

Ein Kleines Theologisches Wörterbuch

Compiled by Prof. Daniel M. Deutschlander

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The following list of words is by no means a complete listing of a “Church German” vocabulary—, it is merely an attempt to list those words which will most commonly be found in any reading of theological German. More important than the listing itself is the accompanying discussion of concepts in German Lutheran church usage which do not have an exact equivalent in English, even though there may be only one word which will serve as a translation of the German; the student must remember that Luther gave German words a distinctly “Lutheran flavor,” no less, the Reformed and the Calvinists have given the English equivalents distinctly “non-Lutheran flavors.” It is of the utmost importance that the Lutheran pastor understand the difference and that he clearly communicate pure Lutheran doctrine, even though he is using words which in English often do not convey what they convey in German; in sum, he needs to be dear in his own mind about the meaning that key terms should have and the meaning that they often do have in the minds of his hearers, and then strive through the patient and careful teaching of the Scriptures to correct the misunderstandings common among those raised in the English language.

This list is out of alphabetical order by design; the words and concepts should become a part of the student’s whole religious “*habitus*” and not just as a “quickie” dictionary.

Unless otherwise noted, the verbs are weak in their principle parts; though older German manuscripts will use a connecting –e more often than modern German does, the student should have no difficulty in recognizing such forms when they occur.

der HErr –n; the Lord;

The e is capitalized in church German to designate this word as God’s saving and gracious covenant name, and to distinguish it from the other meanings of the word, e.g., Mr., lord.

der Gott –es, “er; God.

In order to emphasize God’s attribute of grace (as distinguished from the Reformed emphasis on God’s attribute of omnipotence), German Lutherans love to attach the adj. “*lieber*” to *Gott*. Thus instead of the English expression “God only knows,” the German says, “*Der liebe Gott weiss*.” In a German sermon the pastor would usually not say, “*Gott sagt in seinem Wort ...*” He would probably say, “*Der liebe Gott sagt ...*” German prayers often begin with the address, “*Lieber Herre Gott ...*”

göttlich; divine; e.g., *das göttliche Wort, die göttliche Natur in Christo*.

It can also mean “godly,” e.g., *göttliche Tugend in einem Christen*.

der Gottesdienst –es, e; the worship service.

It is “the service of God” i.e., our serving Him in obedience to the Third Commandment; but it is also and more importantly His serving us in His Word and Sacraments; the word *Gottesdienst* is a constant reminder to both the shepherd and the flock that they have gathered as His people “*nach seinem Wort und Willen*,” not merely to “do their own thing.”

der Abgott –es, “er, idol. **die Abgötterei**; idolatry. **abgöttisch**; idolatrous.

der Heiland –es; the Savior.

This favorite designation for the Son of God is most commonly combined with forms of “*unser*” rather than with forms of “*der*.” Again note the distinctly Lutheran emphasis; Christ is not just “the” Savior, i.e., some sort of abstraction or perhaps only some people’s Savior, *Er ist unser Heiland, mein lieber Gott und Herr!*

die Barmherzigkeit –en; mercy.

When used of God, this word is very often combined with the adj. “*grundlos*” in the phrase, “*die grundlose Barmherzigkeit Gottes;*” the phrase has no simple equivalent in English, but the concept is both beautiful and crystal clear; “*der Grund*” is the reason for something, its basis, its floor or bottom; but there is no bottom to God’s mercy and its only reason is found within the word itself, namely “*Gottes Herz.*” Thus more nearly than in English or Greek, the synonym for *Barmherzigkeit* (especially when combined with *grundlos*) is:

die Gnade; grace.

God’s undeserved love is, of course, a favorite theme of all good Lutheran writing.

gnädig; gracious. **barmherzig;** merciful.

der Erlöser –s; the Redeemer. **erlösen;** to redeem. **die Erlösung;** redemption.

der Retter –s; the Savior (not as common as *Heiland*).

retten; to rescue, save.

die Gnadenmittel; the Means of Grace.

