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Concordia Triglotta.

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For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *Rom. 10, 10.*

I.

In 1917, the quadricentennial year of the Reformation, the Synod of Missouri, Ohio, and Other States passed a resolution to publish, as a memorial of the Jubilee, a German-Latin-English edition of the symbols of the Evangelical Lutheran Church. In the present year, memorable as the quadricentennial of Luther's epochal confession before Church and Empire at Worms, the task was completed, and the trilingual Concordia is now on the market.

The writer approaches with some trepidation the task, with which he has been commissioned, of writing an announcement of this volume for the THEOLOGICAL MONTHLY. The publication of the *Triglot Concordia* is more than a bold book-making venture; it is more than an achievement of Christian scholarship even; it is an event that marks an epoch in the history of the Lutheran Church. A century hence, if the world stands, it will be easier to appraise its importance than it is to-day, when with eager eyes we are scanning the pages of this fine volume, with the faint odor of bindery still upon it. Even a generation hence there will be a better perspective than we possess to-day, to measure its importance to the Church of the Reformation and to the kingdom of God. And this all the more so if it is true, as we hold it to be, that the Lutheran Church is even now entering upon a new era of growth and development, greater than any of the past. Who, then, standing at the threshold of a new day for Lutheranism, shall say what this book, containing the history of its great trials and the memorials of its triumphs, the platform upon which it invites the Church Visible to unite for future labor and conquest, — what this *Concordia Triglotta* means to the Church of the coming years?

So much we can discern even now, that its publication at this time will hearten every faithful disciple of Luther in the age of conflict that lies ahead. For let it be said, if there ever was an age in which men ought to hesitate before venturing the issuance

of a textual revision and new translation of the creeds of any Church, it is the present age. Our generation believes that it is not only unnecessary to hold to a creed, but that it is a mark of narrowness and bigotry to accept any creed. Its popular spokesmen, in pulpit, lecture-hall, and editorial office, have nothing but fine scorn for dogma. Sixteenth Century Theology has become a by-word. And, behold, here a body of Christians unites in the republication to the world of its creed, and that creed throughout Sixteenth Century Theology!

Hence we say that the publication of our 1917—1921 *Triglot* is an act of faith, and it will so be recognized in the generations to come. The Church which has now caused the text of its Confessions to be definitely (we believe) established and a translation to be prepared which will become of ever-growing importance, not only with the recognition of its superior excellence, but especially on account of the ever larger scope of English Lutheran work, has testified to its allegiance to the Truth there set forth, and reaffirms its belief that on the basis of these Confessions the Church of the Reformation may be reunited into a mighty force to resist the common foes. It has determined to draw new inspiration and direction for its life out of these sixteenth-century documents, which, it is convinced, represent a faithful exhibition, over against ignorance and negation in every age, of first-century belief. And it is an amazing thing that in the entire Christian world, Lutheranism alone holds within itself enough faith in its ancient standards to give them anew to the world as an authentic presentation of its present-day teachings! By synodical or presbyterial resolution others have trimmed off sections of their earlier symbols, or have by common consent permitted them to lapse into mere ritualistic form. Christians of the Roman obedience are not an exception, since to the official creed, the Tridentine *Canons and Decrees*, there have been added, by infallible pronouncement, two new dogmas on which Trent was silent. There has been *Weiterentwicklung des Dogmas* with a vengeance — vengeance sometimes coming in the shape of open apostasy into Unitarianism, Pantheism, Atheism (for which see Horsch's recent book *Modern Religious Liberalism*). In this age of doctrinal laxity and apostasy, with evolutionism and Ritschlianism enthroned in many theological seminaries and a Calvinism-gone-to-seed floundering about in economic and political reform measures, the Lutheran Church issues the call: "Back to the Scriptures!" — and, as for itself, expresses its determination to stand by its ancient belief and doc-

trine: "We have clearly and expressly declared ourselves to one another concerning the chief and most important articles, taken one by one, which at the present time" — and this applies to 1921 as well as to 1580, when it was written — "come into controversy, so that there might be a public, definite testimony, not only for those now living, but also for our posterity, what is and should remain the unanimous understanding and judgment of our churches in reference to the articles in controversy." (*Conc. Trigl.*, p. 857, 16.)

II.

It was desirable that our Church in a fitting manner commemorate the 1917 Jubilee. It was an act significant to the entire Church that this memorial took the form of a republication of the Lutheran symbols. And the undertaking was a necessary one.

