arc († 1431), Martin Luther, Oliver Cromwell (1599-1658), and Otto von Bismark (1815-1898).

36 Byung-hak OH: Matin Ruteo (Martin Luther). Seoul: Gyujang munhwasa, 1999. 187 p.

publisher.³⁷ Three years later Hanns Lilje's (1899-1977) book came out in a paperback series by a secular publisher.³⁸ In 1981 a drama company dramatized Luther's life. The script is a translation of John Osborne's (1929-1994) »Luther«. ³⁹ It is a play in three acts and eleven scenes. Well known among the public is, however, Roland H. Bainton's book translated in 1982.⁴⁰ Demands for biographies dealing with Luther's whole life span were met when Heiko Oberman's (1930-2001) book⁴¹ and James M. Kittelson's book were published in 1995.⁴²

More popular biographies were also published. Tadao Yanaihara (1893-1961), who was a Japanese Christian and university administrator, had written a book on eight great men in history including Luther in 1948. It was edited and translated in Korean in 1982.⁴³ Mike Fearon's book published in 2000 is an easy to read book for young people by simplification and by inference.⁴⁴

Biographies dealing with mainline reformers including Luther also have been translated. Kurt Aland's book on four reformers was published in 1983.⁴⁵ A book by Benjamin B. Warfield (1851-1921), an American theologian who is well known in reformed circles in the country, was translated in 1986. Its title is »Calvin,

37 Richard FRIEDENTHAL: Martin Ruteo ui saenge (Luther: sein Leben und seine Zeit (korean.))// tr. by Hyeong-seok Kim. Seoul: Samsung Art and Culture Foundation, 1975. 429 p. (Samsung Art and Culture Foundation paperback; 121 f).

38 Hanns LILJE: Martin Ruteo (Martin Luther in Selbstzeugnissen und Bilddokumenten dargestellt (korean.))// tr. by Il-young Cha. Seoul: Tamgudang, 1978. 239 p.: ill.

39 John OSBORNE: Ruteo (Luther (korean.))// tr. and directed by Jong-ryul Choi. Seoul: Drama Company Witness, 1981. 118 p.

40 Roland H. BAINTON: Martin Ruteo ui saengae (Here I stand: a life of Martin Luther (korean.))// tr. by Jong-tae Lee. Seoul: Word of Life Press, 1982. 449 p.: ill.

41 Heiko Augustinus OBERMAN: Ruteo: hananim gwa angma saui ingan (Luther: man between God and devil (korean.))// tr. by Yang-ho Lee and Seong-gook Hwang. Byeongcheon: Korea Theological Study Institute, 1995. 533 p.: ill.

42 James M. KITTELSON: Gaehyeokja Maltin Ruteo (Luther the reformer: the story of the man and his career (korean.))// tr. by Seung-cheol Kim. Seoul: Concordia, 1995. 383 p.: ill.

43 Tadao YANAIHARA: Uriga mannayahal saram (Yo no sonkeisuru jinbutu [People we need to meet] (korean.))// tr. by Soon-myung Hong. Seoul: Jongno Book, 1982. 270 p. The eight men are Abraham Lincoln (1809-1865), Oliver Cromwell, Luther, Saint Paul, Isaiah, Jeremiah, Inazo Nidobe (1862-1933), and Kanzo Uchimura (1861-1930), the last two of whom are Japanese and are omitted in the Korean edition.

44 Mike FEARON: Martin Ruteo: bulgul ui jonggyo gaehyeokja (Martin Luther (korean.))// tr. by Gyeong-yeol Kim. Seoul: Gidok sinmunsa, 2000. 184 p.

45 Kurt ALAND: Ne saram ui gaehyeokjadeul: Ruteo, Melanchthon, Calvin, Zwingli (Four reformers: Luther, Melanchthon, Calvin, Zwingli (korean.))// tr. by Gi-moon Lee. Seoul: Concordia, 1983. 188 p.

Luther, Augustine« (see the order!).⁴⁶ He does not deal with Luther separately, but only together with Calvin that forms one tenth of the whole book. Olivier Christin's book on Luther and Calvin came out in 1998 in a pocket book series equipped richly with illustrations and pictures.⁴⁷

III. The Theology of Luther

Monographs on Luther's theology began to appear somewhat late. In 1965 Han-gook Bae gathered together articles written by Won-yong Ji and edited them under the title »Luther and the Reformation«.⁴⁸ It is a collection of articles previously published in journals and newspapers, and lectures delivered, which are related to the Reformation. There are fourteen articles and nine short papers divided into three parts. The first part (The dawn of a new age) deals with the Reformation and Renaissance, as well as the essence, the contribution, and the cultural significance of the Reformation. The second part (A new man in a new age) deals with Luther the man and the theologian, and his thoughts on Scripture, faith, education, *Anfechtung*, vocation, family, and the Peasants' War as well as the significance of the Ninety-five theses. The third part (Echoes of the Reformation) deals with relationships between Luther and John Wesley and Calvin as well as with reformation movements in Roman Catholicism.

Ji, on his side, edited a book of twelve articles by Korean and Western scholars in 1986.⁴⁹ The first part (Significance of the Reformation) deals with paradoxes and significances of Luther's Reformation. The second part (Contents of the Reformation thought) deals with fundamental principles of evangelical faith, late medieval theology as a background for Luther's concept of justification, Luther's

46 Benjamin B. WARFIELD: *Kalvin, Ruteo, Augustine* (Calvin, Luther, Augustine (korean.))// ed. and tr. by The Institute for Calvinistic Studies in Korea. Seoul: Gidokgyo munhwasa, 1986. 409 p.

47 Olivier CHRISTIN: *Jonggyo gaehyeok: Ruteo wa Calvin, Protestant ui tansaeng* (Les Reformes: Luther Calvin et les protesteants (korean.))// tr. by Gye-byeong Chae. Seoul: Sigong, 1998. 159 p.: ill.

48 [Won-yong Ji]: *Ruteo wa jonggyo gaehyeok* (Luther and the Reformation)// ed. by Han-gook Bae. Seoul: Concordia, 1965. 349 p.

49 RUTEO SASANG UI JINSU (Essentials of Luther's thought: a collection of articles)// ed. by Won-yong Ji. Seoul: Concordia, 1986. 325 p. The Western scholars are Jaroslav Pelikan, Thomas Coates (1910-1980), Heinrich Bornkamm (1901-1977), Bengt Häggglund (* 1920), Regin Prenter (1907-1990), and Hubert Kirchner. All of their articles are translated into Korean.

hermeneutical principle, theology of the cross, Luther's concept of education, and Luther and humanism. The third part (Aftermath of the Reformation) deals with Two Kingdom Theory, Luther and the Peasants' War, Luther and the Church, and Luther's pneumatology.

It was Hyung-ki Rhee, a church historian at a Presbyterian seminary in Seoul, who first wrote a monograph in Korea on Luther's theology in 1984, albeit together with Calvin. He had written a doctoral thesis on Luther and Erasmus at Drew University in Madison, N. J. Taking into consideration the indivisible interrelationship between biography and theology in Luther's case, he understands the Reformer's thoughts in terms of theological biography.⁵⁰ As he therefore discusses aspects of Luther's theology, he chronologically traces important facets of Luther's development. Each chapter includes excerpts of Luther's works in English translation, which provides primary sources to seminary students. He starts from the background of the Reformation and ends with the colloquy at Marburg in 1529.

