Preaching Biblically and Persuasively: A Study and Translation of the First Protestant Homiletics, the De Formandis Concionibus Sacris Seu de Interpretatione Scriptuarum Populare Libri Duo, 1553 and 1562, of Andrew Gerardus Hyperius (1511-1564)

Scott, Graham Allan David
PREACHING BIBLICALLY AND PERSUASIVELY:
A STUDY AND TRANSLATION OF THE FIRST
PROTESTANT HOMILETICS, THE DE FORMANDIS
CONCIONIBUS SACRIS SEU DE INTERPRETATIONE
SCRIPTURARUM POPULARI LIBRI DUO, 1553 AND
1562, OF ANDREW GERARDUS HYPERIUS
(1511 - 1564)

Thesis presented to the Faculté de Théologie Protestante
de l'Université Strasbourg II, in partial fulfilment of
the requirements of the degree of Docteur ès sciences
religieuses

by Graham Allan David Scott

June 1971
LA PREMIERE HOMILETIQUE PROTESTANTE:
le DE FORMANDIS CONCIONIBUS SACRIS
SEU DE INTERPRETATIONE SCRIPTurarUM
POPULARI LIBRI DUO, 1553 et 1562,
D'ANDRE GERARD HYPERIUS (1511-1564),
INTRODUCTION, TRADUCTION, ET NOTES

Thèse présentée à la Faculté de Théologie Protestante
de l'Université Strasbourg II, en vue de l'obtention
du diplôme de Docteur ès sciences religieuses

par Graham Allan David SCOTT

Juin 1971
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A PRAYER BEFORE THE SERMON

Minister and Congregation Together:

God our Father, You have made it a most pleasant thing for Your children to dwell together in peace and unity. We therefore unite our hearts in all faith to pray humbly but insistently for the gifts of Your Holy Spirit. Purify and illumine all our hearts together with the light of Your truth. Grant to Your minister here the will and the ability to speak out directly on all that is best and most profitable for our salvation. Indeed, so govern his lips and his bearing that he may accomplish his mission as Your Son's ambassador to us. And finally, endow every one of us both with the desire for receiving and preserving Your peace and with the longing for personal progress in true reverence. Grant this, our Father, and make us firm in this holy purpose, for we pray in the Name of Your Son Christ Jesus our Lord. Amen.

Transposed from Andrew Hyperius,

On Preparing Sermons, II, xvi, 423.
### ABBREVIATIONS AND SYMBOLS

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<td>2 Thessalonians</td>
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ACW: Ancient Christian Writers  
Art.: Article  
AU: Municipal Library  
Bk(s).: Books  
BM: British Museum  
BNU: Bibliothèque Nationale et Universitaire  
Budé: Collection des Universités de France  
Bw: Bibliothèque du 9e Séminaire Protestant de Strasbourg  
C. ca.: circa  
Cat.: Catalogue  
CCL: Corpus Christianorum, Series Latina  
Cf.: compare
xii

Chapter(s)

Commentary

Corpus Reformatorum

Corpus Scriptorum Ecclesiasticorum Latinorum

De Formandis

Concionibus Sacris

refers to Fk. i, Chap. i, page 1 of the Basel ed.

See also symbols.

De Formandis

De Recte Formando Theologiae Studio (1st ed. in 1556

of the De Theologia, 1559 ff.)

Dissertation

Dictionary of National Biography

edited by, editor(s), edition(s)

English

Epistola(e)

and others

[i.e.]

[page] following

The Fathers of the Church: A New Translation

[pages] following

folio

French, français

Free University

Die Griechischen Christlichen Schriftsteller der

Ersten Drei Jahrhunderte

General

Greek

Hebrew

Homily, Homilies

ibidem

Institut(e)

Introduction

Latin

Loeb Classical Library

Liber

Letter(s)

Migne, Patrologiae Cursus Completus, Series Graeca

Migne, Patrologiae Cursus Completus, Series Latina

note(s)

no date

A Select Library of Nicene & Post-Nicene Fathers of

the Christian Church

New Testament

Chrysostom, ed. of Basel, Proben, 1547

Oration(s)

Old Testament

page

pages

Presses Universitaires de France

recto

Realkyklopädie

Realkyklopädie, 3rd ed.

revised, revisor(s), revision

Revue d'histoire et de Philosophie Religieuses

reprint(ed)

Staatsbibliothek

Sources Chrétiennes

sans date
SYMBOLS

a, a
b, b
c, c
(d, d)
e, e
(w, w)

De Formandis, ed. of Marburg, 1553
De Formandis, ed. of 1562 as in ed. Basel, 1563
De Formandis, ed. tr. by Crespin, Geneva, [1563] 1564
De Formandis, ed. tr. by E.C. Achelis, Berlin, 1901.
De Formandis, ed. tr. by Ludham, Londond, 1577
De Formandis, ed. B. Wagnitz, Halle, 1781

ab
(a)b
reading of both a and b
reading of a (heavily revised) and b

&
and

Wespathent I do not think that this reluctant conclusion requires
the abandonment of the quest for a Church History that is written primarily
in terms of preaching and hearing God’s Word. For it is true that

Section
Series
Supplementa Melanchthoniana
G. Kittel, tr. G.W. Bromiley.
translated by, translation, translator
Universitäts-Bibliothek
Univerity Press
verso
Volume(s)
Vulgate
D. Martin Luthers Werke
Williams's
THE STUDY

SECTION I. INTRODUCTION

1. Preaching and Church History

An eminent Church historian recently introduced his edition of Chrysostom's preaching with the observation, "Not the preaching of the word and the administration of the sacraments, but the careers of popes and other prelates, the relation of the church as an institution to such other institutions as the state, and the schisms and divisions of churches and denominations have determined the outline and the content of books on church history." Professor Pelikan's observation is not only acute in its penetration through the thickness of the earthen vessel to the Church's soul, but is thought-provoking in its suggestion that Church history be reconsidered in terms of the Church's evangelical commission. And yet no sooner does one resolve to think of Church history in terms of preaching and hearing the Word of God, than one is faced with baffling methodological problems. What history, for instance, can be written of sermons that have never been recorded? And even the wealth of authentic sermon material in the works of the Fathers involves the difficulty that these sermons were often re-written after they had been preached and in a literary rather than a homiletical genre. All too soon, then, it seems that "although one might be able to write a history of the sermonic essay as a literary form, one cannot write a genuine history of preaching."

Nonetheless I do not think that this reluctant conclusion requires the abandonment of the quest for a Church history that is written primarily in terms of preaching and hearing God's Word. For if it is true that most sermons preached are irretrievably lost to us, and that the sermons
which do survive are as much literary as homiletical material, it is equally true that the mentality which gave form to all these sermons remains open to considerable historical investigation. That is, the theoretical awareness which more or less consciously guided the practice of preaching can be studied, not only in the sermons that have survived, but in the many homiletical considerations, guides, manuals and treatises that have accompanied the preaching of the Word from apostolic times until today. Hence the quest for a Church history that is written primarily in terms of the Church's evangelical commission will involve a history of the theory of preaching. And if theory directs the practice, shaping it as an engineer's blue-prints give form to a bridge, then the theory of preaching may prove to be more relevant to the reality of preaching than one might ordinarily suppose.

An illustration of this relevance can be found in Professor Etienne Gilson's essay on Michel Menot and the mediaeval sermon. After mentioning aspects of Menot's sermons which strike the modern reader as alien if not bizarre, Gilson states, "Pour rendre un sens à cet important morceau de notre histoire intellectuelle, il ne suffit donc pas de lire en curieux les sermons de Michel Menot, et d'en recueillir les éléments pittoresques, il faut pénétrer, ou tenter de pénétrer, jusqu'à la mentalité qui explique de telles œuvres parce que c'est elle qui les engendra."

For mediaeval sermons at least, the theory is so important that without it we can scarcely make sense of the material that has survived from this period. Certainly theory is less crucial for an understanding of sermons from other periods of the Church's life, but its virtual necessity for understanding the mediaeval sermon does serve to illustrate the general relevance of the theory to the practice of preaching.

By theory of preaching I mean simply a conscious concern for the
content of what one intends to say (inventio) and for the communication of that content (dispositio and elocutio). A theory of preaching may therefore be so systematic and comprehensive as to require several hundred pages of exposition, and Hyperius is an example of this kind of theory. Or a theory of preaching may be so elementary and tacit as to blush at the very suggestion that it might be a theory. An example of the latter kind of theory can be found in Saint Paul's letters. His concern for the content of his preaching is clear: not only does he have a compulsion to preach the Gospel (1 Cor. 9:16), but he insists that the content of his preaching conform to reality (Gal. 1:8-9). His concern for the communication of that content seems equally clear: he deliberately adapts himself to his hearers (1 Cor. 9:20-22), and yet renounces any pretension to eloquence (1 Cor. 1:17). It is surely reasonable to infer that these and other such particular concerns were very much in Paul's consciousness, and therefore that they may be regarded as constituting a discernible theory of preaching.

It is not at all surprising that Paul could have had a theory of preaching, for the essence of the apostolate was not some emptiness of mind through which the Holy Spirit would reverberate oracles which the apostle need never understand. The apostolic chair was not a tripod, nor was inspiration the fruit of catalepsy. On the contrary the inspiration of the writers of Scripture was described by Origen as being an activity of the Logos as well as that of the Spirit. Indeed, if the first words of Saint John's Gospel have any analogy in human life, we may well expect that it is the theoretical activity of the mind which shapes both the content of the message and the means of communication. Of course, strictly scientific theorizing such as we associate with the empirical method is a recent development in the history of thought, following millennia of primary theoretical activity. But it would surely be wrong to suggest that the
preaching of the early Church therefore took place apart from a theoretical awareness of what it was doing.

And yet this is what seems to be suggested by Professor Edouard Vaucher in the opening remarks of his otherwise excellent review of Hyperius' practical theology. Vaucher begins reasonably enough with the statement, "La vie a précédé toute science de la vie." But by this Vaucher means that the early Church worshipped, preached and witnessed "de la manière naturelle et quasi instinctive dont l'enfant encore inconscient remplit les fonctions élémentaires." It is to such an unfortunate analogy as this that one would like to take exception. For the collects of Acts 1:21-25 and 1:26-30 betray no debt to instinct, unless structured prayer is proof of an instinctive style. Peter's sermon at Pentecost, arguing as it does from common sense (Acts 2:15), acknowledged authority (vv. 17-21, 25-28, 34-35) and common knowledge (vv. 22-23), gives no evidence of dependance on some infantile instinct. And Paul's witness before the Areopagus, which begins with the common ground of the alter to an unknown god (Acts 17:23) and goes on to quote Epimenides and Aratus (v. 28), is hardly the work of an unconscious infant, naturally performing his elementary functions. Now it is quite arguable that both the scientific method in general and practical theology as a reflective science in particular are recent developments, dating in the former instance from the end of the sixteenth century at the earliest, and in the latter from the year 1811, when Schleiermacher published his Kurze Darstellung des theologischen Studiums. Such an argument, however, would not suggest that the early Church lacked a theoretical awareness of its preaching. It is therefore here affirmed that the preaching even of the primitive Church came from a concern for the content and communication of its message, and that, however short this concern came of the nineteenth century's standards of scientific enquiry, the elements of the concern constitute discernible
theories of preaching.

To summarize the remarks thus far: it has been suggested that Church history might profitably be written more in terms of preaching and hearing God's Word than in terms merely of ecclesiastical careers, social confrontations and denominational cleavages. An important aspect of such a history of the fulfilment of the evangelical commission would be the consideration of the theories of preaching which may be found both in the sermons that are extant and in the many homiletical works that have accompanied the preaching of the Word from apostolic times until today. This consideration of theory—as distinguished but never divorced from practice—may well prove to be as relevant to the divine and human reality of preaching as is the intellect to any human endeavour.

2. The Purpose and Scope of this Thesis

The purpose of this thesis is to contribute toward the writing of one chapter of such a Church history. The contribution concerns the first Protestant homiletics and takes the form of a study and translation of Andrew Hyperius' De Formandis Concionibus Sacris seu de Interpretatione Scriptuarum Populare Libri Duo of 1553 and 1562.

Despite the fact that the actual term "homiletics" has been traced back only as far as W. Leyser at Wittenberg in the first half of the seventeenth century, Hyperius' work is generally acknowledged as the first Protestant homiletics. Martin Schian notes that E.C. Achelis expressed the universal mood of nineteenth century scholarship when he called Hyperius' work the first evangelical homiletics. Achelis himself reiterates this opinion in his article on Hyperius in the Realencyklopädie and in the introduction to his translation of the first edition of the De Formandis Concionibus Sacris. E. Vaucher writes that Hyperius was
generally accorded the honour of being "le vrai fondateur de la théologie pratiqued comme corps de science". And more recently P. Kawerau affirms that Hyperius has the honour for the first eigentliche Predigtlehre. This is the more precise judgment, for Hyperius was by no means the first Protestant to publish a theory of preaching. Indeed Zwingli's Ein christen-liche kurze inleytung of 1523 preceded Hyperius' first edition by some thirty years. In 1524 Bugenhagen published his Indices Quidam in Evangelia (ut Vocant) Dominicalis, Insuper Usui Temporum et Sanctorum Totius Anni Servientis. Urbanus Rhegius' Formula Quedam Corae et citra Scandalum Logundit appeared in 1529, the same year in which Melanchthon produced his De Officiis Concionatoris. The Varnier editions of this work include an anonymous tract called Ratio Brevis et Docta Piae Sacrum Sacrum Tractandum Concionum, Vulgo Modus Praedicandi Adpelluta a Quodam Docto & Pio Con- cionatore Philippi Melanchthonis Familiaris Congesta, which Drews and Cohrs identify as the work of V. Theodorus (Dietrich). In 1532 H. Bullinger issued his De Prophetae Officio, et Quomodo Digne Administrari Orao. In 1540 J. Apinus' (Hoeck) De Sacris Concionibus Formandis Compendiaria Formula appeared with a Basel edition of Melanchthon's De Officiis Con- cionatoris. And in this same year Melanchthon's De Modo et Arte Con- cionandi was published as the preface to Caspar Crucier's Commentary on 1 Timothy. However, these contributions to the theory of preaching are either too short or too much in the nature of postil collections to provide that comprehensive and systematic treatment which is meant by the term homiletics. It is therefore generally agreed that the De Formandis Concion- ibus Sacris of Hyperius is the first Protestant homiletics.

This study is meant to introduce the man and his work, to consider his modern critics (M. Schian, 1896; E.C. Achelis, 1901; P. Kawerau, 1960; E.C. Meyer, 1967) and to draw attention to a striking parallel between the De Formandis and the Westminster Directory of 1644.
Despite the considerable help afforded by the translation of John Crespin and John Ludham, the work of translating humanist Latin into modern English has been the most demanding part of the thesis. Not only is the quantity great, but the quality of the original is high. The text sometimes betrays obscurity or discord, but it is remarkable generally for its clarity, cohesion and fluency. A comparison of the first and second editions soon reveals a multitude of minor revisions, many of which are no more than transpositions of two words for the sake of better emphasis. The great number of these revisions indicates that Hyperius was increasingly conscious of the demands of a good Latin style. The translation attempts to render something of Hyperius' style by aiming at the standard of readable academic prose.

Quotations from Scripture in the work are mainly from Erasmus' Latin version, although the Vulgate of that time is occasionally preferred for a word or phrase. The translation is of Hyperius' Latin and the reader will therefore do well to check the Scripture quotations here against his own version. Since Hyperius supplied only chapter references the verse references in Arabic numerals are the work of the translator. These verse references conform to the verses in the Revised Standard Version of the Bible. References in the text to the Vulgate Psalter have been changed to conform to the Hebrew enumeration as in the RSV; these changes are recorded in the notes.

The translation is of the text of the second and enlarged edition of 1562. The actual copy used is the edition published in Basel by Oporin in 1563. A comparison of the Marburg edition of 1562 with the Basel edition of 1563 revealed no significant differences. The Marburg edition incorporated biblical references into the text, while the Basel edition relegated them generally to the margins. I have followed the practice of
the Marbury edition by including biblical references in the text.

Editorial headings in the margin of the Basel edition have frequently been brought into the text.

The annotation is meant to serve four purposes: to provide convenient references to the works cited by Hyperius; to offer points of comparison in Hyperius with classical, patristic, mediaeval and reformation rhetoric and homiletics; to help the reader to compare the first edition of 1553 with the second of 1562; and to explain possible difficulties for the modern seminarian. These purposes require some elucidation. The patristic references are preferably to Migne, because his Greek and Latin series are complete, supplemented and well-known. However, the Corpus Christianorum Series Latina [CCL] has been used when available and is preferred to the Corpus Scriptorum Ecclesiasticorum Latinorum [CSEL]. The Griechischen Christlichen Schriftsteller [GCS] has also been used.

The references to Saint John Chrysostom have been a special problem. In his first edition Hyperius seems to refer to an eight volume edition of Chrysostom. In the second edition Hyperius refers to a five volume edition--presumably that of Erasmus published by Froben in 1530. For the exegetical homilies and well-known sermons like those on the statues it was not hard to locate the references in Migne, but for a number of topical homilies, resort had to be made to the five volume folio edition published by Froben in 1547. J. Quasten has noted that a genuinely critical edition of Chrysostom's works is badly needed. It is hoped that the publication of the Codices Chrysostomici Graeci will herald the eventual appearance of such a critical edition.

The references to mediaeval homiletics are not meant to prove some relationship between Hyperius and that age, but simply to give a realistic historical perspective. The thesis that Hyperius is in some
sense dependent on mediseval preaching theories has not, in my opinion, been demonstrated. And yet it would leave a dissorted impression to ignore those mediseval preaching points which happen to square with Hyperius' thinking, as if the De Formandis Concionibus Sacris were the first ray of light to shine on preachers since Augustine's De Doctrina Christiana.

The comparison of the two editions of 1553 and 1562 is on the basis of a xerographic copy of the Marburg edition of 1553, located in Munich, and of the Basel edition of 1563. The comparison is shown in the text and in the notes. In the text the comparison is by symbols: ab, to indicate agreement between the two editions; (a)b, to indicate extensive revision but substantial agreement; and b, to indicate words or passages in the second edition only. In the notes are supplied those sections of the first edition which are either extensively revised or omitted altogether in the second edition. Minor revisions of the first edition are also supplied by the notes. Hence, except for those word transpositions and insignificant differences in spelling which do not affect the translation, the reader of this thesis would need only a copy of the second edition to find the full text of the first edition. Fortunately, copies of the second edition may be found not only in Europe and Britain, but in North America as well.

Hyperius wrote both editions for the theological student or seminarian preparing for the parish ministry. It therefore seems reasonable to explain possible difficulties for the modern seminarian in the introduction and notes, and to use the clearest form of apparatus possible. A Glossary of technical terms should eliminate most problems of the theological student over technical terms.
3. Previous Research

The previous research on the homiletics of Hyperius is conveniently considered in two categories: that which Martin Schian has summed up in his remarkable study in three parts in the Zeitschrift für praktische Theologie in 1896 and 1897; and that which has followed his study. I have confined myself to Schian and to what has followed him.

Having assimilated the general as well as homiletical research already done by H.B. Wagnitz (1781-1785), W. Mangold (1854-1880), the influential F.L. Steinmeyer (1874), E.C. Achelis (1890), P. Biesterveld and K.F. Müller (1895), Schian not only subjected Hyperius' homiletics to a careful analysis and summary, but traced his antecedents and his limited influence on seventeenth century Reformed and Lutheran homileticians. Schian then embarked on a detailed critique of Hyperius' theory and came to the conclusion that its lasting value was less than had been thought. After four years in which to catch his breath, E.C. Achelis issued his introduction to and translation of Hyperius' first edition of the De Formandis. The introduction begins with a brief consideration of Hyperius' life and influence but its greater part is devoted to the De Formandis. Achelis explains why he has chosen the small first edition to translate and notes that he leaves the identification of quotations to Chrysostom unchanged in Hyperius' statements. A compendious but lucid exposition of Hyperius' theory, its relation to contemporaries and its influence complete the introduction. As already noted above, Achelis regards the De Formandis as the first evangelical homiletics; he concludes with the hope that new blessings will come among us from the study of Hyperius' homiletics.

About sixty years later comes the synthesis to these two viewpoints,
the article by Peter Kawerau in *Zeitschrift für Kirchengeschichte*. A vivid introduction is followed by a detailed analysis and summary of the essence of Hyperius' theory. Kawerau then asks whether or not Luther might have had as much of an influence on Hyperius as Erasmus and Melanchthon are thought to have had. Certain parallels between the two reformers' theories are noted. Kawerau accepts a number of Schien's criticisms but insists that Hyperius can still teach us something if we listen to him with due consideration for his time and with sufficient critical awareness that we avoid the attitude that further thought on our part is unnecessary, now that the past has spoken.

Finally there is the interesting thesis by E.C. Meyer of Boston University Graduate School. This thesis concerns the relation of Hyperius to mediaeval homiletical manuals and uncovers a wealth of sources whose ideas are at times extraordinarily congenial to Hyperius'. Assuming the opinion of von Zeitzschwitz and more recently of D. Roth, that John Ulrich Sargant's *Manuale Curatorum* sums up mediaeval homiletics, Meyer compares Sargant and Hyperius and provides detailed summaries of their homiletics. The thesis then turns to an evaluation of the *De Formandis* in the context of mid-twentieth century homiletical discussion; the conclusion is that Hyperius provides a worthwhile illustration of how the Church's current theological presuppositions may be related to the clergy's responsibility to preach.

There are many other articles which deal with Hyperius and which do mention his homiletics, but these are the only works, to the best of my knowledge, which specifically consider Hyperius' homiletics as distinct from his practical theology or theology. This thesis is not meant to infringe upon the ground already dealt with. The works mentioned above have been assimilated and their material will appear whenever it is
judged suitable in this thesis. But it should be noted that none of these works is a translation into modern English, none of them has annotated the text in any detail, and none of them has made a detailed comparison of the first and second editions. This, certain points of correction and my finding a parallel between Hyperius and the Westminster Directory constitute the original research of this thesis. I nonetheless acknowledge with gratitude the work of my predecessors and will refer the reader to them rather than make unnecessary duplication of treatment.
PART ONE

SECTION II. A SYNOPSIS OF HYPERIUS' LIFE

Andrew Gerardus Hyperius was born on May 16, 1511, at Ypres in Flanders (now Ieper, Belgium), son of Andrew Gheeraerts (whence Gerardus), lawyer (d. June 12, 1525), and Catherine van der Coets of Ghent. Educated at Westen-an-der-Lys, Lille, Louvain and Paris (Collège de Calvi; M.A., 1531), the young humanist assumed the name Hyperius from his place of birth by the time of the publication of his first book in 1532. After theological and linguistic studies at Paris (1532-1535), including extensive travels throughout France, northern Italy, the low countries and Germany, Hyperius set out for England in 1537 and there happened to meet Charles Blount, fifth Baron Mountjoy (d. 1545), with whom he stayed as a companion until May of 1541. Soon after his return to the continent Hyperius felt compelled to set out for Strasbourg. On his way he stopped over at Marburg and was persuaded by Gerard Geldenhauer Noviomagus (1462-1542) to remain as his assistant. When Noviomagus died less than a year later, Hyperius succeeded him, lecturing on Paul's letters. On February 27, 1541, he married Catherine Orth, daughter of the late treasurer of Marburg and widow of John Hapelius, a citizen of some standing. Hyperius was rector of the university in 1546, 1549 and 1560-61. He was honoured with the degree of doctor of theology by Wittenberg in 1553. Active in the Hessian Church, Hyperius played a part in various synods and worked constantly for evangelical doctrine and unity. The author of many theological and humanistic works, Hyperius is remembered particularly for his De Formandis Concionibus Sacris, the first Protestant homiletics. He died on February 1, 1564, leaving his wife, two sons and three daughters. Many of his works were published posthumously. There follows a list of the works...
published in his lifetime. This list assumes the authority of F.W.
1
Strieder's bibliography, unless otherwise noted or in the case of editions
after 1786.

1. List of Works Published in Hyperius' Lifetime

1531

1. "Oratio in Laudem Joachimi Fortii Ringelbergii Andoverpiani ad Senatum
Parisiiensem", in J.F. Ringelberg, Opera. Lyon: Gryphius, 1531, (rpt.

1532

2. Cosmographia. Hagenau: J. Stromerius, 1532. 4°. (Copy at
BN Paris. Microfilm copy with Prof. R. Peter.)

1542

3. De Honorable Magistratibus Commentarii in Quo Psalmus XX Exaudiat
Te Dominus etc. Enarratur, Eiusdem in Psalmum XII ... Paraphrasis.
Marburg: Egenolph, 1542. 8°. (Copy at UB Marburg. Other ed.: Marburg, 1578.)

1549

4. In D. Pauli ad Romanos Epistolam Exegema. Marburg, 1549. 8°. (Copy at
EB; UB Marburg. Other eds.: London, 1577; as remainder of incomplete
commentary on Romans, edited by J. Mylius and published at Zurich in 1583.)

1553

5. De Formandis Concionibus Sacris seu de Interpretatione Scripturarum
Populari Libri II [1st ed.]. Marburg: A. Colbius, 1553. 8°. (Copy at
5
B5
Munchen. Other eds.: Dortmund, 1553; Basel, 1573, 1579; Berlin,
1901 (tr.).)

(Other eds.: Basel, 1586; Lichaea, 1600.)

1556

(Copies at ENU & Fac. Theol. Prot., Strasbourg. Other eds. are entitled:

De Theologo seu de Ratione Studii Theologici Libri IV. Basel, 1559;
Strasbourg, 1562; Basel, 1572; Cologne, 1575; Basel, 1582; Antwerp, 1587.)

1561

Other eds.: Mulhouse, 1562 (tr.); Basel, 1563, 1569; London, 1579 (tr.);
Middelburgh, 1581 (Dutch tr.); Basel, 1581; Ulm, 1672 (tr.).

9. Topica Theologica. Zurich, 1561. (Other eds.: Zurich, 1564; Wittenberg,
1565; Basel, 1573.)

1562

10. De Formandis Concionibus Sacris seu de Interpretatione Scripturarum
Populari Libri II. [2nd ed.]. Marburg; Colbius, 1562. 8°. (Copy at UB
Marburg. Other eds.: Basel, 1563; Geneva, 1563, 1564; London, 1577
(tr.); Cologne, 1575; Halle, 1781.)

1563

11. Elementa Christianae Religionis. Marburg: Colbius, 1563. (Other
ed.: Basel, 1563; Lyon, 1566 (tr.); Helmstedt, 1704; Berlin, 1901.)

2. List of Works Published Posthumously

1566

Methodi Theologiae sive Pragmata Christianae Religionis Logorum
Communium Libri IIII, ed. H. Victor, obituary by W. Orth. Basel: Oporin,
1566. 8°. (Other eds.: Basel, 1567, 1568; Geneva, 1568 (tr.); Basel,
1574; London, 1581 (tr. of two fragments).)

Zurich: Gesner, [1566]. 8°. (Copies at BM; BN Paris. Other ed.: Sangalli,
1581.)

1567

"Theses Theologicæ D. Ioh. Hyperii de Trinitate, Quod Filius
Patri Coessentialis, Coeterumm, & per Omnia Coaequalis Sit, Propositione a
xxix

Doctore Andrea Hyperio in Academia Marpurgensi 28 Augusti, M.D.LXIII", in Valentinii Gentilis Teterrimi Haeretici Impietatum ... Previs Explicatio
... Et eorum Refutations a Doctissimis Aetatis Nostrae Theologis

(Copy at BNU Strasbourg, cote E167090.)

1570

Varia Opuscula Theologica, in Totius Christianae Reipublicae Utilitatem
Conscripta, ed. H. Vietor. Basd: Oporin, 1570. 8°. (Copies at BNU Strasbourg; BM.)

1. De sacrum litterarum studiis non deserendis, pp. 1-304.
2. De institutione novorum collegiorum, in quibus iuventus eruditur ad
suscipiendam Ecclesiarum gubernationem, pp. 305-363.
5. De fide hominis justificandi, ac de fide operibusque hominis justificati
questiones, pp. 511-640.
6. Christum non instrumentalem modo esse salutis nostrae causam, verum
etiam efficiendam et principem, pp. 641-663.
7. Non esse aliam iustificationis viam, quam qua Abraham iustificatus est,
per fidem velidicet absque operibus, pp. 664-684.
9. Concilio horum locorum: Qui legem factis exprimit, iusti habebuntur
ad Rom. 2. Et: Ex operibus legis nemo iustificabitur, ad Rom. 3, et similia,
qui pari modo videntur inter se dissidere, pp. 696-710.
10. De hominis merito apud Deum, pp. 710-748.
11. Historiam quae legitur 2 Maccabaeorum 12 de donariis missis Ierosolymam
ad sacrificium pro expiandis peccatis mortuorum, parum esse efficacem ad
comprobandum, mortuis ad salutem prodesse efficacem ad comprobandum, mortuis
ad salutem prodesse Missarum celebrationem, pp. 749-759. (Other editions: Guelph, 1664; Amsterdam & Duisburg, 1732, 1736.)

12. Verba apostoli Pauli 1 Cor. 15 de his qui baptizantur pro mortuis, paulo aliter quam a nonnullis hactenus factum est, distincta & exposita, pp. 759-768. (Other editions: Guelph, 1664; Amsterdam & Duisburg, 1732.)

13. De synodis annuis, pp. 768-869. (Other editions: Amsterdam, 1610, 1612 (tr.).)

14. De publicis in pauperes beneficentia, pp. 870-965. (Other editions: London, 1572 (tr.); Toruniae, 1584; Leipzig, 1586.)

15. De feris bacchanalibus, quodque apud Christianos locum habere nullo modo debeant, pp. 966-998. (Other editions: Basel, 1570; Guelph, 1664.)

1571

Opusculorum Theologicorum Pars Secunda, ed. J. Vulteius. Basel:

1. De piorum auditorum in diiudicandis doctrinis officio liber I, pp. 1-93.


5. Utrum eorum sententia, qui Babylonem in Apocalypsi interpretantur significare urbem Roman, recipi ulla ratione quest, pp. 600-619.

6. De his qui Deo patri ita summam tribuant dignitatem, ut filium constituant inferiorem et patri inaequalem, pp. 620-656.

7. Praecepta Decalogi aliter digeri olim solitae atque nunc vulgo cernuntur digesta, superaque ea re veteran tam Hebraeorum quam Graecorum et Latinorum


11. Quomodo intelligendum, quod Apostolus ait ad Roman. 1 homines a Deo in reprobam mentem tradit: tum quomodo peccata peccatis puniantur, pp. 736-746.

1574

Annotationes Breves in Isaeae Prophetae Oracula, ed. L. Hyperius.
Basel, 1574. 8°. (Copy at Bodleian, Oxford. Other edition: Zurich, 1578.)

Compendium Physices Aristotelis, ed. L. Hyperius.
Basel, 1574. 8°. (Other editions: London, 1583; Basel, 1585.)

1582

Commentarii in Epistolas Pauli ad Galatas & Ephesios, ed. J. Mylius.
Zurich: Froshouer, 1582. folio. (Copy at BNU Strasbour.)

(Copy at BNU Strasbour.)

Commentarii in Epistolam D. Pauli ad Timotheum, Titum, et Philemon et Judge, ed. J. Mylius. Zurich: Froshouer, 1582. folio. (Copy at BNU Strasbour.)

1583


1584

Commentarii in Epistolam D. Pauli Apostoli ad Hebraeos, ed J. Mylius.
Zurich: Froschouer, 1584. folio. (Copy at BNU Strasbourg.)

Commentarii in Omnes Pauli Epistolae et oue in Epistolas Judae, ed. J. Mylius. Zurich: Froschouer, 1584. folio. (Copies at UB Marburg; Bodleian, Oxford.)

1866

De Methodo in Conscribenda Historia Ecclesiastica, ed. W.J. Mangold. Marburg & Leipzig, 1866. 4°. (Copy at BNU Strasbourg. Intro & text run to 19 pp.)

For Hyperius' correspondence see Strieder and especially Krause.

For works still unpublished, see Orth's funeral oration, Paquot or Biesterveld.

According to Orth (p. 136), Hyperius' father, Andreas Beuren Cort, was a famous lawyer in Dusseldorf who had been educated at Paris. Hyperius' mother, Catharina, was a descendant of the noble family Van Der Gorts of the Ghent patriciate. After receiving the elements of education at home, Andreas was sent at eighteen years of age to the school of Jacob Fesen, a well-known poet of the time, in Merten-am-der-Lys. Next the same Beuren Cort heard the lectures of John Scaliger, who was versed in both Greek and Hebrew.
SECTION III. HYPERIUS' EDUCATION AND TRAVELS (1511-1541)

1. Education and Travels

Although Orth's memorial oration of February 27, 1564, is no longer the exclusive biographical source for Hyperius, it does remain the principal source, especially for this first period of his life prior to the appointment at Marburg. Wigand Orth (1537-1566) was Hyperius' nephew through his wife, Catherine Orth, and his student and colleague. In his grief Orth betrays a certain bitterness toward those who saw no great calamity in Hyperius' death, but shows more of his uncle's spirit in the concluding portion of the speech. Here he calls for an end to idle and frivolous questions and contentions and for a renewed concentration on those basic doctrines which are necessary for preserving the purity of the faith and which are the most profitable for building up Christian life and behaviour. Despite the traces of bitterness, Orth's account of Hyperius' life and character seems generally reliable. What follows is a summary of Orth's account supplemented by information from other sources; these other sources will generally be identified in the notes. Orth's account will be identified in the text on the basis of Wagnitz' edition of the De Formandis Concionibus Sacris.

According to Orth (p. 438), Hyperius' father, Andrew Gheeraerds, was a famous lawyer in Ypres and had been educated at Paris. Hyperius' mother, Catherine, was a descendant of the noble family Van Der Coets of the Ghent patriciate. After receiving the elements of education at home, Andrew was sent at eleven years of age to the school of Jacob Papa, a well-known poet of the time, in Wasten-an-der-Lys. Here the young Gheeraerds heard the lectures of John Sepanus, who was versed in both Greek and Hebrew.
At the age of thirteen Andrew entered France to study in Lille under John Lacteus with the expectation that he would also learn French. In 1525 Andrew was sent to Tournai with the intention of studying at Nicholas Bascoducensis' planned trilingual college, but he returned home by the time this short-lived institution had materialized. (Orth, p. 439).

The elder Gheeraerdts was very anxious to provide his son with a good education. However Paris was closed to him because of the war then between Charles V and Francis I, and Louvain seemed objectionable because of its reputation for student licence. Andrew was therefore set to work in his father's law-office until circumstances proved more favourable for study at Paris.

On June 12 of this same year, the elder Gheeraerdts died; his last wish was that his son be sent to Paris as soon as the war was over. Now Orth records nothing of Hyperius' life from the time of his father's death until the summer of 1528 when he arrived in Paris. The oration does, however, state that Hyperius listened avidly to the lectures of Clénard, Sturm and Bartholomew Latomus. Now Clénard taught at Louvain from about 1520 until 1531; then he took up residence in Spain and later in Portugal; returning to Spain for a time, he left for Morocco in 1540 and died at Grenada in 1542. If Hyperius actually heard Clénard's lectures—and there is no reason to doubt this point—there are only two possible times when he could have done so: either during a stop-over on Clénard's way to Spain, or at some time between June of 1525 and June of 1528, that is, after the elder Gheeraerdts' death, before his son's trip to Paris, and while Clénard was still lecturing at Louvain. The latter possibility seems the more likely in general and is reasonably certain in view of this particular evidence. In his work on Clénard's correspondence, Professor Alphonse Roersch notes, "Au nombre des élèves que Clénard a formés à Louvain, on peut citer en toute certitude: Paul Leopardus (Liebaert), Jacques Bording, André Hyperius,
Laurent Campester, Jacques Latomus le jeune, Louis de Blois. Hyperius therefore heard Clénard at Louvain. Clénard left Louvain in 1531. Hyperius was at Paris from 1528 until 1531. Hyperius must have attended Clénard’s lectures before the summer of 1528 and after his father’s death in June of 1525. Since Hyperius was only fourteen at this time, it seems reasonable to narrow the period during which he heard Clénard by at least a year. I therefore conclude that Hyperius heard Clénard at Louvain at some time between 1526 and the summer of 1528.

On July 31, 1528, the young Ceesaerdts arrived in Paris with letters of commendation to one Anthony Helhuick of Wasten, who was a Senator in Parliament and to John van Campen of Courtrai, who was a licentiate in theology. The former was to provide for Hyperius in case war resumed between the emperor and France, and the latter was to guide him in his studies. Apparently Hyperius lived with van Campen during his first year at the Collège de Calvi, better known as "la petite Sorbonne", where he studied dialectic. The following year (Orth, p. 440), the budding humanist met Joachim Fortius Ringelberg (ca. 1499-ca. 1536), who was then teaching at the college, and a warm friendship ensued between the two Netherlanders. Ringelberg was at that time at the height of his humanist exultation and could write that he was resolved to write a thousand books, eighteen of which were already completed. Although Ringelberg was on friendly terms with Erasmus—indeed Erasmus had composed a poem praising his work on astronomy—he was something of a joke in certain circles, being regarded as a jack of all trades and a master of none. Impressed nonetheless by the versatility of the man, Hyperius delivered an oration before the Parisian senate in laudem Iove. Fort. Ring. Andoverplani and sent it to him; this speech may be found near the end of Ringelberg’s Opera. However Ringelberg’s horror of staying in one place longer than six months separated the two men and their friendship was maintained only by correspondence.
The year 1530 thus finds Hyperius acting as a private tutor in dialectic and rhetoric, while concentrating on Aristotle's physics for the master's degree. This he obtained in 1531 and returned home to Ypres to determine the state of his finances.

Hyperius found that there was enough of his father's legacy left to maintain him in further studies and so he returned to Paris in 1532 to read theology, canon law—and as a relief—medicine. Orth records his great interest in hearing lectures by professors of language, notably Nicholas Clénot, Jean Sturm (1507-1589) and Bartholomew Latomus (ca. 1485-ca. 1566). The latter two Hyperius would have heard in Paris. Latomus taught at the Collège de Ste. Barbe from 1531 and in 1534 was appointed the first professor of Latin at the Collège royal. Sturm preceded Latomus in coming to Paris, but took up the study of medicine and published a translation of Galen in 1531. After an incapacitating illness, Sturm turned to lecturing on Cicero and on dialectic; it was undoubtedly at this time that Hyperius heard his lectures. The young theological student in no way abandoned his earlier interests in literature and science. During this time he continued to act as a private tutor to French and Spanish students and showed great eagerness to travel, particularly in France (Orth, p. 441), so as to learn French. It was during the long vacations from January to March that Hyperius visited famous universities throughout France and northern Italy, including Bologne. This second period of study at Paris closed in 1535 upon his return to Ypres.

Unable to settle down even then, Hyperius stayed for a time in Louvain, where his library had been shipped, and continued his travels, this time throughout the low countries and lower (northern) Germany. In 1537 he travelled through upper Germany, staying for a time at Cologne and visiting Marburg, Erfurt, Leipzig and Wittenberg. No meeting with any
of the reformers is recorded. About August of this year Hyperius returned to Ypres. His friends urged him to settle down, now that his inheritance was spent; indeed, unknown to him, they had already arranged with the Vatican for the grant of a generous benefice (Orth, p. 442), but the terms of the grant required the approval of the Imperial Chancellor for the Netherlands, John Carondelet (1469 -ca. 1544), Archbishop of Palerme. This prelate had been a reliable patron for Erasmus, although he is described in a letter as being more chrestologos than beneficus. In any case Archbishop Carondelet suspected Hyperius of Protestant tendencies and other claimants to the benefice charged that he had been travelling in upper Germany. Carondelet was so unfavourably disposed toward Hyperius that our humanist decided that his best interests would be served by further travel. More, he did not want to continue as a burden for his friends. Since the route to Italy seemed dangerous because of hostilities between Charles V and Francis I, Hyperius sailed for England, where letters from his friends could reach him in case any other benefice were available. A chance meeting with Charles, Lord Mountjoy, resulted (Orth, p. 443) in his attachment to the household with a large and liberal stipend.

Hyperius remained with Mountjoy for about four years. In 1538 he was at work on commentaries on Galatians and Ephesians and in 1540 wrote a consultation on the marriage of the clergy for Bishop Richard Carman, who wanted background on the question for his rôle as an observer at the Regensburg colloquy. In July of this year he visited Cambridge at Mountjoy's expense. But in the face of Thomas Cromwell's execution [on July 28] and the burning of Robert Barnes at the stake [on July 30] as well as certain decrees against foreigners, Hyperius is recorded as resolved to leave England. After visiting Oxford in February of 1541, he took leave of his patron in early May and arrived at Antwerp on May 12. Hyperius rested for a brief time with friends in Flanders, but felt compelled to
set out for Strasbourg and Bucer. This he did, travelling economically by land. His route led him to Marburg, where (Orth, p. 111) he hoped to obtain letters of introduction and recommendation from his countryman, Gerard Geldenzauer Noviomagus, professor of Church and Secular History and New Testament studies. Noviomagus had been a correspondent of Erasmus' and had taught for a time at Strasbourg, where he had made Bucer's acquaintance. But Noviomagus was in ill health and persuaded Hyperius to stay at Marburg and act as his assistant. This arrangement was given immediate approval by the Hessian Chancellor John Picius, who had just returned from the colloquy of Ratisbon (Regensburg), on condition that Hyperius present a specimen eruditionis. Thus it happened that Hyperius' stop-over at Marburg on June 15, 1541, resulted in a long career in the faculty of theology at the university founded in 1527.

2. Points of Interest

This account includes the bulk of Orth's strictly biographical material, for his speech omitted details of Hyperius' career at Marburg, which would have been quite familiar to his listeners. Three points seem to stand out in this account: first, that Hyperius showed himself very much a humanist; second, that no precise date can be given for his conversion from an acquiescent Romanism to a clear Protestantism; and third, that no indication whatever is given as to his ordination, whether at episcopal or presbyterial hands.

His Humanism

The fact that the young Cheeraerdts changed his name to Hyperius is surely enough to show that he thought of himself as a humanist. Such changes of name were common enough at the time; the obvious example would be the change from Schwarzerd to Melanchthon. But the humanist from Ypres had interest wider than languages. For although Hyperius had been exposed
to Greek and Hebrew as early as 1523 by Spernus, and later by Clénard, his interests included medicine and the physical sciences. His published works range from his first book, *De Cosmographia*, and a summary of Aristotle's physics to a commentary on the Nicomachean ethics and a textbook on dialectic and rhetoric. Orth also lists writings on arithmetic, geometry, optics, astronomy and physics, none of which appear to have been published even after Hyperius' death. Clearly Hyperius' was a very broad humanism.

This characteristic was likely given decisive encouragement by Hyperius' friendship with the many-sided Joachim Ringelberg, whose *Opera* includes studies in nearly every field of human knowledge at that time. However, Frielingshaus is surely right to warn against over-emphasizing Ringelberg's influence. For while the older humanist undoubtedly encouraged Hyperius to take a serious interest in other fields besides the study of languages, he apparently had no interest whatever in theology, and this field was to become Hyperius' major concern from the time of his second period of study in Paris until his death. Ringelberg is therefore best regarded as an important influence on Hyperius, but one limited to encouraging the broad scope of his humanism and the emphatic interest that he had in travel.

Hyperius' humanism can be seen throughout the *De Formandis Concionibus Sacris* in his continual use of dialectical and rhetorical techniques whenever suitable. Indeed he specifically refers to a twofold learning needed by preachers—not only the theological disciplines, but the liberal arts, the various branches of philosophy, languages, social science and political and economic disciplines. In the *De Recte Formando Theologiae Studio*, later known as *De Theologi seu de Ratione Studii Theologici*, Hyperius spells out the various branches of secular learning
needed by the pastor in even greater detail. He lists philosophy, mathematics, music, physics, ethics, political science, economics, metaphysics, history, architecture, agriculture and the biblical tongues. Hyperius' humanism was therefore not only very broad, but was so much a part of him that it is reflected by this emphasis in his works on practical theology, written long after his brief encounter with Ringelberg.

The Date of His Commitment to Protestantism

The date of Hyperius' "conversion" is hard to conjecture. Orth gives no evidence that anything as radical as the word "conversion" might evoke had happened. That Hyperius re-affirmed his Protestant confession on his death-bed in terms of what he had long taught in Marburg, is an indication that his career in that university town had been that of a committed Protestant. The date for his "conversion" would thus seem to fall before his arrival at Marburg on June 15, 1541.

Vaucher states that Hyperius' first exposure to Protestantism was through Jean Sturm, who taught in Paris from 1532 to 1535. There is little, if any, evidence for this opinion, likely enough as it is. Even if this is the case, exposure to Protestantism is a long way from commitment to Protestantism. Frielinghaus thinks that Orth's reference to Charles Mountjoy, Gulielmi filium . . . quem magnus ille Erasmus Roterodamus amplissime in scriptis suis, ac saepe commendat, shows that Hyperius went to England as an Erasmian. However, the text of Orth's oration shows that Hyperius' meeting with Mountjoy was by chance, and while it is probably true that Hyperius would best be described in 1537 as an Erasmian, the fact that he happened to encounter Mountjoy in England does not prove that he went to England as an Erasmian. Certainly it is clear that Hyperius even in 1537 was suspicious enough to Archbishop Carondelet to be refused an abbey benefice, but the interesting point of this incident, as Frielinghaus
well notes, is that Hyperius was not averse to accepting a Roman benefice as late as 1537. Indeed Orth mentions that his residence in England would permit correspondence with his friends in Flanders, in case any other benefice were available. It therefore seems reasonable to conclude that as of 1537, Hyperius had taken no steps toward rupture with the established Church. And if the very destination of England is regarded as constituting any sort of rupture, it should be remembered that Orth stated that Hyperius sailed to England because the route to Italy was unsafe due to hostilities between Francis and the emperor. Had Hyperius been a confirmed Protestant in 1537, it is hardly likely that he would have set off for Italy as a sanctuary from Carondelet's disfavour! Therefore the date for his commitment to Protestantism must surely lie somewhere between 1537 and June of 1541, most of which time was spent at the London house of Lord Mountjoy.

Now Orth says that Hyperius was made uneasy in 1540 by Cromwell's execution and the burning of Dr. Barnes, as well as by certain decrees issued against foreign residents, and that as a result of these events Hyperius decided to leave England. But Cromwell was beheaded on July 28 and Barnes and companions were burnt on July 30. Hyperius did not leave England until May, 1541. However uneasy these executions may have made him, they did not precipitate him into any kind of a headlong flight. Indeed relevant aspect of the executions on July 30 was more than the fact that three Protestants were burned at the stake, for three Papists were hanged on the same day at the same place. This exhibition of the king's disfavour toward both parties provoked considerable consternation and confusion in some minds and a profound resolution among others to follow the king's religion—whatever that might be! As a foreigner Hyperius might well be considered as standing quite apart from what was becoming more and more a political rather than a religious issue. Of course, that Hyperius might wish to leave a country involved in domestic turmoil is entirely understandable,
but it seems difficult nonetheless to take Orth's interpretation at face value. Had Hyperius feared for his life because of a definite Protestant commitment, he would surely not have waited nine full months to leave the country.

On the other hand it must be recognized that Hyperius could have been a committed Protestant—or a committed Papist—and still continue his life in Mountjoy's house. For Mountjoy had no compunctions about trying to entice Roger Ascham to tutor his son, and it was Mountjoy's protection that permitted Richard Whitford—an unrepentant survivor of the More circle and a former monk of the dissolved Sion House—to continue his judicious but obviously Papist publication. Nonetheless it is hard to imagine the anti-Lutheran Whitford and a definitely Protestant Hyperius living under the same roof, especially when Whitford had entered the household long before Hyperius.

Even harder would be to resolve Hyperius' cautious and judicious consultation on marriage written for Richard German with a definite Protestant commitment. Frielinghaus thinks that this document is so undecisive that Hyperius could have returned to Germany still undecided or perhaps still standing fundamentally in the Catholic faith. The evidence is therefore considerable that if Hyperius did not enter England as an Erasmian, he assuredly left it as one. It may not be far wide of the truth to say also that Hyperius probably entered England as an Erasmian with Catholic sympathies and left it as an Erasmian with certain Protestant sympathies.

Hyperius landed at Antwerp on May 12, 1541. After resting for a short time with friends at home, he seems to have fallen under a kind of compulsion. Orth says that the fame of the city and school of Strasbourg and mostly the name of Bucer were impelling Hyperius to travel even to
that part of upper Germany (Orth, p. 143). This impelling or compulsion is probably the only suggestion that we have of any kind of "conversion". What else but a new commitment would lead to such an impelling or compulsion?

Now any change of residence can provoke a re-examination of the situation; might not Hyperius' increasingly sympathetic attitude to Protestantism have found in the new situation on the continent the catalyst necessary for a reconsideration and consequent decision in favour of the Reformation? This is, of course, only conjecture. It may be building too much on a chance Latin construction. It may be putting too much faith in essentially doubtful psychological reconstruction. Nonetheless it seems least discordant with the evidence to place Hyperius' conversion--or the dividing line between acquiescence toward Rome and committed profession of the Protestant faith--at some point between mid-May and mid-June of 1541.

Of course such a dividing line must have had a great deal of preparation behind it. Hyperius may well have heard of Bucer while in England, surely while at Cambridge; and yet it may not have been until conversations with friends on the continent that he thought seriously about going to Strasbourg. In any case the conjecture that Hyperius' commitment to Protestantism came after he had left England and before he had arrived at Marburg seems to agree with the evidence at our disposal. If this is so, then we may say that Hyperius committed himself to the Protestant way of reform rather late in life, at about thirty years of age.

Was Hyperius Ordained?

The question whether or not Hyperius was regularly ordained hinges on one's definition of ordination. In its simplest sense ordination would be the setting apart of, and conveying of a special grace to, an individual with the laying on of hands, after the example of Timothy (1 Tim. l:14).

There are, however, two technical senses of the word. In the one ordination
means the ordering to the position of deacon, presbyter or bishop by a
bishop or bishops; in the other ordination means the ordering to the position
of a pastor or a parish by other pastors. The former is roughly the his-
torically Catholic sense; the latter, the Protestant sense according to
the practice of the Lutheran and Reformed traditions. The question may
therefore be put in two senses. Did Hyperius ever receive Roman orders?
And was Hyperius ever inducted as the pastor or a parish?

The fact that Hyperius almost received an abbey benefice does not
show that he had been ordained, as Meyer thinks possible. "Orth is silent
concerning his ordination. However, the attempt of his friends in Ypres
to obtain a pastoral appointment for him would indicate that he was ordained
following the completion of his studies in Paris." In the first place it
was not a pastoral appointment which Hyperius' friends tried to arrange
for him; it was an abbey benefice (see Orth, p. 442). In the second place,
such benefices were often used to finance scholars (like Erasmus) or
students (like Calvin), quite apart from their being ordained. Hastings
Rashdall writes that "there is no evidence that the students of Oxford or
Paris had as a rule received either the clerical tonsure or the order of
'ostiarius' from a bishop, and yet they were always regarded as clerks."
Again he notes that "clericality in the Middle Ages, though it did not
necessarily imply even the lowest grade of minor orders, did imply a great
deal." This probably held true during Hyperius' years in Paris. If so,
academic clericality then was a legal status rather than a spiritual grace
or quasi-pastoral appointment. Hyperius could have been under the Church's
jurisdiction in point of law without ever having been ordained even to
minor orders. In the third place, it is most unlikely that a French bishop
would ordain an Imperial subject. Hyperius would therefore have had to
be ordained after his return to Flanders, but he travelled extensively during
this period, settling for a time at Louvain and Cologne. It seems equally
unlikely that a Flemish bishop would ordain such a wanderer, no matter how respectable he was. One may therefore conclude that Hyperius probably never received Roman orders.

Orth's silence concerning Hyperius' being ordained as a pastor suggests that he had never received Lutheran orders either. This is, of course, scarcely surprising, since Hyperius' appointment was to the university, not to a parish. Hyperius may have had a call from God, but since he had not been called by a specific parish, he would never have been ordained as a Lutheran pastor. One may therefore conclude that Hyperius probably never received ordination as a Lutheran pastor.

And yet a clue to his status may perhaps be found in his appointment to the theological faculty. Since its founding the primarius of the faculty had been the Landesvisität for Hesse. Hyperius' inauguration into Noviomagus' chair would therefore have been presided over by a senior officer of the Church. In other words Hyperius' induction as a professor of the theological faculty may well have involved the conferral of a special ministry of the Church. This is no doubt as far as one can speculate reasonably on the exact nature of Hyperius' ministry. While Hyperius probably never received ordination as a pastor, he undoubtedly received some sort of commission from the Church's Landesvisität.

Hyperius' view of the preacher's call is relevant in this regard. In the second chapter of the De Formandis he states, "... everyone whom God deigns to choose for the excellent office of teaching the people in the Church is immediately, freely and abundantly graced with His Spirit and the gifts that are needed for so great a work." From this statement we may infer that according to Hyperius the call from God is sufficient and that any ordination by the laying on of hands, important as it may be for good order, is not essential for the preaching ministry.
seems to have preached in the Churches of Marburg. It would therefore appear that in his own mind he was satisfied that he was called to preach in the Church as well as to teach at the university and that he was endowed with whatever graces were necessary for the fulfilment of these functions.

His was, one might say, a kind of extraordinary teaching ministry, not a regular parish ministry. It would therefore be quite misleading to speak of Hyperius as a layman, but it would be equally inaccurate at this stage of our knowledge of his life to speak of him as a regular parish pastor.

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SECTION IV. HYPERIUS' CAREER AT MARBURG (1541-1564)

1. The Professor of Theology

In a decree dated 1542 the Landgrave Philip of Hesse complained that large numbers of preachers and curates were said to be guilty of obnoxious behaviour, leading evil lives and given to drunkenness, gambling, usury and similar vices; a number of them had even fought and brawled with their people at drinking parties and were known to have seduced women of their parishes. Clearly the Reformation had not eliminated the worst of the old abuses. And while the reformers argued and debated theological issues, the people and a number of their pastors sat down to eat and to drink and rose up to play. It was into this situation that Hyperius entered in the summer of 1541. Indeed the landgrave's complaint and Hyperius' installation as Noviomagus' successor occurred in the same year. It is therefore scarcely surprising that the greater part of Hyperius' energy was devoted to the formation of well-trained candidates for the pastorate.

Noviomagus died on January 10, 1542. Hyperius succeeded him by the authority of the faculty and lectured on St. Paul's letters in his stead. But Hyperius did more even than give a full course of public lectures on Holy Scripture; he also gave private seminars in the liberal arts. Ortz recalls that Hyperius' knowledge of languages was great; even greater was his knowledge of the liberal arts and of philosophy; but greatest by far was his knowledge of the Scriptures, of Church history and of the whole early Church. He counted among his pupils men from all parts of Germany and from other countries as well. He taught with ability and ease; he was skilled in debate and at keeping his argument relevant for the listeners. He avoided emotional displays and concentrated on such clear and pertinent explanation that the attentive listener would derive the
the maximum benefit possible. Orth quotes Hyperius' words on the day that he died: "I have always been concerned in class to teach doctrine that is profitable to my hearers and to avoid idle questions; and I have taken great care to avoid giving offence." Orth points out that Hyperius was so concerned to encourage Bible study that he would often give classes on work outside the courses in addition to his regular teaching load. He was for some years the only one who paid attention to "practice" debates and speeches; later he would frequently sit in on his assistants' classes. He paid unprecedented attention to the methodology of preaching. He would prescribe topics of greater relevance, correct the students' written sermons and listen to the corrected sermons before they were preached in the Church so as to ensure proper tone and gesture. He wrote the biennial examination in theology and arranged for seminars in which every student had to present a speech giving his considered opinion on some subject. Besides his full teaching load, Hyperius took on a heavy programme of study and research at home, despite his poor health. Before he died, Hyperius said that he felt that his work in supervising the students' sermons had been far too heavy and that he intended to share it with his assistants if he lived.

Orth's account specifically omits details of Hyperius' career, since these were well-known to the faculty. Fortunately, various sources provide sufficient information to permit the following chronological sketch of Hyperius' academic career. I omit mention of publications already indicated in Section II, except for the information preserved by Paquot, noting that Hyperius spent from April of 1544 to April of 1548 working on his commentary on the letter to the Hebrews, but was never satisfied enough with it to publish it. In 1546, then, Hyperius was rector of the university and participated in the faculty decision that shaped the basis of the Hessian salary schedule for that year. This was the decision that conceived of the university as an institution and foundation of the Church as well as of the
State. The following year saw Philip of Hesse surrender to the Emperor; he was not to return to his landgrave until his release in 1552. Hyperius was again rector in 1549. In August of 1553 he was promoted with the approbation of Dr. John Tileman, Superintendent for Alsfeld, to the degree of doctor of theology, the first such an honour at Marburg. In 1556 Hyperius was asked to advise the Magdeburg historians on the methodology for their undertaking. With the death of Adam Krafft in 1558, Hyperius was able to advance to the position of primarius of the faculty, a position held until then by the Landesvisitator. From this time Hyperius is seen siding with the humanistic group of professors against the group led by the jurist Oldendorp; the humanistic group was against loss of discipline, neglect of courses and neopism. In 1559 Hyperius was invited to the chair of theology at Lausanne. The invitation caused great consternation among his admirers in Marburg and they had no difficulty in prevailing upon the landgrave to withhold his permission for the move. The following year Hyperius was rector for the third time —perhaps to show how much he was valued?—and obtained in 1561 the agreement of all the arts professors to a series of appointments and arrangements, whereby the opposition of Oldendorp's nepotist party was partially overcome. Apart from Hyperius' publications and writings, then, this account summarizes the highlights of his academic career.

What, however, was the theological bent of this professor of theology? The question is more difficult to answer than might seem, for Hyperius' particularly theological works were published for the most part after his death. There are thus two basic difficulties: (1) the unrevised and incomplete nature of the material, considerable as it is; and (2) the possibility of distortions in the material to conform to the editors' prejudices. The first difficulty is less acute, for the incompleteness of the material is not so marked that the following schema of Hyperius' systematic
theology cannot be understood:

1. Deus.
2. Creatura, atque Homo.
3. Ecclesia.
4. Doctrina Legis et Evangelii.
5. Signa, seu Sacramenta.
6. Consumatio.

From this outline of Hyperius' systematic theology it may be doubted that his contribution to the theological debate in an age that is just beginning to digest the Christocentric theology of Karl Barth will prove crucial. Of course, individual portions of his theology may indeed be of great value today, as for example his hermeneutics or his contribution to the prolegomena of theology.

If the incomplete nature of the material need not disconcert us, there nevertheless remains the other aspect of the first difficulty, that is, the problem of precision in an unrevised work. For example, if one wanted to determine the contents of the canon in Hyperius and turned, reasonably enough, to the first book of the Methodus Theologica, one would find that the book of Lamentations was omitted from the list of canonical books.

However, if one turned instead to the De Recte Formando Theologiae Studio, published in Hyperius' lifetime, one would find the book of Lamentations included in the canon. This is the kind of problem that one is likely to encounter in dealing with a posthumously published work.

The second difficulty is particularly telling in matters of controversy. If one seeks to classify Hyperius as Reformed or Lutheran on the basis of his sacramental theology, one has reason to examine the Methodus and the two series of Varia Opuscula. From these three sources one may well conclude with the Index Librorum Prohibitorum of 1667 and with Schmoller that Hyperius is Reformed in theology. But may it not be more than a coincidence
that both of Hyperius' editors here are also Reformed? Indeed we find in Krause that Victor and Vulteius take a definite anti-Lutheran attitude decisively surpassing their teacher, who by contrast smoothed things over and avoided conflict. Is it altogether unthinkble that these editors might have corrected Hyperius' teaching where a more Reformed point of view was so obviously demanded by the truth as they saw it? Few men could surpass Martin Bucer in scrupulousness, and yet in 1526 Bucer not only emended the eucharistic doctrine in his translation of Bugenhagen's psalter, but actually made even more serious alterations and additions in his translation of Luther's postils. If Bucer felt bound to do this, what would prevent Victor and Vulteius from using their judgment and creativity on the MSS of their old teacher, who would surely have wanted them to publish only the truth! It is therefore my opinion that Hyperius' posthumously published works are of little value in determining Hyperius' theology on controversial issues, until an accurate assessment of the works published in his lifetime and of his correspondence is made. Even then each issue must be examined by itself, for Hyperius is well described as a friendly eclectic, in whom both Lutheran and Reformed elements coexist without confessional tension as parts of a humanist matrix that belongs to neither party but welcomes contributions from both.

2. The Churchman

Besides his academic activities, Hyperius eventually devoted much of his time to Church affairs. Because he was a foreigner as far as the Hessians were concerned, his admission to the councils of their Church was not granted easily. Nonetheless Hyperius eventually won their trust, so that Orth could recall that Hyperius was deeply concerned for the reformation of the Church and devoted much of his time to this endeavor. It was Hyperius' desire to call men back to the pattern of the early Church, to
bring back the old simplicity of religious practice by eliminating much nonsense surviving from the papacy, and to restore Church discipline, whose loss had had the worst effects on the Churches.

Hyperius' entry into the courts of the Church was not by way of the landgrave, who was still languishing in prison, but through the emperor, who invited him to visit the Council of Trent, re-opened by Julian III in 1551. The invitation from the emperor followed Hyperius' nomination by an assembly held at Wittenberg; in the nomination Hyperius was described as "a professor of theology at the University of Marburg, a man of godliness, eloquence, learning and outstanding judgment." Two years after Philip's release in 1552, Hyperius was sent as the Hessian delegate to the Naumburg Assembly and to the Augsburg Diet in 1555. In 1556 he was considered for the inspection of the state Churches of Hesse and in 1557 he was at the Hessian theological conference held at Frankfurt. The following year, 1558, he was invited by the landgrave to a consultation in Frankfurt and in the same year he worked with the six superintendents at the Synod of Ziegenhain to examine the work of the meeting at Frankfurt. Although the landgrave could not bring himself to present Hyperius with the superintendency opened by Krafft's death in 1558, he did commission Hyperius and Nicholas Roding in 1559 to prepare a new Church Order, a commission extended also by the Marburg Synod of 1560. Hyperius was appointed in 1561 to the committee empowered to examine the anti-trinitarianism of Leonard Schneider. And in 1562 Hyperius was on the commission of enquiry into the young Noviomagus' doctrine of the Eucharist.

In these and in other decisions concerned with non-Hessian issues, Hyperius showed less a tendency for the middle of the road than an evangelical but eclectic doctrine, having frequent affinity to the upper German theologians Bucer and Sturm. For example, Hyperius rejected the younger
Noviomagus' Zwinglian approach to the Lord's Supper and yet found himself unable to accept the Lutheran doctrine of ubiquity. In the Church Order of 1566, Hyperius revealed his ideal of the Church as being the early Church revived, not reformed, but the Order found little acceptance. Hyperius' influence in the courts of the Hessian Church may therefore be summed up as having been considerable but limited, particularly after he was first accused of Calvinist sympathies in 1563.

3. The Man

In a letter written about two months before Hyperius' death, John Calvin advises a Pole by the name of Thretius that as far as his intention to spend the winter with Hyperius is concerned, he would find particularly friendly hospitality there. "For besides an exceptional godliness and an erudition that shines forth in his writings, they say that the man is endowed with a peaceable temperament and with great integrity." Such was the reputation as far as Geneva of the man to whom Orth rendered the most unqualified praise in his memorial address of February 27, 1564. Orth's estimation of Hyperius' character need not therefore be distrusted on the simple grounds of its extravagance, like the claim that Hyperius' death was a calamity not only for the faculty and the Churches of Hesse, but for all Germany, indeed for other nations as well. But while Orth need not be distrusted, one should nonetheless be open to facets of Hyperius' life which could hardly be expected in a memorial speech. These facets are not given below with the intention so prevalent today of debunking a good reputation; rather, they are meant simply to round out the picture of a very worthy reformer.

The man portrayed by Orth was a Christian devoted to a life of scholarship. In his way of life and in his dress Hyperius was very conservative; at meals he was very temperate; his conversation and dealings
were very courteous and fair. He loathed the Hessian custom of heavy
drinking at banquets and facetiousness in conversation, but was happy
occasionally to attend civilized banquets and pleasant get-togethers between
friends. His behaviour toward all with whom he came in contact was such
that scholars found him pleasant and the unlettered found him agreeable.

At the age of thirty-two, he married a widow with two children and
sired six sons and four daughters of his own. That only two sons and three
daughters lived to survive him would indicate that sorrow and grief were
not unknown to his house. Indeed he would often talk to his friends and col-
leagues about the incredible disorder that was everywhere prevalent and
the chaos that was sure to follow for both Church and state in the days to
come. He felt that countries had never been so badly governed as in his
time, headed as they were by children or women or young men. He mourned
the passing of the leaders of the Reformation and the fact that there was
none of their stature to succeed them. He feared that people were so divisive
and so sinful that God would soon take His kingdom from them and give it
to others; he hoped that he would never live to see this happen.

Professor Kantzenbach provides us with other glimpses of Hyperius
from research done among the archives of Marburg. One such glimpse shows
that in 1554 Hyperius was regarded by the landgrave as responsible for the
belated excommunication of Professor Oldendorp's second wife, his former
house-keeper. Philip, whose bigamy made him particularly sensitive in
such matters, went so far as to accuse Hyperius of being a man of hate.
Once Hyperius wrote a letter complaining that his fellow-tenant had fenced
in a part of the yard. And Hyperius was regarded by the landgrave as
having incited his students to write defamatory songs and satirical poems
about various citizens of Marburg. These glimpses give an Erasmian
touch to Hyperius' character and we may be duly grateful to Professor
Kantzenbach for revealing them to us.

Never particularly healthy, Hyperius had to resort to his bed on January 23, 1564, after a week of continuous coughing. On the thirtieth, which was Communion Sunday, he asked that the Eucharist be brought to him from the service, according to the custom of the early Church. Later in the day he began to worsen. On the thirty-first he said farewell to his family including a frightened little son. On the first of February he reaffirmed his confession of faith as a Protestant; toward evening he said adieu to those who were with him; at eight in the evening he died. So passed the first Protestant homiletician. The university register records,

Calendis Februarii doctissimus Vir Doctor Andreas Hyperius, sacro-sanctae Theologiae professor ordinarius, primus in hac Academia Doctoratus insignibus ornatus, a Christo Domino ex hac sermonosa viti in coelestem evocatus est.

And Theodore Beza was moved to write these lines:

Non Hyperis dedit hoc Hyperi tibi patria quondam,
Quod superis potius ducis cognomen ab oris:
Nec tibi sors olim tribuit temeraria nomen,
Andree at ipse suo ornavit te nomine virtus.
SECTION V. HYPERIUS' HOMILETICS

1. Primary Sources

Martin Schian lists four works as being pertinent to Hyperius' homiletics: (1) the De Formandis Concionibus Sacris [De Formandis], both editions; (2) the Topica Theologica; (3) the De Theologo seu de Ratione Studii Theologici Libri IV (our De Recte Formando Theologiae Studio), particularly pp. 398ff.; and (4) the De Sacrae Scripturae Lectione ac Meditatione Quotidiana... Libri II. Vaucher reduces this list to two: the De Formandis and the Topica Theologica. Achelis considers only the De Formandis as Hyperius' homiletics, as do Kawerau and Frielinghaus (who does, however, mention the Topica). Meyer considers only the De Formandis. It is interesting that Schian makes little if any mention of the De Sacrae Scripturae Lectione in his summary of Hyperius' homiletics, and refers comparatively few times to the Topica and De Theologo. The overwhelming emphasis in the literature is clearly on the De Formandis. In view of this fact even in Schian and of the consensus evident in Achelis, Kawerau, Frielinghaus and Meyer that the De Formandis constitutes Hyperius' homiletics, it appears that a consideration of Hyperius' homiletics would find a fully comprehensive basis for examination in this one work. Of course, it would be a curious action to exclude consideration of the other works, but it does seem clear from the literature that if one wants to examine Hyperius' homiletics, there is only one work which deals with this particular subject, and this work is the De Formandis.

Further, if one considers the dates of the editions of the other works ancillary to the De Formandis as far as homiletics is concerned, it
soon appears that the De Formandis stands in the superior position as Hyperius' considered judgment on homiletics. Let us consider first the Topica Theologica. There are internal references in the De Formandis of 1553 which may suggest that the Topica was published in or around 1553. Strieder dates the Topica from 1561. In either case, the De Formandis of the enlarged 1562 edition is the later work and may be regarded as summing up the value of the Topica for homiletics. Moreover, the earliest edition of the Topica that I have been able to locate is that of Zurich, 1564, whose foreword by C. Froeschauer laments Hyperius' death (fol. 6v). It may conceivably be that the Topica is a posthumous publication, and if so, the position of the De Formandis as the basic homiletical work of Hyperius would be even stronger, for then the Topica would likely be little more than lectures. The most telling argument, however, is that the two editions of the De Formandis both refer to the Topica in a very ancillary way, giving every indication that the homiletical points which Hyperius intends to make are all contained within the pages of the De Formandis. The Topica is therefore an ancillary work at best and is in no way on a plane with the De Formandis as a source for Hyperius' homiletics.

The De Theologo, first published in 1556 and issued with this title in 1559, also receives explicit mention in the pages of the De Formandis, but the references are again incidental, and there is no suggestion that this work must be referred to in order to complete one's understanding of Hyperius' homiletical teaching. That it is essential for an understanding of Hyperius' practical theology is obvious, but as far as homiletics is concerned, it too is at best an ancillary work. The De Sacrae Scripturae Leciones of 1561 concerns Bible reading and provides no direct treatment of homiletics. It too antedates the 1562 edition of the De Formandis, and had it any particular homiletical relevance, one would argue that the De Formandis sums it up as the later work. However, it has no such relevance.
It is therefore best described as a valuable work but quite extraneous to the discussion here. (It may be noted that this work evokes Hyperius' five biblical sermon genres in its consideration of Scripture and the ministry and in its statement that all Scripture has a five-fold application as doctrine, refutation, training, correction and comfort. But there is nothing in this particular regard that is not said in the De Formandis.)

No one has paid any such attention to Hyperius' posthumously published work on dialectic and rhetoric--a lack that has been noted by Krause. The lack, however, does not seem serious. Hyperius' rhetoric is a conventional textbook, arising probably from his seminars in the liberal arts. It has precisely nothing to say about preaching. Its value for us lies in its explanation of those rhetorical terms which are found in the De Formandis and which are treated here in the Glossary.

It is therefore my opinion that the most exhaustive consideration of Hyperius' homiletics will concentrate primarily on a study of the De Formandis. Other works of his may be regarded as more or less helpful on particular points, but they are in no way constituent parts of Hyperius' homiletics. The "primary sources" for our study therefore amount essentially to one primary source: the De Formandis Concionibus Sacris.

2. The Two Editions of 1553 and 1562

This one primary source for Hyperius' homiletics is available in two editions, the first of which was published in 1553. The foreword to this edition is dated September 22, 1552. A new edition of the work was published in 1562; the dedication is dated September 2, 1562. The new edition is roughly twice the size of the first, and represents a thorough revision of those many elements of the first which were retained in the
new edition. The scope of the revision may be seen graphically from Chart II on the page following. Chart I below specifies the relocations (but not mere word transpositions for the sake of better Latinity).

### Chart I

**Significant Relocations Specified**

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CHART II

RELOCATIONS AND ADDITIONS ILLUSTRATED

Legend

→ signifies a major relocation

→ signifies a minor relocation

FIRST EDITION OF 1553  NEW EDITION OF 1562  NATURE OF INCREASES
Chapter  Chapter  New Chap. 50-100%  100% plus

BK. I

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BK. II

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Relocations within a chapter not noted.
These two charts show something of the scope of the revisions made in the new edition. It is clear from the relocations and from the doubling of size that the edition of 1562 is entirely worthy of the designation "new." And yet this is very much the same work that was issued in 1553. Not only has considerable material—twenty out of thirty-two chapters—been left virtually intact, but the theory of the five biblical sermon genres, for all the clarification, remains much the same.

Achelis has no question about the basic difference in the content of the two editions. The difference for him is that the intellectual pull which is already present in the first edition is the dominant factor in the new edition. For him, the new work is a literary product composed for the literary market, rather than for theological students. Kawerau disagrees to the extent that he affirms that the structure of Hyperius' homiletical theory cannot be understood without the additions made in the second edition. This is sound. A reading of the first edition's Book Two, Chapter I, will furnish some idea of Hyperius' procedure, but the new edition's Book One, Chapter VII (read with Book Two, Chapter I—a new chapter), will provide a much clearer impression of this theory in its various aspects. The new chapter's doubling in size would, if nothing else, provide more opportunity for grasping the idea of the five biblical sermon genres as applied to the text, than the incredibly brief introduction to the brand new theory that is provided in the first edition. Indeed, the very relocation of this chapter from Book Two to the general Book One is in itself a considerable help in understanding Hyperius' theory, for it is this first book that keeps the connexion between rhetoric and homiletics to the forefront of one's mind. Hyperius' homiletical theory as such is in part a reaction or antithesis to rhetoric and can hardly be understood apart from the thesis of the three genres that rhetoric provides. Now, it is the second edition, as Krause mentions, which considers the problem of rhetoric and homiletics
However, one must confess that Achelis had more reason than might first appear to publish the first edition, for it is the shorter and therefore the more practical edition for the preacher. Although Hyperius' theory is much more clearly presented in the second edition, nothing longer than 270 pages is likely to appeal to the busy pastor. The second edition is 423 pages in length. It is not therefore surprising that the first edition should have received republication as late as 1579, while the second had to wait until 1781 for a posthumous reimpnression. Of course it is interesting that the French and English translators issued the second and not the first edition. Both Crespin and Ludham knew the first edition; Crespin shows this in his preface, and Ludham, by translating the brief foreword to the first edition instead of the long dedication to the second! Although they knew the first edition and might reasonably be expected to have preferred the task of translating the shorter work to the double expenditure of effort required by the second edition, they nonetheless issued the second edition. Perhaps they felt, as does Kawersau, that the theory in the second edition was so much clearer than in the first, that the first could well be considered as obsolete. Such feeling failed, none-theless, to reckon with the appeal of brevity to the clerical book-buyer, and so it happened that the first edition was reprinted more often after Hyperius' death than was the second edition (apart from the translations). There is consequently something of a dilemma in assessing the merits of the two editions. The first is short, but somewhat opaque in its theory; the second is clearer in its theory, but too great in size. Perhaps the De Formandis needs a third edition that would reduce the bulk of the second edition without sacrificing its clarity. And yet this would be a difficult task, because there is another element to Hyperius' homiletics which cannot reasonably be ignored.
This element is suggested by Vaucher as he begins his concluding remarks on the De Formandis. "Pour le lecteur moderne, le plus grand plaisir et le plus grand profit du livre résident certainement dans les remarques de détail, dont beaucoup sont fines ou profondes." Although Vaucher qualifies this assessment, he touches on what is perhaps the most appealing aspect of Hyperius' homiletics. For his homiletics, like any truly Church discipline, communicates more than theory and technique. Important as these two elements are, they could conceivably be formulated with unprecedented competence by a properly programmed computer of the third or fourth generation. But an effective homiletics is more than theory and technique; it is surely also a warm communication of the beauty, the attractiveness and the relevance of wisdom. This communication comes out in various ways and not least by way of the many small remarks and observations that abound in Book Two of the work. With regard to our comparison of the first and second editions, it is the second, surely, which is much the richer in those remarks which evoke in the reader an appreciation of the sheer grandeur of wisdom. As such, then, the second edition is superior to the first, not only in the clarity of its theory, but in its communication of the beauty and relevance of wisdom to the theological student.

3. Hyperius' Doctrine of Revelation

Essential to any homiletics is its doctrine of revelation. That this is so is hinted at by the subtitle of Hyperius' homiletics, namely, De Interpretatione Scripturarum Populari. For Hyperius, evidently, sermon preparation is concerned with interpreting Scripture to people. But Scripture is not some pharmaceutical prescription written in the hieratic of the medical fraternity, to be interpreted by a mere knowledge of common symbols and uncommon penmanship. Scripture—if it is something beyond tribal superstition—concerns revelation, that is, the unveiling of
God's unutterable mystery by means of open utterance. A consideration of revelation and of Scripture is therefore of crucial importance for homiletics. This subsection means to present Hyperius' doctrine of revelation as it appears in the De Formandis.

The second edition of the De Formandis includes much illustrative exegesis. The various lessons taken from the calendar of the Church year provide suggestive bases for the development of a doctrine of revelation. So far as possible I shall let Hyperius speak for himself.

Hyperius distinguishes between internal and external means by which God reveals His will to man. "God reveals Himself and His will to men in various ways. First, indeed, He reveals it internally, that is, by the secret inspiration of the Spirit whereby He immediately moves the hearts of any at all. This inspiration is so absolutely necessary that without it no knowledge is counted as certain and solid. And often God informs both the regenerate and the unregenerate of most important matters in this way. Secondly, He reveals Himself externally, and that through angels appearing sometimes in visible form; through men like the patriarchs, prophets, apostles and the elect of every age who lead others to the faith and to holy deeds of love; or through other creatures, devoid of reason, such as this whole fabric of the universe as differentiated and adorned in its parts, and then the burning bush, the cloud-like pillar, and the star about which we are talking now, and so on. By these and similar means God sets forth His goodness, justice and power to the race of mortals when it pleases Him to do so." In this diversity of the means of revelation Hyperius apprehends the divine condescension. "For whenever God decides to lead people to Himself, He accommodations Himself to their capacities, so that they may make real progress from the things that they know best to the things of God." Not only is the preacher to follow this accommodation,
but everyone is urged to get into the habit of obeying God's voice without hesitation. "For we often hear it, if not in dreams, then certainly in Holy Scripture, in the whole fabric of this world, in our understanding and moral judgment, in the public teaching of the Church, in private conversation that encourages us to do what is godly and just, and finally, in the extraordinary deeds and examples of the Saints. For by these and similar means God talks with us all the time. . . ." Revelation for Hyperius is therefore as much a relationship between God and man, as a body of propositions about God.

The diversity of the means whereby God speaks to us leads Hyperius to value natural revelation and human knowledge as illustrative of divine truth and indeed as truth that is in itself necessary for this life. "Let us not then despise the reasons and natural causes which illustrate the knowledge displayed in God's Word and which are wonderful aids to our feeble understanding." Moreover, "Although Scripture shows the truth faithfully, nonetheless it is necessarily from men, natural causes, signs and such things as are ordinary and approved by God. that we have to learn a great deal and come to know about many individual matters that must be considered." The two kinds of knowledge, Scriptural and natural, can be related so as to arrive at new knowledge. "The magi give their opinion about the star, the Jews search the Scriptures; in this way both the evidence of the natural order and also the Word of God are judiciously and carefully related so that a definite opinion is gathered from the two sources."

Nonetheless it is special revelation that is the basis for truth between God and man. "The foundation on which our faith about Christ rests consists of the revelations which God made to the godly or the Church. For it was by revelations that God taught the shepherds, Simeon, Anna,
Zechariah, Elizabeth, and many others inspired by the Holy Spirit, all of whom confessed and testified that Jesus was the promised Messiah and the Saviour of our souls." It is for this reason that one should value the Holy Scriptures, "for they contain these splendid testimonies about Christ our Saviour; and it is from the Scriptures that we should seek to strengthen our faith. Moreover, we should diligently search, listen to, observe, and return to the testimonies of all great men about Christ and about the whole doctrine of religion, whether these testimonies were recently revealed by the Holy Spirit or are taken from the Scriptures. For it is in this way that the faith has been planted, increased and nourished in the Church right from the beginning . . ." From this it appears that the process of revelation, the testimony of Scripture and the witness of men are bound up together. Hyperius makes this clear in the following passage. "Let us not doubt but that our merciful Father will reveal to us also whatever must be believed or done according to the manner of our calling. And surely He is doing this every day for us, if not by means of new visions or miracles, yet by the public proclamation of Holy Scripture. For all Scripture is nothing other than divine revelation so absolute and certain, that all other revelations ought to be tested by it as by a touchstone." Not only is the whole will of God most clearly revealed in His Word, but the authority of the Scripture is altogether exceptional. "For we have Scripture alone as a sure rule, faithfully displaying the truth about Christ and everything necessary to salvation. Now philosophical proofs, flowing from the rivulets of human reason, are of great weight, and bring no small light to obscure matters. But if they are compared to the Holy Scripture, they should give way as being quite unequal to it, just as the star which the magi had seen in the East disappeared, withdrawing as soon as they had come to Jerusalem, where Scripture had its seat and virtual home." Not only is Scripture surer than philosophy,
but its judgment is such that it would be monstrous to depart from it so much as a hair's breadth. And yet Scripture should not be divorced from the living revelation of God. "The Holy Scripture itself—the principal means and support for acquiring knowledge of the truth—is entirely granted and revealed by the gift of God; in fact it is not understood apart from revelation." Finally, once a man is granted the gift of revelation through the Word and Spirit, then a point is reached where no further revision is necessary. "Nothing is to be changed or retouched in the substance of doctrine or in the fundamental of the faith. The doctrine that was once true and solid is necessarily and always true, just as God Himself, from Whom all sound doctrine proceeds, is altogether unchangeable."

From this general treatment of dynamic revelation, Scripture and preaching, Hyperius spells out in the context of the road to Emmaus the steps by which a man may arrive at the knowledge of the truth about Christ. The first step is by meditating on holy and godly subjects and by cultivating a fervent desire to perceive the truth. The second step, which opens the doorway to knowledge of God's activity, is made by sincere prayer to God and through His ready assistance. The third step for making spiritual progress is careful consultation with others, especially with those who who have the more learning. The fourth step is to make an accurate assessment of everyone's opinions, reports, interpretations and arguments. The fifth step is to listen to the judgment of the Scriptures, "because this judgment is the most accurate and the most decisive of any. For anything that is ever offered as teaching of the truth must be measured by the standard of Scripture." As the fifth step gives knowledge, so the sixth step is thankfulness, which God rewards with an even greater and fuller revelation of His love. At this stage, one must not stop, but go on to lead others to this knowledge.
This, then, is Hyperius' doctrine of revelation and Scripture, as found in the exegetical passages of the De Formandis. This doctrine is fundamental to an understanding of Hyperius' homiletics, even more fundamental than the tension between rhetoric and homiletics which runs as an undercurrent throughout Book One and which Kawerau has grasped so clearly in his study. The reason why Hyperius' doctrine of revelation is so basic for a proper appreciation of his homiletical theory is that it is this doctrine which distinguishes his homiletics so sharply from mediaeval homiletics on the one hand and renaissance rhetoric on the other.

Let us consider the theological presuppositions of the mediaeval homiletician as presented in summary form by Professor Gilson. In the primitive Church,

... les orateurs parlaient sous l'inspiration du Saint-Esprit, et cette inspiration ne les délivrait pas seulement du souci de chercher ce qu'il fallait dire, en divisant le text, mais elle les déchargeait encore du devoir de justifier ce qu'ils disaient, en confirmant leurs dires par l'autorité de l'Ecriture. C'était l'Espírit-Saint qui s'exprimait directement par eux; les Pères en recevaient donc la matière d'un discours qui impliquait sa propre justification. Le prédicateur médiéval, au contraire, se sentait obligé d'extrait par art des thèmes donnés ce que ne lui fournissait plus l'inspiration divine désormais silencieuse, sauf pour de rares privilégiés; n'étant pas inspiré, il se sentait obligé de justifier pas à pas ses déductions à partir des thèmes choisis, en confirmant ses dires par de nouvelles autorités scripturaires capables de les légitimer. De là cette démarche lente et embarrassée des sermons du moyen âge, qui peinent pour faire rendre au thème toute sa substance doctrinale, et qui s'arrêtent à chaque pas pour invoquer le témoignage des Écritures; toutes les règles qui suivent sont des procédés
Such presuppositions are quite different from those of Hyperius as we see them in the quotations above. For Hyperius, God talks with us all the time in Scripture, in the universe, in our consciences, in preaching, in private conversation and in the examples of the Saints. We should not doubt but that our heavenly Father will reveal to us as to the saints in biblical times what must be believed or done, for He is doing this every day for us in the preaching of Scripture, if not by means of new visions and miracles. Nor would it be enough just to quote Scripture as one's authority for this or that doctrine, because even Scripture is not understood apart from revelation. While mediaeval homiletics supposed that preaching depended on the authority of Scripture and the art of the preacher, Hyperius understood that preaching depended essentially on God's speaking to us now through His Word. That is, the age of revelation and of inspiration has not passed away, as far as Hyperius is concerned. It is this which distinguishes him in a radical way from such mediaeval homiletics as Gilson considers.

But Hyperius is also to be distinguished from renaissance rhetoric, not simply in an antithetical relationship, as if the sum of his advance lay in following through the traditional idea that theology is the queen of the sciences. Such an understanding would certainly not be wrong—it is true—but it does not go to the heart of the matter. It is surely because of Hyperius' doctrine of revelation that he parted from renaissance rhetoric as much as he did, not just because of his desire to have the queen of the sciences mistress in her own house. If God is speaking to us in the sermon then this fact must permeate our whole thinking about the sermon. Rhetoric
must be set aside, not because it is extra-biblical, but because it is fundamentally irrelevant to the fact of God's revelation to us now. We turn to Scripture for guidance as to homiletical method, not so much out of some kind of spiritual chauvinism, as because Scripture is the norm of revelation. From Scripture we find that Scripture is meant to be interpreted for doctrine, refutation, training in righteousness, correction and comfort. We adopt these points rather than rhetorical categories because the five biblical categories are relevant to the revelatory process, while the three rhetorical categories simply are not. After adopting the five biblical categories, we are still free to turn to rhetoric for whatever help this human art or science can give, for, as we have seen, it is necessarily from men, natural causes, signs and such things as are ordinary and approved by God, that we have to learn a great deal and come to know about many individual matters that must be considered.
SECTION VI. THE DE FORMANDIS CONCIONIBUS SACRIS

1. The Homiletical Theory

A consideration of Hyperius' homiletical theory should not be mistaken for a summary of his homiletics. Hyperius' homiletics is a whole consisting of three basic aspects, namely, theory, techniques and a communication of wisdom. A consideration of the theory will necessarily fall short of an appreciation of the whole work. Moreover, a consideration of the theory should not be taken as an outline of the structure of the De Formandis. Such an outline is provided in the Table of Contents. Finally, this consideration of the homiletical theory of Hyperius should not be misconstrued as a condensation of the work. Such a condensation together with analysis is provided in English by Meyer's dissertation and in German by Schian's massive study. There is no need to duplicate this work.

We have already seen that Hyperius thought it entirely reasonable that we have to learn a great deal from other men, from natural causes, from signs and such things as are ordinary and approved by God. The truths that God speaks to us continually, that Scripture is an absolute revelation of God's will, that revelation is necessary in order to understand Scripture, do not imply that every aspect of life must be deduced from revelation. Human knowledge has its place and a divinely ordained place at that. Hence it is entirely reasonable that we speak our own language rather than Hebrew, and if this is so, then it is also reasonable to speak our own language well. That is, the art of speaking well—or rhetoric—is a legitimate concern for Christians.

In Hyperius' time rhetoric had entered into a remarkable renewal arising out of the renaissance of classical learning. The question then
then arose as to what relevance this classical rhetoric had for the 

Christian preacher. Augustine had already approved of the three-fold 
purpose of teaching, delighting and moving the hearers and of the three-
fold style of grand, subdued or moderate. But what about the three case 
genres, deliberative, meant for legislative assemblies, the demonstrative, 
meant for spectators, and the judicial, meant for judges? How did these 
apply to the Church? Reuchlin thought that they could be applied in the 
sense that the preacher would act as prosecution, the hearers as defendants 
and their consciences as the judge, or in the sense that the preacher would 
solicit votes for some virtue. It did not take long for sensitive 
Churchmen to realize the inadequacy of the three case genres for the preacher. 
By 1535 Erasmus had rejected the judicial genre and found it necessary to 
add hortatory, admonitory and comforting genres. Melanchthon rejected 
the demonstrative and judicial genres as unsuitable for preaching, and 
eventually offered two suggestions for preaching genres. The one suggestion 
was threefold, comprising the didactic, epitreptic and paraenetic genres 
and concerned with doctrine, exhortation to belief and exhortation to a 
moral life. The other was twofold, consisting of the doctrinal and hor-
tatory genres; the doctrinal included catechetical and expository preaching, 
and the hortatory concerned good works. Melanchthon undoubtedly represents 
a great advance over the three case genres as far as Christian preaching is 
concerned, but his alternative was only a hesitant guidance. It remained for 
Hyperius to make the decisive rejection of the three case genres of classical 
rhetoric and to offer clear and biblically warranted substitute genres in 
their stead. On the basis of 2 Tim. 3:16 and Rom. 15:4, Hyperius found 
five genres which he called the doctrinal, the refuting, the training, the 
corrective and the comforting. Any combination of these genres in one 
sermon constituted the sixth and final genre, called the mixed. These six 
genres were meant by Hyperius to replace the three case genres of classical
rhetoric as far as preaching was concerned.

It is worth noting that Hyperius' substitute genres are not really genres in the most classical sense of the term. For Aristotle distinguished his three genres primarily on the basis of the audience, whether spectators, judges of the past or judges of the future (i.e., legislators). This distinction on the basis of audience nonetheless led to considerable divergence and confusion among Aristotle's successors. Even Cicero could confuse the distinction between genera oratorum and genera dicendi.

If such confusion could occur in Rome's greatest orator, it is not surprising that Hyperius regarded the three genera causarum in terms considerably different from Aristotle's, that is, in terms of subject-matter rather than audience. In any case Hyperius provided preachers with a very clear alternative to classical rhetoric by seeking to replace the three case genres entirely with five biblical genres or a mixture thereof. By offering this biblical alternative, Hyperius undoubtedly saved preachers who followed his advice from the many pitfalls to be encountered in any attempt to apply the three classical case genres to the pulpit.

Hyperius was concerned to show that all the things that a man who is concerned about his salvation must know are found in full within the compass of these five principles. Assuming that everything that relates to genuine religion and Christian godliness concerns either knowledge or action, Hyperius shows that doctrine and refutation encourage true knowledge, training and correction encourage right action, and comfort encourages steadfastness in both knowledge and action; the five categories thus concern everything necessary for salvation. The same applies to faith, hope and love, which are regarded as making up the totality of man's spiritual life. Finally, Hyperius shows that everything included under the three case genres can be classified under one of the five categories, whereas the reverse
Kawerau, of all the critics, provides the clearest and most succinct account of Hyperius' homiletical theory. He summarizes the theory of preparation as involving four main steps. The first step follows the choice of the Scripture passage to be treated. The passage is to be read and re-read. The author's meaning is to be ascertained with the greatest care. His intention is then to be formulated in summary form, usually a sentence. This sentence is the status of the passage, that is, its ground or basic proposition. The ground of a sermon may sometimes be seen in its title, e.g., "A Christian Should Live a Godly and Holy Life." The second step follows the formulation of the ground. The ground is examined to see what its sermon genre is. The ground that a Christian should live a godly and holy life clearly belongs to the training genre. The ground of St. John's Gospel is that Jesus is the Christ, the Son of God, through Whom believers obtain life; this obviously belongs to the doctrinal genre. The third step concerns a thorough examination of the passage for points for the sermon material. At every word or phrase or sentence of the passage the preacher is to stop and ask himself whether a doctrine, a refutation, a training point, a correction or some comfort lies there. Every point is to be noted down. Hyperius notes 24, 50, 32 and 26 points respectively for his four main examples. From the sentence, "And His father and mother marvelled over these things which were said of Him" (Lk. 2:33), Hyperius draws the point that the foundation on which our faith about Christ rests consists of the revelations which God made to the godly or the Church. "Although there are many other worthwhile reasons which lead us to believe in Christ, yet these testimonies should have most weight with us in stirring up our faith. Indeed, it is clear that they are recounted in the Holy Scripture for this reason." Second is the training point that we should value the Scriptures. Third
comes the refutation of those who say that the verse proves that Jesus 28
was born of Joseph's seed by appeal to Luke 1:34-35. One goes on in
this way until the end of the passage; Hyperius lists up 32 points for
Luke 2:33-40. The fourth step concerns the selection of from two to
five of the many points noted down. The selection is made on the basis
of the principles of profitability, facility and necessity. A point is
profitable if it can stir people up to faith, love and hope. A point is
easy if the masses can understand it. And a point is necessary if it is
demanded by the particular situation. For instance, the third point
mentioned above in Step 3 may not be demanded by the local situation;
there may be no one around who denies Christ's virgin birth. On the other
hand, people may want assurance for their faith, and in this case the
preacher emphasizes that the faith rests on revelation made to concrete
people like Simeon and Anna. At this stage the preliminary research is done.

