

*Sources and Contexts
of the Lutheran Confessional Writings*

by ROBERT KOLB

A CURSORY GLANCE at the preface of the *Book of Concord* reminds its readers that the book itself was assembled in a specific historical setting. Its opening words fall strange upon early twenty-first century ears: “to each and every person who has opportunity to read this document of ours, we—the electors, princes, and estates of the Holy Empire of the German Nation named below, who adhere to the Augsburg Confession—extend, in proportion to the requirements of each person’s rank and dignity, our appropriate service, friendship, gracious greeting, and good will—yes, even our humblest and willing service . . .”¹ Reading a bit further makes it clear that the dramatic appearance of Martin Luther in the midst of the crisis of pastoral care and public teaching at the beginning of the sixteenth century had shaped minds and literary confessions of the faith during what his contemporaries regarded as “these last days of this transitory world.”² That world is reflected in the documents which comprise the *Book of Concord*. To aid readers in understanding that world and the context out of which its contents arose, Fortress Press is publishing a volume of fourteen documents in English translation. Along with a growing number of other sixteenth-century works now available in English translation, this volume, *Sources and Contexts of the Lutheran Confessions*, will help students of Lutheran confessional theology to place the writings of the confessors into their historical landscape.³

The events and ideas of German and other European societies of Luther’s time clearly shaped the formulation, propagation, and confession of the Wittenberg call for reform, with its paradigm shift in the theological agenda of Western Christendom. Luther, his colleague Philip Melancthon, their students, and their supporters in various parts of Germany labored and struggled to express the gospel of Jesus Christ against a richly variegated background. The maturing expression of evangelical theology took

place in the exchange of insights and criticism among those in the wider Wittenberg circle. Reflected in their confessions of faith readers see a number of other factors, including the abiding presence of the medieval heritage and the fruits of the study of Scripture and the Fathers of the early church produced by the revival of interest in ancient sources fostered by biblical humanism. Out of the cultural, political, and ecclesiastical contexts in which Luther and his followers preached and taught also arose the challenges to his thought from his opponents. The Confessions were among the many answers the reformers issued to such challenges. Each of the Lutheran confessions arose within, and was influenced by, specific historical contexts.

Confessing in Context

The biblical concept of confessing the faith (for example, Romans 10:8–17) evolved in the early church from a fundamentally oral activity into the witness that climaxed in martyrdom. It did so without losing the specific focus on public testimony to the Lord Jesus Christ. In 1530 at Augsburg Melancthon transformed the term “confession” into a designation for a document, in much the same way that Luther’s “Enchiridion”—handbook—for public instruction in the faith swept the word “catechism” into a new usage, to designate the document through which instruction was conveyed rather than the program of instruction itself. Rejecting his first label for this written statement of faith, “defense” (that is, “apology”), Melancthon chose to call what he was doing in writing a “confession.” The first historical assessments of what happened at Augsburg in 1530 termed the entire series of actions that provided the setting for that document as “the Augsburg Confession,” but very quickly the document itself not only bore the title but also redefined the way in which the term “confession” was understood in Western Christendom.⁴ It was, after all, the constellation put in place by Johannes Gutenberg in which Luther appeared to let the “light of [God’s] holy gospel and his Word that alone grants salvation appear and shine forth purely, unalloyed,

and unadulterated out of the superstitious, papistic darkness for the German nation. . . .”⁵ The life of the church was inevitably going to be reflected in the technology of the time. Turning confession into a printed document was but one example of that phenomenon.

Melanchthon’s document still reflects the oral origins of the concept. Even in the written “Confession” the conversation of God with his people is being continued. The conversation of Christians with one another is taking place. Although lifted to a formal level, the sense of conversational exchange cannot be hidden. Melanchthon was engaging his contemporaries in a discussion about the content of the biblical message, about how best to declare God’s truth out of the tradition of the church. The pattern of point and counterpoint in the search for the best way to convey that truth for the people of God echoes through the paragraphs and pages of the Augsburg Confession. Melanchthon confessed his faith within the long tradition of Christian teaching, bringing not only biblical but also patristic references to bear on the points that he wanted to make. His writing also continually indicates that he was in dialogue with his contemporaries, answering the charges of opponents, putting to use his own insights and those of colleagues and friends.