Following Rhee, the Old Church historian and Ambrosius expert Byung-ha Cho, wrote in 2000 a book on the development of Luther's reformation thought from 1517 to the time before 1530.⁵¹ The book begins with the Ninety-five theses and ends also with the colloquy with Zwingli, examining some of Luther's works during this period. Cho bases his explication on the books by Paul Althaus (1888-1966), Heiko Oberman, and Bernhard Lohse (1928-1997).⁵² Though not an original book, it will serve as a textbook equipped with primary sources and interpretations. It has chronological tables of four Reformers, and tables of contents of Melancthon's *Loci theologici* and Calvin's *Institutes*.

Yang-ho Lee, a Reformation historian and co-translator of Oberman's »Luther«, published a book in 2002, some articles in which had been previously published.⁵³ After a brief presentation of Luther's biography and discussion about Luther's

50 Hyung-Ki RHEE: *Jonggyo gaehyeok sinhak sasang: Ruteo wa Calvin eul jungsimeuro* (The theology of the Reformation: Luther and Calvin). Seoul: Presbyterian Seminary Publishing House, 1984. 527 p.

51 Byung-ha CHO: *Martin Ruteo wa gaehyeok sasang ui baljeon: jongyogaehyeoksa yeon gu.* (Martin Luther and the development of the Reformation). Vol. 1: 1517-1530. Seoul: Handeul Press, 2000. 208 p. He translates certain concepts in alternatives to deliver a more exact meaning.

52 Paul ALTHAUS: *Die Theologie Martin Luthers*. 7. Aufl. GÜ: GVH, 1994. 392 p.; Heiko OBERMAN: *Luther: Mensch zwischen Gott und Teufel*. Berlin: Severin und Siedler, 1982. 380 p.: ill.; Bernhard LOHSE: *Luthers Theologie in ihrer historischen Entwicklung und in ihrem systematischen Zusammenhang*. GÖ: V&R, 1995; ders.: *Martin Luther: eine Einführung in sein Leben und sein Werk*. 2., durchges. Aufl. M: Beck, 1983. 257 p.

theological background and the structure of his theology in the first three chapters, Lee goes on to dealing with various aspects of Luther's theology in the next nine chapters: God, faith, man, church, sacraments, spiritual counseling, family, politics, and economy. He claims in chapter three that one can not find dualistic but tripartite dimensions in Luther's theology. Thus, Luther operates with three kinds of kingdom, reason, epistemology in knowing God, use of the Law, righteousness, church, etc. Lee, in this way, does not give justification to the dialectical dimension of Luther's thoughts, losing sight of the eschatological dimension of Luther's thought and freedom of a Christian from the law. It is characteristic of Lee that he translates »justification« in terms of i-shin-deug-ui (by-faith-acquire-righteousness), not in terms of the common usage, i-shin-ching-ui (by-faith-be-called-righteous).

There are several translations dealing with Luther's theology. The third part, »The Lutheran Church« of Frederick E. Mayer's (1892-1954) book, »The religious bodies of America«, was translated in 1960 as a separate volume with the title »Lutheran theology«. ⁵⁴ Two years later Philip S. Watson's (* 1909) book followed. ⁵⁵ Though a translation, it contributed to Luther studies in the country. In recent years books by German Luther scholars were published in Korean. Bernhard Lohse's book on the introduction to Luther's life and work was translated in 1993, ⁵⁶ while his book on Luther's theology was translated in 2002 by Byung-sig Chung. ⁵⁷ Meanwhile, Paul Althaus' book on the theology of Luther appeared in 1994. ⁵⁸

53 Yang-ho LEE: Ruteo ui saenge wa sasang (Luther's life and thoughts). Seoul: Christian Literature Society of Korea, 2002. 248 p.

54 Frederick E. MAYER: Ruteogyo sinhak (Lutheran theology (korean.))// tr. by Won-yong Ji. Seoul: Concordia, 1960. 226 p.: ill.

55 Philipp S. WATSON: Protestant sinang weolli (Let God be God: an interpretation of the theology of Martin Luther (korean.))// tr. by Jang-sik Lee. Seoul: Concordia, 1962. 352 p.

56 Bernhard LOHSE: Ruteo yeon gu immun (Martin Luther: an introduction to his life and work (korean.))// tr. by Hyung-ki Rhee. Seoul: Christian Digest, 1993. 358 p.

57 Bernhard LOHSE: Martin Ruteo ui sinhak: yeoksa jeogimyeo jojiksinnhak jeogeuro bon Ruteo sinhak (Luthers Theologie in ihrer historischen Entwicklung und in ihrem systematischen Zusammenhang (korean.))// tr. by Byung-sig Chung. Byeongscheon: Korea Theological Study Institute, 2002. 495 p.

58 There are two versions available. Paul ALTHAUS: Ruteo ui sinhak (The theology of Martin Luther (korean.))// tr. by Hyung-ki Rhee. Seoul: Christian Digest, 1994. 494 p. Paul ALTHAUS: Martin Ruteo ui sinhak (The theology of Martin Luther (korean.))// tr. by Young-cheol Gu. Seoul: Seong gwang munhwasa, 1994. 570 p.

IV Individual Problems in Luther's Theology

In 1961 Won-yong Ji published a book on education. It is a modified translation of his doctoral thesis at Concordia Seminary in St. Louis, Mo.⁵⁹ It is a scholarly book with extensive footnotes and seven appendices and a bibliography. Three years later, the author was recognized with the first Christian publishers' cultural award. It stimulated the interests of many seminarians in Luther's theology and encouraged them to write their master's theses on Luther's thought on education. Jeong-sook Jeong, a professor of Christian education at a Presbyterian seminary in Seoul, wrote on the views on education by five Reformers in 1983.⁶⁰ In the section on Luther, she concludes that Luther has a historical significance not only as a Reformer, but also as an education reformer and education thinker. Luther focused in education on the total man (*totus homo*) for service to church, country and society in his calling. He demonstrated lofty ideas on education even modern education scholars could hardly think of. Geum-hi Yang at another Presbyterian seminary in Seoul published a book on the same theme in 1999.⁶¹ In three chapters she deals with the understanding of education by Luther, Calvin, and Erasmus. In two chapters she also compares Luther with Calvin for the place and role of education, and Luther's concept of education with that of Erasmus with reference to their respective understandings of man. In the last chapter she deals with the significance of the Reformation for the history of education thought.

Kyung-yun Chun (* 1919), professor emeritus at a Presbyterian seminary in Seoul, published a book in 1974 with collections of articles and translations, some of which had been previously published.⁶² Though a New Testament scholar, he

59 Won-yong Ji: *Ruteo ui sasang: sinhak gwa gyoyuk* (Luther's thought: theology and education). Seoul: Concordia, 1961. 331 p. – 7th print. 1991. 331 p.

60 Jeong-sook JEONG: *Jonggyo gaehyeokjadeul ui gyoyuk sasang* (Reformers' thought on education). Seoul: Presbyterian General Assembly Theological Seminary Press, 1983. 287 p. The book deals with education thoughts by Luther, Melancthon, John Knox (1513?-1572), Zwingli, and Calvin, and includes almost one hundred pages of bibliography.