Man findet Gott in seiner Gnade, wo man die Gnadenmittel, d.h. das Evangelium in Wort und Sakramenten, findet; ohne die Gnadenmittel darf man nicht Gottes Gnade oder Gottes gnädige Stimme erwarten. Durch die Gnadenmittel allein will der liebe Gott den wahren Glauben in uns wirken und stürken. This very important biblical concept is uniquely Lutheran; in Reformed theology there is no means of grace beyond one’s own feelings, and in Catholicism, the papacy itself has been turned into an idolatrous means of grace. This important concept of the *Gnadenmittel* goes a long way in explaining why pure doctrine is so important to orthodox Lutherans; for it is through the Gospel that God creates and preserves faith—to the extent that the Word is denied or corrupted in any of its parts, to that extent the Gospel is threatened and its saving work impeded. Again note the Gospel emphasis—in conservative Reformed circles, insistence on the doctrine of inspiration and on some other doctrines flows not from love for the Gospel as a *Gnadenmittel*, but from the law, from the Reformed emphasis of God’s sovereignty.

sich erbarmen + the genitive or über ff. by the accusative; both mean “to have mercy on.”

The first occurs in the *Agnus Dei*: “*Christe, Du Lamm Gottes, der Du trägst die Sünd’ der Welt, erbarm Dich unser.*” The second is just as common in phrases like, “*Erbarm Dich fiber mich.*”

rechtfertigen; to justify. **rechtfertig;** just.

While the verb is not uncommon, German usage prefers the adjective with the verb “*machen*,” as in “*Er macht uns rechtfertig durch das Evangelium,*” or, “*Er hat uns rechtfertig durch das Leiden und Sterben Jesu Christi gemacht.*” The use of “*machen*” is intended to emphasize man’s passivity, not (as some have mistakenly taught) to suggest either a change in man’s essence or an incompleting process.

die Würdigung; worthiness. **würdig**; worthy.

das Verdienst –es, –e; merit.

Wir sind ohne Verdienst vor Gott; die Verdienste unseres Heilandes, aber sind vollkommen; die gelten für und vor Gott, und Er gibt uns dieselben in dem Gnadenmittel.

der Heilige –n, –n; saint. **heilig**; holy.

die Heiligung; sanctification.

One cannot help but notice how much more easily the German word conveys the concept than does its English/Latin counterpart.

die Vollkommenheit; perfection.

Only God has “come full” in every respect, so that He lacks nothing and needs nothing.

die Ewigkeit; eternity. **ewig**; eternal.

die Allmacht; omnipotence. **allmächtig**; almighty.

der Christ –en, –en; the Christian.

The form “*Christ*” is used occasionally as a shortened vocative form of “*Christus*,” eg., *Lieber Herr Jesu Christ(e), gib, dass wir ...* But the usual forms for the divine name are the Latin forms: *Christus, Christi, Christo, Christum* and the vocative, *Christe*; some of the more recent German writers content themselves with the single form *Christus*, regardless of case.

christlich; Christian.

die Christenheit; das Christentum –s.

In Lutheran literature *Christenheit* can be translated “Christianity,” and *Christentum* may be translated Christendom. The latter is used rarely however, and the former in Lutheran literature has a very distinctive meaning; it is a synonym for the INVISIBLE Church. In Catholic literature, *Christenheit* is often equated with the visible institution of the Roman Church, and in Reformed literature the term often means “the Christian commonwealth,” “Onward Christian Soldiers,” or an visible society of Christians who have established anew the Old Testament theocracy (e.g., Geneva at the time of Calvin). Because the term is capable of causing confusion and a lack of clarity, orthodox Lutheran writers much prefer terms like *die Kirche* (the church), or *die Gemeinde* (the congregation), or *die Gemeine* (the congregation or fellowship). The careful use of words by our German Lutheran forefathers should be an example to us, their unworthy successors: WHEN YOU USE WORDS THAT HAVE ONE MEANING FOR US AND ANOTHER MEANING FOR EVERYONE ELSE, BE VERY CAREFUL TO EXPLAIN YOURSELF, LEST YOU MISLEAD YOUR HEARERS! (cf. below; der Glaube, glauben, et al.) (For a better understanding of the papist idea of *Christenheit* as a sacral state, cf. esp. “*Asculi Filii*,” of Boniface VIII; for an understanding of the theocracy dreamed about by so many Calvinists, a state established by law and the temporal sword, cf. a history of Geneva under Calvin or the Palatine under Frederick IV.)

glauben; to believe.