It is obvious that Melanchthon was confessing his faith and that of the Evangelical princes and cities in a particular historical context. He took account of ancient teachers and ancient heretics—the long context—and he met the concerns and the accusations of Johann Eck and other Roman Catholic theologians who were trying to press upon the Wittenberg reformers every heresy that had surfaced in his generation—the immediate context. He crafted his confession out of materials offered in other situations by Luther and himself, by their colleagues at their university and by like-minded reformers in other corners of the empire. His work reveals the swirl of the cross-currents of his time and the movement of the history of the church over the ages.

All of this indicates that the documents contained in the *Book of Concord* must be understood in their own unique historical situations. They must be read against the background of particular

circumstances that elicited confession, proclamation, and teaching for the needs of the people whom the reformers intended to reach. This does not mean that readers cannot understand the basic message of the Lutheran confessions apart from detailed historical study and knowledge. It does mean that the reading and understanding of these confessional documents will be enriched—as is the case with all such historical documents—through study of the setting in which they arose.

Toward a New Volume of Documents

For this reason James Nestingen and I approached Timothy Staveteig of Augsburg Fortress Publishers in 1992, shortly after Timothy Wengert had opened the conversations with Staveteig which led to the publication of the new translation of the *Book of Concord*.⁶ We proposed that Fortress publish two supplemental volumes that would aid the study of the Lutheran confessional writings, a historical introduction and a collection of documents regarding sources and context. Staveteig and his colleagues agreed. Work on the second of these two volumes began with the process of selecting the proper texts which could be most helpful to students of sixteenth-century Lutheran thought.⁷ We agreed upon a working title for the volume, *Sources and Contexts of the Lutheran Confessions*, which has remained the banner under which this collection appears. Michael West became our editorial companion and guide in the development of the volume, and to him the editors owe much for his steady encouragement and helpful advice.

Some documents demanded inclusion. Henry Eyster Jacobs had made some such texts available to English readers a century ago;⁸ his list included the *Four Hundred Four Articles* of Johann Eck; the Marburg, Schwabach, and Torgau Articles; Luther's "Sentences of Consolation" composed by the reformer at Coburg in 1530;⁹ the "Confessio Augustana Variata" of 1540 with the most important differences contained in the 1542 Variata text; Ulrich Zwingli's "Ratio Fidei" and the Confessio Tetrapolitana presented at Augsburg in 1530, as well as an "Opinion of Philip Melanchthon con-

cerning the Foundation of the Doctrine of the Sacramentarians” written about the end of August 1530. In addition, Jacobs offered readers translations of an excerpt from Luther’s 1532 sermon on the descent into hell, the text of the Wittenberg Concord of 1536 with related documents from Martin Bucer’s pen, the Leipzig Interim, and the Catalog of Testimonies. Because texts like Luther’s “Sentences” and the confessions of Zwingli and the Four Cities had not played a significant role in the formation of the Lutheran confessions—in contrast to Eck’s collection of heretical statements from the Wittenberg reformers and others or the Confutation of the Augsburg Confession, they have not found their way into the new collection. The text of the Wittenberg Concord was incorporated into the Formula of Concord, in Solid Declaration VII, paragraphs 13–16, and so is available to English readers there.

Jacobs’ collection has appeared in reprint, but its late nineteenth-century language and the absence of annotations made it desirable to provide a replacement for his work. In *Sources and Contexts* fresh translations and extensive annotations make most of Jacob’s documents as well as five other texts more accessible to students at the beginning of a new century. The notes direct students to patristic sources and Reformation texts available in English, and provide explanations of historical contexts and connections, reflecting recent scholarship.