61 Geum-Hi YANG: *Jonggyo gaehyeok gwa gyoyuk sasang* (Reformation and Christian education). Seoul: Publishing House of the Presbyterian Church of Korea, 1999. 372 p.

62 Kyung-yun CHUN: *Ruteo sinhak ui jewolli* (Several issues in Luther's theology). Seoul: Hansin College Press, 1974. 237 p. Articles: Hermeneutic of Luther; *Deus absconditus* and »Bondage of the will«; Eucharistic debate between Luther and Zwingli; On »Freedom of a Christian«; Original language of »Freedom of a Christian«; On *Anfechtung* of Luther; Luther's thought on the dread of death. Translations: Luther's preface in »*Theologia Germanica*« from 1518 with the author's introduction; The Ninety-five theses with the author's intro-

has spent some time in studying Luther. His interest goes beyond hermeneutical problems, stretching to subjects like *Anfechtung* and *Deus absconditus*. His articles were refreshing in a time when Luther research was lying barren.

In 1982 Byung-hi Bae received a Litt. D. in German literature for a thesis on the new German words in the 16th century created by Luther's Bible translation.⁶³ Bae is of the opinion that this was an epoch-making cultural event. Luther played a crucial role in establishing a language system based on words used among wider social circles, instead of on those borrowed from Latin and French. Luther translated the Bible directly from the original languages, using expressions that were lively and close to ordinary folk. This would have an enormous influence on the formation of the »Neuhochdeutsch« that would be also the first language to be spoken, read and written by the whole population. So Luther deserves to be called »der Vater der deutschen Sprache«. Though not a »Begründer«, he was a »Gestalter of German«.

Han-joo Yang, a historian, wrote in 1993 a doctoral thesis on Luther's ideas about history.⁶⁴ He understands Luther's view on history in the context of the two kingdoms. He is of the opinion that Luther's Two Kingdom Theory has been studied from a social, ethical and political viewpoint. He tries therefore to study it from a historical viewpoint. Developing the concept of history expounded in Augustine's »City of God«, Luther does not apprehend the two kingdoms in an everlasting opposition to and conflict with each other. God is active in both kingdoms, and history continues in their cooperation and tension between them. For Calvin, however, there exists neither any tension nor paradox between them; they are connected with each other and dependent on each other. The world is for Luther mostly an arena for saving activity, while for Calvin an object to be transformed. Man is for Luther a spectator to the battle between God and Satan, while for Calvin a participant in it. Otherwise, the author enumerates shortcomings of

duction; »Freedom of a Christian« (excerpts). Appendixes: Luther and *una sancta* from the Catholic point of view; Anselm's life and *Proslogion*; St. Thomas's view on faith. Yong-hwa Na's article (207-209) in note 1 deals with Chun's interpretation of Luther's theology.

63 Byung-hi BAE: *16 segi dogeo ui sinjo eo e gwanhan yeon gu: Martin Luther ui sinjo eo reul jungsimeuro* (Eine Studie über die Neuprägungen in der deutschen Sprache des 16. Jahrhunderts: mit besonderer Berücksichtigung von Martin Luthers Wortschatzes). Seoul, 1982. 184 p. – Seoul, Sogang Univ., Dep. of German Literature, Litt. D. Diss., 1982.

64 Han-joo YANG: *Ruteo ui yeoksa ihae wa duwangjuk sasang* (Luther's understanding of history and Two kingdom theory). Seoul, 1993. 163 p.: ill. – Seoul, Kyunghee Univ., Dep. of History, Ph. D. Diss., 1993.

Luther's Two Kingdom Theory alleged by Karl Barth (1886-1968), Helmuth Thielicke (1908-1986), and Paul Tillich (1886-1965), etc.

Many years of rule by military regimes aroused the interest in radical reformers, especially among the progressive theological circles. The Reformation historian Chi-mo Hong edited a collection of articles on radical reformation in 1993 as a kind of evangelical response to this interest.⁶⁵ It contains articles by twelve scholars, one of whom is a foreigner, and another one of whom is not a Christian. The collected articles are »The origin of Anabaptists« (Chi-mo Hong), »On the relationship between Thomas Müntzer and Anabaptism« (Hyeon-baek Jeong), »A historical interpretation on the concept of Anabaptism« (Chi-mo Hong), »Müntzer's thought and his time« (Chi-mo Hong), »Luther: Müntzer's critic« (R. Stauffer), »Castellio's religious radicalism« (Nam-soo Kang), »Calvin's criticism of fanatical spirituals« (Chang-seop Shim), »Chiliasmus and magister Thomas Müntzer« (Jae-ryong Kim), »Characteristics of the German Peasants' War« (Jeong-mo Ahn, non-Christian), »An investigation of the research of the Peasants' War in 1525« (Heon-soo Kim), and »Winstanley's political thought« (Hee-wan Lim).

In the next year Klaus Ebert's book on Thomas Müntzer was published by the Korea Theological Study Institute that published some books on Minjung (people) theology, Korean liberation theology.⁶⁶ The translation would furnish Müntzer enthusiasts with rich material. Doo-hwan Shon, a church historian, wrote a book on the radical reformation in 1997.⁶⁷ Following chapter 1 of prolegomena, chapter 2 deals with the classification of radical reformers. Then chapter 3 deals with the Peasants' War, and chapter 4 with the life and thought of Thomas Müntzer, and finally chapter 5 contains concluding remarks. The author claims to have managed to look at Müntzer as a son of his time. He maintains that Luther's Reformation came short in that it was mainly in the religious areas, while Müntzer's reformation was also a socio-political one. The 16th Century Reformation was at the same time a social reformation. The author maintains that Müntzer had a

65 GEUPJIN JONGGYO GAEHYEOKSARON [Articles on radical reformation]/ ed. Chi-mo Hong. Seoul: Neutnamu, 1993. 303 p.

66 Klaus EBERT: Tomas Mwincheo: dogil nongmin hyeongmyeong ga ui sangwa sasang [Thomas Müntzer: von Eigensinn und Widerspruch (korean.)]/ tr. by Hui-cheon Oh. Byeongcheon: Korea Theological Study Institute, 1994. 300: ill. p.

67 Doo-hwan SHON: Geupjin jongyogaehyeok yeon gu: Thomas Müntzer ui sasang eul jung-simeuro [Radical reformation: with an emphasis on Thomas Müntzer]. Seoul: Calvin Theological College and Seminary, 1997. 175 p.: ill. It has rich bibliographies, and appendixes: »Attitudes of Luther and Müntzer on the Peasants' revolt« in Korean, »Calvin and Anabaptists« in English, and maps over Müntzer's activities and the proceedings of Peasants' War.

leading role in introducing spiritualism into Protestantism and emphasized sanctification and inner word. That Müntzer underwent a change from a theologian to a social reformer was a turning point in the history of Protestantism. This he did by forming a socio-political theology in Protestantism and giving vitality and dynamics to Christian theology.