The verb is followed by the accusative of thing or the dative of person, except when the thing is God’s Word: *Ich glaube dem Wort Gottes*. God and His Word are inseparable.

glauben an + accusative; to believe in, eg., “*Ich glaube an Gott, den Vater . . .*”

der Glaube –ns; faith.

The words Glaube and glauben have a much more precise meaning in German than do the English equivalents. In common English usage the words “to believe,” and “faith” are used as synonym for “to feel,” “to have an opinion,” “to hope,” all of these with or without any reason or basis in fact. Thus, for example, the mother of the confessed ax murderer is heard to say outside of the courtroom: “But I still *believe* that he is innocent and a good boy;” or the soap opera heroine says to the victim of some unimaginable disaster: “You’ve just got to have *faith!*” In both examples, faith/to believe are used with total indifference to facts, evidence, any reason or basis, to the point that faith and facts, faith and history virtually become opposites. Orthodox German Lutheran writers *never* use *Glaube/glauben* that way. In orthodox German Lutheran usage these words are rooted in facts, in history, in knowledge. In English someone may ask the question: Why do you believe that? and get the answer: That’s just the way I feel about it. In German *glauben* would not be used that way. If we accept St. Augustine’s definition of faith as “*scientia, assentia, fiducia,*” the German emphasizes *scientia* and the English *fiducia*. almost to the exclusion of *scientia*. For the Lutheran pastor the point is an extremely important one: if in his speaking and preaching and writing he uses the words “faith” and “believe” in a German (as well as Latin and Greek) sense, but his hearers understand him in an English sense, he may unintentionally mislead his audience. What does the speaker mean and what does the hearer understand by the sentence: “All you’ve got to do is believe and have faith.” If the speaker is a good Lutheran (though a sloppy speaker), he means: “Jesus really did come and die for the sins of the world, and therefore for your sins; his payment is an accomplished fact, and your forgiveness was won by Him alone; through this message God bids you trust in this accomplished fact as it applies to you.” If the speaker is careless and does not explain himself, the hearer may understand something quite different: “I’m supposed to decide that everything is OK—if I decide that, it’s true; if I decide the opposite, then that’s true, and if someone else decides a third thing, then that’s true for him; thus Christianity is a feeling that everything will work out right as long as I believe it, and I can believe what I want, as long as I believe something.”

die Rechtgläubigkeit; orthodoxy. **Rechtgläubig;** orthodox.

Notice the assumption altogether missing in English that there is such a “right believing” i.e., a trust based on fact, objective truth etc., and a “wrong believing” i.e., a trust misplaced or based on a lie.

der Aberglaube –us; superstition.

Note still again the clarity of the German as contrasted with the English; in English superstition is a type of “faith,” e.g., someone “believes” that black cats bring bad luck. But what an absurdity it would be to the German ear to hear “*Ich glaube an diesen Aberglauben.*” In German that’s an “*Unding,*” a clear contradiction in terms.

wirken; to effect (NOT affect), to work, to create.

Der Heilige Geist wirkt in uns den rechten Glauben; dadurch wirkt Er auch Trost in Trübsal, Stärke in Versuchung Frieden in Anfechtung usw.

schaffen (schafft, schuf, geschaffen); to create. **der Schöpfer;** the Creator. **die Schöpfung;** the creation.

Schaffen is usually used for material things and *wirken* for immaterial, invisible things; but occasionally the two are used interchangeably, as in the German translation of Psalm 51:12: *Schaffe in mir, Gott, ein rein(es) Herz.* A “*rein Herz*” is, of course, a spiritual not a material object.

die Gerechtigkeit; righteousness.

As in Greek “*die Gerechtigkeit Gottes*” can refer to the righteousness in God, that righteousness which proclaims God right in all that He does. But most often it refers to the righteousness which God gives us in the Gospel when he forgives our sins.

gerecht; righteous.