In addition to these documents, suggestions from colleagues and our own discussion led to the inclusion of several other texts. Timothy Wengert’s work on the early attempts at formulating a Wittenberg expression of the medieval program of instruction permitted us to expand the available texts for the study of the catechism. Charles Arand of Concordia Seminary, Saint Louis, suggested for inclusion a disputation composed by Melanchthon in the critical period immediately after the Diet at Augsburg, in the spring of 1531, as he was formulating his Apology of the Augsburg Confession. Entitled “We are Justified by Faith and Not by Love,” the theses of the disputation illustrate how Melanchthon was developing his presentation of the concept of the righteousness of faith as he was preparing the Apology. Conversations with J. A. O. Preus had informed us of the latest (and, it turned out, last) of a

series of translations of the works of Martin Chemnitz which he had undertaken, a manuscript the young coadjutor of the church of Braunschweig had prepared regarding the controversies swirling about him in 1561. We asked for three sample chapters from this work, and Preus provided the volume with the basic rendering of that material, which illustrates the development of Chemnitz's attitudes toward key issues under dispute some fifteen years before he became involved in composing the Formula of Concord.

A Team of Translators

And so the team was assembling itself. We turned to Wengert for translations of the two catechisms he had proposed. William Russell, now in the theology department at Dana College, rendered the Schwabach, Marburg, and "Torgau" Articles anew. Robert Rosin of Concordia Seminary, Saint Louis, translated Johann Eck's *Four Hundred Four Articles*. In addition to Melancthon's disputation on faith and love, which Arand himself translated, the Confutation of the Augsburg Confession had to be provided to readers. Mark Tranvik of Augsburg College produced a new translation of the Roman Catholic response to the Augustana.

The period leading up to the Formula of Concord began with the Smalcald War and the imperial attempt to translate Charles V's victory over the Lutheran princes, John Frederick of Saxony and Philip of Hesse, into new religious policy for Lutheran lands, the Augsburg Interim. Oliver K. Olson, retired professor of church history at Marquette University and founding editor of *Lutheran Quarterly (New Series)*, whose study of Matthias Flacius Illyricus has traced the currents of thought of the Late Reformation within their political context, translated the Augsburg Interim. The attempt of the government of Moritz of Saxony to work out a reformulation of this imperial policy which would appear to comply with the emperor's religious settlement while preserving Lutheran teaching, the so-called "Leipzig Interim," is even more important in the genesis of the controversies dividing Lutheran churches; a new English translation seemed warranted, and it fell to me to

compose it. The Preus translation of Chemnitz's *De controversiis* offers a glimpse into two disputes which arose in the ensuing debates as well as an orientation to Chemnitz's way of resolving conflicts in public teaching.

Among the most hotly debated issues in the period leading up to the Formula and also in its wake was Christology. Martin Chemnitz and Jakob Andreae constructed a collection of patristic comment, which supported the position of the Formula in its eighth article, the "Catalog of Testimonies"—of the ancient Fathers. Included in some editions of the *Book of Concord* in 1580, omitted from others, this "Catalog" still arouses scholarly debate over the propriety of counting it as an integral part of the *Book of Concord*. Jacobs provided a translation in his appendix volume to the *Book of Concord*; the translation of 1921,¹⁰ produced by Friedrich Bente, included it whereas the 1959 rendering of the Concordia under the direction of Theodore G. Tappert omitted it completely. Thomas Manteufel of Concordia Seminary, Saint Louis, served as translator for this document.

In the last stages of constructing the Formula of Concord its authors decided to comment on Christ's descent into hell, probably not in response to minor disputes over its significance for the atonement that had taken place within three Lutheran ministeria in the 1550s and 1560s but rather as an extension of Article VIII's rejection of crypto-Philippist and Calvinist views of the relationship between the two natures of Christ. The Concordists avoided detailed treatment of the topic, instead referring to Luther's 1532 sermon, which has been labeled the "Torgau sermon" (in spite of the fact that it was preached in Wittenberg) because it was published with sermons preached in Torgau in 1533. At Wengert's urging, we included the full text, again in my own translation. *Sources and Contexts* concludes with Arand's translation of the "Saxon Visitation Articles" of 1592, the instrument used by the electoral Saxon government in the reform of the church life, which followed the collapse of the second attempt by spiritualizing theologians to alter the public teaching of Saxony.¹¹ This document assumed semi-official confessional status because it was reprinted in texts of the *Book of Concord* issued in Saxony after 1592 and came

to the United States with Saxon emigrants, including those who founded the Lutheran Church–Missouri Synod. Bente’s *Concordia Triglotta* included these Articles.¹²

In addition to the cooperation of these translators the editors benefited from the assistance of three students, who performed the detailed tasks of checking sources, footnotes, and proofs at one stage or another: C. J. Armstrong, Gerhard Bode, Erik Herrmann, all of Concordia Seminary, Saint Louis.