The preacher can now begin the sermon proper. In this he should
aim for brevity, clarity and proper structure. By structure Hyperius
means conformity to common practice, which happens in his time to correspond
to the rhetorical parts of a speech. Hyperius lists seven parts: the
reading of Holy Scripture, the invocation, introduction division or pro-
position, confirmation, confutation and conclusion or wind-up. However,
the only mandatory parts are the invocation and the conclusion! The
Scripture reading may occasionally be omitted; the introduction,
division or proposition, and confutation may also be omitted; the con-
firmation may be replaced by running exegesis. Hyperius' theory is there-
fore much more flexible at this stage than might at first appear.
2. Criticism

Criticism of Hyperius' homiletical theory may conveniently be
classified in three groups: criticism of the theory's internal consistency,
criticism of its originality in the historical context, and criticism
concerning its lasting worth.

Internal Consistency

Kawerau has noted in his examination of Hyperius' homiletics that
there is a logical difficulty in the advice to avoid doctrinal questions
among simple congregations if the ground of a given passage happens to be
in the doctrinal genre. If one preaches in the training genre throughout
one's sermon, and yet the passage falls clearly under the doctrinal
genre, is there not an obvious disharmony between the basic meaning of
the passage and the kind of sermon that is being preached? And yet if
one is faithful to the doctrinal genre and preaches a doctrinal sermon
to simple folk whose situation demands an exhortation to forgive those who
trespass against them, one is certainly not preaching on material that
would be deemed as necessary for the situation. The solution that Hyperius
gives is the expedient of the mixed genre. By means of this expedient,
one can fulfill one's obligation to the genre of the passage in question in
the first point, and then go on to fulfill one's obligation to the demands
of the situation in the second and third points. The second point could
refer to the duty of forgiveness and the third could perhaps attack vindictiveness, thereby utilizing the corrective genre.

This is not, in my opinion, an altogether satisfactory theory.
That a theory should be so constructed as to guarantee recourse to an
expedient is not at all reasonable. If one insists upon necessary material,
and if one also insists on being faithful to the genre of the passage, one
will very often be forced to use the mixed genre. This will always be
the case in doctrinal and refutational sermons, but probably also in the training and corrective sermons. This seems to be the major weakness in Hyperius' theory. The preacher is to find the genre to which the main point of the passage in question belongs, but is to use material that is necessary for his people's situation. In practice it would certainly seem that the mixed genre will be the genre that he will be using most of the time. If this is so, then the theory is weak in its use of the mixed genre as an expedient rather than as the rule.

This weakness becomes clearer as one reads through Book Two. Hyperius is emphatic that no doctrine or dogma should be expounded without its application. "Knowledge of a dogma apart from its application is idle and fruitlessly superfluous." In giving the ground of Rom. 6:3-11, Hyperius states that it is classified under the doctrinal genre, but the ground as he formulates it is more properly classified under the training genre: "The ground is that those who were once justified by faith and baptized into Christ should live godly and blameless lives . . ." In his consideration of simple themes Hyperius says that preachers should be repeatedly "blending many points into their sermon, which refute those with wrong opinions or which exhort, rebuke or comfort." And in the chapter on correction, he states that "it is above all necessary to start with such doctrine and sound reasons as will enable even yokels to understand that what you are reproving is a very grievous sin, involving eternal damnation. For it is a very weak reproof or charge, which is not grounded on the Word of God and does not draw its strength from it. And that is what the apostle means when, after saying 'convince, rebuke and exhort', he wisely adds that it must be done with 'doctrine'." To follow this advice, there is no doubt whatever but that one's usual genre will be the mixed. If this is so, then the mixed genre should have been given much more generous treatment than a chapter of one and a half pages!
I suspect that the explanation for this internal inconsistency lies in a shift in Hyperius' concentration from the five (or six) genres vis-à-vis the three rhetorical genres, to the five categories as aids to topical exegesis. That is, once Hyperius rejected the three case genres, his attention focused, not on the whole idea of genres, but on the idea of finding the meaning of Scripture in terms of the five categories of doctrine, refutation, training, correction and comfort. (One even gets an impression that these five categories may be the evangelical substitute for the old theory of the four senses of Scripture. However, Hyperius does not say that every sentence of Scripture provides all five kinds of topics; he simply says that the five categories classify all Scripture.) In any case, it is clear from our examination of Hyperius' inconsistency in his theory, that his homiletics as a whole is much more than theory and technique—that it is, in fact, a communication of wisdom even to the point of ensuring a technical inconsistency in the theory.

Originality

Schien came to the conclusion that Hyperius' homiletical theory—in its rejection of the three case genres and its substitution of the five biblical sermon genres—was much less original than had been believed up until his study. For Schien, Erasmus is a worthy rival to Hyperius—inferior in many respects, but almost equal to Hyperius in the matter of the homiletical task. Melanchthon's De Officiis Concionatoris is a very important advance in the practical treatment of the task of preaching—an advance so noteworthy that Hyperius' achievement is by no means as original as had been thought. Schien's contribution is essentially a correction of a mistaken emphasis in Steinmeyer, and requires no more than this mention.

Lasting Worth

Schien's third section is wholly devoted to assessing the elements
of lasting worth in Hyperius' homiletics. It would be tedious in the extreme to repeat his virtual litany that this particular point has "no lasting worth". Schiøn does, however, agree that Hyperius' distinction between the speech for the forum and the sermon in Church has lasting value. He does agree that Hyperius' distinction between the popular interpretation of Scripture and academic interpretation has a lasting value. He does agree that Hyperius' emphasis on application of doctrine is of lasting value; indeed, he sees this as Hyperius' greatest strength. He also agrees that Hyperius' three-fold call to consider the hearers' profit, decorum in the pulpit and the promotion of concord (II, xvi) has a lasting value. Hyperius' insistence on order in the sermon is admitted as of lasting value, as are a few other little points so obvious that one is only less astonished to see Schiøn diligently noting each one down, than to hear him conclude that they do not constitute Hyperius' significance! Why then spell them out in such detail?

Of Schiøn's many objections, I choose four for comment. In this my aim is not to defend Hyperius at all costs, but to open a discussion of issues that are still with us. (1) Schiøn objects to Hyperius' emphasis on doctrine. Instead, he would have the joyful Gospel. He is in good company, but Jesus could both preach the Gospel (Mk. 1:14) and teach (cf. Mk. 1:27). Jesus' teaching ministry seems not only more personal than his heralding the kingdom of God, but seems to have a greater emphasis in the Gospel records. Moreover, if the Holy Spirit teaches (Jn. 14:26) but does not proclaim, it would appear that didache may be more the genus and kerygma more the species. (2) Schiøn objects to Hyperius' apparent assumption that preaching is sufficient to answer the congregation's questions. Schiøn says that the pupil learns by a question which he asks and which is answered for him much more than by many hours of instruction. Today we might go further and say that the pupil learns more by the
question that he asks and in which he had a hand (or thought he had a hand) in answering. The argument is essentially against preaching and public speaking and for dialogue and discussion as being the more effective teaching techniques. For Hyperius, of course, there is no question of the value of dialogue and discussion; he apparently started them at Merburg! But his theological presupposition that it is God Who is speaking to us in the public interpretation of the Scriptures would prevent his ever questioning the effectiveness of that word. In this context it is interesting that psychological research has indicated that there is a "sleeper effect" from public speaking, an effect which lingers on surprisingly long after the listener has forgotten who said what. Even if preaching were nothing but a human phenomenon, it would still have an effectiveness on the character and opinions of the audience long after its specific content had been forgotten. (3) Schiødt takes the strongest exception to Hyperius' five categories of interpretation. In fact he says that they have "absolutely no lasting value." Now of course no one today could accept Hyperius' five categories without qualification. These categories are nonetheless extraordinarily useful in keeping a balance in one's preaching. The theologically minded preacher will find them a constant reminder to apply the doctrine of which he is so fond. The preacher who feels compelled to refute everybody and everything under the sun will be reminded that he should also be giving a positive note by teaching doctrine and exhorting his people to righteousness and love. The morally concerned preacher will find the categories a constant reminder to back up his exhortation to love with sound doctrine. The preacher whose predilections are altogether toward denouncing sin will be reminded that he ought also to encourage his people in doing positive good. And all these preaching types will be reminded to comfort and to console their people. In this sense, Hyperius' five categories can serve as a most useful and comprehensive reminder of the
of the riches of the Scripture. To the extent, however, that these five
categories are part of a weak homiletical theory, Schian's point has
some validity. And yet Schian's preference for Steinmeyer's didactic,
protreptic and mystic categories or for von Zeschwitz's factual, testimonial
and moral categories has little inherent appeal, for these nineteenth
century categories are not derived from Scripture as plainly and simply
as Hyperius' five, nor are they likely to correct preachers with a one-
sided emphasis in favour of a more comprehensive attitude.

(4) Schian finds himself unable to accept Hyperius' idea that
preaching is synonymous with the interpretation of the Scriptures. Schian
would qualify this idea with the addition that preaching will also con-
template the world in the light of the Gospel. Sermon material should
also consider illumination of the world and world conditions, of the con-
gregation and its concerns, of the heart and its questions through the
light of the Gospel. Two things might be said to this. First, Hyperius' consideration of the importance of relevance (materia necessaria) to the
local situation emphasizes much of that for which Schian is calling. And
second, Hyperius' fundamental stance that preaching is interpretation of
Scripture is by no means without support in the war-assailed century in
which we live. Meyer points out, in connection with the preaching of Karl
Barth and Helmut Thielicke, "It is very interesting that a twentieth
century theology of the 'Word of God' should be led by its theological
presuppositions, and quite independently of any influence of the De Formandis,
to utilize in its preaching one of the methods devised by Hyperius and
largely neglected in the centuries following."

The criticism of Hyperius' homiletics involves much more detail
than has been suggested here. I have meant to consider the more important
points. Schian may be regarded as a corrective to eulogistic tendencies
in those who preceded him in examining Hyperius' homiletical value. But to those who have never seen any need to make of Hyperius a hero who will reflect cherished convictions, much of Schian's criticism is immaterial. Achelis is infinitely more sympathetic to Hyperius and yet avoids undue adulation. He is aware of the inadequacy of Hyperius' homiletics for the modern age, but is of the opinion that he has nonetheless much that is of value to offer. Kawerau has done Hyperius a great service in pin-pointing the steps which his homiletics involves. Without this step-by-step description of the procedure, the reader would likely be left with the impression that while Hyperius has many worthwhile things to say, just what he says about how to start a sermon is not all that clear.

3. Influence

The most valuable section of Schian's study is surely his tracing Hyperius' homiletical influence on later homileticians. He does this in two parts, Hyperius' influence on Reformed homiletics and his influence on Lutheran homiletics. There is little point in presenting Schian's work here; Meyer has already summarized it. Sufficient to say that among the Reformed, Hyperius' five categories can be seen to some extent in the following: W. Zepper, who had been one of Hyperius' students at Marburg, J.H. Alsted and B. Keckerman; and among Lutherans, the following: Hunnius, Schleupner, Hulsemann, and J.B. Carpzov, Sr. Among the Romans, Laurent a Villavinciento's "corrected" edition may have had some influence. Hyperius' homiletical theory had in fact a cool reception after his death, and his emphasis on the five categories of interpretation--the doctrinal, refutational, training, corrective and comforting--would find its closest relation in the five-fold usus of Lutheran homiletics.
The Westminster Directory

There is, however, another influence which Hyperius' homiletics may well have had. This influence concerns the section "Of the Preaching of the Word" of the Westminster Directory of 1645. The Directory was ordered by Parliament on October 12, 1643, and its composition was entrusted by the Assembly to a committee of five together with the Scottish commissioners on December 16. The chairman of the committee was Stephen Marshall. The various sections of the Directory were written by different committee members; Marshall was charged with the section on preaching. From Baillie's correspondence we find that "Mr. Marshall's part anent preaching, and Mr. Palmer's about catechizing, though the one be the best preacher, and the other the best catechist in England, yet we no ways like it; so their papers are passed in our hands to frame them according to our mind." This was written on April 2, 1644; on November 22, Parliament ratified the major part of the Directory, including the section on preaching. This section, then, is presumably Marshall's work, as revised by the Scottish commissioners.

I find that this section on preaching reads like a summary of Hyperius' homiletics. Practically every sentence of the section can be related to some sentence, paragraph or chapter in Hyperius. The over-all impression that the section is a summary of the De Formandis receives a significant but limited support from the fact that Marshall was once vicar at Wethersfield, which had been the parish of John Ludham, the translator of the De Formandis in 1577. It is not altogether far-fetched to suppose that a copy of Ludham's translation may have found its way into Marshall's hand from the vicarage library, since the records state that the parish specifically gave Marshall a valuable library. But this would still be conjectural and it is just as likely that Marshall could have bought the book himself. More significant than this coincidence would be the internal
evidence of the section on preaching, and to this I now turn.

If Hyperius' influence is to be found in this section of the Westminster Directory, then his five categories will have to be discernible, for they are the most characteristic aspect of Hyperius' homiletics. To find them in the Directory would be very strong evidence that Hyperius had an influence on that section. It is my opinion that these categories are found in the section. For the central paragraphs (7-16) concern: the matter of raising doctrines from the text of Scripture and the procedures to be taken in confutation of false doctrines, in exhorting to duties, in dehortation or reprehension, and in applying comfort. Here we can see Hyperius' five categories of doctrine, refutation, training (which he also calls exhortation and admonition), correction (which he also calls dehortation or reprehension), and comfort.

The Directory goes on to note (Paragraph 18) that the preacher need not always prosecute every doctrine which lies in his text, but is to make a wise choice of such uses as his knowledge of the local situation finds "most needful and seasonable; and amongst these, such as may draw their souls to Christ, the fountain of light, holiness and comfort." Here Hyperius' prescription of material that is profitable and necessary may be seen. Moreover, Paragraph 19 concerning the text reads, "If the text be long ..., let [the preacher] give a brief sum of it; if short, a paraphrase thereof, if need be: in both, looking diligently to the scope of the text, and pointing at the chief heads and grounds of doctrine which he is to raise from it." Here we see advice consonant with Hyperius' insistence on finding the author's intention and from that the ground of the passage. The main elements of Hyperius' homiletical theory are therefore discernible in the section on preaching. That it is not a clear-cut matter in every respect, may be due to the Scottish revision. In any case, the
fact that all of Hyperius' five categories are there is strong evidence that he had an influence on the Westminster Directory's section of preaching. This influence seems much stronger than that which Schian discerned on Keckerman, who had reduced his categories to three in number, albeit based on 2 Tim. 3:16 and Rom. 15:4.

Other features of resemblance may be noted in the section on preaching. The requirements for the minister in the second paragraph include knowledge of the Scriptures "and in such arts and sciences as are handmaid unto divinity"—both of which Hyperius calls for in I, ii, 8-10—and also "the illumination of God's Spirit and other gifts of edification" which he ought still to seek by prayer—a correspondence to I, ii, 10-17. The simplicity recommended for the division of the sermon (Paragraph 6) corresponds to I, xi, 64; the warning against cavilling (Par. 10), to I, xiii, 81 and II, xi, 347; the insistence on applying doctrine (Par. 11), to II, ii, 419; Item 2 of Par. 20 on plainness and avoiding enticing words of man's wisdom as well as unusual words or phrases, to I, ii, 12ff., I, xiii, 80-81, I, viii, 54-55; the insistence on reproving sins with prudence (3 & 4 of Par. 20), to II, xiii, 365ff.; the warning against levity and curious habits (5, Par. 20), to II, xi, 369; the insistence on doing all in love (6 of Par. 20), to I, xiii, 81 and II, xi, 353 and xiii, 394-397.

Mitchell quotes Marsden's appraisal of the Directory's section on preaching, and this quotation shows the high estimation in which this extraordinary compendium has been held. "Every sentence is admirable. So much good sense and deep piety, the results of great and diversified experience, and of knowledge so profound, have probably never been gathered into so small a space on the subject of ministerial teaching." And Warfield says, "The paragraph on the Preaching of the Word is in effect, indeed, a complete homiletical treatise, remarkable at once for its sober practical
sense and its profound spiritual wisdom, and suffused with a tone of sincere piety, and of zeal at once for the truth and for the souls which are to be bought with the truth." If Hyperius did have a clear influence on this section of the Directory, then his influence has been felt (and appreciated) in much wider circles than hitherto suspected. Although I think that the internal evidence so far is very strongly in favour of the argument that Hyperius did have this influence, a definite judgment must wait further research that can only be done in England.
SECTION VII. THE DE FORMANDIS CONCIONIBUS SACRIS TODAY

The fact that the De Formandis is the first Protestant homiletics is in itself sufficient to guarantee its value for Church history. However disappointing a first achievement it may seem to be, its pre-eminence in time cannot but give it significance to the historian. And to the historian who would like to see Church history written mainly in terms of the fulfilment of the evangelical commission, the De Formandis is of particular value, for it is one of the first homiletical works to attempt a systematic treatment of the problem of preaching in relation to the insights of the theology of its day.

In this regard, Hyperius can serve as an example for homileticians today. This point is made with especial cogency by Meyer in his excellent evaluation of the De Formandis in the context of mid-twentieth century homiletical discussion. Meyer distinguishes two basic methods in modern homiletics. The one he calls the scientific type and the other, the "practical" type. The scientific type of homiletics proceeds from a theological foundation to practical advice; the so-called practical homiletics concentrates on the questions that students ask in the classroom and in private conversation. As examples of the first type he cites H.G. Davis' Design for Preaching, O. Haendler's Die Predigt and H.-R. Mueller-Schwefe's Homiletik; examples of the latter type are A. Phelps' The Theory of Preaching, E. Jackson's A Psychology of Preaching and C.F. Kemp's Pastoral Preaching. The danger inherent in the so-called practical homiletics is, as Meyer puts it, that "of allowing practice to be separated from principle and thereby avoiding the necessity of steadily reviewing it in the light of theory." He calls for a homiletical response to the host of voices from the systematic and exegetical disciplines which are
announcing the implications for preaching of the new insights gained in their disciplines. He notes the meagre response of homileticians in this regard: H. Schreiner's *Die Verkündigung des Wortes Gottes: Homiletik*, in response to Barth's theological perspectives, and Mueller-Schwefe's work in response to the Heideggerian concern for language. For Meyer, then, Hyperius represents the ideal of a homiletician willing constantly to examine his practical suggestions for preaching in the light of that subject-matter, so that as the Church's understanding of that subject-matter changes, those changes will be reflected in the practice of preaching.

Hyperius stands also as an example for the modern homiletician in regard to his response to the problem of culture. Should one accommodate oneself to the culture, using psychological research, high-pressure advertising, opinion-polls, mass-suggestion, success-stories, modern business methods, to sweep the masses into the fold? Is one in effect to reject culture by preaching in the form of a Diktat? Will one's approach to culture be of a paradoxical nature, so that one says with W. Luethi, "The very moment a man thinks he has this ability his preaching becomes art and grace draws back in grief"? Or will the approach be what is called synthetic and transformational? In the light of these distinctions proposed by H.R. Niebuhr, Hyperius is seen as one who understood the relation of preaching and culture more in terms of synthesis and transformation than in terms of rejection or accommodation.

But if Hyperius can serve to show modern homileticians an example of what the homiletical task should involve, can he serve today's preacher or today's theological student in any way? Even Schien would finally reply with a qualified affirmative; Hyperius is by no means devoid of lasting values. Kawerau too answers in the affirmative, saying that Hyperius can still teach us something if we listen to him with due consideration
for his time and with sufficient critical awareness that we avoid the attitude that further thought on our part is unnecessary, now that the past has spoken. This judgment would certainly vindicate Achelis' decision to issue a translation of the De Formandis. Indeed, unless Hyperius has something to say to the modern preacher and theological student, neither Achelis' nor this translation has any significance beyond the boundaries of academia.

There are, I think, three general homiletical values in the De Formandis for the modern preacher and theological student. The first value was expressed soon after publication of the new edition by its French translator, Jean Crespin, who says this of Hyperius:

Son but est de montrer comment il faut former les predications de quelque sorte et forme qu'on entreprenne de les faire. Il propose en passant les preceptes des Dialecticiens, des Rhetoriciens et Orateurs, mais ce n'est pas pour s'y arrester: ainsi faut-il pour conduire les Lecteurs à la façon de vraie Theologie, laquelle a ses formes à part: et est assez riche sans qu'elle ait besoin d'emprunter d'ailleurs.

A reading of Hyperius will help the preacher to relate his doctrine of Scripture to his practice in preaching. It matters little in this respect whether the preacher believe in biblical infallibility or accepts instead the Barthian alternative; in either case he will find in the De Formandis a means by which he can relate his own doctrine of Scripture so as to bear on his preaching week by week.

The second value of the De Formandis for the modern preacher derives from the historical perspective which it can give. By comparing what Hyperius has to say with the ideas of a contemporary homiletical manual, one can acquire a perspective in which the more timeless and lasting
advice stands out in clear relief. In this regard Hyperius' On Sermon Preparation stands as a worthy companion of Augustine's On Christian Doctrine.

The third value of the De Formandis today concerns what Gerhard Ebeling calls the linguistic crisis of our time. That this is a crisis today and not some arbitrary fad may be gathered from the fact that "all those who evaluate and pursue the chief problems of our age will strike upon the problem of language." Ebeling lists various aspects of the crisis in this manner. First, it is an inflation of words, which means that "words are overused and thus become imprecise, as well as misused, to produce an effect totally foreign, indeed opposite to what the word expressed." Then, language has become the servant of ideology and "no longer expresses the subject-matter itself, but instead is regulated and marshaled in each given case as a means of terror and dehumanization." Or if language does communicate subject-matter, it "is restricted to mere information, no longer able to be entrusted with secrets and far less keep them, thus becoming a sign of the loss of tradition and of the impoverishment of reality." The crisis of language is a "crisis of understanding, in which the use of identical vocabularies only reveals all the more pathetically that different languages are being spoken." It is also a "crisis of trust, in which the word has become worthless ... especially because one no longer expects the word to awaken trust, and thus no longer dares to entrust himself to the other word or to rely upon the power of the powerless word in his defencelessness, which, if innocent, could be full of power." And finally, the linguistic crisis is "the crisis of conscience, in which a man no longer allows himself to be truly bound by any claim or to be truly comforted by any promise, because in his very depths a speechlessness has taken possession of him, manifesting itself as boredom, or despair, or neutralization, or the absence of conscience, the profundity
of which could almost be interpreted as the death of language."

Now if a reading of Hyperius is in any sense to step back into the sixteenth century, it is also in that sense to step out of our own century, tortured as it is by its crises. But any patristic or Reformation work could provide this relief and offer a basis for recovering precision in words, for escaping the shackles of ideologized language, for rising above mere information, for understanding the mind of another, for re-learning the significance of the word as a catalyst to trust, and in effect for learning how to perceive meaning and therefore how to talk. Any great book by a Father or a Reformer could help to do this. The particular value of the De Formandis, however, is that it is meant specifically for the preacher and therefore relates to his concerns and interests with especial relevance. And because it offers not only a Reformation perspective, but a virtual recapitulation of the Fathers, it may prove particularly helpful to the preacher and theological student of today in their attempt to meet the challenge presented by the linguistic morbidity of our age.
Andreas Gerardvs Hyperivs.
Non Hyperis dedit hoc, Hyperi, tibi patria quondam.
Quod superis potius dixius cognomen ab oris.
Nec tibi sors alium tribuit temeraria -nomen-
Andreas: at ipse suo ornuit te nomine -virius.
Cum princip.
ON PREPARING SERMONS: THE INTERPRETATION OF THE SCRIPTURES FOR THE PEOPLE

Some of my students who are about to leave our school—being
girded as they say to execute the office of teaching in the Church—
have frequently asked me to write them an uncomplicated guide for sermon
preparation. Now I have generally much preferred to send them all back
to read those authors who are regarded in our time or in that of our
fathers as having written anything fruitful and profitable in this
regard. But all my friends were dissatisfied with this response. They
very loudly insisted—indeed, hotly demanded—that I elucidate on my own
concepts as well as on thier frequent appeals and requests and noted down a few points about
the theory of preaching or the popular interpretation of the Scriptures,
but I did this in papers that were confused and haphazard. These I
offered to those who had asked for them, rather like cheese to be sent
into the field. But soon afterwards I found that they were not at
all satisfied with even this procedure. I have therefore drawn up and
dictated these five things in a much more substantial form, although
I was at that time more concerned with expanding on rather different
subjects and was preoccupied with several other matters as well.

Now I distinguish sermon genres somewhat otherwise than is usually
otherwise. I trust that those who are Kelly and learned will judge that
I do it with good reason, considering my belief that I have as my guide
and source the star (crescent) of all preachers—the apostle Paul. They
might also consider my opinion that it would be for the good of the
Church if our preachers were called back to the examples and form of
the sermon which are recorded as having been preached by the prophets.
Some of my students who are about to leave our school—being girded as they say to execute the office of teaching in the Church—have frequently asked me to write them an uncomplicated guide for sermon preparation. Now I have generally much preferred to send them all back to read those authors who are regarded in our time or in that of our fathers as having written anything fruitful and profitable in this regard. But all my friends were dissatisfied with this response. They warmly insisted—indeed, hotly demanded—that I elucidate on my own concepts as well as on those of others. Eventually then I yielded to their frequent appeals and requests and noted down a few points about the theory of preaching or the popular interpretation of the Scriptures, but I did this in papers that were confused and haphazard. These I offered to those who had asked for them, rather like clods to be cast into the field. But soon afterwards I found that they were not at all satisfied with even this procedure. I have therefore drawn up and dictated these same things in a much more substantial form, although I was at that time more concerned with expounding on rather different subjects and was preoccupied with several other matters as well.

Now I distinguish sermon genres somewhat otherwise than is usual; nonetheless I trust that those who are godly and learned will judge that I do it with good reason, considering my belief that I have as my guide and source the star (coryphaeus) of all preachers—the apostle Paul. They might also consider my opinion that it would be for the good of the Churches if our preachers were called back to the examples and form of the sermons which are recorded as having been preached by the prophets.
and apostles, as well as by Christ Himself, and those also which are
found in the works of the holy Fathers. In any case I have shown as
faithfully and diligently as was possible within the bounds of brevity,
just where suitable examples for every sermon genre could be found in
the prophets, apostles, evangelists, Chrysostom, Basil, Nazianzus and
other holy Fathers. Now who can doubt that the prophets and apostles
and most of the early Fathers blaze with grander learning, with more
burning desire for procuring men's salvation and with more powerful
riches of the Holy Spirit, then do the men of our time? And who then
doubts that the former are deservedly to be listened to before every­
one else as being the most faithful instructors and the most worthy of
imitation? But as for the extent to which I have given a satisfactory
performance throughout this work, I leave it to the judgment of others,
especially to that of the godly and learned.

Because not a few have made urgent requests for the things in
this work, I have decided now to issue it for the use of all candidates
in theology who aspire to the principal and laudable function of teaching
in the Church. In the meantime may they study the work thoughtfully and
apply its counsels in their practice, until they see that they have
gained a better understanding of the art from other teachers or from
long experience of preaching.

Andrew Hyperius

Marburg, September 22nd, 1552.
Andrew Hyperius greets the Right Honourable Lord Burgrave and the Honourable Consuls and Senators of the Commonwealth of Friedberg, who are known for their outstanding wisdom and virtue.

Everyone knows the opinion of Plato, who held that only those states were blessed which were governed by philosophers or in which the rulers practised philosophy. But we do well to weigh everything more carefully and to give more perfect judgments, and it is with every right that I affirm that those states are blessed whose rulers are Christians. For it cannot be dissimulated that the Christian religion in its right worship of the one and eternal God—the Author of all knowledge—is the only true and perfect philosophy. For all who have acquired a reputation for erudition have defined philosophy as the knowledge of things divine and human. But everyone who is acquainted in any way with theology must confess that both divine and human matters are handed down most certainly by the canon of sacred books of both testaments, which only Christians receive and hold in the highest honour. For indeed everything that is worth one's knowing in this life about God, His power, goodness, mercy and righteousness—how all things were made by Him, His counsel for procuring men's salvation, how a man can please Him and attain to eternal life—these things, I say, together with all related matters are explained both so copiously and clearly that if you thought that anything should be sought from another source, you would expose yourself to great danger of error, and also so exactly and certainly that if anything were perhaps offered which happened to conflict...
with them as dictated of the Holy Spirit, it would be unthinkable to admit it. In regard to what pertains to human matters in all the higher arts, including law, which the life of men requires, is governed by, or furnished with—it is certain that the seeds of these matters were sown in the fields of the Holy Scripture right from the beginning, there to grow little by little and to flourish. And if the gentiles later disseminated anything worthy of any commendation, they borrowed it from the workshops of the prophets. That this is true has been shown at length by Clement of Alexandria, Tertullian, Lactantius Firmianus, 8 Ambrose, Augustine and many others. But if we have natural or physical things in mind, it is from the Holy Scriptures that one learns fully how a man can use these things to his own advantage, to the glory of God and without loss of his salvation. Now it was doubtless for this reason that in his ninth homily on the letter to the Colossians, Chrysostom expounds the words, "Let the message of Christ dwell in you richly with all wisdom" [Col. 3:16], by attributing to all who believe the true philosophy that they are filled with knowledge of things divine and also human. Otherwise some may proceed further and say that all eagerness for knowledge has been contained in action and in contemplation. Socrates is remembered as excelling in the former and Pythagoras in the latter. But where, I ask, are there more things propounded which are in themselves so sublime and altogether heavenly and into which only eyes that see beyond human capacities and minds that are purged of all the pollution of earthly things can penetrate, than in the volumes of the prophets and apostles? "We speak of knowledge among the perfect," says the apostle, "a knowledge, however, that is not of this age or of the princes of this age, which will perish, but we speak of the knowledge of God which was hidden in mystery and which God determined beforehand for our glory, and this none of the princes of this age has understood"
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(1 Cor. 2:6-8); and yet to us God has made Himself known through His Spirit. But if there is a question about a life trained to live in godliness and holiness, about deeds which commend us to God, surely the man who does not wish to err, will in all things follow the norm and rule of Holy Scriptures alone. And about either method—both contemplation and action—the words of the apostle in Colossians 1 should be accepted in answer to the question how the Christian philosophy considers them. "We have not ceased to pray for you and to ask that you be filled with the knowledge of His will in all spiritual wisdom and understanding, to live a life worthy of the Lord, and that you may please Him in everything with every good work, bearing fruit and growing in the knowledge of God. . . ." (Col. 1:9-10). Everyone understands that knowledge of the divine will refers to contemplation and that living a life worthy of the Lord and doing good refer to action. Hence, since the godly are continually busy growing in knowledge of spiritual things and in holy works, it was with no less skill than weight that Chrysostom said that the life and conversation of the righteous include the doctrine of all philosophy (see his Homily 54 on Genesis, about Jacob's wandering). Again, Plato is believed to have perfected philosophy by analyzing it in a different and more agreeable way than had his predecessors. For after Thales and his school had devoted themselves to physics, and the remaining six wise men of Greece, to ethics, and Zeno and all the Eleatics to dialectic, Plato was the one who reduced all these sciences to one body and showed that all philosophy consists of three parts: ethics, which bears on action; physics, whose business is contemplation; and logic, by which the true is distinguished from the false. All this he explained with considerable accuracy in his dialogues. Now Eusebius in his work on the preparation for the Gospel avers that this very section was derived from the Hebrew Scriptures, since the first spring of all philosophy lay hid in the Holy
VII

Scriptures as the fountainhead for all time. And in fact I dare to affirm that if Plato had carefully read our philosophical books--those, I mean, that were published by the prophets and much later by the apostles—he would have been able to grasp and to note in them most of what is customarily discussed in each of these parts. For what is most pertinent to physics, namely, how this world machine with all its appendices, ornaments and life of such diverse kinds was created by God, how the earth is surrounded by the sea and how the rivers are commended to water the earth, how there are distinct changes of times, how the perpetual revolutions of the heavenly bodies were begun, how the orbits of the stars, the risings of the winds and all such things were determined—this is handled altogether without sophistry or vain subtlety not only in Genesis 1, but indeed in the psalms, particularly Psalm 104, in Job's disputations and throughout the other books of Scripture. If you wish to understand ethics or politics, the following provide a sufficiently plentiful supply of material: the Ten Commandments, whose interpretation is formed by the prophets, the innumerable exhortations and brilliant examples of both good and evil deeds, not to mention Solomon's very lengthy sermon [Eccles.] and indeed the entire book devoted to his teaching [Prov.]. Political science can be gathered from Exodus and Deuteronomy, which deal with the founding of the Jewish state, and then from the very different administrations of the judges and kings. And thirdly, the weighty and vigorous sermons which the prophets have honed in their tongue propound the faculty of good speech and argument as it should be observed by all, since refinements, wit, tropes, schemes and a technique of invention, disposition, judgment and eloquence shine forth from them more clearly than one might believe. Apart from controversy it is the case, besides, that all philosophy should be related to God, as its source and authority. Now those topics in which God is mentioned show even
by themselves all three parts of philosophy to those who will look some-
what more acutely than is usual. For in the idea of the one, true and
eternal God, there are marvellously considered both the cause of what
exists, the reason for our faculty of understanding, and the right order
for living. Here I freely use Saint Augustine's words in The City of God,
VIII, 4. "Of these three, the first is understood to belong to the natural,
the second to the rational and the third to the moral parts of philosophy.
For if a man has been so created as to attain through what is most ex-
cellent in him to what excels all else—that is, the one true and sup-
remely good God, without Whom nothing in nature exists, no doctrine in-
structs and no employment profits—let Him be sought, in Whom all things
are secure (secura) for us, let Him be discerned in Whom all things are
certain for us, and let Him be loved in Whom all things are right for
us." What else? Consider how much purer and healthier is the water
drawn from a spring than from ponds and sloughs. Similarly everything
that occurs in the Holy Scriptures on those parts of philosophy is surer,
better and worthier than what is handed down in the commentaries of the
gentile philosophers. We have the body of eternal truth and the thing
itself explained in suitable and clear words, while the nationals hunt for
only the shadow and the most meagre image of truth under the wrappings and
that with all kinds of thorny disputations. I again refer to Augustine,
who wanted for this reason to show that only Christianity is the true
philosophy and in his Against the Academics, III, 19, explains that "in
what pertains to learning and teaching as well as morals, by which one
seeks the soul's advantage," there is "clearly one school of perfectly
true philosophy". And yet this philosophy is "not of this world, but of
another, intelligible world, to which this most subtle reason of ours
would never recall souls that are blinded by the manifold shades of error
and smeared by the body with the lowest depravities, were not the supreme
God in His mercy toward a certain people to turn aside and submit the authority of the divine intellect even to the very human body; then the souls kindled not only by His teachings but also by His deeds, would be able to return to themselves and to recover (resipiscero) their homeland, and that without controversial disputations. Thus Augustine. What adds the most weight to our Christian philosophy is that it always holds itself bound to the fear of the eternal God. For if the faith that the fear of the Lord is the beginning of knowledge (Prov. 1:7; 9:10. Ps. 111:10), is held by two outstanding kings, one of whom shines with the prophetic spirit, then not only the beginning but in fact the perfection of knowledge ought to be ascribed to this fear of God. In truth knowledge does not deserve the name of knowledge if the fear of God does not influence it even for a moment. This is the reason why we see knowledge and the fear of God joined together in the divine literature as things that are in no way to be separated. Jethro said to Moses, his son-in-law, "Appoint men who are wise, fear God and are truthful men... who may uphold the burdens of judgment with you" (Ex. 18:21-22). And in Proverbs 31 the worthy, God-fearing wife (v. 30) is said to open her mouth with wisdom (v.26). Besides, those who need the greatest wisdom—above all those who give judicial decisions and govern civil society—are described as endowed with the fear of God, or at any rate the Holy Spirit signifies that they ought to be so (Ex. 23:27[?]. Lev. 19:14, 32. Deut. 1:9-15; 17:19). Very well known and clearly worthy of being inscribed on every tribunal bench are the orders which Jehoshaphat gave to those whom he wished to have power in every single city of Judah. He said, "Pay attention to what you do, for you are judging not for men but for God, for He is by your side in the cause of judgment. Now then, let the fear of the Lord be upon you, take care and do what pleases Him, since there is no perversion at all with our Lord God" [2 Chron. 19:6-7]. Jehoshaphat gave a similar charge to the
Levites and priests of Jerusalem who were appointed to give answers whenever they were consulted in the judgment and cause of the Lord:

"Thus you shall do in the fear of the Lord, in truth and with your whole heart" [v. 9]. Indeed the brilliant King and Prophet David demands from kings and generally from all who sit at the helm of state both wisdom and the fear of the Lord in equal measure, saying, "Now act wisely, O Kings; be instructed, O judges of the earth. Serve the Lord in fear, and dance before Him with trembling. Kiss the son lest he perhaps become angry" (Ps. 2:10-11). In this passage we notice three things that are admirably connected: in the kiss of the Son, the Christian religion; in acting wisely and being instructed, wisdom; and third the worship of God with trembling. It is clear that the Christian philosophy is brought to completion, surely, by these three parts and holds the position of the highest authority. Since the Christian philosophy is of this nature and since it is always furnished and improved to a remarkable extent with the fear of God as with a fine garment, we think that there is no one who wishes to or can rightly blame us when we say that those states are blessed in which Christians propose holy and God-pleasing legislation and, once it is passed, take assiduous care that it is observed. But it is worth making an additional comment. Since the dignity of the Christian life is far greater than that of any non-Christian, it surely follows that the government of the former will turn out fortunately and happily. Scripture extols two Hebrews who were elevated to the highest levels of government among the gentiles: Joseph in Egypt and Daniel in Babylon. And as both men were remarkable for their wisdom and fear of God, so by God's favour they enjoyed good success in their government, and as kings and princes themselves willingly confessed, none were ever found to equal them [Gen. 41:39, Dan. 4:18; 5:11-12]. Why then may we not expect the same or even greater things of Christians, who fear God and have been provided with gifts of
the Spirit, especially when Christ said that it has been given to Christians to hear, to see and to know things which many kings and prophets have desired to hear, to see and to understand and have not had their wish fulfilled [Lk. 10:21]! The gentiles once most haughtily threw out the insult that no virtues worthy of praise appeared among the Christians, but that they could easily preach in every respect to their own kind. For this reason our ancestors—Tertullian in his Apology, 46; Augustine in Against Julian, IV, 3, The City of God, V, 20, the exposition of Psalm 13, and many others of the early writers—very long ago succeeded in distinguishing between the good actions and virtues of the Christian and the good works of the gentile, and showed that all those of the former should be regarded as much the more excellent. It is by no means essential that in this day and age we summarize their learned arguments based as they are on the causes and circumstances then, but we may reasonably gather this conclusion from them, that if all the actions of the Christian are more excellent than those of the man who does not recognize Christ, it must follow that the Christian's government must also excel [that of the non-Christian]. This opinion is confirmed by the fact that among the many gifts with which God has vouchsafed to honour his elect Church, that of government is one. Paul says, "Having gifts differing according to the grace given us, [let us use them]; if prophecy, in accordance with the proportion of our faith; if service, in our ministry; he who teaches, in teaching; ... he who rules, in diligence" (Rom. 12:6-8). It cannot happen but that everything will turn out more satisfactorily and more profitably when God's favour and help are felt close at hand. And while St. Paul preferred that everyone who had any legal problem or suit should choose and go to Christian arbiters rather than any other judges (1 Cor. 6:1-6), he clearly shows that more rational judgments are to be expected from those who call upon God with pure hearts and fear Him, than from the
others who reverence neither God nor men, as the parable of the unjust judge puts it (Lk. 18:2). Nor is it to be admitted that considerations of hyperbole weaken the warrant which the apostle awarded to Christian judges, when he said, "Do you not know that the saints will judge the world? Do you not know that we shall judge angels, not just these matters concerning the necessities of life?" (1 Cor. 6:2-3). Add to this the fact that the Christian religion is formed in their souls, either because they attain in Christ to something of the dignity of kings or priests (1 Pet. 2:9), or because they are anointed with a spiritual unction which affords them a full knowledge of the truth (1 Jn. 2:20, 27). Hence in some mysterious way Christians are always made more suitable for ruling than are others, and it is Christians who consider and procure most readily the things that lead to the public good. Finally, the godly prayers which the faithful address to God in divine service for the magistrate's salvation and for the happy outcome of his deliberations (1 Tim. 2:1-2) go far to ensure that everything for which the Christian magistrate strives may be rendered the more worthy of honour.

Honourable Sirs, I discuss these things and repeat them in some depth for the sole purpose of persuading everyone of the actual truth of the matter, namely, the general point that the true and perfect philosophy is found only in the Christian religion, and the particular that, if we want to have states that are flourishing and happy, it is above all necessary that Christians—that is, men who are wise and who worship God as religion requires—be brought into power. And I am certainly confident that, from the points which I have quickly assembled in this letter so far, everyone who has paid any attention at all will perceive what great dignity and splendour the profession of the Christian religion will bring to any individual. I affirm most emphatically that if anyone is truly a Christian, nothing in this world can be compared with the happiness that he has.
Would that all who have enlisted with Christ really knew their blessings in this regard! Then all men of the lower or even of the middle classes notice how well things go with them, because they are allowed under the Christian magistrate to lead a quiet life, for which they give immortal thanks to the Immortal God all their lives long. Furthermore, all governments undoubtedly understand the pointed reminder that, while they are always conscious of their dignity and office, they are conscientiously and scrupulously to maintain those ordinances which their godly people willingly and spontaneously promise to obey. But I know full well, Honourable Sirs, that in the matter of preserving, increasing and honouring the commonwealth that is committed and entrusted to your faith and authority, you have so laboured and are still labouring, that all impartial judges of the actions of others will have to conclude that you have been trained in the Christian philosophy of which I have been speaking. For it is by your virtue and watchfulness that the laws are still honoured and old-fashioned discipline is preserved as the strict mistress of propriety and modesty. From all this the whole city has had happy enjoyment of peace and tranquility for a long time now—a rare occurrence in these violent times. In this matter, surely, your wisdom reveals itself. Indeed the Church is ordered by God's favour in a religious, godly, holy and fitting way, and the pastors and ministers of God's Word are faithful and sincere in their teaching. Indeed it is with willing hearts that you step forth and generously bear every kind of burden, showing yourselves to be the Church's patrons and, as the prophet Isaiah put it, her "foster-fathers" [Is. l49:23], and so to worship God and to fear Him from the heart. Nor am I unaware of the industry, energy and determination with which you brooded these last years over the project in which you called worthy teachers from our academy and founded a school for the public good, not only of your own citizens, but indeed of all the neighbouring inhabitants of the Wetterau. Even
by itself this project would be evidence both of your wisdom and your fear of God. For these reasons, therefore, I can feel and speak very highly of you. I want these two volumes of sermon preparation which I have written and which I now send forth and dedicate to your name to bear witness of my opinion of you among all godly lovers of the Christian philosophy and hopefully to profit both those students whom you yourselves are heavily subsidizing and those whom your neighbours in their excitement over your act and encouragement are supporting in their studies of the Holy Scriptures in preparation for the Church's ministry. And I hope that God's glory will be increased more and more as students are helped by this study on preaching.

Now I distinguish sermon genres somewhat otherwise than is usual; nevertheless, the critics will become less upset if they weigh carefully the fact that the apostle Paul is my guide and source in this regard. For I assert that it would be to the advantage of the Churches if our preachers were called back to the examples and forms of the sermons which are recorded as having been preached by the prophets and apostles as well as by Christ Himself and those also which we see as part of the works of the holy Fathers. And so I have shown as faithfully and diligently as was possible within the bounds of brevity, just where useful examples of every genre may be found among the prophets, apostles, evangelists and the holy Fathers—Chrysostom, Basil, Nazianzus. Now who would not concede that the prophets and apostles and most of the Fathers project grander learning, more burning desire for procuring men's salvation and in fact more powerful riches of the Holy Spirit, than do men of our age? And who would not concede also that the former are rightly to be listened to before everyone else as the most faithful teachers and the most worthy of imitation? What besides I should have performed in this work, I leave to the judgment of godly and learned workers in God's Holy Church. In the meantime, then, let candidates
for theology study this work thoughtfully and apply its counsels in their preaching, until they find that they have gained a better understanding of the art from more experienced teachers or from long experience of preaching. But you, Honourable Sirs, I repeatedly beg and beseech not to spurn the work that I am offering you. Farewell.

2 September 1562
ON PREPARING SERMONS:

THE INTERPRETATION OF THE SCRIPTURES FOR THE PEOPLE

BOOK ONE

CHAPTER I

WHICH METHOD IS USED WHEN INTERPRETING THE SCRIPTURES TO THE PEOPLE.

THE EXCELLENCE OF THE FUNCTION OF THOSE WHO TEACH

b

THE PEOPLE IN THE CHURCH

b

1. The Two Kinds of Scriptural Interpretation and Their Individual Characteristics

Everyone knows that there are two kinds of Scriptural interpretation which experienced theologians employ, the one being the academic and the other, the popular. The former is suitable for conferences of learned men and serious students somewhat advanced in Arts; the latter is entirely prepared for training a heterogeneous crowd in which there are a good many uncultivated, unskilled and illiterate people. The former is used within the narrow confines of academia; the latter takes place in spacious temples. The one is concise and straight-laced, smelling of philosophical isolation and exactitude; the other is expanded, free and lavish, rejoicing in oratorical exposure and the public eye. In the academic method most questions are examined with dialectical brevity and simplicity; in the second, rhetorical riches and abundance provide a maximum of attractiveness (gratia).

b

For example, if you ever offer a passage of Scripture to a teacher in academia for explanation, he soon sticks fast wholly
in it, as if he were shut up in a cell, a tower or enclosure. Not only does he discuss accurately everything in general and in every particular, but also nearly every single word, thinking it monstrous to omit anything or to turn aside even a little. But the man who trains the people searches for and selects certain general topics (loci communes) from a given argument. He spends most of his time expounding on those points which he sees as being more appropriate for the time, the place and the people in question than the other points. And in order to have as wide and free a field as possible, he will sometimes pass over certain points in the text of Scripture or touch them only incidentally and as if interested in some other matter. Again, the man who lectures at a university prepares his proofs and arguments with as much judgment and acumen as he can apply, and is happy to use those especially which he sees as being most meaty and authoritative. But the man who undertakes to speak to the people is not so anxious. Instead he takes together arguments of any kind at all, arming himself with impressive reasons such as are heard in a crowd, and this as one who directs everything to the capacity of any of his hearers.

The academic teacher knowingly and willingly neglects the things that help in procuring goodwill or in moving the emotions, as well as digressions, lengthy descriptions which the Greeks call katagraphai, hypotyposis, amplifications, elaborate elegance in diction, multivarious figures of speech—in short, all the pomp or dress of an oration. He pretends not even to seem desirous of brilliance in speech. Like an Athenian bound to the law which the herald in the Areopagus proclaimed, that men should speak aneu prooimiou kai pathous, that is, without introduction or emotion, the academic is content
with a simple, yet pure and transparent speech. On the other hand, the man whose charge is to speak before the people brings together all such furnishings and methods with a wonderful prudence, so long as they help him to teach, refute, exhort, censure and comfort. Indeed he thinks nothing more important that that he draw and stir up his hearers' hearts to what he wishes by the quality of his performance, quite apart from the quality of his argument.

It is not hard to give examples in which the same arguments or themes in the Scriptures are handled sometimes in the academic manner of interpretation, and other times in the popular. And surely not a few such examples can be taken from the writings of the ancients--examples of most skilful expositions. In fact, the great majority of all the sermons of the prophets and of Christ, and many besides of the apostle Paul's exhortations, corrections and consolations are expounded by the popular method of interpretation. Similarly, the works given under the titles of homilies, sermons or orations in the holy Fathers: Origen, Chrysostom, Basil, Nazianzus, Augustine, Maximus, Leo, and, after these, preachers like Gregory, Bede, Bernard and so on. To examples of popular interpretation may be added Augustine's expositions on the Gospel of John and on some of the psalms.

However, certain of the more weighty and subtle of St. Paul's disputations belong to academic interpretation. I mean those regarding man's justification in his letter to the Romans (but here the apostle repeatedly breaks out into exhortations and consolations which emulate the popular kind of interpretation), to the Galatians and to some extent in the first letter to the Corinthians. I mean also two disputations in the letter to the Hebrews, the one
about the two natures of Christ, the other about the abrogation of
the priesthood of the Law and Christ's eternal priesthood. One would
reasonably classify as academic all of St. Jerome's commentaries on
the prophets, St. Ambrose's commentaries on the letters of St.
Paul, as well as the letters and disputations of St. Augustine.

Briefly, anyone who has any power of judgment and has been
helped by what we have said, will easily understand which of the two
kinds of interpretation any part of Holy Scripture should be
referred to. However, I have already treated the academic inter-
pretation of the Scriptures in my work on the method of theological
study as much as the subject required and allowed. It now seems
good to mention some things more at length about popular inter-
pretation or, what is the same, about preparing sermons for the
people. For a great many individuals have demanded frequently and
insistently that I do this.

This work may seem less than distinguished in scholarship;
indeed I admit that this is so. Yet I have taken pains to see that
it is suitable and appropriate for the present day and particularly
for the capacities of the beginners and undergraduates whom I have
undertaken to train. My hope is that I shall have some success
in this regard.

Now I wish to divide this work into two books. In the first
book I intend to develop all the points that are common to all
sermons in general. In the second I intend to develop the points
that belong to each sermon genre in particular and should be closely
noted and observed therein.
2. The Excellence of the Preacher's Function

But it would be best at the vestibule of Book One, if we should recall briefly the excellence of the function of those who expound the divine oracles to the people. The prophet Malachi describes the one who teaches in the Church as "the angel of the Lord of hosts" (Mal. 2:7). If this word properly signifies the office of one who brings God's commandments to men, then, as soon as it is heard, everyone's mind necessarily apprehends something higher than man, something approaching the heavenly nature. Moreover, preachers are called synergoi of God Himself (1 Cor. 3:9), just as if God condescended to receive them as His associates or colleagues in the work of building and ordering His Churches. For a much similar reason the apostle Paul describes his friend Epaphroditus as synergos kai synstratiōtēs, that is to say, fellow-worker or, as others prefer to put it, colleague and fellow-soldier (Phil. 2:25). No less remarkable is the fact that Paul affirms that faithful teachers are oikonomoi mystērion theou, that is, stewards and administrators of God's secret affairs (1 Cor. 4:1).

It would take a long time to list the remaining names of equal or greater dignity, and then the wise and serious sayings, the examples, types and other titles that honour and commend teachers of the Gospel. But this title "teacher" stands above all that can be said. Indeed, considering all ecclesiastical functions, I do not think that any man could or would deny that this one far excels all the rest. For it is clear that in it is placed the most particular and pre-eminent office of the whole Gospel ministry. After all, when Christ was about to depart from the earth, He ordered His disciples resolutely to pursue the charge of teaching before all else,
saying, "Go into all the world and preach the Gospel to every creature" (Mk. 16:15). In this passage the charge of teaching is preferred to the administration of baptism or of the Sacraments, just as the hearing of the Word should necessarily precede the confession of faith. Hence it happens also that the apostle by his own right claims the faculty of teaching as the peculiar office of the apostolic order, leaving the other actions to others. "Christ did not send me to baptize," he says, "but to evangelize" (1 Cor. 1:17). Further, there is no more certain mark whereby the true Church may be discerned from the false, that that of sound doctrine. For even heretics have at least the sacraments in their meetings, but in truth they can by no means boast of sound doctrine.

In short, if you look for the worship that delights God most dearly, this service assuredly consists in the public proclamation of the Gospel. Hence the apostle Paul again does not hesitate to boast that he worshipped God in spirit and truth by preaching the Gospel of Jesus Christ (Rom. 1:9). And in Romans 15 the apostle professes that God gave him grace for this cause, that he might be a minister of Christ Jesus to the gentiles, administering the Gospel of God so that the offering of the gentiles might become acceptable, sanctified through the Holy Spirit (Rom. 15:15-16).

For these reasons Paul was wise to make the serious pronouncement that all who aspire to this kind of life desire a noble calling, and again that all who are duly fulfilling this office should be loved and valued by all. He says, "He who seeks the office of bishop desires a noble task" (1 Tim. 3:1), and "Let the elders that govern well be held worthy of double honour, especially those who labour in preaching and teaching. For the Scripture says, 'You shall
not muzzle the mouth of the threshing ox' and 'The labourer is worthy of his wages' (1 Tim. 5:17-18).

Lastly, the great prophet Daniel has left in writing what surpassing glory remains after this life for faithful teachers. "Those who teach others," he says, "shall shine like the brightness of the firmament, and those who turn many to righteousness shall be like the stars for ever and without end" (Dan. 12:3). These words can spur preachers to diligence in their office; so too they bring them great comfort in their labours and hardships. Since the prophet is talking mainly about what will happen at the end of the world, then all those who diligently and faithfully endure the troubles of teaching in the Church in these days—in this declining age of the world—will certainly be right to interpret this prophetic message as applying to themselves.
CHAPTER II

WHAT ONE HAS TO LEARN AS ONE UNDERTAKES

THE OFFICE OF TEACHING IN THE CHURCH

To continue, everyone who enters upon the excellent office of teaching the people in the Church, should have three things especially: (1) learning, (2) purity of life and (3) the spirit or power of teaching.

(1) As Gregory of Nazianzus shrewdly remarked in his Apology, it is the mark of extraordinarily foolish men to wish to teach others before they themselves are sufficiently taught; for truly it is as the proverb says, "Learn the art of the potter on the wine-jar" and practise teaching piety at the risk of other men's souls. Therefore those who intend to teach the people in the divine service need a twofold learning. The one aspect of learning is of divine matters and is exactly called theology; it is contained in the sacred writings of the prophets and apostles.

The other kind of learning is of human matters, in which we number not only the so-called liberal arts and the branches of philosophy usually taught in the schools as well as languages, but also social science (civilis discipline) and the grasp of political and economic affairs. The former is certainly necessary for the preacher, so that he can inculcate the dogmas of the Christian religion rightly, confirm the good in their godly opinions, and refute the wicked and the heterodox; and the latter kind of learning is necessary so that the preacher may do everything with greater competence and credibility and above all expose and condemn vices...
of every kind which range in the different classes of men. For how will he prepare a sensible sermon against usury and many other unfair business practices or else against crooked and long-standing customs that enjoy common acceptance, if he has no knowledge whatever of the way society works?

Consider Isaiah. In Chapter 22 he rejects the useless counsels for fortifying the city, on which the ungodly were relying in wartime more than on God Himself. In this and in many other places where he reproves various sins, Isaiah shows sufficiently that he is not ignorant of public affairs. Moreover there are many things in Jeremiah, Ezekiel, Daniel and the other prophets which clearly argue that these men were careful observers and wise appraisers of much political life. Indeed Christ shows the same thing of Himself in many parables, such as that of the unjust steward (Lk. 16:1-9) and of the talents (Mt. 25:13-30), as well as in many whole sermons. Indeed you can easily gather from the sacred history of the Acts of the Apostles and from his letters that the apostle Paul was fairly well versed even in Roman jurisprudence and legal actions.

Therefore it is altogether worthwhile that the Church's teachers have some working knowledge not only of divinity, but also of the humanities, including political and economic studies, so that they may know just what is necessary for tending the flock committed to them and especially for condemning vices of every kind. Indeed any godly man may easily learn not a few such things as much by firsthand acquaintance of men who are seasoned with at least an average prudence, experience and practice, as by a detailed knowledge of everyday affairs and occurrences and a careful enquiry into their causes and circumstances.
Anyone can see that holiness of life is essential for a teacher of the Gospel. For there is no point in building up God's Church by preaching, if the building is then torn down by evil behaviour. An upright life is like a seal that confirms sound doctrine with the hearers. It is utterly intolerable that a man call himself a physician and wish to heal other people's sicknesses, when he himself is covered with sores. They will say, "Physician, heal thyself" (cf. Lk. 4:23). And so every preacher should set Christ before him as his teacher, for we hear Christ preached as being mighty not just in word but also in deed [Lk. 2:49]. This is why the apostle spelled out so carefully the kind of people that bishops or presbyters and also deacons and all their families were to be, the virtues that he wanted them especially to have, and the vices from which they were to be free (see 1 Tim. 3:1-13. Tit. 1:5-9). Of course this must also be said, that where we are not given preachers who are entirely perfect and blessed in every respect, such as we may like, we should still accept and bear with those whose doctrine is sound and free from any taint of heresy or ungodly opinions. For whether some teach through envy or through contention or through ambition, they still preach Christ, it is well, God be thanked (cf. Phil. 1:15-18). No man born is without a fault; the frailty of mankind is always great. On every side, all the time, we are miserably surrounded as if by certain personal Furies, who are assiduously tempting us to sin. By the same token no one can escape the stings of misrepresentation. And particularly in these days there is no place where you will not see the spiteful masses—do I say the masses? but also those who set themselves far above the public—sharpening their teeth to disparage the Church's ministers, even when they find no just grounds for doing so.
There are many detractors who belong to the party and faction of the wicked Doeg [1 Sam. 22:18-19], who shone as a type of the traitor Judas, according to Ambrose in his exposition of Luke 6:14. These people are known to interpret the sins of which they themselves are innocent as huge crimes, and in their accusations they make more of them than mountains out of mole-hills. And so if you are wise, you will not rashly listen to those who frequently and willingly rail against the Church’s teachers. Here, the apostle Paul’s solemn rule about the kind of life that presbyters should lead is pertinent. For he carefully and wisely warns that an accusation against a presbyter is not to be admitted without two or three witnesses (1 Tim. 5:19).

(3) In the third place we said that a preacher must have the spirit and power of teaching. By the words “spirit” and “power” I mean a certain extraordinary capability (facultas) for propounding sound doctrine and also for moving and influencing the heart, so that as many as possible will get the fullest profit and as few as possible will be able or will dare to disallow anything as unprofitable. This capability is variously called dynamis ‘power’ (potentia), parrēsia ‘courage in speech’, exousia ‘authority’ (potestas), pneuma ‘spirit’, or apodeixis pneumatos kai dynamon ‘the showing of spirit and power’. For so the evangelists testify concerning Christ: “He taught as having authority” (Mt. 7:29). “All men were astonished at His doctrine, because His message was joined with authority” (Mt. 1:27, Lk. 4:36). And the apostle Paul says, “My message and my preaching were not in persuasive words of human wisdom but in the showing of spirit and power, that your faith might not be in the wisdom of men but in the power of God” (1 Cor. 2:4-5). Paul uses
this form of speech again in this same letter (1 Cor. 4:20). Then in Acts, when Peter is filled with the Holy Spirit, he is wondered at for his boldness in speaking (Acts 4:8, 13). And in the same chapter the apostles pray that God would give His servants grace to speak the word with all courage (Acts 4:29). In Acts 6 Stephen is commended as being full of faith and strength—or rather power, for the word dynamis is used—and we read that none could resist the wisdom and spirit which spoke in him (vv. 8, 10). Of the same class is the message of the Lord to Jeremiah, "Behold, I have given My words into your mouth; behold, I have stationed you this day over nations and over kingdoms, that you may pluck up and root out, tear down and destroy, build and plant" (Jer. 1:9-10).

There are many more places which clearly mention this capability and power of teaching. But it seems that the apostle joined these three requirements together—I mean learning, purity of life and the capability or power of teaching—where he tells Timothy, "Hold to the form of the sound messages which you have heard from me, in the faith and love which are in Christ Jesus. Guard the honour entrusted to you through the Holy Spirit, Who dwells in us" (2 Tim. 1:13-14). Under "sound messages", learning is plainly and sufficiently denoted and discerned; under "faith and love", purity of life; under the "honour entrusted" and "the Holy Spirit", the capability or gift of teaching. Now without doubt this power and talent (virtus) for teaching which we have touched upon in this last section, is so necessary for all who want to teach the people, that although they are endowed with learning and also with integrity of life, nonetheless, if they lack this one thing, let them never venture to hope to do anything worthy of praise. However, everyone who prepares himself for teaching or who has already undertaken it
must work at this all the more, so that he may go forth into the public theatre of the Church equipped not only with erudition and good morals but also with the spirit and power of teaching.

I should like to add this, also, that the spirit or power of teaching is given freely by God when one is first called, that in fact its increase is obtained from Him through frequent prayer and finally that it is nourished and sustained by a burning desire for bringing about the hearers' salvation.

The first truth is patently obvious. For everyone whom God deigns to choose for the excellent office of teaching the people in the Church, is immediately, freely and abundantly graced with His Spirit and the gifts that are needed for so great a work. \(\text{Jeremiah}\) is a substantial witness of this. When he had said that he could not speak because he was a boy, he then hears the Lord telling him, "You shall go to all whom I send you to, and you will say everything that I command you. . . . I have given My words into your mouth" (Jer. 1:7, 9). Christ gives the same evidence when He promises that He will send and give the Holy Spirit to His apostles and disciples and that the Spirit will teach them all the truth, will strengthen and develop their hearts, and—in their worst perils, even before kings and princes—will supply them at the right moment with what they are to say (Jn. 16:7, 13. Mt. 10:18-20). Finally, the apostle Paul affirms that it is God Who makes ministers of the New Testament fit both to think and to speak (2 Cor. 3:5-6).

The second truth becomes clear by the fact that the apostles pray God to grant that they might speak the word with all courage and boldness (Acts 4:24, 29). And Paul not only himself begs God with continual prayers for the same favour, but also asks and implores...
others to do the same. He says, "Pray for me, that the word may be
given to me to open my mouth with boldness, so that I may make known
the mystery of my Gospel, for which I discharge my ambassadorship
in chains, and that I may speak it boldly, as I ought to speak" (Eph.
6:19-20). Again, "Pray for us, brethren, that the message of the
Lord may speed on and be glorified" (2 Thess. 3:1). For this reason
also there is a custom accepted by all the Churches, that all sermons
begin with an audible invocation. In this invocation all men should
pray with their whole hearts, first that the teacher may explain the
Word of God purely and boldly, and second that God be pleased to
illumine the hearts of the hearers so that they may rightly understand
the doctrine in question and no less rightly practise it.

With regard to the third truth, it is certain that, when an
office enjoined by God is undertaken with godly and burning passion,
it cannot be but that in His benevolence God will bring it about
that glad success will ensue. For God does not will that the heavy
labours and the industry of holy men seriously seeking His glory
should be frustrated. It is for this reason that the teaching of
the Word of God is often compared with a seed that brings forth much
fruit (Is. 55:10-11. Lk. 8:11). The apostle exhorts Timothy also not
to neglect the gift given him, but to exercise himself diligently,
so that his progress may be seen in everything. For if he take heed
to himself and to teaching and continued in the same, it would turn
out that he would save both himself and his hearers (1 Tim. 4:14-16).

And truly, the man who does not doubt his call, who is certain of
the truth of the doctrine that he hands on, who cannot be charged with
any open crime, who is clear in his conscience of his own faith and
diligence, who counts nothing more urgent or important than sanctifying
the Name of God on earth and gaining as many as possible for Christ--
undoubtedly such a man says confidently and fearlessly what God commands. Indeed the sharp and vehement speech of this man strikes and pierces the hearts of his hearers; yes, he not only motivates men to set their lives straight, but distinctly drives them and forces them to do so. Hence everyone can see that such a man has been endowed by God with an extraordinary spirit and power of teaching.

Now the apostle gives an excellent description of such zeal and such godly emotions in his first letter to the Thessalonians. In fact his words are well worth being quoted here in full, and should be continually posted before the eyes of all preachers. He says:

You yourselves know, brethren, that our visit to you was not in vain; but that although we were afflicted before at Philippi, as you know, we had courage in our Lord to speak the Gospel of God to you in the face of great opposition. For our appeal came neither from impostures nor from uncleanness nor with guile; but as we had proved by God and as the Gospel was committed to us, even so we speak, not pleasing men, but God, Who proves our hearts. Neither were we ever engaged in flattering speech, as you know, nor in a pretext for gain—God is my witness. Nor did we seek glory either of men or of you or of others, though we could have exercised authority as apostles of the Christ. But we were mild in your midst, just as a nurse takes care of her children. Being so affectionately disposed toward you, we definitely wanted to share with you not only the Gospel of God, but even our very souls, because you had become very dear to us. For you remember, brethren, our toil and sweat, for we preached the Gospel of God to you as we worked day and night, in case we should be a burden to any of you. Moreover, you are witnesses, as is God, how holy and just and blameless our behaviour was.
among you believers; and you know that we were affected toward each one of you as a father toward his children, exhorting and comforting and charging you to live lives worthy of God, Who has called you into His kingdom and glory (1 Thess. 2:1-12).

If these words are weighed exactly, as they should be, they will show clearly that the apostle taught with spirit and power. And yet what immediately follows about the remarkable effect of his sermons, proves this point even better. He says, "Therefore we thank God without ceasing because when you received from us the message by which you learned to know God, you received it not as the message of men, but even as it was indeed, the message of God, Who also works in you believers" (1 Thess. 2:13). This same intent, this same zeal and this same passion can be seen in the speech which the apostle gave to the presbyters of the Church at Ephesus, shortly before he set off for Jerusalem (Acts 20:18-35). But in case I become overly tedious, I shall not repeat this speech at this time. To sum up, I have said with good reason that the spirit and power of teaching is both nourished and sustained by a burning zeal for bringing about the hearers' salvation.

Now with regard to all these points, that is, learning, innocence of life, and the spirit or authority to teach, the reader can find much more material in the letters to Timothy and Titus. Truly, these letters seem entirely prepared for the purpose of setting forth the whole of the preacher's office. Let everyone who takes the office of teaching the people upon himself read them with the care that they deserve and re-read them often.

I have decided to put this first, so as to make it clear that the office of teaching the people in the Church is far more exalted and difficult than most people suppose, and therefore that no one
should ever enter into it casually, much less rush into it. Not a few desire to obtain appointments over Churches and even, to use Jeremiah's words, make haste to run before they are sent (Jer. 23:21). Indeed they are touched with very little or no concern at all that one's power of teaching must be obtained from God. Now it is most unfitting that bishops should immediately commit this venerable function to any one at all who turns up, particularly to young men who are commended neither by any knowledge of the Holy Scriptures, nor by any experience, nor by any burning zeal for religion.

Indeed it was with good reason that the apostle, that wise architect in God's Church, said, "Do not lay hands hastily on any one, neither partake of another's sins" (1 Tim. 5:22).
CHAPTER III

THE PREACHER'S PURPOSE

Now what the preacher's purpose is can be seen to some extent from what I have just said. His work and his labour are this, that he put his whole heart and all his effort into promoting the things that lead to men's salvation and to their reconciliation with God. In this regard the Gospel is called the message of salvation (Acts 13:26) and that through which men obtain salvation (1 Cor. 15:2). And the apostle says expressly, "It seemed good to God to save believers by the foolishness of preaching" (1 Cor. 1:21). Also: "I became all things to all men, that I might save at least some" (1 Cor. 9:22). "God gave us the ministry of reconciliation" (2 Cor. 5:18-19). To summarize, since the office of the preacher is to accomplish everything by aid of the Holy Scriptures, we emphatically affirm that the purpose set forth for the preacher is that which the Holy Spirit prescribed in the Holy Scriptures by the mouth of the apostle, saying, "The Holy Scriptures . . . are able to make . . . wise unto salvation" (2 Tim. 3:15).

Accordingly, the preacher shows that he is intent upon promoting man's spiritual profit with all his heart and with all his strength, insofar as he hands on and confirms true and wholesome doctrines; as he reproves and utterly confutes false and harmful opinions; as he eagerly inculcates the things that are necessary for training a godly and righteous life; as he corrects those who sin with severity, but with the desire to lead them back to the way; and lastly, as he exhorts, pleads with and blames the sluggish and comforts the afflicted --as, in a word, he omits nothing that he believes can lead and draw souls to Christ our Saviour.
MANY THINGS ARE COMMON TO BOTH PREACHER AND ORATOR;

THE OFFICE OF THE PREACHER

That there are very many things common to both the preacher and the orator is shown at length in Augustine’s On Christian Doctrine, Book IV. And so the orator’s functions are defined by some as being invention, disposition, elocution, memorization, and pronunciation. These [five] may rightly be called the preacher’s functions too, as well as these three: to teach, to delight and to move. Similarly, the three kinds of speaking: grand, subdued and moderate. Further, as St. Augustine has freely admitted and learnedly shown in the same book, the whole business of varying an oration by means of schemes and tropes belongs equally to the preacher and to the orator. In short, whatever the preacher needs in disposition, elocution and memorization is all taught by the rhetoricians with great care in their workshops; hence, in my judgment, the preacher will learn these aspects of speech most easily from them. Certainly, the man who has been somewhat educated in the schools of the rhetoricians before he is received into the order of preachers, will come better trained and of greater capability than most others. Indeed he can dare hope that he will accomplish something in the Church that is worthy of praise and thanks. That this is true is fully shown by the excellent instruction in the area of public speaking, which the greatest men have had, namely, Cyprian, Chrysostom, Basil, Gregory Nazianzus and others. These men were well trained in the art of oratory and became easily much the best preachers of all their contemporaries.
However, pronunciation is handled far differently now than it was once, since everything is best done with greater seriousness, if not majesty, in the temple than in court. After all it was only for the courts that the rhetoricians prepared their disciples at that time. Further, every language, indeed every region has its own sense of what is proper in pronunciation and gesture, which would be less pleasing elsewhere. It will therefore be good for the preacher not to seek the art of delivery from the ancient oratorical schools, but rather to choose for guidance those masters of the pulpit whom he sees as especially valued among his own people for their excellent and outstanding facility (gratia) in pronunciation and deportment.

Now from all this it is obvious that the preacher differs from the public speaker in many respects, chiefly in invention or preparation. Seeing that this is the case, I shall have to put special emphasis on explaining the business of preparation. Of course, if I notice in the meantime anything about disposition which simply must be noted, I shall certainly mention it.
Chapter V

What Kind of Material the Preacher Will Choose to Develop

Christ somewhere says that the Church's teacher "is like the head of the house who brings out of his treasury things new and old" (Mt. 13:52). And the apostle called the preacher a faithful and prudent administrator or oikonomos in the house of God (1 Cor. 4:1).

Hence, when the preacher intends to teach and to explain some particular of his wisdom he should always apply himself with all faith and earnestness to this rule, that he choose material that is profitable, easy and necessary. How this should be understood will be worth treating at greater length.

1. Profitable Material

The entire doctrine of the Gospel is certainly very profitable, but it happens somehow that the maximum benefit, especially for people who are uncultivated, comes from that teaching which is meant to nourish faith, which challenges men to love and good works, and finally which strengthens the hope both of true believers and of those who are doing good. For the whole man, both internally and externally, must be taught not only about the duties of this present life, of which some are toward God and some toward men, but also about expecting the life to come. And it is through the knowledge and right use of just these things that a man is made perfect and even obtains entry into true and eternal happiness. But indeed the doctrine of faith and love instructs this present life most rightly when faith, agreeing with the inward man, shows chiefly what we owe to God, and love, informing the outward man, tells what we owe not only to God but also to men. Moreover, hope, with everything...
that belongs to it, assures us of those benefits of the life to come
whose expectation should sustain our souls, worn out and languishing
with misery as we are. Thus the preacher should be wholly involved
in teaching and developing those topics especially which are included
under faith, love and hope.

Now to faith belong these topics: God's goodness and power,
God's free mercy toward us, the benefits imparted through Christ, the
merit and the effect of Christ's death and of all His deeds, the
gifts of the Holy Spirit, repentance and true mortification, faith
and spiritual renewal of life, the forgiveness of sins, man's justification
through faith in Jesus Christ, the right invocation of God's
Name, the daily practice of prayer and thanksgiving, the pure worship
of God (that is, the things on which it depends), the dignity, effect
and love of the Word of God, the divine promises, confession of understood truth, steadfastness in faith. So too the topics against those
who abuse God's Name, against swearing, various superstitions,
idolatrous rites and burgeoning new heresies. Further, those principal articles of religion which are contained in what they call the Apostles' Creed claim a place in this tierce or division.

Now these topics incline to the class of love: the correction of one's life, integrity of behaviour, chastity, modesty, avoiding stumbling-blocks; then kindness, almsgiving and other good deeds,
patience, bearing the cross, forgiving those who injure us, praying
for all men—even for enemies, humility, obedience to magistrates:
and the things besides which are fitting for each man's calling or kind of life. Similarly the topics against anger, against drunkenness,
against detraction, prostitution, extravagance in dress and other matters, disgraceful idleness, usury, crooked and harmful habits
that are persistent, and against any vice whatever that creeps in according to the times. Lastly, the exposition of the Decalogue should be added to these topics, especially the commandments of the second table.

Now under faith and love together is classified the doctrine of the Church, the Church's communion, the Church's authority, Church discipline, the sacraments, their institution and true use.

Lastly, these topics come under the classification of hope: eternal life in the kingdom of heaven, the glory of the souls and bodies after this life with Christ, as He sits at the right hand of God the Father, the resurrection of the body, the last judgment to be presided over by Christ, the rewards of good works in the present age and in the age to come, the assurance that the godly will be delivered from dangers, the punishment and various torments of the wicked, the everlasting damnation of the ungodly.

But who will classify all the topics? These are definitely the leading ones which have been most fully dealt with throughout the arcane Scriptures, in the sermons of the prophets, Christ and the apostles. They are by far the most wholesome topics to be propounded to the people in the Church; preachers will never deal with them enough, and they are always relevant. But that I have given a good, appropriate survey of these topics is argued by the fact that the apostle inculcates them and specifically commands that they be urgently inculcated, as we see throughout his letters to Timothy and Titus, whom he appointed bishops and teachers over God's Churches. Indeed he lays it down as a general rule that all foolish and unprofitable questions are to be whole-heartedly avoided (Tit. 3:9). So much, then, for profitable material.
2. Easy Material

I said in the second place that easy material should be chosen. This is for the following reasons. The overwhelming majority of people are barbarous and illiterate, and even if there are any of the educated present, how many are acquainted with divinity at first hand? Or how many will you find among these who are theologians and then theologians who have a right understanding of arduous and difficult problems? Since this is the case, it will be futile to preach on matters which can be comprehended either by no one at all or else by very few indeed. Every teacher in the Church should remember that he is to accommodate himself to the people and to consider the majority ahead of a tiny minority.

The fact is that when you handle difficult topics, fearful dangers come up sooner than your expected advantages. For when listeners with an inquisitive nature begin to cast about in their minds how they might comprehend the mysteries of divinity with concern and earnestness, this is what usually happens. After long and intensive rooting about they fall into error, and as they ponder various interpretations, they think up new and fantastic opinions which they immediately fasten on for the rest of their lives. And to the injury both of themselves and of others, and even of the whole Church, they exult in spreading their momentous discoveries among the unlearned. For this reason, therefore, the apostle often warns us to avoid every doctrine which does not make for godliness, which makes men puffed up and arrogant, yes, inquisitive and superstitious rather than godly, which stirs up fist-fights, brawls and dissension, and in short which edifies few or none at all (see 1 Tim. 1:4; 6:3, 2 Tim. 2:23, Tit. 3:9). And the apostle Peter
says, "In the letters of our brother Paul are some things that are hard to understand, which the unlearned and unstable twist to their own destruction, and so also with other Scriptures" (2 Pet. 3:16). According to Socrates, one Eunomius, bishop of Cyzicene, shook his people up with the difficult topics of God's substance and the knowledge of God. By his use of dialectical arguments that were as sophisticated as they were involved, he provoked an uproar, in which he was expelled from both his city and his bishopric (see Tripartite History, VII, 19). And in our own day I have heard men whose consideration of various intricate questions in public has caused very great harm and has done very little or no good at all.

But if somehow a difficult topic comes up in the book or passage which is being expounded publicly and cannot honestly be passed over, then my advice is to use this guiding principle. The topic shall indeed be expounded, but soberly and in few words, then simply and plainly, and finally with the addition of an exhortation about how to apply the doctrine rightly and truly. By these three methods you will prevent unnecessary and picayune questions and discussions from arising among the people.

Now we should accept this method of teaching on the authority of the apostle, who demonstrated it for us. For among the Thessalonians there were some who argued verbosely, inquisitively and variously over the coming of our Lord Jesus Christ at the last judgment. Being anxious to break off this controversy, the apostle first writes a brief preface admonishing them not to be overly terrified or upset by the messages of false teachers (2 Thess. 2:1-2). Then although he wishes to teach that the time of Christ's second coming has not yet come, he does not heap up many arguments or predictions from the
prophets, but he uses only one reason based on a sign to prove that those who are striving to maintain otherwise are in error. For before the Lord comes, the lawless man, the Antichrist, must be revealed; therefore, since he has not yet appeared, it is hardly credible that the Lord's coming is at hand (see 2 Thess. 2:3-12). Then immediately in the sense of demonstrating the right application of this doctrine, he exhorts them to be in good spirits and to give thanks to God, Who deigned to elect them to salvation and would not permit them to be of the number of those who would be seduced by the Antichrist; and more, to stand firm on this, that they keep steadfast in the faith and avoid false teachers assiduously (see 2 Thess. 2:13-15).

Let us also consider Paul's argument about the rejection of the Jews and the calling of the gentiles in Romans 9. Here he finds himself in the extremely difficult topic of predestination and free election, since he wants to show that God always deals justly whether He elects or rejects. First he gives an example or two about Jacob and Esau and then about Pharaoh, and thereupon the comparison of the potter (Rom. 9:7-24), for these are by far the most appropriate proofs for teaching the uneducated; but then, as if deterred by the difficulty of the subject, he practically breaks off his discourse [by quoting from Hosea and Isaiah in verses 25-29]. Both courses of action were certainly taken carefully, for the argument was useful for clarification, while the breaking off was essential for the sake of brevity and of removing error. But finally, to conclude his whole argument in Romans 11, Paul learnedly apprises the gentiles of the true application of the whole discussion when he impresses it upon them that they should not be carried away because of this. For as they were taken out of the wild olive tree (note again a comparison) and were grafted into the true olive, so it could happen that they
might again be cut off. And at the end, as if carried further than he had intended, he ends with the exclamation, "O the depth of the riches and wisdom and knowledge of God!" (Rom. 11:32). Thus the apostle, who is a wise and experienced interpreter of the Scriptures if anyone is. Let us in no way be led to imitate the example of such a great teacher in dealing with difficult topics.

3. Necessary Material

Lastly, the preacher should choose material that is necessary, and, as the apostle ordered, should omit the superfluous (cf. Tit. 3:9). By necessary I mean both what is wholly suitable for the place and the time and also what the people before you can hardly do without.

There are indeed a great many biblical topics that are very profitable, but they are not all dealt with appropriately in any place and at any time at all. Some peoples have their own particular vices and in one city certain enormities may abound which are scarcely known in another. Indeed disputes about religious doctrine rage among some, but all is quiet among others. And so you definitely will not be acting with enough care if you speak about certain crimes and errors to a people among whom such things are not to be found. For one fears that your long and biting condemnation of these vices may create a stumbling-block for the weak, who will begin to learn from you evils which had so far been unknown to them. Doctors who give medicines to the healthy often harm them rather than maintain their state of good health. But on the other hand, if sins or new heresies spring up somewhere and grow deep roots before you meet them head on and strive to extirpate them, then all the blame for that evil will be laid on your shoulders. And if, when you ought to speak
strongly, you are so despicable as to keep silent, then you deserve
to hear yourself described in the words of the prophet Isaiah as
"a dumb dog, not daring to bark" (Is. 56:10).

Moreover, various occurrences often arise for which the
preacher is bound to prepare sermons of different kinds, such as
when the state is oppressed with drought, epidemics or war; when the
crops lie beaten down by hail or high winds; and when sedition,
insurrection or other dangerous affairs threaten. It is surely
the business of the teacher to console the demoralized crowd, to
induce them to acknowledge their sins, and to stir them up to implore
God for mercy. In short, there can and should be as many different
sermons as there are human situations; indeed necessity itself
repeatedly teaches us to appropriate sometimes one line of speaking
and sometimes another. From this, then, it is clear to everyone
what kind of material is best handled in public by the Church's ministers.

Certainly all the holy Fathers who were ever occupied in the
glorious function of preaching had a keen regard to these things. For
in fact the ancient teachers of the Church of every period dealt in
divine service with such material as I mentioned. At times they
expounded the sacred books of the canon in entirety, from beginning
to end; at other times, some part of a book; sometimes a particular
chapter or passage taken from a book. Occasionally they prepared a
speech on any subject suggested by current events. And in case they
should be regarded as not having proper concern for the public good
and for edifying the whole Church, they had a custom which survives
in many places today and which should, where abolished, be restored
again. This custom is that in every Church the pastor and the rest
of the presbyters or elders working with him both in the Word and in
ruling—as well as those joined with them in ruling only—should
meet together and hold a discussion as to which books or sections, which topics and what kind of material or headings would profitably be dealt with before the people, considering the state of the Church and the needs of the times. In this way the ministers of the Word were occupied with the interpretation of those passages of Scripture which were demanded by the situation of each individual congregation, and this with the advice and consent of the college of presbyters. In other words the ministers began to inculcate certain sound doctrines more exactly and frequently than they used to; in the case of ravenous wolves (i.e., heretics and hypocrites), they would overturn their absurd opinions; they would revile the vices of brethren living after the flesh rather than the Spirit and incite them to various virtues; or else they would use consolations suitable for a public calamity that had recently occurred. Indeed they did not think it sufficient for one speaker to preach on the given subject once or twice, but all the settled ministers there pursued the same subject in many sermons and with considerable unanimity.

We learn of this custom of the earlier and purer Church in Tertullian's Apology, Chapter 39. He says: "We come together to bring the divine Scriptures to mind, to see if the condition of our times moves us to forewarn or to correct anything; certainly, we cultivate the faith with the holy sayings, we build up hope, we fix our confidence, and we confirm our way of life no less with inculcations of rules." St. Augustine is clearer in explaining Psalms 34 and 139 (using his numbering) and also in his sermon on Psalm 36. In the introductions of these sermons he says that he was commanded by his brethren and companions to interpret these psalms.

Now in regard to expounding entire books of Scripture to the
people, there is an abundance of very clear examples. Origen wrote popular expositions of certain books of the Old Testament, from the Law as well as from the Prophets, namely: Genesis, Exodus, Leviticus, Numbers and Joshua, although some parts of these are missing. But Chrysostom is the more attractive in his homilies on Genesis, the Gospel of Matthew and of John, and the letters of St. Paul. Augustine also refers in the beginning of his exposition on 1 John to the fact that he had explained the whole of St. John's Gospel in order, and that since the arrival of feast days necessitated the reading and exposition of certain passages from the Gospel, he would proceed to deal with St. John's letter when these days were over.

There is also no lack of sermons in which parts of books of the Scripture are explained. Basil expounded the beginning of Genesis on creation in nine homilies and also on certain psalms. Certain parts of Isaiah, Jeremiah and Ezekiel which are elucidated in a similar fashion by Origen are in circulation. And we read Chrysostom's most learned homilies on some of the psalms.

If any one wants to see sermons prepared for explaining some [one] passage from the Scriptures, he will find them available practically everywhere. In Chrysostom you will see homilies on the words from Genesis, "I will put enmity between you and the woman" (Gen. 3:15); on the faith of Abraham and the sacrifice of Isaac; on Joseph, sold by his brothers and on his continence; on what is written in Judges, that Jephthah went out to battle, and vowed a vow (Judg. 11:29-33); and four homilies on Hannah, Elkanah and Samuel's education. It would take a long time to list the passages of Scripture which Chrysostom has dealt with in this fashion, and it would be perfectly right to say the same thing of Augustine. Basil
published two homilies, the one on the beginning of the Proverbs of Solomon and the other on the beginning of St. John's Gospel.

Among the homilies of Gregory of Nazianzus there is one in which he expounds the Gospel story about the Pharisees who tempted Christ with the question whether it were lawful for a man to divorce his wife for any reason (Mt. 19:3-9). Further, it is the custom in many places during divine services on the Lord's Day to read certain portions both of the Gospel history and also of the letters of the apostles and the messages of the prophets, and to expound them faithfully to the hearers.

Lastly, you can see various sermons by various authors on every event that happens to occur. For in the fifth book of Chrysostom's works we read sermons on the calamity of the city of Antioch because of the sedition raised there, the wrath of the Emperor against the Antiochenes and that the fear of princes is profitable; sermons to the magistrates sent from the Emperor Theodosius to inquire about those who destroyed the royal statues and on the Emperor's reconciliation with the city. (You can look up the occasion for these homilies in Theodoretus, Book V, Chapters 19 and 20, and from the Tripartite History, Book IX, Chapter 32.)

There are also the sermons on women who deck themselves with gold and garlands and follow horoscopes and enchantments, on those who receive the divine and holy mysteries unworthily, on those who do not believe in the pains of hell, on almsgiving, concord and the idea that moderate temptations are profitable; and the sermon after his return from his former exile, etc. Nazianzus also has published such sermons, like that in which he made his apology for holding back from his office in the Church, the consolation about the damage done by hail, the sermon for subjects struck with fear.
and for the angry Emperor, as well as the one about taking care of
the poor, etc. There is a sermon by Cyprian for when an epidemic
grows worse. Likewise may be classed also sermons on certain vir-
tues or against certain vices, of which kind Basil gave some to the
Church, and Chrysostom, very many; and again the funeral orations
of Nazianzus and Ambrose.

But for all sermons, no matter what situation under which
they are composed, this precaution should be observed. Nothing is
to be introduced into the sermon unless it is certain, solid and sound,
unless it is taken from the Holy Scriptures, from worthwhile inter-
preters or from the most dependable historians, and unless it agrees
exactly with the doctrine expressly contained in the divine Scriptures.
Now there are those who propound dogmas or opinions that do not rest
on a solid foundation and those who delight in telling incredible
stories about the Saints, many of which clever men have invented,
generally for the sake of increasing a budget. Both types deserve
the censure they incur, for the former is rightly berated as ignorant
or unstable, and the latter is reproved for superficiality and
greed. So then, I have discussed the purpose of sermons [Chapter III]
and their material. It is now appropriate to add something about
their form.
CHAPTER VI

SOME POINTS ABOUT THE FORMS OF SERMONS

Every sermon should be brief, should contain only language that is clear and distinct, and should have properly ordered parts.

(1) The first requirement is necessary so that the people may come together to the divine service readily and eagerly, and that they may the more easily remember what they have heard. For it is by no means necessary that sermons in Church should surpass the length of speeches that the orators once used to make in court. In view of this it is right that clocks for measuring the time have been given both to preachers and orators. Besides, many profitable things can be stated in a few words.

(2) The second requirement [clarity] is essential not only for the sake of the unlearned, who make up the vast majority of the masses, but for the sake of avoiding any suspicion of underhanded intent and deceit. For in fact, a speech that is elaborate and somewhat involved leads the hearers to think that something other than their profit is being sought. Therefore, although a man may be trained in every method and speech technique, let him nonetheless act before the people as if he never used any vestige of art and remember the saying that the highest art is disguising art.

Now a man will acquire the capability for speaking from the pulpit plainly if he knows his mother-tongue at its best, if he has spent some time in the company of those who speak it purely, if he has been used to hearing the sermons of eloquent teachers in that language, and if he has diligently read the books of those who are judged to
excel in its use. However, the men who is endowed with a certain excellence of nature and has a fluency and balance of speech that is practically innate, will surpass all the rest.

Speaking clearly, simply and popularly is no less a virtue than speaking learnedly, acutely and gravely. This ability to speak clearly—a most excellent and rare virtue—must be granted by everyone to Chrysostom alone over all others among the Greek writers. I should definitely wish that all junior preachers would study him day and night—yes, and, if it were possible, would decant him with equal happiness and richness into their own language. Indeed even the learned need not be ashamed to borrow several points of Christian doctrine (and that almost verbatim) from Chrysostom, who acquired this distinguished name for good reason, or from other preachers, if any could actually be found to match him.

(3) Now for the third point, that a sermon should definitely consist of the right parts. Who does not know that this is about the chief requirement for every speech? For not even a personal letter written privately to a friend can lack a suitable ordering of its parts. How much more then should the parts of a sermon—which deals with the weightiest matters before the whole people—be arranged in an orderly way!

It is not only the learners but the teachers also who need right arrangement of parts. The latter need it in case during the course of their sermon they should be compelled to halt and to think anxiously in lengthening silence about what point would suitably be made. The former need it so that they may the more easily understand each thing as they hear it and so that, when they have returned home or wherever else they go, they may be able to repeat the main
headings by heart. Truly, there is nothing more improper, nothing more dangerous, than that a man presume to teach in the Church impromptu and without prior meditation—or rather, without selection to pour out anything at all.

That is why the most outstanding doctors of the Church, who were thoroughly trained both in the discipline (scientia) of the Holy Scriptures and also by experience in a great many fields, had the custom then of writing out their entire sermons, which were arranged with great care, before they came to divine service. They did this first because among the crowd of hearers there would often be men who were learned and versed in the Holy Scriptures; these men would observe every single detail and if they saw the preacher err in anything, they could note it at once. The other reason was that everything they said was taken down with the greatest fidelity and diligence by their own stenographers because of their enemies, whether pagan or heretic, who would at once dispute rather hatefully over what the preachers had said. Some put at least their intended headings in writing, or with the help of stenographers or secretaries dictated what they had thought about beforehand. Cyprian had such a stenographer, a young man named Paul the Concordian; seven such and more were bestowed on Origen by Ambrosius—a learned and wealthy man, as Jerome says in his work on ecclesiastical writers. In his preface to Psalm 118 Augustine reports that he expounded most all the psalms, partly by preaching to the people and partly by dictation. There is no doubt, therefore, but that he dictated at home what he intended to bring forth in public. Certainly we may gather from the words of Gregory in a certain homily on the holy day of Easter—about the women who came to Christ’s sepulchre (Mk. 16)—that in this far age it was a commonplace with most preachers to dictate their interpretations
for the sake of good order and of helping memorization and then to
read from what they had written, in front of the assembly of the
faithful.

Let all preachers therefore understand that it is their
business—considering the example of such famous men—carefully to
arrange on paper whatever they have decided to discuss in the divine
service for their listeners' profit. And at all times let them
remember that in any large audience there are always some who are
more ready to find fault than to agree or to follow and who often
make a blatantly censorius judgment even of things that are said
rightly and with the greatest caution. Hence, just as the apostle
charges Timothy, who was especially trained in Church affairs, to
pay attention to reading, exhortation and teaching (1 Tim. 4:13),
so also bishops of our time will do well to order all those whom they
have appointed to the sacred office of teaching to apply themselves
also to writing. That is to say, when they have found from serious
study and thought what belongs to sermons preached for the people,
they should reduce this mass of ideas to order and after arranging
it appropriately should put it into writing. If bishops at the times
of their annual census and inspection of their individual Churches
chastised somewhat sharply all those whom they found neglecting this
matter, then preachers would do it assiduously. Such diligence on
the part of the bishops will incite and stir up diligence in the
preachers, and this will in turn bring forth unbelievable benefit
for all Churches.
CHAPTER VII

HOW MANY SERMON GENRES THERE ARE. HOW MANY DIFFERENT GROUNDS THERE ARE AND THE TWO KINDS OF THEMES

1. **Sermon Genres**

Everyone can see that what I have said so far applies to all sermons without exception. It is now worthwhile to distinguish certain sermon genres, so that we may note further what should be especially watched for and observed in each one of them, and so that we may amass rules as suitable as possible for the individual genre.

Accordingly, since the practice of a preacher in the Church of God is very different from the practice of an orator in court (*in foro*), I frankly confess that I cannot entertain the opinion of those who strive to introduce the three *case* genres—the demonstrative, the deliberative and the judicial—of the secular courts into the sacred and God-fearing Church and to set them up as models for preachers. Who does not know that both the name and practice of cases, as classified into those genres, have been properly referred by all orators and lawyers alike to the courts, and that from these very cases arose the name of case-pleaders? But in truth, as the name case-pleader does not square with the man who delivers religious doctrine publicly to the chosen people of God, so it would be absurd if messages preached on sacred subjects before a God-fearing assembly were called cases. Moreover, we see how greatly some men labour and toil—and what little success they achieve—as they try to twist and somehow to adapt all the forms of sermons to the three case genres mentioned above. And we can conclude only this, that
theology— the queen of all the disciplines — is most grievously injured by those men who suppose that her faculties are so slender and inadequate that she lacks in her own house the equipment and tools necessary for specifically Church business. With perfect right, therefore, I shall try to draw from the heart of the Scriptures the precise nature and number of sermon genres.