The edition commonly in use was Mueller's (*Die Symbolischen Buecher der evangelisch-lutherischen Kirche*. J. T. Mueller, Gueetersloh); but deliveries on imported books have been irregular since 1914. A jubilee edition gotten out by Concordia Publishing House in 1881 (occasion, Luther Quatercentenary, 1883), has long been out of print. Workers in English have been grateful for the General Council edition (GC), a translation based on those of Henkel, Krauth, Schaeffer, Martin, and edited by Dr. H. E. Jacobs, who translated anew the Apology, Smalcald Articles, and the Formula of Concord. It may well be said that this English Concordia has realized the hopes of its editor, who said in the preface that his was "the full confidence that it will be a blessing to our Church in America." It is a fine translation, but unfortunately based on the text of Mueller, which is in many places inaccurate. It must be said, too, that the German idiom has not always been properly understood by the earlier translators into English. An American edition, with reconstructed German and Latin text and a new translation into English, had become a necessity. Much faithful work has been done especially by General Council scholars, notably by Krauth and Schmauk, on the introductory material, indispensable for an appreciation of the various symbols; but here, too, it seemed that there existed nothing compact, yet authoritative, and embodying the latest research.

And so the *Triglot Concordia* was made ready for the printer. We have, in the preparation of this review, had access to the original manuscripts of Professors Bente and Dau and to the various printer's proofs. The examination of this material heightens our appreciation of the task which has now been happily carried to its conclusion. Hardly a page of Mueller's edition but bears scattered

over margins and between lines the emendations and notes of the editors. The previous English translations were subjected to a *verbatim, literatim, et punctuatim* comparison with the original German and Latin, and the alterations made are so many in their aggregate (our estimate is 70,000) that we can speak of a new translation as the final result. Hardly a paragraph that was taken over without change; many were completely rewritten. A separate and altogether enormous task was the preparation of the indices, which run into hundreds of thousands of references, each of them carefully verified by Prof. Dau by comparison with the German index of Mueller's edition. Users of the volume will be especially grateful for the index (ten pages in small type) to the Historical Introductions. Throughout, the proof-reading done by Rev. F. Rupprecht and his staff deserves the very highest praise.

We have compared a few sections in *Triglot* and Mueller in order to discover the extent of the emendations made in the Latin original. We find that Mueller (1876) in the Latin text contained, in fifty pages of the Apology, the following misprints or examples of faulty text: 90, 19: *Hominum* for *hominem*; 105, 97: *Christi* for *Christus*; 105, 100: *justus* for *justos*; 117, 43: *legis* for *legi*; 117, 44: *homo justus* for *hominem justum*; 117, 46: *ultrum* for *utrum*; 121, 76: *meretur* for *meremur* (where GC, in the absence of a German text, which elsewhere served to compensate for errors in the Latin, translates "it merits," to the confusion of sense); 135, 151: *intelligere* for *intelligi*; 139, 182: *nostra* for *nostram*; 139, 182: *Dei* for *Deo*; 140, 194: *Christo* for *Christi*. In addition we find 151, 276: *reddant* for *credant*; 226, 20: *et* omitted; 270, 98: *Judae* for *Juda*; 187, 8: *extrae* for *extra*; 313, 7: *aut* for *ut*; 353, 25: *verbo* for *verbi*; 379, 16: *ille* for *illi*; 389, 22: *timere* for *temere*; 420, 187: *stipem* for *stirpem*; 479, 90: *rationem* for *orationem*; 487, 17: *erga* for *ergo*; 489, 26: *et* for *ex*; 555, 10: *Christo* for *Christi*; 608, 82: *ipsi* for *ipsis*; 613, 19: *peccatorem* for *peccatorum*; 655, 44: *monimentum* for *monumentum*; 658, 52: *acceperant* for *acceperat*; 666, 88: *Coena* for *Coenae*. The similarity of f and s in the 1580 edition had wrought havoc in many places of Mueller's text: 585, 54 *disserentes* was misread *differentes* and so printed; 605, 71 *sit* was changed to *fit*; 615, 24 *inserantur* was read *inferantur*, etc. Such typographical blemishes as *retorbuent* (145 Mueller), *-que* for *-que* (378), *nec-nec* (463), *moliunter* (474), *curram* (604), *obedientam* (641), and many others, sometimes confusing to sense, have been deleted in the *Triglot* Latin text.

Turning to the *Triglotta* translation into English, we note that sentences which in the earlier translations far depart from English syntax, sometimes so seriously as to defy analysis, have been recast to conform to our natural idiom. In the Smalcald Articles, Part III, a sentence in § 43 of Article III reads as follows in the General Council translation (p. 329):—

“If, therefore, I say, such persons would hereafter also arise, it is necessary to know and teach that if saints who still have and feel original sin, and also daily repent and strive with it, fall in some way into manifest sins, as David into adultery, murder and blasphemy, faith and the Holy Ghost are then absent from them (they cast out faith and the Holy Ghost).”

Let the reader compare this translation, phrase for phrase, with this in the *Triglot*:—

“It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them [they cast out faith and the Holy Ghost].”