In 1999, a political theorist, Moon-kang Chang wrote a doctoral thesis on Luther's political thought as was found during the Peasants' War.⁶⁸ The primary purpose of the thesis is to refute the assertion that Luther did not have any clear and consistent idea about the Peasants' War and to prove that one can find, in his words and deeds, a consistent posture on the subject. After the introduction of chapter 1, chapter 2 deals with the Christian bases of Luther's political thought and his understanding of the Peasants' War, focusing on three concepts, i. e. »Gottes Gottheit«, sola scriptura, Satan and eschatology, all of which have been unjustly ignored by most Marxist and other contemporary non-Christian researchers. Then chapter 3 deals with the consistency of Luther's writings on the Peasants' War, and chapter 4 with the consistency of Luther's deeds on the Peasants' War by tracing Luther's attitude and behavior from the Wittenberg unrest in 1521 to the aftermath of the Peasants' War in 1525. Chapter 5 deals with the fallacies of the »Lutherschmähungen« at the time of the Peasants' War. Chang maintains that three general and fundamental errors against Luther can be refuted by historical facts. The last chapter gives five concluding points. Chang finds at the core of Luther's idea on the Peasants' War a crystallization of his views on religion and politics, and hopes Luther's thoughts provide a better understanding of relations between politics and religion in Korean society.

Luther scholar at a Presbyterian seminary in Gwangju, Ji-hun Hong, published in 2000 a book on Luther and Anabaptism that is mainly a translation of his doctoral thesis.⁶⁹ In chapter 1 he deals with the historiography of the study on »Luther and Anabaptism« since 1960. In the following chapters he deals with

68 Moon-kang CHANG: *Martin Ruteo ui jeongchi sasang: nongmin jeonjaeng e daehan ilgwan-seongeul jungsimeuro* (Martin Luther's political thought: with an emphasis upon the consistency in his position on the Peasants' War). Seoul, 1999. 236 p. – Seoul, Sung Kyun Kwan Univ., Dep. of Political Science and Diplomacy, Ph. D. Diss., 1999. This was the third doctoral thesis on Luther defended in the country. Interestingly enough, all three doctoral theses on Luther were written at secular universities.

69 Ji-hun HONG: *Martin Ruteo wa anabaptism* (Martin Luther and Anabaptism). Seoul: Handeul, 2000. 223 p. Hong's doctoral thesis is as follows: *Luthers Auseinandersetzung mit dem Taufverständnis*. Bonn, 1995. – Bonn, Univ., Th. D. Diss., 1995.

respective understandings on baptism of Luther and Anabaptists, before dealing with disputations on baptism between Luther and them and concluding his findings. The author shares the claim of Mennonite historians that Luther did not have a detailed understanding about different kinds of Anabaptists. Luther understood the thoughts of Schweizer Brüder on baptism only in Müntzer's revolutionary and spiritualistic background, and related them with Zwingli's symbolic understanding of the sacraments, even though he knew the existence of peaceful Anabaptists like Schweizer Brüder or Zürcher Täufer. The author, on the other hand, criticizes Mennonite historians for overlooking the fact that Luther's understanding about baptism had developed theologically in opposition to, and not independent from that of the Anabaptists. Luther meant that his concept of »faith« in baptism established in his opposition to the medieval concept of *ex opere operato* was misunderstood by the Anabaptists to the effect that »Glaube« or »Geisttaufe« was »Wesen der Taufe«. For Luther baptism is not constituted by faith, but by the promise of God on which faith rests.

Dong-geon Kim edited a book on Luther's theology in 1996.⁷⁰ It is a result of an open lectureship in commemoration of the 450th anniversary of Luther's death. It was done in cooperation with students from two seminaries and their respective professors. The first part, the contents of which were lectured and discussed, deals with Luther's life, his view of the Scriptures, Two Kingdom Theory, his view on education, and Luther and the role of theology. The second part is a collection of four articles: »Luther and the Peasants' War« (Hee-guk Lim), »Baptism and faith: Luther's attitude towards Anabaptists« (Ji-hun Hong), »Martin Luther's melancholy and Korean Christians« (Young-hun Hwang), »Social ethics: Luther's view on the Lord's Supper from a missiological perspective« (Dong-seon Kim).

Mun-young Lee, a renowned administration scholar of seventy-four, wrote a book about how the relationship between man, religion, and state should be.⁷¹ He traces the line from Luther's thoughts via Puritanism to the founding of the United States, the model of administration. He is convinced that the »Ninety-five theses« can be used as a paradigm for a reformation of administration, and applies the analysis of the theses to the concrete situation in which administration is carried out. The book title indicates the right order, that is, man, religion and

70 RUTEO REUL SAENGGAK HAMYEON: RUTEO WA SIDAE JEONGSIN (Thinking of Luther: Luther and contemporary spirit)/ ed. Dong-geon Kim. Seoul: Handeul, 1996. 281 p.

71 Mun-young LEE: Ingan, jonggyo, gukka: choengyodo jeongsin (Man, religion, state: Puritanism). Seoul: Nanam, 2001. 576 p. He attended classes of the Reformation, Puritanism, and Confessions of Augustine for the writing of this book.

state, and is thus divided into three main parts with the theses in the appendix. Chapter six of more than fifty pages in Part Two specifically has the title »Why [we need] Martin Luther's 95 theses?«

A systematic theologian, Eung-séob Kang did a somewhat unusual study on Luther in 1999.⁷² His book, mainly a translation of the author's doctoral thesis,⁷³ is born out of an interest to find an epistemological Anknüpfungspunkt between theology and psychoanalysis. He claims to have found a methodology, »mutual symbolism«, for that while reading identification theory and Luther's »Bondage of the Will«. The man of free will found in Erasmus' *Diatribes* does not, in reality, experience freedom and liberation in his life and, in this regard, is similar to the man who lives stuck in only one mechanism and cannot free himself from oppression, as is found in the identification theory of Sigmund Freud (1856-1939) and Jacques Marie Lacan (1901-1981). The first part of the book deals with five traditional methods; the second with the identification theory of Freud; and the third with that of Lacan. The fourth part applies the identification theory in reading Luther's »Bondage of the will.«⁷⁴ The author aims to continue using the methodology in finding a suitable foundation for the ethics of St. Paul and Luther.

We need to mention some translations dealing with aspects of Luther's theology. Gustav Aulén's (1879-1977) book on atonement theories appeared first in 1964 and in 1992.⁷⁵ Gustaf Wingren's (1910-2000) book on vocation came out in 1975.⁷⁶ Paul Althaus' book on Luther's ethics came out in 1989,⁷⁷ while Carter

72 Eung-séob KANG: Dongilsil wa noye uiji: Freud wa Lacan ui dongilsil iron gwa Erasmus wa Ruteo ui nonjaeng (Identification and bondage of the will: identification theories of Freud and Lacan, and the debate between Erasmus and Luther). Seoul: Baegui, 1999. 304 p.

73 Eung-séob KANG: Les théories freudiennes et lacaniennes sur l'identification: application au traité Du serf arbitre de Martin Luther. Paris, 1998. 375 p. – Montpellier, Univ., The Protestant Faculty, Th. D. Diss., 1998.

74 Sigmund FREUD: Essais de psychoanalyse (1921). P: Payot, 1981, 167-174. Jacques ANSALDI: L'identification. 9th Seminar. Not yet published as of 1999.

75 Gustav AULÉN: Sokjoeron yeon gu: seungnija Grisdo (Christus victor: an historical study of the three main types of the idea of the atonement (korean.))// tr. by Kyung-yun Chun. Seoul: Hyangrinsa, 1964. 119 p. This book was later published by another publisher. Gustav AULÉN: Seungnija Grisdo (Christus victor: an historical study of the three main types of the idea of the atonement (korean.))// tr. by Chang-soo Moon. Seoul: Jeonggyeongsa, 1992. 197 p.