[From the splendor of the Scriptures]

Now the apostle Paul, the star of all preachers, affirms that all Holy Scripture is profitable for five things especially, that is, for doctrine, refutation, correction, training and finally comfort. For so we read, "All scripture is divinely inspired and profitable for doctrine, for refutation, for correction, for training which is in righteousness, that the man of God may be complete, prepared for every good work" (2 Tim. 3:16-17). Then: "Whatever things were written before were written for our instruction (in nostram doctrinam), that through patience and the comfort of the Scriptures we might have hope" (Rom. 15:4).

Now doctrine or didaskalia means the drawing out and confirmation of any true dogmas. This occurs when arguments taken from the writings of the prophets and apostles affirm that God is one, almighty, eternal, just, merciful and that God made all things and by His providence governs all things; or when they develop the doctrine of the three Persons and of the properties of each Person or the doctrines concerning the Church, the Law, sin, the Gospel, repentance, faith, love, hope, the sacraments, the resurrection of the dead, the blessed life, etc. We frequently find these and similar topics explained in the Scriptures by the precise method and by the popular way of teaching.
Reproof or elenchos is nothing other than a destruction or
confutation of false dogmas which are propogandized by the enemies
of truth to deceive the inexperienced. Well, it is essential that
their talk be stopped by the authority of God's Word. For this reason
the apostle would have as bishop or teacher in the Church the man
who could tous antilegonas elenchein, that is, refute and convict
those who contradict (Tit. 1:9). In the sermons of the prophets,
Christ and the apostles, you will often see that the false dogmas of
the gentiles, the pseudo-prophets, the Pharisees and such are force-
fully attacked and utterly overthrown.

Now training or paideia is understood to be the means by
which one's life and behaviour are shaped for godliness. Holy
Scripture abounds in precepts and exhortations of this kind, and any
one of its writers repeatedly slips into them comprehensively enough,
even when dealing with another matter.

Correction or epanorthosis on the other hand is concerned
with reproving corrupt behaviour and those crimes to which the majority
of mankind show themselves addicted. Now the prophets and apostles
in their sermons are busier in nothing other than inweighing against
the sins and wickedness of those whom they want to lead to repentance
and a life of virtue and wholeness.

Lastly, there is no one who can be ignorant of what should be
understood under the name of peraklēsis or consolation, when every
single one of us is beaten down daily by evils, and we know from
experience how greatly we need consolations prepared for every eventuality.
And Holy Scripture is itself a most sumptuous storehouse of consolations
which can surely lift up and support our faltering spirits.
Therefore, if we listen to St. Paul, it is important that whatever can profitably be said from the Scriptures should be related to these five ends or principles (εἰςπίτευμα). Why then may we not say that all kinds of sermons ought to be classified according to these very principles? Add to this that no discourse ever occurs in the Holy Scriptures which may not be placed under one of these principles, as under a leader and a banner. It would be easy with the books of the prophets and apostles to show perfect examples of sermons whose arguments and titles could be most suitably classified according to the above principles. Evidence of this will be shown in what follows and particularly in Book Two, where different examples will be noted down.

Here the question arises whether all the things that a man who is concerned about his salvation must know are found in full within the compass of these five principles. Now whatever pertains to genuine religion and to Christian godliness is related either to gnōsis 'knowledge or science' or to praxis 'action'. In case anyone finds fault with this point, we have as its author the apostle Paul, who prays God both that all the godly may be filled with the knowledge of the mysteries and of the will of God and also that they might be fruitful in all good works according to the measure of knowledge that falls to them (see Col. 1:9, 10, 26. Phil. 1:9-11).

And truly gnōsis is made perfect when those things are perceived and approved which are true and agreeable to the first truth manifested through the Holy Spirit, and, again, when those things which are false are rejected. In this, then, you can at once recognize didaskalia καὶ elenchos 'doctrine and reproof'. But praxis devotes itself to deeds or works and is entirely and assiduously concerned to furnish worthy examples of honesty and unfeigned holiness and with great determination to flee from those things that are disgraceful and shameful. In the former purpose paideia or training is operative and in the latter, ἐπανορθώσις
or correction. Now if it happens that anyone doubts, wavers or becomes greatly frightened about things that relate either to gnōsis or to praxis such that a great danger of falling hangs over him, then timely help must be brought to him by means of consolation. It is therefore clear and obvious that the field of consolation in the fifth place should and must be joined in this way to the fore-going [categories of knowledge and action].

Moreover, there are three things which are accepted by general consent as being in themselves exceptionally worthwhile and which make up the entire spiritual life of man; these three things are faith, love and hope. For the heavenly oracles testify that when these things are in a man, he will never perish. Now faith, which rests entirely upon the Holy Spirit's most certain teachings, is sustained and fortified by doctrine and refutation. Love, which is assiduously intent on good works, is furthered by training and correction. And hope is fostered and renewed by soothing consolations.

Yet further, all that the rhetoricians include under the three old case genres can be classified under these [five] principles, while on the other hand not all things that are put under these principles are likely to be placed under the case genres. For what belongs to the judicial genre among the orators is readily handled in refutation or correction; of these refutation is suited to the defining ground (status finitivus) and correction for the qualitative ground (status qualitatis). And what is attributed to the deliberative and demonstrative genres is very appropriately placed under training, which will be dealt with elsewhere. However, if you ask the rhetoricians for the case genre to which doctrine or consolation might be referred, they would be able to give no reply at all,
seeing that they have always referred the entire office of doctrine and consolation to the philosophers of the Academies and to scholars with considerable leisure. But the preacher who follows the lead of these five principles will overlook no aspect of teaching which can serve in any way to help and to shape the souls of wretched mortals.

[The Six Sermon Genres]

Since this is so, it is surely very reasonable that we then classify the genres of sermons which are preached before the people in religious services according to the same [five] principles. The first genre may be called didaskalion 'doctrinal'; the second, elenchikon 'refuting'; the third, paideutikon 'training'; the fourth, epanorthotikon 'corrective'; the fifth, paraklétikon 'consoling'. (Let these terms be legitimate for our profession, for they express what we mean fairly well.) It should not be hard now to define each genre and to show what types of sermons correspond to it.

Accordingly, let the doctrinal sermon genre be the one in which some true dogma or dogmas are affirmed, proved and explained. The assertion of the resurrection of the dead which is examined in a popular kind of speech in 1 Corinthians 15 is of this sort. In Deuteronomy 9 and 10 Moses teaches the people in a weighty speech that all the benefits that they receive should be ascribed to God alone.

The refuting genre is the one in which false dogmas are destroyed and overthrown. Isaiah preaches in Chapter 44 against idolatry. In Matthew 15 Christ attacks the traditions of men and the preposterous zeal for them, and in Matthew 22 He rebuts the Sadducees, who denied the resurrection of the dead.
The training genre is the one in which men are induced to lead a godly and holy life. In Deuteronomy 11 Moses urges the people to observe the Law of God diligently. In 1 Corinthians 16 as in 2 Corinthians 8 the apostle gives directions for collecting alms and sending them to Jerusalem. But since the apostle says to the same effect in 1 Corinthians 10:11 that what is written is written pros nouthesian hêmôn 'for our admonition', there is nothing to prevent one's calling this training genre the nouthetikon 'admonitory'.

The corrective genre is the one in which man's corrupt behaviour is reproached and censured. In Chapter 28 Isaiah inveighs bitterly against the extravagance and drunkenness of the Jews. In Chapter 58 he condemns the showy works of the hypocrites and demands the fruits of true godliness from them. In Matthew 5 and a good part of Chapter 6, Christ focuses His discourse on hypocrites particularly and by the same token shows what true perfection and righteousness involve.

All sermons prepared for lifting up souls that are dejected and afflicted for any reason at all belong to the consoling genre. In Isaiah 40 and the eight chapters following, there are consoling sermons in which he bids the people in Babylonian captivity to be of good cheer. We can read the same kind of sermon by Jeremiah in Chapters 29 to 31. In John 15 Christ comforts and fortifies His disciples against the storms of persecution.

Consequently, all men will do well to give a place in the Church to these five sermon genres. And since they are so clearly noted and differentiated by the apostle himself, let no one be anxious either to subtract from this number or to add to it. Someone may perhaps contend that all these genres could be reduced in number to
three, the first genre being the gnōtikon, which would include the
doctrinal and refuting genres; the second, the praktikon, which would
embrace training and correction; and the third, the paraklētikon. But
for other considerations besides the apostle's authority and for the
sake of greater clarity, it is much better to keep both the number and
the order which I have given.

Sometimes an excess of subtlety, especially in handling the
things of God, does more harm than good. Nonetheless, no one would
deny that one could reasonably add yet another kind of genre, namely
the mixed, whose parts are taken from the [five] different genres
listed above and moulded into a unity. Therefore, if in what follows
I examine the six sermon genres --the doctrinal, refuting, training,
corrective, consoling and mixed--and note what should be observed in
each one of them, then I should think that I have delivered sufficient
instruction and discharged my entire duty [to novice preachers].

2. Grounds and Themes

It is now appropriate to add some cursory remarks here about
what a ground (status) is and how many forms it has, and about what
a theme is and how many kinds there are. A ground is a brief
summary of the whole matter about which one intends to speak, or the
'argument' or title of the whole speech. For if you decide to write
or to speak about anything, you think it over with yourself and deter-
mine just what you want especially to achieve before you begin to write.
You then say that you wish to discuss God's providence, the final
blessedness of man, the resurrection of the dead, or talk against
drunkenness, extravagance in dress and so on. Again, suppose you wish
to examine another's composition, especially a passage of Holy Scripture,
then you must read right through the whole book, section or passage in
question with considerable care and perhaps more than once. When this
is done, you say that the author speaks about this or that matter. Now
this short and complete condensation of the whole passage or speech is
called the ground.

Often the ground is contained in the very sermon titles that
preface the homilies of the holy Fathers—Chrysostom, Augustine and
others. In Chrysostom we read these titles which show us the ground
of the sermons: "A Christian Should Live a Godly and Holy Life",
"Virtue Must Begin in Small Things", "Almsgiving is a Most Profitable
Practice", "Those Who Do Not Believe in the Pains of Hell", "Those
Who Receive the Sacraments Unworthily", "Whether Dead or Alive,
Sinners Should be Mourned", "Poverty is Profitable", "It is Better
to Suffer Wrong Than to Do It", "Prayer", "Repentance", "Pride
and Ambition", "Envy", "Against Extravagance and Drunkenness", etc.

One recognizes as many forms of grounds as there are
official sermon genres. As soon as you see just what the ground
is, it is easy to say what sermon genre it is best referred to. The
ground about those who do not believe in the pains of hell belongs to
the refuting genre. When we talk against envy, pride or drunkenness,
the ground belongs to the corrective genre. The ground that a Christian
should live devoutly and holily belongs to the training genre, and the
ground that poverty is profitable is to be regarded in the same way.
"It is Better to Suffer Wrong Than to Do It" can be put under the
consoling genre, unless you prefer to classify it under the training
genre. But no one ground can be given for a sermon of the mixed genre, which
has to be given different grounds in accordance with its different parts.

Further, they usually call the sentence in which the
ground of each sermon is expressed the theme. Now if the ground
is given in one word, then it is called a simple theme. For example, if you decide to speak about faith, works, death or patience, these themes will be simple: faith, works, death, patience. But if the ground consists of many words or a genuine proposition, they call that a compound theme. For example, it is said that faith justifies, that good works receive wages and reward from God both in the present life and in the life to come, that the death of the godly is not to be mourned, or that suffering for righteousness' sake or for the confession of the truth makes men blessed. And when either a book or part or passage from Scripture is undertaken for public exposition, it is not hard once the sacred words are read to express the ground by some theme, especially a compound one. So much, then, for the different sermon genres, grounds and themes.
CHAPTER VIII

WHATEVER THE GENRE, SERMONS SHOULD BE DIVIDED INTO CERTAIN PARTS:

THEIR NUMBER.  THE READING OF HOLY SCRIPTURE

Whatever the genre of the sermon that is undertaken, the first thing to see is that it is divided into certain parts. This was also said when the form of sermons was considered. The accepted parts of sermons are seven in number: (1) the reading of Holy Scripture, (2) the invocation, (3) the introduction (exordium), (4) the proposition or division, (5) the confirmation, (6) confutation and (7) the conclusion. When these parts should be applied and how they should be handled in general will be fully shown in order, one after the other.

So far as the reading of Holy Scriptures is concerned, we find that this was the custom of the ancient Church. Some one, appointed to that office, recited clearly and distinctly from some section of a book of Holy Scripture, and then some other learned man went up to the pulpit to expound the things that were just read. In Acts 13:13 we read that Paul and his companions went into the synagogue on the Sabbath day at Antioch in Pisidia. After the reading of the law and the prophets, the rulers of the synagogue sent to them and said, "Men and brethren, if you have any word of exhortation for the people, say it" (Acts 13:15). Christ Himself went up and read, and then sat down and interpreted the lesson, to everyone's great astonishment (Lk. 4:16-22).

Thus it was from this laudable custom of the synagogue that...
our forefathers learned to order readers in each Church to read the books of Holy Scripture publicly. According to Socrates, John Chrysostom for a certain time performed the office of Reader (Tripartite History, X, 3). In his Summary of the Catholic Faith, Epiphanius too mentions this order, and the manner of ordering readers is found in the Eighth Canon of the Fourth Council of Carthage.

Further, in Augustine's Sermon 45 on the Lord's words in the Gospel of John one can gather that the Scriptures were first recited by the reader, and then that the presbyter or bishop followed immediately to explain them.

But now for the most part the one who expounds the Scriptures at some length reads them first at the beginning of the sermon. This is surely the most convenient method when a man undertakes to expound an entire book of the Bible, although you will very often see one man read the Scriptures and another interpret them. But we think that it makes no difference.

On the other hand, when the sermon is composed because of some event, the reading of Scripture does not usually precede it, but the teacher freely chooses a few words only or a short sentence from the Scriptures, as he judges suitable for his purpose, or else he starts at once, making no mention at all of any passage of Scripture. The former practice was very rarely followed by the ancients, but the latter, very often. Here are some examples of the former practice.

In his sermon to the subjects struck with fear because of the wrath of the Emperor Theodosius I, Nazianzus takes the words, "In my bowels and the inner parts of my body I am grieved, and in my chest, and my heart pounds within me" from Jeremiah 4:19. Nazianzus also prefaces his oration on the holy feast of Easter with the words of
Ha"akkuk 2:1, "I will stand during my watch". Discussing the troubled city of Antioch and later his return from exile, Chrysostom inculcated the saying, "Blessed be God" (Job 1:21) fairly often. Wanting to urge the people to appease God's wrath, Basil cites these words, "The lion has roared, and who will not fear? The Lord God has spoken, and who will not prophesy?" (Amos 3:8). Again, when he urges them to fast: "Sound the trumpet in Zion, upon the special day of your solemnity" (Joel 2:15, cf. Ps. 81:3). Examples of the latter practice, where words of Holy Scripture do not preface the sermon, are very numerous in these authors.

Now let us add this to the foregoing. No books should be read and expounded in divine services other than those numbered as canonical. With regard to canonicity we read the warning by Canon 59 of the Council of Laodicea.

The preacher must continually be careful that, when he reads the Holy Scripture from the chancel in his native tongue, he use the most readable and acceptable translation possible, a translation further that is known and familiar to the masses. For a proper and exact translation certainly brings such light on things that it should be preferred to a commentary. The preacher should not rashly innovate anything in the translation, in case he provoke much aversion against himself—being regarded among the educated as an affected and dilletantish speaker and among the unlearned as an incompetent reader. Sozomenus records that at an assembly of many bishops and in front of all the people, Spyridon, a Cyprian bishop, dared to rebuke Triphyllus, bishop of Ledres. For Triphyllus was puffed up with pride over his eloquence and when he came to these words in the Gospel story, "Take up you bed and walk" [Mk. 2:9], he substituted the word skimpous for krabattos,
giving the sense of a low bed. Then Spyridon said to him, "Are you better than He Who said ton krobatton, since you blush to use His words?" (Tripartite History, I, 10). Similarly, in his 10th letter to Jerome, Augustine tells how a certain bishop in Africa read some passage in the prophet Jonah in words differing from the common translation of his time. Threatened by the people's anger—for they were offended by the novelty of the phrase—he would have been thrown out of his see, except that he had immediately promised to explain the reason for his action. However, the preacher does do rightly if he always has the most accurate editions at hand when he considers at home by himself what he will say afterward in public. Further, let him compare one edition with the other and as need be let him compare the Latin with the Greek and the Hebrew. From all these let him draw suitable and genuine sentences to put forth afterward for expounding in his native tongue. This diligence—this honest and superior sophistication—is so far from incurring censure that it is regarded by everyone as positively deserving of praise.
CHAPTER IX

THE INVOCATION

The way of praying at the beginning of sermons is shown to us by the apostles as they pray that God would grant that they speak the word with all boldness (Acts 4:29). Similarly, the apostle Paul, as he asks and directs that prayer to God be made for him and for the advance of the Gospel [2 Thess. 3:1]. For both in the whole matter of pure religion and most particularly in teaching, ministers certainly plant and water, but it is God Who gives the increase (1 Cor. 3:6).

And indeed the ancients prayed before beginning their sermons, as Augustine learnedly testifies in his On Christian Doctrine, IV, 15. Moreover, this passage clearly shows that the preacher would implore that he be given the Spirit to teach purely and boldly and also that his hearers understand everything rightly and turn it toward their training in spiritual living; and the hearers for their part would pray to the same effect for both the preacher and themselves.

But nowadays in some Churches we see that prayer is put immediately after the introduction. There are even Churches where prayer is made before the reading of the Scripture passage. Again, in some places the whole congregation calls upon God in a hymn and psalm, and in other places each one prays by himself in utter silence. But whatever the custom of the Churches may be, it is best that the invocation be brief, pure and directed to imploring the help of the Holy Spirit, that He would graciously mould the minds of both the teacher and the hearers.

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CHAPTER X

THE INTRODUCTION

Introductions (exordia) in all sermon genres are very free. Hence the best way of making an introduction can be shown more from actual examples of sermons which the prophets, Christ, the apostles and the holy Fathers have produced, than it can be described by a system of rules. Further, it is not always necessary that the beginnings of sermons be so constructed as to make the hearers attentive, anxious to learn and well-disposed. For the subjects that are considered can and ought of themselves to make the hearers so inclined. Indeed, for the most part, no man sets his foot toward church unless he is already persuaded that he will hear things that he should eagerly learn and indeed appropriate for his profit. And thus different circumstances and situations suggest different material for the introduction. In the meantime I shall note certain points to be observed in general, bearing in mind the diversity of arguments that are handled.

When a whole book is being expounded to the people, introductions are usually by way of transition. In Homily 16 on Genesis, Chrysostom says, "I believe that what we interpreted and expounded as far as we could yesterday of the passage about the tree was sufficient. For we taught your love why the divine Scripture calls it the tree of the knowledge of good and evil. Accordingly, we intend today to proceed to what follows, so that you may come to know the unspeakable mercy of God and the extent to which He has accommodated the language that He used in His concern and foresight for our nature." In Homily 17 he begins with a repetition or review of what had been expounded the day..."
before and instructs his hearers to turn it to their spiritual profit. He often used parables about serving sumptuous courses at banquets, about driving diseases from the body, and about many more things of this kind. At the same time, he would show that everything that is usually done in physiology or nutrition should be considered and observed in spiritual matters and in the feeding and care of the soul. At the outset of Homilies 5 and 6 he reproves and sharply rebukes those who were running about to see the horse show at the arena and who were neglecting his sermons. Again, in Homily 9 he begins with a rebuke because he saw that very few had come to church. Then in Homilies 12 and 14 he praises them; in fact he even thanks them in the latter sermon for coming eagerly to hear the Scriptures (rerum divinarum) interpreted, for he hoped that great spiritual fruit would follow. Therefore, let us so keep this in mind that everyone may understand that, even when a whole book is being expounded, we are free to prepare introductions in different ways in accordance with the circumstances and with events as they happen. Chrysostom very often establishes or proposes the subject of his introduction at once or illustrates it with some parable or comparison, and then adds a few things which he uses to make his hearers either attentive or well-disposed. For in winning over and stirring the minds of his hearers, he is both a diligent and a wonderful artist.

But if liberty in making the introduction is so great in treating a whole book, it is easy to conclude that one can act no less freely when one undertakes to expound only a part or segment of a book or any kind of passage taken from the Scriptures. Now the introductions to these sermons, which are prepared for a part or for some passage of a book, are produced by way of commending the author read in the
lesson and occasionally the usefulness of the teaching that particularly shines forth in that lesson. But sometimes after the lesson is read, some one passage of a few words is repeated at the beginning of the sermon and that especially when the preacher has decided to treat the passage in some detail. I shall note some examples. In a homily to the people of Antioch, Chrysostom is about to expound the passage, "Use a moderate amount of wine for the sake of your stomach and your frequent illnesses" (1 Tim. 5:23); he begins by speaking about the apostle's dignity and compares him to a trumpet and a lyre. When interpreting Psalm 123 after reading the first verse, "To Thee have I lifted up mine eyes", Chrysostom starts his sermon with the idea that it is profitable to be burdened with troubles. Then at the beginning of Homily 68, he repeats Saint Paul's words in 1 Thessalonians 5:16-18, "Beloved, rejoice always, pray without ceasing, give thanks in all things. For this is the will of God." Immediately he adds, "Continual thankfulness is the practice of a wisely trained soul. You have suffered some evil, but if you will, it is no evil. Give thanks to God and your evil will be turned into good."

It is besides an accepted custom to begin with circumstances, reasons, parables or other topics. So Chrysostom, about to expound the Gospel story of the woman of Canaan [Mt. 15:22], begins by praising the attentiveness and perseverance of his hearers. Moreover, in dealing with the story of Elijah carried up to heaven in a fiery chariot, he begins with the illustration about the custom by which kings usually reward those who endanger their lives in battle with a chariot or honour them with some other regal decorations. From this he concludes that in the same way God also wishes to decorate his faithful minister Elijah with a chariot, drawing him up to heaven. Nazianzus begins his sermon on Matthew 18:1ff. with a consideration
of Christ's diligence and labour in drawing men to faith. But there is no point in saying more here.

Moreover, when a sermon is prepared on a subject suggested by some current event, it is quite legitimate to draw an introduction from a variety of matters and topics. Nevertheless, the most suitable and usual procedure is this, that the preacher immediately make clear at the beginning of his speech just what he intends to consider. As far as possible the first words of the introduction should reflect the actual matter which you have chosen to handle. This is so, whether these opening words are taken from some portion of Scripture or simply express the kind of subject to be treated.

The following beginnings are taken from the Scriptures. In his sermon to the subjects terrified by the emperor's wrath, Nazianzus uses the words, "In my bowels and the inner parts of my body I am grieved . . ." (Jer. 4:19). And when Basil undertakes to consider fasting, he borrows the words of Joel 2:15, "Sound the trumpet in Sion, upon the special day of your solemnity. . . ." These we mentioned a short while ago.

You may find more introductions in Chrysostom, Nazianzus and others, in which an argument or proposition is expressed in simple words and without any Scripture citation. Gregory Nazianzus begins his sermon for those who had come from the land of Egypt in this way: "I speak to those who are from Egypt," although he does not yet make clear at this point what subject he is going to handle. Later, however, he discusses the mystery of the Trinity. But then he says that he would like to preach to those who came from the Church of Alexandria, which had been rightly imbued with the sound doctrine of the Trinity by its bishops Athanasius and then Peter. Since they had come to
Constantinople and had headed for the Church where Gregory was then teaching as a strong defender of the Trinity and the one substance, the hearers could easily gather that on this occasion Gregory was going to speak about the consensus of the faith in the confession of the Trinity. (Regarding this see the Tripartite History, IX, 13.)

When Gregory intended to speak about taking care of the poor, he began this way: "Gentlemen, brethren and fellow beggars—for we are all of us poor and in need of God's grace, although one may seem better than another; if you have measured with small measures [cf. Lk. 6:38], accept this message about love towards the poor." Introductions in this kind of sermon are extremely free, as we have said before. In his first chapter Isaiah wishes to reprove the vices of his nation, especially hypocrisy and neglect of the true worship of God, and begins with an exclamation or suppofiene of all creation [Is. 1:2a], immediately introducing God Himself as finding serious fault with them [v. 2b]. Indeed his whole speech is vehement and fiery from the very beginning. When Peter wanted to rebuke the perverse judgment of the people regarding the miracle of the tongues, he called for a hearing (Acts 2:14), wisely demolishing at once the charge of drunkenness alleged against them and proceeding to the cause of Christ our Saviour. When Stephen and Paul wanted to expound the message of the Gospel, they began by speaking about the call of Abraham (see Acts 7:2ff.; [but cf.] 13:16, 26). But from this it is clear how introductions should be composed when the situation requires that one speak on a simple theme, for the method is the same as the preceding.

But no sane man will approve of introductions which have nothing to do with the subject, which are far-fetched or which are particularly interminable. And yet sometimes they have a place in sermons, upon these conditions: that they be prepared for the purpose
of building up the Church in some way and in accordance with the needs of the times and of the people, and that they be skilfully handled. But then they will be admitted especially when certain things must be related to the people which may not be included conveniently enough in what is to follow, or when they are thought expedient for some other reason. Some such introductions appear in Chrysostom's homilies on the book of Genesis. In the introductions of these sermons, he urges, rebukes and does similar things as if on the spur of the moment. Paul too seems to use such an introduction. In Acts 17, he begins with a reproof of the Athenians' superstition and with the altar to the unknown God. Then he goes on to announce that Christ is true God, Who must be recognized by all men.

This too should not be forgotten, that the introduction is sometimes omitted and the proposition or division given immediately. In his homily on the Three Children, Chrysostom says, "My message will consider the three boys whose faith the flames testify resounded to the greatest praise of the glory of salvation." In Homily 33 to the people of Antioch, he says, "Come, beloved, let us repeat what we have said before and show you today that almsgiving is an art, and of all arts is the most profitable." Indeed one omits the introduction when sermons have just been preached which made the people more than sufficiently attentive, or when the shortness of time does not permit a lengthy sermon, or perhaps when a man must preach on a day or in a place where very few assemble for divine service.
CHAPTER XI

THE DIVISION OR PROPOSITION

From the introduction one proceeds to the division or proposition. Now when one intends to talk about only one subject throughout the entire sermon, it is sufficient to express the subject by means of a proposition. But if the speech is prepared on many subjects, then we use a division, which includes all the sections that we are going to speak about one after the other.

Now in fact a proposition is sometimes put at the beginning of the introduction. Shortly before, we suggested that this be done mainly in the case of sermons that are prepared for the particular occasion as it arises; but the most usual practice is to insert the proposition after the introduction. An example of the former use occurs in Chrysostom's Homily 38, called "On Humility and Rest"; he says, "Gentlemen, let us not be high-minded, nor puffed up, since we are earth and ashes, smoke and shadows." Examples of the latter kind are found in great quantity everywhere in Chrysostom. Consider Homily 19 to the farmers and on avoiding oaths. After a long introduction, in which he commends the simplicity of country life, he says, "Again let us begin to talk about swearing, so that this wicked custom may be torn out by the roots from everyone's mind." Likewise Homily 55, preached against those given to excess and pleasure: "I shall tell you how many troubles and griefs come to those in pursuit of thrills." But an example of particularly elegant division occurs in Nazianzus' speech given at the funeral of his brother Caesarius. He says that we shall first somewhat belittle the law of mourning for the dead...
that is customarily observed, so that we may shed our tears and immediately nonetheless admire the dead; then we shall show the helplessness of mankind and consider the dignity of the soul; lastly, we shall offer due consolation to the mourners and transfer their sorrow from the things of the flesh and the world to things that are spiritual and eternal.

Moreover, every division should be brief, orderly and clear. That is to say, there will not be many sections, hardly ever more than three. Then these sections will be arranged correctly, as required by the nature of the situation. Finally, everything is best expressed in words that are perfectly intelligible.

Further, division is considered necessary when we intend to examine many different topics in the sermon, or even when it happens that one must treat some obscure and difficult passage that is worth clarifying by means of a subdivision (partitio). In fact, subdivision is rightly employed not only for right order, which must prevail in the arrangement of parts or as a teaching method, but also for illustrative purposes and indeed for helping the memory.

Meanwhile one should note that the division is sometimes mentioned in the introduction or after it. However, it is not my intention to deal with its individual sections, but will mention only one or two of them. In his oration on Holy Baptism, Nazianzus calls for attention and says, "Scripture shows us a threefold birth: the one, of the body; the other, from baptism; and the third, in the resurrection." Then after a few words: "Accordingly, so far as two of the births are concerned, the first and the last do not pertain to our argument at the present time. But we shall talk about the second birth, which is essential for us now, and which is called the day..."
Sometimes it even happens that a sermon on many different topics may have no division whatever at the beginning. However, for this kind of sermon, one usually observes this warning: that whenever proceeding from one topic to another, you always include some conclusion, transition, signal or briefly some other dividing line by which the hearers can easily notice that a new topic is at hand. One finds many such devices in the sermons of Chrysostom. In Homily 28, called "On Avoiding Oaths, and That Being in Poverty, We Ought to Give God Thanks," he fills the first part of his oration with an execration of oaths and at length concludes, affirming that from now on, if he caught any not giving up their habit of swearing and perjury, he would excommunicate them, no matter who they were, whether rich or poor, for he did not wish to run the risk of everlasting damnation because of them. Then he proceeds to the latter part, about bearing poverty calmly, saying, "So when you are oppressed with poverty or sickness, Sir, at least learn to give God thanks from the beggars who go in the alleys, if from no other source." And so from this conclusion anyone could that the end of this part of the sermon had come, and in fact the words that come next clearly show that another argument being developed.

In other sermons by Chrysostom you may see transitions, exhortations and other kinds of sentences, which show that he is now proceeding to another argument. Such examples are these. "By now enough has been said about the evils that anger produces; now let us speak about the advantages that come from mildness." Also, "But now let us see what a necessary thing patience is." Or, "Well, now we have to say something about fasting, for it is the season." Or, "But why do we not add something about fasting also, since this would be
appropriate now." Likewise, "Moreover, keep on seeing, my brother, that both all your words and all your individual deeds breathe the love of chastity and modesty." Again, when a message on chastity has perhaps been given already, a good transition to the subject of sobriety in eating, drinking and clothing, would go like this: "But all our talk of the excellence of chastity will be spent in vain, unless we also add something against excess in food, drink and clothing." Or this: "But listen carefully and pay attention to what has to be said against excess in food, drink and clothing." Again, "Since we have so far said enough about the fear of God, I have no doubt but that it will be very acceptable to you, dear brethren, if we discuss patience in adversity." Why say more? It is not at all difficult to observe transition patterns like these in the sermons of the prophets, in certain of Paul's letters, in most of the homilies of Chrysostom and of other holy fathers.

But preachers are actually accustomed to indicate that they want to proceed to another subject sometimes by interposing a certain silence or pause, or by some other similar device. Then sometimes--especially when an entire book is being expounded to the people continuously--neither proposition nor division nor subdivision is given; but when the introduction is finished, a few words are said about the text of Scripture, and from this, some spiritual doctrine is soon drawn and briefly expounded according to the hearers' capacity. Moreover, a transition is soon made from there to the next words of Scripture, where one or two topics are similarly noted and the people are exhorted to commit these to memory and to work individually at applying them personally for the formation and improvement of their own lives. In Chrysostom you may find different examples of this. In Homily 13 on Genesis, after the introduction he says, "And so let us see now what the blessed Moses teaches us, since he says these words not in
his own way of speaking, but as inspired by the Holy Spirit. 'And the Lord God took the man whom He had formed' [Gen. 2:8, 15a]." From the two words 'Lord' and 'God', he fittingly gathers a confutation of the heretics who contended that the Son was inferior to the Father. This teaching was then set out with very good reason because of the Arians; but since this heresy is now extinct, it has no such relevance and is certainly not very necessary. He soon follows with the text, "And He placed him in the garden of pleasure [Gen. 2:15b]." He urges them to observe in these words how great God's mercy, care and providence is towards mankind. Then, because it follows in the text, "So that he should cultivate it and maintain it [ibid.]." Here Chrysostom briefly proposes that we learn from this what a dangerous thing idleness is, and therefore, that a man should always be doing some kind of work. He proceeds in the same way verse by verse in this sermon as well as in many others. We find this method frequently employed in messages spent in the interpretation of a part of some book, but mainly in cases where the message is given to a congregation that includes several educated men or that has become used to listening closely to Scriptural exposition. Anyone can see this if he reads carefully through the homilies of the holy fathers—Chrysostom, Augustine, Gregory, Leo and Maximus, who expound the various Gospel stories customarily read in divine service. But regarding this whole method of collecting many different topics which should be expounded as distinct parts one after the other, in greater or lesser detail—this will be dealt with more appropriately in Book Two, where I shall try to show what belongs to each individual sermon genre.
The confirmation follows the proposition or division. It is in fact the most important part of the entire sermon and therefore requires more work, attention and resourcefulness than the other parts. And since the main supply of arguments is put in the confirmation, every listener habitually concentrates on this part of the sermon, selecting in his own mind what he regards as its most profitable points and committing them to memory.

Moreover, the theory of handling the confirmation cannot be given in one, single formulation. For just as sermon genres are distinguished from one another, so confirmations in each genre are supported by their own subject topics (argumentorum loci). For this reason I shall give a full and more exact discussion of what topics are most suitable for every sermon genre at a later stage. For the moment I wish only to note as in passing certain points that are worth observing in all confirmations generally. This I shall do briefly and clearly under some headings or observations considered one after another.

(1) In the preceding chapter I advised that different topics are often treated in one and the same sermon and are considered one after the other. Now it is not necessary to show here how these topics should be discovered, chosen and explained in every genre. Accordingly, what is here to be observed in this first place is as follows. Whether one wishes to pursue one general topic (locus...
or two or three more prominent topics throughout the whole sermon, one would do well to remember above all that every individual topic happens to be expounded in some definite way and thus that a particular type of confirmation should be applied to the individual topic. For it is surely self-evident that different arguments and different sermon structures should be used when one prepares a consolation and when one intends to affirm a dogma or to demolish it, or to exhort the hearers to some purpose, or to reprove sin. And so one must summon a diverse methodology for one and the same sermon in accordance with the diversity of its topics or parts.

Moreover, no matter what topic you take in hand, be sure that you deal with it in a way that you consider the most advantageous in the present state of affairs. Doubtless all these things frequently demand that you use a new form of speaking: public protocol and everyday customs, the tranquility or upheaval of the Church, vices appearing everywhere, the form of the state and the make-up of the whole city. For as far as cities are concerned, you may see one flourishing with a royal court, another renowned by the legislature and assembly for a whole region, yet another with a famous school. One city will be noted for its trade and another, for its throngs of aristocrats and millionaires. One will be inhabited by a great number of craftsmen; another has to support the many soldiers who are stationed perhaps as permanent garrisons at the borders of kingdoms and provinces. Another will be populated by citizens of whom the great majority are given to agriculture. In short, different kinds of men flourish and predominate in different cities. Therefore, so far as is possible, one should accommodate all one's skill in expounding general topics, to the customs and capacities of the people who are present and to the state of the community as a whole. One does this so that one's examples, parables,
comparisons and condemnations of vice will be prepared in such a way that the people will likely learn them with the greatest of ease. To do this we need a certain social awareness.

(3) It is quite usual in Chrysostom and other holy Fathers to expatiate on some topic by giving a summary of the whole matter in plain words at the beginning and by explaining this very clearly, so that all the hearers may understand their meaning and the direction in which that part of their sermon is heading.

(4) Sometimes also the Fathers give a reason for their intention and show how necessary and profitable it is for them to talk now about this particular argument.

(5) At this point they collect some outstanding proofs sought from the Holy Scriptures and briefly show how these agree with their purpose, whether prepared for proving or confuting a doctrine or for providing an exhortation.

(6) But as regards the order of the proofs, the rhetoricians have actually given rules that the first and last place must be given to the more effective arguments, and that the less convincing be placed in the middle. But we notice that the holy Fathers have for the most part used their freedom here and have arranged their proofs variously in accordance with the nature of the subject in question. Hence, I shall prescribe nothing here, except the warning that no one should bring forth any arguments indiscriminately.

(7) Occasionally some proof is a little more fully and distinctly investigated, if it should seem rather obscure or if we want a much firmer and clearer proof fixed in the minds of our hearers.
Then may be included comparisons secured from any source at all, that is, from political affairs, domestic bustle, man's everyday activities and even any of the matters concerning both living and inanimate things—if they bring considerable light on the subject and are by far the most suitable for teaching the masses. You will find few of Chrysostom's sermons which do not include a fair number of comparisons and that in every part of the sermon. No one has found it easy to equal him in this technique. Even so, the messages of the prophets and of Christ are strikingly conspicuous for the frequency of their comparisons and analogies.

Appropriately added here are certain examples or stories taken from the Holy Scriptures, which show the truth and certainty of what we want most to inculcate. For even the rough, obtuse and un-cultivated masses understand stories easily, and they listen to them with a certain pleasure.

If it is considered useful, a story is sometimes set before their eyes as worthy of particular attention by using amplifications or by drawing arguments from it with a new twist. That Chrysostom was very skilled in this art, can be seen in many passages, but particularly in Homily 19 to the farmers and about avoiding oaths. Here he told the story of King Zedekiah, who, because of the promise and oath which he had violated, was conquered and taken prisoner by Nebuchadnezzar, King of Babylon.

After proofs and examples taken from the Scriptures, it is sometimes right to add other arguments which are capable of winning assent and conviction because their compatibility with the natural order, philosophic judgment or human reason brings them a considerable degree of credibility. Chrysostom and other Fathers repeatedly use
this kind of proof for inculcating many things by appealing to the fabric of the universe, its wonderful beauty, the diversity of created things and their effects. From such topics the Fathers draw a multifarious teaching—about God's good will toward us or our duties both towards God and our neighbour. Again, sometimes—though rarely—the maxims and proverbs of philosophers or poets are brought forth.

But if anyone despises what I say here as being worthless or suspect, I have examples of this far-ranging approach which come from the Holy Scriptures. For not only have the prophets made frequent use of reasons derived from nature, but we see that Christ Himself preaches about grass, lilies, sparrows and so on, and from these things He proves how remarkable God's providence is in adorning and preserving all creation [Mt. 6:25-34]. The apostle Paul says, "Nature itself teaches you this, that it is disgraceful if a man has long hair, whereas for a woman, having long hair is a glory, for her hair is given her as a veil" (1 Cor. 11:14-15). In the same letter he affirms the dogma regarding the resurrection of the body by producing examples of seed cast into the earth and there putting on a new form. Then, regarding the diversity of flesh, he distinguishes between the flesh of men, quadrupeds, fish and birds; and similarly with bodies, some of which he calls celestial and others terrestrial (1 Cor. 15:35-42).

Paul also quotes a half-verse from the poet Aratus in Acts 17:28, a verse from the comic poet Menander in 1 Corinthians 15:33, and another verse from Epimenides in Titus 1:12.

It is not appropriate to seek proofs from those who are well known as alien to our religion, unless, as we said, it is done sparingly and rarely, and that to convince the stubborn and hard-hearted. Further, this caution should always be observed, that we say that this kind
of argument uses reasons taken from human wisdom to the end that ab
Christian hearers may be shamed out of their ignorance, slowness,
dullness and unbelief, or to the end that they may see themselves
convicted even by the gentile and profane world in its ignorance of all
spiritual matters. In fact we have observed that this used sometimes
to be done by the Fathers, in imitation of the prophets, Christ and
the apostles. In Homily 28 on avoiding oaths, Chrysostom says, "If
you cannot be persuaded by the Scriptures, I want to warn you with
foreign examples. This was what God used to do with the Jews, saying,
'Go to the islands of Cethim and Kedar, send and learn, if the nation has
changed its gods, who, nevertheless, are not gods' [Jer. 2:10-11]. And He
often sends them to dumb animals, in words like these: 'Go to the ant and
the bee, you idler' [Prov. 6:6]. And so I will now say this to you. Con-
sider the gentile philosophers and then you will know what great punish-
ment we deserve if we despise God's laws." So Chrysostom. The apostle
also seems to have spoken in like terms about the Cretans. "A certain
prophet of their own country said truly, 'The Cretans are always liars,
evil beasts and idle gluttons.' This testimony is true. Therefore
rebuke them sharply" [Tit. 1:12-13].

(12) Sometimes you may see that in the course of the discussion a
certain brief digression is made, in which vices are reproved or an exhor-
tation to virtue is made. These digressions frequently tend to slip in
most appropriately and gracefully, even when not thought out beforehand.

(13) Finally, the remainder of the confirmation is applied to
moving the heart (affectus), so that everyone will the more gladly
and eagerly grasp the substance of our argument or general topic and
be drawn to agree with us so as to carry this substance with them,
imprinted indelibly on their minds. And of course when the speech has
reached this point, it is understood to be coming quickly to a close.

This, then, is a common and simple formula—however we may define it—for discovering, collecting and arranging proofs that are suitable for explaining general topics in sermons. We find that it has been used not only by Fathers of great esteem, but also by the holy prophets and apostles, as I have pointed out. It has no trace of artistry in it; there is nothing elaborate to be seen in it; yet of all things it suits natural motivation and the simplicity of an unsophisticated crowd best. Hence it is hardly to be despised, especially because it is always fitting for both the orator and the preacher to avoid any suspicion whatever of an affected artistry.

I shall add in passing that there are two practices which will greatly help a man to learn this easy method of popular teaching. The first is that, after studying the preaching of the prophets, Christ and the apostles, who should always be given first place, the preacher should accustom himself to read carefully and observantly through homilies of certain of the Fathers, but above all, Chrysostom.

Yet I cannot hide the fact that no matter how many times I have commended Chrysostom, his studies should be read with great discretion, cautiously, and only by those who have already been well versed in the main general topics of Christian doctrine. This should be understood also of the commentaries of other holy Fathers, just as St. Augustine wishes his readers to use their critical judgment toward even his own books (see Letters 7 to Marcellinus, 19 to Jerome, and 3 to Fortunatianus).

The second practice is that if you ever want to preach readily and appropriately, you have to collect as many maxims
and examples as possible from the canonical Scriptures on all the general topics in the whole of theology. And those examples which can clearly help at any time in any given argument should be written in your notebook. You must certainly work hard at both these practices, if you ever want to cultivate godliness in the people of God's Church with productive spiritual results.

Therefore God COMMANDS us to suffer injury and does everything to separate us from secular things and to make us understand just what constitutes glory and disgrace, loss and gain.

Then he adds this objection with the rebuttal next to it:

"But it is hard," you say, "to suffer wrong and slander." No sir, it is not hard. How long will you keep feebly sticking in the grip of transitory things? For God would not have ordained it, if it were all that here. But listen here: The man who does not suffer this injury goes off, pays with money, but with a wounded conscience too. Yet the man who suffers this injury is certainly deprived of his money, but he has security with God—and this is a possession more precious than infinite wealth.

And on the objection is rebutted by settling a light material loss on the part of the injured party against the greater spiritual injury to the offender. A little further:

"What," you say, "I am robbed of all my goods and you tell me to keep silent? I have been slandered and you tell me to take it.
CHAPTER XIII
CONFUTATION

Now if the situation ever calls for a thorough refutation of certain things alleged by those who are against our way of thinking, it should be done more in an oratorical than a dialectical fashion, and yet succinctly and with clear reasons suited to the listeners' capacity. Here is an example of what I mean. In Homily 78 called, "That It is Better to Suffer Injury Than to Do It", Chrysostom first said:

Therefore God commands us to suffer injury and does everything to separate us from secular things and to make us understand just what constitutes glory and disgrace, loss and gain.

Then he adds this objection with the rebuttal next to it:

"But it is hard," you say, "to suffer wrong and slander." No Sir, it is not hard. How long will you keep foolishly sticking in the grip of transitory things? For God would not have ordained it, if it were all that hard. But listen here: The man who does the injury goes off, yes with money, but with a wounded conscience too. Yet the man who suffers this injury is certainly deprived of his money, but he has security with God—and this is a possession more precious than infinite wealth.

And so the objection is rebutted by setting a light material loss on the part of the injured party against the greater spiritual injury to the offender. A little further:

"What?" you say, "I am robbed of all my goods and you tell me to keep quiet? I have been slandered and you tell me to take it
calmly? How can I?" You can do it with the greatest of ease, if only you look up to heaven, if you see its beauty and consider how God has promised to take you there after nobly suffering wrong. So do this and as you look toward heaven, consider that you are being made like Him Who sits there upon the cherubim. For He too was wronged by slanders and endured it. He bore abuse and took no revenge. He was assaulted and did not raise an insurrection, but on the contrary, He gave innumerable benefits to the very people who were perpetrating such things, and He commanded us to imitate Him.

This rebuttal is drawn from the hope of promised reward, from the example of Christ Himself and of God and also from His command.

Now it is entirely unnecessary that things needing refutation be collected together at one point, as if everything should be rebutted at once. Rather it is well to disperse them through the different parts of the whole sermon, so that whenever something occurs to us which we suspect can detract from our way of thinking, we may then refute it without delay. Examples of this observation may be seen everywhere in the sermons of the prophets, apostles and notable Fathers. For it is certainly not acceptable that full-scale confutations and what we see the rhetoricians doing in court cases should be applied to evangelical sermons. For a man is certainly not considering his people's interest when he thinks that they have to be burdened with an examination of rebuttals to many objections in [one and] the same sermon.

All the same, the situation of the Church may sometimes require that the entire message be devoted to refuting a false dogma or to correcting or abolishing superstitions or some in-grown and wicked custom. In this case it is doubtless both very necessary and suitable that all the points that obstinate men produce to defend their errors should be rebutted one after the other. For great labour and diligence
is needed for rooting out wicked opinions that have infected men's minds for any length of time, since men always contrive and invent a multitude of shrewd points to establish their poisonous opinions. We see the false opinions of many about the supreme good confuted in this way by Solomon in the book called Ecclesiastes. And the apostle Paul wisely disproved and rebutted many points which his antagonists had used to object to the doctrine of justification through faith without works (see Romans 5, 6 and 7).

Moreover, the preacher should use every device for confutation that we find set down by the orators. He should make free use of negatio, elevatio, translatio, excusatio, digressio, regestio, inversio, distinctio, absolutio, conquestio, investigation of the form and matter of arguments in the dialectical fashion and everything else of this kind. For examples of all these devices can be shown in the sermons of the prophets, Christ and the apostles. However, the preacher must be sure that his confutation avoids sophistry, the ostentation of dialectic's insidious subtlety and of legalistic opportunism, and in short, the penchant for quibbling. He must avoid these things so that no one will suspect him of wanting either to trifle or to get around people; the former desire would be shamefully arrogant and the latter, shrewdly malicious. It is the sermon whose style and structure is conspicuous for truth and simplicity that results in success.

Certain preachers sometimes become so heated and overcome with anger when confuting that they break into abusive tongue-lashing and sometimes even into Thyestean curses. In doing this, they exceed all bounds of moderation. I wish that these men would be admonished to make a particular point of restraining the onrush of their passionately inflamed speech by applying the bit and bridle of love. For a rebuke,
however sharp, offends less if it is understood to come from love.

This suffices for a theory of confutation that is suitable for the people's understanding and for every sermon genre, whether one is expounding an entire book or part of a book or some particular passage, or dealing with a subject suggested by current events. For what should be further taken into consideration as peculiar to the reproving and corrective genres will be explained more carefully when these particular genres are treated.
CHAPTER XIV

THE CONCLUSION

In every sermon each and every part or general topic is complemented by a brief conclusion, but besides this a certain appropriate wind-up (peroratio) should be added to the whole speech. In this regard, if many important topics from an entire book or part of a book have been examined, a short repetition of some of the principal headings would rightly be made. If two or three topics have been expounded, certain of the more noteworthy arguments can be reviewed one by one. Moreover, the preacher sometimes applies himself only to what pertains to the last topic alone, whose doctrine and profit he commends with considerable warmth. But if some one passage of Scripture or a simple or compound theme is rather fully expounded throughout the entire sermon or if one is preaching on a matter demanded by the state of the Church, then for the most part the wind-up is generally devoted to moving the emotions, so that people may be stirred up to desiring or avoiding, agreeing or disagreeing with the subject of the discussion.

Sometimes one simply appends exhortations or rebukes entirely divorced from the topics so far expounded, and this in the case of any sermon genre whatever. One does this rightly when certain events occur that the people should be warned about. So Chrysostom somewhere at the end of a sermon rebukes those who keep neglecting the sermon and going to the arena to look at the horse show. Similarly in Homily 19 on Genesis, after expounding the Scriptures and giving a brief conclusion, he slips into an exhortation in which he denounces greed and urges everyone to devote themselves to help the poor and to give them alms.
generously. In Homily 15 he first urged his hearers to commit to memory what had been said about the incomparable mercy of God toward mankind and then admonished them to strive to keep the rest of Lent fruitfully and to be sure to abstain not only from foods, but much more from sins and wickedness. But most frequently he concludes simply by urging and praying that his hearers will want to pay careful attention to the doctrine of salvation in question, to repeat it when they have returned home, sometimes even to tell it to others, and finally to apply it wholly to reforming their lives. We see him urging them to tell his message to others in Homilies 2, 14 and 20 on Genesis and elsewhere. Moreover, teachers sometimes use the conclusion to inform the hearers of the subject that they have decided to preach about in their next message.

From Chrysostom's Homily 4 on Genesis, Homily 4 on 1 Corinthians and Homily 28 of Book V about avoiding oaths, some gather that the custom in the Church then was that the people would applaud and cheer at the end of the sermon. But since this custom seems to have come from the theatre or the forum, it has rightly gone out of use. It is certainly preferable to end all sermons with prayer or—as we have found is the custom in some places—with the confession of faith, that is, the reciting of the Apostles' or Nicene Creed.
CHAPTER XV
AMPLIFICATION

Now anything and everything that helps in teaching clearly and in moving the heart, should be collected by the preacher as altogether essential equipment. And so he should realize that the following procedures apply to him: threefold arguments and fivefold arguments and enthymemes; then schemes and tropes; likewise, the device of amplification and of moving the heart and in fact everything of this class that is taught by those teachers of good speech, the orators. However, it is not my intention to say anything about formulas for arguments or about schemes and tropes, because I am listing these things simply for the sake of those whom we assume to be quite familiar with them already. But I shall note something about amplification, because I notice that most of the holy Fathers were assiduously occupied in handling this device. And yet they used amplification and presented their arguments somewhat differently from the practice of the orators. For the preacher does not use amplification to make the subject appear greater or less than it really is or, as they say, to make an elephant out of a fly, or a fly out of an elephant. This is what the rhetoricians work hardest at in their desire to corrupt the hearers' judgment and to entice them away from what is right. But the preacher works for the end that everyone may recognize the nature and importance of a matter for exactly what it is, and this is really nothing other than to call the wandering back to a judgment that is discerning and uncorrupted.
From this we may decide when the device of amplification should best be employed. (1) For whenever you come on topics about which it is unlikely that the hearers can make a sufficiently right judgment, then we shall make use of amplifications and work at leading the hearers to the stage where they will be able to understand the nature and the importance of each point.

(2) It often happens that certain sins are committed frequently, by everyone and with impunity, and the masses do not regard them as being as serious as in fact they are. Such sins are those of lust, hatred of a neighbour, invective, perjury, brawls, drunkenness, provocations and so on. Therefore, when the preacher happens to deal with these sins, he will not go wrong in trying to show how great they are by means of amplification. In this regard Isaiah skillfully amplifies certain of the Jews' sins through comparisons and similar devices. In the same way Christ amplifies various sins, namely cursing one's neighbour, lust and perjury and proves that they are much more serious than most people suspected (Mt. 5:21-37).

(3) Again, some people value certain things far more highly than their actual worth. For example, we see that some people attribute so much to ceremonies, rites and human traditions, that they are not afraid to prefer them to the commandments of God Himself. Therefore, when the preacher talks about these things for the hearers' sake, he will be wise to minimise the importance of all observances or traditions and to argue as cogently and convincingly as possible, concluding that these traditions are by no means to be compared with the commandments of God's law. In Matthew 15 and Mark 7 Christ gives a scathing refutation of the preposterous judgments of men in this regard. And in his letter to the Colossians, Paul is remarkably skilful in attacking the
advocates of observances and in bringing them into contempt [e.g., Col. 2:21].

(4) Sometimes certain outstanding virtues are neglected and are not valued as they deserve. In this case amplifications are perfectly justified in raising them to the level of their actual worth. Hence in Romans 4 the apostle amplifies Abraham's faith, by drawing out its causes and circumstances, no doubt to the end that everyone might understand that the faith by which Abraham pleased God so much, for which he was approved and by which men have to be justified, is not inactive and insignificant, but ardent, extraordinary and altogether wonderful.

He says:

Past hope he believed under hope that he would be the father of many nations, according to what was said, "So shall your seed be." And not weakened in faith, he did not at all consider that his own body was passing away now that he was almost a hundred years old or that Sarah's womb was dead; rather he did not hesitate at God's promise in unbelief, but was made strong by faith, giving God glory and being firmly persuaded that He Who had promised was able also to fulfil.

And therefore it was reckoned to him as righteousness (Rom. 4:18-22).

There is also a serious amplification on the theme that all those who will not acknowledge Christ as the true Messiah should fear God's wrath. In Hebrews 3 and 4 he says, "Take care, my brethren lest there ever be in any of you a heart that is evil and liable to unbelief so as to depart from the living God. But exhort one another daily, as long as it is called 'today', that none of you be hardened by the seduction of sin. We are made partakers of Christ if only we hold the first essential firm right to the end" (Heb. 3:12-14) and so on, for the passage is long.
Moreover, the preacher uses every means of amplification which rhetoric provides. And so, when using verbal amplification, he will combine devices like auxésis, emphasis, tapeinósis, synonymy, expolitio, definition, description, congeries and increment. When using thematic amplification, he translates from hypothesis to thesis, that is, he passes from a finite question to an infinite question or general topic. He examines the subject's causes, so far as the nature of the argument allows, that is, the material, formal, efficient and final causes. He then examines the circumstances—the person, time, place, manner, instrument, occasion, etc.; contingents or signs, their various antecedents and subsequents, and the adjuncts of the matter itself; then comparisons, similitudes, contentiones, contraries and whatever else of this sort is expounded by the rhetoricians.

But then in addition the preacher borrows many ways of amplifying from theology itself. For theology has as many of its own topics as any other discipline, and these are easily handled and suitable for every kind of argument, as I shall soon show. Therefore, the man who teaches in the popular method often amplifies on the basis of the following topics: God's attributes (e.g., that God searches the heart, that He cannot be deceived), God's commandment, His declared promises, His threatening of punishment, His calling man to a personal knowledge (agnitio) of the truth, election (cooptatio) into God's Church, spiritual gifts that have been received, a general maxim (sententia generalis) in theology, a prophetic prediction, the argument that the matters are spiritual, the time of the Law, the time of the Gospel, the argument from the sign to the thing signified, from the spiritual to the material, by the same token from the material to the spiritual and so on.
So as to make this clear in one way or another, I wish to add one or two examples. (1) Isaiah 15 prophesied that all the noblest cities of the Moabites would be destroyed. This speech is not at all long and yet it is elegant as it amplifies the impending disasters that Isaiah foresaw, saying, "There every head is bald and every beard is shorn. In her main streets they are dressed in burlap, and in all her dwellings and houses everyone will howl, sinking into lamentation. Heshbon and Elealeh will cry out and their voice will be heard as far as Jahaz. And therefore those dressed for war in Moab shall howl and each man's soul will howl within him" (Is. 15:2b-4) and so on to the end of the chapter.

(2) In Homily 19 called "To the Farmers and on Avoiding Oaths", Chrysostom wishes to teach how serious a sin it is to swear falsely or to violate an oath. First he says that not only the perjurers, but their entire houses, will be punished and destroyed by God's just judgment. This he proves generally by the example of the destruction of Sodom, for not only her people, but also her very walls and houses, even the earth itself, paid a bitter punishment for the sins of some, as may be seen from its perpetual sterility and the remains of cinders and ashes which have lasted even to this day.

Then Chrysostom adds that he wants to give a special example of how, on account of perjury on the part of one man, it happened that not only some one house, but a large city--indeed a whole country--was devastated by the severity of divine vengeance. Accordingly, he at once produces the story from 2 Kings 24 and 25, about King Zedekiah or Zidkijahu, who was appointed king of Judah by the Babylonian King Nebuchadnezzar and yet did not keep faith with him. Rather, Zedekiah made an alliance with the king of Egypt and in the ninth year of his
reign he plotted a revolt. On this account the kingdom of Judah, for all its greatness, was soon destroyed and annihilated by the Babylonians. Chrysostom does combine a great many ways of enlarging on Zedekiah's sin, but of these he singles out a certain brilliant and notable amplification from the prophecy of Ezekiel 17. For in case some one were to say that Judah had not been punished for violating the oath, but rather for other sins, Chrysostom produces Ezekiel's judgment of the matter, which plainly shows that the destruction of the Jews occurred because they had not kept faith with the king of the Babylonians. Hence Chrysostom expounds with choice and skilful interpretation upon the prophet's parable of the two eagles and the vineyard, the one eagle signifying the Babylonian king, the other, the Egyptian, and the vineyard, the kingdom of Judah. Then Chrysostom returns to the historical narrative where it is reported that the city was besieged for almost three years [2 Kings 25:2]. From this circumstance he enlarges on the evil, warning that the seriousness of the sin could be determined from the length of the time and likewise the dangers that went with it—on the one hand great hunger and on the other, a great war. But then he adds yet another point, drawn from God's providence and rule, saying that God therefore willed to oppress the city with such a long siege so that the king might repent and confess his sin and also that he might be persuaded and urged on by the inhabitants to yield to the Babylonians voluntarily; and that in this way it seemed possible that some relief from such great evils could be secured. And so it is altogether monstrous that the obstinate king persisted in his evil for so long, refusing to repent even when God kept inviting him in so many ways to do so. But this makes the crime all the greater, that all the while the king was unwilling to listen to those who were telling him the truth and advising him
sright. About this Chrysostom adds the prophecy and counsel of Jeremiah 38. Asked for his advice by the king and inspired by the Spirit of God, Jeremiah foretold and urged that if Zedekiah would submit himself to the Babylonian voluntarily, he would be received into favour and his kingdom would thereby remain unharmed; but if he refused to do so, he would be taken off as a captive and his city would be consumed with fire. But Jeremiah sang his song to a deaf man. And so Zedekiah should be greatly blamed for this too.

Next, as hypotyposis 'example', Chrysostom describes the spoiling and desecration of the Temple, the burning of the city, the destruction of the walls, the looting of portables, the beheading of the princes, the deportation of the prisoners—thereupon repeating and driving home the point that perjury and broken faith brought on all these evils. Not content with this, Chrysostom proceeds further and details the penalties that the king himself paid. He reckoned these as a pair, the one being blindness and the other captivity.Immediately he amplifies both: the first, by the fact that before he was blinded, he had to see his sons' throats cut before his eyes; the second, by the fact that from then on he would be a spectacle, indeed an example, for all mankind, but mainly for those peoples through whose territories he would be carried off captive. Then Chrysostom skilfully resolves two prophecies, each in apparent contradiction to the other, showing that both were proved true by what happened. Now the one prophecy was that Zedekiah would not see Babylon; the other, that he should be led away to Babylon. The former, as Chrysostom said, was accomplished when Zedekiah was blinded in Judæa itself, and the latter was likewise accomplished when he was soon carried off to Babylon with the many other captives.
Finally, Chrysostom adds another amplification for the hearers, taken from a comparison of the time of the Law with the time of the Gospel. If those who lived under the Law were punished that harshly for perjury, what terrible penalty must await those who are not ashamed to perjure themselves now that the light of the Gospel is shining clearly! But I shall refrain from further comment on this passage, which wells forth with every artifice. From these examples one can see perfectly well that amplifications are often gathered from those passages which theology claims as its own.

(3) Like his predecessor Origen, Chrysostom preaches on Genesis, and in Homily 46 it is with unbelievable skill and art that he amplifies Abraham’s faith and his faith-engendered obedience in being prepared to sacrifice his only son. Whoever reads this homily attentively will scarcely keep from shedding tears, I am sure. (4) Again, in Homily 14 on the rash oath of Saul, who swore before all that whoever tasted bread before evening must be destroyed (1 Sam. 14:24f.), it is easy to observe a great many amplifications taken from various theological topics.

I cannot but add this brief note in passing. There are school teachers who drill the young in arguments by which they may exercise their style and test their mental vigour; but these arguments are taken for the most part from fables and in any case from sources that are frivolous, if not sometimes filthy or otherwise harmful. How much better would teachers be doing if they would repeatedly prescribe arguments taken from the Holy Scriptures for the students committed to their charge—especially students preparing for the study of the theological sciences. Indeed teachers would do well to give them assignments to develop and to elaborate on these arguments, sometimes
by means of amplification and sometimes by means of other formulas for elaboration—all in the style of Chrysostom or of some other outstanding theologian!
CHAPTER XVI

MOVING THE EMOTIONS

Last but not least, the preacher will pay great attention to moving the emotions (affectus), for all the learned agree that he needs virtually more than this one ability. Those who teach in church as if they were professors at college cannot possibly generate great spiritual results. One sees none or very few who are persuaded by such sermons to repent and to change their lives. Therefore, whoever has once undertaken the office of teaching in the Church, will devote himself day and night to this, that he may eventually feel himself capable of showing some proficiency in this aspect of preaching. In the meantime I shall add some points that will contribute to this end. I shall tell first when it is best to move the emotions; then, where or in what part of the speech to do it; and finally, how to do it by means of topics or a system.

1. When to Move the Emotions

It is well known from the commentaries of the rhetoricians that the main emotions are four in number: delight, hope, fear and grief. Under delight are classified pleasure and boasting; under hope, desire and insatisableness; under fear, sloth, modesty, terror, dread, trembling and confusion; under grief, envy, anger, ill-will, hatred, jealousy, mercy, sorrow, lamentation, concern, annoyance, despair, etc. Now preachers do not normally stir up the hearers' hearts to any one at all of the particular emotions just now classified, but rather to those mostly which anyone can discern at first sight as being the most suitable—indeed practically destined—
for theological application, that is, for what pertains to man's eternal salvation. And so preachers bring their hearers above all to a concern for obtaining salvation, to sorrow or indignation for crimes which they have committed, to anger and hatred of their sins, to love of virtue, to the fear of God's judgment and punishment, to the hope of mercy to be obtained from God, to mercy and love towards one's neighbour, and to those emotions besides which are most like these, but to hardly any others. Therefore, the method of moving the emotions which is proposed for preachers in church is not at all the same as that which the orators use in court.

Accordingly, to know when it is opportune and advisable for the preacher to move the emotions, one should first think out the entire sermon's parts and principal topics to be driven home and should reduce them to order. In your treatment of any topic which you judge particularly profitable and necessary in view of the Church's condition or of the times and current affairs, you will exert yourself in elaborating on this topic more than on the others, and in fact will strive to move the hearers' emotions accordingly.

What I mean is something like this. You are expounding an entire book of Scripture or some part of a book. You find various profitable topics hidden in the words at hand. Some of these topics involve a number of different doctrinal points; others involve reproofs, training points, corrections or consolations. Now among these topics there is one which is supremely suitable for goading men to a virtue that is extremely necessary in human life and supremely so in your immediate situation. And so you will understand that you have to handle this particular topic such that you strive to move the emotions more or less strongly as seems best to you. Therefore, at a time when
you notice that men are given to excess and drunkenness, you will certainly dwell longest on that topic in the sermon which may be on sobriety and temperance or against excess. And using exhortation or censure, you will stir up the hearers' emotions to long for sobriety and to avoid excess. Moreover, there are times when many people are being squeezed by a depression and when food prices are reaching their highest levels, and yet at this time charity has become cold, if not actually dead. Now, if an appropriate topic then turns up on the subject of generosity, you will throw yourself into developing it more fully and as thoroughly as possible into stirring your hearers' hearts to give generously and compassionately to the destitute. Further, perhaps a passage turns up in which it is shown that God wills that little children come to Him. Here one will speak appositely about the love of parents toward their children, and indeed will quite earnestly and rousing urge parents to send their children to school at a suitable age and to make sure that they are rightly instructed in the rudiments of godliness. Finally, if ever a story or commandment or sentence is chosen which produces a topic on steadfastness and courage in the confession of the faith, this topic will certainly merit fuller treatment inasmuch as national crises and above all the Church's upheaval make it difficult now to find even a few who are to maintain the truth. Now it is in this very argument that the whole art of moving the emotions will be appropriately brought forth and will with considerable pungency of language and of content provoke men into being steadfast and courageous in confessing the truth.
2. Where or in What Part of the Speech to Move the Emotions

But sometimes one employs some exhortation or rebuke in which the speech swells to stir up the emotions apart from any treatment of general topics or exposition of Scripture, and one does this at the beginning of the sermon, at its end or by means of a digression at its heart. You may find examples of this quite frequently in Chrysostom and other writers. These examples give a clear indication as to where in the sermon it is fitting to move the emotions. Not only in the confirmation, but also in the introduction and conclusion, not only where the confirmation draws quickly to a close, but wherever the sermon seems to call for it—in all these parts it will be suitable to stir up the emotions of the heart.

The preacher should have more freedom certainly than the public speaker, just as indeed the preacher does many other things fittingly which would scarcely be considered by the orator on a similar occasion. For the preacher charges, commands, rebukes sharply, threatens and pronounces the sentence of excommunication as one in a position of authority and as a judge. However, the orator regards none of these actions as permissible for him, but is meanwhile compelled rather to fawn before the judges in a disgraceful fashion, sometimes even to get down on his knees before the bench like a beggar, and worse. In Homily 26, called "That We Should be Virtuous in the Smallest Things, and That One Should Not Swear", Chrysostom starts his sermon right off by returning to many points in a serious fashion and with a certain episcopal dignity and thereby brings his hearers to fear the severity of God’s judgment and indeed of Church discipline. However, the rule that a place should be given to moving the emotions most particularly and frequently during any exhortations, reprimands and rebukes whatever is so well known that it is unnecessary to
give any further advice than to commend the clear example of everyday usage on the part of those who are teaching in the Church.

b 3. How to Move the Emotions

Next I shall tell how the preacher can excite and impart impulses in the hearers' hearts by using certain subject topics or a certain art. The first requirement is obviously that the speaker conceive and arouse within himself the very emotions which he wants poured into the minds of others, and that he in some way produce these emotions as being worthy of their attention. For the man who shows himself sorrowful in word, voice, expression and gesture over the common fate of some or of all men is clearly the only one who will soon provoke the rest to mercy. The man who is wholly on fire and enflamed to do something outstanding, is the one whose speech and virtual example can incite others to dare to do likewise. The man who repudiates vice from his heart and who expresses this judgment of his soul consistently in his life, is the only one who will without doubt draw others to hatred of vice.

Now the preacher stirs up emotions himself in different ways. First, by diligent consideration of the things that lie before his eyes, as when a man makes a very exact examination and investigation in his mind of each and every point relating to the matter. This, however, can be done only by a man who has thoroughly researched the nature of the business at hand. Second, by a passionate imagining or picturing, as when a man apprehends and depicts with the utmost concentration of mind the qualities and shapes of the things that he is dealing with in his talk; these he then fixes in his mind as if his own interests were at stake and as if he felt that he should think only about these things forever. Third, this is furthered and indeed
increased if one reads attentively through some passage, especially of Holy Scripture, in which the emotions are thought to be skilfully moved. One does well to stick to such a passage for a long time, so that the mind may conceive what suits one's purpose. They say that certain emperors, and Alexander of Macedon for one, did this sort of thing. For whenever they intended to attack an enemy, they inflamed themselves for battle by reading certain verses about some terrible battle that had been described by some poet. Fourth, if you really want to be moved yourself, you have to take pains to seek for this experience from God, Who turns and arouses the hearts of men at His pleasure. That is, you should say with the psalmist, "Incline my heart, O God, unto Thy testimonies" (Ps. 119:36).

Now here is also suggested the second method of moving the hearers. For at the beginning of the sermon one should pray to God earnestly and fervently that the Holy Spirit prepare all men's hearts, so that they may both understand easily what is said on behalf of the truth and also embrace and maintain it wholly. Augustine put it well when he said that no preaching of the truth profits a man anything at all, unless God rule and work in his mind with inward grace (The City of God, XV, 6).

Third, it is perfectly obvious that controlled delivery in a live voice, along with appropriate and pleasing gesture on the part of the speaker, has a very great effect in stirring the emotions. That this is true the gentiles themselves also testify. Demosthenes was often asked what the most important aspect of the whole field of speaking was; he would always answer that it was bearing and delivery (actio et pronunciatio). Indeed Aeschines, his rival, affirmed that Demosthenes' speech, which he had recited with considerable
grace, could have won by far their greatest applause had they heard Demosthenes himself making his words resound. It is just so that one and the same speech delivered by different men seems sometimes to have more power and at other times, less.

(a)b 22

Fourth, those who rouse the minds of all most effectively are those to whom heaven grants that virtue or power of spirit in teaching which is most particularly necessary for every preacher, as I said in Chapter II of this book. For everyone must admit that the ability to move the emotions does not so much consist of exquisite terms, elaborate speech and skilled delivery, but that a much greater dignity, splendour and even majesty resides in this kind of speaking, in which we see some excelling more than others. For we know by experience that not a few speak very simply, entirely without art, and yet at the same time they draw their hearers wherever they wish. Hence this vital power of speaking and teaching is so often entrusted to the apostles as they speak simply and plainly, not to say rudely and bluntly. It is this power by which all the most learned and smooth-tongued enemies of the Gospel have been marvellously beaten and forced to give way. Now this exceptional gift comes only to those who are seriously occupied with God's business, and this is why the apostle so heatedly sets it in opposition to that ability to speak well which the rhetoricians claim for their own circle. He says, "My preaching was not in the persuasive words of human wisdom, but in the demonstration of spirit and power" [1 Cor. 2:4]. Again, "We have not received the spirit of the world, but the spirit which is from God, so that we may know the things that are given us from Christ, which also we speak, not in messages taught by human wisdom, but taught by the Holy Spirit" [1 Cor. 2:12-13].
Fifth, the very subject of the discourse often has a great influence by itself in stirring up the impluses of the soul. For it happens that some things are of such a nature that the mere telling of them, no matter how rough and ready, insinuates itself instantly and deeply into the hearers' hearts, affecting them very greatly.

One can take, for example, the story of Joseph sitting at the helm of the Egyptian state, when he acknowledged his brothers (Gen. 42:23-25). I ask, who but a machine could read through that story without tears? And in his first speech on the monks' reconciliation, Gregory Nazianzus reports that he never read Jeremiah's Lamentations with dry eyes.

David's complaint, lamenting the death of his son, Absalom, is very short but powerfully poignant (2 Sam. 18:33). To these examples may be added certain sermons given by Christ a little before His death (Jn. 14, 15).

Sixth, certain technical topics have been set up to help move the emotions. We find many of these topics in the textbooks of the rhetoricians, but many more are taken from theology and the Holy Scriptures. It should not be irksome to consider briefly what kind of topics they are and what emotions each serves to move.

Concern for Salvation

So, if the preacher ever wants his speech to have the effect that men who are practically lost and beyond hope should become concerned about obtaining eternal salvation, he can borrow certain arguments on the basis of the following topics:

(1) The nobility of the matter (ab honesto). For it would be base and ignoble to persist in the kind of life that all good men would be ashamed of.

(2) The baseness and greatness of sins, both of which are learned from
God's law.

(3) The recognition of human frailty. What is this life but a mist suddenly vanishing? Why then do we not find out how to correct our life?

(4) The miseries both outward and inward which are added to a life that is addicted to crime. It is a great misery to live in great contempt and continual mental torment.

(5) The penalties that generally accompany base living, such as loss of good name and reputation, squandering and consumption of goods, being thrown out of one's class and station, etc. Add also to these the evils that will follow after this life.

(6) The innumerable benefits that occur from leading a better life. Here we should remember God's promises.

(7) Necessity. Unless we repent, we will certainly have had it, building up nothing but evils upon evils. And will God's many threats set forth in the Scriptures not move us at all?

(8) The easiness of the matter. God plants in everyone's mind a certain desire for seeking salvation. This desire is always inviting us, attracting, drawing and showing us the very easy entry into salvation. Why say more? These topics and others yet can be observed in the sermons which the prophets, Christ and the apostles preached on repentance and correcting one's life. In his first sermon in Acts 2, Peter made use of some topics like these and at once so moved the hearers that they were immediately pricked to the heart, eagerly wanting to know what to do to obtain salvation.

Hatred of Sins

Moreover, the preacher will use some of these and other topics as well if he ever wants to move his hearers to sorrow or indignation for the sins that they have committed or to hatred, not of wretched and miserable men (as the orators habitually did), but of vices and of
Satan, who never stops provoking us to wickedness. Indeed, theology teaches us that even our enemies are to be helped with every duty of godliness, and Christ commands us to pray to God the Father for our enemies' salvation. Now we have observed in theological authors the following topics of this kind which are taken as suitable for stirring up hatred and detestation of any one vice or of many vices:

1. The authority and diligence of our predecessors, who laboured in every way to wipe out these vices from the flock of believers.

2. The greatness of these vices. For instance, they are not common, they are seldom heard of, etc.

3. The nature of the individuals who are afflicted with these vices.

4. The very shape, manner and other aspects of these vices, which show how foul and unworthy they are.

5. The fact that even by the hidden impulse of nature alone, everyone should abhor these sins.

6. Similarly, sins are compared with sins, and those that are being considered are shown to be far more serious than the rest.

7. The greatness of the evils which have already resulted from the sins now and which can happen later on.

The above topics may be taken as specified by the orators, but reasons of greater weight are taken from theology, such as the following:

8. The fact that we should not be so low and vile that we are willing to submit our souls and bodies to our enemy the devil and to follow his wicked suggestions.

9. The fact that we incur the crime of defection, even of high treason, if we desert the army of our deliverer Christ for Belial.

10. The fact that it is the worst ingratitude, indeed unheard-of cruelty, to crucify Christ again through our sins and to despise His blood, with which He once washed and sanctified us.
(11) The fact that, by defiling ourselves with sin, we grieve the Holy Spirit and the holy angels who guard us, and indeed we disgrace the universal Church of God.

(12) The fact that, by God's grace assisting us, we can resist the tempting and insidious devil, can subdue our flesh, can overcome perverse thoughts, etc.

(13) The fact that if we listen to the devil, the entire fault will be charged to us and our bad will; it will not be possible to pretend any excuse, and we will pay the penalty ourselves for what we perpetrate by the devil's persuasion.

(14) The penalties which are imposed on sinners, not only now but eternally, and which cannot be avoided or got out of by any way except that of repentance and imploring Christ's aid.

Love

Now sometimes the preacher is presented with an opportunity to stir up his hearers to love, that is, to affection (charitas) or cherishing. Indeed this happens most when the message deals with some remarkable virtue or when an outstanding deed of some patriarch, prophet, apostle or individual of remarkable purity is celebrated. For here it is right to influence men's hearts and as far as possible to enflame them to love and embrace that extraordinary and rare virtue and fervently and eagerly to imitate that noble action. To this end, then, reasons that are taken from the topics of things to be desired and avoided will be of the greatest value, namely:

(1) The nobility [of the virtue or action].

(2) Its godliness.

(3) Its religious aspect.

(4) Its gloriousness.

(5) Its easiness.
(6) Its necessity.
All these arguments can be briefly confirmed and illustrated by reasons, maxims, examples and comparisons collected from the store of the Holy Scriptures. Likewise:

(7) Causes.

(8) Circumstances.

(9) Signs or accidents (contingentia), then:

(10) Antecedents, then:

(11) Adjuncts to the actual matter, then:

(12) Its consequences, etc.

We see that the prophets use topics like these and indeed those taken from theology whenever they call for justice, modesty, humility, the confession of acknowledged truth and the diligent observance of God's worship. Everything that belongs to this business shines forth no less clearly in those sermons of Chrysostom in which he tries to draw men to patience, sobriety, hospitality, generosity toward the poor and other such virtues.

Fear of God's Judgment

Now the following arguments will be helpful for imprinting the fear of God's judgment on the hearers' hearts:—

(1) The greatness of our sins. This is best amplified from the law and from our whole situation.

(2) Our unworthiness and personal fault.

(3) Our impotence. With what shall we object to God's judgment, we who are devoid and destitute of any kind of virtue?

(4) The fact that God's threatenings will necessarily be carried out without any exception.

(5) The severity of the punishments that are clearly set forth in God's threatenings.
(6) The fact that God must execute these things impartially and that it is by them that His justice is honoured and His mercy brought into focus.

(7) The examples of those whom we know have been harshly punished by God for their sins.

(8) The fact that God may not punish immediately in this life, but eventually or certainly after this life He repays penalties according to one's deeds.

(9) The fact that no loophole of human wisdom or resourcefulness can open a way of escaping and evading God's judgment.

It is not hard to adapt certain other topics already mentioned to these arguments. The censoring sermons of the prophets and apostles, or of Chrysostom and other holy Fathers, are full of this kind of thing.

Hope for Mercy

Now, for procuring hope for mercy, it helps to use (1) most topics that are usual for consolations, but especially the following:

(2) The confession of sins before God.

(3) Our humility or mortification.

(4) Continually imploring God's help. God does not despise the prayers of those who humble themselves and despair of their own strength.

(5) The power of the Spirit helping us in our prayers.

(6) God's promises.

(7) God the Promise's essential goodness, whereby He wills both to be prayed to and to perform our petitions.

(8) The fact that God delights in standing by His promises and wills to deceive no one.

(9) The intercession of Christ the Mediator.

(10) The effect of Christ's death and merits.

(11) The fact that the Father knows our needs even before we ask.
(12) Our election, vocation and justification.

(13) The fact that God simply never deserts his own, but assists them with fatherly affection before they incur extreme danger.

Read consoling sermons that are prepared for fortifying and bracing the soul against the conflicts of temptation. No doubt much richer material will turn up in them than I can offer in this little space.

Mercy

Finally, one may want to summon men's minds to mercy, as is right, when people are to be admonished and asked to help the destitute; to assist those who are afflicted with sickness, shipwreck, fire, floods, war or similar disaster; and to apply themselves with all diligence to bring those who err and who have almost fallen into despair back into the way; or to pray to God for their salvation. You will get some good ideas from the following topics:

(1) The individual's age. For example, is it a boy or an old man who is troubled?

(2) The sex.

(3) The needy's situation or helplessness. Is he destitute, is she a widow, is it an orphan, etc.?

(4) His innocence of life. We sooner pity the man who has hurt no one, who has not wasted his money shamefully.

(5) His former situation—happy, prosperous, etc.

(6) The kind of disaster.

(7) Its greatness.

(8) Comparison of this evil with other misfortunes.

(9) The place, time, means, manner and other circumstances.

(10) The power and cruelty of those who injured the man.

(11) The providence of God, disposing everything wisely, which would also provide contemporary examples of disaster for our sake, so that
we might be tested as to how we should behave toward other men's ills, having an opportunity to exercise the duties of charity toward the oppressed.

(12) The dignity of the distressed person, as, for instance, the fact that he is our brother, a partaker with us of the same spiritual rebirth, redeemed with the same blood of Christ.

(13) Also the fact that our brother who is oppressed with trouble does not suffer for his own sins, but rather as an example for others—as Christ interpreted the plight of those who were killed by the fall of the tower in Shiloh.

(14) The fear of similar evils hanging over us. For we should understand the punishments that we see inflicted on others as ready for us at all times, according to God's good will and justice.

(15) Similarly God's precepts, which command us to be merciful toward others.

(16) The promises that are set forth for those who have compassion.

(17) The threatenings of temporal and eternal punishment which hang over both body and soul of those who are not moved by compassion towards others.

(18) Avoiding and despising the snares of our spiritual enemies, the flesh, the world and the devil, who call us away from doing good and who devote themselves to drawing us into danger and to making us miserable. But let it be enough to have noted these points, for they provide opportunities for thinking up other suitable points as well.

Now meanwhile the inestimable benefits brought by Christ are proclaimed. The preacher will do well, then with all the force of his speech and with his whole heart to provoke his hearers to make a painstaking examination of just how great Christ's benefits are, and to try to show their gratitude by correcting their lives and acting in a
godly and holy manner from then on. Accordingly, one will have good reason to labour long and carefully in this regard.

[General]

But as we said before, just as these things belong properly to theology, even so the points applied to moving the emotions cannot be taken from any other discipline more correctly than from theology itself—except for what we see contained in the rules of the rhetoricians. However, to dwell any longer on these points and to spend time listing and discussing similar topics would be far too tedious. I think that I have done my duty, since I have to some extent shown a way in which enterprising beginners can easily get used to drawing from the springs of theology topics that are suitable for any kind of argument. For theology is very rich and to everyone who asks it gives in sufficient abundance every kind of resource that is needed for speaking well.

But as regards figures which serve to move emotions, there is no need to add anything to what the orators have said. For the preacher will rightly adapt for his own speech all that they have taught as useful for this purpose. And so the following have their place when used judiciously: repetition, congeries, increment, contentio, exclamation, interrogation, subjectio, apostrophe, communication, dubitatio, permissio, reticentia, hyperbole, affectio, imagc, hypotyposis, and all the other figures of this kind.

Nonetheless the preacher often sets all technique aside, rules out rhetorical devices, and yet moves the emotions in a forceful fashion. This happens for instance when the oracles of God, the testimonies of the prophets, the commandments, promises and warnings of God Himself, and the interpretations of the holy prophets are felt to have great weight and force in themselves because of their certainty,
authority and importance. This is especially so if a certain decorous and serious manner of speaking is added to it, so that the passage can at once draw and indeed compel any men, even the hard and coarse, toward mercy, indignation, hatred, fear, hope, love or the desire to imitate [Christ]. For what the Lord Himself said by the prophet Jeremiah should be true, namely, that His words are as a fire and like a hammer by which rock is broken to pieces (Jer. 23:29). Consider also what the author of the letter to the Hebrews affirms of God's message, that it is "entirely living and powerful and sharper than any two-edged sword; moreover, it at once reaches right to the division of soul and spirit, and of joints and marrow and discerns besides the thoughts and intentions of the heart" (Heb. 4:12). Like it or not, everyone must admit that in this regard the preacher is better off than the public speaker.

Now the orators are of the opinion further that one should not stick long in the emotions, particularly the more passionate ones. With this opinion I myself agree, since things that are passionate simply cannot last very long. But as for dispersing the gentler emotions through every part of the sermon, this is very fitting and profitable. For the speech that always creeps on the ground and never rises in volume or warms up to the subject is unlikely to be of any interest to the hearers or to meet with their approval. The Lord has loathing for those who are lukewarm in works of godliness, and warns that He wills to spew them from His mouth (Rev. 3:15-16). What then shall we think of sermons by those who even make others lukewarm!

Accordingly, I might do well to add some examples in which emotions are moved, taken from the prophets and apostles and also from the holy Fathers. I might also explain some things step by step,
showing the whole art fully, but I fear that my speech is growing too long. Nonetheless, I shall indicate certain references in passing.

For eliciting concern for obtaining salvation, see Isaiah 23, Ezekiel 6, 16 and 18, and Acts 2 and 3. Here Peter first proves that the people could have acknowledged Christ as true God and immediately rebukes them for the insatiable cruelty which they had shown toward Christ. For effectively eliciting love or care, see Acts 20 and 1 Thessalonians 2, where the apostle Paul stirs up these emotions very effectively. These sermons were mentioned earlier when the spirit or power in teaching was dealt with. For eliciting the fear of God's judgment, see Isaiah 1, where the prophet hammers away at his hearers' minds, and describes the miserable desolation of the region of Judah, saying, "The whole head is exposed to faintness . . ." (Is. 1:5). And where he wants to enlarge on their sins as the causes of the desolation, he calls the princes of the Jews, the princes of Sodom, and the people, the people of Gomorrah and so on (Is. 1:10). Sections of the same kind of preaching are in Isaiah 3, 10 and 13 also, and in Hebrews 3 and 4. For eliciting the hope of mercy, see Isaiah and the rest of the prophets in the passages after their harsh rebukes, where they quieten down to consolations, prophesying and promising that forgiveness of sins is to be obtained through Christ. A splendid example is the sermon on the deliverance of the Church through Christ and on God's free mercy in Isaiah 52 and 53. Likewise the sermon on receiving the effects of justification after this life, in Romans 8:17, "Provided we suffer together with Him, so that we may also together with Him be glorified" and so on, to the end of the chapter.

In Chrysostom you will find very few sermons which deal with some general topic, call for virtue, dissuade and deter from vice or examine a matter suggested by current events--but that in them he
moves the emotions strongly. He does this sometimes by the power and 
worth of the subject, and at other times by that singular eloquence 
and graciousness of speech for which he surpasses the great majority 
of his order. Read especially Homily 20 of Book V, about the return 
of Bishop Flavius, who had been sent to appease the emperor.

Here, it is with unbelievable affection and sweetness of speech that 
he introduces the old and venerable bishop, turning the heart of the 
angered prince to mercy. Read also the sermon in the same volume, 
preached when his banishment was being considered—a brief sermon, to 
be sure, but very well constructed both in content and in diction for 
stirring up love and care. Finally, read the sermons against the 
cursed and detestable custom of perjury, anger, envy, backbiting, 
detrination, excess, avarice, and all the others of this kind.

Now so far I have dealt with matters which are common to all 
sermon genres and which can be taken as general rules for the whole 
business of preaching. The task that remains is to give a brief 
consideration of the things that concern each genre, that is, how 
to find the genre that any given sermon is supposed to be classified 
under; then, what subject topics especially should be at hand for 
preparing confirmations well; further, what cautions should be 
observed in each particular genre so as to avoid pitfalls; and what-
ever else relates to the individual genres.
BOOK TWO

CHAPTER I

HOW TO FIND WHAT SERMON GENRE IS THE BEST

CLASSIFICATION FOR ANY GIVEN MESSAGE

Consider the case of those who intend to construct a large building or to set up a base. Before anything else they reconnoitre to find a favourable site. They are more careful of this one thing than of any other consideration, for they are certain that if they go wrong here, whatever else that they do will be useless. Now just so, it is essential that the man who has decided to preach to the assembly of saints should immediately observe under what sermon genre the material that he undertakes to expound should be classified. For unless he is sure from the beginning about his sermon genre, he will never develop a suitable procedure for preparing and arranging his train of thought. On the contrary, his argument will necessarily appear to be confused, awkward and incoherent. As the proverb puts it, an untied broom and sand without mortar produces whatever is heaped together. In fact a man cannot profitably speak to others on any subject, nor will his hearers understand his meaning, unless he first sets himself a definite intention, to which every one of his reasons may be directed. That the matter is thus—to dwell on this no further—experience itself shows. Therefore, the man who means to discuss religion before the people should have this as his first concern: to find the actual sermon genre for his intended sermon. This is done in this way.

If you undertake to expound some part of Holy Scripture, it is obviously your duty to read it and to re-read it several times, attentively
considering its every part and all its causes and circumstances. Then
you will carefully reconsider and put together the author's meaning as
a whole. And as far as possible, you will include the substance of this
meaning in a brief sentence. This sentence will be the ground for the
whole sermon. When you have expressed the ground, it is easy to see
whether it commends some true doctrine or refutes a false doctrine,
whether it urges men to good works or reproves them for their evil works,
or finally whether something is provided there for consolation. And so
when you see that a true doctrine is being maintained, you will conclude
that the sermon will come under the doctrinal genre. Again, when a
false doctrine is refuted, you will say that it belongs to the refuting
genre. But if men are led to things that show holiness of life, the
sermon will come under the training genre. If a corrupt way of life
is reprimanded and condemned, the sermon will be classified under the
corrective genre. And if the ground happens to include a theme of con-
solation, the sermon may be taken as falling within the consoling genre.

Of course, finding the ground of an entire book of the Bible is
very difficult, since there are hardly any whose substance can be reduced
to one sentence. The ground of the book called Ecclesiastes is this:
that the highest good is communion with God and perpetual enjoyment of
Him. The ground of the Song of Solomon is expressed by Saint Paul,
apparently, where he says that Christ loved the Church and offered Him-
self for her so that He might sanctify her (Eph. 5:25). The ground of
the Gospel according to John is declared in its author's own words as
this: that Jesus is the Christ, the Son of God, through Whom believers
obtain life (Jn. 20:31). Now anyone can easily judge that these three
grounds of entire books are classified under the doctrinal genre, since
they involve the principal dogmas of the Christian religion.
However, when some part of any one book is expounded, it is not hard to extract the ground. For sometimes it is quickly and easily picked out by considering the connection of the arguments that follow one another in turn and that tend to the same goal. Sometimes the holy writers themselves disclose the ground in clear language. In Acts 7 Stephen gives a pungent and impassionate sermon whose ground is this: that true religion does not consist in the temple or ceremonies but in faith toward God and His Son Jesus Christ. For this intention concurs not only with what St. Stephen's accusers said, but also with those events which he recalled from the whole period during which the Jews had no temple consecrated to God, besides the prophecies of Moses about Christ's coming and the concluding words of Stephen on that matter [Acts 7:56]. Therefore it is clear that Stephen's sermon belongs to the refuting genre, for in it the false opinion of the superlative holiness of Jerusalem and of the temple is overturned. Consider the passage where the apostle Paul exhorts the bishops or presbyters to watch out for themselves and their flock, so that no loss may come through false teachers without their knowing it (Acts 20). The movement of this speech clearly shows that the whole sermon belongs to the training genre. In Romans 9, 10 and 11, the arguments as they come in well-ordered succession disclose with undisputable clarity that the apostle affirms that the Jews were to be rejected through God's righteousness and the gentiles called by God's mercy to accept the truth. We therefore conclude that this whole discussion as well belongs to the doctrinal genre.

Further, those who themselves give the ground of their speech sometimes do so at the beginning and sometimes at the end. Examples of the ground given at the beginning of the argument are these: "The Gospel is the power of God for salvation to everyone who believes... In it God's righteousness is revealed from faith to faith" [Rom. 1:16-17].
The same ground or general proposition is repeated more clearly in Chapter 3: "We hold that a man is justified by faith apart from the works of the Law" [Rom. 3:28]. And so this ground belongs to the doctrinal genre. In Deuteronomy 11 at the beginning, Moses forcibly remind all the Israelites to submit to the commandments of God with their whole heart; this he similarly inculcates at the end of the chapter. Therefore this entire sermon belongs to the training genre. In Chapter 10 Isaiah begins this way, "Comfort, O prophets, comfort my people" and everything that follows involves consolation. From this it is obvious enough that his message here belongs to the comforting genre.

Again, in Acts Peter is at Cornelius' house and adds the ground of his sermon at the very end, saying, "Whoever believes in Jesus will receive forgiveness of sins through His Name" (Acts 10:43). In the same way St. Paul says at the end of his sermon, "By Him is declared to you forgiveness of sins, from which you could not be justified by the Law of Moses" (Acts 13:38-39). It is therefore right that we reduce these two sermons to the doctrinal genre. Further, there is the passage where St. Paul is considering those who have fallen asleep in Christ. At the opening of this passage he says, "Do not grieve" [1 Thess. 4:13] and at the end he adds, "Comfort one another with these words" [v. 18]. Who then does not see that this part of the chapter includes the comforting genre?

Now, if someone wishes to develop a certain passage or sentence of the Scripture for his sermon, he chooses that one which he supposes to square most with his purpose. Hence it is entirely necessary that the ground of his future sermon be clear in his mind before he takes that passage in hand. The same holds for those who are prepared to speak on a current concern or on a simple or compound theme. For they
should fix a certain ground or general proposition in their minds, and this can hardly be done unless they have thought out what sermon genre it is to which their intended speech belongs. But this is surely enough about how to find the sermon genre under which any given talk is classified.

In Book One, which dealt with the individual parts of the sermon, I showed some short and ordinary formulas for the introduction, the proposition, the division and the conclusion. But when I come to confirmation, I advised that there was considerable diversity to be seen in this and that it would take most of one's resources and diligence for preparing the confirmation in a suitable way. It is time to show how true this is by going through the sermon genres individually. For because the subjects that are handled in each genre are fundamentally different, it is essential to be prepared with different techniques for each of the genres. Who in fact does not see that a true damsel and a false one are clearly in opposition to one another and are separated "twice in everything" as the proverb has it? And so, who does not see what a difference there is in defending the one and attacking the other?