There are three verbs used regularly with the adjective and the above noun. “*Machen*,” usually in the perfect tense is used most often with the adj., in expressions such as “*Gott hat uns durch das Evangelium gerecht gemacht*.” The verbs “*gelten*” (3rd sing.–*gilt*) and “*geben*” occur most often with the noun. “*Gelten*” means “to matter,” “to be effective,” “to work.” A sentence such as the following appears often in church German and beautifully summarizes the Gospel message that our salvation is altogether God’s gift without any merit in us or cooperating assistance from us: “*Die Gerechtigkeit Gottes, die er uns gibt, ist die einzige Gerechtigkeit, die vor Gott gilt.*”

trösten; to comfort, console. **der Trost** –es; comfort. **der Tröster**; the Comforter (i.e., the Holy Ghost).

die Lehre; doctrine.

Die reine Lehre findet man in Gottes Wort und in den lutherischen Bekenntnissen; lasset uns also daran festhalten, auf dass wir zu Gottes Ehre rechtgläubig bleiben.

die Andacht –en; devotion. **Hausandachten**; family devotions.

betrachten; to consider or meditate on. **die Betrachtung** –en; meditation or devotion.

anbeten (sep. pref.); to worship.

verehren; to venerate, worship.

This word and *anbeten* are synonyms in Lutheran literature; in Catholic literature, in a vain attempt to escape the accusation of idolatry, this term is used for the veneration of the saints, while the former is reserved for God.

loben and **preisen**; to praise.

das Gebet –(e)s, –e; prayer. **beten**; to pray (*um* – for).

das Gebot –(e)s, –e; the commandment. *die zehn Geboten* –Ten Commandments.

das Gesetz –es, –e; the law.

das Evangelium –s; the Gospel.

die Sorge;

used in a good sense, it means “care” for someone; negatively, it is “anxiety, worry.”

sorgen; to care, to worry.

der Seelsorger;

It should be the ambition of every Lutheran pastor that this popular Lutheran synonym for “*der Pastor*” be applied to him. While the term is not unknown in Catholic and Reformed circles, it has always been most popular in the Lutheran Church, where the highest office in the church has always been that of being a good preacher and a good “carer of souls.” In Roman circles the glory of being a good *Seelsorger* is little considered compared to the glory of a bishop’s hat: the Reformed emphasis on law over Gospel and God’s omnipotence rather than His grace has likewise kept the term from taking hold among them, as witness the lack of any good English equivalent for the term. (The English language has been influenced as much by Reformed notions as German has been by Lutheran principles.)

die Seelsorge; the care of souls.

Again, there is no simple English equivalent to this description of the pastor’s work; *Seelsorge* is the *terminus technicus* in German for Pastoral Theology, one of the five major branches of theological study.

die Predigt –en; the sermon. **der Prediger –s**; the preacher. **predigen**; to preach.

We cannot help but note the different “flavor” that this word group has in German as compared to the “odour” that the English equivalents have. There are, for example, no German idioms for the common English expression, “Don’t preach at me!” “*Predigen*” in German is not considered a synonym for “yell at,” “talk down to,” “lecture,” or “act self-righteously toward.” “*Predigen*” is a beautiful word in German Lutheran literature and to be a “*Prediger*” a high honor; the comparatively “sweet flavor” of these words in German is due no doubt to the respect for the holy office of the ministry as a divine institution and, most importantly, for the strong Gospel emphasis in Lutheran sermons, as distinguished from the legalism which has characterized so much of Reformed preaching (ala Cotton Mather). The lack of good preaching in Roman circles was legend even before the Reformation, as witness the popularity of what were known as “*die Winkelprediger*.”

der Segen –s; the blessing, benediction. **segnen**; to bless.

die Dreieinigkeit; the Trinity. **die Dreifaltigkeit**; the Trinity.

das Kreuz –es; the cross. **kreuzigen**; to crucify. **die Kreuzigung**; the crucifixion. **der Gekreuzigte –n**; the Crucified.

die Gemeinde; the congregation.

die Gemeine; the union or fellowship, as in the Creed: *die Gemeine der Heiligen*; often used for *die Gemeinde*.

die Gemeinschaft; fellowship, as in the doctrine of fellowship.

reuen; **bereuen**; **büssen**; **Busse tun**; to repent.

bekennen; to confess (either one’s sins or one’s faith).

das Bekenntnis –es, –se;

confession (used of the creeds, especially *das apostolische Glaubensbekenntnis* – the Apostles’ Creed).

das Sündenbekenntnis; the confession of sins, especially in the liturgy.

der Mut –(e)s; courage.