76 Gustaf WINGREN: Christian ui somyung: Christian ui sahoejeok gineung (The Christian calling (korean.))// tr. by Yong-gil Maeng. Seoul: Concordia, 1975. 252 p.

77 Paul ALTHAUS: Maltin Ruteo ui yulli (The ethics of Martin Luther (korean.))// tr. by Hi-sook Lee. Seoul: Concordia, 1989. 228 p.

Lindberg's book on justification appeared one year later.⁷⁸ Carl Friedrich Wilhelm Walther's (1811-1887) book on law and gospel was published in 1993.⁷⁹ Erik H. Erikson's (1902-1994) book came out in 1982.⁸⁰ Alister McGrath's book on the theology of the cross was published in 2001.⁸¹

Each year many theses are written about Luther on the master's level, mostly at theological seminaries but also at secular graduate schools. According to data available, there were 47 theses written from 1956 to 1982, and 220 from 1983 to 2000, in addition to three doctoral theses.⁸² The number is not small in a Reformed and Catholic country like Korea. Luther is a popular figure for his symbolic power in reforming various spheres of life. Many of the theses deal with Luther's thought on education. This is partly due to the contribution of Won-yong Ji and partly to the large number of students majoring in Christian education. Two Kingdom Theory has also been a very popular subject, which had to do with the tense relationship between church and state under the rule of generals turned presidents. The ideological interest sprung from the confrontation between South and North Korea fostered the study on the Peasants' War. Other subjects of interest are the doctrine of justification, justification and sanctification, Word / preaching, Word and the Holy Spirit, gospel and law (see the order!), the third use of the law, freedom of a Christian, bondage of the will, theology of the cross, ethics, ecclesiology, worship, music, Lord's Supper, infant baptism, spirituality, *Anfechtung*, mysticism, as well as the background and impact of the Reformation.

78 Carter LINDBERG: *Maltin Ruteo: eunchong euro uiropgedoem* (Martin Luther: justified by grace (korean.))// tr. by Hyeon-ju Lee. Seoul: Concordia, 1990. 106 p.

79 C. F. W. WALTHER: *Yulbeop gwa bogeum* (Law and gospel (korean.))// tr. by Won-yong Ji. Seoul: Concordia, 1993. 310 p.

80 Erik H. ERIKSON: *Cheongnyeon Ruteo* (Young man Luther: a study in psychoanalysis and history (korean.))// tr. by Yeon-seok Choi. Seoul: Ingan Press, 1982. 323 p. Another publisher, Christian Digest in Seoul, republished it in 1997. 359 p.

81 Alister E. MCGRATH: *Ruteo ui sipjaga sinhak: Maltin Ruteo ui sinhakjeok hyeokpa* (Luther's theology of the cross: Martin Luther's theological breakthrough (korean.))// tr. by Jin-oh Chung and Dae-yeol Choi. Seoul: Concordia, 2001. 263 p.

82 Yong-hwa NA: *Hanguk eso ui Ruteo yeon gu wa myeot kkaji munjejeom* (Luther studies in Korea and some problems). *Sinhak gwa sinang* 4 (Syngal 1990), 187-224; Jae-jin KIM: *Hanguk gwa Ruteo yeon gu* (Korea and Luther study). In: *LW-KE* 9, 559-563; Weon-sang KWAK: 1983 nyeondo buteo 2000 nyeondo kkaji Ruteo gwallyeon seokbaksa nonmun jeongni (Master's theses and doctoral dissertations related to Luther [1983-2000]). *RuYu* 15 (2001), 145-178.

V History of the Reformation

The first book on general history of the Reformation to be written was by Chi-jin Han in 1933.⁸³ A professor in philosophy at Ewha Women's College in Seoul at that time, he deals with a short history of the Reformation in twelve chapters. He begins with characteristics of the Reformation, and Catholicism and the cultural situation before the Reformation. Then he deals with reformations influenced by Luther, Calvin and Zwingli in their respective territories: Germany, Switzerland, Geneva, France, the Netherlands, and British Islands. It ends with the Counter-Reformation and the significance of the Reformation. His overall view on the Reformation is negative. Even though the Reformation movement started with the study of classical literature and awakening of the individual, it could not free itself from its own dogmatism and factionalism as well as from the Roman traditionalism. Free thinking and worldly learning was not favored by the Reformers. It was only with Francis Bacon (1561-1626) and Renè Descartes (1596-1650) that free thinking would begin to prevail. Since Han's book, there was no book published on the history of the Reformation for a while. One had to rely on books dealing with general church history.⁸⁴

Chi-mo Hong, a Reformation historian and now professor emeritus at a Presbyterian school, who studied Reformation history in Glasgow, wrote an introduction book about the Reformation in 1977.⁸⁵ A collection of articles as it is, it does not contain all the ingredients of a general Reformation history. However, the author introduces the findings of many scholars, sometimes making his own critical stance, if necessary. Chapter 1 deals with Renaissance and Reformation, chapters 2-3 with Luther's Reformation, chapter 4 with Calvin's Reformation, chapter 5 with the Reformation in England and Scotland including historiography.

83 Chi-jin HAN: *Jonggyo gaehyeoksayo* (A short history of the Reformation). Seoul: Ewha Women's College, 1933. 211 p. It has some questions in the end of each chapter, which is an indication that it was used as a textbook for the university students.

84 John DILLENBERGER, and Claude WELCH: *Sinkyosa* (Protestant Christianity (korean.))// tr. by Bong-eun Chung. Seoul: Sinkyosa, 1958. 420 p.; John William Charles WAND: *Geundae gyohoesa* (A history of the modern church (korean.))// tr. by Jang-sik Lee. Seoul: Christian Literature Society of Korea, 1961. 424 p.; Elgin S. MOYER: *Inmul jungsim ui gyohoesa* (Great leaders of the Christian church (korean.))// tr. by Ahn-jeon Kwak and Gae-won Sim. Seoul: Christian Literature Society of Korea, 1961. 447 p.; YOYAK GIDOK GYOHoesa (An outline of the Christian church history)// ed. Gwang-seong Park. Seoul: Yeongeumsa, 1963. 223 p.

85 Chi-mo HONG: *Jonggyo gaehyeoksa* (History of the Reformation). Seoul: Seong gwang munhwasa, 1977. 377 p. It is a collection of papers written since 1963.

The book has another chapter with the achievements of three historians' research (Albert Hyma [1893-1978], Gerhard Ritter [1888-1967], Roland H. Bainton, and book-reviews of books by five different historians on different aspects of the Reformation (Albert Hyma, Lewis W. Spitz [1922-1999], Regnerus Richardus Post [1894-1968], Gordon Donaldson [1913-1993], W. Stanford Reid [1913-1996]).