Further, there is a great difference between virtue and vice, and between stirring people up to the one and discouraging them from the other. Indeed, there is no scarcity variety in the forces which are continually surrounding us and oppressing us. And so anyone who is endowed even with ordinary powers of judgment can see that confirmations in all these subjects should be prepared in different ways, and that various preparation topics together with different warnings should be sought for. In the light of this diversity in the confirmation, I shall first undertake to discuss the practical genre. And if I give somewhat more attention to this genre, it will be legitimate to use less space in discussing the
CHAPTER II

IN EVERY SERMON GENRE THERE ARE CERTAIN THINGS THAT SHOULD BE OBSERVED AS PROPER TO THAT GENRE. FIRST, HOW THAT MAY BE DONE IN THE DIDACTIC OR DOCTRINAL GENRE

In Book One, which dealt with the individual parts of the sermon, I showed some short and ordinary formulas for the introduction, the proposition, the division and the conclusion. But when I came to confirmation, I advised that there was considerable diversity to be seen in this and that it would take most of one's resources and diligence for preparing the confirmation in a suitable way. It is time to show how true this is by going through the sermon genres individually. For because the subjects that are handled in each genre are fundamentally different, it is essential to be prepared with different techniques [for each of the genres]. Who in fact does not see that a true dogma and a false one are clearly in opposition to one another and are separated "twice in everything" as the proverb has it? And so, who does not see what a difference there is in defending the one and attacking the other?

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Now there are three things that should be carefully considered by anyone who preaches in the doctrinal genre, as soon as he comes to the heart of the matter after the introduction. First, he should consider whether it would be profitable to use a particular kind of confirmation or to omit the confirmation altogether. Second, he needs to have at hand preparations topics which are appropriate to this genre and which will help him to think out and select points that can be applied for the crowd's salvation. Third, he will have prepared some warnings, which will help him to see ahead of time that he say nothing rash, awkward, useless or meaningless, superfluous, defective or redundant in the divine service. Now these three points will be dealt with one after the other to the extent that they belong to the doctrinal genre.

1. [Is a Confirmation Proper Needed?]

Now there is good reason why I maintain that the speaker needs to consider whether or not he should prepare a confirmation. For often the whole business of a confirmation is omitted and indeed the preacher could never use it, even if he wanted more than anything else to do so. For when he must interpret a text of Holy Scripture as it is, he is compelled to follow that order in his presentation, to use arguments and proofs that are compatible with the text and to examine those general topics which the language and thought of the text themselves suggest. And it would be a very heinous offence to pass over those main points and general topics which are obviously considered in the Scripture just read and not to discuss them.

Of course this faithful explanation of Scripture is not always handled in the same way in the congregation of devout Christians. For many different general topics in the Scripture lesson may clearly
involve very goldy and profitable material, but of them all sometimes only a few topics, which seem particularly relevant are expounded with maximum care. Sometimes the entire exposition of Scripture is appropriately divided into two or three headings, parts or general topics. (It makes no difference what we call these things.) From time to time one may see that the entire Scripture reading in all its parts is calling for a full explication of only one general topic. Moreover sometimes each and every section of the Scripture is briefly and lightly run over, so that afterward some one general topic may be concentrated on more freely and fully by itself. Now when things are done this way, there is certainly nothing that can come under the classification of a real confirmation.

Again, however, there are times when it is appropriate to construct a confirmation proper. For whenever some one passage or verse from the Scriptures is publicly explained, or one undertakes to handle a simple or compound theme, then it is certainly right to array a real confirmation in all its splendour and at the same time to buttress it with arguments deduced from the preparation topics that we see attributed to the doctrinal genre. To summarize: if the occasion demands that a book of Scripture or any part thereof be expounded before the people, there is no place for a confirmation; but if some topic or sentence from the Scriptures is used, or if a simple or compound theme (perhaps on a general topic or current event) is offered for examination, then there is no reason why a real confirmation may not be used. Let us now proceed to talk about preparation topics.

2. Preparation Topics

Whenever it seems good to start a sermon, certain topics should always be in readiness. With the help of these topics you will be able to find out and, as it were, to draw from darkness into light both the
the things that are suitable for the explication and illustration of your purpose, and also those things that are certain to lead to the edification of the hearers. Now all the topics that we use in this regard are best divided into two classes quite apart from the usual practice of the dialecticians and philosophers.

The first class includes those topics which admonish us and show how we may gather from the Scriptures that we have read the general topics concerning the whole doctrine of piety—concerning the duties of faith, love and hope. The second class contains those preparation topics from which are derived suitable arguments for setting forth the nature and import of what we intend to deal with. The first class shows the obviously theological topics—topics that are taken from no other discipline; the second class includes philosophical and some theological topics as well.

The Theological Class of Preparation Topics

We number five topics in the first class, that is to say:

1. doctrine, 2. refutation, 3. training, 4. correction, and 5. consolation. It is easy to see our sources for these topics and how they should be used in view of the end that we talk of, if we listen to the words of the apostle in 2 Timothy 3:16 and Romans 15:4.

"All scripture is divinely inspired and profitable for doctrine, for reproof, for correction and for training in righteousness, that the man of God may be whole, prepared for all good work." And: "Whatever has been written before was written for our learning, that we might have hope through patience and comfort of the Scriptures."

Now we once learned from these words how best to classify sermon genres. Just so, in these same words, the apostle plainly shows us how we can elicit and observe ample material for our sermon in the Scripture lessons—material from which faith and hope, love and all
the duties of genuine godliness may be increased among true Christian hearers. So that everyone may the more easily understand this, I shall be glad to speak somewhat more exactly about these topics one by one.

(1) Doctrine comprises the assertion and proof of true dogmas. It admonishes us to search the Scriptures diligently, to see if there is anything clearly affirmed or obliquely signified in the words at hand that should be referred to some article of faith, as they call it, or to a dogma of the Christian religion. For when we have sharpened our mental awareness by prolonged meditation, some such matter will inevitably come to mind, if we have been keeping all the articles of faith or the principal headings of the general topics of Christian doctrine fixed in our memory. And it is not unusual to find things in one and the same sentence that belong to many different general topics of the Christian religion. Further, if we undertake to confirm a dogma noted in the lesson with one or two testimonies from Scripture, it is incredible how beautifully the matter proceeds, seeing that our speech becomes not only clearer, but richer.

(2) Refutation suggests to our minds that we must search diligently for the confutation of false doctrines, for this is what refutation means. Now the man who wishes to prepare a refutation will first consider whether the simple sense of the actual words of Scripture clearly confute some false doctrine or not. If so, then the refutation is plain to see and it is not necessary to proceed any further in drawing it out. But if there is no obvious refutation, and yet there is a teaching and assertion of some true dogma, you should constantly ask yourself if any heretics or philosophers or worldly scholars, ancient or modern, have ever maintained the opposite opinion. When you find such a false and contrary opinion, it is sufficient to confute it with
those very words of Scripture in which the true dogma was established. For it is undeniable that once a true dogma is adduced, any assertion that is repugnant to it must be counted among false doctrines. Hence it follows that any false doctrine is always attacked and destroyed by the same reason which defended and maintained the true dogma beforehand. For example it is said in Romans 5:12 that death came forth through sin. In these words is contained a true dogma concerning the effect of sin. And it is appropriate to add an immediate refutation when one gathers and reasons from the words that an opinion is false when it comes from those who follow the subtle serpent by zealously persuading men that death is in no way to be feared by reason of sin and in this way blind the miserable minds of mortals and thrust them into eternal destruction.

(3) Training, under which are classified all passages about regulating one’s life and behaviour in a godly and holy way, is not very hard to find. A verse from Holy Scripture frequently includes an excellent exhortation to virtue or else shows how the life and habits of a Christian ought to be free from every fault. Verses of this type should be accepted for the wholesome admonitions that they are. Not a few examples can be found in the later parts of St. Paul’s letters, where he almost always contends that it is vital that those who are once justified by faith should spend all their lives in godliness and faithfulness. This is shown in the letter to the Romans, Chapters 12 and 13, etc in part of Galatians 5 and all of 6, and in Ephesians 4. But where there are no such obvious exhortations, there may be some doctrinal passages that can easily yield points that contribute to the proper training of one’s life. This is most appropriately done, when the application of every dogma is shown in its relevance to the common life godly men. In Romans 6 the apostle teaches the doctrine that we should not abuse God’s grace in the licentiousness of sin. He adds a reason
from the contrary: Because we are dead to sin. The proof of the same reason follows from the effect and end of Baptism, for in Baptism we renounce sin and die to it. Soor he adds an exhortation or training point derived from the proper application of the same dogmas, saying that even so we also ought to walk in newness of life. Again, the apostle confirms the effect or end of Baptism by taking the reason from the efficacy of Christ's death. He says that death was utterly vanquished by Christ and that it has no more power over Him. This should certainly be taken as a dogma. Then at once the apostle draws from this dogma a training point that is marvellously relevant, saying, "Let not sin reign in your mortal body." In the same way, when you have explained the doctrine of man's will and the powerlessness of our own strength, you will be right to add the application that this doctrine instructs and admonishes us how greatly we should acknowledge our great weakness in humility and lowliness of mind, should attribute nothing to ourselves, should depend wholly on God alone Who governs our will and actions and finally should look for all good things from Him alone. We can see some points compiled in this regard by the apostle in Romans 7. These points are definitely of great importance for training one's life in righteousness, as anyone can see.

(h) Correction or reprimand is the negative side of training, seeing that it sharply reviles moral vices and corruptions. Therefore, once training points have been gathered, correcting points are easily devised. For if you speak about the effect and end of Baptism and add a good training point, saying that those who are baptized should walk in newness of life, you do well to offer a weighty correction by thundering in a very vehement and sharp speech against those who like being called Christians and yet live lives in no way consonant with their most holy religion, behaving in every way as if they had quite forgotten
that they were once baptized into Christ's Name. Indeed the man who rightly discerns the sinful counterparts of the different virtues and good deeds will soon discover how he can add correcting points to any training points that he might make. Needless to say, the correcting points should be relevant to the times and to the concerns of the people.

(5) Everyone seeks most eagerly for consolations in view of the frequency and magnitude of the adversities and misfortunes which torment us, but even those who have only some familiarity with the books of Holy Scripture can soon find consolations. Now this is so not only because the Scriptures provide maxims and examples that abound in rich material for consolation against any evils, but also because consolations may very well be selected from the doctrines which are expounded shortly before. To stick to the example that we have been using, consider the effect of Baptism from Christ's death. One does well to add that things improve for mortals in misery and great occasion is offered them for hoping for the best from God, when they behold God in His Word and in the sacraments which He instituted in His desire to assure them of the remission of their sins through His Son Jesus Christ. And there is therefore no reason why they should cast themselves headlong into the whirlpool of hopelessness as long as they set their minds on God's promises and the covenant which He has made with us.

So far, then, we have dealt with the five principal preparation topics of the theological class. Our minds should concentrate on them carefully and intentively whenever we wish to extract certain general topics profitable for the Church from the Scriptures which are to be explained publicly. Since the apostle himself so obviously affirms that we should gather everywhere from the reading of the Scriptures whatever is profitable for doctrine, reproof, training, correction and consolation,
whose authority should we prefer to his? Surely we who are engaged in preaching should devote all our labours and waking hours to the end that we draw the most profitable lessons from the Scriptures by this method. In fact this preparation by general topics is, you might say, the basis and foundation on which the entire structure of all sermons rests. Indeed, unless you use this method for finding general topics in the different parts of Scripture, you will not succeed in offering anything that you may hope to profit the hearers. But the man who follows this method of preparation according to my five topics, will never lack abundant, godly and profitable material for his sermon.

Of course I admit that there are some who will say that this method is novel and very difficult. But since we have the apostle Paul, who is the star of all preachers, as the inventor of this method, who can rightly hold it as suspect or think that it should be disregarded? Besides, I dare promise those who happen to be moderately instructed in the knowledge of general topics pertaining to the Christian religion, that this method will soon become easy, pleasing and fruitful. I am sure that there is no one who will ever regret the effort that he will make in using this method, for what is attempted for the advancement of godliness comes always and of necessity to good. Moreover, I shall soon add some examples which will clarify the method and enable everyone to use it with a minimum of difficulty. And whenever it is appropriate, I shall repeat my admonition that what I have said about these topics is suitably applied to every exposition of the Scriptures, whether in the doctrinal genre or in the other sermons genres.

The Dialectical Class of Preparation Topics

Now let us consider the preparation topics that belong to the second class of topics. These show us how we may examine the nature
of every subject more closely—at least any subject that you can reasonably treat or involve in a sermon—and build up proofs or arguments suitable for accomplishing our purpose. Indeed, we easily learn from them what every subject is, how many parts or forms it has, its causes, its effects or duties, what things are related to it, and what its contraries are, insofar as the topics are meant for answering these questions. Now the man who has investigated these questions diligently is regarded as having fully comprehended all that is worth knowing about the subject in question. This is why most dialecticians and philosophers use them so often and recommend them so highly. Now the theologian uses them when he feels that they suit the matter that he has undertaken to treat. I shall therefore run through these questions and their individual topics, and yet no more than this, for I refer the student who wants to know more about them to the teachers of dialectic. Just how much these questions help theological investigation has been shown at sufficient length in my Theological Topics. I have decided to arrange them here so as to give a similar outline of these questions and the individual topics which can and must be applied to them.

[1] For enlarging on the question of what the subject is, the following topics are applied:

(a) The definition of the name.
(b) The definition of the thing.
(c) Its genus.
(d) Its species.
(e) Its sub-species (differentia).
(f) Its properties (proprium).
[2] For discussing the question how many parts or how manifold the subject is:

(g) Its division.
(h) Its whole (totum).
(i) Its parts.

[3] For the question of causes:

(j) The material aspect.
(k) The formal aspect.
(l) The efficient aspect.
(m) The final aspect.

[4] For answering the question what the effects or duties of the subject are:

(n) Its consequences (eventa).
(o) Its effects.
(p) The intentions (destinata).
(q) The adjoining aspects.
(r) The performance (actus).
(s) Its subject.

[5] For finding out what is related to something, one should examine:

(t) Its relations (conjugata).
(u) Its contingents.
(v) Its indications (signa)—for the most part contingents consist of signs.
(w) Its circumstances.
(x) Its propositions or axioms (pronuntiata).
(y) Its parallels (similia).
(z) Its comparable aspects (comparata).
[6] For answering the question about contraries:

(a) Its opposites.

(bb) Its negatives (disparate).

These topics then are taught by the dialecticians. As it is appropriate for these arts to wait on the more worthy disciplines, they provide an abundance of topics that are useful to students in the other fields, but especially theology.

[Dialectical Preparation Topics from Scripture]

Moreover, theology is accustomed to producing other topics also for explaining passages in the doctrinal genre. In the books of the prophets and apostles I observe many proofs that are based on the following topics:

1. The use of inflection in the Scriptures.

   In God's promise to Abraham in Genesis 17, "I have appointed thee to be the father of many nations", the apostle weighs the word "nations" in Romans 4 and reasons in this way. Abraham is the father of many nations. Therefore, the gentiles also, since they are the sons of Abraham, shall be partakers of the spiritual benefits brought by Christ which were promised to Abraham and his seed.

2. A certain form of speaking or a phrase of Holy Scripture.

   In Romans 4 the apostle interprets man's justification or beatification as the remission of sins and the non-imputation of sins, which he proves by the words of the psalmist, "Blessed are they whose iniquities are remitted, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Ps. 32:1-2). Christ affirms that He is very God from the words of David in Psalm 110:1: "'The Lord said to my Lord, sit on My right hand... If David calls Him Lord, how is He his son?" (Mt. 22:44-45).
(3) The significance of the words according to the meaning or mind of the speaker. This is best observed in figurative speeches, although even where there are no figures at all, some obscurity may yet seem to lurk. Now this obscurity should be removed by probing the author's mind from the circumstances or from the passages preceding or following.

(4) Words preceding or following after. This also is an aid hardly to be neglected. For where one decides to confirm a doctrine or dogma from some passage of Scripture, one must immediately observe both the words that precede and that follow, showing from these words that the opinion in question is true.

(5) A general maxim in theology. Such a maxim is this: "God is no respecter of persons" (Deut. 10:17). And so in Acts 10:34 Peter gathers from this that the gentiles also can be accepted by God, if only they fear God and give themselves to righteousness.

(6) God's attributes. God speaks truly; therefore He will perform His promises and prove us to be liars. God is righteous; therefore the world will be judged by Him (cf. Rom. 3:3-6).

(7) The relation of the sign to the thing signified. We are baptized; therefore are we cleansed from sins through the blood of Christ (cf. Rom. 6:3-6. Tit. 3:5. 1 Jn. 1:7.).

(8) The relation of one time to another, or of the time of the Law to the time of the Gospel. In Romans 11 it is shown that in every age some are elected for salvation by the grace of God and therefore that we should not throw out all hope that some Jews will be saved. Paul argues from 1 Kings 19, "Do you not know what the Scripture says of Elijah? How he cries to God against Israel, saying, 'Lord, they have killed Thy prophets and broken down Thine altars, and I have been left alone and they lie in wait for my life.' But what answer does God give
to him? 'I have reserved to Myself seven thousand men who have not bowed the knees to Baal's image'" (Rom. 11:2-4). So also even in this time there have been remnants true to their election by grace.

(9) The relation of one time to all time. "I will have compassion on whom I have compassion, and I will have mercy on whom I have mercy" (Ex. 33:19). It is known that these words were spoken by God when He threatened destruction on the Israelites because of their commotion in Moses' absence and their worshipping the golden calf. But the apostle does not hesitate to use the words that God pronounced then in His anger at their idolatry, to prove that God elects some in every age and saves them out of His mercy when it pleases Him [Rom. 9:15].

(10) The relation of the head to the members. Christ the Son of God has received an heavenly inheritance; therefore, those who believe and are truly God's sons by adoption, will receive the same [cf. Rom. 8:17].

(11) The relation of the members to the head. Some things that are attributed to the members in the Body of the Church are not inappropriately transferred to Christ, the Head of the Church. In Hebrews 4 and 5 we read that high priests chosen among men are beset with weakness and are therefore moved with the feeling of other men's weaknesses. Therefore the man Christ, being made an high priest and tempted in all things, is moved with the feeling of our weaknesses. But human attributes in which the corruption of sin is seen can in no way be applied to Christ.

(12) The relation of the physical to the spiritual. God's promises to our fathers about temporal benefits guided them to lay hold of benefits that were spiritual and eternal, since these carnal things are like shadows and types of spiritual and eternal things. "By faith Abraham sojourned within the promised land as in a foreign
land, when he lived in tents with Isaac and Jacob, co-heirs of the same promise. For he looked for the city which has foundations, whose builder and founder is God" (Heb. 11:9-10). The meaning of this passage is this: By faith Abraham went out of his own country and came to the promised land; therefore, by faith likewise we must come to heaven or the heavenly city.

(13) The relation of the spiritual to the physical. In Isaiah 56:7 the Lord says, "My house shall be called the house of prayer amongst all peoples." It is clear from other verses which precede and follow this one, that mention is being made here of the spiritual house of God, that is, the Church or congregation of believers, which should worship God truly and rightly call upon the divine Name at all times. And while Christ was throwing the buyers and sellers out of the material temple of Jerusalem, He applies the same words to His purpose, reasoning thus: In the Church or spiritual house of God, it is right that invocation of the divine Name be exercised without ceasing; therefore, in the material temple also it is fitting that prayers always be made. Hence, what was first spoken of a spiritual thing is clearly applied to a physical thing.

(14) The relation of the earthly to the heavenly. The author of Revelation takes the words which the prophet Isaiah had used in Chapter 49 concerning the happiness that would come when the Gospel was proclaimed in all the regions of the world and transfers them to describe the rest and glory which the saints who suffer death for confessing the truth will obtain in the next life in heaven. The words are these: "They shall not hunger nor thirst any more, neither shall the sun rise or set on them nor any heat; for the Lamb who is in the midst of the throne will have mercy on them, and lead them to springs of living water" (Rev. 7:16-17). Here, words that rightly pertain to things on earth are...
transferred to those things that come to pass in heaven. This kind of reasoning does not differ much from the one we noted a little while ago, concerning the relation of the physical to the spiritual.

(15) God does not make idle threats. The apostle affirms that the time is at hand when the Jews are to be rejected and excluded from God's Church and the gentiles are to be called and to succeed the Jews, adding the terrible threat which God once made in this regard: "I will provoke you to envy by a people which is no people; by a foolish nation will I stir you to anger" (Rom. 10:19. Cf. Deut. 32:21). What God has once decided about the punishment of the wicked must of necessity be accomplished, unless perhaps some condition be explicitly or implicitly included in the threat.

(16) God does not make idle promises. "Abraham did not waver in distrust over God's promise, but was made strong by faith, giving glory to God, fully persuading himself that He Who had promised was able also to perform" (Rom. 4:20-21). We may therefore argue this way: God has promised; therefore, He will undoubtedly perform. Here also we must pay attention to see whether any condition has been included in the promise.

(a) A prophecy or prophetic prediction. The evangelists often commend this preparation topic to our attention, whenever they show that this or that thing is thus accomplished in Christ or through Him, inasmuch as it was necessary that those things be fulfilled which were foretold of the prophets about Him.

(18) The truth of a divine or prophetic definition. The things that have once been revealed and defined by God or by some outstanding prophet at God's command must be held as established. A man who understands how to argue properly from a general proposition will also appreciate the potential of this topic.
The person of one devout man relates to the person of all devout men. In Romans 4 the apostle reasons thus: Abraham was justified by faith; therefore, all who likewise believe will be justified by faith. He says, "It is not written that righteousness was reckoned for his sake alone, but for ours also, for it will be reckoned to us if we believe..." (Rom. 4:23-24).

The person of one ungodly man relates to all ungodly men. The hardening of Pharaoh came from God; therefore, the hardening of all other ungodly persons comes from God (Rom. 9:17-18).

The relation of the type to the truth. The bones of the lamb that was eaten at the Passover were not to be broken; therefore, neither were the legs of Christ hanging on the cross to be broken (Jn. 19:36). And Christ Himself interprets the types of Jonah and the bronze serpent erected in the wilderness as concerning Him (Mt. 12:30; Jn. 3:14). So then, we may rightly gather that those who looked on the serpent in the desert were healed (Num. 21:8-9), and therefore those who believe and hope in Christ will obtain salvation.

The relation of an allegory to the thing signified. The prophet Isaiah uses an allegory and many words to teach how wonderfully the Church increases. "Rejoice, thou barren one who dost not break forth, and cry, thou who art not in labour, for the desolate has many more children than she who has a husband" (Is. 54:1). Now the apostle intends to show that no matter how much the Jews raged, yet it would come to pass that the Church gathered from the gentiles had to increase and expand, even when men believed that it would be utterly destroyed by troubles and struggles. In Galatians 4 he applies this very allegory most appropriately with this meaning. If she who was barren and despised, like Sarah, nonetheless brings forth children and her posterity increases beyond all expectation, why should we not believe that the Church too
enjoys growth, however poor and downcast it may be?

So then, if not all, then certainly most of these topics are used rightly from time to time by preachers in divine service. And indeed they are used in sermons on a certain topic or verse of Holy Scripture, on some aspect of current events, or else on a simple or compound theme, as I shall mention again when giving examples. Now one needs right judgment and some prudence here. These are obtained by assiduously reading and listening both to the Scriptures and to certain faithful expositors. You will do well for yourself and may eventually be able to do something worthwhile, if you care about studying the proofs that occur in the doctrinal sermons preached by the prophets, Christ and the apostles, if you inquire into the topics on which their sermons are based, and finally if you are anxious day and night to imitate them, striving to interpret them to the utmost of your ability.

3. Warnings

Now with regard to the doctrinal genre, let us note that it is a serious and difficult business and requires more than ordinary wisdom. I shall therefore be right to do as I intended and add certain warnings, by which everyone may be forewarned to act with forethought and discretion. Let this apply similarly to the other genres to follow.

(1) In explaining doctrines or dogmas before the people, it is most important to consider what kind of individuals the hearers are and how far they have progressed in knowing the things of God. For it is necessary that the entire approach to teaching be adapted to the people's capacity, whenever you think it good to examine some dogma. Christ Himself warned us to be sensible in this regard, when He told
His apostles: "I have many things to say to you, but you cannot bear them now" (Jn. 16:12). And the apostle: "I could not speak to you, brethren, as to spiritual men, but I had to speak as to the carnal, as to babes in Christ. I have nourished you with milk, not with solid food. For you could not then take it, as indeed you cannot take it now" (1 Cor. 3:1-2). It is certain, therefore, that the things that are true, certain and taken from the Word of God are what you should transmit to all men. And although a man may undertake to treat one and the same doctrine wherever he may be, yet he should handle everything far differently among citizens of a large city, who have long been accustomed to hearing men who excel in learning and fluency, than in an obscure place, where men of rustic endowment and customs will never understand anything except what is inculcated with the finesse of a sledge hammer. Saint Augustine says something about this in his Tractate 98 on the Gospel of John.

(2) No matter who your hearers may be, disregard and avoid treating those dogmas which do little to lead the people to godliness and whose examination and discovery make the hearers curious more than devout. The apostle writes about this in different passages to Timothy and Titus, forbidding them to make room in the Church for teaching that does not agree with godliness (1 Tim. 6:3), or for stupid and foolish questions, contentions and strivings about the law, which are unprofitable and superfluous and which bring about dissension more than edification. (See 1 Tim. 1:4; 4:1; 6:4. 2 Tim. 2:23. Tit. 1:10; 3:9.)

(3) After you have chosen some dogma which can be dealt with profitably, you will do well to search for and to ponder what the books of the prophets and apostles teach about it. Only this teaching is the foundation of the truth and the norm which everyone should necessarily follow. Then you will be wise to consult also the opinions
and judgments of other theologians whose commentaries explain the Scriptures and the dogmas contained in them. You should adopt the most efficacious of these opinions and incorporate them judiciously into your sermons. This work will pay you doubly. For in the first place you will venture to define all matters boldly and without fear of refutation, even if you name no authors openly. But if you wish to mention the authors by name, you should show the unanimity of the Churches and of their learned men with regard to this dogma in doing so.

Indeed, with regard to this consent it cannot be stated how greatly the hearers will be moved, not to embrace sound doctrine with folded arms, as they say, but to defend it with inflexible courage.

(4) You should consider whether it is best to treat the dogma briefly or at length in accordance with the importance or utility and value of the material taken both from the sacred books and from the commentaries of the learned. But whatever you wish to do here, take care to do so by means of a suitable method which the nature of the dogma in question admits, and which squares most with the times, situations and capacities of the hearers. For a particular dogma requires handling in a particular way. And this seems to be what the apostle meant when he told Timothy, "Strive to present yourself to God as one approved, a workman not to be despised, rightly dividing the word of truth" (2 Tim. 2:15).

(5) All the devout agree that to establish a dogma of the Christian religion, support must be sought from no other source than those books which are acknowledged as canonical by all. Regarding this matter, see Irenaeus, Book I, Chapter 1; see also Augustine, Against Faustus the Manichean, Book II, Chapter 5; On Nature and Grace, Chapter 61; Letter 19 to Jerome.
(6) Take the greatest care that none of your arguments seem overly tortuous or too far-fetched. For when the hearers notice even one such argument, then they pay less attention to the rest, begin immediately to suspect the teacher and accuse him openly either of deceit or of ignorance.

(7) The argument that is drawn from the simple meaning of the words will always carry more weight. For truth delights in simple speech, and more simplicity cannot be given than when all figures of speech are put aside and words are taken in their natural sense. 

In this way all that goes to prove the dogma will be firm, certain and obvious.

(8) From this it follows that comparisons should be used rather sparingly, and types and allegories are to be used very seldom—and never for proving dogmas, since arguments drawn from these figures of speech are rather weak, as everyone admits. Nor indeed is it the business of any one at all to produce allegories; hence, I much prefer not to be responsible for having an undergraduate wear himself out in this kind of ingenuity. I have warned young students of this in my On the Theologian., II, xxxv. If you still think that you have to spin something of this sort, then do so, but on this condition, that other arguments having more weight and strength come first. We can see the apostle Paul doing this in Galatians 4, where it is at the end of his argument that he uses the allegory—or rather the type—of the two brothers to signify the two covenants.

(9) Further, one must constantly guard against inserting in the sermon anything so difficult, obscure or equivocal that it can be wrested by the wicked, the simple, the inexperienced or any others to establish a false opinion or to defend a crime. In this
regard Saint Peter said that there were some ignorant and inconstant people who, to their damnation, distorted things which the apostle Paul had faithfully and sincerely transmitted in his letters (2 Pet. 3:15-16). It is to such an extent that men easily take even what is said most appropriately by the best and holiest [of authorities] for purposes other than these latter intended. And it cannot be denied that preachers themselves repeatedly offer grounds for misunderstanding. How often, indeed, do we hear complaints nowadays about some who do teach doctrine that is both profitable and necessary, but whose hearers do not quickly agree with it and receive it into their hearts! Well, preachers themselves are at fault when they use language that almost everyone would avoid as being inappropriate and unsuitable for the pulpit. I have sometimes been present in a service where the preacher dealt with good works such that, had he intended to keep his hearers from ever doing them, he could not have done a better job of it! However you can generally counteract this evil in two ways.

(i) The first is to try hard always to speak cautiously and accurately, being careful to prepare every part of your speech beforehand, at home. And when your language is hazardous, the safest course is to immerse yourself in the diction of Holy Scripture itself. (ii) The other way is that when you suspect that something could be objected to rather maliciously, then make appropriate use of proofofproof, and this will avert giving occasion for misinterpretation or misrepresentation. We often see the apostle Paul doing this with great care.

After expounding a dogma briefly or more at length, never at any time neglect to remind the people about the dogma's true application, by referring it both publicly to the Church as a whole and privately to the conscience of every individual. Knowledge of a dogma apart from its application is idle and fruitlessly superfluous.
For thus St. Paul added an exhortation to the arguments which proved that all the baptized are dead to sin and ought henceforth to live only to righteousness. In this exhortation he reminds them diligently, "Let not sin therefore reign in your mortal bodies . . ." (Rom. 6:12). In a large part of Galatians 4 and then 5, the apostle teaches how those who are grafted into Christ through baptism are freed from the Law and ought not to look for justification from it. He soon adds the section that shows the right application of this doctrine, saying, "You have been called to liberty, brethren, only do not use your liberty as an opportunity for the flesh, but serve one another through love" (Gal. 5:13).

Nor is this warning to be omitted. It happens sometimes that a teacher will err somewhat in explaining some dogma to the public, by missing the full scope of the truth and by presenting uncertain and false opinions as if they were certain. For what if the man who enters the sacred pulpit is not yet sufficiently trained in contemplating and treating the things of God? Or what if he follows only some one writer whom he has read, without considering the judgments of other authors? Now controversial questions have been discussed more fully and more clearly over the years than they were at first. What if the preacher had not yet seen the later, sounder opinions? But why list all the possibilities for error! Simply let not the man who somehow happens to fail in his teaching, be ashamed at a suitable time to admit that he had once been entangled in error and that he wants to correct the fault which he committed in failing to teach proper doctrine or in speaking out of turn and wishes to do this by bringing in a sounder interpretation. Let him say also that he has progressed somewhat since then, as one day teaches another and second thoughts are usually wiser than the first, to quote the proverb. The man who so undertakes to guide the unfortunate that they fall into a pit, will do
well to show them how to get out of it again. Nor should the hearers be much offended at this. For it is fitting that everyone remember that it is men who are placed in the ecclesiastical function and that nothing human is alien to them. Now it is a property of human nature to err and out of malice or folly to persist in error, and yet to be raised up after the fall by God's singular goodness and grace. Therefore, if any of the hearers are indignant that they were seduced a little before, it is right that they now rejoice and almost congratulate both themselves and their teacher, giving God most hearty thanks as they see themselves brought out of the darkness of error into the light of truth. Augustine has something to say about this warning in his On Catechizing Beginners, XI, and in his Sermon 22 or book on the words of the apostle. Now there are many more points that can make preachers wise and acute, but these are taught by long experience and practice in teaching. Indeed it is simply not possible to include everything in rules, for at any time something unexpected can easily happen which requires an exception to the rules and regulations of the book.

4. Examples of Sermons in the Doctrinal Genre

(a) We can now offer some examples of sermons in the doctrinal genre. It is always proper, and indeed in many cases it is best, for everyone to sharpen his mind and pay careful attention to the notable examples of sermons which the prophets, Christ and the apostles have preached. For to imitate them in all things as far as possible is not only the best, but the safest thing to do. It is then reasonable to commend the more famous preachers, especially the ancients, for everyone knows that the latter were outstanding in using the gifts of the Holy Spirit. And so these examples.

In a fine sermon that is recorded in Deuteronomy 9 and 10,
Moses teaches that all good things happen to men by the goodness of God alone. Isaiah 1 briefly shows that eternal worship without heartfelt devotion and integrity of life is useless. In Chapters 25-27 Isaiah preaches about the rewards of the godly and the punishment of the wicked; in Chapter 66, about the true worship of God. In Matthew 5 Christ preaches on true blessedness and the right use of the Law; in Chapter 6, on trust in God, or if you prefer, on God's providence; in Chapter 11, on the punishment of those who despise the gospel; in Chapter 13, on hearing God's Word diligently and the effects of the Word; in Chapter 16, about the confession of faith and of known truth; in Chapter 17, on the obedience and honour due to magistrates; in Chapter 19, on what great rewards remain for those who stick to the Gospel steadfastly; in Chapter 20, on how it happens that believers are called, justified and glorified only by the unmerited mercy of God; in Chapter 21, on the end and consummation of the world and about the Christ's coming to pass judgment. In John 14-16 Christ teaches about fortitude and patience in persecutions for the sake of religion, about charity and true love, and so on. In Acts 13 Saint Paul explains the content of the Gospel.

In the letter to the Romans there is one lecture about justification by faith apart from the works of the Law, and another in Chapters 9-11 on the rejection of the Jews and the calling of the gentiles. These lectures could be suggested as examples except that they are written in the academic method of teaching rather than in the popular, although the lecture on the calling of the gentiles comes closest to the popular method. The same holds for the lecture in Galatians 3, which agrees entirely with the former lecture in Romans, except that it is more suited to the people. But the best example for our purpose here is the affirmation about the resurrection of the dead in 1 Corinthians 15, and likewise Hebrews 1 and 2, on Christ's two natures, and Chapters 5-10.
on the abrogation of the priesthood and legal sacrifices and their replacement by the eternal priesthood and the unique sacrifice of Christ.

In Chrysostom there are many sermons of this genre, especially in his expositions of the Gospels of Matthew and John. An outstanding sermon is Homily 60 on Matthew, where he argues about the cause of sin. Also noteworthy are Homily 68 of Book 5, concerning the fearful judgment of God; Homily 71, on the fact that fasting profits nothing if innocency of life is lacking; Homily 77, on the fact that one should not despair after falling; and lastly his six sermons and three books on God's providence. For no denies that these also were written in the popular style.
Before expounding any passage of Holy Scripture in the doctrinal genre, you may notice a great many different general topics in the passage. It is best to choose only some of these for fuller comment.

One cannot in fact offer a more definitive method of preaching to guide ministers than that which shines in the examples of the sermons given both by the prophets, the apostles and Christ Himself on the one hand and also by certain holy Fathers on the other. Nonetheless I think that it will be very useful if I show more fully how anyone at any time can make use of the points that were presented in the form of rules in Chapter II of this book. For I trust that in this way everyone will come to an easier and sounder appreciation of those examples which I have just now listed in a kind of catalogue, and will gradually grow accustomed to think out and to discover points that can be suitably maintained in public on any given theme or Scripture reading.

Now in using this doctrinal genre I said that sometimes one should not make use of any kind of confirmation and yet at other times some kind of confirmation should be used, and that in neither case should one proceed to argue in the same way, but should allow for considerable diversity. Thus it seems good to deal with this diversity by giving some examples, so that those who will do their best to fulfil the functions and duties of an evangelical teacher may turn out ready and prepared for practically every contingency. First, then, we will lead them, as if by the hand, to the point where they may easily see how to deal with the passage of Scripture which is offered for treatment.
by noting the many different topics that can be drawn from it, and then by judiciously selecting some of these topics for a little fuller explanation before the multitude.

Now there are two common classifications of passages to be expounded from the Scriptures. The first consists in a continuous historical narrative in which something at some point occurs which clearly suggests what sermon genre the passage should be classified under. In fact, most narratives in the Gospels belong to the doctrinal genre, since they establish chiefly this doctrine, that Jesus is the Christ, that is, the true Messiah and true God, through Whom all who believe in Him attain to eternal salvation. That this doctrine or dogma is the general intention of the Gospel narratives is indicated by John 20:31. The second classification occurs when the whole passage is spent simply in teaching, that is, such that a certain dogma is taught by means of arguments which are distinct, which follow one after the other and which are directed to one and the same end. Romans 4 can be taken as an example of this. Everyone sees that different arguments are packed together in this chapter and that every one of these arguments confirms the doctrine that man is justified by faith apart from works. Therefore, since this doctrine is clearly argued there, anyone can at once determine that this chapter belongs to the doctrinal genre. It will be worth our while to note all that we think useful and sufficient about both classifications of Scripture readings.

This procedure then is necessary for anyone who intends to draw general topics from Scripture readings of either classification. First of all run through the whole passage one or more times, until you have a good understanding of the simple meaning of the words. Then start over again, going through the passage part by part and stopping
for a moment to consider each part. Ponder carefully to see if anything can be taken from the words in that part which applies to doctrine, that is, to the confirmation of true dogmas, or to the refutation of false opinions, to training one's life in righteousness, to the correction of wrong doing, or lastly, to consolation. For as I have shown above, we ought to have these five generic theological preparation topics continually in our minds, for only they point out fully enough how best to search out, to clarify and to present general topics contained in the words of Scripture and in the tenets of the whole of Christian doctrine. For they are immeasurably fruitful and soon bring forth useful general topics on everything that is necessary to the perfection of a Christian man. There is no reading of Scripture so dry and harsh but that the words as they stand in the text will furnish something corresponding to these generic topics. But let us now try this out and work on some examples of the first classification, consisting of historical narratives, and let us analyse them in accordance with the five generic preparation topics. (Once we have cleared the way among the historical narratives, which always seem to involve the greater difficulty, it will be easy to go on to consider examples of the second kind, the ones in which the dogmas of our religion are explained straightforwardly.)

1. Example [of the Feeding of the Four Thousand, from Mark 8:1-10]

Let the story then be read from the Evangelist Mark, Chapter 8, as follows:—

When there was a very great throng and they had nothing to feed on, Jesus called His disciples to Him and said to them, "I am moved with compassion for the throng, because they have been with me now three days, and have nothing to eat. And if I send them away hungry to their homes, they will faint on the way,
for some of them have come from far." And His disciples answered Him, "How can anyone satisfy these people with bread here in the wilderness?" And He asked them, "How many loaves do you have?"

They then said, "Seven." And He told the throng to sit down on the ground. And He took the seven loaves and when He had given thanks, He broke and gave to His disciples to serve. And they served them to the throng. And they had a few small fish, and when He had blessed, He ordered them served also. So they ate and were satisfied. And they took up what was left, seven baskets of fragments. And those who had eaten were about four thousand, and He sent them away. (Mt. 8:1-10)

So, then, let us see what sermon genre this Scripture lesson is to be classified under. It is obvious that it belongs to the doctrinal genre. For such extraordinary miracles are described and proclaimed so that all people may be led to confess that Christ is true God and that they might believe in Him. That this is so can be seen from the case of the imprisoned John the Baptist, for when he had heard of Christ's deeds, he sent his disciples--more, surely, for their sakes than for his own--to enquire whether Jesus were the promised Messiah for whom they had waited so many centuries. But Christ answered such that He would have it gathered from His works that He was indeed the promised Messiah and Saviour (Mt. 11:4-6). Indeed Christ affirmed the same thing elsewhere on several occasions, that the works which He accomplished testified of Him that He was the Son of God and God (Jn. 5:36; 10:25,38; 14:11).

Therefore the ground of this lesson from Mark is doctrinal, that Christ, the Author of so great a miracle, is the true Messiah and very God, through Whom everyone can obtain salvation by faith. Now let us search for various general topics of Christian doctrine by going through every individual part of the text and keeping in mind these five generic
preparation topics at every step of the way.

When there was a very great throng and they had nothing to feed on... (s)ab 7

(1) First, because the Evangelist shows that a very great throng had come together to hear Christ's messages, a training point immediately suggests itself to us here and exhorts us to long wholeheartedly for the knowledge of God's Word, in which the whole will of God is most clearly revealed.

(2) Then, there is a correction or reproof of those people who are found unnecessarily sluggish with regard to the things that concern the salvation of their souls and who think scarcely once a month of hearing the saving doctrine of the Scriptures.

(3) And because it is added, that the throng had nothing to feed on, it is certainly arguable that those hearers cared more about the things of the mind than about the concerns of their teeth or bellies, and that they longed more ardently for spiritual than for temporal goods. Consequently, in this same verse I notice another topic, which counts as a training point or as a dogma or doctrine, namely, that we should always apply ourselves to spiritual benefits first and only later to physical things. In this regard Christ says, "Seek first the kingdom of God and its righteousness, and all these things will be added unto you" (Mt. 6:33). Indeed, He taught us the same lesson in the daily prayer to ask the heavenly Father first for the sanctification of His Name, for the enlarging of His spiritual kingdom, and for devotion to accomplishing His will, and only then to ask for our daily bread and the other necessities of life.

(4) Again, a correction is understood here, namely, that one censures those who are more intent on earthly and fleeting things than on heavenly and eternal things.
Jesus called His disciples to Him and said to them: "I am moved with compassion for the throng, because they have been with me now three days, and have nothing to eat." I note the different doctrinal points as follows.

9. (5) The first concerns God's mercy and providence, whereby He never gives up caring for us. He knows what we need and sees the means by which He may take care of us, even before we ask, as Christ makes clear in Matthew 6:8 & 32.

10. (6) Second, God provides for us not only spiritual things, and generally and universally for all people, but also physical things, and that particularly for each person.

11. (7) Third, God wills to provide for those above all who remain longer with Him, that is, who embrace sound doctrine devotedly and who persevere in loving and confessing Him, throwing all their hope and confidence on God alone.

12. (8) Now these doctrinal points give birth to a certain and incomparable consolation, which the godly should hold in their mind's eye all the time. Those who remain with God and depend entirely on Him will never be forsaken by Him. God would sooner rain manna from heaven as He did at one time to help the Israelites, or send His angel to minister bread and water, as He did once for the fleeing Elijah, than allow even one of his faithful little flock to perish in need. God values godly men much more than the ravens or sparrows that He mercifully feeds in the meantime (Mt. 6:26. Ps. 147: 9, 11).

"And if I send them away hungry to their homes, they will faint on the way, for some of them have come from far." In these words we discern both doctrinal and training points.

14. (9) A doctrine, then, that if God should forsake miserable mortals, they could not survive, and that it is not in their own com-
petence or strength to secure for themselves even the physical goods necessary for the sustenance of their wretched life. How much less, then, can they procure spiritual things! As soon as God withdraws His hand, we are finished from then on, as Psalms 124, 127 and others testify.

(10) Now the first training point is that we are urged to acknowledge our own powerlessness when we know that we can do nothing at all without God.

(11) Again, we are urged to pray continually that He will not forsake us, but supply us with both spiritual and temporal goods as He knows is expedient for us.

And His disciples answered Him, "How can anyone satisfy these people with bread here in the wilderness?"

(12) Doctrinal point. Human reason cannot comprehend how provision can be made for the necessities of our life. Worldly wisdom is stupefied and at a loss whenever some accident or misfortune occurs. Yet all along, the things that are impossible for men, are not only possible, but easy for God.

(13) From this we should infer a training point. In dangers we put our trust in God and commit ourselves and all that we have to His wisdom and benevolence. Otherwise, if we strive with our own wisdom, if we refuse to think of anything but what human reason can suggest, then one must fear that we will fall headlong into hopelessness. It is pertinent that the disciples, who were anxious because they had neglected to bring some bread, are called oligopisti 'men of little faith' (Mt. 16:8).

(14) From this there follows besides a kind of reproof or correction for a certain type of people. For if such people see that they lack anything at all and do not at once feel immediate relief in their need, they are so intellectually unstable that they act as if the Furies were
driving them on, and hence end up beginning to despair of any and all help from God.

And He asked them, "How many loaves do you have?" They then said, "Seven." And He told the throng to sit down on the ground. In these words let us note a comforting topic in addition to the doctrinal.

(15 & 16) God does not allow His own to suffer long; He does not permit them to be tempted beyond their strength (1 Cor. 10:13). Indeed human reason, or this flesh of ours, increases the number of temptations, and practically compels us to disbelieve. Human reason asks who could satisfy these men with bread in the wilderness. But God soon shows a ready support, and where human power fails, He makes a wonderful restoration, if we but throw our confidence on Him and commit the whole business to Him. Therefore let us never doubt in God's goodness or lack confidence in our dealings, let us keep ourselves fully persuaded that God wills to help us in time and when He deems it the right time. Let us hear what follows.

And He took the seven loaves and when He had given thanks, He broke and gave to His disciples to serve. And they served them to the throng. And they had a few small fish, and when He had blessed, He ordered them served. Now when we hear of Christ giving thanks and blessing, we see two training points set out for us.

(17) The one is that whenever we eat or drink, we should pray to God, that He would sanctify it by the power of His word and grant that it may be made wholesome for us.

(18) The other is that we should always give God thanks for the daily blessings which of His goodness He bestows on us so freely and graciously. All heads of households will do well to teach their families never to eat or drink without saying a blessing before and a grace after
the meal. And let us decide that it is our duty to pray and give thanks not only for food and drink, but also with equal devotion for all other benefits.

(19) Now perhaps you might also do well to handle this doctrine, namely, that God has created food to be received with thanksgiving on the part of the faithful and those who know the truth, and that because whatever God has created is good, nothing is to be rejected if it is received with thanksgiving, for it is sanctified by God’s message and by prayer (1 Tim. 4:3-5).

So they ate and were satisfied. And they took up what was left, seven baskets of pieces.

(20) Here we find a training point. It is not enough for us to give thanks when we happen to be fully fed, for God wills moreover that we should not be shamefully wasteful by squandering left-overs or by contemptuously flinging them away, but that we should be careful and meticulous in preserving them. Now this is to the end that we might always have some testimony of God’s benevolence whereby He supplies all things more abundantly than we need. Again, this is so that we may know that God gives the increase and adds a blessing on our affairs, even when we are not aware of it. Finally, this is to the end that we may have something to share with other indigents. For we should know that whatever remains above our daily expenses, is nothing other than a God-given opportunity for putting our piety to work.

And those who had eaten were about four thousand.

(21) Therefore God’s goodness and God’s power should be considered in all things, the former in that He feeds all men, whether good or bad, the latter in that He feeds innumerable people with a few loaves and that at a time of extreme scarcity.
(22) Moreover, what Christ accomplished here by His divine power should be acknowledged, reverenced and published abroad by us; and what He performed by His singular goodness should be imitated by us. For it is certainly our duty to behave well toward anyone at all, even toward our enemies. And so we see both a doctrine and also a training point hidden in a few words.

And He sent them away. Here we may gather a doctrinal point about God and an important point for our lives as well.

(23) God gives liberally and does not meanwhile upbraid us (Jas. 1:5), as if He were demanding payment, seeking for glory like most men or courting the favour of the people so that He might obtain the dignity of a king or head of state. Rather He withdraws, preferring anonymity.

(24) Therefore we too should imitate this goodness that is joined with humility and concentrate as much as we can on doing good works, not seeking for any glory or reward from men (Mt. 6:1-4).

Here then is our collection of twenty-four general topics on a brief Gospel story. Some of these include the confirmation of true doctrine and the refutation of the false; others, the training and correction of life; and others yet, consolation. But in preaching to the people, never enlarge and expound fully on all these topics! Rather, choose a few topics from such a large number; treat these few more freely, use more time on them, and omit the rest. Which ones to choose and how this should be done to edify and to profit the Church, we shall do our best to show in a few observations.

Observations

First, the preacher should take no more than three, four or five general topics for extended exposition before the people. The reasons for this are obvious. For the preacher should take the capacity
of his hearers into consideration and see above all what suits them, so that they are not burdened or overwhelmed with too much material.

Again one should consider what the uneducated can grasp and retain, so that after they return home they can repeat something of the sermon and win over their relatives who may be sick or perfectly well. For it is rightly required of all Christians that, as soon as they return home or at least in the evening before bed, they should propound something from the Holy Scriptures to their household. This is insistently taught and commanded by Chrysostom in Homily 29 of his commentary on Genesis, and Homilies 13, 52 etc., on John. Besides, in a conglomer-ation of very many topics, one will seldom, if ever, examine any one topic at sufficient length to satisfy one's hearers even a little. For in this way one does nothing but touch on many topics in passing and as if absent-mindedly; you do not explain them. Now the unlearned scarcely reap any fruit at all from such brevity, for they need not only to be taught, but to be moved. Indeed, by such concise treatment, it will be necessary to repeat the same things again and again, to everyone's considerable irritation. Moreover, it is more pleasing if the preacher expounds somewhat more fully on a variety of topics, rather than pounding the same many points into the minds of his hearers as insistently as possible.

The topics that he leaves untouched on one occasion can be rigor-ously dealt with as need be at another time. For if a man repeats the same topics with the same brevity and in the same style very often, one fears that he will incur the charge which a certain poet put rather neatly when he wrote, "And the lutist/ Is scorned, who always blunders through the same tune."

Second, if you must bring many topics into your sermon—for sometimes the day's Scripture reading affords many topics all of which are very profitable—nonetheless concentrate mainly on explaining
only three or four of these topics. As for all the others, it is enough to touch on a few briefly as in passing and to omit the rest. It is in this manner that Chrysostom's Homily 60 on Matthew treats these words from the text, "I say to you that their angels in heaven always behold the face of My Father." Chrysostom prudently gathers and notes the dogma that every man is given a certain guardian angel as his keeper, but he concludes this topic in a very few words, quickly emphasizing the rest of the passage as being more profitable and appropriate for setting one's life in order. For he proceeds to the general topic that we should not despise our brethren.

Third, choose general topics which are sufficiently obvious and which contain nothing intricate, so that you will be able to preach to your hearers in bold relief, plainly and in a way that is suitable for the masses. For some matters are sterile, suitable only for specialists and obscured besides by complex issues. So, if any such matters turn up in the Scripture lesson on which you are to preach, it is better to pass them over in silence or to conceal them, than to examine them at great length. What I mean is something like this. Some one is explaining the story from Luke 16 about the rich man buried in hell and Lazarus carried to Abraham's bosom, and presumes to detain his hearers with a great deal of time-consuming discussion of the very many opinions about Abraham's bosom. Now the opinions of commentators—even the most learned ones—on this subject are so diverse that you can say little that is certain and fruitful. But in this same story there are in the meantime many useful topics which could be handled profitably, such as: against excess in food and clothing, against avarice, about bearing with poverty, about not despising the poor, about alms, the mercy and justice of God, the rewards of the good and the torments of the wicked. In sum, omit all those topics which give rise to dangerous questions or dissentions among
the people, which in any way inject doubt into the consciences of good
men or which bring but little profit.

Fourth, of the many topics that are useful and obvious, choose for treatment those above all which are most pertinent to the particular place and time. For example, in a Gospel story there are topics containing dogmas and perhaps these dogmas are about fairly sublime matters, at the same time there are other topics in which vices are reproved—perhaps the very same vices which are known to infect the parish right now, or other topics that build up a man's life and behaviour. Here surely it will be the business of a wise preacher to omit those topics which illustrate the dogmas of the faith and to turn to those topics which teach the duties of love, which correct vices and which change corrupt behaviour. For after all the crowd is hardly capable of understanding such doctrine and yet it needs this correction badly. Let it be enough once for all to note in general that the topics about dogmas, especially those of but secondary importance, are not to be treated, unless before a crowd of whom the majority are educated men, such as may be seen in large cities. Treat dogmas most of all when any heresies or errors have crept in, for heresies are best refuted by lucid expositions of true dogmas, and do this with such clarity that not only the learned, but also the unlettered can understand them. Chrysostom does precisely this with a marvellous prudence and skill when he examines many difficult topics, such as the cause of sin in Homily 60 on Matthew. He does this on account of the Manichaeans, who had then spread abroad their venom about the two First Principles; they affirmed that all evil came from one of these. Consider also his different sermons about the same substance and equal dignity of each Person in the Holy Trinity, given on account of the Arians of his time. Nazianzus also showed
and followed the same policy in a number of his orations. Now of the topics which are used for training one's life in righteousness or for correction, those which concern current behaviour and the state of the Church will always be preached on more profitably than any others. Something in this regard has already been said in our treatment of sermon material.

Now that I have made these four general remarks, let us consider which general topics of all that we have gathered from the foregoing narrative in Mark 8, should be chosen as most in keeping with the state of the Church and of the hearers, so that fruitful sermons may be preached.

Certainly the man who intends to teach the kind of people who live in small towns and in the country will have every reason to take to those topics which are most suitable for their endowment and their customs. Such topics are these:—hearing of God's Word diligently [topic 1]; seeking spiritual goods before transitory goods [3]; against those who so gape after things of the flesh that they neglect spiritual things entirely [4]; prayer and thanksgiving for food, drink and other daily benefits which God gives us [17 & 18]. Again, if perhaps there were any recent calamity or public crisis, then consolation topics would be handled with great profit, namely that God does not allow his own to suffer long or to be tempted beyond their strength [15 & 16] etc. Topics like these, which occasion either training or comfort, will be used appositely and profitably with unlettered people, for it is to their capacity and to their spiritual and moral profit that the preacher's entire speech should be directed.

But the topics which I have listed here may be properly discussed even in the larger cities, where there are frequent assemblies which include many educated men and where most of the citizens and common people
can make reasonably sensible decisions about religious doctrine. For what doctrine tending to godliness will be taught unseasonably or unfruitfully, where all sorts of men are assembled together? However, this will be done with a somewhat more comprehensive supply of arguments and diction, that is, of subjects, as well as of words. But besides these topics, you can also use others, which concern the confirmation or refutation of dogmas; I have shown some of these recondite topics in the Gospel story above. Such a topic is that about the mercy and providence of God [5], whereby He is always caring for our affairs and giving us an abundance not only of spiritual, but also of physical things, and that to every one and in all our doings, so that not so much as a hair of our head falls off or perishes apart from His good will and wise ordinance (Mt. 10:29-30. Lk. 12:6-7; 21:18). Consider also the topic about man's infirmity [9], whereby it happens that we cannot of ourselves endure or by our own competence prepare the things that are necessary for living; and the topic that man's wisdom is stupified in the face of any difficulties [12].

Finally the preacher ought in this regard to use a singular prudence and acuteness of mind so that he may become all things to all men and save as many as possible (1 Cor. 9:22). The apostle Paul says that he spoke to the Corinthians as to the carnal and babes in Christ and that he nourished them with milk, and not with stronger food, because they were unequal to the tasks of perceiving any profound doctrine, as men given to advantage and carnal things [1 Cor. 3:1-3]. But to others, undoubtedly, who had made more progress, Paul preached the Gospel by another method of teaching and by propounding more profound topics. In the same way, then, the wise dispenser of God's Word will pay due regard to the persons, the times and the places, and of the many topics available will choose only a few, namely those which he believes will bring the
the more profit to the Church. These few he will explain somewhat more fully, and as for the rest, he will either touch on them very little, as I said before, or omit them altogether.

But in the hope that those who gird themselves to undertake the office of teaching in the Church may the more easily and felicitously accustom themselves to the five generic theological preparation topics and reap a large and fruitful crop of sermons, I should like to add a few more examples. For indeed every interpreter of Scripture should have these [five] topics ready and prepared by studying them and meditating on them thoroughly.

2. Example [of the Adoration of the Magi, from Matthew 2:1-12]

Let us therefore examine the many-sided teaching that is contained in every section of the Gospel narrative about Christ's adoration by the magi in Matthew 2.

When Jesus was born in Bethlehem, a city of Judæa, in the time
of Herod the King, behold, magi from the East came near to Jerusalem,
saying, "Where is He Who is born King of the Jews? For we have
seen His star in the East and are come near to worship Him."

When Herod the King had heard these things, he was troubled, and all the city of Jerusalem with him. And when he had called all the pontiffs and scribes of the people together, he questioned them where the Christ was to be born. But they said to him,

"In Bethlehem of Judæa. For thus it is written by the prophet:
'And thou, Bethlehem in the land of Judah, art not at all the least among the princes of Judæa. For out of thee shall come forth for Me a ruler, who will govern My people Israel.'" Then Herod, when the magi had come near to him in private, examined them exactly as to what time the star had appeared. And he
commanded them to go to Bethlehem and said, "Go there, and search exactly for the boy, and when you have found Him, bring me word again, that I too may come and worship Him." But when they had heard the king, they went and, lo, the star which they had seen in the East went before them, until it came and stood over the place where the boy was. When they had seen the star, they felt exceedingly great joy, and went into the house and found the boy with Mary His Mother, and fell down and worshipped Him and opened their treasures and presented to Him gifts—gold, frankincense and myrrh. And warned by an oracle in a dream, that they should not turn back to Herod, they returned to their own country by another way.

The genre is recognizably doctrinal, for the ground is that Christ is true Man and true God. For His nativity after the flesh is suggested briefly and also it is shown that the wise men who came from distant regions paid Him divine honours. From this our faith in Christ and about Christ as God should be remarkably strengthened. Now the whole narrative can be divided into two parts. The principal one shows how the wise men acknowledged Christ and worshipped Him as true Man and true God, their Saviour. The other depicts Herod's planning how to liquidate Christ. Truly amazing are men's different attitudes toward the newborn Christ. Some dwell far off and make haste to worship Him; others live in the same country where Christ is born and seek at once to destroy Him. So it usually happens that those on whom God most liberally pours and bestows spiritual benefits—like the pure doctrine of the Word and such things—these people take little account of them, and even disdain them. But those who happened to have scarcely any taste for these same benefits now hold them in the highest regard and covet them most avidly.
In the time of Herod the King, behold, magi from the East came near to Jerusalem.

(1) Doctrine. The circumstances concerning the time, the station of the persons coming and the place where they came from not only gain credit for the Evangelist's report, but also go a long way in settling and fortifying our own faith in Christ. Now that they came from Persia is likely, because Persia is situated east of Palestine and because those who were called sophoi or philosophoi by the Greeks and sapientes by the Latins are usually termed magi among the Persians. For evidence of this see Jerome on Daniel and Chrysostom on Matthew.

(2) Doctrine. The gentiles began being called to Christ as soon as He was born on earth, in accordance with the oracles of the prophets. Hence the magi are regarded by some as the first-fruits of the gentiles who confess Christ.

(3) Doctrine. God or Christ is no respecter of persons; He calls all kinds to Himself and deigns to illumine their hearts by His Spirit. First the Jews are called, then the gentiles; first the shepherds, who are remarkable for their simplicity, and then the learned and wise or the magi. Truly in Christ there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave or free man (Col. 3:11. Cf. Rom. 2).

(4) Training point. It is our duty, wherever we are, to seek after Christ with all our strength. The magi came from the farthest part of Persia at great cost, enormous exertion and time-consuming travel, and this at unimaginable danger to their lives. What then should we be doing—wherever our mind is moved and disposed to faith? Christ is in our home and in our midst wherever two or three are gathered together in His Name (Mt. 18:20).
"Where is He Who is born King of the Jews?"

(5) Doctrine. Christ is truly a king (Lk. 1:32-33), although His kingdom is not of this world, temporal or created and maintained by force of arms and human might (Jn. 18:36), but is heavenly, spiritual, eternal and founded by the strength of God alone (cf. Lk. 13, 17, 23. Heb. 7).

(6) Training point. It is worthy of the greatest wonder that a few strangers in an unknown country dared in the principal city of the Jewish kingdom—the seat of the king’s court and military garrison—to make such a confession of Christ, Who was as yet lowly and obscure and from whom no help seemed to be forthcoming, but on whose account a serious commotion at once ensued, for the king and the whole of Jerusalem were extremely agitated. But undoubtedly this happened because the wise men were enflamed with an invincible faith in God and because the Holy Spirit so motivated their minds. Therefore, let us learn through instruction in a solid faith to confess Jesus Christ as our King and Saviour, even to profess Him on all occasions, doing so fearlessly despising any dangers which seem to be set before our eyes or which Satan and the world kindle anew every day. Let the tyrants like Herod rage, let the hypocrites fabricate their snares, let the scribes and Pharisees take crafty counsel together, yet we will not cease with all our heart to seek and with all being to confess that Christ is our King and Saviour.

(7) Where are the oligopistoi, those pusillanimous people who, even when everything is secure make no confession at all of Christ or of faith in Christ? Let them be ashamed of their titanic ingratitude toward God.

For we have seen His star in the East

(8) Doctrine. God reveals Himself and His will to men in various ways. First, indeed, He reveals it internally, that is, by the secret inspiration of the Spirit whereby He immediately moves the hearts of any at all. This inspiration is so absolutely necessary that without it no
knowledge is counted as certain and solid. And often God informs both
the regenerate and the unregenerate of most important matters in this way.
Secondly, He reveals Himself externally, and that through angels appearing
sometimes in visible form; through men like the patriarchs, prophets,
apostles and the elect of every age who lead others to the faith and to
holy deeds of love; or through other creatures devoid of reason, such as
this whole fabric of the universe as differentiated and adorned in its
parts, and then the burning bush, the cloud-like pillar, and the star
about which we are talking now, and so on. By these and similar means
God sets forth His goodness, justice and power to the race of mortals when
it pleases Him to do so.

(9) Training point. We are urged by the example of the magi not to
be idle spectators of such signs if they ever appear. For by His pro-
vidence God ordains all these things and that undoubtedly for our training,
although we will not always realize this.

(10) Refutation. They err not only in the stars, but also all the
heaven over, as they say, who, just because the magi were taught by the
guiding of a star that Christ the Saviour of mankind was born, presume to
commend astrology, which they call judiciary and divining, as a reliable
science. For that star was not a fixed or a wandering star, but was
obviously a new star, which God willed to have shine for a time and then
to vanish. Indeed, if we believe Chrysostom, it was not a star at all,
but only the likeness of a star. Similarly, the magi gathered nothing
from that star about the purpose of Christ's life or of those things which
had to happen to Him afterward. For they did not observe the horoscope
situation and position of the other stars in accordance with their regions
or houses as mathematicians do, but were taught that Christ is the King
and Saviour both of the Jews and of the gentiles and besides, that His king-
dom is spiritual and heavenly, not carnal and earthly. Hence it
necessarily follows that whatever they learned, they received by a
revelation of the Holy Spirit and not by the rules of astrology; that
through the Holy Spirit and the star, which was with them instead of the
external word and thus instead of a preacher, they were brought to the
faith and to confession of the faith; and that nothing ever came into
their minds about astrological prediction.

(11 & 12) Doctrine and a training point. Moreover, since God deigns
to teach the magi in this way, through a star, and not through angels or
men, we do well here to contemplate God's wonderful counsel. For whenever
God decides to lead people to Himself, He accommodates Himself to their
capacities, so that they may make real progress from the things that they
know best to the things of God. Such indeed is His wisdom and goodness!
Hence it pleased God to call the gentile scholars who were diligent search-
ers of the natural order, by means of a sign appearing in heaven. For the
star was as suitable a means for that purpose among the Persians as ver-
bal proclamation is recognized as being of itself a most appropriate and
the usual means among other nations. But after a while, when the magi
had stepped up to a somewhat higher degree in the school of Christian
doctrine, God instructed them with the words of the prophet which they
heard at Jerusalem. Finally, as men who had progressed even further, He
taught them by angels in a dream. From this then we should observe what
great prudence and versatility is required in those who wish to teach
others or who have to do so because of their office. It is certainly
necessary that they accommodate themselves in every way to the capacity of
their hearers and that their proofs be borrowed from things that are usual,
familiar and well known. And so when the apostle Paul was about to
preach Christ as true God to the Athenians, he took his cue from what was
familiar to everyone, namely, the altar dedicated to the unknown God. And
then he proceeded to show God's power and goodness by evidence which every-
one could see from the natural process alone.
And we are come near to worship Him.

 Doctrine and a training point. There are those who see the star, that is, who have teachers and guides who train them rightly by the Word in the applications of godliness; faith is born in their minds and at the same time they are stirred up to true worship, unadultered prayer and all the other related activities. But there are also those who do not have teachers of the Word or who refuse to listen to the teachers whom they have; they can hardly secure the right foundations of the faith or profit in it. For faith is from hearing and hearing is by the Word of God (Rom. 10:17). Therefore, let us all pray God that, if the truth has not yet shone on us, He would send those who might inform us, through whose word we too might receive the faith. And if the truth has already been revealed to us, let us pray that we may use it rightly and direct as much knowledge as we have obtained to invoking Christ purely through living faith and holiness of life.

 Doctrine. When the magi profess that they have come to worship Christ, they clearly preach the divine nature in Him, for it is the Lord Who should be worshipped (Deut. 6:13. Mt. 4:10).

 When Herod the King had heard these things, he was troubled, and all the city of Jerusalem with him.

 Correction. There is an amazing difference between the Gospel and the men who pursue the world and the things that are in the world. As soon as the truth of the Gospel becomes clear through God's grace, princes and a great many people do their best to stop its course. For as Acts 16-21 & 23, etc., suggest, the devil never ceases to move his satellites to fatal tragedies, and to sow the seeds of battles, seditions and tumults. Indeed he trusts that in this way he will bring it about that sound doctrine is misunderstood, suspected and detested, and gradually hissed out of existence. And the world today nourishes everywhere a
very great number of Satan's slaves, who are always striving to pervert the truth and the study of the Holy Scriptures. But they labour in vain, just as it is clear that Herod also and his conspirors attempted every-
thing in vain. The truth can be assaulted and hidden for a while, but it cannot be broken and kept in the grave. And while the ungodly may accomplish something of their desire, they are miserable and blind in not seeing that their victory over humble ministers of the Word will prove deadly for themselves. For this kind of conflict is such that whoever wins at it is really beaten and unhappy. And victory here is nothing but evidence of God's wrath, which stretches forth on their sons, nephews or distant posterity.

(17) Training point. Whoever declares himself to be a child of the light and at some time perceives somewhere the ray of truth shining for him, let him not be like wicked Herod and his henchmen, who were upset and agitated, but rather let him run in joy and gladness to meet it, to embrace it with both arms and to give God thanks for it.

(18) Doctrine. It was through ambition, riches, avarice and ingratitude towards God that Herod was driven to resist. He feared that with the emergence of a new king, he would lose his kingdom. Always ready to change for the worse, the ungrateful crowd willingly identifies its will with the will of the leaders, especially when it comes to vices. And so it is obvious that men who are arrogant, puffed up, ambitious, inebriated by good fortune, avaricious, ungrateful to God, crafty, unstable and who quickly accommodate themselves to anything through a certain carnal wisdom—such people do not embrace the Gospel easily and enter into the kingdom of heaven with difficulty. Christ preaches about this in Matthew 8: 19:16ff., and Luke 16:18ff., as do the apostles in other passages.
And when he had called all the pontiffs and scribes of the people together, he questioned them where the Christ was to be born.

(19) Correction. The ungodly are provoked by the majesty of the truth when it appears and form various plans to oppress it. They appoint committees, councils and synods, and overlook nothing which they suppose will further their wickedness. The men of Anathoth watch for the best moment to trap Jeremiah (Jer. 11:21).

(20) Doctrine. The Lord often brings good out of man's evil endeavours. The conferences and instructions of the impious king about searching for the truth had the effect that the truth, which had lain hidden, was brought to light from the prophetic records. Unless this careful enquiry had been made at the king's command, neither the Persian magi nor the Jews nor even we today would be so certain of the place where the Christ was to be born. See how wonderfully God provides for His Church and how men progress in the knowledge of spiritual things in it! There arise heresies and monstrous and barbarous persecutions against those who worship the truth; yet the Church stands fast and increases, not only because it progresses in the doctrine of faith, but also because it becomes more careful and knowledgeable in avoiding dangers or in enduring them, and because it practises humility, sobriety, patience and other virtues, to its great benefit. In just this way does it please God to mock the endeavours of the wicked and to bring it about that for the godly everything turns out for good (Rom. 8:28).

(21) Training point. One should observe here that conversations and assemblies of learned men concerning matters of religion and the Church are often ordained to an incomparably good end. And although there are usually some hypocrites in such meetings, the truth is nonetheless drawn out by them or by the godly who are there with them. The magi give their opinion about the star, the Jews search the Scriptures; in this way both
the evidence of the natural order and also the Word of God are judiciously and carefully related, so that a definite opinion is gathered from the two sources.

(22 & 23) Training point and correction. In asking counsel from the pontiffs and scribes, Herod gives us the appropriate suggestion that in all doubtful matters we should ask the opinions of those who are experienced in these things. It is not without cause that they say: "Stick to the business you know." But nowadays a great many sin overmuch in this regard. They presume to give opinions on matters of religion when they have never acquainted themselves with the Holy Scriptures and are as devoid of godliness in their opinions as they are in their behaviour. What good are we to expect from them?

But they said to him, "In Bethlehem of Judaea. For thus it is written by the prophet: 'And thou, Bethlehem in the land of Judah, art not at all the least among the princes of Judaea. For out of thee shall come forth for Me a ruler, who will govern My people Israel.'"

(24) Doctrine. The authority of the Scriptures is exceptional. For we have Scripture alone as a sure rule, faithfully displaying the truth about Christ and everything necessary to salvation. Now philosophical proofs, flowing from the rivulets of human reason, are of great weight, and bring no small light to obscure matters. But if they are compared with Scripture, they should give way as being quite unequal to it, just as the star which the magi had seen in the East disappeared, withdrawing as soon as they had come to Jerusalem, where Scripture had its seat and virtual home.

(25 & 25) Doctrine and a training point. In Micah the actual words read thus: "And thou, Bethlehem Ephrathah, however little thou be among the thousands of Judah, from thee will come out for Me one who will be the ruler in Israel, and his comings out are from of old, from the days of
eternity" (Mic. 5:2). It is clear therefore that the Evangelist reports the prophecy only according to the sense, as it suited his purpose. But the words of the prophet clearly describe not only Christ's humanity, but also His divinity. Similarly, here, God's incomparable goodness is shown, that we might esteem it, and the Holy Scripture is most generously commended. For God began to disclose His counsel for procuring men's salvation through His Son right from the beginning. And to the end that men should become more certain of so great an event with every day and that their faith be nourished and increased in this way, He deigned also to unfold the entire manner and the very circumstances of the event long before anything happened. This disclosure includes what the prophet Micah showed so long before, as if pointing with his finger to the place where Christ was to be born. Hence it is important that we continually give God thanks and praise for willing to strengthen the faith both of the patriarchs and of ourselves in this way. And as for the Holy Scriptures, in which those promises and prophecies are contained and by which it is shown how all of them are finally to be accomplished, let us regard them always as supremely precious and worthy of our reverence. Let us read the Scriptures repeatedly and unceasingly, from whose judgment it is monstrous to depart, as they say, a finger's breadth.

(27) Doctrine. By the words of the prophet, Christ is described as king and lord, and yet His kingdom is not carnal but spiritual, and exists in the hearts of the godly, stretching as far as the limits of the catholic and eternal Church extend. This Church consists of all saints and is eternal, whose bounds are contained partly in heaven and partly in the whole circle of the world. Thus we find this honour and title of a king attributed to Christ, both now at His birth by the gentile magi, and again at the time of His death by the gentile governor Pilate, although he did not realize what he was doing. And the Jews did their part on
on both these occasions, because doctrine and salvation were extended to the gentiles from the Jews. Now what kind of kingdom this is, is clearly shown by Christ Himself in many passages like the parables in which he calls the Church the kingdom of heaven, when he fled to prevent being made a king by the people, and when He stands before Pilate, and so on. (26) Reproof. The faithless Jews now impudently interpret these words concerning the kingdom and principality to mean the Zerubbabel of Ezra 2-5. Now the Jews are convinced by the authority of their ancestors, and yet they never thought of such a thing during Herod's reign and enquiry into the truth. Besides this Zerubbabel cannot possibly be meant, because the prophet adds the words "his comings out are from of old, and from the days of eternity" [Mic. 5:2]. This is well noted by Chrysostom. And so the Jews reject the truth explained to them by their teachers and daily contrive absurd and false interpretations, to such an extent that it is plain that they have been given up by God to a reprobate understanding, and that both the Scriptures and everything else are turned to their destruction, and this through their own fault.

(29) Training point. But come, let us follow the example of the magi and submit ourselves wholly to Christ our King, acknowledging the incomparable benefits which we can receive from Him, if only we believe on Him from the bottom of our hearts and attend to His commandments with as much faithfulness and diligence as possible. And if we believe and obey Him, then we are true Israelites and citizens registered in Christ's kingdom. Not all who are descended from Israel are Israelites—only those who are children of the promise (Rom. 9:6ff.).

Then Herod, when the magi had come near to him in private, examined them exactly as to what time the star had appeared. And he commanded them to go to Bethlehem and said, "Go there, and search exactly for the boy, and when you have found Him, bring me word again, that I
too may come and worship Him.

(30) Correction. The ungodly may well accept what is true, but their conscience is never quiet. They give no credit to the Scriptures and so they turn to the counsels of man's wisdom. But as soon as they feel themselves reproved both by Scripture and by natural reason, they do not know where to turn. For this reason they are converted to deception and delusion, and when their minds are fully bent on evil and everything is suspect to them, they pretend to be moved by some zeal for the truth, but in fact they will only to oppress it. Yet in the end their malice bursts forth one way or other, such that the godly are able to avoid them and to escape the perils which they have prepared in secret.

(31) Training point. Therefore all the godly are urged to be cautious and prudent and to watch as carefully as possible for signs by which they may detect the fraud and impiety of those with whom they have to deal. Of those who try to oppress the truth, some are tyrants and some are hypocrites; we can observe the image and pattern of both types in Herod alone. Both types at first cloak their purposes and indeed pretend that they want to promote the pure worship of God together with the godly, as Herod says here that he wishes to worship Christ. Indeed the ungodly have the glow of neither those affections of the soul, nor of that spirit which are otherwise found in the godly, but are always betraying some words or deeds from which it is not hard to deduce their contempt and hatred of pure religion. Such a slip occurs when Herod disdainfully calls Christ here a boy, saying, "Search exactly for the boy." For the wicked can hardly do otherwise than minimize the dignity of Christ, the Word of God, the Church and the Gospel Ministry, and, whether openly or obliquely give some indication of their malignant spirit, especially when they fear either that their enormities will be reproved or that their reputation or privileges will be impaired in any way. There is no doubt but that the
Jews of Ezra 4 perceived some such signs in those who had been brought from Babylon to Judah and wanted to join the Jews as colonists in the building of the temple after the captivity; however, Zerubbabel would not admit them and rightly so. For although they said that they worshipped the same God with them, yet in many ways they soon showed what callous enemies of pure religion they were.

And, lo, the star which they had seen in the East went before them, until it came and stood over the place where the boy was.

(32 & 33) Doctrine and a training point. The judgment of the Scriptures is heard, and the common notions imprinted on everyone's mind are considered, as well as natural causes, and this too, so that as much as possible will be correlated to confirm our faith and to increase our knowledge of spiritual matters—mainly our knowledge of the righteousness, goodness, mercy and power of God. To this end God is Himself quite accustomed to attach splendid works to His Word and doctrine. Let us not then despise the reasons and natural causes which illustrate the knowledge displayed in God's Word and which are wonderful aids to our feeble understanding.

(34) Doctrine. There was need of a star which would show not only the city, but also the house and the Boy Himself. It is likely that everything was so vile and abject that no one would have thought that Christ the King was there. Although the Scripture shows the truth faithfully, nonetheless it is necessarily from men, natural causes, signs and such things as are ordinary and approved by God, that we have to learn a great deal and come to know about many individual matters that must be considered.

When they had seen the star, they felt exceeding great joy...

(35) Training point. We ought joyfully to embrace the spiritual
doctrine through which we are led to Christ and make progress in Christ; indeed, we should give God thanks for it. Those who have any understanding of what great profit comes from sound doctrine will do this gladly.

And went into the house and found the boy with Mary His Mother and fell down and worshipped Him and opened their treasures and presented to Him gifts—gold, frankincense and myrrh.

(36 & 37) Doctrine and training point. Faith that is intent on God's promises is not deceived, but just as God Who promised is true, so also the faith of the believer tries the truth and eventually experiences the substantial fruits of faith. The magi were drawn by faith from distant regions to Bethlehem, for how would they have undertaken a journey so long, difficult, dangerous and unheard of, unless they had been fired with exceptional faith? There in Bethlehem, then, they found indeed what they had before believed. Therefore let us too pay attention to God's promises about blessings both in this life and in the next, and never give up our faith, but with the faithful Abraham as our example, let us believe beyond hope, under hope (Rom. 4:18), and with no hesitation, that God will perform His promises, if not for our sake—for we are actually unworthy of His benefits—yet for His own sake.

(38) Doctrine. In giving Christ the honour that is due to God alone, the magi confess Christ to be not only Man, but also true God. This they learned first in Persia by divine revelation and afterward in Judah by the prophetic oracles.

(39 & 40) Refutation and doctrine. The passage overthrows all heretics like the Ebionites, Cerinthians and such, who contended that Christ is only pure Man, but in no way God. But much more seriously it is the Jews who are confuted, for they had heard many testimonies about Christ from both the magi and Scripture, and yet did not join the magi to worship
Him. Nor today will they let themselves be persuaded to acknowledge Christ as true God and to worship Him. How much better had it been never to have had any knowledge of Christ at all! For undoubtedly the more clearly Christ is shown and recognized, so much more will people who refuse to believe in Him be punished. Yet those things had to be accomplished which God had long before announced by His prophets about the future calling of the gentiles and rejection of the Jews and about a people to be raised up from no people and of those who were a people to be abolished (Is. 10:22ff.; 61:1ff. Rom. 9:25ff.; 10:19; 11:1ff.). It was right from the time that the wise men hastened to worship Christ, that the accomplishment of the wonderful promises began, and it continues even to this day. It is therefore worthwhile to note the doctrine about the calling of the gentiles in this place.

(h1) Doctrine. Worshipping with a prostrate body and offering gifts are outward signs that show the inward devotion of the heart. For God ordained that in making a profession of religion the Church should use certain rites and ceremonies by means of which men might translate their godly and obedient mind into concrete testimony. For this reason God Himself wishes to show His will toward men by certain Sacraments which He has instituted, whose performance is such that they always show some sign not just of men's faith toward God, but also of God's good will toward men. And yet it is not right to use any kind of sign at all in the Church, but only those which find sanction in the Word of God. For it would be monstrous to want to reintroduce superstitious gentile rites, when they are already rejected by God's Word.

(h2) Doctrine. By the very nature of their presents the magi show that they are making a true and perfect confession of Christ as the Son of God. They offer gold, acknowledging Him as their King and Lord, who would most wisely govern and most powerfully defend His spiritual kingdom.
the Church, in which they themselves are enrolled. (Kings and princes command that gold or coin be paid them.) When they offer frankincense they confess Him as true God. For it was always the case among most peoples to offer frankincense during their sacrifices. Therefore, the Pontiff Marcellinus in casting three grains of frankincense into the fire is thought to have imported divinity to idols. The offering of myrrh shows that Christ is true man and would suffer death. The people of the East and the Jews especially had a custom of anointing the bodies of the dead with myrrh, which kept them from putrefying, as physicians teach. In confessing before the Church first that they were citizens of God's Church and then that Christ was true God and true Man, the magi make an outstanding confession of faith, and one, I think, in which nothing was lacking.

(13) Training point. We too are urged by the example of the magi to worship Christ both with our mind and with our body and to confess Him to be the Head and Lord of the Church, and both true Man and also true God. Moreover, we offer gold or money to Christ if we share some of our wealth with brethren in need (Mt. 25:31ff.). God increases riches and therefore wills to be honoured by our riches; but He is so honoured precisely when we give to His members. We offer myrrh when we take great care that the corruption of vices defile neither ourselves nor others. We offer the most pleasing frankincense when our good deeds shine forth to the glory of God and to the building up of our neighbour and become known to all. Finally we bring forth from our treasure gifts that are pleasing to God if we do as the apostle urges and entreats us— if we offer our bodies as a living sacrifice, holy and acceptable to God, which is our reasonable worship, and not accommodate ourselves to the shape of this world (Rom. 12:1-2).
(44) Correction. What punishments do these people deserve who could easily and generously follow the magi's example in honouring Christ the Son of God and in worshipping Him; and yet who do nothing at all! They do not give to the poor for Christ's sake, they make no confession for Christ; in a word, you cannot find in them anything to suggest that they are Christians. And although they appear outwardly to be exceptionally sober and modest, yet they are no better than the good and modest gentiles. For everyone knows that in terms of both quantity and quality of service, far more is required of a Christian than of a gentile.

And warned by an oracle in a dream, that they should not turn back to Herod, they returned to their own country by another way.

(45) Doctrine. God's providence is never slack in moderating and advancing human affairs. To the end that the new-born Christ might be removed from danger, that the magi have a safe return home, and that Herod's wicked rage be checked, God's unsearchable wisdom provided suitable means. Who would have thought that this would be the means for saving innocent people and for restraining the tyrant? But God's plan fails no more than He gives up taking care of us. Indeed He is so much in control that even while we are asleep He suggests what should be done. In fact the godly often advance more in good even while asleep, than the wicked advance their evil designs while incessantly awake.

Reflection

(46) Reproof. Why are the wicked haughtily boasting of their own strength? Why are they threatening to do anything they please? Why do they not rather observe how easily and quickly all their efforts are overthrown? As here, for example, all Herod's machinations were overthrown by a single dream.

(47) Consolation. Let the godly give careful consideration to these things and believe that God will not fail them. For He will destroy both His enemies and theirs, at a time and by a means that we will least
expect. If only we put our hope in Him, He will certainly bring about whatever He judges expedient for our salvation.

(48) Doctrine. From this passage it is clear that dreams are often sent from heaven and that God teaches men in dreams, impressing the most urgent warnings on them. A little further on the Evangelist reports that Joseph too was warned by an angel in a dream to flee to Egypt, and again that after some years he was told in the same way to return to Judah. Many examples occur in both the Old and the New Testaments. And note by the way how diverse are the ways by which God reveals His will to men.

(49) Training point. The faith and obedience of the magi is commended, for they willingly obeyed the warning given in the dream. Now, doubts could easily have arisen in their minds and they might perhaps have thought along these lines, "If the One whom we have worshipped were God, He would have no fear of Herod, and we should not be forbidden to return to Herod." But they in no way tired themselves out with any such inquisitive speculation; rather they dismissed all such thoughts and did what they were told with cheerful hearts. Therefore, let us get into the habit of obeying God's voice without hesitation. For we often hear it, if not in dreams, then certainly in Holy Scripture, in the whole fabric of this world, in our understanding and moral judgment, in the public teaching of the Church, in private conversation that encourages us to do what is godly and just, and finally, in the extraordinary deeds and examples of the Saints. For by these and similar means God talks with us all the time, urging us on to obedience and every kind of virtue.

(50) Training point. We may believe that when the godly magi returned to Persia, they did nothing all their life, but preach with great gladness and good-will to their nation about this Jesus Whom they had learned about first from secret revelation and a star, and afterwards
from the Scriptures, and Whom they had believed and worshipped as true God, the Son of His heavenly Father and true Man, the Redeemer of mankind. In the same way, then, if any of us are enlightened and advanced by God to a higher knowledge of spiritual things than the rest of the brethren, let us brook no delays in preaching Christ more sincerely, in training all the rest faithfully, in strengthening those who have made some progress and finally in directing all our thoughts, words and deeds to celebrate the glory of Christ and to work to the profit of our brethren.

Now, if the times and the state of the Church demand a selection of only a few of these many topics, then you will find that those will bear great fruit which urge men to make the confession that Christ is true God and true Man. Such are topics 4, 6-7, 13, 16-17 and 14-18. If you develop these fully and spend most of your time on them, you will profit your hearers a great deal, especially the slow and sluggish ones.

Among people given to the superstitious observance of movements in the heavens, of days, hours, or divinations, it is wise to discuss topics 9 and 10. Apply those points which you think relevant to the argument and which you judge profitable, considering the hearers' capacities. So Chrysostom refutes divining astrology here with many points.

If it is worth using sharp language against enemies of the Gospel truth, topics 14-18 and 28-31 will provide enough fruitful material. If you wish to emphasize consolation during public crises, you will get an opportunity for fuller treatment from what is noted in topics 15-17. And where people are neglecting God's Word and work and need to be moved to forsake old sins, to hear and to love God's Word, it is best to concentrate on topics 3, 5, 8-9, 11-14, 16-17, 19-24, and 30. This much, then, is sufficient for this passage from Matthew 2. Now we turn to another, from Luke 2.

And His father and mother marvelled over these things which were said of Him. And Simeon blessed them and said to Mary His Mother,

"Behold, this child is set forth for the ruin and for the resurrection of many in Israel, and for a sign which is spoken against. Indeed a sword will pierce your own soul, that the thoughts out of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she had lived to a great age and had lived with her husband seven years from her virginity. And being a widow of about eighty-four years, she did not leave the temple but served God with fasting and prayers night and day. And she came upon them that same hour and confessed the Lord in her turn and spoke about Him to all those who looked for the redemption of Jerusalem. And as they performed all things according to the Law of the Lord, they returned to Galilee, to Nazareth, their city. And the boy grew up and became strong in spirit, and was filled with wisdom and the grace of God was over Him.

This narrative contains a twofold confession of Jesus Christ, namely, that He is the true Messiah promised to the fathers and also true God. Indeed, this is the ground and sum of this reading. The one side of the confession was made by Simeon and the other, by Anna the prophetess, both persons of great worth and extraordinary holiness. Whatever is read here, therefore, pertains to the doctrinal genre.

And His father and mother marvelled over these things which were said of Him. These words refer to Simeon's message and thanksgiving just before; meanwhile we ought to pay careful attention here to the things that lead to the general topics of Christian doctrine. Such things are as follows:
(1) Doctrine. The foundation on which our faith about Christ rests consists of the revelations which God made to the godly or the Church. For it was by revelations that God taught the shepherds, Simeon, Anna, Zacharias, Elizabeth, and many others inspired by the Holy Spirit, all of whom confessed and testified that Jesus was the promised Messiah and the Saviour of our souls. Therefore, although there are many other worthwhile reasons which lead us to believe in Christ, yet these testimonies should have most weight with us in stirring up our faith. Indeed, it is clear that they are recounted in the Holy Scriptures for this reason.

(2) Training point. We should value the Holy Scriptures, for they contain these splendid testimonies about Christ our Saviour; and it is from the Scriptures that we should seek to strengthen our faith. Moreover we should diligently search, listen to, observe, and return to the testimonies of all great men about Christ and about the whole doctrine of religion, whether these testimonies were recently revealed by the Holy Spirit or are taken from the Scriptures. For it is in this way that the faith has been planted, increased and nourished in the Church right from the beginning even to this day, just as there have always been, are and will be some who are not afraid to bear witness for Christ, even when they know that their life is at stake. For this reason the Scripture calls them confessors and martyrs, that is, witnesses (Acts 1:8 and elsewhere). And so we ought to secure our faith by going over their testimonies again and again.

(3) Refutation. Because Joseph is here and elsewhere called the father of Christ, some have concluded that Christ was born from Joseph's seed and that Mary did not remain an undefiled virgin. But they are refuted by what is written in Luke, "When the angel had announced to Mary that she would give birth, she said, 'How will this be, since I do not know
The angel answered immediately, 'The Holy Spirit will come over you, and the power of the Most High will overshadow you. And therefore the Holy One that will be born shall be called the Son of God'" (Lk. 1:34-35).

And Simeon blessed them.

(4 & 5) Training point and correction. It is our duty also to wish joy and success to those whom God deigns to grace with His spiritual benefits; indeed we should give thanks and sing God's praises for them. In this way, the Angel Gabriel and Elizabeth called the Virgin Mary blessed and happy above all women. Yet there are those who do not rejoice in other men's gifts, especially the spiritual ones, but envy them, and such people show that they are not Christ's disciples and that they do not recognize God's blessings among the saints. For this reason they are guilty of ingratitude as well as envy.

And said to Mary His Mother, "Behold, this child is set forth for the ruin and for the resurrection of many in Israel, and for a sign which is spoken against. . . ."

(6) Doctrine. Simeon is referring to the prophecies about Christ, particularly that of Isaiah 28:13, "The word of the Lord will be for them as a stumbling block, that they may go on and fall backward and be ground in pieces." And a little later, "Behold, I am laying in Zion as a foundation, a stone, a tested stone, a cornerstone, precious, a sure foundation; let the believer not be in haste" (v. 16). In Acts 4:11 and 1 Peter 2:8, Peter interprets these verses in accordance with Simeon's meaning, saying, "Christ is a stone set for the offence and ruin of those who will not believe and for the resurrection of believers." So also Saint Paul in Romans 9:33. In 2 Corinthians 2:15-16 Paul does not hesitate to describe the Gospel itself as odour pleasing to God—"to
those indeed who are saved, the odour of life to life; but to those who are perishing, the odour of death to death." From this then, it follows that men's salvation or demise depends above all on Christ. For those who believe in Him obtain salvation, but those who will not believe are damned, as Christ Himself determines in Mark 16:16. Who then does not see that Christ's dignity is here affirmed in the widest terms possible? Furthermore, those who are saved should ascribe their salvation only to God and His goodness, since they receive even the very possibility of believing from God by grace, for faith is the gift of God (Eph. 2:8). Just so, those who perish, perish only through their own fault, while they refuse to believe and to receive the benefits offered them. This is what the apostle was saying in Romans 10:21, when he reproached the unbelieving Jews with Isaiah 65:2, "All day long I have held out my hands to an unbelieving and contrary people." And so our damnation should not be ascribed to God, but to our own malice.

(7) Refutation. Just as Christ by Himself is the direct cause of the resurrection of many, but not the cause of ruin except by accident or coincidence, so too the Gospel by itself is the power of God unto salvation to everyone who believes [Rom. 1:16]. But if dissension, sedition or public disorders arise, they occur only incidentally, for they are invented and incited by ungodly men, hypocrites, misers, tyrants and such. For as soon as they perceive that their unbelief and corrupt behaviour are openly reviled, drawn to the judgment seat of God and condemned by the Gospel, they leave no stone unturned, so that they may oppress it and extinguish it (Jn. 7:32ff. Acts 6:9ff.; 17:5ff.; 19:23ff.). So let those bright and brilliant vulpinisms keep silence— I mean those who are slandering the Gospel in these days and brutally distressing all the godly with false accusations, as if the Gospel did nothing but destroy and negate, and indeed as if godly teachers were the authors of dissension,
sectarianism, sedition and riots, whereas the godly sincerely wish well to all sorts of men and work to raise up, edify, save and lead everyone to the better life in Christ Jesus. What then! Such complaints about the innocent Church have been heard from the ungodly right from the beginning, both in the time of the prophets, Elijah, Jeremiah and Micah, and in the time of the apostles; and so men's ears will be vexed by such wicked voices in every successive age. However, anyone can learn how to oppose and stop this effrontery by reading Tertullian's *Apology* 10:41, Cyprian's *Against Demetrius*, Augustine's *City of God*, Orosius' history.

(8) Training point. Let us pray continually to God our heavenly Father, that He never lead us into temptation, and that we never fall on the stumbling-blocks which can arise from Christ's humility, from evangelical doctrine, from the condition of the ministry or from some such cause. But if we happen sometime to fall through weakness or God's just judgment for our sins, then let us pray that He would raise us up again by His mercy and for the praise of His glory.

(9 & 10) Doctrine and training point. In Romans 9-11, where the apostle discusses the reprobation of the Jews and the calling of the gentiles, he plainly shows that Christ was a stumbling-block to most of the Jewish nation. Again, in 1 Corinthians 1:23, "We preach Christ crucified, a stumbling-block to Jews and folly to gentiles," Paul and Barnabas tell the Jews, "It was right that God's message be spoken to you first, but since you have rejected it and have judged yourselves unworthy of eternal life, behold, we turn to the gentiles" (Acts 13:46). 1 Peter 2:4-8 gives a clear exposition of this theme. Hence all men—and especially those whom God has designed to enlighten more than others with the knowledge of pure doctrine—are warned to ponder deeply on the kind of example that the Jewish nation represents to everyone who is grafted into the Church of God. For this people was particularly dear to
God, and He even gathered a Holy Church for Himself from them alone, but they were rejected for their ingratitude. Therefore, those who now stand in the faith should not be puffed up but know that they should be fearing their ruin at any moment. It is certain that if we who have long accepted the light of the Gospel do not start bringing forth fruits that are more worthy of the Gospel than we have done so far, God will take His kingdom away from us before we know it, and give it to a people that is bringing forth extraordinary fruit. So when will you awake, you stiff-necked people, sunk in the profoundest sleep?