Studying the Contexts of the Lutheran Confessions in English

The fourteen documents in this volume are but one part of a growing corpus of similar documents now available in English for the study of the Lutheran confessions. Each of them may be read to sharpen the readers’ focus on the landscape that stands behind the confessional documents. Students have before them an ever fuller view as they expand their ability to understand the Confessions within the flow of the developments of the sixteenth century.

The Catechisms

Luther was not the first to reduce the medieval “catechism” or program of instruction to a single handbook. The study of the catechetical tradition of the early church and the Middle Ages provides a backdrop for understanding how Luther proposed to bring the Christian faith to the hearts and minds of children in his society within the household circle. For the study of his texts, there is at least one other “handbook of the catechism” available in English, that of the late fifteenth-century German Augustinian and later Franciscan preacher Dietrich Kolde, “Mirror for Christians,” which is translated by Robert B. Dewel in Denis Janz’s trilogy of Reformation era catechisms. It also contains the Anabaptist catechism composed by Balthasar Hubmaier in 1527 and Luther’s Small Catechism.¹³

Luther’s own catechisms, of course, did not spring full-blown from his pen. The Small Catechism reproduces not only sermonic

material from 1528 and early 1529¹⁴ but also elements from his earlier approaches to cultivating the basics of the faith as well as repentance and devotion, materials that have appeared in English translation.¹⁵ But Luther did not regard these attempts as suitable programs for instruction of the young as such, and so he attempted to impose the task of composing a handbook for catechesis upon his colleagues. Some tried, but the task was formidable.

Luther knew how important it was, and he knew how it should be done, rendering the task difficult for respectful colleagues in his shadow. One anonymous effort, *A Booklet for Laity and Children*, was published in 1525 and appears in *Sources and Contexts*. In its pages readers can assess how Luther's theology had found its way into simple forms of expression by that time. Luther was provoked into composing his own catechism not only by the crying need which he had witnessed while visiting Saxon congregations in 1527/1528 but also because of the appearance of the catechetical texts of his own student, Johann Agricola. Although Agricola was the reformer's ardent follower and rather bright disciple, he had failed to capture Luther's distinction of law and gospel. As a school rector in Eisleben, he was also confronted with the need for Evangelical textbooks, and in 1527 he published his *One Hundred Thirty Questions for the Girl's School in Eisleben*. This textbook, found in *Sources and Contexts*, reveals how a prominent member of the Wittenberg circle incorporated his own "antinomian" teaching into the instruction of children. It also permits students to view how Luther reacted in the same literary genre to this false understanding of the law and of the distinction of law and gospel when he wrote his own Small Catechism.

The Augsburg Confession and the Apology

The Augsburg Confession took a different form than originally intended because Melancthon and the other Evangelical theologians were greeted by a new publication, the *Four Hundred Four Articles*, composed by the Ingolstadt theologian Johann Eck. *Sources and Contexts* offers a new, annotated translation. This work was a collection of citations from Eck's own responses to Swiss reformers

such as Zwingli and Oecolampadius, and from those two and others of the school, from the Wittenberg reformers, and a number of Anabaptist and Spiritualist writers as well as Erasmus. Painting with one brush, Eck presented a picture of rampant heresy, exhibited in a number of forms, with the implication that all sprang from Luther. Melancthon recognized that he must respond with an assertion of the Lutheran adherence to the catholic tradition. Some of the condemnations in the Augsburg Confession respond to associations implied in Eck's *Four Hundred Four Articles*; Melancthon was striving to make it clear that the Wittenberg Reformation rejected assaults on the catholic tradition old and new.