Seong-hwa Kim wrote a book on the Reformation in 1986.⁸⁶ Hae-yeon Kim published a book in 1994.⁸⁷ Do-geon Lim's book came out the next year.⁸⁸ His treatment of the Reformation spans from the beginning to Puritanism, Lutheran Orthodoxy, Dort Synod, and Westminster Confession. It includes also chapters on the Lord's Supper by Zwingli and Calvin. Two years later Sang-gyu Lee's book was published.⁸⁹ After having dealt with mainline reformers and their respective regions, Lee deals with Anabaptists among whom he includes Thomas Muntzer. Another Presbyterian Church historian Deok-gyo Oh wrote a book on general Reformation history in 1998.⁹⁰ His book deals with various reformers and territories. It ends with Andrew Melville (1545-1622) and the Covenanters. In 2000 another Presbyterian, Boo-saeng Jin, published a book.⁹¹ He inserted at the end a set of questions for candidates preparing for qualifying exams for ordination. Yeon-soo Oh's book published in the same year has ten chapters, each chapter except the first having an English summary in the end.⁹² In 2001 Gi-ryun Kim, a Methodist historian, published a book on the Reformation.⁹³

86 Seong-hwa KIM: *Jonggyo gaehyeoksa: Martin Luther wa John Calvin eul jungsimeuro* (History of Reformation: with an emphasis on Martin Luther and John Calvin). Gwangju: Gyomun press, 1986. 390 p.

87 Hae-yeon KIM: *Gidokgyo jonggyo gaehyeoksa* (A history of the Reformation). Seoul: Eunsong, 1994. 372 p.

88 Do-geon LIM: *Jonggyogaehyeok ui yeogsawa sinhak* (The history and theology of the Reformation). Seoul: Christian Literature Crusade, 1995. 297 p.

89 Sang-gyu LEE: *Gyohoi gaehyeoksa: 16 segi jonggyo gaehyeok ui yeoksareul ganmyeonghage gisulhan* (A walk through the history of the 16th century Reformation). Seoul: Seong gwang munhwasa, 1997. 357 p.

90 Deok-gyo OH: *Jonggyo gaehyeoksa* (The Reformation). Suwon: Hapdong Theological Seminary Press, 1998. 345 p.

91 Boo-saeng JIN: *Jonggyo gaehyeoksa* (The church in the Reformation 1517-1648). Seoul: Lifebook, 2000. 438 p.

92 Yeon-soo OH: *Jonggyo gaehyeoksa* (The Reformation). Seoul, Hangeul, 2000. 247 p.

93 Gi-ryun Kim: *Jonggyo gaehyeoksa* (History of the Reformation). Daejeon: Mokwon University Publishing House, 2001. 418 p.

94 George L. Mosse: *Jonggyo gaehyeok* (The Reformation (korean.))/ tr. by Min-ho Lee. Seoul: Tamgudang, 1979. 205 p.

Many books on Reformation history have been translated during the last two decades. George L. Mosse's (1918-1978) book was published by a secular publisher in 1979.⁹⁴ »The Story of Christianity«, two volume books by Justo L. González, was published in more volumes in the Korean version. Part 1 (»The Reformation«) of the second volume (»The Reformation to the Present Day«) was published in 1987.⁹⁵ Richard Stauffer's (1921-1984) book followed two years later.⁹⁶ In 1990 Lewis W. Spitz' book on the Protestant Reformation appeared,⁹⁷ and another book of his on the history of the Reformation in 1983.⁹⁸ In the meantime, Thomas M. Lindsay's (1843-1914) three volume books were published in 1990-1991 by two Presbyterian scholars.⁹⁹ Roland H. Bainton's book came out in 1993.¹⁰⁰ R. Tudor Jones' (1921-1998) book came out in 1994.¹⁰¹ Timothy George's book published in the same year deals with the theology of four reformers: Luther, Calvin, Zwingli and Menno Simons (1496-1561).¹⁰² The next year Georges Casalis' (* 1917) book came out.¹⁰³ Owen Chadwick's (* 1916) book came out in 1999.¹⁰⁴

There are also translations dealing with specific thoughts of the reformers. Paul D. L. Avis' book on the ecclesiology of the reformers appeared in 1987.¹⁰⁵ In

- 95 Justo L. GONZÁLES: Jonggyo gaehyeoksa (The Reformation (korean.))// tr. by Young-il Seo. Seoul: Eunseong, 1987. 219 p.
- 96 Richard STAUFFER: Jonggyo gaehyeok (La Réforme, 1517-1564 (korean.))// tr. by Geon-taek Park. Seoul: Christian Literature Crusade, 1989. 149 p.
- 97 Lewis W. SPITZ: Jonggyo gaehyeok ui jeongsin (The Protestant Reformation (korean.))// tr. by Hyeon-cheol Chung. Seoul: Pungman, 1990. 274 p.
- 98 Lewis W. SPITZ: Jonggyo gaehyeoksa (The Reformation (korean.))// tr. by Young-il Seo. Seoul: Christian Literature Crusade, 1983. 514 p.
- 99 Thomas M. LINDSAY: Jonggyo gaehyeoksa I-III (A History of the Reformation I-III (korean.))// tr. by Hyung-ki Rhee and Jong-soon Cha. Seoul: Publishing House of the Presbyterian Church of Korea, 1990-1991. 1278 p.
- 100 Roland H. BAINTON: 16 segi jonggyo gaehyeok (The Reformation of the sixteenth century (korean.))// tr. by Chi-mo Hong and Hun-yeong Lee. Seoul: Christian Digest, 1993. 242 p.: ill.
- 101 R. Tudor JONES: Gidokgyo gaehyeoksa (The Great Reformation (korean.))// tr. by Jae-young Kim. Seoul: Compass House Publishers, 1994. 380 p.
- 102 Timothy GEORGE: Gaehyeokjadeul ui sinhak: juyo jonggyogaehyeokja sain ui sangwa sinhak (Theology of the four reformers (korean.))// tr. by Eun-seon Lee and Young-min Pi. Seoul: Jordan, 1994. 395 p.: ill.
- 103 Georges CASALIS: Ruteo wa gobaek gyohoe (Luther et l'Eglise confessante (korean.))// tr. by Oh-gap Lee. Seoul: Solomon, 1995. 258 p.
- 104 Owen CHADWICK: Jonggyo gaehyeoksa (The Reformation (korean.))// tr. by Yo-han Seo. Seoul: Christian Digest, 1999. 479 p.
- 105 Paul D. L. AVIS: Jonggyo gaehyeokjadeul ui gyohoe gwan (The Church in the theology of the reformers (korean.))// tr. by Gi-mun Lee. Seoul: Concordia, 1987. 272 p.

the same year Thomas F. Torrance's (* 1913) book on kingdom and church was translated.¹⁰⁶ Alister E. McGrath's book on justification by faith was published in 1996,¹⁰⁷ while his book on Reformation thought came out in 1992.¹⁰⁸ The latter deals with Luther in his context like Steven Ozment's book on the »Intellectual and religious history of Late Medieval and Reformation Europe« published in 1998.¹⁰⁹

VI Roman-Catholic Luther Research

Few books on Luther are published from the Catholic side. As far as we know, there is no monograph written by Roman-Catholics in this country. However, there are some translations. John O'Brien's (1893-1980) book on the Reformation, which is of a negative mind, was published in 1961.¹¹⁰ Akio Sawada's book on Luther and Maria from 1964 was translated from Japanese more than three decades later, that is, in 1997.¹¹¹

Seong-tae Kim, a professor of church history at the Catholic University of Korea in Seoul, has written some weighty articles on Luther. In an article from 1981, »Luther: the Catholic young man«, he investigates Luther's life as a Catholic.¹¹² After explaining his thoughts on the proper attitude in historical research and presenting Roman-Catholic Luther research divided in negative and positive camps, he deals with Luther's life leading up to the so-called »Turnerlebnis«. He maintains that what Luther attacked, justification through works, for example,

106 Thomas F. TORRANCE: *Jonggyo gaehyeokjadeul ui jongmalron* (Kingdom and church: a study in the theology of the Reformation (korean.))// tr. by Chyeol-hyeon Baek. Seoul: Giminsa, 1987. 262 p.