(11 & 12) Training point and consolation. From the Gospels, from Acts, from the apostolic writings and from Church history one can learn more than enough of the magnitude of the force with which all wicked hypocrites, false teachers, heretics and tyrants have opposed Christ, the Saviour and Redeemer, from the time that He first appeared in the flesh until today. Now Christ is often represented for us as an example, shining as the type of the Christian life and even of the whole Church. Therefore, since Christ Himself always suffered opposition, it is hardly surprising if there is frequent and widespread opposition to the godly as well. For we can take opposition or persecution as a token that distinguishes the true Church of Christ from the synagogue of Satan. For these texts prove this. "All who want to live a godly life in Christ Jesus will suffer persecution" (2 Tim. 3:12). And, "As he who was born according to the flesh persecuted him who was born according to the Spirit, even so also now" (Gal. 4:29). And our Lord Christ Himself said to the disciples, "If you were of the world, the world would love its own... If they have persecuted Me, they will also persecute you" (Jn. 15:19-20). But let us be of good courage in adversity and comfort ourselves by the example of Christ, Who goes before us. We know full well that servants cannot be in a better position than their lord; therefore let us stead-
fostly hear what God has willed as our part in the confession of the Gospel having no doubt that if we suffer and are humbled with Christ here, we shall also be exalted and shall obtain eternal glory with Him (Rom. 8:17).

"... Indeed a sword will pierce your own soul, that the thoughts out of many hearts may be revealed."

(13) Doctrine. The Blessed Virgin herself no doubt suffered much trouble and anguish for Christ's sake. For what may we think she felt not just when she was driven for fear of Herod to flee to Egypt and live there a long time in exile, nor when afterward she anxiously sought her missing Son among everyone on the road, but when she saw Him hanging on the cross, framed by every kind of abuse? There is no doubt but that she was vehemently troubled then, and had almost supposed that He was not the Messiah in Whom she had always believed and for Whom she had held by far the highest hopes. Such a stumbling-block, therefore, or at least a grief so poignant is noted by the metonymy of a sword, which brings sorrow. In any case we learn here that no man is so perfect that he is not overcome by the weakness of the flesh, meeting some stumbling-block some time because of Christ or the Gospel. For even the Saints often complain that their feet are almost made slip, when they see that the godly here on earth are afflicted while the wicked enjoy success and prosperity (Ps. 73:2-14). But so it is that God helps His own in time and it is as if by stretching forth His hand that He raises up those whom He sees to be in peril. Temptations are not lasting, and God does not permit any to be tormented beyond their strength (1 Cor. 10:13).

(14) Training point. Therefore, let us acknowledge our weakness. And if it ever happens that we totter and waver in teaching or in good works, let us remember that we are no better than the rest of the saints and at the same time let us pray to God expectantly that He strengthen us in the truth.
(15) Doctrine. As they happen because of Christ, ruin and resurrection are not slight or secret things that can come and go in one's thoughts only. On the contrary, they are things that are obviously momentous, pungently forceful and in full view, so that all men are free to come to a decision about them. For all stumbling-blocks arise first in the heart, where the thoughts mutually accuse or even excuse one another, and it is as if they fight among themselves; nonetheless at some time later they break out into open words or actions. So it was that a stumbling-block about Christ lay hidden for awhile in Peter's heart, as he thought within himself that Christ, Who was arrested by the Jews so disgracefully, was by no means the true Messiah. But a little later his thoughts were revealed, when he revolted from Christ openly, and even denied that he had known Him. Hence no one has had any difficulty in seeing how Christ was for his ruin then. On the other hand, those who believe have this justifying belief in their heart before they are saved by confessing with their mouth. And when they make this confession, everyone can see how Christ is for their resurrection.

(16) Training point. Therefore, since it is true that every stumbling block is conceived in the heart before it actually comes out into the light, it is surely our business to pray God assiduously that He so purify and fortify our hearts with His Spirit, that no stumbling-blocks may lodge within us. Or if ever we begin to vacillate and to doubt Christ's authority or the supremacy of the Gospel, then, that He would strengthen us by His Word and Spirit long before these thoughts are revealed and bring about the inevitable result of our utter destruction.

And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she had lived to a great age and had lived with her husband seven years from her virginity. And being a widow of about eighty-four years, she did not leave the temple, but served God with fasting and prayers
(17) Doctrine. In this second part concerning Anna's confession, many personal attributes are enumerated, such as the name Anna, the gift of prophecy with which she was endowed, her parents, tribe and age, her former state of marriage, her present widowhood, her home—"she did not leave the temple", her devotion and behaviour—"served God with fasting and prayer night and day". We may understand that these attributes are brought together to emphasize her dignity. In this way the authority of the testimony or confession which she made about Christ necessarily increases and wins recognition. Now from this we learn that there is no human situation which God despises, but that the Holy Spirit is given and the truth is revealed to anyone, if that person seeks after righteousness and godliness. I should like you to consider what great diversity there is among those who confess Christ and worship Him as soon as He is born. There are angels, there are men—both men and women. There are simple, rugged shepherds who are Jews of Judaea; there are the wise and the unskilled; there are the gentile magi who travel to see Him. There are couples, like Zechariah and Elizabeth: there are the single, like the widow Anna, and so on. For it is certainly right that the One Who was sent to secure the salvation of all men should be shown to all kinds of people and worshipped by all kinds of people.

(18) Training point. Let everyone have a careful regard for his calling and concentrate on pleasing the Lord in the state in which he was called (1 Cor. 7:17-20). For we can serve God and please Him in any type of life, in case anyone think that he could give some valid excuse (Gal. 3:28. Col. 3:17, 23). However, it can hardly be pretended but that sometimes there is more freedom for concentrated prayer and the other tasks of godliness related to it in one kind of life than in others. I see this indicated here as well as in 1 Corinthians 7:7-8, 25-26, 22-35 concerning the single life.
(19) Training point. Of all other godly practices this text commends to us continual prayer in God's Name and fasting: of these two the former nourishes faith and the latter humility and the mortification of the flesh. Do not think that it is enough to practise godly devotions like these on the occasions when a day of national prayer or fasting is proclaimed, but rather strive to this, that you accomplish everything cheerfully of your own accord, without the command or direction of anyone, just as the widow Anna obviously did. God is most delighted with worship that is free-willed, joyous and liberal. But these practices are particularly commended to widows, for whom the prophetess Anna is pictured as the symbol and paragon of the well-ordered life. More directions for widows can be found in 1 Timothy 5:3-16.

And she came upon them that same hour and confessed the Lord in her turn and spoke about Him to all those who looked for the redemption of Jerusalem.

(20 & 21) Doctrine and training point. Everyone will have cause to regard this event as miraculous, that with no prior communication or stratagem, so many different people should make the same proclamation about Christ, namely, that He is true God as well as true Man, the Messiah Who was promised to the fathers. And surely this unanimity of doctrine and confession of Christ should confirm our faith with considerable forcefulness. And let us not hesitate to unite ourselves with that Church in which an uninterrupted unanimity in the doctrine and confession of Christ is heard. For this confession is like a trade-mark and stamp by which the true Church is known and discerned from the false. There are those who do not agree with the Catholic Church of God, which has always, right from the beginning of the world, confessed and preached Christ as the true Messiah Who would bruise the Serpent's head [Gen. 3:15]. Such people exclude themselves from the Church of Christ, and in their
secession become the authors of new sects. But in fact, a man can no more obtain salvation outside the Church, which depends on an uninterrupted unanimity of doctrine, than anyone outside of Noah’s ark could have been saved from the flood that covered and swallowed up the earth. And so there is nothing more precious than the Church’s concord, since once it is destroyed by the rashness and malice of incorrigible men it cannot be restored by any councils, synods or conversations, unless the Holy Spirit unites the minds of those who are divided by a method that will be as miraculous when it happens as it is unknown to us now.

(22 & 23) Doctrine and training point. Christ should not be confessed in secret, but openly and before the whole Church. Away with the new followers of Nicodemus, who think that they do enough for the Christian cause when they whisper to two or three that they profess the truth of Christ! But that is not enough, for you are required also to confess Christ before all men, whenever the opportunity for confessing to the glory of God and the edification of our neighbour presents itself. And this opportunity is not to be lost; on the contrary, you should be eager to seek after it. Anna was enflamed with incredible fervency of faith and dared at once and without reserve to confess Christ openly in the temple itself. Just so, if even a glimmer of sincere faith remains in us, we should confess Christ without hesitation or fear when the occasion arises, and be ready to give an account of our faith to any enquirer.

(24) Doctrine. The evangelist clearly shows that by her confession Anna was a witness to the truth that the redemption and deliverance of mankind, which was reduced to the bondage and servitude of sin and death, were to be accomplished by Christ alone, as the Law and the prophets had everywhere declared.

(25 & 26) Consolation. The longing for redemption is a prominent mark of the true Church. For only in the Church does there remain the
undoubted hope of redemption and salvation, and only the godly look for
salvation through Christ and on account of Christ with unshaken faith.
For this reason the Church is regarded as fortified with such a faith
about Christ the Saviour, that the gates of hell cannot prevail against
it. Therefore, let the godly comfort themselves in all dangers and tempta-
tions with this hope of redemption—a redemption which is to received
in the Church. Let the weak be armed with this hope whenever they have
to enter into spiritual conflicts. And whoever you are, keep on making
sure that you are always counted as one of those who are looking for re-
demption from Christ. If you care about this, you will definitely feel
great solace wherever you may be.

And as they performed all things according to the Law of the Lord,
they returned to Galilee, to Nazareth, their city.

(27 & 28) Doctrine and training point. By God's Law it was commanded
that every first-born should be presented and consecrated to the Lord
[Num. 3:10]. God's Law has nothing idle or unnecessary about it, but
whatever God commands arises from serious and righteous reasons. Hence
God says clearly that all the first-born in Israel were due Him from the
time that He struck all the first-born in the land of Egypt (Num. 8:17).
Now, however, all who profess Christ's religion should be presented and
consecrated to God because all the glory and blessing of that former people
is conveyed through Christ to the believing gentiles. This is explicitly
taught by 1 Peter 2:9, "You are a chosen race, a royal priesthood, a holy
nation, a people who have entered into wealth..." We are, therefore,
urged to observe God's Law with all eagerness. If Christ, the Author and
Lord of the Law, humbly submitted Himself to the Law, what excuse shall
we make for conforming to the Law any less than He? It remains to us,
therefore, that we consecrate ourselves wholly unto God, not only in our
childhood, but also throughout our entire life. The Mosaic offerings are
obsolete nowadays; we are not required to offer turtle-doves or young pigeons for our children. Nonetheless, if any children happen to be born to us, it is our duty first to acknowledge that they are given us only by the goodness of God, and that we owe Him the highest thanks for so great a benefit. Moreover, we consecrate them to the Lord if we do our best to bring them up in the fear of God, in dove-like simplicity, in modesty and innocence, and so train them in all of life, that God's name may be glorified on earth on account of their holiness and their virtues. This is the one manner of consecrating children to the Lord that is laid down for all Christians: "Fathers, bring up your children in the nurture and admonition of the Lord" (Eph. 6:4). All training and admonition should certainly be directed to the glory of the Lord.

And the boy grew up and became strong in Spirit, and was filled with wisdom, and the grace of God was over Him.

(29) Doctrine. Everything about Christ is of course very extraordinary and unique, because His divine nature is joined to His human nature. Nonetheless, we can generalize that the Holy Spirit deigns to make all children strong, especially those born to faithful parents. This is surely a most substantial blessing from God toward us. And it was from this motivation that Christ earnestly commended little children on more than one occasion. "Unless you turn and become as children, you will not enter into the kingdom of heaven" (Mt. 18:3). "Let children come to me and do not forbid them, for of such is the kingdom of God. . . ." (Lk. 18:16).

(30) Refutation. Who, then, is of so profane a mind as to cry out that children, whom Christ so earnestly commended, cannot be made partakers of spiritual blessings, and to restrain them from all sacred things and even from baptism? God deigned to sanctify some children even in their mothers' womb! This is the case with Jeremiah and John the Baptist
accordiimg to the Scriptures (Jer. 1:5. Lk. 1:13-17). Some He sanctified early in their childhood, as for example Samson and others. Why then do you envy such, and why do you not let them be consecrated to the Lord?

(31) Training point. How much better would we do, if we loved children, since they are uniquely dear to God, and devoutly watched over them as chosen instruments of God? Let us then pray to our heavenly Father, that He would mould their hearts with His Spirit and direct them to learn and to cultivate godliness? For, "The fear of the Lord is the beginning of knowledge" (Prov. 1:7). Let children, therefore, be educated in the elements of learning godliness. When the foundations are laid down for children in this way, the Lord will freely add successful results to the rest of their education. The Lord will fill them with wisdom, and His grace will be over them as it pleases Him, Who alone can prescribe the measure of His gifts. Happy are those children who can give evidence that God is illuminating them with the light of His grace!

(32) Correction. That children are made strong in spirit, filled with wisdom and advanced in all their affairs by the grace of God, depends most on God's goodness. And yet everyone knows that much responsibility is placed on the parents. A child's very first upbringing is the single most important influence on whether he becomes an honest or dishonest citizen. For the kind of youngsters that we raise is the kind of men that the commonwealth will receive from us afterward. By wary of thinking that boys whom you see behaving disgracefully will somehow grow up to be men of virtue. What a great itching for sins children catch from their parents, and what unworthy examples youngsters often notice in their seniors and teachers! Speech could not keep up with it all! There is no doubt, but that this corrupt education of children, which we see everywhere nowadays, portends destructive events and great calamities which will soon
descend upon us. But let us pray God that He will guide us all with His grace, and turn away the evils hanging over our heads before it is too late.

Now if you have to take the present time into consideration, then you will do best in the Church to deal with topics 1 and 2, concerning the certainty of the Christian faith; then topics 20-27, concerning the agreement in doctrine and confession of the same before the Church of God; and finally topics 20-21 and 25-26, concerning the marks of the true Church. These topics may be explained clearly by dealing either with each one in detail or altogether; after all, if you consider the material, the topics are related. Such treatment of these topics will bring no little fruit to the minds of the hearers, and will result in the aim that as many as possible will embrace the Gospel with resolute hearts and at once desire to advance the cause of Christ in every way.

Then there are those who are now contradicting and misrepresenting the work of godly teachers, and who are inventing and contriving many ploys by means of which they may bring both the Gospel itself and also its interpreters into abhorence and jeopardy. It will be best for the Church if you expound more fully on topics 6 and 7, against those to whom Christ is a stumbling-block. But if you wish to encourage and comfort those who are now being cruelly oppressed in many states for confessing the truth, you will appropriately deal with topics 9-12 and 20-21. If anyone would rather prepare a sermon that would admonish all sorts of men to godliness and holiness of life, this purpose would be served by a fuller treatment of topics 17-19.

Now, everyone knows how detestable a corruption of behaviour is now everywhere evident in children and how great is the neglect of parents and teachers in providing young people with a moral upbringing. Well,
you will do a service to many people if you will take the time to absorb the material which is briefly indicated in topics 29-32. What more need be said? From the topics suggested so far you can always choose those for further exposition which you judge most suitable, considering the state of the Church, the times, the locality, and the people concerned.

1. Example [of John the Baptist on our Lord, from John 1:29-34]

I have shown three examples of the doctrinal genre taken from historical narratives, and how one should pick and choose general topics from every section of the passage. I think that these examples are sufficient for the first classification of Scriptural passages. It is now appropriate to add an example of the second classification, in which continuous narrative does not figure, but some doctrine is expounded directly and is reinforced with a few arguments. (1) In explaining this class of Scripture to the people, you should be careful to see that its intention (scopus) and definite meaning or teaching is thoroughly examined before anything else is done. And this intention is almost always stated at the beginning or at the end of the reading. John the Baptist saw Jesus coming toward him, and made a very brief, yet weighty and sublime sermon on Christ, which he himself ends with these words, "I have seen and testified, that this is the Son of God" (Jn. 1:34). It is clear, therefore, that John's whole sermon aimed at this, that he might point out Christ to be God--the Son of God. The letter to the Hebrews learnedly teaches that Christ is both God--the Son of God--and also man, and that the two natures exist together in one Person. Hence it is plainly said at the very beginning of the letter that as God the Father spoke in the past through the prophets to our forefathers who believed, so in these last days He has spoken through the Son, true God made man (Heb. 1:1-2). And we have said that this intention or ground should always be found before any decision as to the genre of the sermon is made. (2) Secondly, in the examples
of this class you will find many different arguments, usually arranged in an orderly fashion and intended to affirm one and the same ground or article of doctrine. It is best always so to take and to expound these arguments, that they may be understood to lead directly to the original ground. For it is necessary that everything be directed to the one and the same intention that Scripture itself suggests. (3) From this it follows, in the third place, that in the examination of each individual argument many different points should not rashly be drawn from the argument's parts or sections in case such an emphasis on many diverse points side-track people's minds far from the actual ground or principal intention of the passage. (4) Finally, even when a few such points are drawn out, especially those that are different and somewhat removed from the ground itself, it would still not be practical to linger very long in treating of them, for it would be absurd to digress very far from that which is the very heart of the matter.

It seemed right to preface these brief points [to our example of a passage of the second or doctrinal class]. So let us now consider John the Baptist's short sermon about Christ the Lord, as it is found in John 1:29-34.

John sees Jesus coming toward him, and says, "Behold the Lamb of God, who takes away the sin of the world. This is He of Whom I said, 'After me comes a Man, Who ranks before me, for He was before me.' And I myself did not know Him, but for this—that He should be revealed to Israel--I have come baptizing with water." And John testified saying: "I saw the Spirit descend from heaven in the likeness of a dove, and He remained over Him, and I myself did not know Him but He Who sent me to baptize with water, He said to me, 'The One on Whom you see the Spirit descend and remain over
In this brief sermon John the Baptist affirms and shows that Christ is not only Man, but also God—the Son of God. For such is the conclusion of this sermon and its ground. Hence anyone can easily notice that since a doctrine about Christ's divinity is here dealt with, the sermon belongs to the doctrinal genre. I shall soon show how to distinguish its various arguments or proofs. And I repeat that our faith in the divine nature in Christ will be considerably strengthened by this passage. Indeed, John the Baptist's example will also do much to move us to make a confession of the faith. But let us examine every part of the passage by itself.

John sees Jesus coming to him.

(1) Doctrine. Jesus came to John, not only so that His presence would make him strong, courageous and steadfast in the burden of teaching, but also that by such an occasion John might teach the crowd more fully that Christ is the Messiah promised to the fathers in the past and that He is true God and true Man, through Whom mankind would be delivered from its sins and from eternal damnation. From this, surely, it becomes clear that as God determined from eternity to send His Son to earth so that those who believe in Him might be made children of God after Christ's image (similiter) and obtain salvation; even so, when His son came down to earth, God ordained and willed to have suitable means through which men might be brought to believe. Among these means, then, we should consider Christ's coming to John and John's consequent sermon on Christ.

(2) Training point. Hence we learn both that we should present others with every occasion for promoting the truth and preaching Christ and that we should take what is offered by them. Certainly, where this
may be had, we can hardly let it slip away! Hence wherever the apostle went, he entered the synagogue or school as soon as he could and preached Christ with invincible courage, refuting any Jews who contradicted the truth (Acts 13:14-17, 17-19).

(3) Correction. Two types are equally reproved, those who have an opportunity and yet do not dare to offer anything about the Gospel in public—indeed who give no evidence that they have any knowledge at all of Christ, and also those who labour in every way to hinder the study of the Holy Scriptures and the progress of God's Word. For both types show themselves more than enough unwilling that Christ should come to John and be commended to the people by him.

And says: "Behold the Lamb of God, Who takes away the sin of the world. . . ."

(4) Doctrine. John's first way of showing that Christ was not only a man but also God is derived from a type of the truth and from the prophetic predictions to the present reality. In the past it had been foretold, not only by different sacrifices and rites, but also by the oracles of the holy prophets, that there would sometime come a Lamb Whose blood was to expiate all the sins of the world. Now this Lamb is Christ, Whom we see [pointed out by John]. And so Christ expiates the sins of the world by His blood and death. Now by the terms blood and death, Christ's humanity is being referred to and this is plainly shown in Hebrews 2:14-18. Hence it follows that, since Christ expiates sins, He is true God, for everyone knows that only God can expiate, take away and forgive sins by His own power. Moreover, with regard to what pertains to sacrifices or rites, Scripture gives this the most open treatment, such as the commandments concerning the paschal lamb in Exodus 12, the two lambs to be offered daily in perpetuity (Ex. 29:18-42. Num. 28:3-8), or the lamb of Leviticus 12:6-8 to be offered after the required days of cleansing for every new-
born child. No one doubts that John directed the keenness of his mind to these types. And if we ask for a prophecy, Isaiah 53 depicts Christ in the likeness of a lamb that is dumb as it is led away to the place of slaughter. Therefore John declares that the Lamb Who is both God and Man— and Whom types and the predictions of the prophets announced would come—is here and should be acknowledged in [the person of] Christ. Now this word "Behold" is surely a clear indication of the difference between the Law and the Gospel. In the time of the Law, figures and prophecies of the Lamb to come were impressed on the Church, but under the Gospel the Lamb Himself is seen openly. And so from this we can easily recognize the certainty and pre-eminence of the Gospel and the evangelical doctrine over the Law (see also 2 Cor. 3:7-11). Hence we have a two-fold doctrine expounded here at the same time.

(5 & 6) Doctrine and training point. The power and goodness of Christ our Saviour are considerably amplified when John makes it clear that He takes away the sins of the world. For it is obvious that no one can ever commit so many sins or so great a sin but that Christ's blood is sufficient to expiate them. Another John also expressed this amplification, saying, "He is the propitiation for our sins, and not for ours only, but also for those of the whole world" (1 Jn. 2:2). And it is certainly true that if the will of God and of Christ is considered, the effect of His blood is sufficient and applies to all men; but if the will of men is considered, there is very often a wilful hindrance which prevents them from being made partakers of spiritual blessings.

Reproof (7) People who look for a way to the forgiveness of sins other than through Christ are very much deluded. No other lamb has the authority to forgive sins, but this One alone, to Whom John commanded all men to hasten. No matter how outstanding your own works and no matter how much you prevail on God with your zeal, you must still ascribe to
this Lamb the right and authority to pardon sins.

(8) Training point. Now suppose that we feel ourselves oppressed with the heavy burden of our sins, for we must all confess that this is the way things are with us (1 Jn. 1:8). Let us then hasten to this Christ, our advocate, and let us pray humbly to God the Father, Who is angry with us, that it be His will to be placated by the blood of His innocent Son, since He is also the Pascal Lamb offered up for us (1 Cor. 5:7) and no longer impute our sins to us. For what point is there in having Christ appointed the Lamb by Whose death the sins of the world should be taken away, if meanwhile the sins that we ourselves have committed are by no means taken away? We should, therefore, be praying to God the Father day and night and with a pure and steadfast faith, that Christ's blessings and merits be applied through grace to us, unworthy as we are.

(9) Consolation. Anxious consciences have nothing better with which to fortify and confirm themselves than the understanding that it is by this means that the spotless Lamb, Jesus Christ, is offered to them and that all who are moved with repentance for their offences and who believe in Christ will obtain salvation through His intercession.

(10) Training point. We should always give thanks to God the Father, Who granted us life at the time in which the Lamb—Who was so long promised and expected by the holy fathers—appeared in the flesh and made satisfaction for the sins of all with His precious blood and death. "Many kings and prophets have wanted to see the things that you see, and have not seen them, and to hear the things that you hear, and have not heard them. . . ." (Lk. 10:24).

"This is He of Whom I said, 'After me comes a Man, Who ranks before me, for He was before me.' And I myself did not know Him, but for this—that He should be revealed to Israel—I have come baptizing with water." John's second way of showing that Christ is God is based
on His eternity. Christ came after John with respect to the flesh and His human nature; nonetheless He ranks before John and was before him from all eternity with respect to His divine nature. Now if Christ is eternal it follows that He is also true God. And indeed Christ was before John certainly in the beginning and from all eternity as John's Maker and Creator; but in taking man's nature He clearly came after John, and that by the space of about six months, as the angel indicates in Luke 1:36.

(11) Training point. In showing that he had already born witness for Christ, John urges us never to be deterred from confessing the Gospel out of shame or fear, but to testify whenever we have the chance, clearly and fearlessly telling what we think of Christ and all the Gospel teaching. As the proverb says, "A good song, even when oft repeated, is always pleasant to the hearers." Moreover, this passage commends steadfastness and lasting agreement in sound doctrine on the part of godly teachers. John now confesses in Christ's presence the same message that he had already proclaimed. Nothing is to be changed or retouched in the substance of doctrine or in the fundamental of the faith. The doctrine that was once true and solid is necessarily and always true, just as God himself, from Whom all sound doctrine proceeds, is altogether unchangeable.

(12) Doctrine. The clearest confession of Christ's two natures occurs when He is described as having been before John in the one nature, and as having come after John in the other. And so John shows and commends Christ the sin-bearer as one Person in Whom two natures are joined together. Now we should understand that Christ accomplished the work for our salvation in accordance with both His natures. For if Christ were to have performed the task of our salvation in accordance with His divine nature only, there would never have been any need for Him to put on human flesh.

(13) Reproof. There are those who affirm that the Word or Son, the
second Person in the divine Being (essentia), first began to exist when He assumed human flesh. How can they defend this position? John clearly confesses that He was before Him, in no way doubting that He was God of God, begotten before all worlds. In this regard Christ Himself said that He was before Abraham was made (Jn. 8:58).

(14) Training point. Certain people might suspect that John's diligent and repeated commendation of Christ came because he was flattering Him from some human emotion, perhaps for kinship, since Elizabeth is called Mary's kinswomen in Luke 1:36. John answers: How should I commend Christ out of flattery or any unworthy emotion, when I had never met Him and had never seen Him until recently? "I myself did not know Him," he says. And it is very likely that Christ was unknown to John, not so much because John preached far off in the country and the desert, while Christ lived always in cities and near Jerusalem, as because, until that time when He was baptized, Christ had not yet acquired any name or reputation for miracles. But John did begin to know Christ when He came to be baptized. At this time John was taught by a divine revelation that the Christ was present, Who was the Re eemer promised to the fathers, and about Whom he had long been preaching. This passage, then, urges all men, especially those who teach in the Church or have some position in religious affairs, both to speak and to act warily, propounding nothing that arises from questionably emotional considerations. And if they sense any impending stumbling-blocks, they should avert them wisely by anticipating them and by giving their hearers a timely warning. And finally they should do everything possible to bring everyone to see to it that they do their duty sincerely and honourably. But let them at the same time continue vigorously to perform the office to which God has enjoined them—as John also says, that when he was commanded to baptize, he was then likewise commanded to proclaim Christ
and to preach Him, so that He might become known to all Israel. For John was appointed by God's providence to prepare everyone's mind both for Christ's teaching and also for the sacrament to be instituted by Him.

(15) Correction. Woe, therefore, to those who speak and act from emotional considerations, to the great scandal of all good men, to say nothing of the enormous loss to the Churches and the corruption of pure religion that follows from such irresponsibility. Those who cannot say of the candidates whom they commend, "I myself did not know them," are hardly acting in the Church's best interests. Now I am speaking mainly about those placed in offices of the Church, although in the state also we see far too much decided on and done from questionable feelings, and this merits sharp censure.

(16) Doctrine. The call to a certain office is a gift of God. No man is capable of teaching the Gospel, or of accomplishing anything as it should be, unless God Himself calls him. For as soon as He calls a man, He also bestows gifts through which he is made capable of his calling. And so it happens that those who rush into the ministry before they are called, hardly ever become capable of it and certainly do not experience happiness and success.

(17) Training point. Similarly those who think that they are called by God, especially to the function of teaching the Gospel, should keep on seeing that they do not neglect to do their proper duty. In all their sermons and in their behaviour let them show that they hold nothing more important or worthwhile than that Christ be revealed to Israel, that is, to the Church of God. And let them permit no deviation from their godly intention because of anyone's threats or adulation.

(18) Correction. There are those who do not perform the office committed to them, or else do it negligently; there are those who do not preach Christ, but themselves; and there are those who seek after their
own interests more assiduously than after the interests of Jesus Christ. These ministers invite censure. Indeed the apostle often inveighs against such hypocrites with a sharpness that they certainly deserve.

(19) Doctrine. These offices are joined together, to reveal Christ to Israel, and to baptize with water—that is, to preach the Word and to administer the sacraments. For doctrine and the right administration of the sacraments are the two marks that show the true Church and necessarily the place where Christ holds sway. It is there that both offices are exercised diligently and unbrokenly, as John also confesses that both of them were committed to him by God. But there is, moreover, in the word "water", a certain meiosis worth observing. For John is showing that he is not the author of any new teaching or baptism, but is only the minister of them; and that their inner reality should be looked for in One Who is more worthy that he. A little later he says that this One is Christ Himself, Who is true God, and Who alone baptizes with the Holy Spirit and should be acknowledged as the Author both of the Gospel teaching and also of the Sacrament of Baptism. And so it is by this means that John makes it known that he does everything, not by his own will, but by the commandment of God Himself. Let all who hold any office in the Church consider this attitude worthy of imitation.

And John testified, saying: "I saw the Spirit descend from heaven in the likeness of a dove, and He remained over Him, and I myself did not know Him. But He Who sent me to baptize with water, He said to me, 'The One on Whom you see the Spirit descend and remain over Him, this is He Who baptizes with the Holy Spirit.'"

(20) Training point. Since John continues to confess Christ and to preach Him, we too are admonished to do this, not once or twice, but often, whenever the opportunity arises, and as energetically as possible, even in front of the whole world. Indeed Christ Himself solemnly commanded
that we should do this (Mt. 10:32-33. Mk. 8:38. Lk. 12:8-9).

(21 & 22) Doctrine and training point. God never neglects to show the things that men must know for their salvation; indeed, He never neglects to give the requirements for bringing about the conditions that facilitate the individual's calling. The heavenly Father freely revealed to John both how he was to baptize in the Name of Him Who was to come, and also how he was to recognize the Christ Who would come to him for baptism along with many and to know that He was true God. And this was done so that he would fulfill his office of heralding Christ and the forgiveness of sins through Him more diligently and forcefully. Therefore, let us not doubt but that our merciful Father will reveal to us also whatever must be believed or done according to the manner of our calling. And surely He is doing this every day for us, if not by means of new visions or miracles, yet by the public proclamation of Holy Scripture. For all Scripture is nothing other than divine revelation so absolute and certain, that all other revelations ought to be tested by it as by a touchstone (1 Pet. 1:20-21. Is. 8:20. Lk. 16:17. Gal. 1:6-12).

(23) Doctrine. John offers here the third way, indeed, the fourth as well, by which he shows that Christ is true God; the third way is based on Christ's power or office, and the latter, on a sign—both bases set forth by God the Father Himself. For so John reasons: He is God, if He can baptize with the Holy Spirit, that is, if He can give the Holy Spirit by His own authority; but Christ can do this; therefore, Christ is God. The major premise is regarded as self-evident, since such authority belongs to no one but God. The minor premise is proved by the sign or declaration of the heavenly Father: God the heavenly Father, Who ordered me to baptize, made known to me that the One over Whom the Holy Spirit descended and remained in the likeness of a dove was the One Who had the authority and power to give the Holy Spirit; but this sign I saw on Christ; therefore,
Christ is the One Who can give the Holy Spirit. And so, if we consider the matter rightly, the divinity of Christ is shown and commended here by two signs. The one is that the Holy Spirit descended on Christ and remained over Him. The other is that Christ baptizes with the Holy Spirit. In these two signs Christ by far surpasses all other creatures and all other men, however holy. For the Holy Spirit does descend over other men, but He does not remain on them such that He is always working in them effectually. Indeed, we read that even after the apostles had received the Holy Spirit in a visible form, they suffered some human failing and that for a time the Holy Spirit refrained from revealing His strength in them. In Galatians 2:11ff, we see that Peter was not walking directly in the truth of the Gospel. According to Acts 15 Paul and Barnabas quarrelled so bitterly that the one separated from the other.

David received the Holy Spirit and various graces and yet he committed adultery and even went on to commit murder. But when his sins were forgiven him, he was again strengthened by the Holy Spirit (Ps. 51:10-13).

Moreover, men certainly baptize, but only with water, administering nothing other than the outward sign; but Christ baptizes with the Spirit and bestows effects that are inward and spiritual. These signs, then, seem to be sufficient proof that Christ is true God.

(24) Reproof. There is a great error in the supposition that the sacraments have power and efficacy either by the external action itself or by the dignity of the minister. It is not so. For John baptizes only with water; it is Christ alone Who baptizes with the Spirit. Therefore the efficacy of the sacraments proceeds only from God, their Author, or from the Spirit Who is given in the sacred action.

(25) Training point. We should be praying to our heavenly Father continually, that while external and earthly elements are administered to us by the Church's ministers, or while we hear the word that they
speak sounding in our ears, or while we make use of the sacraments, we may also receive fruits that are inward, spiritual and heavenly. For all external and corporal things will be useless, even harmful, to us, unless we concentrate on God's promises with all our soul and faith, and God deigns to impart His Holy Spirit, who will purify our hearts and make us delight in the communion of inward and spiritual blessings.

And I myself saw and testified that this is the Son of God."

(26) Training point. I said at the beginning that this conclusion contains the ground and the sum of the whole sermon. Now it is expressed in a style that can teach us that the confession which we make of Christ should be frank and unambiguous and should be phrased moreover in language that is appropriate and clear.

Accordingly, you see in this sermon that John the Baptist has gathered together three or four arguments which clearly prove that Christ is God. And so particular care must be employed in elaborating these arguments. It will be appropriate to show at length that the right of forgiving sins is reserved to God alone, that God alone is from eternity, that the Holy Spirit works effectually and continually with God alone, that God alone can baptize with the Holy Spirit; and that every one of these points obviously applies to Christ Jesus. It is not advisable to diverge from this ground and from this limit. And if there are other points which seem capable of profitable inclusion in your sermon in view of the times, let them only be touched on briefly and as if in passing. Now these things could perhaps have been shown more suitably by expounding the fourth chapter of the letter to the Romans, or the third and fourth chapters to the Galatians, where it is argued that man is justified by faith apart from works. But it is worth keeping these lessons the chapters that follow.
So far I have presented material for the purpose of showing how many different general topics should be drawn from any given Scripture reading. I think that this material is sufficient, and I trust that many teachers will find considerable profit in what I have put forward. My aim in doing this is to benefit not only those who instruct the people in the Church, but also those who train promising young men in the public schools.

Now there are those to whom the systematic method of drawing out such general topics may seem too elaborate and painful. For these I shall here include a much simpler method. This enables anyone who the lesson is so prepared, that the whole Scripture lesson as seen may be divided into no more than two or three headings, parts or general topics.

(As was said already, it matters little what we call these parts.) From these heading to the main points under discussion the diabolical method of division, this is possible when only one of the lower parts of the appointed lesson are intended for ordination treatment.

Further, it is not always necessary to consider whether the text of the Scripture lesson itself contains a legitimate division of the parts, or if the lesson should be divided in such a way that the various points can be treated as different general topics for deeper and fuller treatment which we believe will profit learners the most. Nonetheless, while doing this, one is not to expect in any way that the genuine meaning of the Scriptural words, and not these words as topics are so divided, that sometimes they all refer to the same and the same article of doctrine, and sometimes they are not part of any subject, but are related to different realities. And so there is considerable freedom here, which is more easily understood from example (which will soon follow), than we could explain in any number of rules.
b

CHAPTER IV

(a)b 1

SOMETIMES IT IS APPROPRIATE TO DIVIDE THE ENTIRE READING

OF HOLY SCRIPTURE WHICH IS CHOSEN FOR TREATMENT INTO NO MORE

THAN TWO OR THREE HEADINGS, PARTS OR LEADING GENERAL TOPICS

b

Now there are those to whom the foregoing method of drawing out

so many general topics may seem too elaborate and painful. For these I

shall now include a much easier method. This method occurs when the ser-

mon is so prepared, that the whole Scripture lesson in question may be

divided into no more than two or three headings, parts or general topics.

(As was said already, it matters little what we call these parts.) For

here those generic theological preparation topics which we mentioned be-

fore are used less than is a certain rhetorical or dialectical method

of division. This is possible when only some of the larger parts of the

appointed reading are intended for orderly treatment.

Further, it is not always necessary to consider whether the text

of the Scripture reading already contains a legitimate division of the

parts, made by the author himself. For when the whole passage hangs to-

tgether, it is enough to make a division by selecting the two or three gen-

eral topics for freer and fuller treatment which we believe will profit

hearers the most. Nonetheless, while doing this, one is not to depart

in any way from the genuine meaning of the Scriptural words. And yet

these parts or topics are so divided, that sometimes they all refer to

one and the same article of doctrine, and sometimes they are not part of

one subject, but are related to different articles. And so there is con-

siderable freedom here, which is more easily understood from examples

(which will soon follow), than we could explain with any number of rules.

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And it can hardly be doubted, but that the man who has once learned how to collect many different points from the Scripture reading by using the method discussed in the previous chapter, can easily pick out a few leading points from the rest. For indeed we would have reason to say that this sermon method follows from Chapter III, and that the two methods have a close relation to each other.

Now, there are in Scripture some very striking examples of these sermons which resolve into a few parts or topics. (1) Christ Himself provides the sermon of Matthew 5 in the doctrinal genre with three distinct parts. For in the first place, He lays down the specifics of Christian perfection and true blessedness. In the second place He adds some points about the duties of those who aspire to perfection, above all concerning how they should excel all others in holiness of life, saying, "You are the salt of the earth..." (Mt. 5:13). Finally He gives different examples to show just what the right understanding of the Law is, and how it should be observed by those who are perfect.

Now, that these parts are linked in this way is clearly indicated by Chrysostom in his Homily 18 on Matthew in the last part, when he recalls certain points already made about the Beatitudes. (2) The points that follow immediately in Matthew 6 plainly belong to another sermon genre, namely, the reproving genre, or rather the corrective, since here Christ is obviously rebuking the abuses and vices that come mostly from almsgiving, prayer and fasting. (3) The sermon of Matthew 24–25 is more suitable for illustrative purposes. Christ is questioned by His disciples about the end of the age and gives this sermon in the doctrinal genre as His reply. He divides it into three parts. In the first part He digresses and enumerates various signs, which precede and herald the time of Christ's coming to judge [the world]. In the second part, He urges all men to be watchful and sober in their duties, and to order
themselves and all their affairs aright while they wait for their Lord. He says, "Watch, for you do not know at what hour your Lord is coming" (Mt. 24:42). In the third part, he shows how this judgment will be made by Christ and the order of the judgment. This part begins, "When the Son of Man comes in His glory and all the holy angels with Him" [Mt. 25:31] and so on to the end of the chapter. (h) Besides these, we read many of Christ's sermons, composed of various parables, which are sometimes found to contain more than one argument. For in Matthew 13 Christ makes use of the parable of a man scattering seed, which fell in different places; He notes that the proclaimed teaching becomes salvation to some insofar as the hearts of the hearers are moved, but has little if any effect on others. At once He adds a second parable, about the enemy who sowed tares in the wheat during the night. This can well be understood to refer to the corruptions--both in the nature of false opinions and also of perverse behaviour--which creep into the Church little by little. Then follows the third parable, about the little grain of mustard, growing up into a tree. I should not doubt but that this may be interpreted to mean the wonderful efficacy and fruitfulness of the Gospel teaching as it spreads itself far and wide. A fourth parable concerns a little leaven quickly souring all the dough. Following the apostle's judgment (1 Cor. 5:17), I believe that this means that once a little error is admitted, everything in the Church is immediately infected, no matter how scrupulously it was all begun and handed down. So, of these sermons of Christ, the one that we mentioned in the second place has parts that belong to one and the same topic. But in the first and second examples, the various parts do not seem to have the same kind of agreement in every respect; one might say that they are somehow rather disjointed and should be referred to different headings.
Finally, as I mentioned in Chapter III, I repeat here that one should observe that certain parts of leading general topics may be taken from the sacred historical narratives no less appropriately than from those lessons which simply contain doctrine. But all these things will become clearer if we provide some examples.

Let us then take the first example from Mark 7:31-37.

He departed from the regions of Tyre and Sidon, and came to the Sea of Galilee, through the central regions of Decapolis. And they brought to Him a man who was deaf, and had a speech impediment, and they prayed Him to lay His hand on him. And when He had taken him aside from the crowd by himself, He put his fingers into his ears, and spat, touched his tongue, and looking up to heaven, He sighed, and said to him: "Ephphatha", that is, "Be opened". And immediately his ears were opened, and the chain on his tongue was released and he began to speak properly. And He instructed them to tell no one, but the more He instructed them, so much the more they proclaimed it. And they were astounded beyond measure, saying, "He has done all things well; He makes both the deaf hear and the dumb speak."

That this belongs to the doctrinal genre may be argued because the outstanding works and power of the miracles prove that Christ is God. Indeed, the spectators who were present confess this openly. Now we shall divide this reading appropriately into three parts.

(1) From the example of those who brought the deaf and dumb man to Christ, we learn what a great force and efficacy there is in another man's faith. Whoever is endowed with a true and living faith and depends entirely on God alone, will obtain for himself first of all whatever he asks for, insofar as he prays rightly. But when that same faith goes
on to work through love and to extend itself farther and farther, then it intercedes before God for others also, and God freely grants what He foresees to be profitable.

(2) Where Christ is recorded as having restored the ability to hear and to speak to the unfortunate man, we are to consider how Christ behaves toward believers and how ready God is at all times to help unfortunate mortals, especially when they pray to Him with humble and faithful hearts.

(3) We read that the men who had asked for the blessing proclaimed Christ as energetically as they could. Now there may be times when we actually feel that we have received some blessings from God, whether they are spiritual and inward or physical and outward. But can we in fact think of any time when we are not experiencing His goodness? Therefore, we too are urged to give God continual thanks for these benefits, to make His power and goodness known among all men and to move others to share our joy and to worship with us.

Let us proceed to another example. In Luke 5:1-11, we read as follows:

It happened that when the crowd was pressing upon Him to hear the Word of God, He was standing by Lake Gennesaret and saw two ships anchored by the lake. Now the fishermen had left them, and were washing their nets. He then entered one of the ships, which belonged to Simon, and asked him to push out a little from the land. And He sat down and taught the crowd from the ship. When He finished speaking, He said to Simon, "Put out into the deep, and slacken your nets for a catch." And Simon answered and said to Him, "Teacher, we have worked all night and have taken nothing; nevertheless at Your command I will slacken the net." And when they had done this, they enclosed a great multitude of fish. But
their net was breaking. And they beckoned to their partners who were on the other ship to come and help them. And they came and filled both ships, so that they began to sink. When Simon Peter saw this, he fell down at Jesus’ knees, saying, "Lord, depart from me, for I am a sinful man." For he was utterly astonished, and all who were with him, over the catch of fish which they had taken. And so also were James and John, the sons of Zebedee, who were Simon’s partners. And Jesus said to Simon, "Fear not; after this you will catch men." And when they had brought up their ships to the land, they left everything and followed Him.

Here again Christ’s divinity is clearly shown by the miracle catch of innumerable fish and by the fact that the disciples were suddenly stirred up to leave everything. And so no one can deny that this narrative belongs to the doctrinal genre.

(1) Now, in the first place, this passage commends Christ’s splendid diligence and fervour in teaching the people and spreading the truth everywhere abroad; it also commends the people’s great desire to learn the truth. Therefore, not only those who teach people in the Church, but also the hearers themselves, have in this passage an example which can move them greatly and which they should follow single-mindedly.

(2) Once the sermon is ended, Christ commands His disciples to throw over their nets, and at once they take an incredible multitude of fish. From this, then, we may gather that when our first concern is to seek the kingdom of God and its righteousness and when we do not neglect to perform meanwhile what our calling or kind of life requires, then none of the things that we need in order to live will be lacking to us.

(3) Suppose a man follows Peter’s example and considers on the one hand the greatness and power of God’s blessings, and on the other hand sees his own degraded condition, due mainly to the sins that he remembers.
So far is it from God's will that he be terrified and alienated from Him, that He even orders him to hope for better things, and overwhelms him with new and greater blessings. For in fact the knowledge of our sins should induce us, not to turn from God and despair, but to hasten to God and long for reconciliation with Him through our mediator, Jesus Christ. Repentance and sorrow for past sins is vain, unless faith and consolation follow.

(4) As the disciples were called to the apostolic office by Christ's word and as they followed Him without delay, so we should always pray to God, that He appoint whatever seems good to Him for each one of us, and give us the ability to persist in our calling and to obey His good will in all things. "We are not capable of ourselves to claim anything as coming from ourselves; but if we are capable of anything, it comes from God, Who has made us capable of being ministers of the new covenant" (2 Cor. 3:5-6). Further, there is no doubt but that for the same reason, men must be drawn and groomed by God to every kind of calling whatever.

Let us take a third example--one that is not historical--from Romans 6:3-11.

Whoever of us is baptized into Christ Jesus, is baptized into His death. We are buried therefore together with Him through baptism into death, that as Christ was awakened from the dead by the glory of the Father, so we also should walk in newness of life. For if we are grafted to Him through the likeness of His death: we shall certainly be partakers of the resurrection, knowing this, that our old man is crucified with Him, that the body of sin might be destroyed and that henceforth we should not serve sin. For he who has died, is justified from sin. But if we have died with Christ we believe that we shall also live with Him, knowing that Christ being awakened from the dead dies no more; death has no more dominion over
Him. For in that He died, He died to sin once for all; but in that He lives, He lives to God. So you also are to regard yourselves dead indeed to sin but alive to God through Christ Jesus our Lord.

The ground is that those who were once justified by faith and baptized into Christ should live godly and blameless lives from then on. The apostle argues this acutely in other passages. And so this reading is classified under the doctrinal genre.

(1) Baptism is particularly commended here as instituted by Christ the Lord, as having efficacy by His most precious blood and death and as being necessary for all believers. For it is through baptism that believers are grafted to God's Church and on account of baptism that they are called Christians.

(2) The effects of baptism should be observed with exactness, especially that through baptism we are made partakers of Christ's death and of all the benefits that are given to believers from that source—such as the forgiveness of all past sins, everlasting life and salvation, etc., and also that all the baptized should die to sin and live only to righteousness. For the apostle reasons thus. Whoever is baptized is made a partaker of Christ's death. But in dying, Christ died to sin. Therefore we too are dead to sin through baptism. And if we are dead to sin, it would be absurd for us to want to live to sin again. And it is certainly true that in baptism we do die to sin, and sin dies to us.

For in baptism all our sins are washed away, and moreover the Holy Spirit is given to us, Who checks and represses the force of sin and of concupiscence, and also leads us to do good while at the same time powerfully helping us to do this. In this regard also, candidates for baptism stand publicly before the Church of God and renounce the world and the devil, who brought sin into the world. They do this to call the
Church to witness that from now on they will have nothing at all to do
with these things, but want to start a completely new and holy [kind of]
life.

(3) Those who are once baptized into Christ should take everything
taught them about Christ seriously, since Christ is given us not only
to pay the price of our redemption from the power of the devil, but also
to be our example. For we are to follow His example with all our heart
by doing only those things which are in accordance with our calling. In
this regard there pertain two reasons which the apostle uses as clear
proofs why we should be dead to sin because we are baptized. [i] The
one is taken from the effect and final cause of Christ's death. You
know, he says, that the proper effect and end of Christ's death is that
sin be abolished and that we should not serve it any more. But this
effect of Christ's death is clearly despised by all those who receive
forgiveness of sins and then wish to return again to sin. Hence we must
remain dead to sin. [ii] The other reason is deduced from the simile
of legal slavery, which ends with the coming of death. As the slave in
society is freed as soon as he dies from his owner's authority, even so
we who have been spiritually the slaves of sin should serve sin no more,
once we have died in baptism with Christ. Here, therefore, we are given
the example of Christ Himself, Whom we should imitate both in His dying
once to sin and in His living again to righteousness. By carefully
imitating Christ in this way we shall be called perfected Christians,
and what is more important, we shall be perfected Christians.

Let these examples suffice. Now among the ancient writers of
homilies there are so many polished examples of this same sort of thing
that they can be noted by anyone at all. Consider Chrysostom's
Homily 60 on Matthew 18 beginning at the words, "Woe to the world for
stumbling-blocks; for it is necessary that stumbling-blocks come..."
Chrysostom divides this verse into two parts. In the first he deals with the cause of sin very seriously, yet popularly and with consummate skill. In the second part, at the words, "See that you do not despise one of these little ones" (v. 10), he deals with not despising the brethren. And from there, he slips into the topic that parents should take care of their children, to prevent them from being hardened to disgraceful living. Consider also Chrysostom's Homily 62, which expounds the parable of the king who wished to examine his servants' accounts (Mt. 18:23-25). Chrysostom chooses these points as his principal headings for fuller treatment: first, that sins are not alike; second, that since we have sinned against God Who deserves the best that we can give, and against our fellows and yet want all our offences forgiven us, it is entirely reasonable that we should likewise spare those who have injured us in the same way; third, that it is better to suffer the wrong that another may inflict on you, than to injure another.

But in these days, especially, you will see that some of the most outstanding preachers divide the sermons which they give to the people into three or four headings, parts or general points. And so I think that those whom I have undertaken to instruct cannot reasonably complain that they lack excellent authors, whose advice and footsteps they may follow. But once these preachers note the parts and arrange them in this way, they generally go on to explain them at some length, that is, by offering not only evidence and opinion, but suitable stories taken from the storehouse of the Holy Scriptures. They do this, moreover, by applying parables, comparisons and any other rhetorical device that is useful for teaching, for illustrations and for moving the heart. Now they adapt all these things as far as possible to the understanding of the hearers and to the current state of affairs. (We said a great deal about this kind of diligence and industry in Book One, when we were
noting some points about a sermon's confirmation in a general way. Hence it happens that they regard this method of drawing out points as easy, manageable and entirely suitable for both teachers and the hearers whose best interest is served by not loading them with too many topics or parts.

It sometimes happens that a Scripture passage is offered which is so constructed and connected in its parts, that throughout the exposition, every single part can be referenced appropriately to one and the same general topic. By general topics here I mean the actual general—fine particular proposition which is drawn as a summary of the whole reading and which can act as a useful basis for fuller treatment of the subject. Now if you want to find this kind of ground, you must devote all your time to going over the Scripture lesson again and again, searching with a keen sense of judgment to find the sin toward which the whole passage is moving. For let us not equivocate that he combined the whole reading to one general topic by interpreting it, unless the several parts are arithmetically joined together by a certain relationship and agreement, so that it is most useful to enunciate through all the parts individually, especially if you are dealing in these same order or progression of causes, effects, consequences, antecedents, adjacent, and similar lesser, more-over related. Now if you find such an order, then the whole chain of the parts so easily directs to one general topic.

However, this method of interpreting is scarcely used other than in historical narratives. For where now one thing is elaborated and each argument proving the same thing are dealt with in an orderly fashion in the didactic method, let us not think of deciding simultaneously and from these passages or if nothing a conclusion that even one thing has been accomplished.
CHAPTER V

SOMETIMES THE WHOLE SCRIPTURE LESSON IN ALL ITS PARTS IS FOCUSED ON THE EXPLICATION OF ONE GENERAL TOPIC

It sometimes happens that a Scripture reading is offered which is so constructed and connected in its parts, that throughout the ex-lication, every single part can be referred appropriately to one and the same general topic. By general topic here I mean the actual ground—the particular proposition which is chosen as a summary of the whole reading and which can act as a useful basis for fuller treatment of the subject. Now if you want to find this kind of ground, you must above all spend some time in going over the Scripture lesson again and again, searching with a keen sense of judgment to find the end toward which the whole passage is moving. For let no one think that he can bend the whole reading to one general topic by interpreting it, unless its actual parts are somehow joined together by a certain relationship and agreement. Hence, it is most useful to go quickly through all the parts individually, seeing if you can observe in them some order or progression of causes, effects, contingents, consequences, adjacents, and similar topics, however related. Now if you find such an order, then the whole chain of the parts is easily directed to one general topic.

However, this method of interpretation is scarcely used other than in historical narrative. For where some one thing is maintained and many arguments proving the same thing are dealt with in an orderly fashion by the didactic method, let no one think of devising something new from that passage or of drawing a conclusion that diverges from those arguments.
In 1 Corinthians 15 Paul uses the most learned and weighty arguments to uphold a principal dogma of the Christian religion, namely, the resurrection of the dead. Now I ask you, would it be wise either to look for other arguments as being more suitable for the purpose, or to interpret the passage in a way other than the simple and clear sense of the words requires? A man who would attempt this would certainly be called insane by everyone. And so it is best for us to continue with historical narratives. (But an example of an entire story about one general topic explained in the doctrinal genre—one of several excellent and appropriate examples—occurs in Hebrews 7. Here we see that whatever is said in the Old Testament about Melchizedek is skilfully expounded to proclaim Jesus Christ as the only supreme and eternal pontiff of God's Church.) And so as to delay no longer, I shall make an attempt at once.

Among many striking narratives there is the one from Luke 24:13-35, about the two disciples on the road to Emmaus.

Two of Jesus' disciples were going that same day to a fort by the name of Emmaus, which was about seven miles from Jerusalem. And they were talking together about all these things that had happened while they were talking and arguing together Jesus Himself drew near and went with them. But their eyes were kept from recognizing Him. And He said to them, "What is this talk that you are having with each other as you walk and are sad?" And the one whose name was Cleopas answered and said to Him, "Are you the only stranger in Jerusalem who does not know the things that have been done there in these days?" And He said to them, "What things?" And they said to Him, "Concerning Jesus of Nazareth, Who was a prophet, mighty in deed and word before God and all the people, and how our high priests and rulers delivered Him to a sentence of death and crucified
Him. Now we hoped that He was the One who would redeem Israel. And besides all these things, today is the third day that these things were done. Indeed certain women among us made us astonished. They had come early to the sepulchre, and when they did not find His body, they came saying that they had also seen a vision of angels, who said that He was alive. Certain of those who were with us went to the sepulchre and found it just as the women had said, but did not see Him." And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken. Did not Christ have to suffer these things and enter into His glory?" And beginning with Moses and all the prophets, He interpreted for them the things in all the Scriptures which were about Him. And they drew near to the fort for which they were making and He made as though He were going farther. But they prevailed on Him, saying, "Stay with us, since it verges towards evening, and the day is done." And He went in to stay with them. And it happened while He was at table with them, He took bread and gave thanks, and broke and offered it to them. And their eyes were opened and they recognized Him, and He vanished from their sight. And they said to each other, "Did not our hearts burn within us, while He was talking to us on the road and opening up the Scriptures to us?" And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together and those who were with them, who said, "The Lord has risen indeed and has appeared to Simon." Then they told what had happened on the road, and how He had been recognized by them in the breaking of bread.

After running over this reading several times, I found that its clearest impression by far was the way in which the disciples arrived at the knowledge of the truth about Christ, and the fact that after many things were
were said, their eyes were opened and they recognized the Lord. And so it seems right to gather that the ground of the whole reading is the way in which one arrives at the knowledge of God and divine truth. For this reason I do not hesitate to place this reading in the doctrinal genre. Moreover, I see its parts so arranged and inter-related, that a man could easily point out the definite steps and stages that bring the godly to perfect knowledge. How easily this can be accomplished will be shown briefly and graphically as follows.

They were talking together . . .

(1) The first step in coming to a perfect knowledge of the truth about Christ and God's will is made by meditating on holy and godly subjects and by cultivating a fervent desire to perceive the truth. At the same time God Himself is grafting this desire in our minds of His own accord and prompting the occasion for godly meditations, just as the things that had happened at Jerusalem moved the disciples to talk together about Christ.

And Jesus Himself drew near . . .

(2) As soon as people begin to concentrate seriously on attaining knowledge of God's activity, God Himself deigns to be with them and to fan their godly desires. Hence they quickly feel their hearts kindled in a wonderful and almost secret manner, their conversation guided and a profitable avenue of discussion opened up. From this we learn that the second step, which opens the door-way to knowledge of God's activity, is made by sincerely calling upon God's name and through His ready assistance. There is no point in persuading oneself that the study of theology is easily attempted unless one first prays humbly for divine assistance and then senses that this assistance is with him. For this reason James makes a point of urging us to ask for spiritual wisdom
from the One Who gives it, namely God (Jas. 1:5)

The one whose name was Cleopas answered . . .

(3) The third step for making spiritual progress is careful consultation with others, especially with those who have the more learning. And God is always prepared to supply the necessary assistance and means of every kind to those who long with all their heart for knowledge of His activity. For the Holy Spirit commanded Philip to approach the chariot in which a government eunuch was riding, so that he would give him an unalloyed account of the Scriptures which he was reading but did not understand (Acts 8:26-40). It was by an angel that God commanded Cornelius the Centurion to send quickly to Joppa for Simon Peter who would instruct him in religious doctrine (Acts 10). And here on the road to Emmaus, Christ Himself comes in His own person rather than let such disciples go without a faithful teacher. And what a very useful verse there is for commending heavenly doctrine where it is said that Jesus of Nazareth was a prophet mighty in deed and in word before God and all the people! Here we can certainly see the remarkable effects of His heavenly teaching.

Indeed certain women among us . . .

(4) Those who want to profit in holy doctrine will undoubtedly have opportunities for conferring carefully about the truth with all kinds of other Christians. And so, in the fourth place, they are to make an accurate assessment of everyone's opinions, reports, interpretations and arguments. Indeed they are also to take into consideration the visions, revelations and dreams that Joel mentions, along with signs and wonders (Joel 2:28-31). They are to use their judgment as wisely as they can in all these things (1 Cor. 14:29). Finally, they are to test everything, as the apostle says, and hold to what is good (1 Thess. 5:21). Now that all sorts of people are rightly engaged in teaching godliness is shown by the
fact that the care and duty even of women toward the crucified Christ in His death and burial is vigorously proclaimed here, as we see.

And found it just as the women had said . . . . One hopes that the godly can make great progress [in the faith] from the fact that there is agreement in sound doctrine; this agreement alone is of the greatest importance in consolidating and expanding God's Church.

And He said to them: "O foolish men . . . ."

(5) After the opinions of others have been heard and wisely considered, there remains another stage or fifth step, which the disciples must climb. This is that they are always to listen to the judgment of the Scriptures themselves, because this judgment is the most accurate and the most decisive of any. For anything that is ever offered as teaching of the truth must be measured by the standard of Scripture. We see how Christ and the apostles buttress all their arguments with the testimonies of the Law and the prophets; how much more then should we rely on the authority of the Law, the prophets, Christ and the apostles! Whatever is erected on this foundation will be certain, solid and enduring in the Church, and whoever builds in this way will be regarded as having contributed more than all others. By the same token whatever is taken from another source and thrust in the place of true doctrine, must fall down.

And they drew near to the fort . . . .

(6) Those who have advanced successfully through the stages mentioned so far are now to realize that it is their business always to show their heart-felt thankfulness both toward God, Who bestows on every man as many gifts as it pleases Him, and also toward men whose help has increased their spiritual knowledge. For God freely gives and entrusts additional new talents to those who are thankful and who make the right use of the gifts granted them. But in the case of the ungrateful and of
those who do not know how to use their talents right or who prefer not
to do so, even what they were given is taken away (Mt. 25:29).

And their eyes were opened . . . . Truly, those who are thankful experience within themselves obvious increases in knowledge as God heaps and lavishes His gifts on them. And in this regard we see the apostle Paul praying with great effect to God the heavenly Father that the love of all his hearers might the more abound in knowledge and in all spiritual understanding, etc. (Phil. 1:9. Eph. 3:1ff.).

And they rose up the same hour and returned . . . .

(7) Moreover, when a man comes to an accurate knowledge of the truth, he should never think that he has to stop there, but should do his best in every way to lead others to this kind of knowledge. And so such a man should confess the truth that he has come to recognize freely and courageously; he should strive to teach others both in private and whenever appropriate, in public as well; he should confer on a quiet and friendly basis with other learned men, moved with the desire more of learning than of teaching; and finally in all his actions he should aim at both the edification of believers and the growth of the Church. For it is toward these ends above all that God gives the faithful an extraordinary knowledge of spiritual things. It is by these duties that the elect show their gratitude toward God and men; it is by these means that concord and doctrinal agreement is nourished throughout all the Churches; and in short, it is by such care that the Church of God is confirmed, increased and preserved unharmed.

Another example comes from Matthew 16:13-19.

When Jesus had come into the region of the Caesarea called Philippi,
that I am?" And they said, "Some say John the Baptist, and some
Elijah, and others, Jeremiah or one of the prophets." He said to
them, "But whom do you say that I am?" Then Simon Peter answered
and said, "You are the Christ, the Son of the living God." And
Jesus answered, and said to him, "You are blessed Simon, the son
of Jonah, for flesh and blood have not revealed it to you, but
My Father Who is in heaven. But I say to you again that you are
Peter, and on this rock I will build my Church, and the gates of
hell will not prevail against it. And I shall give you the keys
of the Kingdom of heaven, and whatever you bind on earth will be
bound in heaven, and whatever you loose on earth will be loosed in
heaven.

Everyone sees that the Evangelist Matthew records how Christ drew a
confession of faith from His disciples and what kind of confession Peter
made in the name of all. And so we shall not go amiss in affirming that
the ground of this reading is that the confession of faith about Christ
should and must be made by every one of us. And that this ground belongs
to the doctrinal genre is so obvious that it need not be argued. With
this ground decided, then, the following points may profitably be noted
as referring to it.

And they said, "Some say John the Baptist . . . ."

(1) It is not at all easy to make a pure and right confession of
the truth. There is reason for this, partly in that there is an amazing
dullness and ignorance forever sticking to all men, and partly because
of the universal flood of esoteric and obscure debates, conflicting
judgments and shifting opinions on the part of those who are thought
wise. Hence even the minds of outstanding and good men are so hampered
that they can hardly come to any certain decision about matters of religion.
If ever there were examples of this sort of thing they are most in evidence today. In any case, anyone who has any concern at all for his salvation (Rom. 10) should most definitely come to some firm decision in accordance with the judgment of his conscience, for there is nothing left which he can plead as a valid excuse for refusing to do so. Hence Christ does not so much want to hear what others say as He wants and insists that the apostles themselves, who have heard and seen more and greater things than the rest, would freely and immediately confess what they think about Him.

Flesh and blood have not revealed . . .

(2) Here we see where the ability to make a perfect confession comes from. "No one really knows the things that are God's, except God's Spirit" (1 Cor. 2:11) and him whom the Holy Spirit has taught. "The natural man does not receive the things of God's Spirit" (1 Cor. 2:14). And: "The heavenly Father hides these things from the wise and learned, and reveals them to babes" (Mt. 11:25). And Holy Scripture itself—the principal means and support for acquiring knowledge of the truth—is entirely granted and revealed by the gift of God; in fact it is not understood apart from revelation (2 Pet. 1:20-21). In sum, God grants every man as much knowledge of spiritual things as He judges profitable.

On this rock I shall build my Church . . .

(3) Observe the remarkable results and rewards of a pure confession. First, it is by the confession of faith that the true Church is known and distinguished from all foreign assemblies, whether of Jews, Turks or hypocrites. Second, where steadfastness in the true confession is shown, there the Church remains invincible, and the devil can claim no right to it. Let heresies arise, let tyrants rage, let the hypocrites scheme whatever they like; yet as long as the confession of faith remains in its integrity, the Church will maintain her witness; and although she is
molested and attacked, yet she will never be overcome. Third, God gives the power of judging and ruling wisely to the Church whose confession is found pure and acceptable. For the judicial power of binding and loosing is exercised rightfully and justifiably in no other place than in the true Church. Accordingly, when we make a pure confession of faith, every one of us is known as a living member of God's Church, is safe from the power and snares of the devil and makes sensible judgments of everything that is or should be done in the Church. And consequently this seems an ample explanation of the rewards both for the whole Church, which depends on the pure confession of faith about Christ, and also for individuals making a sound confession.

But it is well to add a third example, from John 4:46-53, in which certain points about the nature of faith are discussed most ably.

There was a certain ruler, whose son was sick at Capernaum. When he had heard that Jesus had come from Judea to Galilee, he went to Him, and begged Him to come down and heal his son, for he was giving up his spirit. Then Jesus said to him, "Unless you see signs and wonders, you will not believe." The ruler said to Him, "Lord, come down before my son dies." Jesus said to him, "Go, your son lives." And the man believed the word that Jesus had said to him, and went. And as he was going down, his servants met him and told him the news, saying, "Your son lives." Then he enquired of them the hour that he had recovered. And they said unto him, "Yesterday at the seventh hour the fever left him." Therefore, the father knew that it was the hour in which Jesus had said to him, "Your son lives." And he believed, and all his household.

John the Evangelist clearly records that the man believed the word that Jesus had said to him. And he soon adds this too, "He believed, and all his household." In the actual course of the narrative, it is shown how...
the official and all his house were led to believe. On the basis of these facts therefore I would say that this particular reading shows how faith arises and how it is strengthened. Hence the ground will be about the nature or the origin and growth of faith. And that this ground belongs to the doctrinal genre can be understood by anyone, even without guidance.

When he had heard that Jesus . . .

(1) Before anything else there are certain things about God and His benevolence and blessings toward mankind which are set forth and heard. The beginning of faith is by hearing, and hearing is by the Word of God.

He went to Him, and begged . . .

(2) By hearing the word, man's mind is turned to God. Moreover, man wishes and prays that he may be made a partaker of God's blessings. Our need impels us to pray in this way.

Unless you see signs and wonders . . .

(3) A weak and wavering faith in men is displeasing to God; yet in His mercy God deigns to increase this faith and to strengthen it. "Faith is God's gift" (Eph. 2:8), and He increases what He has given. So we should pray often to God, saying with the apostles, "Lord, increase our faith!" (Lk. 17:5). There are very many passages in Scripture which show that one should distinguish certain steps, as it were, and increases of faith, for it notes sometimes a faith that is weak, feeble and imperfect (Mt. 6:30; 8:26; 14:28ff.; 16:8. Lk. 12:28) and at other times one that is steadfast and complete (Mt. 8:5ff.; 15:21ff. Lk. 7:9; 17:19. Rom. 1:18ff.).

"Lord, come down before my son dies."

(4) Once faith is somewhat increased by God's grace, it proceeds to importune God and to call on Him more boldly. Anything can be obtained
from God through pure and earnest prayer.

"Go, your son lives."

(5) God looks favourably on faith that is not yet complete and grants its desire. And it is through faith that men obtain the greatest blessings, both spiritual and temporal, from God (Mt. 8:5ff.; 9:1ff.; 15:21ff.; Mk. 2:1ff.; 10:46ff.; Heb. 11).

The man believed the word . . . .

(6) Faith is raised up by God's Word and promises; it receives strength and is made perfect.

And as he was going down . . . .

(7) A man is strengthened by faith every day, so that like Abraham he may believe, hoping against hope (Rom. 4:18), while doubtless the certainty of God's promises becomes clearer and clearer as He never fails to bestow new blessings on the godly.

And he believed, and all his household.

(8) Observe the incomparable power and results both of the Word of God and of faith. For when the certainty and truth of God's Word is made manifest, the faith of a great many is stirred up; and when the outstanding faith of one man is set forth as an example for others, they are challenged to believe if only to some extent. In this regard we see Scriptural examples of the faith of the saints worthy of the most intense imitation (Rom. 4; Heb. 11). You see, therefore, how well the whole narrative shows the means by which faith arises and at length attains to perfection.

We will finish with one more example, taken from Mark 16:14-20.
Afterward Jesus appeared to the eleven as they were at table and reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. And He said to them, "Go into all the world and preach the Gospel to every creature. He who believes and is baptized will be saved; but he who will not believe will be condemned. Further, these signs will accompany those who believe: through My name they will cast out devils, will speak in new tongues, will pick up serpents, and if they drink anything deadly, it will not hurt them; they will lay their hands on the sick and they will recover." And so after the Lord had spoken to them, He was received into heaven and sat on the right hand of God. And they went forth and preached everywhere, while the Lord worked with them and confirmed the message through the signs that accompanied it.

See how Christ reproaches His idle disciples for their unbelief and hardness of heart! And so as not to hear such reproaches ourselves, we must keep on seeing that we hold to the Gospel faithfully and steadfastly, once we have heard, believed and embraced it. Therefore, let the ground of this reading be that the Gospel must be held steadfastly and boldly. What follows in the text will of course be taken as an argument confirming this ground. In fact it will not be hard to explain its individual parts so that they square with the [evangelist's] intention.

Because they had not believed those who had seen Him, after He had risen.

(1) The first reason. We ought to hold fast to the Gospel about Christ because of the authority and testimony of those who have seen and heard Him and have proclaimed [His resurrection] to us. For Christ says this to His apostles, "You will be My witness, not only at Jerusalem,
but also in all Judæa, and Samaria, and even to the ends of the world" (Acts 1:8). Peter says, "This Jesus God raised up, and of this we all are witnesses" (Acts 2:32). And John writes, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, concerning the message of life; and the life appeared, and we have seen it; we also bear witness and announce to you eternal life" (1 Jn. 1:1-2). Now God wills that the testimony of such men be given the greatest weight among all.

"Go into all the world and preach . . . ."

(2) The second reason, concerning the command or commission of Christ. Christ commissioned His apostles to spread the Gospel to all nations. In the same way, no doubt, we are commanded to embrace and hold on to it assiduously.

He who believes and is baptized . . . .

(3) The third reason, from the promise and threat which are connected with God's commission. We see promises and threats similarly applied to the commandments of the Decalogue (Ex. 20:5-7, 12).

Further, these signs will accompany those who believe . . . .

(4) The fourth reason is from the manifold gifts, with which God distinguishes His Church and illuminates it to this end, that the certainty and excellence of the Gospel teaching might be verified.

And so after the Lord had spoken . . . .

(5) The fifth reason. Whatever has been said thus far is made sure and certain by Christ's ascension into heaven and by His sitting at the right hand of the Father. For it was by these two signs or marks that He gave evidence to all as to how great His power and dignity were. And of course, to ascend into heaven by His own power and to sit at the Father's
right hand are very sure arguments for His divine nature, which makes Him equal with the Father in every respect.

And they went forth and preached everywhere . . .

(6) The sixth reason, concerning the results of the commission. The apostles proclaimed the Gospel just as they were commanded. Indeed, they preached everywhere, and it is precisely for this reason that the knowledge of the Gospel has come even to us and ours. Neither signs and wonders, nor the wonderful power of the Holy Spirit, nor anything else was lacking. All these things therefore convince and even compel us to ascribe all the glory to the Gospel and to God, its Author, and to cling steadfastly to it. For here undoubtedly are recorded the things by which men of all former ages have been most persuaded to embrace and to place the highest value on the Church's saving doctrine which is contained in the volumes of the prophets and apostles. So much concerning this Gospel narrative from Mark 16.

In Chapter III above there are some readings from the Gospel story, handled in the method that is described and recommended there. And yet there is nothing to prevent those same readings from being usefully and faithfully dealt with by the formula under consideration in this chapter. I shall now show this here briefly.

Consider the narrative from Mark 6, about the crowd that was without food after three days because they were so anxious to hear Christ's inspired sermons. First of all this passage goes far in urging everyone to learn and to understand the Word of God. And so we do well to accept this statement as the ground. In the second place there are the disclosures that everyone who is touched by any desire of profiting in religious doctrine is cared for by God and that He will not abandon them. He says, "I am moved with compassion for the throng." Third, from the
words of the disciples, who thought that no one could satisfy the hunger of so many people for bread in the wilderness, one can gather that those who are preparing themselves for the study of theology and spirituality are first impeded and distressed by many troubles and temptations before they can attain to their intended goal; indeed it is often at the very entrance, as they say, that they stumble and are snatched from their godly intention. But in the fourth place, from Christ’s asking His disciples how many loaves they have, we are clearly taught that God always has a variety of appropriate means at hand which He uses to look after the godly, and that He provides physical or earthly benefits after the spiritual and heavenly ones. For it is by the means that we think least of, that God brings aid to all in trouble. And hence, in the fifth place, Christ tells His disciples to serve the loaves to the others. For God always sends teachers at the right time, to train those who are eager to learn with all faithfulness and diligence. And finally, in the sixth place, they all eat and are full. Those who hungered and thirsted for the knowledge of the truth a little while ago are now deriving advantage from it—indeed they immediately progress so far that they go on to share it with others and eventually to transmit the doctrine of godliness in private or in public to those who are left.

Let us turn now to the story in Matthew 2 concerning the magi come from the East to worship Christ. This story is very easy to turn in its entirety to the treatment of one general topic. The ground or general topic is appropriately noted as concerning one’s calling. Since this is the ground, one will first show that, whenever God uses an outward or inward sign or both to call someone to acknowledge the Gospel and to confess it (or even to live a certain kind of life in which we may worship God rightly and profit one’s neighbour), then one should not refuse but should accept the call cheerfully and obey the Caller faithfully. Secondly, where it is reported that Herod and the whole city were troubled, you will
do well to press an exhortation to overcome temptations. For so it happens for the most part that as soon as anyone is elected and called to a godly work, Satan and his conspirators spread snares of the flesh and the world and make every attempt imaginable to drag that man from his godly and holy purpose. But there follows, in the third place, what brings the greatest comfort in this kind of conflict, namely, the ready antidote to the fiercest temptations which is found in Holy Scripture. The Law, the prophets and apostles assure the conscience about doubtful things; they show most clearly where Christ can be found and where the soul can eventually find rest and safety. For it is the Holy Scripture practically alone which strengthens and sustains you in acknowledging and confessing the Gospel in sincerity of faith and in purity of life. Fourth, regard Herod's guile in calling the wise men to come to him in private. Here one does well to remark further that after the first most serious temptations are overcome, and after the soul is strengthened in its calling and its holy resolve by the help of God's Word, there are yet remain the new perils created by hypocrites, false teachers or heretics, tyrants and similar enemies of true godliness. For as long as we live in this world, there is nothing but perils upon perils. It is just as if a certain army of woes were joined together with chains; this is how one crisis follows another for the godly. But we should hardly let our minds be shattered by the frequency or magnitude of our dangers. For to this pertains what follows in the fifth place, about the departure of the wise men and the star's again going before them. You will do well to add here, that the man who has escaped the dangers of the first and second sort by striving bravely, is now anchored like a ship in a quiet bay. Let Christ's athlete follow the first signs of his calling steadfastly, but most carefully of all let him follow Scripture, which makes him sure of his vocation and of his entire duty, so that he will definitely attain to the place where he
will see Christ in glory and will obtain eternal life through Him. "He who endures to the end will be saved" (Mt. 24:13). You see, then, that all the parts of the passage are appropriately related to one general topic, to one's calling and perseverance in it.

Again the story from Luke 2, concerning the confession about Christ made by both Simeon and Anna, can be expounded fruitfully in a similar fashion by showing [first] how necessary it is that all the faithful should give an account or—which is the same thing—make a confession of their faith, whenever the opportunity arises. (And that this is the ground of the reading is obvious as soon as mention is made of Simeon.)

Second, consider the words in which Simeon announces Christ as being for the ruin and resurrection of many and for a sign that is spoken against; consider also the sword that would pierce Mary's soul. From this one reasonably points out that an open confession is always followed by stumbling-blocks and by various disturbances, controversies and crises. The world never stops jeopardizing the safety of godly confessors. Third, consider the description of the kind of person that Anna was and how she lived a godly and blameless life. Once these words are briefly recounted, one will most appropriately add that whoever makes a confession of faith should also show clear fruits of his faith in the form of various godly practices in his life. Indeed that confession is known to be perfect, which is accompanied with the perils or temptations and persecutions on the one hand, and on the other with the outstanding fruits of faith. It is with such a confession that God is pleased, the rest of the godly are strengthened, enemies are broken and dislodged and the devil himself is subdued. Fourth, Anna is recorded as having made a confession that agreed in all points with Simeon's, and as having spoken of Christ to all who were looking for redemption. Therefore one will have good reason to expound, in the last place, that a confession should
agree in all its parts and members with the Word of God and, further, that it should be maintained clearly, boldly and steadfastly right to the end of life. And so practically the whole sermon will be spent on one general topic, about making a confession of faith. But I fear that some will object that I am becoming too verbose, and so I shall refrain from adding any more examples.

[Concerning Allegory]

Now there is no reason why anyone should suppose that I am giving out allegorical interpretations here. For the ground is always drawn from words clearly belonging to the narrative. And in the exposition of its parts there is no division that is contrary to the natural meaning of the words—unlike the usual practice in all allegory. Besides, there is no other aim here, than that the interpretation of the parts be directed on one heading or general topic as well as turned to common training in righteousness of life. For we see that this entire method of interpretation is drawn sometimes from the doctrines but mostly from the training points, which can be taken from the same sections in quite another way than according to the formula which I put forward in Chapter III. And sometimes there are narratives that seem to offer but little material for teaching; for this reason it is as necessary as profitable to expand them this way, in line with the particular general topic that does stand out. And so it would be better to call this entire kind of treatment disciplinary or moral rather than allegorical.

Now we will show that this is true by taking an example from Chrysostom. In Homily 67 on Matthew Chrysostom is looking for an opportunity to urge his hearers to be generous to the poor. He chooses two parts from the text of the Gospel story, and these he interprets on the basis of one and the same general topic, proceeding in the same way as
we have and expatiating on them for as long as he thinks suitable. The first part concerns Christ the King in His humility and poverty, because He rode on a donkey. From this Chrysostom teaches that we should seek only those things which are necessities of life and that poverty should be endured by everyone. The second part concerns the point that some laid their garments upon the donkey, and some spread them on the road; this Chrysostom explains as having to do with helping and clothing the poor. And so the explication of both parts aims at commending the cause of the poor. Chrysostom lingers in the two parts with great sharpness of speech and, making use of all the persuasive devices at his command, he exhorts, urges, solicits and impels all men to make a point of doing good to the poor. Now no one in his right mind would insist that there are allegorical interpretations here; on the contrary, everyone easily recognizes the interpretations as simple training points.

However, Chrysostom does use allegory in this same sermon when he affirms that the donkey signifies the Jewish people, who are accustomed to bearing the burden of the Law, and the colt, the gentiles, who had always lived without the Law—without a burden, without the discipline of God's commandments. The fact that the donkey and her colt were brought by the disciples, signifies that the apostles were to bring both peoples to Christ by the preaching of the Word. Moreover, that Christ rode upon either animal as its Lord, signifies that He gathered an obedient Church for Himself from both peoples and that it is by both that the Gospel is heard and accepted. That no man prevented the animals from being brought to Christ shows that no one has such power as to hinder the progress of the Gospel. In the colt who suddenly admits a rider without kicking is seen the gentiles' eagerness to receive the Gospel. Again, from the fact that the donkey comes after the colt is signified the truth that after Christ has drawn all nations to Himself, the people of Israel also...
will receive Him with great zeal. By the disciples' putting their clothes on the animals so that Christ would sit more comfortably, it is suggested that the teachers of the Gospel should willingly give their all, even body and soul, to the end that their hearers may be helped and Christ's glory become brighter and brighter. So Chrysostom on this passage.

Now everyone can see that there is a great difference between the interpretation which says that because Christ was content to ride on a donkey and her colt, we are taught that we should be content to live with a few things and should bear with poverty calmly; and the interpretation which says that because Christ rode on a donkey and her colt two peoples are meant, namely, the Jews and the gentiles, who are to acknowledge Christ as Lord and to receive His Gospel. Again, one sees a great difference in Chrysostom's treatment of the part in which the disciples are reported as having laid their garments on the animals for Christ to sit on. The first comment is that all men are being urged here to be generous and to give their clothes and other necessities to the poor. The second comment is that their action shows how teachers of the Gospel should expend their all, body and soul, for the flock. Now the first and third of these interpretations are taken from the genuine sense of the words as they stand in the text and are clearly used for building up the [Christian] life. This is why Chrysostom prefers to examine them at greater length. But in the second and fourth interpretations there is a break from the proper meaning of the words and so they are allegorical and hence less useful for changing lives and moving the heart, as everyone knows full well. For this reason Chrysostom preferred only to touch on them briefly and as if in passing.

Now that these considerations have been duly made, it is easy to give a reasonable judgment about the interpretations that we have
used in this chapter. First there is a brief and clear exposition of everything that pertains to the Scripture passage by going through every part individually. Then, to every part is added an interpretation in which nothing appears that is hard, twisted or far-fetched; rather, points that give rise to the wholesome upbuilding of the [Christian] life are drawn from an examination of the words and meanings [of the text]. And to make the matter clearer, each point is so ordered, that everything is focused on the substance and true explication of one general topic. In this regard the hearers' capacity is taken into greater consideration than if one presses on them a multitude of topics which deal with different matters and which prove to be less transparent. Who, therefore, will deny that this method of interpretation is used with great fruit and does considerable good for the people in the Church?

Now, as I noted at the beginning, it is not all that hard to prepare interpretations of this kind for those who can notice a certain order and pattern of causes, effects, contingents and similar topics in the sections of the historical narrative. But with regard to allegories, my advice is that everyone stay away from them as far as possible, especially for those allegories which are not required by necessity itself (as in those passages of Scripture whose literal meaning is somewhat absurd). We see very few allegories used in the great volume of the works of the prophets and apostles. Clearly, allegories are more suitable for entertaining than for teaching, and only weak proofs are drawn from them; and so they are given a rôle only after other arguments that have more forcefulness and strength. Allegories are at their worst when spread through all the parts of the speech; in fact, the sermon which gushes on every side with allegories is judged barren and sterile. Moreover, the desire to seem clever in a matter of little import and to spend a great deal of time on it is not the part of a sensible man who seeks the good of his
hearers—as anyone will judge. Therefore, I do not intend to include any chapter on allegorical preaching in this work. That I have commented on this matter at greater length than I had intended is due to the fact that I have been driven to do so by the rashness of judgment (to put it mildly) on the part of certain individuals.

In the same way that the holy fathers preached to the people, we often notice that the whole wording of the Scripture which had been read was actually preserved or not through a facility and suitable kind of narrative, and that the remainder and principal part (of the sermon) was entirely spent in explaining one general topic. This happens in the case both of a historical narrative and of a doctrinal narrative taken from the Holy Scriptures. There is an almost infinite number of examples in John Chrysostom, mainly in his homilies on the Gospels—on Genesis, the Gospels of Matthew and John and Saint Paul’s letters.

Consider, therefore, in Genesis. We wish to briefly observe the gentiles who supposed that all creation arose by chance and by accident; he gives a lengthy treatment of the general theme about calling those who are back to the Way from this to align the anti-Jews opposing the practice of monotheism.

Again, in Genesis 7 and 8, he deals with leading the gentiles back from their error, although some points about Genesis are added to the latter parts of these sermons. In precisely by the sections of Scripture already read and then discussed the right way to treat and in general in similar matters. A more word of Genesis 26 is seem in reading the second to give the results for the benediction they had received. In Genesis 26 we have a brief mention about sacrificing to the Lord and not looking for another. In the second part of Genesis 30, he considers fasting and prayer. In Genesis 30 the Gospel of Matthew Chrysostom above at Leisure just after the people of God were to be delivered from their sins (Mark 15, 14—15 21).

In Genesis 30 the Gospel of Matthew Chrysostom above at Leisure just after the people of God were to be delivered from their sins (Mark 15, 14—15 21).
CHAPTER VI

OCCASIONALLY THE WHOLE SCRIPTURE READING IS RUN THROUGH IN A BRIEF EXPOSITION, SO THAT SOME ONE GENERAL TOPIC MAY THEN BE DEALT WITH MORE FULLY

In the sermons which the holy Fathers preached to the people, we often notice that the whole reading of the Scripture which had been recited was briefly paraphrased or run through in a similar and suitable kind of narrative, and that the remaining and principal part [of the sermon] was entirely spent in explaining one general topic. This happens in the cases both of a historical narrative and of a doctrinal treatise taken from the Holy Scriptures. There is an almost infinite number of examples in John Chrysostom, mostly in his expositions on the Scriptures—on Genesis, the Gospels of Matthew and John and Saint Paul's letters. Consider Homily 3 on Genesis. He wishes briefly to reprove the gentiles who supposed that all creation arose by chance and by accident; he gives a lengthy treatment of the general topic about calling those who err back to the Way; from this he slips at the end into commending the practice of alms-giving.

Again, in Homilies 7 and 8, he deals with leading the gentiles back from their error, although some points about fasting are added in the latter parts of these sermons. In Homily 1, he relates the sections of Scripture already read and then discusses the right way to fast and to control perverse desires. A good part of Homily 26 is spent in urging the hearers to give God thanks for the benefits they had received. In Homily 27 he has a long discussion about forgiving wrongs and not looking for revenge.

In the greater part of Homily 30, he considers fasting and prayer. In Homily 4 on the Gospel of Matthew Chrysostom shows at length just what the people of God are, to be delivered from their sins through Christ, and at
the same time he urges everyone to do his best to show himself to be faithful and numbered among God's people.

Now we could cite and provide many examples from Matthew's Gospel, which contains historical narratives, and from Paul's letters, which give clear instances of the handling of complex doctrine; but since everyone understands what I am trying to get at well enough, no one will think that this is necessary. However, it is reasonable to make some comment about the two ways in which a general topic may be recounted at some length after the Scripture lessons have been read.

(1) Sometimes the occasion [for expatiating on some general topic] arises from what is read or referred to in the actual text of the Scripture lesson. In Homily 26 on Genesis Chrysostom is moved by the example of the gratitude which he saw in Noah to speak about giving God thanks for the blessings that we have received. That lengthy excursus on God's people in Homily 4 on Matthew was appropriately given, because the angel had said that Christ would save His people from their sins [Mt. 1:21]. In Homily 67 on Matthew Chrysostom notes from the text that the disciples put their clothing on the beast for the Lord to ride on, and from this he takes the opportunity to speak at length about clothing the poor and helping them in every way.

(2) Sometimes a general topic is considered in the second part of the sermon, not because there is any mention of it in the Scriptures that have been read, but because it is urgently demanded by some current crisis or by the state of the Church. Thus when Chrysostom undertook the interpretation of the book of Genesis at a time of public fasting, he had very good reason for seizing upon the general topic of fasting from time to time. So elsewhere he uses the central and main part of his speech to censure certain vices or to make similar digressions. But whatever seems
the best course, one should always think very carefully about choosing the topics to be handled in this way. For different things suit different times, places and persons, as everyone knows.

One must not always choose an entire book or section to expound, but one should often present a portion for the people based on only one sentence or point in Scripture, neither of which are to be particularly extensive development. Now it is impossible here to use the same method of collecting different general topics whose qualifications I have given in the preceding chapters. When one occasion arises, one can do it. In such way or by what method will some one point be sustained so sustained sufficiently? I shall do my best to set forth the most suitable formula possible, and when anyone finds a better one, you will be well to follow it. Since for the sake of brevity and also we want the Text to be intelligible, I shall confine it by means of certain observations.

1. Observations

11) Before anything else one must always take care and tell the people the intention or purpose for which the matter of the Scriptural point or sentence across the whole is essential. And that, in this way, that while we are explaining the subject and the purpose of our message we may entice our hearers that we will in any way be pleasing neither men's paying nor interpreting it for purposes other than he intended. On the contrary, we will be using it entirely as the more cause we did the nature intended, or at least in a value very similar to his. In this way we may also later intend to interpret certain words taken from Jesus and concerning Jesus's resurrection from death and we may distinctly add some things about Jesus and about his invention and ascension in latter weeks (Acts 2:25-31). For it is of the greatest importance that we not
CHAPTER VII

HOW BEST TO HANDLE ONE POINT OR SENTENCE OF SCRIPTURE

One does not always choose an entire book or section to expound, but one should often prepare a sermon for the people based on only one sentence or point in Scripture, neither of which may be particularly amenable to extended development. Now it is impossible here to use the same method of collecting different general topics whose usefulness I have shown in the preceding chapters. What, then, someone says, can be done? In what way or by what method will some one point or sentence be expounded fruitfully? I shall do my best to set forth the most suitable formula possible, and unless someone finds a better one, you will do well to follow it. Both for the sake of brevity and also to make the formula more intelligible, I shall explain it by means of certain observations.

1. Observations

(1) Before anything else one must always look for and tell the people the occasion or purpose for which the author of the Scriptural point or sentence wrote the words in question. And that, to this end, that while we are explaining the subject and the purpose of our sermon we may assure our hearers that we will in no way be misusing another man's saying or interpreting it for purposes other than he intended. On the contrary, we will be using it entirely in the same cause as did the author himself, or at least in a cause very similar to his. In this way we see that Peter wished to interpret certain words taken from Psalm 16 as concerning Christ's resurrection from death and so he prudently added some things about David and about his intention and meaning in those words (Acts 2:25-31). And it is of the greatest importance that we act
scrupulously and sincerely in this regard. For it is a towering sin, and indeed the Holy Ghost is inflicted with unspeakable abuse, when someone wrests and twists any sentence from the Scriptures for any other purpose than is fitting. Anyone who is found to have done this but once, quickly loses all authority with the hearers, and is scarcely believed later on, even when he interprets the Scriptures aright. The chief virtue for the preacher is to apply the Scriptures to immediate issues in a way that is appropriate and accurate.

(2) The next point comes when we are ready to disclose what we intend to discuss and to show that the sentence from Scripture squares with our purpose. The point is that we are to give careful consideration to the question whether that very Scripture sentence, as it stands with the author, supplies any proofs at all as to causes, circumstances, signs or descriptions, which apply to the business at hand. All such proofs will be brought out with good effect and as having the greatest weight, since they correspond to the author's mind and method. To depart rashly from the author's method is not permitted. But proofs that accord with the author's intention and agree exactly with our own purposes should be carefully digested, illustrated and impressed [upon the hearers].

Now it is not hard to gather such proofs or arguments, whether from the points that are integral but unnoticed aspects of the sentence itself, or from points made earlier or later in the work. I should say that an example of this kind of practice would again be Peter's sermon in Acts 2, mentioned in the first observation. Here Peter shows that he is using David's words rightly by reciting them from memory and saying that, since David was a prophet, he had foreseen that Christ would take His origin according to the flesh from his own seed and hence prophesied Christ's resurrection by heaven's will and inspiration. (And anyone with an average facility in Holy Scripture can easily notice that as this same psalm mentions
Christ's death and utter humiliation, so it says certain things about His resurrection, especially in the words, "My flesh will dwell in confidence" [Acts 2:26]. A similar example is found in Galatians 3, where the apostle talks about the gentiles' being blessed in the seed of Abraham and affirms that it is men of faith who are the sons of Abraham—Abraham who was told long before that God would justify the gentiles by faith (Gal. 3:6-9 [on Gen. 15:6]); again, where he adds that the inheritance was given to Abraham by a promise (Gal. 3:16-18 [on Gen. 12:7]).

(3) Hence it is very worthwhile to make a kind of analysis of the whole Scripture sentence by weighing every word of the sentence accurately and by examining its meaning, import and associations. One does this so that every word will yield some arguments or proofs which suit the ground of the proposed sermon and which may afterwards be appropriately applied in teaching one's hearers. For this painstaking art of drawing proofs from practically every word of some sentence, we have the Holy Scripture itself as a most experienced teacher and a most faithful guide. I shall make this clear shortly.

(4) After thoroughly weighing the words, we must proceed with equal diligence to a more exact consideration of the actual subjects or propositions which are expressed by any given sentence. For it is hardly likely that subjects would occur anywhere which are so inherently sterile, that anyone but a moron would fail to gather some useful preaching points. Once the subjects for discussion have been clarified and thoroughly examined, it should be easy to find the wherewithall to make one's speech fruitful, substantial and pleasant-sounding. In this regard, moreover, we see the apostle Paul taking arguments from each word in one sentence and yet amassing a rich store of various arguments, all of which flow from the nature of the actual subjects. The examples to be mentioned
a little later will show that this is true.

(5) Lastly, if you fear or suspect that you will not have enough material for speaking, then we give this advice, that you focus your attention on the preparation topics which are known to be associated with that sermon genre to which the Scripture sentence belongs. For, as said before, every sermon genre has certain preparation topics of its own. And when we have considered them closely in their sequence, we are at once reminded of many things which can be said appropriately about any given proposition. Therefore, I refer anyone who intends to speak about a sentence or ground of the doctrinal genre, to the preparation topics of that genre, whether theological or otherwise, so that he may sort through them until they provide him with suitable material. I mentioned this when I accumulated some points about topics of the doctrinal genre in Chapter II of this book.

But to come to examples in which a ready-made explication of one point or sentence can be observed, we have none more splendid in the whole of Holy Scripture than in the letters of the apostle Paul. Although these letters are written in an academic rather than a popular style, they still provide us with considerable help in preparing sermons for the people in a competent way.

2. Examples

The first example, and a very important one, is found in Romans 4:3, where this short sentence or point is quoted from Genesis 15:6, "Abraham believed God, and it was reckoned to him as righteousness." Paul expounds this verse at length and with admirable wisdom and skill. True, the words are very few, if you look at their number, but if you look into the sense you will find that they give the strongest proof that men are justified by faith and that they produce a wealth of arguments
which make this same affirmation. The ground of the whole discussion had already been fixed by the apostle in Romans 3:28, when he said, "We think that a man is justified by faith without works of the Law."