To do so he could turn to a number of documents that had been composed by theologians in the Wittenberg circle in the past few years. In addition to the Visitation Articles of 1528, written by Melancthon with Luther at his side to aid the visitation of Saxon parishes,¹⁶ and Luther's brief summary of his own theology which concluded his *Confession on Christ's Supper* of 1528,¹⁷ three documents contained in *Sources and Contexts* helped shape the text of the Augsburg Confession. These three documents are the confession of faith prepared in anticipation of an Evangelical political alliance in summer 1529, the "Schwabach Articles," the articles of doctrine composed in the Marburg Colloquy of October 1529, and the so-called "Torgau Articles," a designation for some memoranda created by theological counselors of Elector John of Saxony as they prepared the Saxon response to Charles V's demand for an explanation of the electorate's introduction of Lutheran reform. Exactly which of these documents Melancthon used and in what manner has not been clarified, but since the eighteenth century drafts of discussions of the issues regarding the reform of abuses in the church have been labeled "the Torgau Articles."¹⁸ *Sources and Contexts* offers readers an English rendering of one of the memoranda long seen as critical for the composition of articles XXI-XXVIII of the Confession, even though its actual place in their composition cannot be defined, and similar sources which may have been used in the process cannot be identified.

The Evangelical estates presented the Augsburg Confession to Emperor Charles V on June 25, 1530. At once he created a com-

mittee to draft a response to the Confession. The emperor rejected the first efforts of the committee to offer a critique of the Confession because they did not fit his policy of promoting reconciliation under the obedience to Rome and the empire. The committee returned to drafting, and its “Confutation” of the Augsburg Confession is to be found in *Sources and Contexts* in a new translation with extensive annotations. Even though the Evangelical estates were not able to obtain a copy of the Confutation (because they refused to agree not to respond publicly), the notes taken by their scribes provided Melanchthon with an accurate text. To it he did respond, in his *Apology of the Augsburg Confession*, which appeared in 1531, in two editions, the first accompanied by the first official publication of the Augsburg Confession itself. How Melanchthon was working on his formulation of the most critical issue, as he defined it, namely, the relationship between the righteousness of faith and the righteousness of works, can be seen in a text he prepared in the form of an academic disputation in the spring of 1531. English readers can expand their glimpse of Melanchthon’s thought in this period by reading his 1540 commentary on the epistle to the Romans.¹⁹ His *Loci communes* is also available in English but in the third edition, of 1543;²⁰ it therefore contains developments in his thought over the twelve years preceding its appearance, and this does not always give an accurate picture of what Melanchthon was thinking and teaching in 1530 and 1531.

The Smalcald Articles and the Treatise on the Power and Primacy of the Pope

Sources and Contexts contains no documents relating to the historical setting of Luther’s Smalcald Articles and Melanchthon’s Treatise on the Power and Primacy of the Pope. However, the development of Wittenberg theology in the mid-1530’s is partially elucidated by writings from their hands published in the first half of the 1530’s. Some of these texts are available in English translation. Students of the period might particularly profit from reading Luther’s *The Private Mass and the Consecration of Priests* of 1533,²¹ *A Letter of Dr. Martin Luther Concerning His Book on the Private Mass*

of 1534,²² *Theses Concerning Faith and Law* of 1535,²³ his lectures on Galatians, delivered in 1531, published in 1535,²⁴ *Disputation Concerning Man* of 1536,²⁵ *Disputation Concerning Justification* of 1536.²⁶ Further developments in Luther's thought that extend his positions as summarized in the Smalcald Articles can be profitably studied in *The Three Symbols or Creeds of the Christian Faith* of 1538²⁷ and *On the Councils and the Church* of 1539.²⁸

The Formula of Concord

Emperor Charles V had condemned Luther and his followers with his declaration of outlawry at the Diet of Worms in 1521, but he was able to attempt to launch the execution of the Edict only in 1546. In the conflict called the Smalcald War he waged a successful military campaign against the leaders of the Evangelical estates, Elector John Frederick of Saxony and Landgrave Philip of Hesse. Having put them in chains under his own custody, the emperor tried to impose upon Evangelical lands a new religious policy, the heart of which was expressed in a statement of doctrine dubbed by opponents the "Augsburg Interim." This document is available in *Sources and Contexts*.