107 Alister E. MCGRATH: *Isinchingui ui hyeondaejeok uimi: urineun mideum euro uiropdahameul eonneunda* (Justification by faith: what it means for us today (korean.))// tr. by Seong-ung Kim. Seoul: Lifebook, 1996. 222 p.

108 Alister E. MCGRATH: *Jonggyo gaehyeok sasang immun* (Reformation thought: an introduction (korean.))// tr. by Jong-sook Park. Seoul: Seong gwang munhwasa, 1992. 298 p.

109 Steven E. OZMENT: *Gaehyeok ui sidae (1250-1550): jungse mal ui jiseong jonggyosa wa Yureop ui jonggyo gaehyeok* (The age of reform [1250-1550]: an intellectual and religious history of Late Medieval and Reformation Europe (korean.))// tr. by Doo-hwan Shon and Jeong-jin Kang. Seoul: Calvin Books, 1998. 600 p.

110 John O'BRIEN: *Jonggyo gaehyeok ui wonin gwa gyeolgwa* (The Reformation (korean.))// tr. by Seog-woo Choi. Seoul: Gyeonghyang japiisa, 1961. 116 p.

111 Akio SAWADA: *Ruteo wa Maria* (Luther and Maria (korean.))// tr. by Jong-hyu Chung. Seoul: Catholic Press, 1997. 236 p.

112 Seong-tae KIM: *Gatolik cheongnyeong Ruteo* (Luther: the Catholic young man). Catholic University journal 7 (Seoul 1981), 1-37.

was not the official teaching of the Church, while what Luther saw new concerning the concept of God in his »Turmerlebnis« was not actually new. His failure in his monastic life was due to his own characteristics and excessive subjectivism, and his theology was a transformation of what he received, which was, to be sure, in the boundary of Catholic tradition, due to his sensitive and individualistic disposition.

In an article from 1985, Kim deals with the »Ninety-five theses«.¹¹³ In 60 pages, he investigates in detail the origin and history of indulgences in general and in Germany in particular. Then he deals with Luther's theses: Luther's objection to the selling of indulgences in the »Ninety-five theses«, the date and factuality of his publicizing the theses. In opposition both to Roman-Catholics, who maintain that Luther was still a loyal servant at the time of the theses, and Protestants, who maintain that Luther had already deviated from the Roman church before 1517, Kim is of the opinion that Luther, even though outwardly looking like a loyal servant of the Church, was inwardly a heretic to a certain degree due to the fact that he challenged the sacrament of penance and papal primacy. Therefore, that Luther came out with the »Ninety-five theses« on the 31st October 1517 was the beginning of the Reformation, and of Protestantism.

In an article from 1987, Kim deals with the events of the year 1518: debates between Luther and Johann Tetzel (um 1465-1519), and between Luther, Johann Eck (1486-1543) and Andreas Karlstadt (1486-1541); the Heidelberg Disputation and the theology of the cross; Sylvester Prieras' (um 1456-1523) theses against Luther and Luther's counter-theses; Leo X's (1475-1521) instruction to Cajetan (1468-1534) and the latter's hearing of Luther at Augsburg.¹¹⁴ Kim concludes that the year 1518 was a turning point in Luther's life. Even though Luther's wish for a scholarly debate was not met, he through theses and counter-theses could establish his theological method and lay a foundation for his theology.

There have also been some master's theses written by Roman-Catholics. Their themes are mostly related to in-house problems: Luther's concept on justification from the position of Trent;¹¹⁵ comparison of Francis Assisi (1182-1226) and Luther

113 Seong-tae KIM: Jonggyo gaehyeokga Martin Ruteo: daesamyeongje reul jungsimeuro (Martin Luther, the reformer: treatise on the Ninety-five theses). Catholic University journal 11 (Seoul 1985), 5-64. This research was carried out with the aid of the Education Ministry of the country.

114 Seong-tae KIM: Martin Ruteo, 1518: daesa nonjaeng (Martin Luther, 1518: Ninety-five theses). Catholic University journal 13 (Seoul 1987), 67-101.

115 In-sook KIM: Ruteo ui uihwagwan gwa Trent gonguihoe ui uihwagwan yeon gu: Trent gonguihoe ui ipjang eseo bon Ruteo ui uihwagwan (Comparison of Luther's concept on justification from the position of Trent and Luther's concept on justification from the position of Trent). Catholic University journal 15 (Seoul 1989), 1-20.

in respect to church renewal,¹¹⁶ a historical research on the »Ninety-five theses« for reunification,¹¹⁷ Erwin Iserloh's (1915-1996) contention about the factuality of Luther's publicizing the »Ninety-five theses«,¹¹⁸ the real presence of the Lord's Supper.¹¹⁹

VII Others

A translation of the Augsburg Confession appeared in 1965.¹²⁰ The Book of Concord was published in 1988 in commemoration of the 30th anniversary of Lutheran mission work in Korea.¹²¹ In 1983, in commemoration of the 500th anniversary of Luther's birth, the Presbyterian quarterly, »Gidokgyo sasang« (Theological thought) issued a special number on Luther. It contains an article by Hyung-ki Rhee on the anthropology of Luther and Karl Marx (1818-1883), and translated articles by Gerhard Ebeling (1912-2001), Martin Honecker and Otto H. Pesch.¹²² The number also includes a transcript of a symposium by four Korean theologians. Won-yong

- tion with that of Trent: Luther's concept on justification from the position of Trent). Seoul, 1978. 109 p. – Seoul, Catholic Univ. of Korea, Dep. of Theology, Th. M. Diss., 1978.
- 116 Myeong-hwan HO: Gyohoe soesin gwanjeomeseo bon Assissi ui St. Francisco wa Ruteo ui bigyo gochal [Comparison of St. Francis of Assisi and Luther from a point of church renewal]. Seoul, 1993. 124 p. – Seoul, Catholic Univ. of Korea, Dep. of Theology, Th. M. Diss., 1993.
- 117 Hyeon-jin OK: Ruteo ui 95 ge nonje: ilchireul wihan gyohoesajeok yeon gu (Luther's Ninety-five theses: church historical research for reunification). Kwangju, 1994. 88 p. – Kwangju, Catholic Univ., Dep. of Theology, Th. M. Diss., 1994.
- 118 Myeong-cheol JEON: Ruteo ui daesamyungje gongsiseong e gwanhan gatolikjeok sogo: Erwin Iserloh ui gyeonhae reul jungsimeuro (A study on the hanging of Luther's theses on indulgences: with an emphasis on Erwin Iserloh). Seoul, 1996. 82 p. – Seoul, Catholic Univ. of Korea, Dep. of Theology, Th. M. Diss., 1996.
- 119 Seung-tae LEE: 16 segi jonggyo gaehyeokgadeul ui seongchan nonjaeng: siljaehyeonjoneul jungsimeuro (Debate on the Lord's Supper among the Reformers of the 16th century: with respect to the real presence). Seoul, 1995. 87 p. – Seoul, Catholic Univ. of Korea, Dep. of Theology, Th. M. Diss., 1995.
- 120 AUGSBURG SINANG GOBAEKSEO (The Augsburg Confession (korean.))/ tr. by Won-yong Ji. Seoul: Concordia, 1965. 88 p.
- 121 SINANG GOBAEKSEO: RUTEOGYO SINANG GOBAEKJIP (The Book of Concord (korean.))/ ed. and tr. by Won-yong Ji. Seoul, Concordia, 1988. 656 p.
- 122 Sinhag sasang 43 (Winter 1983): Hyung-ki RHEE: Ruteo wa Marx ui ingan ihae (Anthropology of Luther and Marx), 713-739; Gerhard EBELING: Ruteo ui seongseo ui jaebalgyeon« (Luther's rediscovery of the Bible (korean.)), 740-763; Martin HONECKER: Ruteo ui jeongchi yulli (Luther's political ethics (korean.)), 764-786; Otto H. PESCH: Gatolik e kkichin Ruteo ui yeonghyang (Luther's influence on Catholicism (korean.)), 787-820.