The following, from *Triglot*, p. 489, 36, illustrates by contraposition of the individual phrases the superiority of our new English text (brackets indicate translations from the Latin, the original, in the Smalcald Articles, being German):—

GENERAL COUNCIL TRANSLATION.

This repentance is not partial and beggarly [incomplete] such as is that for actual sins,

nor is it even as uncertain as that.

For it does not dispute as to whether there is or is not sin, but it overthrows everything in a mass,

and affirms that with respect to us all is nothing but sin.

For why do we wish longer to investigate, or divide, or distinguish?

Therefore, this contrition also is not uncertain.

For nothing remains there by which we can think of any good thing to pay for sin,

but we only despair concerning all things that we are, that we think, that we speak, and do, etc.

“TRIGLOT” TRANSLATION.

This repentance is not piecemeal [partial] and beggarly [fragmentary], like that which does penance for actual sins,

nor is it uncertain like that.

For it does not debate what is or is not sin, but hurls everything on a heap,

and says: All in us is nothing but sin [affirms that, with respect to us, all is simply sin (and there is nothing in us that is not sin and guilt)].

What is the use of [For why do we wish] investigating, dividing, or distinguishing a long time?

For this reason, too, this contrition is not [doubtful or] uncertain.

For there is nothing left with which we can think of any good thing to pay for sin,

but there is only a sure despairing concerning all that we are, think, speak, or do [all hope must be cast aside in respect of everything], etc.

III.

Of the minutiae of labor performed in this revision only those have a conception who are able to examine the manuscript and proofs. Not only was the manuscript revised time and again, in

some paragraphs many times, but even in the successive proofs (galley and page) the hand of the editors continued to bring the English translation into ever closer correspondence with the original and into more perfect harmony with the standards of English speech, until, in the final text, as we have it in the printed volume, we now possess a translation which combines in the highest degree that accuracy which brings out the finest shadings of the German or Latin original, and pure, idiomatic English expression. It is a work that has been superbly done, and this in the spare hours of two theologians who are carrying, as professors and editors of church-papers, a heavy daily program.

The following parallel shows the original German of a section of paragraph 51, Article VIII, of the *Solida Declaratio*, together with the General Council translation, the final MS. draft of the *Triglot* translation, and the emendations made after the matter was in type. The sentence here used as an illustration was one displaying the difficulties encountered in the Formula of Concord.

I. GERMAN TEXT.

Dem die Heilige Schrift und die alten Väter aus der Schrift zeugen gewaltig, daß die menschliche Natur in Christo darum und daher, weil sie mit der göttlichen Natur in Christo persönlich vereinigt [ist], als sie nach abgelegter knechtischer Gestalt und Erniedrigung glorifiziert und zur Rechten der Majestät und Kraft Gottes erhöht [worden], neben und über ihre natürlichen, wesentlichen, bleibenden Eigenschaften auch sonderliche, hohe, große, übernatürliche, unerforschliche, unaussprechliche, himmlische praerogativas und Vorzüge an Majestät, Herrlichkeit, Kraft und Gewalt über alles, was genannt mag werden, nicht allein in dieser, sondern auch in der künftigen Welt, empfangen habe; daß also die menschliche Natur in Christo zu den Wirkungen des Amtes Christi auf ihr Maß und Weise mit gebraucht werde und auch ihre efficaciam, das ist, Kraft und Wirkung, habe nicht allein aus und nach ihren natürlichen wesentlichen Eigenschaften, oder allein soferne sich das Vermögen derselben erstreckt, sondern vornehmlich aus und nach der Majestät, Herrlichkeit, Kraft und Gewalt, welche sie durch die persönliche Vereinigung, Glorifikation und Erhöhung empfangen hat.

II. GC TRANSLATION, 1911.

For the Holy Scriptures, and the ancient Fathers from the Scriptures, very plainly testify that the human nature in Christ, inasmuch as it has been personally united with the divine nature in Christ (because, since the form of a servant and humiliation has been laid aside, it is glorified and exalted to the right hand of the majesty and power of God), has received, over and beyond its natural, essential, permanent properties, also special, high, great, supernatural, inscrutable, ineffable, heavenly prerogatives and excellences in majesty, glory, power and might above everything that can be named, not only in this world, but also in that which is to come (Eph. 1, 21). So that the human nature in Christ, in its measure and mode, is employed at the same time in the execution of the office of Christ, and has also its efficacy, *i. e.*, power and force, not only from, and according to, its natural, essential attributes, or only so far as its ability extends, but chiefly from and according to the majesty, glory, power and might which it has received through the personal union, glorification and exaltation.