On the electoral throne in Saxony John Frederick was replaced by his cousin, Duke Moritz, who had sided with the emperor in the war. Moritz was awarded not only the electoral title but also sizable portions of John Frederick's lands, including Wittenberg. Although he believed he had received the pledge of Charles and his brother King Ferdinand that he would not have to change his religion, the Habsburg brothers placed pressure on Moritz to introduce the Augsburg Interim into his lands. He responded by having theological and secular advisors forge a religious policy for Saxony, which would accept "adiaphora" prescribed by the Augsburg Interim while trying to preserve Lutheran teaching regarding the justification of the sinner in God's sight. The efforts of the summer of 1548 ended in a text, which was laid before the diet of Saxony at Christmas of that year. The nobles and towns rejected it, and its program was only informally and piecemeal introduced in Moritz's lands by electoral edict. But opponents of Moritz and

of compromise with the papal party obtained copies of the text and published it under the title “The Leipzig Interim.” Even though its text never became official policy in Moritz’s domain, it occasioned a number of doctrinal controversies, over adiaphora, good works, the freedom of the will, and related topics. These disputes divided the Wittenberg circle into warring factions for a quarter century. The new translation in *Sources and Contexts* enables English readers to examine the contents of the so-called “Leipzig Interim” and catch a glimpse of the beginning of the debates over how to interpret the doctrinal legacy of Luther and Melancthon.

After a decade of dispute Lutherans in Germany were still locked in struggle over this interpretation in 1561 when a young theological leader, on the rise in the eyes of his colleagues at the time, Martin Chemnitz, set down his thoughts on the disagreements among Lutheran teachers. These observations and ideas for solving the disputes remained in manuscript for three decades, but Chemnitz’s *On the Controversies*²⁹ reveals something of his method of seeking concord as well as the understanding of the issues at stake. His approach to resolving differences, which focused on the points of division and tried forthrightly to address fundamental concerns with biblical directives, supported by evidence from the ancient Fathers, was already forming in 1561. This approach guided the final search for harmony among the teachers of the Augsburg Confession in 1576 and 1577, in the preparation of the Formula of Concord. In *Sources and Contexts* Chemnitz’s treatment of authority in the Lutheran church (in the introductory chapter, “On the Body of Teaching”) as well as his chapters on the freedom of the will and justification are found in English translation.

Students of the Formula will also profit from reading other works of Chemnitz which have been brought into English in the last thirty years. His *Examination of the Council of Trent* provided him with field testing for his thoughts on freedom of the will, justification, good works, and related topics.³⁰ Although Formula of Concord Article VII, on the Lord’s Supper, was largely composed by David Chytraeus, Chemnitz’s *On the Lord’s Supper* gives students a broader base for understanding the Lutheran approach to that topic in the period leading up to the Formula.³¹ Chemnitz’s *On*

the Two Natures in Christ also provides that sort of background for Formula Article VIII. The English translation reproduces the expanded 1578 edition, which bears the influence of Chemnitz's work on the Article VIII (to which he did contribute). Nonetheless, the basic treatment of Christology laid down in the first edition (1570), forms the core of the later edition, and students will recognize how Chemnitz came to the conclusions that guided the composition of Article VIII.³² Chemnitz's contribution to Lutheran Christology also is found in the "Catalog of Testimonies" that he and Andreae assembled, a collection of patristic quotations regarding questions surrounding Article VIII's teaching. The "Catalog" appears in a new and well-annotated translation in *Sources and Contexts*. One other work by Chemnitz available in English, his *Enchiridion*, is useful for assessing the text of Article XI of the Solid Declaration on God's eternal foreknowledge and election. Chemnitz's little volume supplemented Jakob Andreae's draft of that article, and the construction of its teaching can be viewed through a comparison of the two texts.³³

The search for harmony among the Lutherans entered its final phase in 1573 with the publication of *Six Christian Sermons on the Divisions Which Have Continued to Surface Among the Theologians of the Augsburg Confession . . .* by Jakob Andreae. This great-great-grandparent of the text of the Solid Declaration may be obtained in English translation.³⁴