(1) To establish this ground, then, he judges the outstanding example of Abraham's justification as much the most appropriate example for coming to the conclusion that all other men also are justified in the same way, that is, by faith. Paul clearly declares that this is his purpose when he says a little later that it is not written for Abraham only, that it was reckoned to him, "but also for us--it will be reckoned to us who believe in Him Who raised up the Lord Jesus from the dead..." [Rom. 4:23-24]. But not content with having thus shown that this sentence agrees remarkably well with his understanding, Paul divides it into parts and draws new arguments from each part. And so, from the word "believing" in the sentence which says that Abraham believed and by believing was justified, the following argument is hammered out at once. If Abraham is justified because he believed, it must follow logically that he was not justified by works, since faith and works stand somewhat as opposites to one another (Eph. 2:8-9). Now the apostle renders this argument thus: "If Abraham were justified by works, he has something in which to glory, but not in the presence of God. For what does the Scripture say? 'Abraham believed God, and it was reckoned to him as righteousness'" [Rom. 4:2-3].

(2) From here the apostle directs the sharpness of his mind to the meaning of the word "reckon"; from this he draws the second proof for the sentence in question. The faith of the man who does not work but believes in God Who justifies is reckoned as righteousness by grace. But it would not have been reckoned as righteousness by grace, if he had deserved it by works, for then it would instead be called his pay or due [cf. Rom. 4:4-5]. Justification, therefore, comes not by works but gratis and by grace. As an antithesis between working and believing was made
in the first argument, so here pay or due is contrasted with being reckoned.

(3) Third, the apostle makes an accurate note of the formula "to reckon as righteousness". For he remembers that in Psalm 32 the man to whom the Lord does not reckon sin is called blessed, holy and righteous. He therefore decides that to reckon as righteousness is clearly the same as not to reckon sins. So he then argues that David defined the act of reckoning as righteousness or the act of justifying as the same as that of forgiving, covering and not reckoning sins. For to forgive or not to reckon sins is to pardon them freely or fully to judge a man righteous. Justification, therefore, comes by grace, and not on account of works. And this is doubtless what the apostle is carefully saying, that God reckons righteousness to a man without works. And so we see important arguments drawn from individual words.

(4) But the apostle proceeds yet further, and as we mentioned in the second observation, he enquires carefully as to the time that faith was reckoned as righteousness to Abraham. Now he finds that this happened about fourteen years before his circumcision. From this circumstance of the time, then, he argues in the fourth place much like this. If Abraham had been justified by works, then it happened chiefly by circumcision; but he was not justified by this, since righteousness was reckoned to him long before he was circumcised; therefore righteousness in no way comes by works. The words of the apostle as they stand in the text are plain.

(5) Again, the apostle at once interposes a fifth argument, taken from the practice and significance of circumcision. "Abraham received the sign of circumcision as a seal of the righteousness of the faith which he had had when uncircumcised" [Rom. 4:11]. This we may take as if he were saying that circumcision is not therefore received so that anyone may be justified by it, but so that it may be a seal or sphragis of the
righteousness already received by faith. For a man must always believe and confess his faith, before using any sacrament instituted by God, and unless a man who takes the sacraments is already endowed with faith, there is no reason to hope that they will bring him salvation. No man is ignorant of the truth that the sacraments are signs of the covenant already made with God, and that they are added as seals of our reconciliation with God, just as signatures and seals are usually added to a business agreement.

(6) The sixth argument follows from my summary of the fourth. Since it is now settled that faith was reckoned to Abraham as righteousness when he still had his foreskin and was uncircumcised, it is obvious that the gentiles also, who are still uncircumcised and who do not dare to boast of any good works, can be justified by faith. And this is so generally for all men, whether circumcised or not, that righteousness will be reckoned to them, if only they follow the example of Abraham, who is the common parent and the first of all believers—both of the circumcised and of the uncircumcised equally, and put their trust in God. Says Paul, "He received . . . a seal of the righteousness of the faith which he had had while uncircumcised, so as to be the father of all uncircumcised believers, so that righteousness might be reckoned to them also, and the father of the circumcised, who not only trace their descent from the circumcised but also walk in the steps of the faith which our father Abraham had while uncircumcised" (Rom. 4:11-12).

(7) Hence, Paul's seventh argument shows that righteousness before God comes by faith, since it cannot happen that righteousness should be received by the Law [Rom. 4:15]. He gives reasons for this. For where the Law is, transgression immediately follows; such indeed is our weakness, that we can never fulfill the Law exactly (Rom. 8:3). And where there is transgression, what, I ask, can we expect but God's wrath? Therefore,
there is no attaining to righteousness by the Law or by works; hence the only conclusion left is that we attain to righteousness by faith.

(8) But to drive his point home, he inserts two improbabilities which would necessarily follow if righteousness were available only from the Law. If, then, the inheritance of spiritual blessings or righteousness would apply only when we served the Law fully, (a) our faith would certainly be void, and (b) God's promise would be made void also [Rom. 4:14]. But everyone sees how absurd this would be, supposing anyone asserted that this is the case. For there is no doubt but that God performs what He promises, since He never relaxes His truthfulness. And where the certain, firm and unchangeable promise of God is concerned, our faith should never waver. This then concerns the eighth argument.

(9) But now the apostle again pauses at the point that Holy Scripture testifies that the promises belong not only to Abraham alone, but also to his entire seed. Intent on this consideration, he remembers that according to the Old Testament the gentiles are also included in the seed of Abraham. For Abraham was told, "I have appointed you the father of many nations" (Gen. 17:5). And so Paul offers another argument here, which is as follows. The promised spiritual blessings will apply also to the seed of Abraham; but the gentiles are known as the seed of Abraham; therefore, the promised blessings will apply even to the gentiles, although they lack the Law and are devoid of good works. Let this, then, be the ninth argument, which is taken from the proper meaning of the word "gentiles". Now it is related to the preparation topics mentioned in the Observation 7 above.

(10) The tenth argument added is derived from the nature of the matter itself, and we have shown how this kind of proof should be handled in Observation 8. Paul says, "Abraham believed beyond hope under hope, that he would be the father of many nations, according to what was said,
'So shall your seed be.' And he was not weak in faith, and did not consider his own body. . . ." [Rom. 4:16-19]. The apostle indeed describes the force and nature of faith which is reckoned as righteousness and shows that it was patently outstanding in Abraham and far greater than anyone could easily expect. He says that true and perfect faith is certain and unhesitating in laying hold of those things which exceed human reason and which are by no means regarded as worth hoping for; and at the same time faith disregards, despises and removes everything thought capable of being a distraction or a hindrance to belief, because it always relies on God, for Whom nothing is impossible. Therefore such great faith as shone forth in Abraham was pleasing to God, Whose beneficent eyes regarded it before any works whatever, and Who reckoned it as righteousness.

(11) Lastly, as the blessed apostle wishes to bring his explication to an end, he affirms that we should take the same way in which Abraham was justified, for these things were written about Abraham, so that we might know that we too should be justified by faith without works, after his example. So much for the interpretation of the one short sentence [from Genesis 15:6].

No less important than the first is the second example from Galatians 3:8, which cites the well known promise made to Abraham in Genesis 22:18, "All nations shall be blessed in you." Paul expounds each word of this promise, so that he teaches the same doctrine that men are justified before God, not by the works of the Law, but by faith.

But far superior to these is the third example, which occurs in Hebrews 5 and 7 and deals with the fourth verse of Psalm 110, "The Lord has sworn and will not repent Him, 'You are a priest for ever after the order of Melchizedek.'" Every phrase of this verse is elucidated with such great art, industry and grace that I do not hesitate to affirm that
human intelligence simply cannot imitate such treatment without the guidance of the Holy Spirit. For the apostle takes many different proofs from that one Scripture testimony and in this and the three following chapters he clearly offers this teaching. First, Christ is the true priest after the order of Melchizedek and this prophecy of Psalm 110:4 applies supremely to Him. Second, Christ's priesthood is much more excellent than the priesthood of the Law, which was of Aaron's order or Levi's. Third, Aaron's priesthood is abolished by Christ's priesthood, which is established and founded by the spreading of the Gospel. Fourth, the old ceremonies and sacrifices and even the Law itself were brought to an end by Christ's priesthood once it was consummated. Who would have thought that from one verse could be drawn material for so many weighty points of Christian doctrine and so many different bases for every point? But this is what opens up for those who have the Holy Spirit as their teacher; for them everything becomes easy, accessible, plain and unshrouded. Moreover, the very subject shows that not all who are engaged in the Church's ministry are so taught by the Holy Spirit that they can be counted as equals of the apostles or other pillars of the Church. Ministers must therefore show themselves eager and careful to imitate them, and when they see that they cannot attain to the strength and majesty of the apostolic style, let them follow carefully after the apostles in the footsteps of the holy Fathers, who are known to have expounded reputedly and fruitfully on single verses or points of Scripture in the doctrinal genre.

In a worthy homily in Volume I, Chrysostom gives a learned exposition on the words, "I will put enmity between you and the woman, between your seed and the woman's seed. . . ." (Gen. 3:15). There is also a homily on the words, "I will tell of all Thy wondrous works" (Ps. 9:1); again on the words, "The Lord is my light and my salvation; whom then shall I fear?" (Ps. 27:1); moreover, on the words, "Thou art not angry
for ever, Lord" (Ps. 85:5); and similarly, "Peace be in your strength
and abundance in your palaces" (Ps. 122:7). In [Chrysostom's] second
volume we read a homily on the words, "Whatever you have done to one of
the least of these, you have done it to me" (Mt. 25:40). In the third
volume whole sermons are devoted to expounding the passages, "The true
worshipper will worship the Father in spirit and truth" (Jn. 4:23);
"You are my friends, if you do whatever I command you" (Jn. 15:14, ex-
plained in two homilies); and "There must be heresies, that the genuine
might be known" (1 Cor. 11:19). Other examples can be found in other
authors.

Now whenever the parts of some sentence or point are expounded by
this method, it is certainly the duty of the wise interpreter to consider
which of these particular parts should be more or less emphasized in view
of the state of the Church and the public good or need. This too should
be considered. Those who must preach on a current problem or crisis may
sometimes choose a sentence or point from Scripture and apply it to their
purpose, or they may preach a textless sermon. It is when they do fasten
on a point from Scripture, then, that they will find it very helpful to
fall back on the method of interpretation that I have tried to show and
to recommend to everyone in this chapter.
HOTJAH SH1PLE THElVJE IN THE DOCTRINAL GENRE SHOULD BE EXAMINED

A sermon in the doctrinal genre, with which we are still concerned, may involve no prior reading or sentence from Holy Scripture or may continue on after some Scripture passage has been expounded. And it often happens that we have to handle simple themes and to speak more or less fully on faith, love and hope, on the Law, sin and death, on the Gospel and similar topics. In Acts 24:25 Luke reports that St. Paul argued before Felix, the governor, about justice and temperance and about future judgment. Would that we had these disputations, for they would surely be a great help to us. Nonetheless we shall endeavour to show a certain method of examining these themes which is profitable and as easy as possible for everyone to understand.

Moreover, one should recall that there are two classes of preparation topics which we have already mentioned in connexion with this genre. In the first class we listed the theological topics, which we later called generic topics in certain places, namely, doctrine, reproof, training, correction and consolation. In the second class we assigned both the topics which convention calls the dialectical and which resolve into certain questions, and also other topics taken from theology itself. Now therefore let us see how a simple theme can and should be expounded with profit to the hearers by the guidance and help of these topics. So that this entire method may become the clearer, and that anyone may quickly understand it, we shall condense everything pertinent into certain observations.
1. Observations

(a) It is my firm opinion that the man who wishes to expound a simple theme should follow the example of the dialecticians and set out a definite series of questions for himself. He should examine the theme closely, asking: (i) what is the subject of the intended sermon? (ii) what are its parts, or how many forms are there? (iii) what are its causes? (iv) what are the duties or emotions that it involves? (v) what things are related to it? and (vi) what are its opposites?

Let no one think that this idea should be rejected, since keeping to a definite method is extremely profitable both for the teacher and also for the learners. Of course I hear some one objecting that this form of discussion which I describe is used more by Aristotle and his followers, the dialecticians, than by theologians; and that very few, if any, sermons expounded by this method alone are ever found in the prophets or holy Fathers. Well, the facts of the matter are that whenever experienced preachers want to search into the nature of an obscure subject and to deal with it by means of simple themes, they practically all set themselves this series of questions as their norm.

Nevertheless, we should note this difference between the dialectician or philosopher and the theologian in the pulpit. The dialectician is certainly right to pursue the lead of all these questions with great care and subtlety, as one who withdraws and devotes himself to the desire to bring forth everything that can reasonably be said about any given argument, assuming that he has disciples who are would-be philosophers. But the theologian—and especially the preacher, who regards himself as the teacher of the whole crowd, most of whom are uninformed—will not subject his speech to such hair-splitting requirements, but as in general surveys, chooses only those questions for explanation which he thinks most in
keeping with his hearers' capacities as well as pertinent to the time
and place. And so, while he considers in his study at home just what
would be best to preach at church, he has these questions before his
eyes as guides for his thoughts; however, after he has considered the
matter for awhile, he sticks single-mindedly to investigating no more
ab
than one, two or three of these questions.

(a)b 7
From this, then, came the custom that most teachers of
Churches first make very clear just what the subject is which they intend
to discuss. If they think that the subject is already known to the
hearers, then they omit that question and with good reason. From there
they proceed to the next question, as they think most appropriate for the
place, the time and the people, and perhaps they say something about the
third question on causes. When this is done, they go on to the fourth
question, namely, about duties and effects. And in this way they hope
to satisfy their hearers with an explanation of two or possibly three of
these questions. Now often there will be subjects which in no way admit
all these questions in theology. For example, there may be a subject
which cannot be divided into parts or forms; why then should one settle
on the question about different parts or forms? In the same way, when
a subject's opposites simply cannot be given, it would surely be ridicu-

lous to decide on discussing the question of opposites. In short, a theme
may come up which could easily be routed through all these questions,
and yet because the godly preacher exercises his liberty and delights in
mature deliberation and advice, he chooses no more than two or three
questions from all the possibilities for treatment in divine services.
The dialectician and philosopher are free to undertake as much as they
can accomplish and to take pleasure in showing their genius; but the
preacher ponders what course of action would be useful, in view of the
time and place, for training godly people in a godly and holy way of life.
Finally, if it is in the Church’s interest to set forth a great many questions, it will be the business of a wise teacher to save some for another time.

(2) After setting in order the questions that you think useful, you should turn to the second class of topics, those particularly which theologians accept from the dialectical school as worth using. With the guidance of these topics, you will think up everything that can suitably be said about the theme in question. But your topics should be compiled so that, as far as possible, every single point is drawn from the source of the Scriptures or is at least supported by Scriptural testimonies.

Admittedly, the Scriptures have never offered general topics that are expounded by the method which these questions and their topics prescribe. And yet one can rightly say that some theological general topics are found of which there are so many and various hints scattered here and there throughout the pages of the canon, that if they were collected and presented, say, in one package, we should observe that these topics were indeed handled by a legitimate method. For here you find something from which a definition can be prepared, and there, something which lends itself to the construction of a division or partition. In some passages the Scriptures distinguish between causes. There is a passage which shows duties and effects; other passages have what must be taken as comparisons of opposites. In short, Scripture lacks hardly anything which is necessary for revealing the nature of a general topic and which a careful man who is familiar with the Holy Scriptures may not draw from them. It is in this way that one arranges things so that everyone knows that the points which one offers on a general topic have been drawn from the Scriptures and are therefore of great weight.

(3) Moreover, the topics of the second class which we termed
theological should be examined. For these too suggest subjects that are elevating and excellent for the soul. Indeed they can hardly help but provide the man who has attained only to a mod rate degree of proficiency in the Holy Scriptures with valuable assistance for competent preaching. However, whatever is thought up and discovered as a product of these topics, should be related to those questions which were fully discussed in Observation 1, and should be placed in their proper order with a critical eye.

Further, a preacher is never to think that he has done enough when he has prepared points for his speech in the natural sequence of our questions and according to their topics listed in the second class. For he must go beyond this and do his best to elucidate these things which he has prepared with a variety of illustrations, that is, by producing certain propositions or testimonies, a number of examples, comparisons and similar devices, which are taken, as far as possible, from Holy Scripture or even from the commentaries of all the most famous Fathers. For anyone can see that proofs assembled with dialectical brevity and technicality make the discussion powerless and stiff, exuding no more than the scholar's abstract kind of speaking. But if one goes on to add some enrichment and illustration, along with at least some elegance of speech, then a style that is worthy of the Church and consistent with the spiritual and mental capacities of a large audience will emerge. For it is not at all fitting for the teacher of a crowd to rely on a presentation that is simple and bare; on the contrary, he is free to break through and upset the order prescribed by the dialecticians whenever it is genuinely advantageous to do so. And where everything depends most on art, he is careful to hide and to disguise his art.

And one may see everywhere in the Holy Scriptures the extraordinary freedom that is used in ordering the propositions of arguments, reasons,
adducing of reasons, embellishments, complexiones, and the great effort made by saints to ensure that their normal speech be compatible with popular usage in discussion.

(a)b 14

Lastly, one must take care that there is no delay in adding the many-sided spiritual application of the points that are collected to explain some question. For it is altogether right to describe and very much in Christians' interest to know what profit they can gain from all the arguments that are drawn up to explain some question. For it is wonderfully to the credit and stature of the Holy Scriptures that they harbour nothing --and that we attempt to discuss nothing from them-- (a)b which is lacking in a notable doctrine that is particularly useful for strengthening our faith, hope and love and for stirring up our souls to acknowledge God's good will toward us, to give Him thanks for His immeasurable blessings, to be made prompt and attentive in performing the duties of love for everyone, to lead our private lives in holiness, to correct those who err in doctrine or behaviour in an appropriate and moderate way and finally to obtain comfort and solace in public or private misfortune. Now this method of showing the application of the points to be explained in the doctrinal genre on some general topic can be found everywhere in the sermons of the prophets, Christ and the apostles, indeed, in their very letters. And unless a legitimate application is made and everything is related to the subject of godliness and improving one's life, then the knowledge of the greatest issues obviously remains sterile and fruitless. We find this kind of thing in Romans 5:1-5 where Paul shows the spiritual applications of the doctrine of man's justification by faith, noting the many remarkable results which accompany justification by faith and which extol the dignity of faith in a marvellous way. Similarly in Romans 6:1ff., after Paul had spoken of baptism and its results, he added a serious exhortation, that they reckon themselves dead.
to sin, but alive to God, and that they take as much care as possible, in case sin ever reign in them and they give their bodies to sin as weapons of unrighteousness, etc. Again, Romans 8:12ff. provides an application for the preceding discussion of man's justification by faith without works. Similarly, Romans 11:17ff. is put forth to show the application of the discussion about the rejection of the Jews and the vocation of the gentiles. And so I suppose that this makes it clear that one should go on to show the application of a doctrine, whether one does so at every single point or after the treatment of one whole question or topic is completed. Moreover, whoever keeps the theological preparation topics of the first class in constant readiness will be able to give a fairly useful performance in this regard.

2. Example on Sin

Now I shall try to show in a brief example how much it helps to follow the advice given in these five observations. So let the simple theme of sin be considered, and of this subject let us examine only two questions, namely, What it is, and then, How manifold it is or how many different forms it has.

(1) After considering the first question and the topics that come under it for a short while, one thinks of these points. We notice that man sins whenever he transgresses God's Law. Therefore 1 John 3:4 puts it rightly when it says hamartia estin he anomia 'Sin is lawlessness.' From this the apostle Paul does not dissent, for he says: "Where there is no law, there is no transgression" (Rom. 4:15). And, "Sin is not counted when there is no law" (Rom. 5:13). Again, in that same chapter, "The Law came in forthwith, that the wrong might increase" (v. 20). Being then moved by these most weighty of testimonies, we shall reasonably conclude with Augustine that 'Sin is transgression of the Law.' On the
Agreement of the Evangelists, II, 14). From this indeed we gather that man is exactly like the most miserable and worthless slave, and that no matter what rank or office he holds in the world, he is still not his own master, but has been brought under the authority of Another. For he is the slave of the most mighty Lord, namely God, Who created him, preserves him still in this life and by His Son's costly gift has redeemed him, and Who besides all this has authority finally to decide for him according to His will. After His will and wisdom this Lord prescribes a law; if man obeys it, he will receive enormous rewards; if not, he will suffer bitter pains in this life and in the next. If we would reflect on this somewhat deeply, then all our pride would immediately and necessarily be checked and broken. Why therefore do we not confess our condition, and laying aside all disdain, submit to our Lord, caring for nothing more than that we obey His commandments and please Him all the days of our life?

But it is still not sufficiently known what sin is. Therefore, to search the nature of sin more exactly, we do well to consider the Law itself for it is by transgressing the Law that sin is committed. For so the apostle advises when he says, "Through the law there is knowledge of sin" (Rom. 3:20). Again, "I did not know sin except through the law. For I had not known concupiscence, unless the Law had said, 'You shall not covet'" (Rom. 7:7). Let us therefore weigh what the Law requires of us, what it commands, and what it forbids; in this way the nature of sin will become clearer to us. Certainly, the Law forbids impiety in words. It says, "You shall not bear false witness." Similarly it forbids unjust deeds, saying, "You shall not kill", "You shall not steal", etc. Moreover, it calls for words and deeds that are honest when it commands that parents are to be honored, since it is obvious that the duties of honour should be performed not only in word but also in deed. I proceed further and find that in the first commandment of the first table it is commanded
that we are to worship God with all our heart, with all our mind, and with all our strength; and again in the last commandment of the second table we are forbidden to covet. From this it is now obvious that God's Law condemns wicked words and deeds, besides the very sinful desires and perverse thoughts that are hidden in the innermost recesses of the soul. I shall therefore conclude that sin is every desire, thought, wish, interest, word and deed inconsistent with God's Law.

And certainly with regard to acts of wrong-doing, everyone condemns them; indeed all men abhor, if only in private, acts of wickedness done by others and indeed by themselves. Further, all men agree that we ought to be slow to speak, that our tongue should be bridled, and finally that the perfect man is one who does not slip in his speech (Jas. 1:19, 26; 3:2). Besides this, Christ Himself declares that account must be given for every word spoken idly (Mt. 12:36). Now the saying concerning thoughts may perhaps seem too harsh to some and thus in need of mitigation. But so it is in truth, that for him who has to do with God, there is no room left for sham or deception, because all things are bare, open and exposed to the eyes of God (Heb. 4:13). Man judges only of the things which are externally visible and in which he is repeatedly deceived and also deceives. But God searches as the kardio-pòstèsa 'knower of hearts' and brings to light whatever lies hidden within. Therefore, it is said in Genesis 6:5 that God saw that every imagination of the thoughts of man's heart was always turned to evil. And in Genesis 20:6 God said that He knew what intent King Abimelech had in commanding that Sarah, Abraham's wife, be brought to him. But how could any Christian doubt that the heart's secrets are open to God, when gentiles have freely confessed that God has reserved that office to Himself alone? For as Paul says in Romans 2:14-15, the gentiles are a law to themselves and show the requirement of the law written in their hearts, while their conscience bears witness at the same
time and their thoughts accuse or even excuse them on the day when God will judge the secrets of men. So doubtless, the conscience tortures, pierces, and permits no rest, since it knows that God not only searches and finds out all secret offences, but also punishes them most severely. And this knowledge of the condemnation of wicked desires is so deeply imprinted in the hearts of all, that even the heathen legislators and judges did not hesitate to pronounce that the will is sometimes equal to the deed. Juvenal, as well, noted this in Satire 13:

These penalties are suffered by the mere desire of sinning;
For one who thinks within himself of any secret crime
Is guilty of the deed . . .

In fact these things tend and are therefore ordained, so that we may know that, as God willed to create men with two most excellent parts—namely, soul and body—so also He wills that man remain forever and entirely devoted to Him and worship Him faithfully with both parts of his being. But in fact God is Spirit, and He is therefore most pleased with that worship which proceeds from our noblest part, that is, the soul, spirit or mind. And that men might the better do this, God was also pleased to impart to believers His Spirit, through Whom their spirits might be stirred up, governed and helped to render spiritual worship aright. Hence the Spirit of God also witnesses together with the spirit of the godly, that they are sons of God, and in the same way He moves them to cry, "Abba, Father" [Rom. 8:15-16. Gal. 4:6]. Moreover, it is by this means that the soul, heart, mind, spirit, affections, thoughts, will, interest, and whatever else is found most excellent proceed further in the inner and truly spiritual worship of God and are unceasingly occupied in it. Again, since the same God fashioned man's body also, it is surely reasonable that this wonder too should acknowledge, reverence and honour its Maker. And so we ought to worship God with our body also. This is the reason that the apostle begs all believers to present their bodies as a living sacrifice,
holy and acceptable to God, which is their reasonable worship (Rom. 12:1). And in Romans 6:19 he urges this, "As you offered your members as servants of impurity and iniquity, from one iniquity to another, so now offer your members as servants of righteousness for sanctification." Since this is so, consider, my friend, and apply yourself to this, that you consecrate yourself single-mindedly and wholly to God, serving Him with all your heart, with all your soul and with all your strength—particularly with all your body. Control your hands and take care that you commit no violence with them. Hold your tongue and let no abuse, foul talk, lying, jeering or cursing come from your mouth. Finally, do your best to subdue your perverse feelings and imaginings. Beware of supposing that you can give free rein to your thoughts, because they are not seen and no mortal can reprove you for them; for it is from them that all crimes, whether committed with the tongue or any other members, take their beginning, as Christ says in Mark 7:21-23. But when you feel yourself weak and almost devoid of strength, know that it is your duty to call continually on God, your heavenly Father, and to pray to Him with groaning and tears. Ask Him to create a clean heart within you, to turn your eyes from seeing vanity, to move your tongue to say things that are godly and holy, to guide your hands in work that is praiseworthy and pleasing to Him, to keep you wholly unharmed both in body and mind, and always to lead you on to perform the duties of godliness (Ps. 51:10; 119:37, etc.). For it is clear that unless God in His mercy sees to it that you are not tempted, or if temptation comes, that you are pulled from it in time, you cannot be free from sin. But I fear that this is too much on the question of what sin is. For, if we wanted to pursue this matter, our speech would take on gargantuan proportions.

(2) Therefore, we need to make use of short-cuts from now on, noting briefly only some of the main points bearing on the second question.
There is the sin in which we are born and which was communicated by the fall of the first parent to all of posterity. Its force is so great, that we can never be drawn to the good and obey God's law; and we are therefore convicted through our own fault (Ps. 51:5; Rom. 5:12-19; 8:5-8; Eph. 2:1-3). There is also the sin that anyone with the capacity of reason perpetrates of his own will by transgressing God's law in thought, word or deed. The former sin they call original; the latter, actual, and it is the latter on which we have concentrated so far. Moreover, Scripture mentions sins of omission and sins of ignorance, as when a man is found guilty because he has not done what he should have or as he should have done (Lev. 5; Ps. 19:12; 25), or when he sins in what he thought inconsequential or even believed to be a good deed. St. Paul confesses in more than one place that he committed serious offences in this regard (1 Tim. 1:3). Further, some sins are called another's as when a man is endangered because of another's crime and incurs guilt (1 Tim. 5:22; Rom. 1:32). Indeed, consider Christ's judgment that the man who offers an opportunity for falling and a stumbling-block to anyone deserves the heaviest penalty (Mt. 18:6; Rom. 14:13-15; 1 Cor. 8:7-13). But how hard it is to know whether the brethren present are weak and easily injured or strong and thoroughly instructed! And there is also the sin against the Holy Spirit, which Christ preaches will never be forgiven (Mt. 12:31-32; Lk. 12:10). And of all these many kinds of sins John teaches that there is one that is mortal and another which is not (1 Jn. 5:16-17). But why go on? We are surely compelled to say with the prophet, "Who can discern his errors" or faults? (Ps. 19:12).

So extensive then is the variety of sins that we are forced to confess that the Law of God has the very widest of ramifications and that we do not arrive at its meaning and import as easily as most people suppose. For whatever is anywhere discussed or reported in the Holy Scriptures
about good or evil deeds should be accepted by us with every right as a commentary and interpretation of this Law. Moreover, it is well for us to consider here the severity of God's judgment when wretched man is everywhere endangered in so many ways and is found guilty of charges which he hardly knew existed. For in this way the whole world is made accountable to God, and He concludes all men under unbelief. Nonetheless, we are not to interpret this as done so as to destroy all men and to damn them for eternity, but rather to have compassion on all men and thus to publish and to make His goodness known everywhere (Rom. 3:21-26; 11:32). Now these things do warn us all to be sober, vigilant, careful and cautious, and most attentively to avoid not only flagrant sins but also hidden sins--indeed any opportunity for sin and even an inkling of it. We are like travellers in a foreign country on unknown routes where we are at every moment in danger of robbers, wild animals, venomous reptiles, floods, falls and similar injuries. The devil, the world and our own flesh never stop setting traps for us, using a thousand techniques to draw us into their webs and snares. But they must be resisted and strongly withstood through faith, prayers, fasting, the Word of God and all other spiritual weapons which Christ, the invincible conqueror of all faults and evil spirits, has prepared and has mercifully shown us how to use. (See 1 Pet. 5:6-10. Eph. 5:1-20. Mt. 4:1-11; 17:14-21, etc.) You see what a great abundance of helps appears and what large fields are opened to one who wishes to proceed according to this method. We shall therefore come to an end. For the other questions can be saved for another time--I mean the questions about the causes of sin and about its effects. Many of these questions are handled in the Scriptures and--alas for us in our misery--by far the most are observed everyday in the tribulations and disasters of our time.
3. Example on Death

Now since death is also numbered among the effects of sin, I should like to add an example on this subject, but to be handled more briefly than the example on sin. So, to speak about death, one can start with two questions, from which more than enough material can be found for an exposition whose purpose is for the good of the hearers. Let these questions therefore be: "What is death?" and "What are the effects of death?"

(1) Let the description or definition of death be this: Death is the penalty of sin and is justly inflicted by God on all men, since all are sinners. This definition of death is taken from its causes and is abundantly proved by the testimonies of the Scriptures. (See Gen. 2:17, Deut. 30:15, 17-19.) God threatens those about to sin with the penalty of death. "The wages of sin is death" (Rom. 6:23). On account of one man, sin entered into the world, and through sin, death, and so death spread to all men, since all of us have sinned (Rom. 5:12). In this passage the causes of death are touched on, particularly man and sin. From Genesis 3 one can add that the serpent also, or the devil, is the author of death; in Hebrews 2:14 he is said to have the dominion of death. And it is said, "This awaits all men, that they die once and after that comes judgment" (Heb. 9:27). Various points can be drawn from these passages to show better what death is, and at the same time the godly should be urged to have true humility of mind and contempt for earthly things, to spend their lives in the fear of God, to implore God's mercy to lighten the penalties which we deserve because of our sins, and so on.

(2) When it comes to the question about the effects of death, one must differentiate its effects on the godly from its effects on the ungodly, and that partly by this means. First, the godly know that death in no way occurs for their condemnation and destruction, but rather for
their salvation, because the sentence of condemnation, long pronounced against us, is wiped from the record and torn into pieces by Christ's death. "The law of the Spirit of life through Christ Jesus has set me free from the rights of sin and death" (Rom. 8:2). By His death, Christ has abolished the dominion of death (Heb. 2:14). "Christ once suffered for our sins, the righteous for the unrighteous, that he might bring us to God" (1 Pet. 3:18). "We know that if the earthly tent we live in is destroyed, we have a building from God, a dwelling not made by a hand, but eternal in heaven" (2 Cor. 5:1). But the ungodly understand that death is imposed on them as a most bitter penalty, and definitely feel the heavy judgment of damnation. Hence it happens also that in temptation and chiefly in the last struggle they are badly troubled, tormented, and overcome with misery, not to say that for the most part they are in utter despair. For what else can those who have no confidence in the forgiveness of sins do? "Evil shall slay the ungodly, and those who hate the righteous shall be forsaken" (Ps. 34:21).

Second, since the godly are always suffering many adversities, and are troubled by the ungodly for as long as they endure life here, they willingly long for death and enter it with joyful minds, knowing that through death they are given access to the blessed life. "I desire to be freed and to be with Christ" (Phil. 1:23). "We ourselves groan within ourselves, waiting for adoption, the redemption of our bodies" (Rom. 8:23). "We groan in this our dwelling, longing to be clothed with what is from heaven" (2 Cor. 5:2). And, "Moreover we have confidence and would much rather be away from the body and present with God" (2 Cor. 5:8). In 2 Peter 1:14, death is called the putting off of this tent. But because here the ungodly enjoy wealth and most things happen as they wish, they are not willing to succumb and are very annoyed if anyone even mentions death in their presence. But what happens? When they flatter
themselves most and decide to give themselves wholly to life here, saying
"Soul, you have many goods; enjoy it all"—soon after, even at that very
moment and when they least suspect, they hear the words, "Fool, this night
they will take away your life" (Lk. 12:16-20). And we read a general
statement concerning both the godly and the ungodly in 2 Thessalonians
1:5-7, that it is of God’s righteousness to give affliction to those who
afflict you and to give rest with us to you who are afflicted, when the
Lord Jesus is revealed from heaven. Moreover, Abraham tells the rich man,
"Son, remember that in your lifetime you received your good things, and
Lazarus in like manner evil things; but now he enjoys comfort here and you
are in anguish" (Lk. 16:25).

Third, when death approaches, the godly are not afraid; they remain
constant and unconquered; they pray and call upon God; they seek to have
their sins pardoned because of Christ; they praise and extol their most
merciful Father in heaven; they give Him thanks; they dedicate and commend
all they have to Him. They say with the apostle, "I am sure that neither
death nor life . . . will be able to separate us from God’s love, which
is in Christ Jesus our Lord" (Rom. 8:38-39). Again, "Whether we live or
whether we die, we are the Lord’s" (Rom. 11:6). But the ungodly are
entirely shaken; they tremble; their hearts fail; they are angry with God,
they curse and they blaspheme Him. We can see an example of such entirely
different reactions in the two thieves who are crucified with Christ, whose
utterly divergent behaviour and end are described in Luke 23:32-43.

Fourth, the godly who are dead rise again to eternal life, but
for the wicked there remains a second death to be suffered after the death
of their bodies. Besides, this difference is explained in Luke 16 by the
obvious lesson about the rich man and Lazarus. These lessons have consider-
able effect in warning every stratum of society. Those who are evil will
be suitably warned to think in terms of their self-interest and to amend their way of life. So as to avoid sins, it will profit greatly if they think often about death and about the judgment that follows death. But the godly will learn from all these things how they should behave themselves both in life and even in death; they will learn that death is not to be feared; they will learn to despise the world and everything in it; they will prepare themselves aright for death through their whole life; they will be able to minster comfort to the sick and the dying; and they will learn how they can strengthen and support themselves in their own sorrow over death.

A man who explains and elucidates all these things or even other things relevant to his purpose with proofs and appropriate diction will be judged as having given a godly and altogether wholesome speech. But, as I said, there remains great freedom in handling simple themes for teachers in Church, since they should repeatedly be blending many points into their sermon, which reprove those with wrong opinions or which exhort, rebuke, or comfort. For this reason one must go beyond the boundaries of the dialecticians.

Chrysostom often compares Ministers of the Word with those who provide tables of splendid dishes that will cater to the diverse tastes of a multitude of guests—and rightly so, in my opinion. For no chef earns a reputation by offering his guests only one kind of food, and that always cooked in the same way; on the contrary, he must vary the kinds of dishes from time to time and must use different ways of cooking them. Just so the preacher must be continually renovating and varying his sermon preparation and arrangement, or his hearers will soon become bored and irritated, even sick of the monotonous fare. It is therefore right to say that it is much too difficult to prescribe absolute rules or
regulations which will suffice for the college of preachers. There is one rule, however, which is most reliable and least misleading, and this is to imitate as carefully and vigorously as possible the examples of sermons that are in Holy Scripture and also in the works of the most reputable doctors of the Church. However, there is no doubt but that when the Holy Spirit—the first and only Master of all true teachers—is called upon by a fervent heart and perfect faith at the outset of the sermon, He will give a wealth of suggestions and will make the best use of everything to be said. And this happens to such an extent that outstanding preachers often perceive that topics come to mind as they stand in the pulpit which are much different from what they had prepared at home, and that when these points are made extemporaneously, they turn out better and are more avidly and fruitfully received by the hearers, than the topics which they had already prepared and compiled with considerable effort and precision.

Now, you will find examples of sermons in which simple themes are clearly handled in a godly and profitable way, in Chrysostom's Volume V, on prayer, fasting and repentance, which he considers in many other sermons as well. I have mentioned his sermons on God's providence above. Besides, there are available certain speeches by Basil the Great on fasting, baptism, humility, thanksgiving, anger and envy, and by Gregory Nazianzus on peace and baptism.

I cannot but add this as an afterthought. A simple theme should sometimes be expounded such that the whole treatment involves some other sermon genre than the doctrinal. Suppose that a man offers to preach on alms, but as he goes on, his whole speech is spent in exhorting and persuading everyone to give willingly to those in material need. It is certain that this sermon is better related to the training genre than to
the doctrinal. Again, someone undertakes a discussion on death, but teaches meantime that it should not be dreaded by the godly and that the dead should not be mourned excessively. Might a man not say that this preacher comforts more than he teaches? In the same way everyone will agree that a minister who begins a sermon on anger or envy and reproves these vices as sharply as he can, showing that they should definitely be abandoned by all, is working within the corrective genre.
CHAPTER IX

HOW A COMPOUND THEME IN THE DOCTRINAL GENRE SHOULD BE EXPOUNDED

A compound theme occurs when the ground of the sermon to be preached is enunciated with many terms and even in an entire proposition, as the dialecticians put it. Examples of compound themes occur when we say that Christ is true God and true Man, that man is justified by faith without works, that those who are justified must devote themselves to good works and that the dead rise or live again. Now whenever we have to expound part of a book or indeed some passage taken from the Holy Scripture, it is worth our while to express the ground or summary of the things that we are going to talk about by means of a compound theme. And that this sometimes happens when one expounds an entire book of Scripture has already been shown by the examples about Ecclesiastes, the Song of Solomon, and John's Gospel. Besides, when some incident occurs which must be commented on in place of the sermon, it is necessary to put it in the form of a compound theme. For example one might say that we should endure famine or drought patiently and quietly or that God sent the disaster brought on by hail in His just judgment. Basil the Great preaches with great seriousness on the one theme and Gregory Nazianzus, on the other. Now from this it is clear that the application of the things to be said in this chapter is very important for God's Church. In the meantime it will be enough to deal with the matter in brief, since what was taught at considerable length in the preceding chapters applies for the most part to compound themes as well.

(1) Consider the case in which one decides to develop a compound theme by undertaking to expound a whole book or by propounding a part of
a book of Scripture to the crowd. Everyone sees that the very text of Scripture which is read in the service is enough by itself to suggest many different things which can be mentioned in a godly and faithful manner and suitably enlarged on at every section. It will therefore be best here, to follow one of the expository methods which we explained in Chapters III to VI of this second book.

(2) But there are cases in which there is no lengthy Scripture reading before the sermon, but only a brief sentence or passage from some book of Scripture is chosen, or else no words at all from Scripture precede. Then it pays to give attentive and methodical consideration to all the points that I have noted in several observations in Chapter VII about the method for handling one passage or sentence of Scripture. For it is reasonable to use the same method for a compound theme as for a sentence. Evidence of this is the fact that those who intend to expound on a compound theme frequently and willingly borrow some sentence from the Scriptures which agrees with their purpose and they use it to start the sermon or to support it in some way. In Romans 4 the apostle wishes to assert that man is justified by faith and uses the sentence from Genesis 15:6, "Abraham believed God, and it was reckoned to him as righteousness."

In Galatians 3 he is dealing with the same matter and quotes God's promise to Abraham in Genesis 22:18—all nations of the earth will be blessed in you or in your seed (Gal. 3:8, 16). Further, in these two letters (Rom. 1:17. Gal. 3:11) and in Hebrews 10:38 there is the compound theme or short sentence from Habakkuk 2:4, "The righteous shall live by faith." Therefore, no one should hesitate to agree that the same technique is appropriately applied to the treatment of a compound theme, which I have already shown in connexion with examining any sentence or passage of Holy Scripture.
(3) At the same time also I advised that it is sometimes very useful to make an analysis of a sentence or passage taken from the Scriptures and to examine each of its parts separately. Just so it will be profitable to consider the same process for treating a compound theme. When this is done, it will help to proceed in the way that is shown us in the Holy Scriptures—and this is of course the best way. And yet (a) b we shall also procure a stock of teaching-aids that are both ample and worthwhile from what I mentioned in Chapter VIII about the explanation of simple themes. For the topics that I showed there as divided into two classes and belonging to the doctrinal genre provide an opportunity for thinking up and finding great things about every theme that occurs. And so we have good reason to look for help from these topics. But it would obviously be superfluous to repeat at length here what has already been said about them.

(b) But since the number and variety of subjects that are discussed in the Church are infinite—considering the demands of relevance and the particular situation, no better advice can be given than that every preacher should pay special attention to the sermons of those who have handled compound themes most skilfully and faithfully and that he strive as far as he can to give voice in his sermons to what he sees as having real strength and style in them. Such sermons should be studied with great care and sharpness of judgment, so that you may examine every single thing that occurs in them and choose the best for addition to your own files and for use in accordance with your own situation. There is no need to give any more advice.

But as for examples in which compound themes of the doctrinal genre are brilliantly expounded, one would do best to concentrate on those in the Holy Scriptures. In his letter to the Romans, the apostle...
shows at length that men are justified by faith without the works of the Law, and in Chapters 9-11, that the Jews are rejected by God while the gentiles are called to become the people of God's Church. In 1 Corinthians 15 Paul gives effective arguments to prove that all the dead rise or come to life again. In Galatians he again establishes that men are justified by faith without the works of the Law (see most of Gal. 2:15 - 5:12).

In Ephesians 1-3 the apostle teaches that men are elected, called, justified and glorified solely by the grace of God in Christ. The author of the letter to the Hebrews shows with marvellous clarity in two chapters that Christ is true God and true Man [Heb. 1-2]. Hebrews 7-10 draws from one sentence of Scripture four distinct compound themes, every one of which is explained and based on evidence that is firm and certain. The first compound theme is that Christ is a priest after the order of Melchizedek; the second, that Christ's priesthood far excels the priesthood of Aaron or Leviticus; the third, that by Christ's priesthood the Aaronic priesthood is abolished; and the fourth, that by Christ's priesthood the old ceremonies, sacrifices and even the Law itself are brought to an end.

Of course one must admit that these letters were not written in the popular style of teaching, but it must surely be conceded that such a rationale and order for marshalling arguments and proofs as are seen in them are found in no other books of the Bible. And so, even for this reason, to commend the examples that they contain makes sense here, where we intend to discuss sermon preparation and arrangement. Now as for the sermons of Christ and the prophets, we have given enough examples in Chapter II of this book. As for Chrysostom, these sermons from Volume V may be added as examples:--that a Christian should live a holy life, that virtue must begin in small things, that a Christian should be held by a great love of God, that everyone should care about
his own salvation, that we are to forgive the sins of those who have offended against us, that remembering sins is useful, how one should partake of the sacred mysteries, that we should give God thanks in every kind of duty, that love directs and accomplishes all things, that we should love even enemies, who persecute us. But it is not proper to burden and overwhelm students with pages of examples, and it is for students that I intend this work.

So far we have considered the different types of sermons in the one and the same doctrinal genre. I have dealt with what I thought was most profitable to our purpose, and that as faithfully and industriously as I could. Admittedly, I have been rather lengthy, but this is partly to make everything simple and plain, and partly to avoid any necessity for painfully repeating the same things in the chapters to follow. For everyone knows that in any genre of sermon one sometimes expounds sections and various lessons of Holy Scripture, sometimes a Scripture sentence or passage, and sometimes, simple themes and then compound themes. And once one understands what should be done in every type of sermon in the doctrinal genre, one will easily understand what should be done in the other sermon genres also. These we shall soon proceed to discuss. For except for preparation topics and the particular warnings for each genre, the method for all the genres is practically the same.
CHAPTER X

ONE MUST TAKE GREAT PAINS TO SEE THAT WHAT THE SERMON QUOTES FROM SCRIPTURAL OR OTHER SOURCES IS SKILFULLY AND RELEVANTLY APPLIED TO THE SITUATION NOW

What I shall say in this chapter will have great bearing on both what has been taught so far and also in what has yet to be said, and is so important as to stand among the principal virtues of the faithful teacher. This is that all those who instruct the crowd are to take the greatest pains to see that what the sermon quotes from Scriptural or other sources—whether as proof or as illustration—applies skilfully and relevantly to the present situation and its involvements. For I think that there is no one who does not realize that, when we intend to establish a doctrine of the faith or a dogma of our religion, we must be sure that we argue nothing from Scripture that is thorny, tortured or at all far-fetched. Nevertheless I insist not only that we want the godly advised of some doctrine, but that we should work hard to show in pertinent language that the Scriptural witness which is found to be sufficiently analogous to the situation at hand, fits it just as if it were our own situation which the author of the passage in question had actually spoken about. And indeed we see that in handling a prophecy, promise, threat, weighty sentence or memorable example from the canonical books, some preachers so expound it in language that is moving and suitable, applying it to the present situation and presenting it to the eyes and senses in such a way that the hearers are compelled to judge—and they say this spontaneously—that old as it is, that passage was written or said for their sake and especially for their times. In fact one cannot say just how much the souls of the godly are affected, whenever they happen to
hear some one who excels in this art. And indeed all preachers generally endeavour to use a method like this in applying the topics of Scripture to the situation of their own Church, but they do not all do it with the same success. Therefore, if we see anyone better at this than everyone else, we can only interpret it as occurring from an extraordinary gift of the Holy Spirit. Since this is so, we are entirely right in urging all ministers of God's Word to apply themselves with all their power to cultivate this art. Indeed they should pray to God the heavenly Father, that He give them His Holy Spirit to instruct them in all things.

Now some principles for this kind of application are found in the Scriptures. Although they are not given in so many words, yet they are so worthwhile that we should strive to observe them closely and to imitate them. Indeed their importance impelled me to decide to impress them on the minds of those who are going to teach in the Church. According to Luke 4:16-21, our Saviour Christ, the prince of all teachers, entered the synagogue as His custom was on the Sabbath day and stood up to read. And He was given the book of the prophet Isaiah. And when He unfolded the book, He found the passage where it was written, "The Spirit of the Lord is over me, because He has anointed me..." Now Jesus began to say unto them, "Today this Scripture has been fulfilled in your ears." Here Christ undoubtedly spoke some time in applying the prophet's oracle to His own time, and did this so well, that all men would understand clearly that Isaiah prophesied simply and without any ambiguity about Himself as the Christ and about the particular state of affairs of their day. Although the application as Christ actually set it forth is not committed to writing, and only the sum or ground of it is given, it was nonetheless very suitably prepared. For this is more than sufficiently clear from the words which the Evangelist adds, saying, "And
all spoke well of Him and marvelled at the graciousness of the words that proceeded from His mouth" (Lk. 4:22). Moreover, when the ungodly scoffers of Acts 2:13 heard the apostles speaking in different languages, they were not ashamed to say that the apostles were drunk with wine. But Peter demolishes the charge of drunkenness against himself and the rest and, according to the situation, interprets the prophecy of Joel as being fulfilled. "These men are not drunk, as you suppose, since it is the third hour of the day, but this is what was spoken by the prophet Joel, 'And in the last days it shall be, says God, that I will pour out My Spirit over all flesh'" (Acts 2:15). And so a little later he applies the prophecy to what had happened, saying, "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with miracles and wonders and signs, which God did by Him in your midst, as you yourselves know; this Jesus, delivered up by the definite counsel . . ." (v. 22). Again, "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this, which you now see and hear . . ." (v. 33).

But someone may note that these prophecies made by Isaiah and Joel could not be expounded about anything other than what had happened in the time of Christ. And so I shall produce some other examples, which extend further and may suitably be applied to all ages. In Romans 4 St. Paul is about to show how men are justified by faith without the works of the Law, and takes his most fruitful argument from the example of Abraham, whom Scripture pronounces as justified by faith. "Abraham believed in God, and it was reckoned to him as righteousness" (Rom. 4:3). And after various reasons derived from this passage, he applies this same way of being justified to all men of every age, with these words: "It is not written for him only, that it was reckoned to him, but also for us: it will be reckoned to us who believe in Him Who raised our Lord Jesus from the
dead" (Rom. 11:24). Again, in Romans 11 the apostle is affirming that God has not entirely forsaken the Jewish people whom He foreknew, but that some of them will always be saved. He says, "Do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, 'Lord, they have killed Thy prophets and have overthrown Thine alters; and I alone am left, and they lie in wait for my life.' But what says the divine answer to him? 'I have kept for myself seven thousand men who have not bowed the knee to Baal's image. So therefore even at this time there is a remnant, chosen by grace" (Rom. 11:2-5). And we see this same example transferred by writers to the elect and true Church of all times.

But much the most elegant instance of such application is given us in 1 Corinthians 10, where St. Paul affirms that the fathers in the Old Testament actually used holy mysteries which are worthily compared with ours, but when they did not restrain themselves from wickedness, they were severely punished according to their deserts and overthrown in the wilderness. He says:

Now these were examples to prevent us from being desirous of evil things, as they were. And do not be idol-worshippers, as some of them were; as it is written: 'The people sat down to eat and drink, and rose up to play.' Let us not indulge in defilment, as some of them were polluted with defilment and twenty-three thousand fell in one day. And let us not tempt Christ, as some of them did and were destroyed by serpents. And let us not murmur, as some of them murmured and were killed by the annihilator. Now all these things happened to them as examples, but they are written to warn us, upon whom the end of the ages has come. Hence let him who thinks he stands take care not to fall..." (1 Cor. 10:6-12).
Therefore we see that these and many other examples similarly handled are meant to exhort men of every generation who have such confident trust in the fact that they were once enrolled in the Church of God and partake of the Sacraments, that they prove over-bold in committing every kind of sin.

It is with no less diligence that the apostle seeks to prove in Galatians 4 that those who believe the Gospel and are justified by faith, are free from the burdens of the Law. And he recounts that this had been long before symbolized by the excellent type of Abraham's two sons, the one born of a slave, the other, of a free woman. To make a long story short, the former son symbolizes the Law and is commanded to be cast out with his mother; but the latter symbolizes those who embrace the Gospel of Christ and is given the inheritance to enjoy. Paul applies these words to his purpose at the beginning, saying, "Tell me, you who wish to be under the Law, do you not hear the Law? For it is written that Abraham had two sons..." (Gal. 4:21-22). This is very good rebuttal, and is meant to make them listen. Again, at the end, "And so, brethren, we are not sons of the slave, but of the free woman. Stand therefore in the freedom that Christ has freed us for and do not be entangled again in a yoke of slavery" (Gal. 4:31-5:1). The apostle also inserts in passing something about the implacable hostility and rivalry of these brothers and relates them to his and even our times and to all the Church's posterity. He says, "As at that time he who was born after the flesh persecuted him who was born after the Spirit, even so it is now" (Gal. 4:29). But there is hardly any need for adding anything further, since everyone should now have a clear understanding of the way in which we should imitate the Scriptural writers.

Now perhaps someone wants to know what kind of Scriptural sayings can and should be applied most of all to current affairs and issues of
the day. I answer in brief that everything which occurs in the books of
the canon is acceptable for application so long as both the words and the
matter suit our purpose. For you see how the prophesies and promises of
the prophets are expounded by Christ and Peter in relation to what was
happening then in Judea. In Romans 11 you see the very short sentence on
how Abraham was justified, applied to the discussion in progress. In
Romans 11:2-5, 1 Corinthians 10:1-12, and Galatians 3:21-31, you see
historical examples brought in. And in 1 Corinthians 9:4-11 the apostle
is contending that everything necessary for this life should be given to
ministers of the Gospel by their hearers, and he cites a regulation from
Deuteronomy 25:4, showing how it suits his argument. "Do I say these
things on human authority? Does not the Law say the same also? For it
is written in the Law of Moses, 'You shall not muzzle the mouth of the ox
that is treading out the corn.' Is God's concern for oxen? Does He not
say this entirely for our sake? Yes, this was written for our sake,
because he who plows should plow in hope, and he who threshes in hope
should have his share" (1 Cor. 9:8-10). It is not hard in perusing to
note many more examples, in which different sayings may be appropriately
joined together and related beautifully to the argument at hand. For as
the prophets take sayings for application from the Law, and as Christ and
the apostles did so from both the Law and the prophets, so we may borrow
any saying at all from the Law, the prophets and the apostles.

And there are not only ancient occurrences from the Holy Scrip-
tures, but also recent events, not much further back than the memory of
our fathers, and even things that happen in the present day. Add to these
material taken from other writers like poets, historians and such, which
can sometimes act as an appropriate supplement in proving something about
the present state of affairs. For consider the time that Christ was
striving to move all men alike to repentance so as to look for the coming of the Lord with hope and reverence, and there were some then present who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. He replied to their report, saying, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? I tell you, No, for unless you repent, you shall likewise perish. Or do you think that those eighteen persons on whom the tower of Siloam fell and killed them, were worse offenders than all the other inhabitants of Jerusalem? I tell you, No, but unless you repent you shall all likewise perish" (Lk. 13:2-5). And in Matthew 11 and Luke 7 Christ speaks of the inflexible Jews, who would admit neither His preaching nor that of John the Baptist. He says, "I ask to whom shall I compare the men of this generation, and whom are they like? They are like children sitting in the market place and calling to one another, saying, 'We piped to you, and you did not dance; we sang dirges to you and you did not weep.' For John the Baptist came neither eating bread nor drinking, and you say, 'He has a devil.' The Son of man has come eating and drinking, and you say, 'Behold a glutton and drinker of wine, the friend of publicans and sinners.' Yet wisdom is justified by all her children" (Lk. 7:31-35). Similarly the interpretations of the parables as given by Christ Himself are crammed with this kind of application. And the apostle's weightiest sermons and letters have used the axioms or maxims of the poets, namely, Aratus (Acts 17:28), Menander (1 Cor. 7:33) and Epimenides (Tit. 1:12); this is so well known that it is unnecessary to quote the actual passages.

[Concerning the Use of Published Sermons]

But there is more to this advice about collecting proofs or arguments for skilful and suitable application to the situation at hand or in the Church than appears so far. For it suggests another recommendation
which is equally wholesome and necessary. This is that everyone would be wise to ponder and reflect on the actual extent to which it is helpful to use sermons which have been produced by other preachers. When you hear my reasons for this point, I am sure that everyone of you will agree that they are sound. Now we see an incredible situation, in which ministers of churches everywhere are so entirely stuck and fastened to books that contain sermons superbly prepared by others, that because of them they neglect to read the Holy Bible—indeed I could almost say, they despise Bible reading! But one cannot ignore the fact that the authors of these sermons often involve themselves in lengthy digressions and include unexpected arguments somewhat foreign to the Scriptures that were read in public, because they judged them especially suitable for that time and place. Now it is impossible that these very arguments should be appropriate for the immediate situation of the parish in which you bear the burden of teaching. Then let us assume that there are no digressions in the sermons and that the Holy Scriptures are expounded simply and faithfully in them; but what difference does that make if the entire exposition is directed mainly to those questions of Christian doctrine which were taught with great relevance and effect then and were welcomed by the hearers of those times and places, when now among us they are all out-dated? What purpose is served by the exposition of Scripture which refutes the proponents of the two first principles of the Manicheans and other heretics, whose viewpoints have no adherents whatever now? What good would it do to inveigh against revue addicts or torreador fans in front of people who obviously have no idea what these terms mean?

Moreover, it is neither wise nor safe immediately to offer in public everything amassed by the labour and judgment of others, and this is so especially in religion. It is true that they make use of Scripture sentences, examples and proofs of every kind. But some of them note
these things very briefly, only for a second, and some even scrape them together rather clumsily from others who have already published their sermons as well. Therefore, unless you want to expose both yourself and your hearers to danger, you must scrutinize every item yourself. And you must become acquainted with the Scriptural sources and observe their context before and after, any causes or circumstances that are involved, indeed the drift of their arguments and the weight they command. Then you can decide whether or not they suit your purpose. But with the same trouble that you must take in this regard, you might just as well prepare a whole new sermon that will suit the current situation and accord with your own concerns.

Finally, let us suppose that these sermons by other men were perfect in every respect and included everything relevant to the issue and to the language. Even so, you would be badly mistaken to imagine that you would preach another man's words as well as your own prepared at home. Struggle, strain, strive as much as your brains will take, but you will never reproduce the voice, the tone, the evenness of bearing and movement, the power, the burning emotion, the vigor and energy which come through in the original author. A man will deliver his own composition more powerfully and convincingly than can anyone else. And the essence of the preacher who is a good teacher is missing when his delivery is missing.

I omit telling what would happen if your congregation were to hear the same author from whom you generally borrow all your sermons. You would soon incur everyone's most profound disgust and contempt. Your people would say, "I could read the same sermon as our preacher does at Church. In fact I might as well read it at home, for there is no reason to hurry to Church after this!" And in this way a certain belittling of divine service arises in their minds, and eventually all Church functions
and the whole ministry of the Church begin to seem insignificant and to stink. Indeed I believe that those who are always thus using—rather, abusing—the labours of other men, and who produce little or nothing of their own, are censured with well-deserved abhorrence and beautiful scorn in this passage of the Apology of Gregory Nazianzus:

So we have learned perhaps two or three sermons from the old manuals, and that probably more from hearing them than from reading them.

Or we have learned a few psalms of David here and there and later use them clothed in better and more impressive dress. Or we wave philosophy even to the face of Orion, giving every appearance of godliness and powdering our noses with such inventions. So we now wish to be held in everyone's constant admiration and praise, we now think that we are responsible for the nations of the world, and to ourselves we seem like latter-day Samuels, consecrated from infancy [to ancint kings and to depose them]. And we will ordain ourselves sages and teachers of divine mysteries, taking our seat among the scribes and doctors of the Law...

Indeed it is altogether scandalous that the efforts of first-rate men, crammed as they are with as much learning as godliness, should be wrenched to purposes far otherwise than their authors intended when they published them. For we see just how shamefully these works are abused by learned and unlearned alike. In the case of the latter, the abuse occurs when they use these works to enter the Church's ministry, unfit for it as they are because of their craftiness and dishonesty. And in the case of the former, once they start using these works, they become altogether slack and stagnant; they neglect to study Holy Scripture and other good books; they do not care—indeed they do even think anymore of composing sermons by their own ability and labour. And yet
it is obvious that the intention of these godly authors was neither to promote absurd, uneducated and shameless men, nor to indulge the idleness and sloth of average preachers; least of all did they mean to entice anyone away from reading the canonical Scriptures. On the contrary, their wish and hope was entirely that their efforts—which they dedicated to the whole Church and submitted to its judgment—should also benefit the whole Church. And among other things they wished mainly to profit those who were called to the Church’s ministry and were beginning to practise this art with some success. Their hope was undoubtedly that these students might find in their commentaries on Scripture a useful and appropriate method of teaching the people and might learn fitting and striking phrases, the procedure for finding and arranging every kind of proof, the way to choose and to apply general topics, and to be short, the techniques for moving the emotions. Again they hoped that their example would stir them to assiduous reading of the prophetic and apostolic books, to collecting relevant arguments from them and to writing their own sermons with care. For there are those who sell imported and expensive spices like cinnamon, galangale, nutmeg, clove and so on, and usually offer a little bit for passers-by to taste, so that they will be moved to buy them. Just so, these authors of books of sermons, have had no other desire than to offer a kind of sample of divine revelation, as it were, so as to stir all men to read the Bible and to increase their determination to follow its guidance.

Now this whole discussion aims at this end. My desire is to persuade all who have already launched their souls into the ministry of the Church—indeed, I beseech them in Christ—(1) above all to study the Bible day and night and to familiarize themselves with it, for the Bible contains multifarious material for heavenly teaching, prepared against all eventualities; (2) to get into the habit of basing and patterning their sermons on the godly example and model of the sermons
of Christ, the prophets and the apostles; and (2) to be suitable and pertinent in applying to their own situation only those things in other teachers of the Church (whether Greek or Latin) which they find particularly useful, directing everything to the glory of God alone and the edification of their hearers. And it is by this means, which is in accord with the intention of these authors, that they will be judged as to their use and enjoyment of other men's labours.

Everything worthwhile that is published by the dialecticians or rhetoricians for confirmation and for breaking arguments down is very helpful in this regard. For those who thrust false doctrines on the simple or disseminate it in the Church are very often seen bringing proofs into the debates that are frankly unsatisfactory and even defacing themselves most by the help and trappings of mean philosophy. Therefore, anyone who argues with them should be well trained in every kind of technique and in the polemics which they use. Now there are many ways in which false doctrines and arguments that are weak and inconsistent are refuted and overturned.

1. [Methods for refutation]

(1) The first method is this: It is very useful to first set the truth and falsehood in the adversary's arguments out and on this by reducing them to epilogues, especially when they are long-winded and lengthy, as in four-part and five-part proofs and related arguments.
CHAPTER XI

THE REFUTING GENRE

In this genre which is intended for refuting false doctrines, there are usually several ways of organizing the sermon. Sometimes the entire speech hinges solely on refuting a false doctrine; at other times a false opinion is altogether confuted during one part of a sermon whose other part concentrates on maintaining and commending a true doctrine. And if the subject requires it, even more sermons are devoted to this concern. But as for the question how to maintain true dogmas, the answer is shown in the preceding chapter, and so now we need explain only the method for confutation or refutation.

Everything worthwhile that is published by the dialecticians or rhetoricians for confutation and for breaking arguments down is very helpful in this regard. For those who thrust false doctrine on the simple or disseminate it in the Church are very often seen bringing proofs into the debate that are frankly sophistical and even defending themselves most by the help and techniques of human philosophy. Therefore, anyone who argues with them should be well trained in every kind of technique and in the polemics which they use. Now there are many ways in which false doctrines and arguments that are weak and inconsistent are refuted and overthrown.

1. [Methods for refutation]

   (1) The first method is this. It is very useful to find out the truth and falsehood in the adversary's arguments and to do this by reducing them to syllogisms, especially when they are impressive and lengthy, as in four-part and five-part proofs and related arguments.

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For this short method is both speedy and sure in finding any defect that may be hidden in either the form or the matter of the argument. Now most people know how to determine the form of an argument from what is taught about making syllogisms, enthymemes and other kinds of proof and how to examine the matter of an argument from preparation topics and related rules, which they call consequential. Now if the preacher notices a fault in the form or matter of his adversary's proof, he should not hesitate to show it and expose it in public. Nonetheless, he must do this such that he keeps his entire skill covered as with a veil, so far as possible. For if you display the dialectical art in plain sight—a disclosure that occurs mainly by bringing its vocabulary from school into church—it is likely that your refutations will become as suspect as your opponents' objections.

(2) The second method of considering and weighing the arguments of false teachers depends on searching to see if there is a fallacy somewhere among them. And so one must consider whether the fallacy is contained in the language (in dictione), as in equivocation, amphiboly, compositio, divisio, accentus, and figure of speech; or whether it occurs apart from the language (extra dictionem), as in the fallacy of the antecedent [accident], the fallacy of the consequent, secundum quid dictum ut simpliciter, non-cause as cause, begging the question, too many questions, and ignoratio elenchi.

(3) Moreover, it is profitable to watch for fallacious lines of argument such as: reduction by conversion (antistrephon); 'you have what you have not lost' (cretatinae); 'you can believe a liar' (crocodilites); the fallacy of Nobody (utis); the fallacy of the Liar (pseudomenos); the argument that is barely coherent (cacosystata) or incapable of proof (asystata), for they usually involve labyrinthine
debate. And all these arguments are liable to the refutation which dialecticians of this age call "rebel", as one can see in their commentaries. Moreover, the preacher often employs arguments belonging to "personal" refutation, and this the orators use most of all.

10 Sometimes again we disprove objections by regestio, that is (a) by showing that it is not fitting for our opponents to bring up such quibbling objections, or (b) by opposing them with other questions of equal and similar cogency. One can notice the two kinds of refutation by regestio in the Scriptures. The first we have in Romans 9:19-21. "You will say to me then, 'Why does He still complain? For who resists His will?'" The apostle answers, "But who are you, a man, to sue God?" Still he immediately adds another refutation, which is more direct [vv. 22ff.]. An example of the second is in Matthew 21:23-25. The priest and elders of the people said to Christ, "By what authority are you doing these things? And who gave you this authority?" Christ answered, "I too will ask you a question and if you tell Me the answer, I will also tell you by what authority I do these things. The baptism of John, whence was it, from heaven or from men?"

12 (5) Sometimes also the opponents' case is demolished by elevatio. Now this is done in two ways. The first is by rejection, namely, when another's objection is rejected as frivolous and very weak in a tone of contempt or indignation, as in Romans 3:8, when some said, "Let us do evil that good may come." The apostle refutes them by saying nothing but, "How just is their condemnation." These words proceed from indignation over the unworthiness of the objection. Elevatio occurs secondly by mimesis, whereby we deride our opponents by reproducing their language and gesture or by some such means. The apostle uses this technique in Colossians 2, where he is countering those who were trying to get the
newborn in Christ to observe the Jewish ceremonies. He says, "'Touch not, taste not, handle not' things, all of which perish when used up" (Col. 2:21).

(6) One's opponents may even be met by digressio, in which one goes off on a tangent to the purpose. However, the preacher will use this device only where rebutting the objection in question is easy and obvious to anyone, or where fuller treatment might involve the hearers in some danger.

(7) Moreover, all that is profitable for refutation and confusion in the works of the orators, should be held by the preacher as common to both him and them. There are things which must not be rejected in Cicero's On Invention, Book I, on reproof, and in Fabius Quintillian's Book V, Chapter 13, on refutation. In this, however, the preacher must be careful to discern between what may be brought into church, where everything should be done in utter reverence and the dictates of love, and what must be left to the belligerent political arena.

(8) Theology too shows some procedures for successful refutation; they are rather distinctive of it and occur very frequently. The main procedure is that God's decision is often set against the decision of men, or the decision of the superior, against that of the inferior. For Christ explodes the traditional doctrine of the Pharisees, by setting it against the doctrine and Word of God Himself, when He convicts them of transgressing God's commandment through their traditions (Mt. 15:3-9).

(9) The true and genuine interpretation of a passage of Scripture is brought against perverse interpretations of other passages. In Matthew 4:6 the devil was saying, "If you are the Son of God, throw yourself down; for it is written, 'He shall give His angels charge of you' and 'With their hands they shall bear you up, lest at any time, you hurt
your foot against a stone,'" Christ at once answers him with the true interpretation, and says, "It is written, 'You shall not tempt the Lord your God'" (v. 7).

(a) b 19

To another's assertion one sometimes opposes a passage in which the same subject is the paramount consideration and enlarges upon it, as when the devil had said to Christ, "If you are the Son of God, command these stones to become loaves of bread" (Mt. 4:3). Christ answered, "Man does not love by bread alone, but by every word that proceeds out of the mouth of God" (v. 4). That is, Christ enlarges on what we need most to sustain and preserve our lives and in contrast prefers spiritual to bodily nourishment.

(a) b 20

Necessity often demands the harmonization of apparently contradictory passages. On this Augustine has had much to say in his

On the Agreement of the Evangelists and Against Adimantus the Manichaean

Disciple. And I too have made some brief comments on this problem in

On the Theologian, or on the Theory of Theological Study, Book II.

Moreover, the same topics which I mentioned in Chapter II as being suitable for maintaining true doctrine can be often applied profitably to refutation. And a careful reading and examination of the confutations that occur here and there in the Holy Scriptures, will reveal additional points that are pertinent to this end.

(13) Now it is very appropriate and fitting that what moves the hearers' souls to give assent should be added to the actual refutation. Thus it is worthwhile to bring the end of the refuting section or sermon to a climax with some persuasive or rather dissuasive reasons to keep people from embracing false doctrines and to give them urgent warning of the contamination which hypocrites bring. Such reasons are taken from
the motivation and intention of false teachers--Christ and the apostles ab often forewarned believers in this way--and also from the uselessness, unrighteousness, danger, etc., of the heresy. These reasons show the public and private injuries and troubles that come from error and dis- sention both for the Church and also for every man's conscience. In this regard it is well to add a number of relevant points to move the emotions of one's hearers.

b

2. Warnings

ab

But as with the doctrinal genre, so also with this, there are certain caveats that must be observed. (1) The preacher should try hard to expose the sophistry and delusions of his opponents, but he should do so with such a technique, that he himself is not considered to be using sophistry in his turn. Talk of truth should be straightforward. For if you knock at subtlety with nothing but subtlety, your speech will be as suspect and disagreeable as that of your opponents, and the hearers will conclude that they are witnessing a spectacle afforded by a famous pair of rival attorneys, as if they saw Protagoras and Euathlus arguing on schedule in a contentious law-court.

b

(2) However, it is neither necessary nor expedient in public to make a searching and detailed examination of everything produced by the authors of false doctrines, whether they are gentiles or heretics. Otherwise, while we are trying to lead men away from error, we may actually be giving an opportunity to some of the listeners in the group, especially the curious ones, for hunting into these things in more detail. And it is through this hunting, as usually happens, that they fall into error. Saint Augustine gives advice similar to this in his book On Catechizing Beginners, VII, saying:
Then indeed man's weakness must be instructed and encouraged against temptations and stumbling-blocks, whether from without or from within the Church itself--without, against the gentiles, Jews or heretics; and within, against the chaff of the Lord's threshing floor. Not that one should argue against every single kind of deviant, nor that all their distorted opinions should be rebutted by spelling out one's objections to them, but, in accordance with the pressures of time, one should show that it was all predicted. One should also show what use temptations have in teaching the faithful and what good medicine there is in the example of God's patience, Who has decided to permit these things even to the end.

Therefore, in view of our times, I think that what Augustine thought should be done in catechizing adults, will profit the whole crowd, in which there are certainly many who are more ignorant than Augustine's catechumens.

Moreover, the preacher should see that he is never thought to utter anything from a bad motive. This kind of thing occurs if he excessively flatters himself or those who support his opinion, and recommends his own words more than is right, or if he inveighs too bitterly against some opponents, as if he were inspired more by hatred of certain people than by a desire to defend the truth. Now it is allowed to touch on persons, and sometimes to do so sharply, for we see Christ handling the Pharisees in this way. But the preacher must not forget to conduct himself with sobriety; he does well to add to it zeal for God, but according to knowledge, as the apostle would say [cf. Rom. 10:2]; and finally he should, through love, avoid giving any offence.

Indeed it is fitting that the greatest moderation pervade
the whole sermon, so that everyone can see that the preacher is seeking
the salvation and repentance of those who have wandered from the truth,
not their damnation. The good shepherd directs all his understanding
to this end, that he may lead the wandering little sheep back to the fold.

2. [Examples]

There are many examples of sermons belonging to the reproving
genre. In Isaiah 30 the Jews are reproved because they relied more
on the help of man than of God, when they entered into a pact with the
idolatrous Egyptians. Isaiah 28 preaches against those who stuck to
human traditions before the Law of God Himself. Again Isaiah 29 and 31
reprove those who put all their confidence in human aid, and forgot to
call on God. In Chapters 34, 16 and 47 idolatry is confuted with weighty
arguments, and in Chapter 66 hypocrisy and hypocritical observations
are reproved. Ezekiel 14 and 15 demolish the false opinion which
maintained that God spared the ungodly for the sake of the godly, who
made up part of the multitude.

Many sermons are recorded by the evangelists, in which Christ
censures most of the Pharisees' false doctrines. In Matthew 5-7, Christ
demolishes the judgment of those who would have the righteousness which
is acceptable to God depend only on outward actions and would keep silent
about the soul's inward righteousness, which God requires most of all.
In Matthew 12 Christ rejects the Pharisees' preposterous interpretation
of hollowing the Sabbath, and shows what its true observance consists of.
In Matthew 15 He overturns their false convictions about ablutions and
choice of foods (see also Mark 7). Again in Matthew 22:23-22 He argues
against the Sadducees, who deny the resurrection of the dead. In Chap-
ter 23 He attacks various ordinances of the Pharisees, chastising them
and threatening fearful punishments. Matthew 19 and Mark 10 overturn
the false opinion of the Pharisees on divorce.

One might consider the confutation from Romans 5:5, beginning where it is said, "Hope does not shame", and continuing as far as Chapter 8. Since it is full of skill, it would make a good example, except that the whole disputation approaches more nearly to the academic method of teaching than to the popular. However, the exhortations added to nearly every refutation are entirely appropriate for those who teach in the popular fashion. In 1 Corinthians 7 the apostle is attacking those who condemned marriage out of hand, and then those who rejected re-marriage of widows, who permitted divorce for the sake of religion, and who demanded perpetual celibacy. In Chapters 8-10 of this same letter the apostle rebukes those who were abusing Gospel liberty and giving offence to their weaker brethren. In 1 Thessalonians 5:1-2 and in 2 Thessalonians 2, he rebukes the error of those who had spread abroad the rumour that the end of the world was then at hand and that Christ would come to judge the world at once. And although everything in these passages is handled very briefly, it is nonetheless worth our while to mention his method of preparation.

In Volume V, Chrysostom has left us two learned homilies, in which he discusses those who do not believe in the punishment of hell. Numbers 49 and 50, in which he discusses those who observe new moons. Homily 10 says certain things against idolatry. One reads two sermons of his preached against despair, or in which he shows that we must not despair. Now among the sermons that are headed "On the Providence of God" there are some which
are spent in attacking the concept of fate; I should group them as belonging to the rhetorical genre, as well as those which expound a simple theme. And there are also in this genre the sermons against the Anomaeans and indeed against heretics generally. And Basil has a learned speech to confute those who thought God the author of evil.

From all this it is clear that whatever the orators would classify in the judicial genre as belonging to the status finitivus should be referred to these two genres with which we have dealt so far, namely, the doctrinal and the refutational. For whenever there is a question of any doctrine at all, you must make use of what we have taught about these two genres, certainly to determine whether it is true or false, as well as to uphold what is true and to undo what is false.
CHAPTER XII

THE TRAINING GENRE

The training genre includes in the first place everything that the orators classify under the deliberative genre, for everyone sees that persuasions, exhortations and admonitions aim at the correct training of men's life in righteousness, as I also indicated earlier. Further, whatever belongs to the demonstrative and encomiastic genres should be classified under the training genre. For these are occasions when sermons are preached in honour of some individual, like Abraham or Job, or in commemoration of some event, like the unbeatable bravery and constancy of the Maccabees in confessing the truth, or anything else like kindness towards the poor, hospitality, concord, prophecy, fasting and prayer. And no one doubts that those sermons are preached mainly so that the hearers may be challenged either to follow these examples in their daily life, or certainly to praise God, Who wills to have such splendid deeds accomplished through His chosen instruments. Moreover, 'doxologies' should be put in this classification, for this is what they used to call the short exhortations which the leaders of the Church once used to make to stir the people up to give thanks for the spiritual and physical benefits which they had received. So also funeral orations, which honour people who led lives that were most holy or whom the Church has good reason to remember. For the rest it is not hard to give a quick reckoning of the topics that suit these different kinds of sermons.

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1. Method for Persuasion

Let us then suppose that you want to persuade your hearers to approve of or to accomplish something, like funding the construction of a hostel for immigrant indigents, making special appeals on holy days to ransom fellow Christians held captive, pooling their labour to raise a school that has collapsed, or lifting the Church's censure, called excommunication, and restoring to communion those who were organizers of great, public offences, etc. I shall show you a time-saving way of having these things done.

(1) Many arguments could first be drawn from these topics, which are indisputably current among the orators, such as:

(a) The nobility [of the proposal].
(b) Its justice and equity.
(c) Its godliness.
(d) Its profit.
(e) Its soundness.
(f) Its propriety and merits.
(g) Its necessity.
(h) Its ease of accomplishment or possibility.

(2) To show that something is just, godly, meritorious or necessary, many sound proofs can be taken from the bulging storehouse of the arcane Scriptures, and these proofs you can arrange in any order you like.

(a) It is God's commandment.
(b) God has promised it.
(c) The opinion of the holy prophets or apostles who seem to persuade some such thing.
(d) The example and deeds of the Saints themselves.
(e) The profit that will accrue to the souls of the godly or to the whole Church.

(f) The exaltation of God's grandeur and glory, as when we show how very much our proposal will redound to God's glory and to the hallowing of His name on earth.

(g) The edification of others, when we say that this work will profit many others by strengthening them in godliness.

For these and many similar topics are like relatives and friends of theology, but to the orators they are foreign, at least if handled in the same way that we see them handled in the Holy Scriptures.

2. Method for Exhortation

Now if one wishes to exhort or to urge something, there are also topics at hand for this. (1) Now in the first place one rightly considers the topics that can be taken from theology, as a source that is very rich and reliable in itself. These arguments are as follows:

(a) The praise of the subject in question or also of the people whom we wish to admonish. For the apostle stirs men up by praise in this way.

(b) The hope of success. For God favours and freely helps the endeavours of the godly.

(c) The express expectation of other brethren or even congregations.

(d) The glory to be expected with both God and men. For to seek true credit from godly and honourable men is an honourable undertaking.

And everyone should work for this, that he may prove to be a good savour of Christ to all men everywhere. It is fitting that everyone profit by a good and a bad reputation alike and promote the things of Jesus Christ. But no godly man will long greatly for a taste of glory with men, much less by satisfied with it, for he will not risk being deprived of the greater glory, which he has to enjoy at the hands of God the Everlasting, and which would last for ever.
(e) The fear of disgrace. For one could charge that people are not progressing in Christ, but are instead revolting from Him. We see the Galatians stigmatized in this way by the apostle, who does not hesitate to call them foolish—ανωτει (Gal. 3:1, 3).

(f) The certainty and greatness of the rewards that await us both in this life and in the life to come. For promises of both kinds are made for godliness.

(2) Effective here again are the topics which I mentioned a little earlier, namely:

(a) God's commandment.

(b) God's promises.

(c) God's threatenings.

(d) The counsel of Saints.

(e) The examples and deeds of the Saints.

(f) Comparisons, etc.

(3) Furthermore, strong arguments can be found in causes and indeed in circumstances, since there is often much in them lying under the surface which could go far in stirring souls.

(4) And at the same time do not omit the art of moving the emotions. For suppose you want to lead the crowd to the love of virtue, hatred of vice, compassion towards oppressed innocents, indignation against those who despise virtue, or a fervent passion for some aim. In this case it will be your business to set in motion all the machinery of the art and gift of speaking. In short, this involves also communication, observations, contestations and similar figures of speech which we often see used in the prophets and apostles.
Furthermore, if you are going to praise a person, deed or thing, you should understand that you must prepare your speech in church somewhat differently from the usual methods of the tribe of rhetoricians at the bar or in the schools. For in fact rhetoricians concentrate on topics like these when dealing with eulogies: a man's nation, country, lineage, any wonders or miracles before his birth, his name; bodily features like handsomeness, strength, an impressive voice; next his education, interests and talents; then features of his character, like his endowments, learning ability, penetration, prudence, mildness, sobriety, seriousness, steadfastness; also features of his life, like wealth, friendships, inheritances; also his private and public actions; then the rewards of his actions, such as honours, offices, triumphs; and last his accomplishments in old age and his death. Now this is how the orators usually run through all the stages of a man's life. Sometimes, of course, they arrange these topics differently, speaking first of the bodily features, next the features of his life and finally the features of his character. But the preacher uses a much different practice in this whole genre.

(1) First the Church has not been used to eulogize the living, who are still subject to all kinds of temptations and sins, in the way the orators have done in publishing their panegyrics and encomia. For we think that this is the role of flatterers or of those who prepare a victory-parade before the victory; it is obvious that the actions of the former are disgraceful and those of the latter, foolish. But the Church (a)b 6 b exalts and praises only those whom all the godly believe to (a)b ab have crossed over into the fellowship of the blessed.

(2) Next, the preacher about to celebrate the praises of one of the blessed deals very lightly with these topics which we have mentioned.
So far from taking material to praise from the features of his body and his possessions, the preacher scarcely touches on them at all, or if he does touch on them he does so in passing and solely to teach by the way how this blessed man neither trusted in such gifts nor misused them.

(3) Moreover, the preacher most often expounds some chapter of Holy Scripture which has been read in the Church service. He spends most of his time on this passage and at length gradually moves into one or two topics—certainly never more than three—in the life of the man whose memory they want to hold in all honour. And he uses these topics to commend some of the man's better-known virtues to his congregation's attention.

(4) Last, the Church teacher applies the major portion of his effort to this, that he direct everything which he teaches to reform men's corrupt behaviour, to mould impressions of true godliness on the minds of his hearers and to magnify the glory of the heavenly Father, as well as that he make that blessed one admired, looked up to or cherished.

For if you are occupied in praising one of the blessed, you should set yourself a two-fold aim. The one aim should be that, by hearing about the holy and splendid deeds of holy men, godly hearers may be stirred to praise God and to magnify Him, Who condescended to elect and to call them, and through them to accomplish great things to magnify and hallow His Name throughout the earth; the other, that the crowd may be moved to imitate such splendid deeds. Both of these aims are clearly related in the Scriptures. Of the first aim Christ says, "Let your light so shine before men, that they may see your good works and glorify your Father Who is in heaven" (Mt. 5:16). The apostle says that they glorified God in him, who was preaching the faith that he had once persecuted" (Gal. 1:23-24). Of the second Christ says, "Learn from me, for I am mild and
humble of heart" (Mt. 11:29). Again, Paul says, "Be imitators of me, just as I am of Christ" (1 Cor. 11:1). "Remember those who are over you, who spoke the message of God to you, imitate their faith, considering what has been the outcome of their life" (Heb. 13:7). So much for praising individuals or the blessed.

But suppose that the preacher wants to praise some deed like King Josiah's breaking the idols in pieces and his restoration of God's true worship, Elijah's brave struggle against the priests of Baal, the Maccabees' encountering death for the honour of the truth and God's laws, or those who took every care a little before our days to see that pure doctrine was maintained in the Churches, that the indigence of the poor was relieved, and so on. In such cases one should be prepared to offer what will serve to the purpose. (1) One should show first that the deed in question is honourable, righteous, godly, profitable, praiseworthy and agreeable to the Word and will of God. (2) Further one should not neglect to expand and enlarge on the material by making use of the causes and circumstances of the deed. (3) But one's chief effort should consist of exhortations to imitate the deed, or if the hearers have already undertaken such deeds, then to continue in work begun so well. Let there be all due praise for good deeds, but the first concern should be directed to the hearers' profit and gain. It is therefore worthwhile to herald and to give a fanfare to those good deeds especially which, considering the times and condition of the Church, we want most to stimulate in those who are committed to us for instruction.

The method for praising things is the same as that for praising deeds, and the same topics prove appropriate for both purposes. For the thing that is worthy of honour and in line with righteousness has God as its Author, is commanded by God, is honoured by Him with various
promises or provides an increase to or support for the knowledge that we have of God. The thing that is godly works to stir up souls to seek godliness or it shows what godliness is. Its usefulness has a wide application. First, it is profitable if it helps to magnify and to hallow God's name on earth, and if it gives rise to a flow of benefits to the miserable race of mortals. Besides, there is one benefit shared by the whole Church and another that belongs to believers individually. Again there is a benefit that consists in spiritual and inward gifts, and another, of outward and physical gifts. But it is not necessary to divide all topics in this way. Now, the things that are usually praised in church are: the Word of God, the assiduous reading of it and meditation on it, different kinds of life like the Ministry of the Word, virginity and marriage, and also the gifts by which God condescends to adorn His Church, such as those listed in Romans 12:6-8, 1 Corinthians 12:8-10, and Ephesians 4:11. Finally there is praise of almsgiving, hospitality, patience, etc.

4. Method for Funeral Sermons

I shall say a few words about funeral sermons--what was usually done by the Fathers of the early Church and what the dignity of our Churches and religion requires. In the works of Gregory Nazianzus there are different funeral orations, like that for the funeral of Basil the Great, and for Athanasius of Alexandria, again at the funeral of his father Gregory, of his brother Caesarius, and his sister Gorgonia. Ambrose has left four such orations, one on the Emperor Theodosius, another on Valentinian, and two on the death of his brother Satyrus (although Ambrose himself calls these last two by the name of books). Now it appears that these Fathers borrowed this practice of giving speeches at funerals from the gentiles, whose custom it was, as we read, to praise men at their burial, especially men who
had given outstanding public service. So it was that the Fathers followed their custom and were practically enthralled with the rules of the rhetoricians on the praises of persons, for they listed rather many things about the life of the one who was asleep in the Lord and repeated every incident from infancy right to his old age. But in fact who does not see that this practice smells of pagan rites and rituals? Now in my opinion and with due respect to the godly, the Church's teachers today will preach funeral sermons that are purer and more faithful when they perform their office in the following way.

(1) In giving a funeral sermon to honour the deceased, ministers should not use ingeniously contrived praises, but should use other topics that are much more wholesome and appropriate for training the hearers. Such topics would be: preparing for death; death is the punishment for sin; the troubles of human life, and death as deliverance from them; contempt of the world and all earthly things; longing for the happiness of the life to come; the immortality of the soul and eternal blessedness; the resurrection of the body; the last judgment and that an account must be made there of all past life; God's mercy is available to all sinners if they repent even at the last breath; the dead should not be mourned and lamented beyond all bounds, but instead God should be given thanks for condescending to tear them from the most loathsome penitentiary of the body; the death of the saints is precious in the Lord's sight; and blessed are all who are given to sleep in the Lord, that is, in the confession of the true faith. But who could list all the topics left?

(2) Yet if, after these topics are expounded, there is a desire to say something about the brother who is brought for burial, then one adds briefly and almost ashamedly a few words about his station in life, showing how faithfully he served God in it by performing the demands of
his office in a capable fashion. From this the hearers also learn how much effort each one of them should exert to make himself acceptable to God in his own calling and occupation.

(3) Perhaps one also commends as an example for those still living one or two virtues in which the dead brother excelled, some splendid service done by him for the Church or state or for alleviating the misery of the poor, or a confession of faith made in the throes of death.

5. Method for 'Doxologies'

Further, the 'doxologies' which we mentioned earlier are no longer in use. But they were spent entirely in praising and commending God's goodness toward mankind, and were once given in divine service so that the people might sing hymns to God with more attention and devotion, giving Him thanks for both spiritual and material blessings that they had received. But now this is usually done as part of the sermon, in which one uses this method to preach God's goodness, mercy, justice, severity, anger, power providence and other attributes. This is done so that men might be brought to give thanks, to avoid sins, to repent, to improve their behaviour and to put their trust in God. How these parts should be done can be gathered from what has already been said. So let this be sufficient treatment for this method.

6. Warnings

I shall add certain warnings now and later some examples.

(1) Caveat One. The preacher is not to try to persuade the crowd of anything but what is necessary and obviously profitable for that particular occasion.

(2) In persuasions or exhortations the speaker is to exhibit boldness coupled with honest simplicity. For the former adds weight and is
extraordinarily moving; the latter allays every suspicion that the preacher is handling his case too cleverly or is even seeking some personal advantage. There are some who endeavour to promote certain policies and who make a good show of devotion, but they are soon betrayed by their preferring personal gain to the interests of godliness. Alas, our age has seen too many of these showmen, whom time has exposed as wanting only to stuff their fat paunches, and to gain, not souls for Christ, but money for the insatiable God of their belly [cf. Phil. 3:19].

(3) For the same reason the preacher must be careful in the throws of persuasion not to seem to lower himself more than is fitting. For that would not be in accordance with the dignity of a teacher, but would suit only the superficiality of a flatterer. No teacher of the masses should make light of maintaining his authority.

(4) Further, as our exhortations should be free of coarseness and hardness, so also we are not to seem delicate, indifferent, cold or timid.

(5) No preacher should think that he has done enough when he has impressed something on his hearers' minds or urged them to accomplish some project, on only one or two occasions. On the contrary, he must repeat the same plea frequently and with great fervour and that until he sees definite results from his preaching. Chrysostom goes to some length to show that this should be done (see his Homily 6 on 1 Timothy). And in the sermons of this Father one can see frequent and sometimes very long admonitions prepared for the purpose of moving the emotions on these same matters. This too should be said. Where one Church has many ministers bearing the burden of teaching, these ministers should continually confer with one another about the matters which are in their judgment profitable and necessary for the Church, so that they may treat these
matters before the people with the same concern and in complete agreement.

(6) Now if the situation demands that you celebrate the praises of some of the blessed and you intend to do so, then do it sparingly, and make a point of avoiding apocryphal stories and the senseless fund of wonder-works. There are some stories of saints circulating which are utterly absurd; indeed some are officially rejected (see Gratian, Decreti, Canon 'Sancta Romana', Distinction 15). The apostle Paul reports that by the power of Christ he had performed many signs and wonders everywhere (Rom. 15:18-19), and yet in Acts Luke mentions very few such deeds. Let us therefore follow Luke's discretion in this regard.

(7) In praising deeds and things one must guard against saying anything designed merely to please. As in all other matters, so in speeches of praise one should keep the principles of balance and proportion firmly in mind. (8) Besides, in every speech of praise one must avoid those comparisons which can stir up envy. For since most comparisons usually bring about hatred and offense even in secular affairs, there is no reason to hope that they will be pleasing in sacred matters. (9) One should deliver funeral sermons with this same modesty and prudence, when inserting something in praise of the man who has laid this dreamy life aside. (10) If there are any further points to observe in all these forms of speech, one need only reflect on their causes and circumstances to come up with a ready answer.

7. Examples

Now let us note some examples of this sermon genre. Isaiah 69 strives to persuade all men to embrace the Gospel and the Son of God, Jesus Christ, and so be grafted to the Church. In Jeremiah 27 there is a persuasive sermon, where the prophet is persuading the Jews that if they
want to be saved, they must surrender themselves to the Babylonian king. 32
And Jeremiah 29 advises those who are living in Babylon not to attempt any revolutionary activities. The apostle persuades the Corinthians to collect alms to send to Jerusalem (1 Cor. 16:1-4, 2 Cor. 8). Chrysostom has a homily in Volume V in which he argues that Bishop Severianus should be admitted. The reason for his argument is given in the Tripartite History, X, 10. In another homily he is persuading the people not to be agitated if he happens to be exiled.

Sermons that exhort or admonish occur frequently in Holy Scripture. In Deuteronomy 6, 11, 28 and 29 Moses warns all men to keep God's Law faithfully. See [also] Is. 40, 55 and 56. Jer. 3-4, 18, 33 and 44.

For all these passages contain substantial sermons that exhort the hearers to repentance, to love of God's Word and reforming their lives, etc. Jeremiah 22 urges the king to cherish justice. Practically every prophet has many such passages that one can note. Moreover various of Christ's sermons belong to this class of training sermons. In Mark 9:42-50 Christ urges everyone to take care not to put a stumbling-block in anyone's way. In Mark 10:17-45 He stirs up everyone to self-denial. In Mark 12:38-40 He warns the disciples to avoid the Pharisees. St. Paul orders the bishops to take good care of their flock (Acts 20:26-31).

In Volume V Chrysostom has different sermons in which he exhorts people to repentance, humility, love, concord, generosity towards the poor, contempt of earthly things like glory and honour, etc. In some of these you can see how to handle simple themes and in others, compound themes. Chrysostom also explains a sentence or passage of Scripture in this genre with incredible skill in his famous homily on the apostle's words to Timothy, "Use a little wine for your stomach's sake" (1 Tim. 5:23). Gregory Nazianzus published an excellent speech on helping the poor.
The handling of the praise of a person can be seen in Isaiah 42, where Cyrus, King of the Persians, is commended, and this is done all the more impressively because he serves as a type of Christ. Christ praises John the Baptist (Lk. 7:24-25). St. Paul commends Timothy highly in more than one place (1 Cor. 4:17; 16:10-11. 2 Cor. 1:1, 19. Phil. 2:19-22; 1 Thess. 3:2). In Volume V Chrysostom preaches on Job, Elijah, the Maccabees, the three children thrown into the fiery furnace, Susanna, and the martyrs Juventius and Maximus. Nazianzus does this for Cyprian and the Maccabees.

One can learn how to prepare the praise of a deed from the letter to the Philippians and from 1 Thessalonians. For the apostle praises these people because they persevered and remained steadfast in the confession of the truth and did not let themselves be turned from the truth by any of the illusions or fallacies of pseudo-apostles. In Volume V Chrysostom devotes sermons full of praise to Abraham's hospitality, Job's patience, and the outstanding deeds of other saints. One could classify here also his Homily 3 on Bishop Flavian's undertaking to negotiate with the Emperor Theodosius on behalf of the city of Antioch, in which Chrysostom praises the actions of both bishop and emperor. In Homily 9 he commends those who have given up the custom of swearing, and in Homily 10, those who flock to hear the sermon after eating. Nazianzus published three exquisite sermons on the peace and reconciliation of opposing parties.