der Hochmut; arrogance, pride.

die Demut; humility. **demütig**; humble. **demütigen**; to humble, humiliate.
sich demütigen; to humble oneself, to submit.

die Armut; poverty.

die Taufe; baptism. **taufen**; to baptize. **die Taufpaten**; sponsors. **sich taufen lassen**; to be baptized.

das Abendmahl –s; the Sacrament of the Altar.

das Amt –(e)s; office;

used to refer to the office of the ministry; someone with a Call or outside of the parish ministry is often referred to as being “*ohne Amt*.”

der Beruf –s; vocation;

but in Lutheran literature the word is the technical term for a divine call.

die Versuchung; temptation. **versuchen**; to tempt.

die Trübsal –e; tribulation, misery.

die Auferstehung; the resurrection. **aufstehen**; to rise (from the dead), e.g., *Christ(us) ist auferstanden*.

aufwecken = *aufstehen*.

der Jüngste Tag; the Last Day.

Notice the more positive and evangelical emphasis in the German term; the English term puts the emphasis on doom and death, the German puts it on rebirth and glory.

erwählen, auserwählen; to choose or elect. *Wir sind die Auserwählten des Herrn. Das auserwählte Volk Gottes.*

die Auslegung; interpretation. A Bible commentary is called an *Auslegung*. **auslegen**; to interpret.

die Bekehrung; conversion. **bekehren**; to convert.

die Schwärmerei; enthusiasm.

(cf. esp. Smalcald Articles, Art. VIII (Confession) Tappert pp. 312–313) In Lutheran literature this term is rich in meaning and always used in *malem partem*. It is used for: 1) the fanatics who spoke in tongues or who claimed to have direct revelations from the Lord; the term can be translated “fanaticism.” 2) Ultimately it refers to all religion which sets aside the Word of God in favor of man’s own feelings or opinions; thus used, it can be a synonym for “*falsche Lehre*” and for “*Aberglaube*.” Luther and the orthodox Lutheran theologians regularly used the term to describe the Reformed because they replaced the supremacy of the Word with either reason or emotion; Luther also took pains to point out that the Roman papacy is the most extreme and dangerous form of *Schwärmerei*.

Once again we cannot help but note that this term is, like *glauben*, much richer in meaning than the English equivalent. In English “enthusiasm” is a neutral term, not the ultimate insult that it is in German.

The memory of the Peasants' War in which the peasants were seduced into following the emotional ravings of the Münster prophets inspired in the orthodox Lutherans beginning with Luther himself a loathing for emotionalism in religion and worship, which too easily gives feelings the authority which belongs only to the Word of God. The rationalism of the scholastics in the service of Rome induced an equal dread of giving human reason the throne which belongs only to the Word. The English translation, "enthusiasm" cannot capture the disgust and impatience with which the German word spurns both emotionalism and rationalism as two sides of the same coin. The German term and the English term can perhaps best be contrasted thus: say to a Protestant, "Your worship service was very enthusiastic." He will take that as a compliment; for an emphasis on emotion is the hallmark of Protestantism in general; the Calvinists and the Reformed all deny that the Gospel is the effective means of grace which alone can create and preserve faith. Accordingly the worship service has been designed to be "enthusiastic" in order to put the worshiper in the right frame of mind or mood to make his "decision for Christ." Sermons are often highly emotional and the music sentimental – in $\frac{3}{4}$ time, the mood tempo. But say to a German orthodox Lutheran, "*Ihr Gottesdienst war ganz schwärmerisch,*" and his shock will be visible. For his worship service has been designed to avoid any hint of "*Schwärmerei*;" for all the beauty of Lutheran church music, it is usually in 4/4 time, and the words of the Lutheran hymn place the emphasis not on the pronouns I, me, and my (as in the typical Reformed hymn), but on Him, He, His – the hymn proclaims the Gospel, and trusts in God's promise that the Gospel will create and preserve faith and along with it give peace and joy; our faith rests in God's Word which never changes, not in feelings which do. There is no need to conjure up feelings and equate them with faith or imagine that those feelings cause faith. Likewise Lutheran worship shuns outward pomp and the display so often evident in the Roman Mass, which splendor is designed to overwhelm the spectator with awe and consequent submission to the authority of the visible institution of the church. Both are *Schwärmerei*; both betray a reliance on something other than the effective power of the Gospel to create and sustain faith.

der Schwärmer; enthusiast, fanatic. **schwärmerisch**; enthusiastic, fanatical.