Three Lutheran ministeria had suffered disruptions through debates over the significance of Christ's descent into hell for the atonement. But the topic was treated in Article IX of the Formula largely because of Calvinist teaching on the topic and its ramifications for understanding Christology. A quotation from Luther in the semi-final draft of the Concordists' work, the Torgau Book of 1576, was replaced at Bergen Abby, in 1577, when the final draft of the Solid Declaration was hammered into shape. In its place came a brief reference to a sermon he had preached in 1532 in Wittenberg, a sermon that had been published with sermons preached in 1533 in Torgau—hence the name of the third, "the Torgau sermon." A translation of the complete sermon with annotations appears in *Sources and Contexts* to enable English readers

to follow the advice of the Concordists, to “remain with the simple explanation of the Christian creed, to which Dr. Luther directs us in his sermon held in 1533 at the castle in Torgau on Christ’s descent into hell.”³⁵ If readers find in this sermon less on the descent into hell than they had expected, they will have understood the point of the Concordists.

The final document in *Sources and Contexts* is the Saxon “Visitation Articles” of 1592. Following the attempt of the government of Elector Christian I (ruled 1586–1591) to introduce a Calvinist theology into the electorate, the new regency government of Christian’s cousin, Duke Friedrich Wilhelm, arranged for a visitation of parish pastors in 1592. The articles of faith composed for the visitation, on the four critical issues of the Lord’s Supper, Christology, Baptism, and Election became part of subsequent printings of the *Book of Concord* in Saxony and was brought to the United States with Saxon emigrants as part of their *Concordia*. *Sources and Contexts* also supplies English readers with the text of these Articles.

Conclusion

With these materials at hand, interested students of the *Book of Concord* who study it with instructors or on their own can better trace the genesis of the thought and confession of Luther, Melancthon, and the Concordists, thus expanding and enriching their understanding of the confessional texts themselves. Such exercises will deepen their appreciation for the task of confessing the faith and their understanding of Reformation theology. The contributors to this volume trust that such study will strengthen the witness of the Lutheran church to the gospel of Jesus Christ in the context of the twenty-first century.

NOTES

1. *The Book of Concord, The Confessions of the Evangelical Lutheran Church*, ed. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress, 2000), 5 (§1). Hereafter cited as

BC-W/K. *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 3. Hereafter cited as BC-T. *Die Bekenntnisschriften der evangelisch-lutherischen Kirche*. 11th ed. (Göttingen: Vandenhoeck & Ruprecht, 1992), 3. Hereafter cited as BSLK.

2. Ibid., (§2).

3. Edited by Robert Kolb and James A. Nestingen (Minneapolis: Fortress, 2001).

4. Robert Kolb, *Confessing the Faith, Reformers Define the Church, 1530–1580* (Saint Louis: Concordia, 1991), 46–50.

5. BC-W/K, 5 (§2); BC-T 3; BSLK, 3.

6. See Wengert's account of the origins of the translation in "Reflections on Confessing the Faith in the New English Translation of *The Book of Concord*," *Lutheran Quarterly* 14 (2000): 1–20.

7. The drafting of the historical introduction is also nearing completion, and will be the third volume in this overall project.

8. *The Book of Concord; or The Symbolical Books of the Evangelical Lutheran Church, Vol. II. Historical Introduction, Appendixes and Indexes* (Decatur, Illinois: The Johann Gerhard Institute, 1996; reprint of Philadelphia: Board of Publication of the General Council of the Evangelical Lutheran Church in North America, 1908 edition, itself a reprint of the original 1883 printing).

9. Available in Martin Luther, *Luther's Works*, American Edition. Eds. Pelikan and Lehmann (Saint Louis and Philadelphia: Concordia and Fortress, 1955ff); 43: 167–177. Hereafter cited as LW. *Luthers Werke*, Kritische Gesamtausgabe, 57 vols. Eds. J.F.K. Knaake et al. (Weimar: Böhlau, 1883ff.), 302: 700–710. Hereafter cited as WA.

10. *Concordia Triglotta*, ed F. Bente (Saint Louis: Concordia, 1921); the Catalog of Testimonies is found on pp. 1105–1149.