The object of Professors Dau and Bente was to give us an accurate and fluent translation, and in this they have succeeded. But also the German and Latin texts have been made much more readable than they were in Mueller. The bracketed material here deserves special mention. Opening the volume at haphazard, we find, p. 876, at least three phrases which, without the explanation supplied in brackets, would remain incomprehensible to all but linguistic specialists; p. 976 there is an illuminating note on the Wittenberger Konkordie referred to in the text; p. 896 the text refers to certain remarks of Luther in his Genesis lectures, — the expressions are printed out *in extenso*; p. 1050 the Formula refers to a sermon by Luther on the Descent to Hell, and the editors reprint the salient portions of that sermon, pp. 1050 and 1052. In countless passages linguistic difficulties and recondite references, especially to the Roman cultus, have been cleared up by editorial notes supplied in brackets. No longer is the reader "stumped" by such obsolete or odd phraseology and vocabulary as "Kaseln,"

III. "TRIGLOT" MS., FINAL DRAUGHT.

For the Holy Scriptures, and the ancient Fathers (fully trained in the words of) from the Scriptures, testify forcefully that, for the reason and because of the fact that it has been personally united with the divine nature in Christ, the human nature in Christ, when after the form of a servant and humiliation has been laid aside, it was glorified and exalted to the right hand of the majesty and power of God, did receive, apart from and over and above its natural, essential, permanent properties, also special, high, great, supernatural, inscrutable, ineffable, heavenly *praerogativas* (prerogatives) and excellencies in majesty, glory, power, and might above everything that can be named, not only in this world, but also in that which is to come (Eph. 1, 21); and that, accordingly, in the operations of the office of Christ, the human nature of Christ, in its measure and mode, is equally employed (at the same time), and has also its *efficaciam*, that is, power and efficacy, not only from, and according to, its natural, essential attributes, or only so far as their ability extends, but chiefly from, and according to, the majesty, glory, power, and might which it has received through the personal union, glorification, and exaltation.

IV. "TRIGLOT," GALLEY PROOF.

For the Holy Scriptures, and the ancient Fathers (fully trained in the words of) from the Scriptures —

changed to:

For the Holy Scriptures, and the ancient Fathers from the Scriptures (in which they were fully trained) —

V. "TRIGLOT," PAGE PROOF.

. . . the human nature in Christ, when, after the form of a servant and humiliation had been laid aside, it was glorified, —

changed to:

. . . the human nature in Christ, when it was glorified and exalted to the right hand of the majesty and power of God, after the form of a servant and humiliation has been laid aside, —

“Platten,” “Uebersetzung” (p. 458), “Seelbad” (p. 464), “Tatter” (474), “mit Lungen auswerfen” (570), “eingetan” (694), “Hofsuppe” (712), “die sieben Gezeiten” (p. 566), etc., etc.

Lack of space prevents us from quoting illustrative extracts from Professor Bente's body of Introductions. The purchaser is directed, however, to the series of essays discussing the Catechisms, pp. 62—93, and Luther's *De Servo Arbitrio*, pp. 219—228. The Introductions throughout show an astonishing mastery of historical detail, but to these two sections we would accord the palm. The quotations from numerous authorities, from Seckendorf to Schmauk, render these 256 closely printed pages very valuable, and the objective presentation of the data, even in the parts dealing with Melancthon's sad defections, together with the raciness of the style, render the reading of the Introductions a most delightful task.

Shall we not experience in our section of the Lutheran Church a revival of intense study of our symbols, now that we have this glorious *Triglotta*? What Luther (p. 573, 19. 20) said of the Catechism may be said with the change of a single word of our Confessions as a whole:—

“Therefore, I again implore all Christians, especially pastors and preachers, not to be doctors too soon, and imagine that they know everything, . . . but that they daily exercise themselves well in these studies and constantly treat them; moreover, that they guard with all care and diligence against the poisonous infection of such security, but steadily keep on reading, teaching, learning, pondering, and meditating, and do not cease until they have made a test and are sure that they have taught the devil to death, and have become more learned than God and all His saints. If they manifest such diligence, then I will promise them, and they shall also perceive, what fruit they will obtain, and what excellent men God will make of them, so that in due time they themselves will acknowledge that the longer and the more they study the Catechism”—the Lutheran Confessions—“the less they know of it and the more they find yet to learn; and then only, as hungry and thirsty ones, will they truly relish that which now they cannot endure, because of great abundance and satiety. To this end may God grant His grace!”

And so let us study anew and delve deep into the spiritual treasures now so invitingly spread out before us in our new Book of Concord. The publisher's work has been superlatively well done. The editors have given us a most accurate text and a beautiful

translation of our grand symbols. God has richly blessed the undertaking; now let us show our gratitude to Him for having preserved us a Church which still walks the old paths. Let us diligently read and inwardly digest these noble Confessions of the Reformation Church, the Amen of Lutheranism to the Word of God.