All that has been said above applies to these terms also.

offenbaren; to reveal. **die Offenbarung**; revelation (*Offenbarung Johannis* is the Book of Revelation).

flehen; to implore, beseech.

often ff. by the preposition *vor* – *Ich flehe vor Christi um Gnade und Vergebung* (I implore Christ for grace and forgiveness).

der Fluch –(e)s; the curse. **fluchen**; to curse.

die Fürbitte, die Fürsprache; a prayer of intercession.

die Danksagung; prayer of thanksgiving.

gefällig; pleasing. Most often the word is used in the phrase "*Gott gefällig.*"

die Langmut, die Langmutigkeit; patience. **langmütig**; patient.

die Sanftmut; gentleness. **sanftmütig**; gentle.

das Gehorsam –s; obedience. **gehorsam**; obedient. **gehorschen**; to obey.

geistlich; spiritual.

fleischlich; carnal, fleshly.

irdisch, zeitlich; temporal or worldly.

Together with *fleischlich*, these are opposites of *geistlich*.

das Gewissen –s; conscience. **ein schlechtes Gewissen**; a guilty conscience.

die Gottesfurcht; the fear of God, reverence; **gottesfürchtig**; devout.

die Lästerung; blasphemy. **lästern**; to blaspheme. **lästerlich**; blasphemous.

lauter; pure.

This adjective often precedes Gods attributes of grace and mercy, eg., *Aus lauter Gnade und Barmherzigkeit hat Gott unsgerecht gemacht*. The adj. “*rein*” is used in the same way.

das Vertrauen –s; **die Zuversicht**; confidence (especially in God).

der Heuchler –s; hypocrite. **heuchlerisch**; hypocritical. **die Heuchlei**; hypocrisy.

die Scheinheiligkeit; hypocrisy. **scheinheilig**; hypocritical.

die Jungfrau; virgin.

When the word appears alone it refers to Mary.

keusch; chaste. **die Keuschheit**; chastity.

The adjective may be used alternately with “*rein*,” but not with “*lauter*,” which is used to emphasize the genuineness of that which it modifies.

die Ketzerei; heresy. **der Ketzer** –s; the heretic, **ketzerisch**; heretical.

der Jünger –s; disciple. **die Jüngerschaft**; discipleship.

der Apostel –s; apostle.

der Prophet –en, –en; prophet. **die Prophezeiung** or **die Weissagung**; prophecy.

prophezeien, weissagen; to prophecy.

der Leib –es, –er; body. **das Fleisch** –es; flesh.

Usually the latter refers to our sinful nature, as in “*Kampfe gegen die bösen Lüste des Fleisches*.” But occasionally *Fleisch* is a synonym for *Leib*, as in the Creed, “*die Auferstehung des Fleisches*.”

Nevertheless it is our *Leib* which is called “*ein Tempel des Heiligen Geistes*,” and in the Sacrament it is “*den wahren Leib unseres Herrn und Heilandes*” which we receive. In dogmatic theology “*Fleisch*” is the sinful nature which pervades BOTH body and soul and thus not exclusively material, while *Leib* is exclusively material; equating the two has caused no end of damage in theology, e.g., the monastic movement.

die Schuld; guilt. **schuldig**; guilty. **unschuldig**; innocent.

In the Lord's Prayer, "*Vergib uns unsere Schuld, als (or "wie") wir vergeben unseren Schuldigern.*" Thus, as in Hebrew, "guilt" comes to mean "debt" which requires payment.

die Missetat; misdeed, sin, iniquity. **der Missetäter, der Uebeltäter**; evildoer.

das Mitleid –(e)s; pity, compassion. **mitleidig**; compassionate.

verfolgen; to persecute. **die Verfolgung**; persecution. **der Verfolger**; the persecutor.

nachfolgen; to follow, imitate (separable prefix, object in the dative). **die Nachfolge**; discipleship, imitation. **der Nachfolger** –s; disciple, imitator.

das Opfer –s; **die Opferung**; sacrifice, offering. **opfern**; to sacrifice, offer.