11. The first such spiritualizing effort in Saxony (in the 1560s and early 1570s), often dubbed a "Crypto-Calvinist" movement, is better designated "Crypto-Philippist" since its proponents actually drew their theology from one interpretation of the teaching of Philip Melancthon on the Lord's Supper and Christology (a different interpretation of Melancthon's thought than that of his devoted disciple Martin Chemnitz). The leadership of the second effort (1586–1592) did indeed draw its ideas and inspiration from the teaching of John Calvin and other Reformed theologians.

12. *Concordia Triglotta*, 1150–1157.

13. *Three Reformation Catechisms, Catholic, Anabaptist, Lutheran*, ed. Denis Janz (New York: Edwin Mellon Press, 1982).

14. WA, 30/I: 2–122. Available in English translation from Luther's pen and pulpit at this time is *The 1529 Holy Week and Easter Sermons of Dr. Martin Luther*, trans. Irving L. Sandberg, annotated with introductions by Timothy Wengert (St. Louis: Concordia, 1999).

15. See, e.g., in LW 43: 3–45 for one version of Luther's *Personal Prayer Book* first issued in 1522; WA 10/II: 375–406.

16. LW 40: 263–320; WA 26: 195–540.

17. LW 37: 3–150; WA 23: 64–283.

18. Professor Dr. Gottfried Seebaß of the Evangelical Theological Faculty of the University of Heidelberg placed at our disposal his unraveling of the mystery of the relationship of the various documents that are at hand from the period regarding preparation for the diet in Augsburg. We deeply appreciated being able to have access to his

unpublished essay, “Die kursächsische Vorbereitung auf den Augsburger Reichstag von 1530—Torgauer Artikel?”.

19. Melancthon’s thoughts on the doctrine of justification also appear in the 1532 version of his commentary on Romans; the revised version of 1540 has been translated as *Philip Melancthon. Commentary on Romans*, trans. Fred Kramer (Saint Louis: Concordia, 1992).

20. *Loci Communes* 1543 Philip Melancthon, trans. J. A. O. Preus (Saint Louis: Concordia, 1992).

21. LW 38: 139–214; WA 38: 195–256.

22. LW 38: 215–233; WA 38: 262–272.

23. LW 34: 105–132; WA 39/I: 44–62.

24. LW 25 and 26:1–149; WA 40/I: 41–51.

25. LW 34: 133–144; WA 39/I: 175–180.

26. LW 34: 145–196; WA39/I: 86–126.

27. LW 34: 197–229; WA 50: 262–283.

28. LW 41: 3–178; WA 50: 509–653.

29. *De Controversiis quibusdam, quae superiori tempore circa quosdam Augustanae Confessionis articulos motae et agitatae sunt, Iudicium d. Martini Chemnitii*, ed. Polycarp Leyser (Wittenberg, 1594).

30. *Examini concilii Tridentini . . . opus integrum, quatuor partes* (Frankfurt/M, 1566); *Examination of the Council of Trent, Part I*, trans. Fred Kramer (Saint Louis: Concordia, 1971). In this first of four volumes the topics of Scripture and Tradition, Original Sin, Free Will, Justification, Faith, and Good Works are treated.

31. *Repetitio sanae doctrinae de vera praesentiae corporis et sanguinis Domini in coena* (Leipzig, 1561), translated as *The Lord’s Supper*, trans. J. A. O. Preus (Saint Louis: Concordia, 1979).

32. *De duabus naturis in Christo* (1570; Leipzig, 1578); translated as *The Two Natures in Christ*, trans. J. A. O. Preus (Saint Louis: Concordia, 1971).

33. *Die fürnemsten heuptstück der christlichen Lehre . . .* (Wolfenbüttel: Conrad Horn, 1569); translated as *Ministry, Word, and Sacraments, an Enchiridion*, trans. Luther Poellot (Saint Louis: Concordia, 1981).

34. See *Sechs Christlicher Predig Von den Spaltungen . . .* (Tübingen, 1573), translated in *Andreae and the Formula of Concord*, trans. Robert Kolb (Saint Louis: Concordia, 1977).

35. BC-W/K, 634–635; BC-T, 610–11; BSLK, 1049–1053.

