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*Human Beings – Not for Sale*. Anne Burghardt (ed.). Leipzig: Evangelische Verlagsanstalt, 2015. 77 pp.

Reviewed by Matthew Oseka [岳誠軒], Kowloon, Hong Kong

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The above collection of popular essays is one of the four booklets which have recently been published on behalf of the Lutheran World Federation (LWF) as a memorial to the 500th anniversary of the Reformation. It consists of seven contributions (by Friederike Nüssel, Ebise Dibisa Ayana, Tamaabiny, Munib A. Younan, Gustavo Driau, Ulla Siirto and Douwe Visser), a preface, an introduction, and a Bible study. Although a series prepared under the auspices of the LWF to commemorate the forthcoming Reformation jubilee cannot be construed as a purely academic contribution, it shall be reviewed as exemplary of one of the existing approaches to the that anniversary.

*Human Beings – Not for Sale* and three other booklets in that series are conspicuous for their firm commitment to the local context of theological reflexion and for their genuine dedication to social issues. Nevertheless, the booklet under review as well as the entire series is deeply flawed in historical terms.

In *Human Beings – Not for Sale* only Friederike Nüssel's essay, titled "The Human Condition – A Lutheran Perspective" (pp. 7–14), might be termed as strictly theological, yet speaking of the Lutheran (i.e., pertinent to the Wittenberg Reformation) anthropology, the author cites Luther alone to the exclusion of Philip Melanchthon's contribution to the origin of the Protestant theology as an academic discipline. It should be noted that Melanchthon to a considerable degree enunciated what is now commonly known as a doctrinal legacy of the sixteenth-century Wittenberg Reformation. Between 1518 and 1519, Melanchthon formulated the Reformation concept of the free will, of the Law and Gospel distinction, of the forensic nature of justification, of the Christian freedom and of the means of grace (*Corpus Reformatorum* 21:11–48, 48–60), which subsequently solidified into his *Loci communes theologici* of 1521. In fact, by 1519/1520 Luther was vague about those topics, being focused on defending the idea of justification through faith.

Finally, the question arises why Melanchthon's contribution, so essential to the emergence and development of the Protestant theology, has been downplayed in LWF memorial publications for the general public. Needless to say that at least in the Reformed tradition Melanchthon's legacy was held in high esteem, and the impact of his pristine though ever-evolving *Loci* on Calvin's *Institutio Christianae religionis* (1536) was undeniable. As a matter of fact, prior to the appearance of the *Book of Concord* (1580), a bilingual (Latin-German) *Corpus Philippicum* (1560) consisting solely of select theological writings by Melanchthon was recognised as representative of the doctrinal heritage of the Wittenberg Reformation.