Ji wrote a personal account of Lutheran mission work in Korea in English in 1988, the Korean translation of which appeared the next year.¹²³

There are also books of spirituality. »Theologia Germanica« was published in 1991.¹²⁴ Andrew Kosten's book on devotions and prayers of Luther appeared in 1989,¹²⁵ and Walter Trobisch's book of a similar kind came out in 1997.¹²⁶ Books on other Reformers also need to be mentioned. Melancthon's *Loci theologici* was published in 1998.¹²⁷ More books on Erasmus were translated. A popular version by C. Augustijn came out in 1986,¹²⁸ while Stefan Zweig's (1881-1942) book appeared in 1997.¹²⁹ Books by Roland H. Bainton and Anton J. Gail (1910-1981) came out in 1998.¹³⁰ Two books on Zwingli appeared. Ulrich G bler's book was translated in 1993,¹³¹ and Martin Haas' book in 1999.¹³²

The idea of »Luther Study Institute« was conceived as early as 1965, but had not been materialized until 1996. From the start, it resumed the publication of the journal, »Luther Study« (Ru-tu yun-ku) which first appeared in June 1965. Eleven issues came out during a three-year period between June 1965 and June 1968. Since then its publication had been discontinued for thirty years until it

123 Won-yong Ji: *Hankuk Ruteo gyohoesa: hoego wa jeonmang* (A history of Lutheranism in Korea: a personal account (korean.))// tr. by Won-yong Ji. Seoul: Concordia, 1989. 292 p.: ill.

124 MATIN RUTEO UI DOGIL SINHAK (Theologia Germanica (korean.))// tr. by Jin-jun Noh. Seoul: Eunseong, 1991. 267 p.

125 [Martin LUTHER]: *Matin Ruteo ui gyeonggeon gwa gido* (Devotions and prayers of Martin Luther (korean.))// ed. in English by Andrew Kosten; tr. in Korean by Soon-young Jeon. Seoul: Lifebook, 1989. 111 p.

126 [Martin LUTHER]: *Matin Ruteo myeongsang ui sigan* (Martin Luther's quiet time (korean.))// ed. in English by Walter Trobisch; tr. in Korean by Eul-ho Hwang, Seoul: Lifebook, 1989. 30 p.

127 Philipp MELANCHTHON: *Sinhak ui juyo gaenyeomdeul* (Loci communes rerum theologicarum seu hypotyposes theologiae (korean.))// tr. by In-soo Han. Seoul: Gyeonggeon, 1998. 238 p.

128 C[ornelis] AUGUSTIJN: *Erasmus* (Erasmus: Vernieuwer van kerk en theologie (korean.))// tr. by Won-yong Shin. Seoul: Hongseongsa, 1986. 191 p.

129 Stefan ZWIG: *Erasmus: widaehan inmunjuuija ui seungniwa bigeuk* (Erasmus: Triumph und Tragik des Erasmus von Rotterdam (korean.))// tr. by Min-young Chung. Seoul: Jajag-namu, 1997. 231 p.

130 Roland H. BAINTON: *Erasmus* (Erasmus of Christendom (korean.))// tr. by Jong-sook Park. Seoul: Hyundae jiseongsa, 1998. 406 p. Anton J. GAIL: *Erasmus* (Erasmus von Rotterdam (korean.))// tr. by Cho-il Chung. Seoul: Hangilsa, 1998. 305 p.: ill.

131 Ulrich G BLER: *Zwingli* (Huldrych Zwingli (korean.))// tr. by Jong-sook Park. Seoul: Agape Press, 1993. 204 p.

132 Martin HAAS: *Huldrych Zwingli wa geu sidae*: Zurich jonggyo gaehyeokga ui saenge wa sayeok (Huldrych Zwingli und seine Zeit (korean.))// tr. by Mi-hyeon Chung, Seoul: Theology Institute of Presbyterian Church of Korea, 1999. 338 p.: ill.

reappeared some years ago. Vol. 12 came out in 1997, vol. 13 in 1999, vol. 14 in 2000, and vol. 15 in 2001. Articles included in this journal are varied: short papers, translations of primary and secondary sources, book reviews, and information about Luther studies in various countries, etc.

»Luther Study Institute« has held »Luther Lectureship« since 1999. In November 1999 Robert Rosin, director of the Center for Reformation Research and professor at Concordia Seminary in St. Louis, delivered a lecture with the title: »Luther as educator: his contribution to universal education«. ¹³³ In the lecture Rosin maintains that Luther's Reformation went hand in hand with educational reform. The Reformation was indebted to the »new learning« with a five-fold core of grammar/language, poetry, rhetoric, history, and moral philosophy, which competed with the established scholasticism with its syllogisms. Thus, »no Renaissance education, no Reformation«, as was phrased by Bernd Moeller. As time passed, however, the situation was reversed. The Reformation in turn would help to alter the purpose of education. Thus, »no Reformation, no humanism«. The purpose of education would include the renewal of the whole secular life and of the whole creation. Reformation and education are linked and serve each other. Together they have a huge impact on life, on how Christians see their place in this world.

In 2001, Won-yong Ji, professor emeritus at Concordia Seminary in St. Louis, delivered a lecture: »Luther studies in East Asia: current situation, contribution and future perspective«. ¹³⁴ He first introduces Luther studies in Japan, Korea and the Chinese-speaking region, and then deals with the prospect of Luther studies in East Asia. Regarding it regrettable that »the Reformation« has been incorrectly translated in Korean as »jong-gyo (religious) gae-hyuk (reformation)« and thus the concept has lost its far reaching import in all aspects of life, he suggests a restoration of the concept in deed as well as in language. A change in the paradigm of Luther study is thus required: cultural, intellectual, socio-political aspects of the Reformation need to be studied, which applies especially in the case of Chinese Luther scholars who are not Christians. In this regard, cooperative work among Luther scholars from Asian countries is required.

¹³³ Robert ROSIN: Gyoyukja Ruteo: ilban gyoyuk e kkichin geuui gongheon (Luther as educator: his contribution to universal education (korean.)). RuYu 14 (2000), 45-75.

¹³⁴ Won-yong Ji: Dong Asia esoui Ruteo yeon gu: hyeon juso wa gongheon gwa jeonmang (Luther studies in East Asia: current situation, contribution, and future perspective). RuYu 15 (2001), 7-28. Ji has written about Luther studies in several countries in the journal.