We have these examples for praise of things. Psalm 119 contains an encomium of the Law and the Word of God; Psalm 87, of the Church; and Psalm 133, of concord. In 1 Corinthians 12-14 Paul praises above all the gifts of love and of prophecy, which is the faculty of interpreting the Scriptures. The words of Hebrews 11 belong to the praise
of faith. In Volume V Chrysostom praises almsgiving in the homily in which he proves that it is an art and in fact the most lucrative of all the arts. Tertullian and Cyprian use sermons to commend patience. About funeral sermons, we have said enough above.

'Doxologies' can be seen in Isaiah 12, 25 and 42. Again many psalms are repeated again and again for the purpose of thanksgiving, but those psalms are the most appropriate, which challenge the whole assembly to give God thanks and praise. Such are Psalms 81, 92-93, 95-96, 98-100, 103-105. In Volume V, Homily 11, Chrysostom stirs up the people to give God thanks for their deliverance from the dangers they feared because of their insurrection; and in Homily 12, to be thankful for their pardon granted by the Emperor Theodosius. So also in the homily which he delivered after his return from exile. One can add three other homilies; in the first of these Chrysostom teaches that God should be thanked, because He commands nothing too hard to be performed. In the second he teaches that to acknowledge God's benefits is the supreme sacrifice; and in the third, that we should thank God, not only in words, but also in deeds.
CHAPTER XIII

THE CORRECTIVE GENRE

In the repenting sermon genre one properly refutes and corrects all errors in doctrine. Just so, in the epanorthotic or corrective genre one reproves and sets right everything found sinful in behaviour or custom. And so all speeches intended to call men back to a better life, to do away with unfair practices or to condemn vices that have crept in, belong to this genre. This is so whether they consist of persuasions, dissuasions, dehortations or censures, for we use all these forms of speech when we wish to correct men's behaviour. After all, we persuade and exhort men to leave vice and embrace virtue, and we dissuade and urge against those things which should be rejected. Moreover, we censure persons who are guilty of vices, and we teach and command that their company is altogether to be avoided. We censure unfitting or harmful actions and we censure their sources, namely sins of every kind.

Denunciatory speeches are rightly regarded as being related to this genre. For what else are they but serious corrections or reproofs of unjust actions? Now there are two such speeches published by Gregory Nazianzus against Julian [the Apostate]. There is also a speech of the same type by Chrysostom on Babylas the Martyr, as it is mainly against this same Julian. (This speech, however, has the title of a book, not a homily.) But perhaps one may judge that such writings do not aim at the correction of any who have sinned. For how is this blasphemer who is attacked in the bulk of the sermon to be corrected, when it is obvious that he has already incurred his punishment by the miserable and disgraceful end of his life? But such writings aim rather at the consolation of
the godly, who should rejoice and be glad over the fact that by God's providence they have been delivered once for all from the tyranny of an enemy no less clever than cruel.

In any case, however, one wishes to prepare a correction—whether by dissuasion, dehortation, censure or by any other means—the same topics which are spelled out in every section on the training genre can be applied here, once the terms are reversed. For where I said that you argue for something on the grounds of its nobility, justice and equity, soundness, ease of accomplishment and so on, you can argue quite easily in the corrective sermon genre against something if you prove that it is ignoble, unjust, unfair, dangerous, difficult, etc. One proceeds in the same way with dehortations and censures. For once the topics that we have summarized in the preceding chapter are reversed, they can be applied everywhere in the corrective genre. And surely whoever hears his aim or deed rejected and condemned by such arguments can only be inwardly moved and strick in his conscience, so that he gradually submits and prostrates himself entirely.

When this happens, there is clearly good hope that he will shortly renounce his evil undertakings and return to the right way of life. For it should be the intention of all corrections to bring men to acknowledge their sins, so that by seeing how heinous and foul their sins actually are, they might care about their salvation and change their lives.

Therefore, any helps toward this end, whether taught in the rhetorical commentaries or shown in theological works, will be applied relevantly and rightly to this sermon genre. All other points that must be considered and thereby noted for this genre may be gathered partly from what we have said in the preceding chapter, and partly from the following warnings. But since this genre has many demands and extra-
ordinary wisdom is required in the man who wants to reprove sins with some results, one must list a considerable number of warnings. The first considers the concern and fervour which preachers should have in the first place.

1. **Warnings**

(1) In the beginning, then, the Church teacher should consider often and with all his heart, as they say, that a good portion of his office consists in reproving vices, and that he discharges the function of a true and faithful shepherd only when he takes the greatest care to provide against the possibility that the whole flock of sheep in the Lord's field may be infected by the diseased itching of some one pig. For the Lord told Isaiah, "Cry out from your throat, spare not, lift up your voice like a trumpet, and proclaim to my people their iniquity" (Is. 58:1). And this is what all preachers should take as their assignment from the same Lord today. Moreover, I believe that preachers could spur themselves on to fulfil their function if they would often hold before their eyes the serious charge which Paul delivered to Timothy and would interpret it as applying to each one of them individually—indeed if they would imagine the living voice of this great apostle resounding in their ears every moment of the day. The apostle's charge is this: "I charge [you] before God and the Lord Jesus Christ, who is to judge the living and the dead at His appearing and in His kingdom: preach the message, be urgent in season, convince, rebuke and exhort with all gentleness and doctrine" [2 Tim. 4:1-2]. It is certain that if anyone observes these words and keeps them in his soul, then he will not give easy occasion for someone's being able to say of him that, either for fear of danger or for hope of some gain, he is slack in rebuking and censuring the guilty. But what kind of person the preacher should be, if he is to do this with credit and authority, will not be the subject of our remarks.
(2) It is important then that every preacher should attack vices boldly and roundly, but hardly any will do so with honour and dignity, unless they have some standing with the people. Now such persons are above all old men respected by all because of their age and because their considerable experience in public service has presumably given them facility in a number of concerns. After these come those who are well thought of for the exemplary purity of their lives, being free of any fault. For how can those whose consciences fill them with shame for their own sins accuse others? Next come those whose outstanding learning merits reliance on what they have to say in all matters. These two virtues, I mean purity and learning, shone in Timothy, young as he was. Finally come those whose sermons disclose the power of the Spirit more than usual. Now the next consideration concerns the best time to rebuke vices.

(3) Well, sins should certainly be censured and criticised when required by either the passage of Scripture that is being expounded or the condition of the Church or the behaviour of the people. For when certain vices are beginning to have some currency with the crowd, the Church teacher should be immediately and single-mindedly engaged in curbing them. The incipient tumor must be removed before it grows into incurable cancer. For,  

Too late is medicine prepared when sickness prevails through long delays.

And of course the physician of souls should endeavour to check more serious evils first; then he may go on to the lesser ones.

(4) Moreover, one should not omit what Chrysostom said in Homily 4 on St. Paul's letter to the Philippians, "The preacher should keep silent only when his silence and failure to censure anything done
is matched by the firm expectation that the evils done can be averted. But if the opposite happens, so that the whole situation degenerates even further, then he must proceed with as much reproof as he can. For the preacher who reproves sinners, supposing that he does nothing else, yet does accomplish this, that he does not let the evil progress any further." Equally worthy of attention is Augustine's advice in The City of God, I, 9:

If therefore anyone refrains from charging and reproving evil-doers, because he seeks a more opportune time, or because he fears that as a result of these tactics they may become worse, or that others who are weak and who should be instructed in the good and godly life might be hindered, pressured and turned from the faith, this seems to be occasioned not by covetousness, but by the consideration of love.

And a little further on in the same chapter:

[Even] those who live at a higher level [... ] plan for the most part in the interests of their own safety and reputation, and because they fear the snares and assaults of the wicked, they refrain from reproving them. And although they do not fear them so much that they would compromise in the face of their terrorizing and wickedness and perpetrate any such evils, nonetheless they are unwilling for the most part to reprove the very evils which they would not perpetrate with them, when they could perhaps correct some by such reproof. They refrain from reproof because they fear that, if their reproof should be in vain, their own safety and reputation would be endangered and destroyed. And they do not do this out of any consideration by which they see their safety and reputation as necessary and useful for influencing such men for good. Rather they do this out of weakness, by which they relish a flattering tongue in fair
weather, and fear the judgment of the masses and the pain of destruction of the flesh—that is, because of certain chains of covetousness and not because of the demands of love.

So much Augustine. And so these quotations will enable anyone to decide easily when and where one can responsibly neglect to reprove vice. 

Now it remains to consider what should be particularly reproved.

(5) There is no category of sin which the preacher may wink at or which can be passed over without reproof. And so it is right sharply to accuse and denounce vices that are monstrous, but we should also arraign and indict before the Church's tribunal those sins which the masses think to be rather minor and which they regard as much less serious than in fact they are. But we must speak with concern and passion against those sins which have the strongest hold on the people and which we very much fear as involving rather serious and harmful consequences.

(6) Meanwhile the godly preacher should take care not to be swayed by the accusations of some and so to fall into censuring certain vices. There is not only great injury for the whole Church, but also the greatest peril for the credit and good name of teachers themselves, when this all too frequent experience occurs, that some preachers easily believe any report brought by anyone at all, especially women and unstable men. Now there is a report by Aeneas Sylvius [Piccolomini] in his book, The Miseries of Politicians. Apparently a certain Milanese once laid a serious complaint before the preacher Bernardinus about those who charged interest on their loans, but he did this so that, when everyone else gave up this practice, he would be the only lender left and would therefore make the maximum profit and gain! And so the minister of the Gospel should neither be so rash as to accept at face value any accusations made by either the simple and inexperienced or by the clever
and shrewd, nor be prompted to deal with them from the pulpit in front of the people. The surest procedure, at least where authorized sessions and meetings with the elders of the Church are held is to rebuke those crimes which the session has determined beforehand to require public rebuke. We now turn mainly to the method of reproving.

(7) Whenever it seems good to rebuke vices, it is above all necessary to start with such doctrine and sound reasons as will enable even yokels to understand that what you are reproving is a very grievous sin, involving eternal damnation. For it is a very weak reproof or charge, which is not grounded on the Word of God and does not draw its strength from it. And that is what the apostle means when, after saying "convince, rebuke and exhort", he wisely adds that it must be done with "doctrine" [2 Tim. 4:2].

(8) It is self-evident that some corrections should be rather harsh and that others should be more restrained. This is so partly because of the nature of the crimes and partly because of the standing and number of the men who are ensnared and entangled in these crimes. If you find this hard to accept, look at how this same method appears from the sermons of the prophets and of Christ. Consider what wise judgment is needed to heal the diseases of the body; the same wise judgment is certainly required for healing the sicknesses of the soul. With regard to one's making this judgment wisely, Chrysostom has some worthwhile advice at the beginning of his exposition of St. Paul's letter to the Galatians.

(9) There are some sins which one can correct simply by giving the hearers some calm and friendly advice. Such cases occur when one
speaks against the affectation of new and foreign fashions in clothing, against taking human traditions too seriously, etc. For the most part these are problems for but a few and are in no way to be ranked with obvious and more full-blown sins. If anyone should censure such things in a passionate and furious denunciation worthy of the theatre, the effect of his lack of proportion would be that not only the tasteless messes, but even the judicious and responsible men would sooner laugh at him in their conversation at home than consider changing their ways.

(10) And although one's plea is quiet and soft, one must still take care that nothing in it savour of minimizing the seriousness of sins. For in truth it is a horridous sin to make light of sin in a speech.

(11) But this too must be guarded against that, while you are smoothly advising your hearers and avoiding any minimizing of sin, you actually describe sin in such colours that you titillate the inner thoughts of your hearers and practically entice them to conceive either some new desire of sinning or some pleasure in a sin recently committed. You will come across people who are amazingly delighted when they hear the vices which they know that they love so pleasantly described. Now for the sharper rebukes.

(12) It was well said by Chrysostom, "To speak quietly and softly to disciples when there is need of sharpness, is not the part of a teacher, but rather the act of a seducer and enemy." There are many sins, then, that require sharper censure, especially those which are most obviously repugnant to the Decalogue, or which provide a basis for many different offences, or in which a majority of men in every class is involved, or finally which are believed to be incapable of correction without cauterizing or surgery.
(13) Now in reproving these sins we can note what we see others mentioning. In Homily 2h on Genesis, Chrysostom asks that he be pardoned for speaking so sharply. He says, "I know that these things will sting your ears, but forgive me. I say them from a desire for your salvation." Perhaps he is following the apostle, who said this: "Would that you had borne with me a little in my foolishness. And indeed do bear with me, for I am jealous for you with the zeal of God" (2 Cor. 11:1-2). "Have I become your enemy by telling you the truth? . . . My little children, with whom I am again in labour . . . " (Gal. 4:16, 19). Sometimes those who decide to accuse and prosecute others count themselves as defendants too. The prophets join the rest of the sinners and pray for pardon. And Paul says, "Christ came into the world to save sinners. And I am the foremost of these" (1 Tim. 1:15). In Homily 23 on 1 Corinthians, Chrysostom says, "Toward the actual teaching of truth all men are deaf and filled with innumerable evils, and one can see naked souls like soldiers after the attack in battle--some dead, some wounded. This is precisely the case in the Church. I therefore urge and advise that we be moved to give one another a hand, for I too am one of the wounded, and one of those who need medicine. But do not therefore despair. For though the wounds are great, yet they are not incurable . . . " Moreover, in Homily 4 on the faith of Anna, Samuel's mother, Chrysostom saw that very few had come to church and at once inveighs in a sharp speech against the absent, whom he wanted severely admonished by those who were present. The passage is choice but prolix. So, it is important that students observe these passages and similar ones which can serve in this connexion.

(14) But never in all this sharp correction should the speaker ever blaze out in anger, oblivious to the demands of discretion. Never should he be regarded as one seized by the hatred more of some individuals than of their vices. I have sometimes seen the voice, the face, the
eyes, indeed the whole physical stance of some preachers actually deformed by their anger. They fill the whole sanctuary with their wild outcries and eventually leave the pulpit, because they are altogether drained in soul or at least because they have forgotten everything that they had been saying before and cannot return to the subject of the sermon. Surely their hearers were afraid that they had been struck by a fit of apoplexy or some such lingering disease. But what is the sense in wanting to correct the madness of some sinners with some greater madness? Boldness of speaking deserves praise, but fury is counted as a vice, for it strips all credit from even what is said most wisely. This we read in Homily 17 on the Acts of the Apostles, a work which some attribute to Chrysostom.

Moreover, the preacher also has great need of this kind of discretion. He may discuss some vices more openly. For example, when he inveighs against a murderer or a drunkard, he will do well to explain and to describe the cruelty of the former, and the foulness of the latter. Yet he must not spend much time at all in describing some sins, but only touch on them with utter distaste and horror, keeping them at a distance and not even hinting at how they are done. In this class fall particularly all the sins that are related to sex and lust, including the procuring of sterility or an abortion, and the use of blatant cosmetics, with which women acquire glamour for themselves. The same for fraudulent skills that salesmen and dealers use to adulterate their merchandise, adding colour, weight and other tricks too numerous to mention. It is certainly not wise to go into the details of these vices, in case you yourself are the first to plant the very sins that you are trying to eradicate in the minds of many people who had been entirely ignorant of them before your sermon. But if you want to see what is permissible in this regard and what secrets can decently be exposed to the shame and
disgrace of those who practise them, you can learn this from Ezekiel 16
and many other passages of Holy Scripture. Besides these there are
Chrysostom's Homily 37 on 1 Corinthians and Homily 5 on 1 Thessalonians.

Now let us differentiate types of people, so that one can know clearly
who particularly deserve the most frequent censures and other thunderbolts.

(16) Just as it is obvious that there is no class of men uninfluenced by lusts or free from transgression, so the preacher should
in no way hesitate to blame the enormities of all classes of men without exception. Pertinent in this regard is what the apostle writes to
both Timothy and Titus, prudently teaching them how to act in exhorting
and reproving people of every sort (1 Tim. 5 and Tit. 2). Indeed Paul
has laid down a general rule that those who sin are to be rebuked in the
presence of all, so that the rest may be afraid (1 Tim. 5:20). Another
universal precept to be accepted was given by God Himself long before this
to the prophet Ezekiel. "... If you do not warn the ungodly and do
not speak to him to dissuade him from his ungodly way, so that he might
live... I will require his blood at your hand. But if you do warn him, ... then you have saved your soul" (Ezek. 3:18-19). Therefore,
as I said, the teacher of the people is to judge all his hearers equally,
regarding them as being on the same footing. Indeed there is not one
of them who should be exempt from the Church's whip.

(17) Yet all the same, it seems that holy teachers have made
some distinctions in censuring individuals. The prophets challenge the
Jews, on whom the knowledge of God's will had richly shone, more often
and more bitingly in their speeches, than the gentiles submerged in the
deep abyss of ignorance. Then the apostle Paul censures the Galatians
more harshly than he does the Corinthians or any others. And he urged
Titus to reproving the Cretans sharply. Now this is done as if they
thought that there should be regard not only for the crimes themselves, but also for the kind of people who committed them and the place where they were committed. Moreover, we see how very often and how very severely the prophets, the apostles and Christ, the prince of the preaching school, used to attack ungodly priests, teachers, scribes, Pharisees and originators of false doctrine. And they did this above all because while these people showed an outward and counterfeit righteousness, they wanted the inward and true righteousness utterly buried, for they put human traditions ahead of God's Law. With equal boldness the prophets frequently revile corrupt judges as ὀροφαγοὶ and oppressors of the poor against all right and morality. And perhaps the reason that they make such attacks on both groups—sometimes on the priests, and sometimes on the judges—is that the soundness of the whole city depends on these two groups of men. After all, their sins quickly spread to all the people, and again, once these two groups are reformed, it is easy to bring the rest of the citizenry back to observing the law. But why argue further? We can gather from all this that the degree of one's insistence and harshness in giving corrections should be proportionate to the depth of the fall, the inflexibility of the sinners or the effects of the sin on everyone else.

But in reproving the vices of officials one needs a singular sense of judgment. For some powerful officials will let themselves be rebuked by some preachers, yet not by anyone at all, while some permit no admonition whatever. Saint Ambrose trusted in the goodness of his stand and bravely reproved the Emperor Theodosius, and this most worthy prince bore the reproof of such a worthy teacher with forbearance, despite the bitterness of its being delivered in public. (See Tripartite History, IX, 30, drawn from Theodoret's V.) For Ambrose knew the emperor's outstanding quality of character and his whole-hearted devotion to fairness.
very well, and Theodosius for his part had first hand knowledge of Ambrose's wisdom and integrity [as an imperial administrator]. And certainly when the minister of the Word himself leads a life that is altogether beyond reproach, and the magistrate whole-heartedly cherishes righteousness, then the preacher's endeavours to save the city will yield considerable success. Moreover, John the Baptist did not hesitate to censure the wicked King Herod openly, and as the evangelist witnesses, Herod feared John and reverenced him [Mk. 6:20]. Yet Christ stung Herod obliquely when He called him a fox (Lk. 13:32). And Nathan seems to have used a kind of stratagem when he meant to reprove King David and thought up the unprecedented parable of the two men, the one being rich and the other poor (2 Sam. 12:1-4). Indeed it is not at all unusual to observe other parables related by the prophets in difficult and intricate situations (e.g., Is. 5, Jer. 24, etc.) In short, it is clear that magistrates should be reproved, with due regard for the time and place, whenever they deviate from the way of righteousness; but how this is best done no one can tell in terms of rules and caveats and warnings. So it is necessary that everyone consider and decide this for himself with as much discretion as possible, guided partly by the sermons of the prophets and of Christ, and partly by the nature, causes and circumstances of the affairs in question. Now I simply do not know enough to tell why it is that in the sermons of the apostles we find nothing particularly harsh against the magistrates, but instead we come across many passages in which their subjects are urged to obey them, even when they are morally bad and crooked. But I suspect that there may be two reasons to account for this fact. First, every government head everywhere at that time was a gentile and an unbeliever, and so had not yet been admitted into the fellowship of the Church. Now the apostles understood that their authority held only in the Church (1 Cor. 5:12-13), and so they left outsiders to the judgment of God alone.
The second likely reason is that because the teaching of the Gospel was everywhere smeared and slandered on all sides as being seditious and aiming at the overthrow of the state, the apostles decided that it would be impolitic to exasperate magistrates with over-severe censure of their private vices and so to stir them to such wrath that they would certainly seek every means to put an immediate stop to the progress of the Gospel. Besides, the apostles were perhaps so taught by the Holy Spirit as to be able to foresee that by reproving the princes of that age, whom God had not yet deigned to call, they would lose all their labours. But this discussion has gone on longer than intended.

(19) That one must deal somewhat more moderately with those who are engaged in public administration and are held in honour, certainly appears to be suggested by the apostle where he tells Timothy, "Do not censure an elder severely, but exhort him as you would a father" (1Tim. 5:1). Now one may of course champion the cause of religion and the Church with great fervour and even urge considerable rigor in the application of Church discipline; but this whole policy requires a certain balance and restraint. For this reason some critics condemn Chrysostom's sharpness in the corrective homily entitled, "Against Eutropius" (for this see Tripartite History, X, l). Many give a similar opinion of the homily in which Chrysostom expatiated on the blameworthy conduct of women, on account of the Empress Eudoxia, whom he knew to be so furious with him as to be plotting his downfall. The same for his homily against Eudoxia, which begins, "Again Herodias is mad, and again she is enraged; she longs once more to hold John's head in a dish."

(20) But however we prepare a speech to reprove very important persons, we should take care never to burst out rashly with anything that the ungodly could use to say or to do something unpatriotic. To seek to
remove offences in such a way that greater offences arise, seems like the desire of a man who is thoughtless or insane. And of course every Church censure should aim at correction, not disturbance—not edification, not destruction.

(21) And whenever men of some standing are touched by censure, it is best to avoid mentioning them by name. Nonetheless, when the sermon concerns those who bring harm to the whole people, such as the leaders of sects and open traitors in particular, then it is legitimate to use their names or to portray their character for what it is. For this is what the apostle Paul does in 1 and 2 Timothy, in calling the heretics Hymenaeus, Alexander and Philetus by name and commanding that they be avoided (1 Tim. 1:20. 2 Tim. 2:16-19). Again, he mentions Alexander the coppersmith (2 Tim. 4:14). And if anyone should argue that this was done in a private letter to one man, look at Isaiah 22:15ff., where the prophet preaches in public against Shebna, a cabinet minister.

(22) Do not hesitate to berate the same crimes again and again in different sermons, and that until you see some results for the better. Chrysostom gives this advice in a certain homily called, "On David and Saul, and on toleration". Chrysostom has also left us some remarkable examples of this, particularly where he attacks swearing, anger, etc.

(23) Sometimes the Church's superintendent does well to threaten those who give undisputable evidence of their unwillingness to forsake their vices, telling them that he will exclude them according to Christ's institution from the Lord's Holy Table, that is, as they say, that he will excommunicate them. This is so especially where the sins are such that they not only bring dishonour on the whole Church, but are regarded as crying out for such a remedy or medicine. We see Chrysostom doing this with great courage in Volume V, Homilies 26 and 28, where he deals
with those who used to swear rashly.

(24) Even this is not enough. The preacher should also urge the Christian magistrate to be willing to put his hand to the suppression of vice. He will do this very easily by imposing some civil penalty on those who despise or deride the Word of God and the censures of the Church. For otherwise what would the teacher of the Gospel accomplish among men who are base and degenerate of soul? However much the preacher proposes useful measures and reproves harmful practices, he will accomplish little, if the magistrate does not acknowledge that it is also his duty to aid and to assist him officially. Indeed no nation will ever be established that is worthy of the name Christian, where, as much as the teachers of the Church build it up by crying night and day against vice, the civil authorities are undermining it by failing in any way to penalize the guilty.

(25) But in all this reproving of vices it is most essential that the minister of the Word be careful to teach how each man can avoid sins and the habit of sinning. In Volume V, Homily 5, Chrysostom is skilful in showing how the wicked custom of swearing can be avoided. And while Ezekiel reproves evil shepherds in Chapter 34, he shows at the same time just what the duty of a good shepherd is (Ezek. 34:11ff.).

(26) I almost omitted this point. One should add a measure of comfort to every strong and bitter rebuke and that chiefly by offering to those who repent the certain hope of mercy, which God in His kindness is faithful in showing to all who humbly implore it from Him. There is the practice among physicians of the body to mix their straight purgative medicines whose pungency would upset the stomach or other parts of the body with some additives that will mitigate their strength: indeed all strongly bitter medicines are mixed with sweet things, so as not to offend
Thus we see this practice approved also by the prophets, who are physicians of the soul, and who practically always weave consolations into their censures and promises into their threatenings. Now this should be done for this reason. The preacher should take every care to see that he brings sinners not only to sorrow—or what we call contrition—but also to faith, for repentance involves these two parts, namely, contrition (or mortification) and faith. So we must bring sinners to faith also, in case those who see themselves as deserving eternal damnation are so dismayed by the severity of God's judgment that they are driven to hopelessness.

(27) Now the preacher may sometimes feel that his faithfulness and diligence, his charges in season and out of season, his censures, outcries, taunts and incitements have brought improvement into the lives of some people. When this happens, he should find a suitable occasion to praise and to comfort the people publicly as a group or even privately in the case of some, doing as much as he can to bring them to persevere in their resolution to live holy lives. We learn that the prophets have done this many times, as they set forth the happiness of those who withdraw from the camp of vice and enlist under the flag of repentance and faith. And it happens that with this help they do not quickly return to the squalor of their former life and are not liable to the charge of the proverb, "The dog has turned back to his own vomit, and the sow was washed to return to the wallowing-place in the mire" (2 Pet. 2:22).

(28) Finally, it may happen that the preacher incurs the dislike and hatred of some, because of his boldness and determination in making charges that are entirely deserved. But he should in no way become faint-hearted and give up his work out of discouragement; on the contrary, he should become more and more determined and continue in every way to
struggle on, so that what he longs to see is actually brought about.

Moreover, let him frequently recall what a high office he is engaged in, and how he is summoned and appointed for it not by men, but by God Himself. And let him consider what great rewards are prepared by God, who has set us in this contest, for all who run the race strenuously and to the end [cf. 1 Cor. 9:24-27]. There is no doubt but that the preacher who knows that he did everything he had to do with great zeal, with total faith and without any mixed motives will never feel a lack of consolation in his life. Indeed the Holy Spirit will certainly bear witness with his spirit that God will be gracious to him in all his many tasks and hardships, and that God will not let him be crushed according to his enemies' savage desires or beaten into the dust by any other means.

But the preacher for his part will weaken and break the [mutinous] spirits of many. To prevent their being aroused against him for sometimes forcing this on them in the sermon, he should state beforehand that he does what he does entirely out of duty, and that he is not permitted to deviate even a hair's breadth from the plumb-line of truth which the Lord Himself has set up. Further, he is the ambassador and herald of the Most High God, for the prophet Malachi calls the ministers of Churches angels [Mal. 2:7] and so he neither can nor will announce anything other than what that mighty Lord has commanded him to say. Besides, [he will show that] his every word is founded on Holy Scripture and is upheld by the force of unconquerable truth. Indeed he has no fear whatever of the judgments of godly and learned men who may examine his action, weighing it with the strictest impartiality. It is only unwillingly and always with considerable pain in his heart that he brings himself to give heavy-handed rebukes and censures for sins, but he is drawn and forced to do this, because public necessity demands it and consideration for the profit of all his hearers convinces him that he must. Indeed, he is doing
mainly what doctors usually do in choosing more or less bitter medicines, not as the patients might prefer, but as the nature of the illness requires. Moreover, it is unreasonable and utterly inhuman to abuse a man who deserves well of you; and any patient who would think of assaulting and reviling the doctor who brings him help, even if his medicine is as vile as it is effective, is obviously not worth healing. And last, a man who means to insult a pastor who is honestly seeking the good of the souls in his care, is doing nothing other than to theomachin [2 Macc. 7:19. (Acts 23:2)], that is, to wage war on God Himself; and this is as hard as kicking against the goads, as God said to Saul [Acts (9:5) 26:11].

And the poor minister of the Church may be as one hated and despised by the world and may indeed by troubled and afflicted, but truth itself can never be ruined or annihilated. Now it is by these and similar reasons that the teacher of the people should defend and strengthen himself, goading himself on to do his duty fearlessly, and seeing to it that no one is furious with him because of what he does in reproving sin.

Moreover, the relatives and friends of those who are contaminated with the sores of sins and who need the strong medicine of censure, should urge them in a candid and friendly way not to be enraged at one who is only propounding what is just, true, profitable and necessary. And what is more, the magistrates themselves ought to see and to make absolutely sure that preachers are not hatefully assaulted by anyone on account of their sound doctrine or their saving rebukes. For the apostle commands in more than one passage that those who labour in the Word and in teaching are to be highly valued, honoured and preserved from hostile violence, so that they may live among us without fear and fulfil their office with joy and gladness (1 Tim. 5:17. 1 Cor. 16:10-11. Heb. 13:7, 17). But let this be enough. I have gathered as many warnings here as was fitting, but everyone will come across many more both from a careful examination
of how one's people react to correction and also from actual growth in effective preaching.

2. Examples

We shall include some clear examples of this genre of sermons. Isaiah 28 inveighs mightily against the Jews' luxury and drunkenness, and at the same time threatens them with punishment. Isaiah 58 condemns the showy works of hypocrites and calls for acts of true godliness from them. Isaiah 59 also preaches against hypocrites. Jeremiah 2-6 provides us with an outstanding sermon which may be taken as a very pertinent example. In this sermon Jeremiah condemns the pastors for their ignorance, and all the Jews for their widespread neglect of God's Law, for intercourse with gentiles, for oppressing holy prophets, for their severity toward poor citizens, for idolatry, perjuries, adulteries, corrupt judgments, etc. He preaches that because of all these sins they deserve terrible punishment and he threatens that unless they change their lives, this punishment will shortly fall on them. He does much the same in Chapters 7-9. Ezekiel 11 concerns reproving contempt for the Word of God and cruelty toward subjects. Ezekiel 13 and 14 upbraids false and hypocritical teachers. Chapter 16 assails the Jews' idolatry and ingratitude, and Chapter 17 rebukes the treachery of Zedekiah by use of a brilliant parable. In Chapters 19 and 20 Ezekiel uncovers the wickedness of the princes and rulers, and then goes on to condemn the general ungodliness and idolatry of all men, continuing this theme in Chapters 22 and 23. In Chapter 28 he speaks against the pride of Tyre, and in Chapter 34, against the avarice and sloth of the priests. Hosea 1-4 is a sermon that ranges over very many enormities, but above all idolatry; so also Chapters 5-7. In brief, you have as many teachers who excel in this skill as there are prophets in the Old Testament.
Again, there are a great number of such sermons delivered by Christ as He reproves the sins of both the ignorant people and also of the scribes and Pharisees. (See Mt. 11-12, 16, 21 and 23. Mark 2, 8 and 11.) Indeed this category should include the stories or incidents leading to the rooting out of vices, like the one about the expulsion of buyers and sellers from the temple (Mk. 11:15-17. Lk. 19:45-46). There are also many examples in the letters to the Galatians and Corinthians. For in 1 Corinthians 5:9-13 the apostle deals with those who had sinned and should be corrected by the Church's censure. In Chapter 6 he deals with civil law suits and bearing with injury (vv. 1-7) and with many different sins, especially sensuality. In Chapter 11:2-16 he speaks against the custom in which men prayed in divine service with their heads covered and women with their heads bare, and then against those who did not come to the Lord's Supper soberly and in love (vv. 17-34). Chapter 12 is against strife brought about over spiritual gifts, mainly prophecy and speaking in tongues. And in Galatians 6:1 he shows how spiritual brethren should behave towards those who have fallen.

In Volume V of Chrysostom there are various sermons against the detestable custom of swearing. Some of these are entirely devoted to this end alone, like Homilies 27 and 28. Others have only certain sections on this subject, like Homilies 5-16, 19, 26 and 28. In some of these you will find certain things here and there against backbiting. Homilies 29-31 preach against anger. Homily 43 is against ambition. Homilies 44, 45 and 53 are against envy; 54 and 55, against drunkenness and luxury; 60 and 61, against those who come unworthily to the holy mysteries of the Lord's Supper. Also there are sermons that we should give offence to no one, that we should not follow the lusts of the flesh, against delay in doing good, against the desire of empty glory, against drunkenness and other pleasures, etc.
Moreover, it should be noted that the two sermon genres called
the training and the corrective may rightly include what the rhetoricians
say constitute the qualitative or juridical ground of the judicial
genre. For there are cases when actions are considered and one asks
the question whether something is done rightly or illegally, or whether
a deed is just or unjust; then of course men are urged and moved to do
what is just, or if this is already done, the deed is praised and commended.
But men are dissuaded from what is unjust, or if the deed is done, it
is censured and condemned. Now this is done by arguments taken from
those very topics which we said were pertinent to these two genres,
called the training and the corrective genres.
CHAPTER XIV

THE COMFORTING GENRE

All mortal affairs are forever being tossed by storms and floods of an infinite number of dangers, and we are all born in that condition which has come both through the offence of our first parent Adam and through our own offences and whose effect is that we are continually worn down by troublesome accidents and calamities. That this is so need not be argued, since daily events bear it out much more convincingly and obviously than one could ever wish. For it happens that the greater part of mankind is miserably beaten down and harassed sometimes by war, bombardment or sedition, at other times by storms that ruin the harvest and by the consequent rise in grain prices, sometimes by an epidemic and other contagious diseases, at other times by floods, forest fires or the burning of the greater part of a city, and sometimes by cruel persecution for confessing the faith. Thus the preacher who, despite these public calamities, can lift up those who are cast down, comfort the mourning and strengthen the failing, will be considered worthy of everyone’s regard for having fulfilled the duty not only of a pastor, but also of a good physician.

Now the rhetoricians have entirely rejected this aspect of persuasion, leaving it to philosophers to teach the lessons of life and behaviour. But in fact none can deal with comfort more fully or more surely than theologians, whose profession not only stands very much over and above all others, but is particularly suited for relieving and soothing sorrow and grief. And so if you want to comfort the afflicted you should first borrow some material from topics of the training genre, which we use to persuade or dissuade. For what is it to comfort, if not to
dissuade from grief? From these you should proceed to the theological topics. The following topics are [dialectical] topics of the first type.

(1) The nobility [of the matter]. It is the part of a wise man to stand fast in every danger with strong and unbeatable courage. Every virtue is fitting for men, but especially steadfastness.

(2) Its justice and equity. It is right to put an end to mourning, especially when our lot is easier than we thought.

(3) Its profit or loss. What good does it do to plunge into mourning and to exhaust and wear yourself out with sorrow? You are a trouble to yourself and your family; you torment both your body and mind to no purpose.

(4) Its propriety and merits. Everyone of sound judgment thinks it inappropriate and unstable to mourn beyond limit and to endure the course of events so poorly.

(5) Its ease of accomplishment. Everything calls on you to be calm; and whenever you proceed to lament your lot again, you are adding even more to your troubles.

(6) Its necessity. What are you doing? You are not at fault for what cannot be changed. The following arguments also are taken from the school of the philosophers.

(7) The kind of evils that we suffer. After all these evils are not as heavy as they are commonly thought to be; in fact they are more benefits than evils, since they are a kind of inducement to virtue. Again, these troubles will not and cannot last forever; they harm the body only and not the soul, which is free of any injury; they are common to many other people; they are compensated for by other good things; compared with many other ills they are insignificant; we have been courageous in bearing similar or worse evils before this.
Now for the topics of the second type. It is certain that through the lands of Theology flow much the most delightful streams of comfort, for it is clear that it has been given by heaven to mankind for this very purpose, as the apostle testifies in Romans 15:4. Thus we have topics here such as follow:

(1) The providence of God. No one knows better than God what we need. He does nothing without reason. Not even one hair of believers' heads will perish apart from His will.

(2) The protection of the holy angels, who are to look after us as God commands them. "He has given His angels charge..." (Ps. 91:11).

(3) The righteousness [of the affliction]. God is provoked with our sins and sends these calamities with righteousness. But if He willed to call our doings to a strict account, we should be found deserving of much worse.

(4) The truth that for believers all things work for good (Rom. 8:28). When God sends calamities, He is giving His own a workout and is testing them; at the last He crowns them. And, "Affliction produces patience, patience produces experience, experience produces hope, and hope is not ashamed" (Rom. 5:3-5).

(5) The uprightness of conscience. An upright conscience is a most powerful comfort in trouble (1 Pet. 3:16).

(6) The truth that afflictions provide us with the opportunity of humbling ourselves, calling on God, practising the duties of love towards our neighbour, and despising earthly things, etc.

(7) The truth that God balances the evils that we suffer with twice as many new blessings every day. He inflicts us with less trouble than we deserve and gives us far more good than we deserve. God's mercy prevails over His judgment (Ps. 84).
(8) The truth that afflictions are evidence for the paternal love by which God accompanies us, and for the fact that we are legitimate sons of God, not counterfeits (Heb. 12:8).

(9) God's promises that He will deliver us from danger in this life. God never forsakes His own, nor lets them be tempted beyond their strength (1 Cor. 10:13). In their consolations the prophets weave promises about different things to come, Christ's advent, deliverance through Christ from spiritual tyranny and slavery, sometimes the restoration of the Jewish nation, etc. It is the business of a prudent man to investigate how these topics can be related to our own affairs. This is best done by comparing the things that happen to us with those that happened once to the Jewish people.

(10) The necessary effect of God's election. "Those whom God has chosen, ... He also glorified. ... If God is for us, who is against us?" (Rom. 8:30-31).

(11) The example of Christ, Who is set forth as our leader to be imitated in humility, mortification, etc.

(12) The examples of the saints whose outstanding endurance shines forth, but whose deliverance by God's power and goodness is even more awe-inspiring.

(13) The certainty of rewards in the next life. It is through affliction that a way is opened to glory and to the kingdom of heaven (Acts 14:22).

(14) The superiority of the rewards that await us in the next life. "The afflictions of the present time are not to be compared with the glory to come" (Rom. 8:18). Afflictions are momentary, but the glory is eternal (2 Cor. 4:17).

(15) The glorification of God. God is glorified by the bravery and steadfastness of the godly.

(16) The edification of other brethren. The rest of the godly are
strengthened by our example.

(17) The present aid of the Holy Spirit Who helps us in our weakness (Rom. 8:26).

(18) The nature of hope and patience. "By hope we are saved" (Rom. 8:24).

(19) The effect of Christ's merits. For the fruits of His merits are applied at all times to believers (Rom. 8:27ff.).

(20) Finally, deductions drawn from the actual nature of the danger for which consolation is sought. Various conclusions can be gathered if the causes and circumstances are carefully and intelligently searched for. If the plague or illnesses called 'epidemic' in medicine grow worse, there is no small comfort in the fact that these illnesses spare neither rich nor poor, that they are caused and deserved by extravagant living, and that when God pronounced the heavy sentence on David, he chose punishment with this whip, rather than with war or famine. If men suffer for confessing the truth, we should take this in good part, in line with Peter's admonition [1 Pet. 4:12-19], interpreting persecution as a glorious thing, especially in this present time when the Gospel truth is very fully revealed throughout the whole world. We should count ourselves blessed and should rejoice, thanking God that we are counted worthy to suffer reproach for His Name's sake (Acts 5:41). If famine strikes our area, one can say that we should hope for help from neighbouring peoples; that there is doubtless a Joseph, somewhere, who has granaries and barns full enough for many years; that the Lord Who feeds the ravens, Who nourished innumerable people in the utterly barren wilderness, Who provided the fleeing Elijah and also Hagar with food and drink at the hand of angels--this Lord can be prevailed upon to supply us with the essentials for life; and that He can make what little flour remains last unfailingly, as we know happened in the case of the widow Zarephath [1 Kings 17:14-16].
Some of these reasons are based on God's power and goodness, some on obvious examples and some on other sources. But to sum up, Holy Scripture is like a vast sea, whose lapping waves break into marvellous consolations profitable for every occasion. These the preacher should arrange in certain topics and keep in constant readiness for public or private application, whenever trials of any kind fall upon miserable men.

1. Warnings

It is enough to note but a few warnings for this genre, since consolation is not subject to men's hatred and reviling, as is correction.

(1) The man who has decided to comfort others must entirely compose himself in such a way that he gives good grounds for their believing that he is very much involved in the common feeling of woe and that in the meantime he is ready and able to strengthen their spirits. I do not know how it is, but a man's talk is more convincing when we see that he is affected with the same emotion as we are.

(2) It is always better to draw mainly on reasons taken from the spiritual and eternal than from the fleshly and transitory, just as it is right to prefer the waters that burst up from the living fountain of Holy Scripture to those that seep from the stagnant ditches of philosophy. Now we see the prophets preparing consolations in this way more than in any other, as when they deal with spreading the Gospel throughout the whole world and with the spiritual kingdom of Christ.

(3) It may seem good at some time to state and to explain some causes proceeding from providence, God's justice or some other reason for which God scourges and punishes us. In this case we should not be over-confident in determining them and should not make any allegations unless the Holy Scripture clearly sets them forth as generally applicable to our situation and times.
(4) By the same token, when we promise that deliverance will certainly follow [if we repent], we must never fall into the trap of prescribing any one particular way in which this can be achieved. The reason for this caveat is obvious, for if things turn out other than we say they will, we will seem disreputable and ridiculous. I know some who aimed at being taken for prophets and seers. They promised that everything would be delightful and when everything turned out quite the opposite, they were regarded openly as standing jokes—and rightly so, in my opinion.

(5) It is legitimate sometimes to concede that grief or affliction is undeserved, provided always that this concession gives no occasion for adding to the pain or for making it excessively hard to bear. In giving comfort these two extremes are equally blameworthy, either to increase sorrow such that hysterical groaning and wailing ensue, or to inspire delight such that it gives rise to a kind of exultation that is no more than childishness.

(6) Both teachers and learners should pay more attention to the internal consolation and quiet which occurs in the soul and in the conscience, than the external relief that concerns only material and earthly things. Of course both are very profitable and are rightly to be sought after, if they can be had without jeopardizing the salvation of the soul. But if one must choose between one or the other, then it is safest to be content with internal consolation. For it is easy to despise all the bitter misfortunes of this life, when one is given to enjoy a quiet conscience. For this reason Augustine plainly teaches that the external comfort should always be measured by the internal consolation (Sermon or Tractate 94 on John). However, the same idea can be seen plainly in the prophets whenever they join their words of consolation with promises of material benefits, especially
those to be received in the kingdom of the true Messiah our Saviour Christ; yet nevertheless they went these things entirely understood of spiritual and internal matters. For it is well-known and practically characteristic of them to bring in and represent spiritual things under the image or sketch of material things, and that indeed so that by this means they might the more easily lead immature souls from consideration of earthly goods up to that of the heavenly.

(7) Finally, the preacher should urge all his hearers to pray to their heavenly Father with their whole heart, that He would deign to send into their hearts the Holy Spirit, the Comforter, through Whom alone can any sadness be dispelled, any sorrow assuaged, true fortitude increased or steadfast hope erected in the minds of miserable men. For it is surely the particular office of the Holy Spirit to comfort and to strengthen the dispirited. Because of this Christ expressly calls Him ho paraklētos or Comforter (Jn. 14:16, 26. [15:26] 16:7).

2. Examples

Now follow examples of comforting sermons. Isaiah 32 and 35 bid the people to be of good courage, for all things will turn out more happily. Chapters 40-48 comfort the people in captivity at Babylon. And although many reasons are taken from the promises of Christ's coming and the time of spreading the Gospel, yet others also are interspersed which can often be used for various arguments. For this prophet surpasses all the rest in comforting topics. Jeremiah wrote a remarkable consolation to the captives in Babylon in Chapters 29-31. There is a sermon for the same purpose in Ezekiel 38 and 39.

Christ comforts and encourages His disciples against the persecutions to come (Jn. 15). He also comforts them in their sadness over His approaching death (Jn. 14). Again in Luke 21 there is a sermon
about the things that will happen before the coming of the Son of man, which is prepared for the consolation of the godly, in that they may then know that the time of their redemption is at hand. In addition to the many other comforting sermons of Christ, there are the two letters written to the Thessalonians in this genre. Also, the last part of Romans 8 is consolatory. Likewise the latter part of Hebrews 10 and the first part of Chapter 12.

In Cyprian there is a sermon on death or the plague; in Gregory Nazianzus, on hail and the damage it caused; in Basil, on famine and drought. Chrysostom's Homilies 4-7 and 13-16 of Volume V are most carefully prepared to comfort the people of Antioch, whose lives were forfeit because of the sedition that rose there. In most of his other homilies he handles different consolatory topics from time to time. In Homily 62 he teaches that mild temptations are profitable; in 63 that everything should be endured for Christ's sake, and that changing times are not to be feared; in 64 and 65, that God is to be thanked even in trials and temptations; in 66, that no one comes to the kingdom of heaven without afflictions; in 67, that God balances and lessens the troubles that we suffer here with the greatest blessings; and in 68, that to bear injuries courageously for God's sake is a most noble virtue. There is also a declamation in which he teaches that no man is injured except by himself. To these may be added those funeral orations which he meant for the consolation of the living. Besides there are some works by the old writers about the sufferings of martyrs, which were published both for the consolation and for the strengthening of believers who were then being cruelly persecuted and tormented by insane and raging tyrants.
In Book One we have already noted that in one and the same sermon—whether an exposition on an entire book of Scripture or part of a book or some concern suggested by events—many different topics may often be undertaken for treatment, and we mentioned some examples of this in the works of the holy Fathers. It is therefore altogether right to admit a mixed sermon genre whose parts consist of various genres. Further, is is no hard matter at the beginning and even in the preparation for the future sermon to see what genre every topic or section belongs to, that is, whether it belongs to the doctrinal genre, the refuting or reproving genre, the training genre, the corrective genre, or finally the comforting genre.

Now when the actual genre of a sermon is known, it is easy to gather a definite method of exposition from what has been said in the preceding chapters about each individual genre. But there are many examples of mixed sermons in the Gospels. For often in one continuous speech Christ discusses various topics, some belonging to the teaching of faith, others to training for godly living or consolation. It is not hard to distinguish these parts one from another. How rich 1 Corinthians is in this regard! How various the arguments that it contains! In fact you will hardly ever find a letter written by an apostle, which is not divided into different topics. Chrysostom does this elsewhere, but especially when he is interpreting books of the Holy Scripture for popular consumption, like the Homilies on Genesis, the Gospels of Matthew and of John, etc. Then long before him Origen was involved in the
some work, and provides us with an endless number of examples of the mixed genre; and the examples are also extraordinarily relevant. But these brief remarks about the mixed genre are sufficient.

As far as I can see, I think that I have dealt more than enough with all the essential agents of the task of preparing every sermon genre and it is therefore proper that my talk should now come to a close. However, I should like to give every preacher some friendly advice, that we would remember these things above all and observe them with all our heart and strength as long as we fulfill the high office of teaching the people. The first is that he constantly keep his attention on the profit of all his hearers; the second, that he be almost fanatically careful to observe decorum in his whole field of speaking; and the third and last, that he initiate no discord of any kind in the Church, that is, that he neither differ from his fellow-workers in doctrine and opinion, nor offer the ignorant masses any basis for disputes and dissensions. The preacher will surely be most seriously concerned with these three points all the time and will turn all his attention and thought to their implementation, if he has any desire at all to deliver the whole doctrine of pure religion to the hearers in the Church entrusted to his care for the purpose of magnifying God's glory on earth.

(1) How you show yourself to be keenly seeking the profit of your people, if you give a clear indication of your exceptional good will towards them, as well as choose material whose treatment you believe will bring the greatest advantage to your hearers. For consider how a strongly
CHAPTER XVI

THERE ARE THREE ENDS WHICH THE PREACHER SHOULD ALWAYS STRIVE FOR:

THE PROFIT OF HIS HEARERS, DECORUM OF SPEECH AND GESTURE, AND

THE PROMOTION OF CONCORD

As far as I can see, I think that I have dealt more than enough with all the essential aspects of the task of preparing every sermon genre and it is therefore proper that my talk should now draw to a close. However, I should here like to give every preacher some friendly advice, that he would remember three things above all and observe them with all his heart and strength as long as he fulfils the high office of teaching the people. The first is that he constantly focus his attention on the profit of all his hearers; the second, that he be almost fanatically careful to observe decorum in the whole field of speaking; and the third and last, that he initiate no discord of any kind in the Church, that is, that he neither differ from his fellow-workers in doctrine and opinion, nor offer the ignorant masses any basis for disputes and dissensions. The preacher will surely be most anxiously concerned with these three points all the time and will turn all his attention and thought to their implementation, if he has any desire at all to deliver the whole doctrine of pure religion to the hearers in the Church entrusted to his care for the purpose of magnifying God's glory on earth.

(1) Now you show yourself to be keenly seeking the profit of your people, if you give a clear indication of some exceptional good will towards them, as well as choose material whose treatment you believe will bring the greatest advantage to your hearers. For consider how desirously
and how ardently Christ sought the good and profit of His own nation when he expressed His feelings, saying that He wanted so often to have gathered together the inhabitants of Jerusalem, even as a hen gathers her brood under her wings (Mt. 23:37). Where, I ask, can you find a creature as anxious about the safety of its brood as a hen? And consider the incredible love which the apostle Paul shows to those whom he once taught the rudiments of our religion; consider how warmly he embraces them every time, how truly his language rings with choice phrases and how often he tells them of his love for them! There are innumerable passages in his letters which show this. But as for the judgment and care needed for preparing suitable material, I have already dealt with these things in Book One and will not repeat them here.

(2) Now, what pertains to decorum of speech and gesture can be said briefly and truly by noting that the same great care which is taken in ordering one's life and daily behaviour, should definitely be applied in controlling one's talk, since talk is a certain part of life and in no way its least part! And a man's talk generally gives a good indication and measure of his whole character and quality. For it is obvious that as purity and simplicity wedded to wisdom are commended by everyone in life, so they are in speech as well. For this reason the preacher should at all times--but especially when he first begins to practise his vocation of teaching the people--take great care that he never use anything in the matter of diction, delivery or gesture, which could give rise to his being held in contempt by the masses. I have seen those who kept repeating some particular phrase much too often and in every sermon they preached. I have seen those who made use of schemes or tropes so unsuited to the Biblical theme in question that the hearers were becoming nauseated. Again, I have seen those who fidgeted so much in the actual delivery of
their sermon, that they seemed less than educated and reliable. Now these things provide material for scoffers and busy-bodies among the masses who miss no opportunity to criticize others. Indeed, when they want to spark a laugh at their social hours and parties, they think nothing could be better than a clever and polished representation of the preacher's words, tone and gestures. Even more, these same things lead to the custom of calling the preacher by some ridiculous name, whenever someone mentions him. What more shall I say? Because of their indiscrete behaviour, some preachers have become the masses' laughing stock and a public joke.

But to avoid this kind of disadvantage that is incurred by careless speech and gesture, I recommend two courses of action for your consideration. The one is that everyone who undertakes the function of preaching should at once choose as his example some outstanding teacher of the Church, who has a good reputation and who is an outstanding interpreter of the Holy Scriptures; such a preacher should be imitated and followed in as many ways as possible. For it usually happens that you may hope that what everyone considers commendable in someone else, will also be approved and accepted in you, at least if you do it carefully and competently. If you are diligent in imitation and understanding, it can only happen that you will eventually acquire some of the strengths of the man whom you want to resemble. And you will always find some one or several men even in your own vicinity who are entirely worthy of imitation, unless of course you are an arrogant and hostile critic of other men's skill.

The other course of action is that the preacher ask some good man with genuinely sound judgment to agree to advise him privately at some time if he ever notices anything in his speech which offends the ears or eyes of the hearers and which he thinks may need correction. We ourselves, of course, are as blind as bats when it comes to noticing our own faults,
not to say that some are so foolish as to compliment and to flatter themselves even in the act of sinning. But anyone else will see many things that escape us and will have a good idea which of them need reproof. Now many preachers would soon correct their faults, if they happened to have a counsellor like this, free of pretence and deceit. Since this is so, the last thing for the wise preacher to do would be to get upset over being reproved by some one in a polite and friendly way. On the contrary, he should give his critic thanks as one of the very few who are true and genuine friends, wanting only to do as much as possible for his reputation and standing with the people. Moses was the great and shining crown of all the Church's rulers, and yet he let himself be admonished in most weighty matters by Jethro, his father-in-law; indeed, he willingly accepted and adopted Jethro's wholesome counsel. Then, why should the private reproof of some good and serious man who loves you from his heart not be as welcome and acceptable to you also?

"The fool despises his father's reproof," says the wise Solomon, "but he who obeys correction becomes circumspect" (Prov. 15:5). Again, "He who hates correction will die" (Prov. 15:10). But if you want to know more about this whole business of private admonitions, read with care Chrysostom's learned Homily, "On Bearing Reproof and on the Conversion of Saint Paul the Apostle". In the first part of this sermon Chrysostom gives great thanks that certain individuals had intimated that the frequent lengthiness of his introductions was intensely disliked by his hearers.

(3) We have now to speak about the last point, that is, concern for nourishing and strengthening concord. The concord and tranquility of Churches are surely broken in many ways by preachers themselves. But since it would take too much time and trouble to list all these ways, I shall mention only as many as the subject requires. And so one
often sees certain preachers, especially young men (or neophytes, as the apostle puts it [1 Tim. 3:6]), who are puffed up with a mistaken opinion of their great learning and holiness, and given to saying and doing everything to curry favour with the masses, to chase after empty glory and to bring their colleagues into disfavour and contempt. Now when their colleagues realize what is happening, they are soon fully engaged in the business of acquiring an equal or superior reputation. Indeed, they seem prepared to risk anything at all rather than permit their long standing glory to be in any way eclipsed, or their record of victories in debate to be at all diminished. See then how quickly and easily the unfortunate seeds of dissension are sown. There are some who bring strange and unusual phrases or ways of speaking into church, so that the inexperienced believe that they are offering and teaching things which are new and profound and which others have never learned or thought of before. But these people are revealing nothing worth knowing or admiring. And so here too, both their colleagues and the people begin muttering and murmuring things against them.

Sometimes you may see those who differ strongly from their fellow-priests not only in their choice of words, but in the actual substance of the matter. What happens is that such men presume to expose their hearers to new opinions about the dogmas of our religion or at least they introduce certain other things equally harmful. For example, they strive to make unnecessary innovations in the Church's liturgy, they utter the wildest statements as if they were revelations from heaven and they promise to prophesy and to predict the future and so on. For it is through these techniques, as well as through their talismans and jargon (fascinis atque incantamentia) that they inveigle the careless into admiring them. In truth there is nothing so absurd
but that some people will welcome and applaud its intrusion. Indeed the unstable masses split into opposing parties the very moment that they hear some new idea.

Certain preachers in their folly are all ears to a tasteless informer who delights in reporting just what this or that person ever said about themselves, their sermons or their behaviour; and all the while these informers are imagining many things that no man every thought of, or are twisting and interpreting a great number of frank comments in the worst light. As a result we again hear many things said from the pulpit out of great loathing, with wrathful invective and worse, if there is anything worse. I have heard of some ministers who have fallen to such foolishness that they would listen to utterly inconsequential little men and to talkative women as these parishioners actually told them how they ought to preach in church and what their sermons should be on! Here too, then lies the basis for many different errors and consequently for disputes. In short, it is in these and similar ways—I do not wish to touch on any more—that it happens that if there are many parish ministers in one city, they quarrel and vie with one another in a most ferocious manner, giving great offence not only to their own congregations, but even to people from out of town. And if there are no other parish ministers around, yet all the other classes of society and indeed the whole people are involved in bitter litigation and party in-fighting.

Once the modest basis for dissention is provided, one can hardly describe how much the evil grows, and how far and fast it spreads abroad. For suddenly from some place or other new authors of delusion break out, for whom it is a game to set plain and decent men at each others' throats, to feed the fires of dissension and, as the proverb puts it, to pour oil on the fire. Little by little it gets wider currency. The
regulations passed for eutuxia or good order in the Church gradually give way; the doctrine of our religion is undone; and unless wisdom prevails the whole Church is eventually torn apart. So we now see that very many and very great evils actually sprout from the smallest seeds of dissension, and that these evils can trace their origin to one rash preacher. I am therefore sure that all of you who have been elevated to the great work of teaching the people will understand that you should labour and strive with all your might to give vigorous backing and support to the furtherance of peace and concord. You should think about often and hard that if you do otherwise, all men everywhere will soon be crying out in rebellion that it is you preachers who bring the greatest woes on human society, that you cause general ruin for mankind, and that an infinite number of evils are overwhelming the lives of an unhappy citizenry because of you, whose greatest task used to be to bring healing for every woe.

Every preacher should therefore be most scrupulously careful that his own self-love never deceive him and blind him to his duty. There are no depths to which mortal hearts cannot be driven by philautia 'self-seeking' and the insatiable desire for honour! The ultimate in shamelessness is to vaunt oneself inordinately, like Thraso, but the ultimate in stupidity is to put one's trust in empty glory. Those who aim to please the world cannot be servants of Christ. It is one thing to seek the glory of Christ, but quite another to hunt for one's own glory.

Further, logomachia, kenophonia and kainophonia or battles over words, empty talk and new diction should be avoided more than a rabid dog or poisonous snake by those who teach the people; indeed preachers should remember that they have long been warned against this kind of thing. Moreover, not only preachers, but also everyone initiated into the mysteries of our religion, should utterly abhor the assertion of false
doctrine, as the authors of Holy Scripture never tire of repeating.

Again, it is a foolish man who proves too trusting and who puts his faith in the reports of informers; besides, informing leads to innumerable and troublesome complications. Although the wise Solomon and the prophets and apostles are silent about this, yet my advice here can be learned even from gentile writers, who have published many worthwhile comments on this subject. And that flighty and unprincipled men and women are not to be listened to, especially in matters pertaining to the Church, should be sufficiently obvious to any rational mind, although we have been shown by repeated experience how relevant this point is for today's world.

No more need be said than this final point. All good men should be entirely persuaded that the one who causes confusion in the Church, and especially the one who is the first to break its peace, sins more heinously and will be punished by heaven much more severely than those who have committed flagrant sins that are abhorred by all, like murder, robbery, adultery, piracy and such. Anyone who has ever caused dissention in the Church should meditate long on the fact that everything said and written by the prophets and apostles against false teachers and fanatical schismatics applies to him and against him. Let him not hope to arrive at the heavenly Jerusalem—the only land where there is the eternal vision of eternal peace—if he refuses to understand how pleasant it is for brethren in the Lord's house in this earthly Jerusalem to dwell together in concord and unity (Ps. 133:1). But I must draw to an end.

Accordingly, the most immediate and effective remedy and the best preventative medicine for avoiding all the pitfalls of discord is that both preachers and hearers pray together in all faithfulness and
humility before every single sermon, and clamour before God their heavenly Father for these three gifts. First, that the Holy Spirit purify and illumine the hearts of all together. Second, that He grant to the preacher the will and the ability to speak out directly on all that is best and most profitable, and further, that He govern his lips, his tongue, his hands and his whole deportment so as to prevent any impropriety. And third, that He again endow the minds of all together both with the desire for procuring and preserving peace and with the longing for progress in true godliness, and that He make them steadfast in their holy purpose. So then, the preacher who keeps what I have just said in his heart may have confidence that he will find success and happiness in his teaching.
NOTES TO THE PLATES

I (p. ix). In J. Boissard, Bibliotheca Chalcographica, Illustrium Virtute atque Eruditione in Tota Europae, Clarissimorum Virorum (Frankfurt: J. Ammonius, 1650), VI. Pars Bibliothecae Chalcographicae, illustrated by Sebastian Purckius, fol. ddd.4 (35b).
(ENUS cote: R 102900.)

II (p. xcii). In J. Verheiden, Af-beeldingen van sommighe in Godts-Woort ervereene Mannen, die bestreden hebben den Roomsch Antichrist ... (Graven-Hachte: Beukel Corneliszoon Nieuwen, 1603).
(ENUS cote: E 13588.) Copy also in Latin edition.
NOTES TO THE STUDY

SECTION I. INTRODUCTION


For treatment of this problem with regard to theology, see J. Pelikan, *Luther the Expositor* (Saint Louis: Concordia, 1959), pp. 5-31.


4. Ibid., p. 95.


7. Ibid.


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NOTES TO STUDY, SEC. I


11. Schian, "Die Homiletik des Andreas Hyperius, ihre wissenschaftliche Bedeutung und ihr praktischer Wert", Zeitschrift für praktische Theologie, XVIII, 293 (1896). See also XIX, 44 (1897) for Schian's agreement with this opinion vis-à-vis Erasmus.


21. Zurich: Froschouer, 1532. (Copy at Bv Strasbourg, cote 274.)
NOTES TO STUDY, SEC. I


No colophon. The volume is in small octavo (97 x 146 mm), 8 unnumbered fol., 661 numbered pp., 1 unnumbered p. P. 153 is numbered 253; p. 173, 273; pp. 318 & 319, 317 & 318 (319 is omitted); p. 394, 304. Crespin's foreword (fol. a2r-a3r), Table of Contents (fol. a3v-a8v), book headings, chapter enumeration and text are in Roman type; chapter headings, marginal summaries, exemplary and exegeted Scripture references, in italic. Copies at BNU Strasbourg (cote R156680); Princeton Theol. Sem. Speer Library.

25. Title: THE PRACTIS / of preaching, / OTHERWISE CALLED THE / Pathway to the Pulpit: / Containing an excellent Method how to / frame Divine Sermons, & to interpret the / holy Scriptures according to the capacitie / of the vulgar people. First written in Latin / by the learned pastor of Christes Church, / Andreas Hyperius: end now lately (to the profit of the same Church) Eng- / lished by John Ludhem, vicar / of Wethersfield. / 1577. // Hereunto is added an Oration as concerning /
the lyfe and death of the same Hyperius: which may serve for a president to all the learned men of his calling in our time. // Imprinted at London / by Thomas East. / 1577.

Colophon: Imprinted at London by Thomas East, dwelling betweene Paules wharfe: and Baynandes Castle.

The title is enclosed in an elaborate margin. The volume is presumably in small octavo (circa 125 x 180 mm. on my xerographic copy), 8 unnumbered fol.; 181 numbered fol.; 19 unnumbered fol. Fol. 38 is numbered 37; fol. 75, 76; fol. 88, 87; fol. 116, 119; and fol. 178, 877. Ludham's dedication (fol. A2r-A4r), headings, Table of contents (fol. A7r-A8r), chapter titles, marginal summaries, Scripture quotations and references are in Roman type; Hyperius' foreword to the 1553 ed. (fol. A5r-A5v) and text, in English type. Copies at the BM (see under Gerardus); Dr. Williams's Library, London; Bodleian, Oxford; Cambridge: Folger Shakespeare Library, Washington; Huntington Library, San Marino, California.


27. Such transpositions usually have no effect on the translation and are ignored in the notes. An interesting example of word substitution may be found in II, ii, 147, where the more emotive inscitia replaces a's inscientia. See II, ii, n. 53.

28. E.g., II, iv, 250, quoting Rom. 6:10.

ERASMUS, NT, 1527

Nam quod mortuus fuit

peccato mortuus fuit semel.

Quod enim mortuus est,

peccato mortuus est semel.

Most other differences between Hyperius' and Erasmus' Scripture readings occur in the first words of the pericopes quoted as examples in II, iii-v, and may be explained as attempts by Hyperius to fit the pericopes into the context of his discussion, as in Mk. 16:14, where he adds "Jesus" (II, v, 271)

HYPERIUS & VULGATE
to identify the subject. Another interesting comparison, involving \(a\) and \(b\), may be seen in II, iv, 253, regarding Mt. 18:7.

**HYPERIUS, a** (fol. 37r)

Vae mundo ab scandalis.

Necesse est enim venire scandal.

**HYPERIUS, b** (p. 253)

Vae mundo ab offendiculis,

Necesse est enim veniament offendicula.

29. **Title:** DE FORMANDIS / CONCIONIBUS / Sacris, seu de Interpretatione / scriptuarum populari, / Libri duo, ANDREA HYPERIO / Auctore. / Una cum Rerum & Verborum INDICE / locupletissimo. // (Printer’s Mark.) // BASILEAE, // Per Thomam Guarinum. // M.D.LXIII.

Colophon: BASILEAE, // PER THOMAM GUARDINUM. // M.D.LXIII.

The volume is in small octavo (99 x 157 mm.), 12 unnumbered fol., 423 numbered pp., 23 (perhaps 24) unnumbered fol. P. 346 is numbered 348. Chapter titles, marginal summaries and references are in Roman type; exegeted Scripture passages (II, iii-v), in bold Roman; text, in italic. Copies at BNU Strasbourg (cote E166815); Dr. Williams’s Library, London; UB, Basel; UB, Marburg.

30. **Title:** DE FORMANDIS / CONCIONI - / BUS SACRIS, SEW DE / INTERPRETATIONE / Scriptuarum populari: / LIBRI II. // ANDREA HYPE- // RIO AVTHORE. // Marburgi Andreas Colibius excudit, / Anno M.D.LXII.

Colophon: MARBURGI EX OFFICINA / Andreæ Colibii, Anno salutis / humanœ. M.D.LXII, / Mense Septembri. / (trefle)

The volume is in small octavo (circa 100 x 150 mm on my xerographic copy). Copies at UB, Tübingen; UB Marburg; UB Basel.

32. See I, v, n. 33.


37. Title: DE FORMANDIS / CONCIONI- / BUS SACRIS, SEV DE /
NOTES TO STUDY, SEC. I

INTERPRETATIONE / scriptuarum populari. / LIBRI II. // AVTHORE ANDREA //
HYPERIO. // (Printer's Mark.) // Marpurgi And. Colbius excudebet, / Anno
M.D.LIII.

Colophon: MARPURGI IMPRESSUM / & finitum decimoquinto die Martij. /
Anno Millesimo, Quingentesimo / Quinquagesimo tertio.

The volume is in octavo, measuring 96 x 150 mm. on my xerographic
copy; 136 fol., of which the last is unnumbered. Fol. 108 is numbered 180.
Titles and text are in Roman type; text of foreword and exegeted Scripture
passages (I, xi), in italic. Copy at BSB Munich.

as edited by H.B. Wagnitz (Halle, 1781).

39. See n. 11 above.

40. H.B. Wagnitz's w (1781); Homiletische Abhandlungen und Kritiken
(Halle, 1783-1785), I, 1-170-173.

41. W.J. Mangold, in Deutsche Zeitschrift für christliche Wissenschaft,
XXX, 231-245, XXXII, 253-256; Realencyklopädie, 1st ed. (1856), 356-362;
2nd ed. (1880), 106-113; and his edition of the De Methodo in Conscribenda
Historia Ecclesiastica (Marburg & Leipzig, 1866).

42. F.L. Steinmeyer, Die Topik im Dienste der Predigt (Berlin, 1874).
Schien, pp. 292-293, sees this work as a definite influence in favour of
Hyperius on Harnack in his work on practical theology (1878), Christlieb's
article in RE (1879), Mangold's article in RE (1879), Krauss' homiletics
(1883), von Zeisschütz' article in Zücker's Handb., VI, 318ff. (1890),
and Achelis' Lehrbuch der Praktischen Theologie (Leipzig, 1890).

43. E.C. Achelis, Lehrbuch.

44. P. Mesterveld, Andreas Hyperius: Voornamelijk als Homileet
(Kampen: Zalsman, 1895).

45. K.F. Müller, Andreas Hyperius: Ein Beitrag zu seiner Charakteristik.
NOTES TO STUDY, SEC. I

(Kiel, 1895).

46. Schian, XVIII, 294-324.

47. Schian, XIX, 27-58.

48. ibid., 49-66.

49. ibid., 120-149, esp. 149.

50. E.C. Achelis & E. Sachsse, op. cit.

51. ibid., pp. 1-5.

52. ibid., pp. 6-13.

53. ibid., pp. 6-7.

54. ibid., p. 7.

55. ibid., pp. 7-13.

56. ibid., p. 7. See n. 13 above.

57. ibid., p. 13.


59. ibid., pp. 66-68, 68-79.

60. ibid., pp. 79-80.

61. ibid., p. 81.

62. See n. 35 above. 364 pp.

63. Von Zeschwitz, Zöcklers Hdbch, VI, 291 (1890), cited in Schian, XIX, 27.

64. D. Roth, Die mittelalterliche Predigttheorie und das Manuale


66. ibid., pp. 305-329.

67. ibid., p. 353.
NOTES TO STUDY, SEC. II

SECTION II. A SYNOPSIS OF HYPERIUS' LIFE


4. See Wagnitz, Homiletische Abhandlungen, I, 153n.

5. Strieder does not distinguish between impressions of the 1st and 2nd editions (p. 307). Copies of the 1573 ed. are UB Tübingen; AU Amsterdam; BNU Paris.


7. No such changes as occur in the 2nd edition of the De Formandis have been found in this work, apart from the title and the arrangement of the preface, Chapters XIII-XXVII (formerly in Chap. XII) of Bk. II and Chapters II-IV (formerly in Chapters I-II) of Bk. IV. This revised edition is not therefore considered here as a separate work.

Biesterveld, op. cit., p. 119, cites a, I, 1 (fol. lr) and dates the first edition as early as 1552. Hyperius' dedication is however dated 1556 and the reference in a may be to lecture notes.

8. This edition appears under the name of the Augustan monk Laurentius a Villavincenzo Xerezanus along with the De Formandis (in 3 Bks.), also under his name. See Strieder, pp. 308-309, and Wagnitz, I, 155-156.


12. Hyperius' first edition of the De Formandis mentions the Topica
NOTES TO STUDY, SEC. II

Theologica twice fol. 78v & fol. 83r) and this may be evidence of its publication around 1553, but the references may be to lectures or lecture notes. Unfortunately I have been unable to locate a copy of the 1561 ed.

13. This 2nd ed. of the De Formandis is a thorough revision almost twice the size of the 1553 ed.


15. Copies at BM; Dr. Wms's Lib., London; Folger, Washington; Huntington, San Marino.

16. See n. 9 above.


18. See Wagnitz, I, 172.


21. Copies at BM (see Gen. Cat. LXXXIV, 78); Huntington, San Marino.

22. K.F. Müller, op. cit., p. 120 (n. 217), thinks this a misprint, but since Hyperius died almost seven months before the disputation of August 28, 1541, it seems reasonable to assume that a son, John, defended the articles. (Hyperius was survived by two sons, one of whom was Lawrence, the editor of his father's Compendium Physicæ Aristotelæ and Annotationes on Is.) But cf. D. Frielinghaus, Ecclesia und Vita: Eine Untersuchung zur Ekklesiology des Andreas Hyperius, Beiträge zur Geschichte und Lehre der Reformierten Kirche, XXIII (Neukirchen, 1966), p. 123.


24. See n. 23 above. Strieder (p. 306) mentions an edition of this tract published at Marburg in 1560, but no copy is known and it is doubtful
that Victor's intention of publishing Hyperius' unpublished MSS would include republication of a previously published work.


27. Strieder cites the edition of 1580 (p. 306). A copy of this edition is fastened at the EW Strasbourg (cote Lc7bis); its colophon reads: BASILEAE, EX OFFICIINA / NA OPORINIANA, ANNO / Salutis humanae

M.D.LXXI. / Mense Augusto.


29. Copy at BM.

30. Copies at BM; Folger, Washington.

31. See Biesterveld, p. 154.

32. Copy at BM.


34. It is probable that this edition is mistakenly dated 1582 at the Bodleian. Most sections of course date from 1582, but the whole could not have been printed until 1584, when the Comm. on Heb. appeared.

35. Strieder, pp. 311-312.


NOTES TO STUDY, SEC. III

SECTION III. HYPERIUS' EDUCATION AND TRAVELS (1511-1541)


2. Krause, p. 272, citing Grundlach and Hermelink, notes that Orth was also a pupil of Peter Martyr Vermigli and Jerome Zanchius in Strasbourg. Since Orth affirms that he did nothing without Hyperius' guidance (p. 436), we may conjecture that Hyperius had a high regard for the two Italians. Krause later (p. 275) claims that Hyperius meant to range himself with Zanchius, Peter Martyr and Wolfgang Musculus.

3. Orth, p. 437.


5. Krause, p. 266, mentions that the correct spelling of the family name is seldom encountered. Paquot gives this spelling. The Latinized form of Gerardus is given in Orth, p. 438. The BM lists Hyperius' works under this arbitrary form, as do several English libraries.


8. ibid., II, 15.

9. The Sorbonne, founded in 1257, was intended for men who had already obtained the degree of M.A. The Collège de Calvi, founded in 1271, was meant for less advanced students. See Hastings Rashdall, The Universities...
NOTES TO STUDY, SEC. III


13. See ibid., pp. 616-618.


16. ibid., p. 10. An interesting anecdote from this period of Hyperius' life may be found in his work on daily Scripture reading (1561). I quote from the English translation: "I remember that I heard once in France one being very old and hoarheaded, and a man of singular modesty, tell and report that he was declared doctor of Divinity in the Sorbonne School at Paris, when as he had never in all his life read over so much as three chapters of the Holy Bible; and further, that he was afterward the pastor of no obscure Church; and although he daily decanted upon the 119th psalm, wherein is wonderfully commended the study, efficacy and use of God's word—and here and there also be repeated these words, 'In the Law of the Lord will I meditate day and night', yet notwithstanding that, it never came into his mind one whit to peruse the books of Holy Scripture with a desire of understanding the truth, nor never made also any sermon out of the Scriptures to the people". The Course of Christianitie: or, As touching the daily Reading and Meditation of the holy Scriptures: ... Two Bookes, tr. J. Ludham (London: Bynneman, 1579), p. 92. (Spelling in the quotation
NOTES TO STUDY, SEC. III

has been modernized.)

17. See the letter to Sec. Cassander, Epistolae, p. 46.
18. Ibid.
22. See Krause, p. 273.
26. See Frielinghaus, pp. 168-169, who quotes the sum of Ringelberg's theology in about forty words.
27. I, ii, 8-9.
29. Vanger, p. 195. See also F.W. Kantzenbach, "Andreas Hyperius, Professor der Theologie in Marburg (1511-1564): Ein Beitrag zum Verständnis seiner Persönlichkeit und zur Problematik seiner Theologie", Jahrbuch der Hessischen Kirchengeschichtlichen Vereinigung, (Friedberg in Hessen:
NOTES TO STUDY, SEC. III

Bindernagel, 1958), IX, 61.

30. Orth, p. 442.


32. Ibid., p. 171.

33. Orth, p. 442.


36. Whitford was William's chaplain from circa 1596. He entered the Brigittine house at Isleworth, Middlesex, circa 1507, and at its dissolution found asylum in the Mountjoy house in London. See DNB, LXI, 125-127.


38. Hyperius' Erasmianism never quite left him. The most notable example of this fact is his paraphrase on Ps. 12 (Marburg: Egenolph, 1542), which is profoundly influenced by Erasmus' paraphrase of Ps. 3, as Hyperius himself states and Wagnitz, Hom. Abh., I, 163, notes.


40. Calvin received a chaplaincy attached to the altar of La Gésaine while only eleven years of age. See Q. Breen, John Calvin: A Study in French Humanism, 2nd ed. (Archon, 1968), p. 13.

41. Rashdall, III, 394.

42. Ibid., pp. 393-394. [See p. 510 for additional note]

43. Krause, p. 274. Citing Müller, Krause, p. 283, mentions the theological faculty's judgment in which the university is conceived of as a Seminar und Grundfeste of the Church as well as of the State.
NOTES TO STUDY, SEC. III & IV

44. I, ii, 14.
45. See Krause, p. 327, citing Hüttenroth. It is indeed unfortunate that we do not possess so much as one of Hyperius' sermons.

SECTION IV. HYPERIUS' CAREER AT MARBURG (1541-1564)

1. Achelis, Homiletik, p. 11.
3. Orth, p. 447.
4. Orth, p. 448.
5. Orth, p. 449.
6. Orth, p. 450.
8. Orth, p. 453.
17. Krause, p. 278; Kantzenbach, p. 66.
18. Krause, p. 278.
20. See Biesterveld, pp. 113-116. For a very full treatment of the
NOTES TO STUDY, SEC. IV

various aspects of Hyperius' theology, see Krause, pp. 289-304. For Hyperius' theology of Scripture as found in the De Formandis Concionibus Sacris, see Sec. V below.


24. II, ii, 75.


26. Krause, p. 272. See also Krause, p. 303, for Hyperius' efforts on behalf of J. Pinciers.


28. O. Ritschl, in Krause, p. 278.


30. Orth, p. 452.


32. ibid.

33. Krause, p. 278.

34. Kantzenbach, p. 78.


37. Krause, p. 279.

38. See Kantzenbach, p. 77.


41. Krause, p. 279.

42. CR, XLVIII, 119 (Ltr. H050, 30.11.1563).

43. Orth, p. h36.
NOTES TO STUDY, SEC. IV & V

44. Orth, p. 452.
45. Orth, p. 453.
47. Orth, p. 456.
49. Kantzenbach, pp. 64-65.
50. ibid., pp. 66-67.
51. ibid., p. 66.
52. Orth, p. 453.
53. Orth, p. 454.

SECTION V. HYPERIUS' HOMILETICS

4. Kawerau, p. 68.
5. Frielenga, p. 151, n. 89.
7. Schian, XVIII, 294-324.
8. See II, ii, n.2, or a (fol. 78v).
10. II, ii, 134 refers to the Topica as showing how the dialectical questions help theological investigation.

11. See II, ii, 136: These topics are taught by the dialecticians. As it is appropriate for these arts to wait on the more worthy disciplines, they provide an abundance of topics that are useful to students in the other
fields, but especially theology.

12. See I, i, h, regarding the academic interpretation of Scripture; II, ii, 147, regarding allegories; and II, xi, 350, regarding the harmonization of contradictory passages.


17. Achelis, Humilek, p. 6.

18. Kawerau, p. 72, n. 27.


20. g, fol. a3r.

21. g, fol. A5r-A5v.


23. II, iii, 179-180.

24. II, iii, 181.

25. II, iii, 199.

26. II, iii, 192.

27. II, iii, 186.

28. II, iii, 203-204.

29. II, iii, 236.

30. II, iii, 159.

31. II, iii, 187.

32. II, iii, 188.

33. II, v, 266.

34. II, iii, 231.

35. II, v, 259-263.

36. II, v, 262.
NOTES TO STUDY, SEC. V & VI

37. II, v, 263.

SECTION VI. THE DE FORMANDIS CONCIONIBUS SACRIS

3. II, iii, 192.
4. II, iii, 199.
5. II, iii, 236.
6. II, v, 266.
8. See I, iv, n. 2 & n. 3.
9. See I, vii, n. 3.
10. Reuchlin, Liber Congestorum de Arte Praedicandi (Pforzheim, 1501), fol. a5v. See also I, vii, n. 3.
NOTES TO STUDY, SEC. VI


18. I, vii, h4-h5.


23. II, i, 118-119.

24. II, ii, 126-133.

25. See II, iii.

26. II, iii, 203.

27. ibid.

28. II, iii, 204.

29. II, iii, 167.


31. I, vi, 36-38.

32. I, viii, 51-52.

33. I, viii, 53.

34. I, x, 63. (May be replaced by division or proposition.)


36. I, xii, 78. (Provided the situation does not demand it.)

37. II, ii, 12h-125.

38. Kawerau, pp. 76-77.

39. I, vii, h8-h9; II, xv, h12-h13.

40. II, ii, 1h9.

41. II, iv, 250. My italics.
NOTES TO STUDY, SEC. VI

42. II, vii, 322. My italics.
43. II, xiii, 382. My italics.
44. II, xv, 412-413.
45. Schian, XIX, 47.
46. ibid., pp. 120-139.
47. ibid., p. 121.
48. ibid., pp. 122-123.
49. ibid., p. 128.
50. ibid., p. 149.
51. ibid., p. 155.
52. ibid., p. 149.
53. ibid., p. 126.

54. The range of the word group for teaching is shown by K.H. Rengstorff in G. Kittel, Theological Dictionary of the New Testament [TDNT], tr. G.W. Bromiley (Grand Rapids: Eerdmans, 1964ff.), II, 135-165.

55. Schian, XIX, 129.
56. Orth, p. 150. "... ipse alicuot annos solus ..."


58. Schian, XIX, 136.
59. ibid.
60. ibid., p. 132.
NOTES TO STUDY, SEC. VI

62. Achelis, Homiletik, pp. 8ff.
63. See n. 21 above.
64. Schian, XIX, 19-66.


68. Quoted in Mitchell, pp. 149-150.

71. I, vii, 43 & 47.
72. II, xiii, 376.
73. I, v, 22ff.

76. A study of Stephen Marshall (1594-1655) would undoubtedly clarify the matter. Further, one might also compare Paragraph 17 of the Directory’s section on preaching with Hyperius’ "De Probatione", in Varia Opuscula II, tr. The True Tryall ... , in 1586.
NOTES TO STUDY, SEC. VII

SECTION VII. THE DE FORMANDIS CONCIONIBUS SACRIS TODAY

2. ibid., p. 307.
3. ibid., p. 307, n. 3.
5. ibid., p. 308.
6. ibid., p. 311.
8. ibid., pp. 314-315.
14. Kawerau, p. 81, quoting from an address given by A. Hauck in 1901.
15. I.e., Achelis & Sachsse, Die Homiletik und die Katechetik des Andreas Hyperius.
16. c, fol. aiiir.
NOTES TO STUDY, SEC. VII


3. Perhaps the Council of Trent. See Study, Sec. IV, 2.

4. a (fol. 2v): Yale Manuscripts Library, Codex, Octavo.

DEDICATION OF THE SECOND AND NEW EDITION

1. This title is supplied by the translator.

2. Johannes Brand von Reutberg (d. 9.11.1569), elected 25th Burggrave of Friedberg by the Burggraves in 1555. On ratification of the election by the Emperor Charles V, Brandel was entrusted with judicial and administrative functions and held the position of a knight commander of the Rhenish aristocracy. See J. Diefenbach, Geschichte der Stadt und Herzogtum Friedberg in der Wetterau (Hanau, 1853), p. 319; and letter from M. Thomas, Stadtarchiv und Bibliothek, Hanau, 1466 Friedberg (Hessen), 1.3.1977.

3. Friedberg, in Hessen, on Mainz and on of Frankfurt.


5. E.g., Cleve, De Officiis, II, 11, 5 in Cleveon, facsimile reprints.
NOTES TO THE FOREWORD
AND DEDICATION

FOREWORD TO THE FIRST EDITION

1. This foreword to the first edition of 1552 appears only in a (and its subsequent reprints) and e, although there are clear echoes of it in the latter part of the Dedication of the second edition of 1562. In a (fol. 2r) the title is: Andreas Hyperius Lectori candido S.


3. Perhaps the Council of Trent. See Study, Sec. IV, 2.

DEDICATION OF THE SECOND AND NEW EDITION

1. This title is supplied by the translator.

2. Johann Brendel von Homburg (d. 9.11.1569), elected 35th Burgrave of Friedberg by the Burgmannen in 1542. On ratification of the election by the Emperor Charles V, Brendel was entrusted with judicial and administrative functions and held the position of a knight commander of the Rhineland aristocracy. See P. Dieffenbach, Geschichte der Stadt und Burg Friedberg in der Wetterau (Darmstadt, 1857), p. 319; and letter from M. Thomas, Stadtarchiv u.-bibliothek, Haagstrasse 16, 636 Friedberg (Hessen), 1.3.1971.

3. Friedberg in Hesse, SE of Marburg and NE of Frankfurt.


5. E.g., Cicero, De Officiis, II, ii, 5 in Cicéron, Les Devoirs:

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NOTES TO THE DEDICATION


8. Cf. Divinarum Institutionum Libri IV, 2, MPL, VI, l51-l52, which seems to deny Hyperius' point. But Hyperius may be thinking of Chapter 5, MPL, VI, l58-l60.

9. E.g., De Officiis Ministerorum, II, 11, 6, MPL, XVI, 111-112.

10. E.g., De Doctrina Christiana, II, xxviii, l3, CCL, XXXII, 63; De Civitate Dei, VIII, 11, CCL, XLVII, 227-228 (1955); Enarrationes in Psalmos [EnP], 110 (h. 114), 20-21, CCL, XL, 2010-2012 (1956).

11. Hom. ix, MPG, LXII, 361.


13. MPG, LIV, l75.


NOTES TO THE DEDICATION

17. CCL, XXIX, 60.
18. CCL, I, 160-162.
19. MFL, XLIV, 743-756.
20. Reading $\xi$ for $\lambda$ with $\nu$ (p. XIX).
23. Presumably the Augustiner Schule, whose first principal was appointed in 1562. See P. Dieffenbach (the 20th principal), op. cit., p. 322.

24. b (fol. xxi v): Nonurum Septembrium, M.D.LXII.
CHAPTER I. WHICH METHOD IS USED WHEN INTERPRETING THE SCRIPTURES TO THE PEOPLE. THE EXCELLENCE OF THE FUNCTION OF THOSE WHO TEACH THE PEOPLE IN THE CHURCH

1. a (fol. 3r): in Ecclesiis usurpatam for rerum Divinarum peritis usurpatam.


4. See Glossary for technical terms.


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The phrase is cited by Melanchthon in his *Elementa Rhetorices*, I (CR, XIII, l32).

6. This is the first intimation of Hyperius' five biblical sermo: genres for which he is particularly noted. Based on 2 Tim. 3:16 and Rom. 15:4, these genres are the doctrinal, reproving, training, corrective and comforting or consoling. In the 1553 ed. the five biblical genres are not treated until Bk. II, Chap. I; the 1562 ed. expands this chapter and relocates it in Bk. I as Chap. VII. Re "a wonderful prudence", cf. Erasmus, *Ecclesiastae sive de Ratione Concionandi Libri Quatuor*, ed. F.A. Klein [Eccl.] (Lipsia: Weidmann, 1820): *Illud animadvertendum, quod evangelicus sermo in dispensatore non fidem modo renovit, verum etiam prudentiam*. . . Prudentiae partes sunt, ex temporum, locorum ac personarum circumstantiis dispicere, quid, quibus, quando, qua moderatione sit adhibendum. (I, xiv, 33).

7. a (fol. 3v): *Atque haud difficiliter hoc discrimen in multis veterum scriptis deprehendi potest. Si quidem* . . .

8. ibid., non paucæ for multæ.


16. Presumably Gregory I (c. 540-604). Hom. etc. in MPL, Vol. LXXVI. Fr. tr. in Homéliaire Patristique, Selections ii, vi, x, xxxvi.


22. Traditionally Ambrose (c. 339-397). Comm. on letters of Paul in MPL, XVII, 45-563. Since Erasmus, the author of this comm. has been designated as Ambrosiaster, as in Corpus Scriptorum Ecclesiasticorum Latinorum (CSEL), Vols. LXXXI-1 (1966) & LXXXI-2 (1968).

23. For letters see, e.g., St. Augustine: Select Letters, tr. J.H. Baxter, LCL (1930; rev. 1953). For disputations see, e.g., De Genesi Contra Manicheos, MPL, XXXIV, 173-220, and De Consensu Evangelistarum,
NOTES TO BK. I, CHAP. I

MPL, XXXIV, 1011-1230; CSEL, Vol. XLIII (1904).

24. E. C. Achelis & E. Sachsse, Die Homiletik und die Katechetik des Andreas Hyperius (Berlin: Reuther & Reichard, 1901), pp. 6-7, argue that this concern for the novice is more noticeable in the short 1553 ed. It is my impression that the bulk of the additions and changes of the 1562 ed. serve to clarify Hyperius' thought, and this later ed. may therefore be taken as exhibiting much the more concern for the needs of the student. Peter Kawerau, "Die Homiletik des Andreas Hyperius," Zeitschrift für Kirchengeschichte, IX, LXXI, 1960, 72, n. 27, affirms: "Ohne die in der zweiten Auflage von Hyperius gemachten Zusätze ist die Struktur seiner Predigtlehre nicht zu verstehen."


27. a (fol. lv): Hanc igitur inter omnes functiones, prae sentim Ecclesiasticas, longe esse dignissimam, inficiari non puto quenquam aut velle aut posse.

NOTES TO BK. I, CHAP. I

praefertur, quia oratio peccatoris non prodest aliis, praedicationes vero malorum, coram Deoque valde pravorum multoties aliis prosunt

Alii sunt qui libenter vacant lectionibus sacris: sed huiusmodi studium non dirigitur ad doctrinan praedicationis, quae utilites in illo? . . .

Alii sunt qui ex quadem devotione sancta frequenter sacras missas celebrant, sed licet hoc sacramentum utile sit toti Ecclesiæ: tamen multis propter indignitatem eorum, vertitur in magnum periculum. Si enim qui indigne manducat & bibit, iudicium sibi manducat & bibit, sicut dicitur 1 Corinth. 2. quanto magis qui conficit indigne? Non tamen sic de praedicationes. . . .

Alii sunt qui libenter Baptismo, extremaeunctioni, confirmationi, consecrationi virginitum, ordinandis clericis, & huiusmodo sacris Ecclesiasticis conferendis vacant. Sed haec non prosunt multis sine vera cognitione & bona voluntate, quae duo confert praedicatione.


Cf. finally Erasmus, Eccl.: Plurima sunt variaque charismata, quae divina bonitas, ut est avida nostrae salutis, humano generi providit ad parandam vitam aeternam, sed nullem in his est magnificentius aut efficaciuss, quam gregi dominico dispensare verbum ipsius: nec est alius minus in universa hierarchia ecclesiastica vel dignitate praecursorius, vel ad
NOTES TO BK. I, CHAP. I & II

praestandum difficilior, vel usu copiosius, quam divinae voluntatis apud populum agere praecemonem ac coelestis philosophiae dispensatorem (I, ii, 12).

Also: Quum igitur in his, quae hactenus commemoravimus, novae legis sacerdos longe superet et Mosaicorum sacerdotum dignitatem, qui tamen id temporis erant in summo pretio, et regnum excellentiam; in ultima functione multis partibus superat se ipsum: ea constat in docendo gregem domini (I, lxxxix, 143).

Note Hyperius' use of the words doctores, praedicate and docendi (p. 6) in the same line of argument. This usage suggests a strongly pedagogical notion of preaching, as might be expected of a 16th c. theologian, according to Y. Brilioth, A Brief History of Preaching (1945), tr. K.E. Mattson (Philadelphia: Fortress, 1965), p. 122. In this regard cf. the Augsburg Confession, Art. VII, whose Latin version reads recte docere (Corpus Reformatorum [CR], XXVI, 276), while the German states rein gepredigt (CR, XXVI, 557).

29. a (fol. 5r): functioni baptizandi, seu sacramentorum dispensatione for baptismi, seu sacramentorum dispensationi.


CHAPTER II. WHAT ONE HAS TO LEARN AS ONE UNDERTAKES THE OFFICE OF TEACHING IN THE CHURCH


2. MPG, XXXV, 456. For the proverb see Erasmus, Adagia, I, VI, xv,
NOTES TO BK. I, CHAP. II

esto illum dictione inopem esse, et compositionem hominum simplicem ac
remissam, dum ne cognitione et dogmatum accuracione idiota sit . . .
(MPG, XLVIII, 669).

3. a (fol. 5v): Doctrina duplex est: alia rerum divinarum . . . alia
humanarum . . .

4. Cf. Calvin, Institutes, I, i, 1, & II, i, 1; CR, XXX, 31 & 175;
J.T. McNeill, tr. F.L. Battles (1960), pp. 35 (see especially n. 3 on
pp. 36-37) & 241. For background to the general issue of a twofold
learning, see Q. Breen, "The Twofold Truth Theory in Melanchthon" (1945),
in Christianity and Humanism: Studies in the History of Ideas, ed. N.P.

5. a (fol. 6r): compleximus for numeramus.

learning in philosophy, mathematics (including music), physics, ethics,
political science, economics, metaphysics, history, architecture, agri-
culture, etc., as well as facility in Hebrew and Greek. Cf. also Augustine,
De Doctrina Christiana, II, xvi.24-xl.61; MPL, XXXIV, l7-63; Oeuvres de
Saint Augustin, 1re Série: Opuscules [OSA-1re Sér], Vol. XI: Le Magistère
Chrétien, ed. & tr. G. Combès & J. Farges (Paris: Desclée de Brouwer,

Of most interest today would likely be Hyperius' concern for political
science and economics. This concern expressed itself in a short work that
was published posthumously, called "De Publica in Pauperes Beneficentia",
in Varia Opuscula Theologica, in Totius Christianæ Reipublicæ Utilitatem
Conscripta . . . (Basel: Oporin, 1570), pp. 870ff. Eng. tr. by H[enry]
T[ripp], The Regiment of the Pouertie. Compiled by a Learned Divine of our
time D. Andreas Hyperius. And Now Servying Very Fitly for the Present State
of This Realme (London: F. Coldock & H. Bynnesman, 1572). Although this
work is written in complete innocence of the later doctrine of separation of Church and state, it has surprisingly acute relevance to the mixed economy and the socialist states of the West. Cf. also Martini Buceri Opera Latina, Vol. XV: De Regno Christi, ed. F. Wendel (Paris: P.U.F. & Göttersloh: C. Bertelsmann Verlag, 1955), II, xiv, 143-152.