pilgern, wallfahr(t)en; to go on a pilgrimage. **der Pilger** –s; pilgrim.

urteilen; to judge, render a verdict. **das Urteil, der Richterspruch**; sentence (of a judge).

das Gericht; judgment.

der Richt(er)stuhl –s; judgment seat. **der Richter**; judge. **richten**; to judge, direct, make right
"Richtet euer Herz zu dem Herrn!"

rühmen; to praise, glorify. **sich rühmen**; to boast, be proud (of something–genitive case).
der Ruhm; glory, reputation.

die Herrlichkeit; glory, splendor.

der Teufel –s; the devil. **teuflich**; devilish. **der Satan, satan**. *der alte böse Feind*, the old evil foe.
die Schlange; the serpent.

versöhnen; to atone, reconcile. **die Versöhnung**; reconciliation, atonement. **sühnen**; to atone.
die Sühne; the atonement.

schonen; to spare.

die Seligkeit; blessedness, salvation. **selig**; blessed. **selig machen**; to save.

sichtbar; visible, as in *die sichtbare (unsichtbare) Kirche*.

die Sündflut, die Sintflut; the Flood.

trauen; to trust or to perform a marriage. **die Ehe**; marriage.

trauern; to mourn.

treu; faithful. **die Treue**; faithfulness.

verkünden or **verkündigen**; to proclaim, reveal, teach. *die Verkündigung Maria*; the Annunciation.

verzeihen; to pardon, forgive.

(Used much less frequently than *vergeben*.)

das Wunder –s –; miracle.

Often used together with *Zeichen* – *Jesus hat viele Zeichen und Wunder getan*.

zweifeln; to doubt. **der Zweifel** –s; doubt. **der Zweifler** –s; doubter.

verzweifeln; to despair. **die Verzweiflung**; despair.

festhalten; (separable prefix) to hold firmly or fast to, e.g., *Halte fest Gottes Wort und Luthers Lehr*!

bewahren; to keep, preserve (*vor* – from)

“Lasset uns die reine Lehre bewahren! Lieber Herr Gott, bewahre uns vor des Teufels Macht!”

behalten; to keep, preserve.

Gott behalte uns in dem wahren Glauben!

beschützen; to protect, shelter. **beschirmen**; to protect, shelter.

besiegen; to vanquish, conquer.

klagen; to lament, complain. **sich beklagen über** (+ acc.); to complain about something;

sich beklagen bei; to complain about a person. **beklagen**; to complain, lament.

beharren (ff. by the prepositions **auf**, **bei**, or **in**); to remain firm or steadfast.

die Anfechtung; trial, temptation, tribulation.

The word has a wide range of uses and is rich in meaning in Lutheran literature. Objectively it refers to tests which God sends to strengthen our faith, or to the temptations which come from Satan for the destruction of faith. Subjectively it is *“Angst”* in a profoundly religious sense; Luther uses it often this way; it is the torment of a guilty conscience which drives the soul to despair of God’s grace and to imagine its own guilt as greater than God’s desire to forgive. *Anfechtung* smells the smoke of hell’s fire and feels its flame in the face of temptations from the devil which the soul has been unable to overcome. *Anfechtung* is the cry of Peter, “Depart from me, O Lord, for I am a sinful man!” and the anguish of Paul, “O wretched man that I am!” It is the dread of the New Man locked in mortal combat with the Old Man with the soul in dread that the Old Man has all but won. It is the dread of the one who wakes up in the middle of the night and hears the voice of accusing conscience say, “And you too, miserable man, must die!” St. Augustine declares (and Luther quotes him) that three things are necessary to make a good theologian: *oratio, meditatio, tentatio*; *“Anfechtung”* is the *tentatio*. It was the very depth of their struggle with *Anfechtung* that made Luther and the orthodox fathers so dread everything that smelled of *Schwärmerei*; for all in man, his reason, his emotions, his merits, can only drive him to suicidal despair when he is overwhelmed with *Anfechtungen*; only “the sure and certain Word” of the Gospel can save from despair and restore peace and certainty, and in the process again prove the miraculous and effective power of the means of grace.

fordern; to require, ask for.

befordern; to require, demand.

erfordern; to carry forward, promote.