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## LUTHER AND ZWINGLI.

A PARALLEL AND A CONTRAST.

### I.

Dr. Kattenbusch thinks that a comparison of Luther and Zwingli will in every sincere Protestant induce the wish that nature might have made these two men into one.<sup>1)</sup> Each, he thinks, possesses that which is the principal lack of the other. They seemed destined to supplement each other, at least, to so shape their labors as to make them serve their joint interests. Reciprocal kindness and mutual helpfulness should have characterized their coexistence in an era that was big with promise for the good of the Church and of humanity in general. As a matter of fact, their meeting in the arena of historical events presents a most melancholy spectacle. It is the most fatal accident that could happen to the cause of the Reformation. With a discretion that is more wise than just Dr. Kattenbusch holds that it will not do to determine the amount of guilt that must be charged against either the one or the other of these two remarkable men, who brought on the saddest of the many internal conflicts in which Protestantism during the last four hundred years has had to engage. In this conflict, it is said, each of the original combatants appears limited by the peculiarities of his character. The

1) PRE 3 16, 156.

## LUTHER ON HIS METHOD OF TRANSLATING.

I knew full well that in the Latin and Greek texts of Rom. 3, 28 the word *solum* does not occur, and there was no need of the papists teaching me to that effect. True, these four letters *sola*, at which the dunces stare as a cow at a new barn-door, are not in the text. But they do not see that they express the meaning of the text, and they must be inserted if we wish to clearly and forcibly translate the text. When I undertook to translate the Bible into German, my aim was to speak German, not Latin nor Greek. Now, it is a peculiarity of our German language, whenever a statement is made regarding two things, one of which is affirmed while the other is negatived, to add the word *solum*, "alone," to the word "not" or "none." As, for instance: the peasant brings only grain, and no money. Again: Indeed, I have no money now, but only grain. As yet I have only eaten, and not drunk. Have you only written, and not read what you have written? Innumerable instances of this kind are in daily usage. — While the Latin or the Greek language does not do this, the German has this peculiarity, that in all statements of this kind it adds the word "only" (or "alone"), in order to express the negation completely and clearly. For, though I may say: The peasant brings grain and no money, still the expression "no money" is not as perfect and plain as when I say: The peasant brings grain alone, and no money. Thus the word "alone" helps the word "no" to become a complete, clear, German statement. When you wish to speak German, you must not consult the letters in the Latin language, as these dunces are doing, but you must inquire of a mother how she talks to her children, of the children how they talk to each other on the street, of the common people on the market-place. Watch them how they frame their speech, and make your translation accordingly, and they will understand it and know that some one is speaking German to them. — For instance, Christ says: *Ex abundantia cordis os loquitur*. If

I were to follow the dunces, I would have to spell out those words and translate: "Aus dem Ueberfluss des Herzens redet der Mund." Tell me, would that be German? What German would understand that? What sort of thing is "abundance of the heart (Ueberfluss des Herzens)"? No German could explain that, unless he would say that, possibly, the person has enlargement of the heart, or too much heart. And that would not be the correct meaning. "Ueberfluss des Herzens" is not German, as little as it is German to say "Ueberfluss des Hauses, Ueberfluss des Kachelofens, Ueberfluss der Bank." This is the way the mother speaks to her children and the common people to one another: "Wes das Herz voll ist, des gehet der Mund ueber." That is the way to speak good German. That is what I have endeavored to do, but I did not succeed nor achieve my aim in all instances. Latin terms are an exceedingly great hindrance to a person who wishes to talk good German. XIX, 974. D.