A bibliography on political science and economics with comments for theologians would be of great help in relating Christian Ethics to these dominant fields in modern academia. Such a bibliography would probably include the following influential works from classical liberal viewpoints:


7. a (fol. 6r): Utraque autem doctrina admodum est concionatorii necessaria: ills quidem, ut . . .
NOTES TO BK. I, CHAP. II

8. ibid.: omnia for cuncta.
9. ibid.: obtinent for dominantur.


11. a (fol. 7r): tales for perfectos.


13. Cf. Erasmus, Eccl.: Et tamem ille purissimus agrus, obambulans et gratis benefaciens omnibus, tanta mensuetudine docens, non effugit hominum calumnias, audivit, socius publicanorum, vini pectora, seductor populi, Samaritanus et daemonicus, blasphemos et lapidatione dignus. Quo minus hoc sperandum est homini, qui, dum ex officio suo reprehendit aliorum vitia, ipse non est omnino purus a vitiiis (I, x, 27).


15. a (fol. 8r): valeant for possint.

NOTES TO BK. I, CHAP. II

Haec malestas se exserit ubi minister virtute magis quam sermone contendit: hoc est, quam nec ingenii nec eloquentiae confidentia nititur: sed spiritualibus armis instructus, asserendae Domini gloriae zelo, regni Christi erigiendi desiderio, studio sedificationis, timore Domini, invicta constantia, conscientiae puritate, et reliquis necessariis dotibus in opus Domini strenue incumbit: aliqui mortua est praedicatio, nec quidquam habet vigoris, quocunque tandem colore splendeat (CR, LXXVII, 375-376).

17. a (fol. 8r-8v): Eodem pertinet, quod cap. 6 celebratur Stephamus ...  
18. Reading facultatem with a (fol. 8v-9r) and v (p. 15), rather than stacultatem with b.  
19. a (fol. 9r): paucis for quoque.


21. Cf. Augustine, De Doctrina Christiana, IV, xvi, 33; MPL, XXXIV, 103; CCL, XXXII, 139.

NOTES TO BK, I, CHAP. I, II & III

(Decretal Gregor. IX, Lib. V, Tit. VII, De Haereticis, c. 12).


CHAPTER III. THE PREACHER'S PURPOSE

1. Another intimation of Hyperius' five biblical genres. Cf. Erasmus, Eccl.: Docendi vox complectitur et doctrinam sanam, et admonitionem, et incipitationem, et consolationem, et redargutionem oblatandium evangelicae veritati (I, lxxxix, 143). Unfortunately this striking similarity has less substance to it than one might expect, for Hyperius' five genres are based on two specific biblical texts and Erasmus here simply happens upon this formulation.

CHAPTER IV. MANY THINGS ARE COMMON TO BOTH PREACHER AND ORATOR; THE OFFICE OF THE PREACHER

1. E.g., Quintilian, III, iii, 1, LCL, I, 382-383.

NOTES TO BK. I, CHAP. IV & V

3. Augustine, op. cit., IV, xvii, 34; MPL, XXXIV, 104-105; CCL, XXXII, 141.

4. An interpretation by Hypatius, perhaps influenced by III, xxix, 40, on the importance of tropes. MPL, XXXIV, 80; CCL, XXXII, 100-101.

5. Cyprian (c. 200-258) had been a rhetorician before his conversion. Basil, the son of a rhetorician, and Gregory of Nazianzus had studied under Proseserius and Himerius at Athens and under Libanius at Nicomedia. In 354 or thereabouts Libanius returned to Antioch, where Chrysostom studied under him. It is said that Libanius was asked on his death-bed which of his pupils he wished to succeed him and the reply was, "John, if the Christians had not stolen him." See Chrysostom: Baur, John Chrysostom and His Time, 2nd ed., tr. M. Gonzaga, 2 Vols. (London: Sands, [1929] 1959), I, 16-28; and W. Fraser Mitchell, English Pulpit Oratory from Andrewes to Tillotson: A Study of its Literary Aspects (1932; New York: Russell & Russell, 1962), p. 53.

CHAPTER V. WHAT KIND OF MATERIAL THE PREACHER WILL CHOOSE TO DEVELOP

ut de peccato, de gratia, de beneficiis Christi, de fide, de poenitentia, 
de inchoata obedientia, de bonis operibus, de discrimine spiritualis 
vitae et politicae, de vita aeterna etc. Hanc regulam tradit Paulus, 

ut proponantur utilissime ad aedificationem conducunt, id est, quae 
alunt fidem, timorem, dilectionem etc. Supplemneta Melanchthoniana [SM], 


lectione sacrorum librorum conabitur colligere, hinc quod pertinet ad 
doctrinam, inde quod ad redargutionem: praeterea alibi quod ad institu-
tionem seu admonitionem, alibi quod ad correctionem conducit: denique 
qui passim etiam cruet consolationes, et haec omnia accommoda vel 
publice toti Ecclesiae, vel privatim suae conscientiae: is profecto 
intelliget, se fructum multo uberrimum reportare, quandoquidem largiter 
sibi paraverit quo totus homo, tam internus quam externus, fide, 
charitate, et spe rite imbuatur.

3. Ex (fol. 16r): restitutione for institutione.

4. Emending Sozomenus to Socrates, since this incident is related 
by the latter, Ecclesiastical History, IV, 7; MPG, LXVII, l71-l74.

5. MPL, LXIX, 1084.

6. a (fol. 18r): crasse for perspicue.

7. Cf. M. Bucer, [Quomodo S. Literae pro Concionibus Tractandaes 
Sint Instructio], [l]: ... si quid etiam remotioris cognitionis pro-
ponere oporteat, id ita crasse, ita pinguiter facere debeat, sublimitatem 
rei aut etiam raritatem, penitus dissimulando, ut necesse sit videri eam 
rem maxime protritam et vulgarem. See Pierre Scherding & Francois Wendel, 
"Un Traité d'Exégèse Pratique de Bucer", Revue d'Histoire et de 
Philosophie Religieuses, XXVI, 1946, p. 52.

8. Note Hyperius' effort to base his homiletics on Scripture,
particularly here and later in Chap. VII. Similarly, for all his pre-
dilection for rhetoric, Melanchthon too based his De Modo et Arte
Concionandi on Scripture, viz., 1 Tim. 4:13: Dum venio, attende lectioni,

9. a (fol. 18v): scelerosum for sceleratum.
11. a (fol. 20v): Enimvero hac de causa solent pro concionibus ex-
ponere: aut integros libros sacros: aut partem quamquam, sive certum
locum alicuius libri: aut denique orationem concinnare de re qua quacunque
pro occasione oblata. Primi quidem ordinis conciones plures videmus
Chrysostomi qui enarravit Genesin, Evangelium Matthaei et Ioannis,
Epistolas D. Pauli, sermones Prophetarum. Origenes similiter quosdam
libros Mosae exposuit. Ad secundum ordinem pertinent conciones illae
quibus explanantur, tum Evangelicae historiae, tum Epistolae Apostolorum
ac sermones Prophetici, quos consuetudo est diebus Dominicae in sacris
coetibus recitari, item pleraeque conciones Chrysostomi et Augustini in
unum aliquem scripturae locum. Tertii generis non paucae sunt relietae
ab Chrysostomo et Nazanzeno. Nam apud illum ab Tomo 5. legimus
conciones . . . See b (p. 34) for the continuation of the thought.
gift of Scriptural interpretation and the gift of government in the
Church. Here in the De Form Conc. Hyperius may well be alluding to
the presbyterian system of ordained "teaching elders" and inducted
"ruling elders", i.e., Ministers of the Word and Sacraments and their
Elders. Since Hyperius has already referred to the comm. on Paul's letters
bearing the name of Ambrose (see Chap. I, n. 22), he may be directly
influenced as of 1552 by Ambrosiaster's remark on 1 Tim. 5 concerning
elders, viz.: Nam apud omnes utique gentes honorabilis est senectus:
unde et Synagoga, et postea Ecclesia seniores habuit, cuorum sine consilio

13. Yet another intimation of Hyperius' five biblical sermon genres. Notable here is the openness of his concept.


15. MPL, XXXVI, 322-333 (Ps. 34), XXXVII, 1803 (Ps. 139), XXXVI, 363 (Ps. 36); CCL, XXXVIII, 299, XL, 2012, XXXVIII, 347.

16. MPG, XII, 1h5-262 (Gen.), 297-396 (Ex.), l05-57h (Lev.), 585-806 (Num.), 825-9h8 (Josh.).

17. MPG, LIII-LIV (Gen.), LVII-LXIII (Mt., Jn., letters of Paul).


19. Reading ix for xi, since these sermons number nine.

20. MPG, XXIX, 3-208.


22. MPG, XIII, 219-25h (Is.), 255-5h4 (Jer.), 665-768 (Ezek.).

23. MPG, Vol. LV.

24. Many of Hyperius' refs. to Chrysostom concern a Latin ed. whose principles of selection have made it impossible as yet to provide refs. to MPG. According to Johannes Quasten, Patrology, 3 Vols. (Utrecht/antwerp: Spectrum, & Westminster, Md.: Newman, 1960), III, l30, "The task of sifting the spurious from the genuine remains a fruitful field of research and must be finished before we can hope for a genuinely critical edition of his works, which is badly needed." For the ed. provisionally used here,
NOTES TO BK. I, CHAP. V

see n. 33 below. Opera Chrys., I, 517-519.

25. ibid., 549-552.

26. ibid., 562-565.


29. ibid., 572-604. Cf. MPG, LIV, 631-676, where all five hom. on Hannah may be found.

30. MPG, XXXI, 385-423, 1761-1781.

31. ibid., l71-l82.


BNUS: E l17, 5 Vols. bound in 4.

34. MPG, XLIX, 33-48.

35. ibid., 67-82.

36. ibid., 81-92.

37. ibid., 171-180.

38. ibid., 211-222.

39. MPG, LXXXII, 1239-1242.

40. MPL, XLIX, 11h6-11h9.

41. MPG, XLIX, 231-240.

42. Opera Chrys., V, 395-399.

43. ibid., 339-344, 344-350.

44. E.g. MPG, LI, 291-300.
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46. ibid., l06-l11.
47. a (fol. 21r): Item Tomo 6: post reditum suum ab exilio, etc.
49. ibid., 933-964.
50. ibid., 963-982.
51. ibid., 857-910.
52. Possibly Cyprian's "De Opere et Eleemosynis", MPL, IV, 625-646;
CSEL, III, 1, 373-394. But see E. V. Rebenack, Thrasci Caecili Cypriani,
De Opere et Eleemosynis: A Translation with an Introduction and a Commentary
53. E. g., MPG, XXXI, 525-540 & 371-386 on humility and on envy.
54. E. g., MPG, L, l33-l42 against the drunken, LVI, 279-290 on
perfect love, LXIII, 557ff. for many other such sermons.
55. MPG, XXXV, 755-818, 985-1014, 1081-1128, XXXVI, l93-606.
56. MPL, XVI, 1345-1468.
57. a (fol. 21v): hi vero redarguuntur levitas et avaricia.

CHAPTER VI. SOME POINTS ABOUT THE FORMS OF SERMONS

1. a (fol. 1ur): Ncmulla de Concionum formas atque partibus.
2. Cf. Augustine, De Doctrina Christiana, IV, ii, 3: ... illi falsa breviter aperte verisimiliter et isti vera sic narrent, ut audire taedefest, intelligere non pateat, credere postremo non libeat? (MPL, XXXIV, 89; CCL, XXXII, 117). See also IV, viii, 22; x, 2h. Cf. Calvin's opinion
that an expositor's principal virtue consists in perspicua brevitate
(CR, XXXVIII, l02, Ep. 191).
3. Cf. Erasmus, Eccl., II, xxv, 210: ... ordo non solum reddit
orationem concinnam, sed adiuvat etiam docilitatem auditorum ac dicentis

4. See Aristotle, *Rhetoric*, III, ii, i-5; LCL, pp. 352-353. See also [Cicero] Ad C. Herennium de Ratione Dicendi, tr. Harry Caplen, LCL ([1954] 1964), IV, vii, 10; pp. 250-251, especially the thorough n. on the widespread acceptance of this idea in ancient rhetoric. Augustine, *De Doctrina Christiana*, IV, x, 2h, speaks of a diligentem negligentiam (CCL, XXXII, 132), which is perhaps an echo of Cicero's non ingrata negligentiam (*Orator*, xiii, 77). The principle is common not only to ancient and mediaeval rhetoric, but to modern arts as well. Cf. the statement of sculptor Augustus Saint-Gaudens (1848-1907), summing up his advice to his pupils: "Develop technique and then hide it." See also II, viii 307.


6. Cf. Erasmus, *Eccl.*, II, xv, 198: Inter ecclesiasticos nemo mihi videtur divo Basilio felicior. ... Basilio proximus est Chrysostomus ...

7. a (fol. 23r) concludes: Porro concionis partes sunt septem: Lectio sacrae scripturae, Invocatio, Exordium, Propositio seu divisio, Confirmatio, Conflatatio, Conclusio. Quas quomodo tractari et quando adhiberi in genere conveniPt, deinceps commonstrabimus. See b, Chap. VIII (p. 51, lines 24-27, and p. 52, lines 1-3).


9. ibid., lvi; MPL, XXIII, 703-704: Huius industria et sumptu et instantia adiutus infinita Origenes dictavit volumina.


11. Gregory I, Hom. xxi; MPL, LXXVI, 1169.
CHAPTER VII. HOW MANY SERMON GENRES THERE ARE, HOW MANY DIFFERENT
GRUNDS THERE ARE AND THE TWO KINDS OF THEMES

1. This chapter is a revision and enlargement of a's Bk. II, Chap. I, and constitutes a major structural difference between the two ed. Since the chap. in a is short and has been so completely revised in b, its full text will appear in several notes for easy comparison. See n. 2, 6, 8, 14 and 29 below.

2. (fol. 76v): Multum diversa cum sit actio concionatoris in templo ab actione Rhetoris in foro, frustra mihi videntur se torquere, atque iniuriam etiam non le vem inferre Theologie, omnium disciplinarum principi, qui concinitur tria illa genera causarum, Demonstrativum, inquam, Deliberatium, Judiciale et prophano foro in sacram et religiosam Ecclesiam inducere, atque concionatoribus proponere sequenda.

3. For a study of the three rhetorical case genres see D.A.G. Hinks, "Tria Genera Causarum", The Classical Quarterly, XXX, 1936, pp. 170-176. Aristotle, Rhetoric, I, iii, 1-3 (LCL, p. 32), distinguishes the three sides of rhetoric as corresponding to the three kinds of hearers, i.e., spectator, judge of things past or judge of things to come, for whom the genera are respectively the epideictic (demonstrative), the forensic (judicial) and the deliberative. According to Hinks, the effect of the Aristotelian classification on his successors was "divergence and confusion" (p. 174). G.M.A. Grube, The Greek and Roman Critics (London: Methuen, [1965] 1968), detects such confusion in Cicero's De Optimo Genere Oratorum, I, where speaking of genera oratorum in the sense of genres of poetry is regarded as mistaken. "This seems to completely confuse the theory of genres (forensic, deliberative, etc.) with the quite different formula of styles which Cicero usually calls genera dicendi . . . " (p. 178). If such confusion could occur in the greatest orator of Rome, it is hardly surprising that Hyperius regarded the three genera causarum in terms
The meaning of genera causarum for Hyperius lies mainly in the causa. In his De Rhetorica (published with his De Dialectica at Zurich by Jacob Gesner in c. 1566), Hyperius defines causa but not genus: Causa vero significat rem ipsam, materiam, quaestionem, theme, negocium, de quo est agendum (p. 223). Similarly in the De Form. Conc., I, vii, 15-46, Hyperius argues for the superiority of his five biblical genres over the three rhetorical genres on the basis of the observation that all the material contained in the three genera can be included in his five genres, while that of his five genres cannot all be included in the three genera. There is no suggestion that genres are differentiated on the basis of one's audience, as in Aristotle, or on the basis of one's ends, as in Aristotle secondarily and Cicero (De Inventione, II, iv, 12-13; Topica, xxiv, 91). Rather, for Hyperius, the three genres are primarily three principal classifications for specific topics, and his quarrel with those who advocate use of the three genres in preaching is basically that the specific topics of the three genres have only a limited application to all the topics that may be found in Holy Scripture.

Moreover, Hyperius is jealous of the right of his sovereign, theology, and believes that whatever principal classifications of all the different topics in Holy Scripture may be, they must be derived from Holy Scripture. This belief leads him to 2 Tim. 3:16 and Rom. 15:4, from which he derives his five biblical sermon genres, viz., the doctrinal, re proving, training, corrective and comforting genres. All the many and different topics that lie in Holy Scripture can be classified under these five headings; indeed all the topics usually associated with the three rhetorical genres can be so classified as well. Whatever weaknesses may be found in his theory of the five biblical sermon genres and the sixth genre called the mixed, Hyperius represents a declaration of independence from rhetoric on the part of homiletics.

But as early as 1519 Melanchthon, in his De Rhetorica Libri Tres (our ed. Strasbourg: John Knobloch, 1524), under the heading "De Sacris Concionibus", could write: Nunc quod attinet, conciones sacrae omnes aut sunt demonstrativae, aut suasoriae. Nam aut docent mysteria scripturarum, aut historiam tractant, aut suadent, vel dissuadent (fol. G3r). Nonetheless this latter kind of sermon is basically the old deliberative genre, and in fact Melanchthon reverts to this term on fol. G3v. The advance over Reuchlin, at least, is in abandoning the judicial genre. In 1529 Melanchthon wrote De Officiis Concionatoris, in which he listed three sermon genres: the didacticum, the epitrepticum and the paraeneticum. The didactic genre is related to dialectics and of course concerns teaching doctrine; the epitreptic is involved in exhortation to belief and the paraenetic, in exhortation to a moral life. Both the demonstrative and judicial genres of rhetoric are rejected for preaching (SM, Vol. 2, 5-7). The De Officiis Concionatoris represents a considerable advance over the De Rhetorica and offers decisive proof that the relevance of the three rhetorical
genres to preaching was being questioned long before Hyperius' *De Form.*
Conc. was published in 1553. Sometime between 1537 and 1539, Melanchthon
completed his *De Modo et Arte Concionandi,* which was published in 1540
with Caspar Cruciger's comm. on 1 Tim. In this short work Melanchthon
opts for two sermon genres, called simply *doctrina* and *exhortatio.* The
former consists of catechetical and expository preaching; the latter
strives for good works (SM, Vol. 2, 33ff.). Again Melanchthon represents
an advance over any unquestioning acceptance of the three rhetorical genres
for preaching, but his shift from three to two sermon genres and his two-
fold division of doctrinal preaching into catechetical and expository
sub-genres tend to weaken his advance as a clear alternative to the old
rhetorical system. But Melanchthon's published works on preaching provide
a definite contribution to the questioning of the relevance of the three
rhetorical genres for the preacher and may have had some general influence
on Hyperius' eventual proposal for a clear, workable and biblical
alternative to the system offered by rhetoric from its genesis to its
renaissance. (For a recent discussion of Melanchthon's homiletic,
see Uwe Schnell, *Die Homiletische Theorie Philipp Melanchthons,* Arbeiten
zur Geschichte und Theologie des Luthertums, XX [Berlin & Hamburg:
Lutherisches Verlagshaus, 1968]. Schnell notes Schien's comparison of
Melanchthon & Hyperius, p. 161.)
4. I.e., *causidicus,* a contemptuous term. See Quintilian, XII, 1, 25:
"It is no hack-advocate, no hireling pleader, nor yet, to use no harsher
term, a serviceable attorney of the class generally known as *causidici,*
that I am seeking to form ... " (LCL, IV, 369).
6. a (fol. 76v-77r) continues: Quanto iustius illa agnoscemus genera
concionum, quae, & quot in sacris literis ab Apostolo distinguere
<...>

Etenim is 2 Timot. 3. omnem scripturam divinum inspiratum utilem esse
NOTES TO BK. I, CHAP. VII

aeit, ad doctrinam, ad redargutionem, ad correctionem, ad institutionem, &
(quod Roma. 15. idem addit.) ad consolationem. Cum igitur orationem omnem
qua ex scripturis ad instituendos homines ad pietatem paratur sine
involueris significet Apost. ad haec quinque dirigi debere capita (quod
& supra demonstravisimus satis dilucide, de unaquaque concione in locos
certos distribuenda agentes) recte sequentes excellentissimi concionatoris
Divi Pauli iudicium, quinque constituemus concionum genera: quorum primum
appellabitur Doctrinale seu didascalikon: secundum, redargutivum sive
elenchikon: tertium, Institutivum, alias paideikon cum Apostolus dixerit
pros paideian (licet vero his uti in nostra professione vocabulis non
male cupimas exprimentibus) quartum Correctorium vel epanorthotikon:
quintum, Consolatorium, paraclestikon vel paranythikon.

7. Elencos is a varia lectio for elegmos. F. Bichsel takes elegmos
in 2 Tim. 3:16 to mean the rebuking of a sinner (rather than refutation,
as in Hyperius) and cites Josephus for his view in Theological Dictionary
of the New Testament, ed. G. Kittel, tr. G.W. Bromiley (Grand Rapids:
Eerdmans, 196ff.), II, 476, n. 3. However, the idea expressed in Tit. 1:9
lends considerable weight to Hyperius' interpretation.

8. a (fol. 77r-77v) continues: Ad haec genera quaeunque conciones
sacrae referri possunt ac debent, multoque plura sub his comprehenduntur
quam sub illis causarum generibus quae Rhetores tantopere venditant. Quae
enim Iudicialis sunt generis oratoribus, ea apte collocatur sub Redargu-
tione, aut Correctione: quae autem deliberativi generis itemque Demonstr-
ativi, sub Instituione: quod vero ad doctrinale itemque ad Consolatorium
genus reducatur, rhetores non habent, utpote qui universum docendi con-
solandique munus ad Philosophos Academicarum & Scholarum incolas liberali
vacantes oculo devoluerunt. At vero concionator nullam docendi rationem
qua ad iuicamdo informandosque miserorum mortalius animos usui esse queat,
praetermitit. Verum de his concionum sacrarum generibus plenius a nobis
NOTES TO BK. I, CHAP. VII

9. See Glossary and n. 28 below. For translation of status as 'ground', see n. 13 below.


11. According to Aristotle this is inevitable, for once one begins to consider a subject scientifically, one necessarily leaves the sphere of rhetoric, which is not a science "that deals with the nature of any definite subject" and which is limited to general topics and to open questions (see his Rhetoric, I, ii, 7, 12 & 21; LCL, pp. 19, 23 & 31). But the Aristotelian limitations for rhetoric tended to disappear as "rhetorical and high education became synonymous terms" (Grube, op. cit., p. 163). Then rhetoric not only concerned the means of persuasion on any given subject, but it embraced the pursuit of virtue and the search for knowledge (see, e.g., Cicero, De Oratore, I, v, 17-19; LCL, I, 12-17).

12. Hence Melanchthon's reply to Pico della Mirandola on behalf of Ernolacino Barbaro in 1558 includes statements such as the following: Quare constat id quod res est, elocutionem non esse inanem cur tam, sed necessarium ad causas omnis generis vere ac proprii explicandas. Ac Rhetoris esse, non ut tu dices, ludere ac mentiri, sed de maximis rebus vere docere homines . . . (CR, IX, 692). Obsecro te, nihil putas esse sapientiae in Homero, Virgilio, in Demosthenes, Cicerone, in Herodoto, Livio et caeteris qui hos in scribendo imitati sunt? An non videntur hi tibi verius philosophari, cum vel naturam rerum sapientina describunt, vel summum consilium pingunt imaginenses omnium rerum, quae vel in privata vel in publica vita accidere possunt, cum praecedea et exempla vitae ac morum utilissima proponunt, quam Barbari tui, cum rixantur, utrum partes simul sumtae distinguantur reèliter a toto, et hoc genus infinita? non enim libet recitare. Quid? quod Oratores maximum usum rerum afferunt ad scribendum, qui iudicia exercet atque acuit. Quare Philosophiam apte
ad usum et ad communem vitam transferunt (CR, IX, 699). Nonetheless, Hyperius' point is well taken.

12. Note that although Hyperius has emphasized five biblical sermon genres, his theory concerns six genres, as he specifies here. Cf. his Topica Theologicae (?1553; Zurich: Froeschauer, 1564), fol. 16v, where a section is entitled: De sex generibus concionum, quae in Prophetorum & Apostolorum scriptis inveniuntur. In tracing Hyperius' influence on subsequent homiletical theories, one should keep the number of six genres in mind. Martin Schian, "Die Homiletik des Andreas Hyperius: ihre wissenschaftliche Bedeutung und ihr praktischer Wert", Zeitschrift für Praktische Theologie, XVIII, 1896, 289-321; XIX, 1897, 27-66, 120-149, traced Hyperius' influence mainly on the basis of the five genres (XIX, 120-149) and his findings may therefore require some revision—a task which is beyond the scope of this thesis.

13. Status (or stasis in Gk.) is variously translated as "issue", "basis" and "ground". H.E. Butler notes, "There is no exact English equivalent for status. Basis or ground are perhaps the nearest equivalents" (Quintilian, LCL, I, 107, n.4). Quintilian himself says, "... the basis of the cause itself is its most important point on which the whole matter turns. If anyone prefers to call that the general question or general head of the cause, I shall not quarrel with him ..." (III, vi, 21; LCL, I, 149). My translation of status is "ground". On the importance of the status in humanist rhetoric, consider Melanchthon's judgment: Nulla pars artis magis necessaria est, quam praecipua de statibus ... (Elementa Rhetoricae, I; CR, XIII, 129).

14. a (fol. 77v-78r) continues: Porro cum Status sit propositio, summam rei, de qua diisse propositum est, continens, adeoque totius argumenti caput, sanae quot concionum praefiniuntur genera, totidem etiam statuum formae agnoscentur: ut alius quidem sit status didactike vel
doctrinalis, alius redargutius, alius institutius, alius correctorius, alius denique consolatorius. Quando concionis habendae summa paucis verbis comprehenditur, tum status est in conspectu positus.

15. Opera Chrys., V, 214-220.
16. ibid., 230-235.
17. ibid., 259-265.
18. ibid., 339-344, 364-350.
19. ibid., 395-399.
20. ibid., 438-442.
21. MPG, LIV, 669-676.
23. ibid., 667-674.
24. ibid., 467-474.
25. ibid., 474-479.
26. ibid., 824-828.
27. ibid., 827-828.
28. Cf. Cicero, De Inventione, I, viii, 10, where four grounds are recognized as applicable to every case, viz.: the conjectural, the definitional, the qualitative and the translatif.
29. a (fol. 78r) concludes: Exprimitur autem status, modo themate simplici, id est, una dictione veluti si decreveris dicere de fide, de operibus, de morte, de patientia, erunt haec themata simplicia, fides, opera, mors, patientia: modo vero themate composito, id est, integra propositione, ut fides justificat, mortui resurgunt ad vitam aeternam, bona opera mercedem & praemia tam praesentis vitae quam futurae apud Deum consequuntur. Tantum de diversis concionum statuum, ac thema tum generibus. See also n. 31 below.
30. Cicero, De Inventione, I, xii, 17, recognizes the simple and complex case.
NOTES TO BK. I, CHAP. VII & VIII

31. b (p. 51) omits: mortui resurgunt ad vitam aeternam.

CHAPTER VIII. WHATEVER THE GENRE, SERMONS SHOULD BE DIVIDED INTO CERTAIN PARTS; THEIR NUMBER, THE READING OF HOLY SCRIPTURE


2. Cf. Hyperius, De Rhetorica, p. 225, where the parts of an oration or speech are six: exordium (introduction), narration, division, confirmation, confutation and conclusion. Cf. Ad Herennium, I, iii, 1; LCL, pp. 8-9.

3. a (fol. 23v): Patres in primitiva Ecclesia for maiores nostri.

4. MPL, LXIX, 1166.

5. MPG, XLII, 825-826.


7. MPL, XXXV, 1719-1727; CCL, XXXVI, 388-397. It is conceivable that Hyperius' point can be gathered from this sermon, but much more obvious would be Sermon 45 on Is. 57:13, in MPL, XXXVIII, 262; CCL, XLI, 515 (1961).


9. a (fol. 24r): thema quoddam ... quod for brevem sententiam

... quam.

10. MPG, XXXV, 963-966.

11. MPG, XXXVI, 623-624.

12. MPG, XLIX, 59, 119, 127, 135, 211, LII, 139.

13. MPG, XXXI, 303-304.

14. ibid., 163-164.
NOTES TO BK. I, CHAP. VIII, IX & X

15. Mansi, op. cit., II, 573-574. It is the later Canon 60 which lists the canonical books by name, adding only Baruch and the Letter of Jeremiah to the Protestant canon of the OT and omitting Revelation from our canon of the NT. Cf. Hyperius, Methodi Theologiae, sive Praecipuorum Christianae Religionis Locorum Communium Libri Tres (Basel: Oporin, [1566] 1567), I, 45-49. In his lists Hyperius omits Baruch, the Letter of Jeremiah and apparently Lamentations from the OT canon, and includes Revelation in the NT canon. However, this work is posthumous and therefore not entirely reliable as an indication of what Hyperius thought. Better is his De R.F. Theol. S., II, i, 75-77, which includes Lamentations in the OT canon, lists the Apocrypha separately and gives the normal canon of the NT.

16. a (fol. 25r): Tolle tān klinān, id est lectum tuum & ambula, pro voce klinās aliam reposuit, veluti splendidiorem quae significat cubile. Tunc vero, inquit Spiridion, melior es illo qui tān klinān dixit . . .

17. MPL, LXIX, 896; MPG, LXVII, 890.

18. MPL, XXXIII, 242-243.

CHAPTER IX. THE INVOCATION

1. The reading of VIII in b is corrected in the Errata to IX, and similarly for the chapters following.

2. Reading cap. 15 with a (fol. 25v) for cap. 1 of b (p. 56), c (p. 61), e (fol. 24r) and w (p. 65). CCL, XXXII, 138-139.

CHAPTER X. THE INTRODUCTION

1. a (fol. 26r): in hoc dicendi genere for in omnibus concionum generibus.

2. A departure from traditional rhetoric. Cf. Ad Herennium,
I, iv, 6 (LCL, pp. 10ff.); Cicero, De Partitio Oratoria, viii, 28ff. (in De Oratore, LCL, II, 332ff.); Quintilian, IV, i, 5ff. (LCL, II, 8ff.); and Augustine, De Doctrina Christiana, IV, ii, 3 (CCL, XXXII, 117).

3. Hom. xvii in MPG, LIII, 134.

7. Hom. x in MPG, LIII, 81-82.
8. Hom. xiii & xv in MPG, LIII, 105 & 118.
9. MPG, XLIX, 15-17.

10. a (fol. 28r): 122 for 127. Emending b to read 122 or 123 (Hebrew).

11. MPG, LV, 351.


15. Probably Orat. xxxvii on Mt. 19 in MPG, XXXVI, 281-284.

16. Reading dicere for decere, with a (fol. 28v) and y (p. 71).

17. a (fol. 28v): Postremo autem quando for Quando autem.

18. MPG, XXXV, 963-966.

19. Reading Joel 2 for Joel 1, with a (fol. 29r).

20. MPG, XXXI, 163-164.


23. MPL, LXIX, 1129.


25. See Glossary.

26. See e.g. n. 6, 7 & 8 above.
CHAPTER XI. THE DIVISION OR PROPOSITION

1. I, x, 63.
2. Opera Chrys., V, 185.
3. MPG, XLIX, 190.
5. Orat. vii, MPG, XXXV, 755-758.
7. Opera Chrys., V, 240-244.
8. ibid., 242.
9. Cf. Erasmus on J. Vitrius in Letter 1211 to Jodocus Jonas:
   Non dividebat fere conciones suas, quod vulgus ita facit, quasi secus
   fecere non licet, unde fit ut frequentz sit frigidissima distinctio.
   Quanquam omnis illa distinctionum cura frigus addit orationi, et
   artificii significationem praebens fidem eleuat dicentis (Opus Epistolarum,
11. Servetus published his De Trinitatis Erroribus Libri VII in
   1531 and was burned at the stake by Geneva in 1553. Perhaps this forceful
   suppression of anti-trinitarianism lies at the basis of Hyperius' rather
   optimistic assumption here. In any case Hyperius did write an anti-unitarian
   tract at some point in his life, and this tract was published posthumously.
   See "De His, Qui Deo Patri ita Summam Tribuunt Dignitatem, Ut Filium
   Constituant Inferiorem et Patri Inaequalem", in Varia Opuscula, ed. Justus
   Vulteius (Basel: Oporin, 1571) [Varia Op. II], pp. 620ff.
12. MPG, LIII, 112-113.
13. ibid., 113.
NOTES TO BK. I, CHAP. XI & XII

14. a (fol. 34v): quibus Evangelicae historiae diebus Dominicis recitari solitae explicantur, non oscitanter perlegerit.

CHAPTER XII. THE CONFIRMATION

1. a's Chap. X on division is followed by a Chap. XI called, "Qua Ratione Unamquaque Concionem in Locos Certos Apte Possimus Distribuere", which b relocates in Bk. II, mainly in Chap. II & III. Hence the chapter numeration is now the same for both eds.

2. I.e., Bk. II, Chaps. ii-ix, xi-xiv.

3. a (fol. 47r-47v) adds: cum ad explicandum concionum quot sint generae ventum erit. a then immediately continues: Nunc vero libet quaedam in genero in consolationibus observari digna, velut in transcurso adnotare.

4. I, xi, 63.

5. a (fol. 48v) adds: sive ad consolandum, sive ad finem alium.


7. Stories were highly valued by mediaeval preachers, and Chaucer notes this fact in his Canterbury Tales, Pardoner's Prologue, lines 425ff.: Than telle I hem examples many oon
Of olde stories, longe tyme agoon:
For lewd peple lowen tales olde;
Swich thinges can they wel reporte and holde.
NOTES TO BK. I, CHAP. XII & XIII

8. MPG, XLIX, 187-198. See also Chap. XV, pp. 89-92, where Hyperius uses this sermon as an example of amplification.

9. E.g., Hom. xii on the Stilues, MPG, XLIX, 178-129.

10. E.g., ibid., 129-135.

11. Aratus of Soli in Cilicia, c. 315-240 B.C.

12. Menander of Athens, c. 342-291 B.C.

13. Epimenides of Crete, c. 6th C. B.C.


15. See also Chaps. XIV & XVI of Bk. I.

16. a (fol. 52v): Plurimum vero ad consequendam facilem hanc rationem populariter docendi iuvabimur, si veterum, & ante omnes Chrysostomi, conciones assueverimus diligenter & cum aliqua partium diiudications perlegere: deinde si locos communes, in primis sententiarum atque exemplorum è sacris literis collectos, omni tempore in promptu habeamus. In quorum utroque est profecto . . .

17. Letter 143, secs, 2-h, MPL, XXXIII, 585-587.

18. Letter 28, iv, 6, MPL, XXXIII, 114.


CHAPTER XIII. CONFUTATION


2. a (fol. 52v): percussam for vulneratem.


4. ibid., 465-466.

5. See Glossary, and II, xi, 347-349.


NOTE.

CHAPTER XIV. THE CONCLUSION

1. Reading XIII for XIII, with w (p. 96).
2. Perhaps Hom. v on Gen., MPG, LIII, 5h.
4. a (fol. 55v): 1h for 15.
5. MPG, LIII, 12h.
6. ibid., 31, 117 & 173.
7. Hom. v in MPG, LIII, 5h.
8. MPG, LXI, 40.
9. Opera Chrys., V, 2h.

CHAPTER XV. AMPLIFICATION

1. See Glossary.
2. Erasmus, Adagia, I, IX, lxix, Opera Omnia, II, 359.
4. The phrase prudens sincerumque iudicium appears also in Cicero, Orator, viii, 25 (in Brutus, Orator, LCL, 322).
5. a (fol. 57r): valeant for mueant.
6. ibid.: tam... quam for perinde... atque.
7. a (fol. 57v): atque for quam.
8. ibid.: benefacta quaedam for quasdam res.
CHAPTER XVI. MOVING THE EMOTIONS

1. Aristotle devotes his Rhetoric, II, i-xi to a study of the emotions. Cicero, De Oratore, I, v, 17 affirms: omnis vis ratioque dicendi in eorum, qui audiant, mentibus, aut sedantis, aut excitandis expromenda est (LCL, I, 1h). Quintilian, VI, ii, 7 asserts: . . . spiritus operis huius atque animus est in affectibus (LCL, II, 120). Augustine, De Doctrina Christiana, IV, xii, 27 comments on Cicero’s statement in Orator, xxi, 69, that to persuade the hearer is victory, and notes: . . . [auditor] flectitur, si amat quod polliceris, timeat, quod mineris,
NOTES TO BK. I, CHAP. XVI

uderit, quod arguis, quod commendatas, amplexatur, quod dolendum exaggeras, dolest; cum quid laetandum praedicas, gaudeat, miseretur eorum, quos miserandos ante oculos dicendo constituis, fugat eos, quos cavendos terrendo proponis; et quicquid aliud grandi eloquentia fieri potest ad commovendos animos auditorum . . . (CIC., XXXII, 135).

2. a (fol. 63r): officinis for commentariis.


But Cicero here refers to four disorders or perturbations, listing them as libido, laetitia, metus and aegritudo. Sec. vii, 16 provides the sub-categories for these disorders, but Hyperius' lists follow these sub-categories only in a general kind of way, and are not intended in any sense as definitive guide-lines for the preacher, as we soon see.

4. a (fol. 63r) does not include the remainder of this paragraph here, but its substance can be found on fol. 67r-67v as follows:

Excitare igitur solent concionatores auditorum animos, non ad quasvis affectuum species dum a nobis enumeratas, sed in primis ad sollicitudinem consequendae salutis, ad dolorem seu indignationem ob admissa scelera, ad iram & odium peccatorum, ad amorem virtutum, ad metum divini iudicii, ad sper misericordiae, ad misericordiam & charitatem erga proximum, & ad eos praeterea affectus qui his sunt quam simillimi, vix autem ad ullos alios. Ac tales quidem affectus isti per se existunt, ut primo aspectu discernere quilibet quaerat, negociis Theologicis, id est, ad hominum salutem pertinentibus, esse quam commodissimos et quasi destinatos. See n. 17 below.

5. Cf. Erasmus, Eccl., II, clxlv, 40: Verum longe alia ratio est dicentis apud populum christianum, qui non in aliud movet affectus, nisi it ad ea, quae sunt pietatis, incalescent auditoris; veluti cum, laudata
NOTES TO BK. I, CHAP. XVI

concordia, rapiuntur ad unanimitatis amorem, ac schismatis odium: laudata eleemosyna, inflammantur ad liberalitatem in egenos, ac detestationem avaritiae: laudata innocentia, accenchantur ad studium pietatis et amorem vitae correctoris.

6. a (fol. 63r): autem for proinde.

7. Reading indicaverimus with a (fol. 63v) and w (p. 110) for indicaverimus.

8. a (fol. 63v): dogmata for multiplicem doctrinam.


10. The other point of view was put rather well by George Campbell, The Philosophy of Rhetoric (1776), ed. L.F. Bitzer (Carbondale: Southern Illinois U.P., 1963), p. 111. "... the preacher labours under a very great disadvantage. He hath himself a more delicate part to perform than either the pleader or the senator, and a character to maintain which is much more easily injured. The auditors, though rarely so accomplished as to require the same accuracy of composition, or acuteness of reasoning, as may be expected in the other two, are more various in age, rank, taste, inclinations, sentiments, prejudices, to which he must accommodate himself. And if he derives some advantages from the richness, the variety, and the nobleness of the principles, motives and arguments with which his subject furnishes him, he derives also some inconveniences from this circumstance, that almost the only engine by which he can operate on the passions of his hearers, is the exhibition of abstract qualities, virtues, and vices, whereas that chiefly employed by other orators is the exhibition of real persons, the virtuous and the vicious. Nor are the occasions of his addresses to the people equally fitted with those of the senator, and of the pleader for exciting their curiosity and riveting their attention. And, finally, the task assigned to him, the effect which he ought ever to have in view, is so great, so important,
NOTES TO BK. I, CHAP XVI

so durable, as seems to bid defiance to the strongest efforts of oratorical genius." But Hyperius' point, especially the reaffirmation on p. 113 of the Latin, is well taken.


12. a (fol. 71v): Porro in exhortationibus . . . for Caeterum in quibuscumque exhortationibus . . . b relocates this sentence from the position in a indicated by n. 34 below.

13. a (fol. 65b): valeat for possit.

14. Cf. Aristotle, The Poetics, xvii, 3-4 (1455a): "... those who are actually in the emotions are the most convincing: he who is agitated blusters and the angry man rages with the maximum of conviction" (tr. W.H. Fyfe, LCL [1927; rev. 1932; 1965], p. 65). Cf. also Cicero, De Oratore, II, xlv, 189-190 (LCL, I, 332-335); Quintilian, VI, ii, 28 (LCL, II, l32-l33).

15. Cf. Quintilian, VI, ii, 29ff. (LCL, II, l32ff.).


18. a (fol. 66r-66v): Quarto ut et ipse afficiaris, et alios possis pariter efficere, studebis ardenti precatione sub concionis initium a Deo patre coelesti impetrare.


20. a (fol. 66v) includes a sentence substantially like this, viz.: Quamquam id quidem dissimulati haud potest, quantum viva vox & gratus dicendi gestus, tantum etiam interdum res ipsas ad motus animorum
NOTES TO BK. I, CHAP XVI

excitandos momenti adferre. For context in a see n. 22 below.


22. a (fol. 66v-67r): Enimve quos quasi cognatione coniunct est haec

facultas, cum virtute illa spiritus ac potentiae, quam initio diximus

cionatorum maxime necessarism, atque inter eximia Dei dona numerari.

Atque hoc sane fateri omnes debent, vim movendorum affectuum non sic in

exquisitis verbis atque elaborata oratione esse positam, quin multo magis

provenient pendatque a peculiari quaedam dicendi gratia, nonnullis divinitus

concessa. Atque hic profecto sit, quod osdam videris prorsus sine arte

ac simplicissime dicere, & interim pertrahere animos suocunque voluerint.

Quanquam id quidem dissimulare hau potest, quantum viva vox & gratus
dicientis gestus, tantum etiam interium res ipsae ad motus animorum excitandos

momenti adferre. Quaedam namque res sunt plane eiusmodi, ut illaborata

earundem narratio in auditorum pectora penitissime irrepat, & summopere

afficiat. Exempli loco accipiatur narratio de Ioseph, cum ad Repub.

Aegyptiacae sederet gubernaculis, frstres suos agnoscente. Genes. 43, 44,

45. Quam quis obscreo, nisi ferreus sit, sine fletu perlegat? Hoc igitur

primum & efficacissimum est, ad movendos affectus, instrumentum. a & b

merge again at n. 25 below. See also n. 20 above.

23. I, ii, 12ff.

24. Orat. vi, 18, MPG, XXXV, 746.

25. a (fol. 67r): Secundo for sexto.

26. ibid.: non pauci ... petiti videntur for non paucos ...

petitos deprehendimus.

27. a (fol. 67r-67v) here inserts the passage relocated in b (p. 94)

which may be read in n. 4 above: Excitare ... destinatos.

28. a (fol. 67vff.) does not number these topics.

29. a (fol. 70v): Mullo autem clarissime for Nec minus clare.

30. a (fol. 72r): libentius for citius.
NOTES TO BK. I, CHAP XVI

31. See Glossary.

32. a (fol. 74r) adds: aliquando et ob gratum somnum verborum, moderstanque pronuntiationem.

33. a (fol. 74v): etiam agrestes for quosvis etiam duros et agrestes.

34. a (fol. 74v) inserts here the sentence noted in b (pp. 97-98), n. 12 above.


36. a (fol. 7lv): Caeterum for Proinde.

37. I, ii, 12ff.

38. a (fol. 75v): peculiari for singuliari


40. a (fol. 76r): Tomo insuper 6 for Tomo eodem.

41. MPG, LII, l31-l36.

42. E.g., Hom. iv-xvi, xix & xx on the Statues, MPG, XLIX, 59-172, 187-212.

43. E.g., MPG, LXIII, 689-694.

44. E.g., ibid., 677-682.


46. E.g., MPG, XLIX, 55ff.

47. E.g., MPG, LXIII, 645-652.

48. E.g., ibid., 655-672.

49. a (fol. 76r): farraginis for generis.

50. Ibid. adds: quotaplicia sint concionum genera, & . . . This task was necessary until b relocated a's Chap. I of Bk. II as Chap. VII of Bk. I.
NOTES TO BOOK TWO

CHAPTER I. HOW TO FIND WHAT SERMON GENRE IS THE BEST CLASSIFICATION FOR ANY GIVEN MESSAGE

1. This chapter emphasizes the importance of the ground (status), already dealt with in I, vii, 49-51.
3. See n. 1 above and also I, vii, n. 13.

CHAPTER II. IN EVERY SERMON GENRE THERE ARE CERTAIN THINGS THAT SHOULD BE OBSERVED AS PROPER TO THAT GENRE. FIRST, HOW THAT MAY BE DONE IN THE DIDACTIC OR DOCTRINAL GENRE

1. This and Chap. III incorporate most of a's I, xi and II, ii. The text of the sections of a which are omitted or extensively revised in b will be reproduced in the notes. a's I, xi is entitled: Qua ratione unamquamque concionem in locos certos apte possimus distribuere. a, I, xi (fol. 35r) begins: Caeterum quoniam, sive divisio alicua prae mittatur, sive nulla, multus tamen de casus utile, imo pernecessarium est, ut concio quaecunque in alicius certus locos sive partes distribuat, idque ante fieri quam veniat ad Confirmationem oportet: euidem arbitror opera me facturum precium, si cuomodo loci praeципui & Ecclesiis cum primis utiles ex scripturis quae enarrandae veniunt excerpti, atque pro auditorum ratione partes concionum apte distinguui queant, in praesentiarum demonstravero. Est autem in hac parte singularis ponenda diligentia, quando locorum distributio veluti basis est, cui reliqua universae concionis structura innititur. Neque enim recte potes progradi,
nisi certos adnotar is locos, in quorum explicatione diutius comm emoraber is. Quo autem facil ius omnis percepti antur, qua e hic pertin ent, visum est ea aliquot Regulis complecti.

1's II, ii is entitled: De genere doctrinali seu didascalico.

2. a, II, ii (fol. 78r-78v): Potest quidem in uno quovis genere concionum communis & vulgaris quodammodo usurpari exordiorum, propositionum, divisionum, confutationum, denique & conclusionum ratio: verum confirmationes varietatem habent non exiguam, atque unicum concionum generi sui sunt loci peculiares destinati, e quibus probationes idoneae hauriuntur. Haismodi igitur locos nos enumerabis, & nihil aliud quam enumerabis, quando de his ipsis fusius in Topicis nostris Theologicis. De genere autem Didascalico par est primum dicamus.

Note the reference to the Topica Theologica, which is usually dated as 1561 (e.g., Krause, Theologische Rundschau, XXXIV, 330, n.1 [1969])

The reference in a suggests that the Topica was published earlier than 1561, perhaps before 1553. The only editions that I have located, however, are those of Zurich, 1564 (after Hyperius' death), Wittenberg, 1565, and Basel, 1573.


4. See II, iii-vi for each of these four cases.

5. a, I, xi (fol. 35v): I. Regula. Loc i omnes quos eligi pro concionc explicantis convenit quintupl icis inveniuntur, iuxta Apostoli Pauli traditionem. . . . 2 Tim. 3. Item ad Rom. 15.

6. a (fol. 35v-36r): Quibus verbis Apostolus perspicue demonstrat, quomodo ex lectione scripturarum colligere debeamus: primo quae ad doctrinam sive ad cognitionem dogmatum: secundo quae ad vitam, seu mores formandos: postremo, quae ad consolationes (si quando fortessis contingat ob doctrinam vel vitam molestas tentationes oboriri) conducunt. Significat autem Apostolo, Doctrina, verorum dogmatum confirmationem: Redargutio
NOTES FOR BK. II, CHAP. II

falsorum dogmatum confutationem: quibus duabus partibus fides plene instituitur. Institutio vero in iusticia, significat rectam vitæ ac morum informationem: Correctio, vitiorum ac malorum reprehensionem: ac completuntur haec duae partes omnia officia charitatis. Consolatio denique significat exhortationem ad perseverantiam, tam in sana doctrina, quam in sanctis moribus: atque hac parte spes erigitur. Itaque vide haec capita ita esse digesta, ut omnia ad perfectionem hominis Christiani necessarum, in his plenissime continantur. Ergo ad ea ipse quinque capita omnes loci qui utiliter propomuntur in Ecclesia, possunt ac debent referri: atque alios uidem locos parabis ad sanam doctrinam confirma stabilizationem, alios ad falsa dogmata confutanda, alios ad hominum vitam sancte instituendam, alios ad reprehensionem vitiorum, alios denique ad eorum qui animis anguntur consolamentum. Atque huiusmodi plane sunt omnes loci, quos ubi de concionum materia agebamus, adnotavimus.

7. Hyperius is likely referring to topics such as Melanchthon used in his Loci Communes, which was made required reading for Hessian pastors in 1541 and for the theological faculty in 1544. See Kranze, op. cit., 276.

8. See II, iii, 157ff.

9. a, II, ii (fol. 78v) mentions the six dialectical questions but then digresses (fol. 78v-82r) before listing the topics for each question (fol. 82r-82v). The major part of this digression (fol. 78v-81v) is relocated in b to II, viii, 302ff.

a (fol. 82r) prefaces the topics thus: Loci autem præcipui servientes explicationi thematum generis Didascalici, sunt hi.

10. Cf. Hyperius, De Dialectica, pp. 7-9, which lists seven such questions, of which the speculative first (An sit?) is omitted here. The seven questions of the De Dialectica constitute a conscious elaboration on Aristotle's four, as found in the Posterior Analytics, II, 1 (De Dial., p. 10). Hyperius relates the two series as follows):p. 11):
NOTES TO BK. II, CHAP. II

ARISTOTLE (as on p. 10) HYPERIUS (pp. 7-9)

2. Quid sit. 2. Quid sit.
4. Propter quid tale sit. 4. Quae causes.
5. Qui effectus seu officia. 5. Quae sint species.

This elaboration is specifically meant to include both necessary and also probable demonstrations (p. 11), an intention suggesting the Agricolan tradition with which Hyperius may well have been acquainted through John Sturm during his residence in Paris. Sturm himself, however, retains Aristotle's four questions in his Partitionum Dialectiarum Libri Quatuor, Emendati et Aucti (Strasbourg: W. Rihelius, 1549), fol. lvff. Hyperius' seven dialectical questions may represent a reduction of the ten proposed by Melanchthon in the Erotemata Dialecticae, 3rd ed. (1547), CR, XIII, 573-574.

HYPERIUS MELANCHTHON, Erot. Dial.

1. Quid vocabulum significet. 1. Quid sint species.
2. An sit res. 2. Quae sint rei partes.
3. Quid sit res. 3. Quae causes.
4. Quot partes. 4. Quae pugnantia.
5. Quae affinias seu accidentia. 5. Quae cognata.
7. Quae contraria. 7. Quae pugnantia.
NOTES TO BK. II, CHAP. II


11. See Topica Theologica, fol. 20v-21v.

12. a (fol. 82r): Ad explicandam quaestionem for Ad embleationem quaestionis.

13. a (fol. 82r-82v) does not enumerate these topics.

14. a (fol. 82r): Ad quaestionem for Ut discutatur quaestio.

15. ibid.: Ad quaestionem: Quae causae for Quaestiosis de causis conveniunt.

16. ibid.: Ad quaestionem for Quaestionem . . . intuetur.

17. ibid.: Ad explicandam quaestionem: Quae affinia: Coniugata, Contingentia, quae fere constant signis (quamobrem his recte adiungantur et Circumstantiae) . . . for Quae affinia sunt ut quis deprehendat, spectare debet XX. Coniugata, XXI. Contingentia, XXII. Signa, quibus fere constant contingenta, XXIII. Circumstantiae . .

18. a (fol. 82r-82v): Ad quaestionem: Quae contraria for Questio, Quae contraria, absolutur investigando.

19. a (fol. 82v): En locos a Dialecticis recenseri solitos, cuius interim usus non parvus est in sacris literis, its digestos, ut millo negocio perspici possit, cui quaestionum generi accommodari singuli debeant. Verum ipsa Theologia alios quoque locos ad roboranda dogmata utiles, passim in libris sacris offert, quales in prims sunt hi.

20. ibid.: . . . sive a phrasi sacrae scripturae. b relocates this phrase to complete topic 2 (underlined), below.

21. Reading 110 (Heb.) for 109 (Vulg.).

22. prosòpolèmptès.
23. a (fol. 82v) adds: ... sive ab externo ad internum.

24. Hyperius is presumably taking the words "If we walk in the light (1 Jn. 1:7) as referring to baptism, which was known inter alia as the illumination. See Chrysostom, Ad Illuminandos Catechesis I, MPG, XLIX, 223ff., especially where he takes Heb. 10:32 as referring to baptism. So also Hyperius, Commentarii in Epistolam D. Pauli Apostoli ad Hebraeos, ed. J. Mylius (Zurich: Froeschver, 1584), p. 466.

25. a (fol. 82v-83r) reverses the order of Topics 10 & 11.

26. Reading 8 for 3, with w (p. 152). Topics 10-14 are evocative of Tyconius' first and fourth rules as recorded in Augustine, De Doctrina Christiana, III, xxxi, lvi & xxxiv, lvi-lvii, CCL, XXXII, 104 & 106-110.

27. Reading 56 for 52, with w (p. 152).

28. a (fol. 83r): A necessaria impletione vaticinii for A vaticinio sive praedicatione prophetica.

29. ibid.: A necessaria veritate for A veritate.

30. ibid.: ad personas aliorum impiorum for ad omnes.

31. ibid.: ad genuinam significationem for ad rem significatam.

32. I.e., Chaps. III-IX.

33. a (fol. 83r-83v): His & alii similibus locis dogmata in libris sacris comprobata, animadverteri possunt, quemadmodum in Topicis Theologicis ostendimus. Quare nihil dubitatit Concionator iisdem in explanando themate generis Didascalici se uti posse, faciat modo id cum prudentia atque judicio. Quod quidem dextre praestabit, quisquis probationes in sermonibus Didacticis a Christo et Apostolis habitis adnotare atque in suis concionibus exprimere studebit. Iam vero huius generi, quoniam grave est atque difficile, non abs re caute tune aliquot adiungens, quod decretum est itidem facere in caeteris generibus sequentibus.

34. b: partim ... partim ... c (p. 159) translates: tant ...
NOTES FOR BK. II, CHAP. II


35. See II, ii, 123-124, above.


37. CCL, XXXVI, 576-581.

38. a (fol. 83v): I for II. All numbers following in this section refer to b only.


41. a (fol. 83v): de dogmate quod ad salutariter proponendum for dogma ailquod ut salutariter proponendum.

42. ibid.: observasti for expendas.

43. a (fol. 84v): eodem for illo.

44. Cf. Erasmus, Adagia, II, IX, liv, Opera Omnia, II, 675.

45. a (fol. 84v): De hinc for hic.

46. ibid.: explicari for excuti.

47. Adversus Haereses, I, i, MPG, VII, l45-l52, but Hyperius may be thinking of I, 8 or III, 1-2, MPG, VII, 519-523 & 844-851.
NOTES TO BK. II, CHAP. II

48. MPL, XLII, 211-213. Better, perhaps, would be Bk. XXXII, Chap. 15, MPL, XLII, 505.

49. MPL, XLIV, 282.

50. Ltr. xxviii in MPL, XXXIII, 112-114, for sections 3-5.

51. a (fol. 84v): Omnis studio cavendum for Studiose vero cavendum.

52. ibid.: vel for aut.

53. ibid.: inscientiae for inscitiae (which gives a suggestion of blame).

54. Cf. Erasmus, Paracelsus: Hoc quo aptamus, non alia res certius praestet, quam ipsa veritas, cuius quo simplicior, hoc efficacior est oratio (Opera Omnia, V, 139).

55. a (fol. 84v): V. Cum vero omnia quibus dogma comprobabitur, solida, expressa, certa etesse oporteat, similitudines parce, typi atque allegoriae numquam aut perraro accersuntur. Deinde sicubi accersuntur, non fere nisi postremum fortiiuntur locum. b reworks this section in Topics 7 (last sentence) and 8 (but see insert from a, I, xi, in n. 56 below).

56. a, I, xi (fol. 36r-36v): Confirmant nonnulli etiam Allegorias praesertim ex sacris historiis: sed enim quando ipsarum allegoriae interpretatio omnibus dirigi semper ad eae capite, quae isiam commemoravimus, debebit, nihil de allegoriis putamus hic separatim dicendum. Nec ego tyranni aut esse velim, ut in effingendis allegoriis multum se fatiget.


58. a (fol. 84v): vel for aut.

59. a (fol. 85r): Occurri autem haec malo magna ex parte potest, tum considerate & proprie loquendo, tum in tempore adhibendo aliaus praecoccupationes quibus calumniandi occasio eripitur.

60. ibid.: versus eius usus for admonitiones de vero eiusdem usu.

61. ibid.: pertinens for referendo.

62. ibid.: illud for istud.
NOTES TO BK. II, CHAP. II

63. ibid.: Si quando contigerit concionatorem ... Contigit interdum doctorem populi ... .

64. ibid.: (quod quidem evenire potest: vel quia ipse qui docet in rerum divinarum contemplatione nondum satis est exercitus: vel quia unum tantum aliquem scriptorem sibi lectum sequutus est, aliorum iudiciis non auditis vel ...) Quid enim si qui ad sacrum pulpitum est admotus, nondum sit ipse rerum Divinarum contemplatione atque tractione satis exercitatus? aut unum tantum aliquem sequatur a se lectum scriptorem, aliorum iudiciis non auditis? aut . . . .


68. Hom. 161 in MPL, XXXVIII, 895-902.

69. a (fol. 86r): Caeterum exempla tractandorum dogmatum multa sunt in conspectu posita.

70. MPG, Vols. LVII & LVIII.

71. MPL, Vol. LIX.

72. a (fol. 86v-87r) adds: cuius et ante meminimus.

73. ibid.: concionatur for disputat.

74. MPG, LVIII, 573-584.

75. Opera Chrys., V, 334-339.

76. ibid., l56-l51.

77. a (fol. 87r): lo for 77.

78. ibid. adds: vel torpescere.

79. Opera Chrys., V, l59-l63.

80. MPG, L, 749-774.

81. a (fol. 87r): conciones vel potius libri for conciones 6, tum libri 3.
CHAPTER III. BEFORE EXPONDING ANY PASSAGE OF HOLY SCRIPTURE IN THE
DOCTRINAL GENRE, YOU MAY NOTICE A GREAT MANY DIFFERENT GENERAL TOPICS
IN THE PASSAGE. IT IS BEST TO CHOOSE ONLY SOME OF THESE FOR FULLER COMMENT.

1. A chapter of 87 pages in length, Chap. III comprises one-fifth
of the entire work.

2. Partim ... partim ... See II, ii, n. 34, above.

3. See II, ii, 123ff.

4. a, I, xi (fol. 39r-39v): VI. regula. Quisquis autem volet locos
communes apte digerere, necessum est ante omnia recte intelligat simplicem
verborum sacrarum scripturae sententiam: deinde singula percurrere lectiones
recitatae membra, atque paulum ad ea substantia, cogit et secumque
reputet, quid ex iisdem verbis decerpi quest: vel ad doctrinam, hoc
est, confirmationem verorum dogmatum: vel ad redargutionem falsorum
dogmatum: vel ad institutionem vitae in iusticia: vel ad correctionem
vitae indiustae actae: vel postremo ad consolationem profutura. Nam haec
quinque capita oportet animus perpetuo observare, utpote ad quae tan-
quam scopum praestitutum, omnia quae utiliter deponent debent.

5. a (fol. 39v-10r): Neque vero fieri potest, quin verba in contextu
sacrae lectionis accurate expensa, aliquis his capitibus subministret.

Sed libet exemplum subire in quo regularum quas hactenus tradidimus,
usus declarabitur. Summus autem in manum historiam Evangelicam, idque
propter quod saepenumero difficilium est locos communes idoneos decerpere
ex historia, quam ex concionibus vel exhortationibus sacrarum, in quibus
dogmata religionis ac fidei nostrae, aut praecipita de moribus officiisque
charitatis aperte descripta leguntur. Superiores igitur die festo recitata
est in sacro coetu historia ex Marci capite 8. quae sic habet: Cum
turba admodum multa esset, nec haberent quod manducarent etc.

Colligem autem locos plures ac varios, quo nimimum viaem utcunque demonstrae, quas sit eundum: post a indicabo qui nar ex pluribus tractari apud multitudinem recte seligentur.

The reference above in a to a greater feast-day is omitted in b.

It is interesting to compare the eleven passages which Hyperius studies in Chapters III-V with the Church calendar as preserved in Bugenhagen's Indices Quidam in Evangelia (ut Vocant) Dominicalis, the Liturgie of the Eglise Evangélique Luthérienne de France (Paris: Les Secrétariats Généraux de l'Eglise, 1966) and The Book of Common Prayer of the Anglican Church of Canada (Toronto: Anglican Book Centre, 1962):

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Clearly Hyperius chose his examples from the Church calendar.

6. See Example 4 on Rom. 6:3-11, pp. 22ff., below.

7. a (fol. 40r): Primum igitur quando narratur ... for Primum quando narrat Evangelista ...
NOTES TO BK. II, CHAP. III

8. a (fol. 41r): dogmata aliquot for doctrinam multiplex.

9. ibid.: Primum for Prima est.

10. ibid.: ouomodo rebus nostris for quo pacto nobis.

11. ibid.: Secundum dogma for Secunda.

12. ibid.: Tertium dogma for Tertia.

13. ibid.: dogmatibus for doctrinis.

14. Reading 147 for 14, with a (p. 178) and perhaps with a (fol. 41v), which is unclear in my photocopy.

15. a (fol. 41v): dogms for doctrinam.

16. ibid.: Dogma for Doctrina.

17. ibid.: est for sit.

18. ibid.: autem for vero.

19. a (fol. 42r): Dogma sive doctrinam.

20. a (fol. 42v): dogma for doctrinam.

21. a (fol. 43v): illud dogma for hanc doctrinam.

22. ibid.: etiam largius for largius.

23. Partim . . . partim . . . See II, ii, n. 34, above.

24. a (fol. 44r): dogma for doctrinam.

25. a (fol. 44v) adds: ni fallor.

26. ibid.: dogmatum for doctrinæ verse.

27. ibid.: . . . ex tum multis locis recte duos tantum, sed ad sumnum tres, pro ratione loci et amore temporis deliget, in uibus explanatory diutius insistet.

28. a (fol. 36v-37r): II. Regula. Eligantur autem loci communes fusius ad populum explicandi, non plures quam duo vel tres. Quod facere expedit, quo auditores etiam rudes omnia facilius percipient, necnon reversi domum, utcunque valeant memoria repeteres quaæ dicierunt. Videmus autem Chrysostomum et alios sanctos Patres, imo Prophetas ipsos, crebro hanc in modum in duobus aut tribus locis communibus,
NOTES TO BK. II, CHAP. III

conciones suas consumere. Esaias in prima sua concione invehitur in duo genera vitiorum, nimium in hypokrisin, seu corruptum Dei cultum, qua parte perstringit Icclesiasticos: deinde in iniqua fori iudicia, ubi impetit magistratus politicos, atque ita ob gravissima haec peccata comminatur ac praeedit diras poenas secuturas. Apud Chrysostomum legis conciones: de humilitate & contemptu rerum terrenaum: de poenitentia, & quod non sit desperandum, seu de fide. Item: de ira & mansuetudine: de agnitione peccatorum ac Dei iudicio: de timendo Dei iudicio, atque de Deo diligendo: de fugiendis iuramentis, & sequanimitter ferenda paupertate. Necque id tantum fit in concionibus quae instituuntur de argumentis pro temporis ratione oblatis, verum etiam in quibus explicatur sacrae Scripturae lectio. This passage continues in II, iv, n. 6.

29. See Hyperius' De Sacrae Scripturae Lectione ac Meditatione Quotidiane Libri II (Basel; 1561) and its translation in German (Mulhouse, 1562 and Ulm, 1672), English (London: 1579) or Dutch (Middelburgh, 1581).

30. MPG, LIII, 262.


32. a (fol. 165r-6v): Nam meminisse decet, si cuuos locos sinis praeenti anno intactos, te eosdem utiliter enarraturum annis sequentibus, vel etiam in concionibus brevi tempore post habendis. Nec vero decorum quoties in Ecclesia recitatur eadem sacra lectio, toties eosdem & eodem artificio locos communes exponere. Vero enim dixit quidam poeta . . . .


34. a (fol. 37v): III. regula.
NOTES TO BK. II, CHAP. III

35. ibid.: tamen in duobus aut tribus for in tribus tamen quatuorve.

36. MPG, LVIII, 579.


38. MPG, LVIII, 573-584.

39. a (fol. 39r): pari for eadem.

40. E.g., MPG, XLVII, 755-768 & 1087-1096.

41. E.g., Orat. xxxiv, MPG, XXXVI, 2h1-256.

42. I, v, 29-32.

43. a (fol. LIIv): Itaque cui propositum est docere imperitos ac rudes, quales sunt, qui angusta oppida & pagos incolunt, eos excipiet locos, qui auditorio maxime conveniunt atque decent.

44. a (fol. L6r) adds: et quidem duos, aut ad summum tres.

45. MPL, XXV, 520-521.


47. E.g., J. Bugenhagen, Indices Quidam in Evangelica (ut Vocant) Dominicalia, Insuper Usui Temporum et Sanctorum Totius Anni Servientiae, fol. a 6r.

48. Reading 18 for 8.


51. Reading argumenta rationis naturalis for argumentationis naturalis, with w (p. 200).


54. MPG, LVII, 7h. See also MPG, LVIII, 10h1-10h2.

55. Reading 2 for 8, with w (p. 203).

56. Pope Marcellinus (d. 304) For a discussion of this tradition, see MPL, VI, 9-20; A Dictionary of Christian Biography, Literature, Sects & Doctrines: During the First Eight Centuries. ed. W. Smith & H. Wace,
NOTES TO BK. II, CHAP. III


57. Hyperius attended lectures on medicine during his second period in Paris. See W. Orth, Oratio de Vita ac Obitu D. Andreae Hyperii, in v, p. 440.


59. MPG, LVII, 51ff.

60. CCL, I, 153-156.

61. MPL, IV, 561-584.

62. E.g., Bk. I & Bk. XIX, 17, CCL, XLVII, 1ff., & XLVIII, 683-685.

63. MPL, XXXI, 663-1174.

64. See Glossary.

65. A remarkable summary of apostolicity, reducing Rome's arguments from antiquity to irrelevance. Cf. H. J. Wotherspoon & J. M. Kirkpatrick, A Manual of Church Doctrine according to the Church of Scotland, 2nd ed., rev. T. F. Torrance & R. S. Wright (London: Oxford U.P., [1920] 1960) in their discussion of apostolic succession. "First, a true ministerial succession is organically related to succession in doctrine, that is in doctrinal obedience to the teaching of the Apostles. It belongs to the basic concept of succession that it is a succession ordered in accordance with the Apostolic doctrine; otherwise it is only a succession in disorder. . . . Wherever there is a ministerial succession, however faultless it may be formally, it is nothing but an empty husk if it is divided from the faithful tradition of the Apostolic doctrine, because it is in reference to this doctrine that the ministerial succession has its sole place and justification." (p. 96).

66. Literally: "by an unknown and marvellous method".

67. See II, i, 117ff.

68. A cardinal point, with much wider application for exegesis.
NOTES TO BK. II, CHAP. III & IV

than might be understood from Hyperius' referring it to non-narrative passages here.

69. John's first way was discussed in Topic 4 above.


72. Hyperius would not, of course, condone the practice that candidates for the Ministry are often unknown to the officials who ordain them. See his De publico studiosorum in scholas Theologica examine, in Varia Opuscula I, 36h-436.

73. See Glossary.

74. See n. 69 above.

75. Cf. Augustine, Tractatus XV, 3-4, on John, CCL, XXXVI, 151-152.


CHAPTER IV. SOMETIMES IT IS APPROPRIATE TO DIVIDE THE ENTIRE READING OF HOLY SCRIPTURE WHICH IS CHOSEN FOR TREATMENT INTO NO MORE THAN TWO OR THREE HEADINGS, PARTS OR LEADING GENERAL TOPICS

1. a, I, xi (fol. 46v-47r): Adiiciamus postremo & istud. Si decrevisti sive in enarratione libri integri aut partis libri, sive in concione de negociis incidentibus suscepta, unum tantum alium locum explicare, tenem provida feceris si eum ipsum in partes certas distribulas. Exemplum esto. Ad verba illa Mat. 5: Sic luceat lux vestra coram hominibus ut videant vestra bona opera, glorificentque patrem vestrum qui est in coelis: ad haec inquam verba, si animus est populum exhortari ad bona opera, apte quidem haec divisio adiungatur. Primum exponam quam sit necessarium bonis operibus ut insistamus: hinc quaeam vere bona Deoque accepta opera dici debeant: postremo de effectis & praemis disseram,
NOTES TO BK. II, CHAP. IV

quae tam in hac vita quam post hanc vitam ex bonis operibus con-
seguimur. Aliud exemplum. Occurrit historia Matth. 15 de scribibus &
Pharisaes accusantibus discipulis Christi, quid non observarent
traditiones seniorum. In hoc solo argumento qui voleat orationem con-
sumere, recte sic eam partietur. Demonstrabimus observatione traditionum
humanarum nos nequaquam iustificari apud deum: ac primum uidem id
evincemus perspicuis sacrarum literarum pronunciatis: deinde etiam
suffragiis atque sententiis sanctorum patrum priscae Ecclesiae.
Reliquum est de confirmatione ut agamus.

2. II, ii, 126-134.


4. That Hyperius classes this passage whose ground is a moral as
under the doctrinal rather than the training genre suggests that the
doctrinal genre was for him the essential genre, compared with which
the other four biblical genres are more or less ancillary.

5. Hyperius is thinking of the dialectical argument ab absurdó,
but the idea is strongly evocative of Karl Barth's doctrine of sin.
"Sin is that which is absurd, man's absurd choice and decision for
that which is not, described in the Genesis story as his hearkening
to the voice of the serpent, the beast of chaos. Sin exists only in
this absurd event." Church Dogmatics (Edinburgh: T&T Clark), IV/1. 410.

6. a (fol. 37r-37v): Idem manque Chrysostomus Homilia 60. in
Matth. ad verba illa: Vae mundo a scandalis. nescesse enim est venire
scanda, etc. in duos locos seu partes distribuit: ac priore uidem
disserit (graviter sane & tamen populariter summoque artificio) de causa
peccati: posteriore, propter verba illa: Videte ne contemnatis unum ex
his pusillis: de non contemnendis fratribus: unde sub finem dilabitur
ad locum de cura, qua parentes cavere debent, ne liberi turpilus
assuescant.
CHAPTER V. SOMETIMES THE WHOLE SCRIPTURE LESSON IN ALL ITS PARTS IS
FOCUSED ON THE EXPLICATION OF ONE GENERAL TOPIC

1. connexa. See Glossary.
2. Reading 8 for 7.
3. Reading 5 for 4.
4. Calvin affirms the necessity of the inward testimony of the
Spirit if the Word is ever to find acceptance in men's hearts (Institutes,
I, vii, 4 & III, ii, 33-34). But Hyperius seems here to go a step further
than this, a step remotely but strikingly suggestive of Karl Barth's
concept of revelation. Cf. Church Dogmatics, I/1 (I, iv, 2): "This very
fact of the language of God Himself becoming an event in the human word
of the Bible is, however, God's business and not ours. That is what we
mean when we call the Bible the Word of God. We confess and acknowledge
thereby that the recollection of God's past revelation, without which
it would be impossible to undertake Church proclamation, is as much God's
grace and gift as is the realisation which our own proclamation needs.
It is not in our power to achieve this recollection, certainly not in
the form of our grip of the Bible; but if and because the Bible grips
us, therefore because we become reminded, this recollection is achieved.
That this happens, that the Bible speaks to us of the promise, that the prophets and apostles tell us what they have to say to us, that their word is imposed upon us, and that the Church from time to time becomes what she is because she is faced with the Bible, is God's decision and not ours— that is grace and not our work" (p. 123).

Cf. also II, iii, 203 (1). But cf. II, iii, 236 (21 & 22).

5. MPG, LWIII, 625-632.
6. ibid., 628-629.
7. ibid., 629-632.
8. ibid., 628-629.
9. ibid., 628.
10. ibid.
11. ibid., 627, 628-629.
12. ibid., 629.
13. ibid., 628.
14. ibid., 629.
15. II, v, 255.

CHAPTER VI. OCCASIONALLY THE WHOLE SCRIPTURE READING IS RUN THROUGH IN A BRIEF EXPOSITION, SO THAT SOME ONE GENERAL TOPIC MAY THEM BE DEALT WITH MORE FULLY

1. MPG, LIII, 32-39, esp. 36ff.
2. ibid., 61-76, esp. 68ff. & 73ff.
3. ibid., 39-48, esp. 45ff.
4. ibid., 229-239, esp. 236ff.
5. ibid., 239-251, esp. 247ff.
6. ibid., 273-282, esp. 279ff.
7. MPG, LVII, 39-51, esp. 47ff.
8. MPG, LIII, 236ff.
9. MPG, LVII, 47ff.
10. ibid., 629ff.

CHAPTER VII. HOW BEST TO HANDLE ONE POINT OR SENTENCE OF SCRIPTURE

1. a (fol. 81v-82r): Quod si interea ex libri sacra, vel parte libri locum scripturae divinae est in manibus, cui definitiones, probationes vel causas, vel circumstantias rei qua de agitur, satis distincte enucleast, observanda est methodus, quam author libri ipse monstrat. Nec enim temere ab eo discedere audebit, etiam si hic sequendum consilium, ut quemadmodum ante admonimus, unum membrum paucioribus, aliud pluribus ennaretur, prout ac postulabit necessitas & publica utilitas.

2. See pp. 292ff., below.
3. II, ii, 126-143.
4. Reading 32 (Heb.) for 31 (Vulg.).
5. P. 289, above.
9. A good example of Hyperius' patristic emphasis.
10. Opera Chrys., I, 547-549.
11. ibid., 705-706.
12. ibid., 718-719.
13. ibid., 754-756.
14. MPG, LV, 751-753.
15. Opera Chrys., II, 12h6-12h8.
NOTES TO BK. II, CHAP. VII & VIII

16. ibid., III, 427-429.
17. ibid., 430-435.
18. ibid., 975-983.

CHAPTER VIII. HOW A SIMPLE THEME IN THE DOCTRINAL GENRE SHOULD BE EXAMINED

1. a (fol. 78v): In hoc autem genere saepenumero tractantur themata simplicia atque disseritur de fide, charitate, spe, lege, peccato, morte, similibusque.

2. ibid.: Placet vero nonnullis huiusmodi themata explicari certo questionum ordine, quem Dialectici quoque de iisdem thematibus prae-scribunt, ut nimirum aperiatur primo, Quid sit: ... And cf. II, ii 13h.

3. ibid.: species for formae.

4. ibid.: Minime quidem existimabit for Neque arbitrabitur.

5. ibid.: Atqui audio for Audio sane.

6. a (fol. 79v): ea ductaxat eliget negociorum capita explananda quae for eae ductaxat eliget quaeestiones explanandas quas.

7. a (fol. 79v-80r): Hinc igitur illa auorum consuetudo, qua primum quidem loco, quid sit res qua de agitur, exponunt. Eademque questionem mox illustrant comprobationibus variis, veluti pronunciatis scripturae similitudinibus, exemplis, aliisque eius generis omnibus interim sumptis de sacris literis, vel de sanctorum patrum commentariis. Absoluta quaeestionem Quid sit, progresdiuntur ad eam quem maxime videtur loco, temporis, personis, accommoda existere, sine ea ex causis, sive ex circumstantiis, sive aliunde nascurt. See also n. 10, below.

8. a (fol. 80v): aut si plures omnino tractari ex re fuerit Ecclesiae, prudentis erit doctoris aliquas in aliud tempus reservare. See n. 11, below, for the context of this passage.


10. a (fol. 79v): Eademque questationem ... patrum commentariis.
NOTES TO BK. II, CHAP. VIII

See n. 7, above.

11. a (fol. 80r): Itaque ordo ille a Dialectis præscriptus, statim perturbatur negligentique, sicut re Vera expedit etiam ubi ex arte discutiuntur omnis artem studiose tegere. a here adds (fol. 80r-80v): Sed quin adnotamus breve exemplum. Dissersendum igitur si tibi est coram Ecclesia de humanis traditionibus: recte sane initio explicabis, quid intelligendum sit nomine traditionum humanarum. Forsitan etiam tempestive addes, quotuplices esse sint, sive quot earundem species. Dehinc autem habita ratione praesentis tempestatis & status Ecclesiarum, perges docere, quantas vires illæ habeant, sive quosque distingant obligentque hominum conscientias, qui quidem locus referri ad quæstionem de effectibus seu officiis quæst. In hoc autem solo utiliter perstabis diutius, imo totam finies concionem. Item instituit aliquid dicere de providentia Dei, ante omni exponet quod ea sit atque definitionem seu descriptionem dilucidiorem reddet; accersitis diversis probationibus. Hinc demonstrabit providentiam Dei non tantum esse universalem, sed etiam singularum, id est, mundum istum & res humanas sic a Dei gubernari atque administrari, ut vel singularum ac minutissimarum rerum sedulam curam ad se recipiat: qua de re conjecturam iubet nos Christus ex eo facere, quod ne passerculus quidem in terram sine Dei voluntate cadat, & singuli capitum nostrorum pili sunt numerati, & non nisi illo volente defluunt. In hæ vero providentia particulari explicanda consumet præcipuum concionis partem. Quo quidem pacto in una aut altera quæstione abunde satis invenit concionator quod cum fructu tradat. Nec fere solent plures quam duae tresve quæstiones sive loci de themate proposito in una concione enarrari: aut si plures ommino tractari ex re fuerit Ecclesiae, prudentis erit doctoris aliquas in aliud tempus reservare. Causa consilii hæc est. a continues in n. 14, below.
NOTES TO BK. II, CHAP. VIII


13. See Glossary.

14. a (fol. 80v-81v): Nam in omni concione generis didascalici diligentia haec requiritur, ut post declarata dogmata eorundem quoque usus perspicue demonstretur. Magnopere enim hominum interest scire, quæque sunt cognoscenda vel credenda, & quæm institutionem, correctionem, vel consolationem possint ex dogmatibus accipere.

Etenim quod ad laudem dignitatemque sacrarum scripturarum mirifice facit, nullum in iis dogmata extat, in quo non sit recondita multiplex doctrina ad confirmandum fidem, spem, charitatem, ad excitandos animos ut agnoscant Dei erga se benevolentiam, ut gratias agant pro immensis beneficiis, ut gratias agant pro immensis beneficiis, ut ad officia caritatis erga proximum readdantur alares & erecti, ut consolationem & levamen in publicis vel privatis miseriis nanciscantur. Atque hanc rationem demonstrandi usum eorum dogmatum quae fuerit explanata, passim licet animadvertere in concionibus prophetarum, Christi, Apostolorum, in epistolis Paulinis etc. cum profecto nisi legitimus usus tenetur, necnon ad vitam moresque omnia transferuntur, plane sterilis & infrugifera sit magnarum rerum cognitio. Ad Rom. 8. continentur usus totius disputationis de justificatione per fidem absque operibus: ad Ro.

11. usus antecedentis disputationis de relectione Iudaeorum & vocazione gentium. a now discusses compound themes. See II, ix, n. 1, below.

15. a (fol. 81r): sacrarum scripturarum for sacrae scripturae.

See n. 14 above.

16. ibid.: ut ad officia caritatis erga proximum readdantur . . . for ut ad officia caritatis cuivis praestanda readdantur . . .

See n. 14 above.

17. MPL, XXXIV, 1077.

18. Reading 20 for 22.
NOTES TO BK. II, CHAP. VIII & IX


20. Reading 3 for 2.

21. Evidently the twentieth century has no monopoly on reticence about death, although we are able to disguise it more scientifically.


23. E.g., Opera Chrys., V, h67-h74.

24. ibid., h54-h59.

25. ibid., h74-h79.


27. MPG, XXXI, 163-181, 183-198.

28. ibid., 1429-1438.

29. ibid., 525-540.

30. ibid., 217-238.

31. ibid., 353-372.

32. ibid., 371-386.

33. Orat. vi, MPG, XXXV, 721-752.

34. Orat. xl, MPG, XXXVI, 359-428.

CHAPTER IX. HOW A COMPOUND THEME IN THE DOCTRINAL GENRE SHOULD BE EXPounded

1. Cf. a, II, ii (fol. 81v): Quae vero iam diximus de disputando themate simplici, eadem omnia adhæreri, etiam ad thematis compositi enarrationem contingit. Quamvis in themate composito satis fuerit statim in confirmatione probationes omnes ex ordine digerere, nulla prorsus partitione in quæstiones facte, nisi fortassis quæstio aliqua peculiaris ex circumstantiis vel causis ullis enata incideret, quam pio ratione loci ac temporis expediret populo plenius cognoscendam
NOTES TO BK. II, CHAP. IX & X

proponere.

2. II, i, 119.
3. MPG, XXXI, 303-326.
4. MPG, XXXV, 933-964.
5. Literally: "In three chapters of Ephesians".
7. ibid., 230-235.
8. ibid., 265-271.
9. ibid., 305-311.
10. ibid., 275-280, 787-790.
11. ibid., 324-329.
12. ibid., 395-399.
13. ibid., 120-123.
14. ibid., 781-782.
15. ibid., 787-790.
16. Cf. I, i, 5 and n. 24, against Achelis' opinion that was written more for the literary market than for the student.

CHAPTER X. ONE MUST TAKE GREAT PAINS TO SEE THAT WHAT THE SERMON QUOTES FROM SCRIPTURAL AND OTHER SOURCES IS SKILFULLY AND RELEVANTLY APPLIED TO THE SITUATION NOW

1. Reading 11 for 10.
2. Even in Hyperius' Comm on 1 Cor. 7 there is no mention of this quotation from Menander, and I, xii, 75 does not give it either. It is presumably a typographical error.
3. Cf. I, xvi, 100.
4. MPG, XXXV, 457-458.
NOTES TO BK. II, CHAP. XI

CHAPTER XI. THE REFUTING GENRE

1. a (fol. 87r): Cap. III.

2. a (fol. 87v): imbecilliaque for imbecillaq.e.

3. Reading 346 for 348.

4. See Glossary for these and following terms.


7. a (fol. 88v): Tertio observandae sunt insuper argumentationes captiosae for Observeare insuper prodest argumentationes captiosas.

8. See Glossary and Hyperius' De Dialectica, pp. 204-207.

9. Cf. H.W.B. Joseph, An Introduction to Logic, 2nd ed., rev. (Oxford: Clarendon, [1906; 1916] 1967): "But the argumentum ad hominem need not be altogether irrelevant. A barrister who meets the testimony of a hostile witness by proving that the witness is a notorious thief, though he does less well than if he could disprove his evidence directly, may reasonably be considered to have shaken it; for a man's character bears on his credibility. And sometimes we may be content to prove against those who attack us, not that our conduct is right, but that it accords with the principles which they profess or act upon. Christ replied to those who censured him for healing on the Sabbath, by asking which of them, if his ox or his ass had fallen into a ditch, would not pull it out on the Sabbath day (Luke xiv.1-6)." (p. 591).

10. a (fol. 88v): Quarto igitur loco for Interdum igitur.

11. See Glossary for these and following terms.

12. a (fol. 89r): authoritate for auctoritate. So also for the occurrences of the word which follow.

13. b omits a's Quinto (fol. 89r), which follows the numeral V.
So also for Observations 6-8.

14. a (fol. 89v): aliquando et digressione for Occurritur adversariis etiam digressione.


17. a (fol. 90r-90v) enumerates biblical refutations separately, beginning at this point with Refutation 1, and continuing until Refutation 4, while b enumerates Refutation 2 as Observation 9, and so on.

a (fol. 90r): . . . quales haec sunt. (1) Ab oppositione sententiae Dei for In primis saepenumero opponitur sententia Dei . . . 

18. a (fol. 90r): (2) A vera ac germana interpretatio scripturae profertur contra eam.

19. a (fol. 90v): (3) Ab adiectione vel oppositione eius quod praecepue in re aliqua est considerandum for X. Sententiae ab alio allatae quandoque adicitur vel opponitur id quod praecepue in ea ipsa re est considerandum.

20. ibid.: (4) A conciliacione locorum for XI. Postulat subinde necessitas conciliationem adhiberi locorum.

21. MPL, XXXIV, 1041-1230, esp. Bks. II-III.

22. MPL, XLII, 129-205.


24. Literally: "in a/the preceding chapter".

25. a (fol. 90v): dogmatis for doctrinae.

26. See The Attic Nights of Aulus Gellius, V, 10, tr. J.C. Rolfe, LCL, 2 Vols. ([1927] 1951), I, loll-l09. See also De Dialectica, p. 206, where the incident is used to illustrate antistrephon, mentioned in Observation 3 on p. 347, above.

NOTES TO BK. II, CHAP. XI & XII


29. Reading 30 for 8, for the sake of the sense, c reads 81 (p. 384).

30. a (fol. 92v) adds: Cap. 15, validis argumentis eos prosternit qui mortuorum negabant resurrectionem.

31. a (fol. 93r): elegantes for erudites.


33. a (fol. 93r): Eodem pertinet pars postrema homilise 21. in qua contra eos disserit qui vaticinia & incantationes sectantur. Non dissimilis argumenti homilis legitur tomo vi. cui titulus: de praemis sanctorum & de gehenna.

34. MPG, XLIX, 231-240.

35. MPG, XLVIII, 953-962.

36. MPG, XLIX, 114-115.


38. Presumably OrPs. ii & iii, MPG, L, 753-760.

39. E.g., MPG, XLVIII, 701-812.

40. MPG, XXXI, 329-354.

CHAPTER XII. THE TRAINING GENRE

1. a (fol. 93r): Cap. III.

2. I, vii, 16-47.

3. Neither a nor b enumerates these topics. b enumerates the sections marked (1), (2), etc.

4. a (95r): adspirat for auxiliatur.

5. See Glossary.

6. a (fol. 96v): ... cui iam in beatorum sodalitatem commigrarunt for ... quos iam in beatorum sodalitatem commigrasse pii omnes confidunt.
NOTES TO BK. II, CHAP. XII

7. a (fol. 97r): qui in divorum numerum est relatus for cuius memoriam honore summo volunt consecratam.
8. ibid.: Divi for beati hominis.
9. a (fol. 98r): Divorum for beatorum.
10. ibid.: sane for ante omnia.
17. ibid.: alteram for unam.
18. MPL, XVI, 1417-1468.
19. ibid., 1417-1468.
20. ibid., 1365-1414.
22. ibid.: Atqui for autem.
23. ibid.: . . . qui si quando . . . for I. Si quando . . .
24. See II, xii, 357, above.
26. MPG, LXII, 533.
27. Cf. I, v, 31-32. a's enumeration of the sections following is ignored.
28. a (fol. 101v): divorum for beatorum.
30. a (fol. 102r): quamobrem non eadem ratione adhibentur rebus sacratis qua prophanis.
NOTES TO BK. II, CHAP. XII


"The personal has its place in the funeral address and may determine the choice of text, especially where the departed was not only a well-known member of the congregation but made a marked impression upon it in his life. But in such cases the choice of text no less than the development of the sermon must be characterized by an inflexible truthfulness, without exaggeration, without suppression, speaking the truth, yet always in love. Nowhere is lying cant or loveless judgment more frequently found than at funerals; many a funeral sermon helps to dig a grave for the Church itself" (pp. 311-312).

32. a (fol. 102r): suadet for auctor est.

33. a (fol. 102v): 17 for quoddam.

34. ibid.: 6 for 5.

35. Opera Chrys., V, 965-967.

36. MPL, LXXIX, 1172.

37. a (fol. 102v): xx for Alis.

38. MPG, LII, 431-436.

39. a (fol. 102v): etiam for insuper.

40. ibid. adds: deinde & vi.

41. E.g., Opera Chrys., V, 196-211.

42. ibid., 285-290.

43. ibid., 350-351.

44. ibid.

45. ibid., 257-259.

46. ibid., 312-315.

47. MPG, XLIX, 15-31.


49. a (fol. 103r): 6 for 5. Again, after Susanna (below), a adds:
Torno 8. Evidently Hyperius used a different ed. of Chrysostom's sermons in 1552 than by the time he wrote the 2nd and new ed. of 1562. In any case, these sermons following are found in our Vols. I & III.

50. Opera Chrys., I, 657-697.
51. ibid., 6h3-652.
52. ibid., 8h8-85h.
53. ibid., 839-8h1.
54. ibid., 8h1-8h2.
55. ibid., III, 937-9h1.
56. Orat. xxiv, MPG, XXXV, 1169-1194.
57. Orat. xv, MPG, XXXV, 911-934.
58. a (fol. 103r): Abrahæ for Abraham.
60. Opera Chrys., I, 657-695.
61. a (fol. 103r): 6 for 3.
62. MPG, XLIX, l7ff.
63. a (fol. 103v): iuramentis for iurandi consuetudine. MPG, XLIX, 103-10hl.
64. ibid., 111-112.
66. Reading 87 for 78, with a (fol. 103v).
69. MPG, XLIX, 119ff.
70. ibid., 127ff.
71. a (fol. 10hr): tomo 6 Homilia 28 for homilia.
72. MPG, LII, l4h3-l4h8.
73. Opera Chrys., V, l20-l23.
CHAPTER XIII. THE CORRECTIVE GENRE

1. a (fol. 10hr): Cap. V.
2. Orat. iv & v, MPG, XXXV, 531-720.
3. MPG, L, 533-578.

4. The ascription of cruelty to Julian may refer mainly to Babylas' exhumation. See MPG, L, 531f.

5. a (fol. 105v): Quod ubi sit, spem bonam licet de eo concipere, quod propediem remunciaturus male coepitis atque in rectam visum rediturum sit.

6. ibid.: ut videlicet homines peccata sua, eorumdemque magnitudinem et foeditatem agnoscant, his vero agnitis...

7. ibid., adds: omnia.


9. a (fol. 106v) adds: interemptive.

10. Hyperius neglects to consider sloth here.


13. CCL, XLVII, 9.

14. Ibid.

15. a's enumeration will be ignored for the sections fol.

16. Tractatus pulcherrimus Aeneae Sylvii de curialium miseriis. Epist. CLXVI., in Aeneae Sylvii Piccolomineisenensis, Qui Post Adeptum Pontificatum Pius Eius Nominis Secundus Appellatus est, Opera suae
NOTES TO BK. II, CHAP. XIII


17. a (fol. 108r) adds: sibi.
18. MPG, LXI, 611 ff.
19. ibid., 611.
20. a (fol. 109r) adds: acr medicamente, & quod dicitur, sine . . .
21. MPG, LIII, 217.
22. MPG, LXI, 194.
23. MPG, LIV, 660 ff.
24. a (fol. 109r): tamen for vero.
25. MPG, LX, 138. The authenticity is not in fact in doubt.
26. MPG, LXI, 315-322.
27. MPG, LXII, 423-428.
28. Reading delictis for dilectis, with a (fol. 110r) and w (p. 395).
29. a (fol. 110r): nequicquam for nequiquam.
30. A whip for correction, not a sword for vengeance.
31. Hyperius knew Hebrew, as his De R.F. Theol. S., e.g., testifies (II, vi & vii, 95 & 103 ff. et al.).
32. a (fol. 111r): hinc . . . inde . . . for modo . . . modo . . .
33. MFL, LXIX, 1144-1147.
34. Theodoret, V, 17, MPG, LXXXII, 1231-1238.
35. Reading 12 for 12, with a (fol. 111v).
36. a (fol. 112r) apte contingat for expeditat.
37. a (fol. 113r) adds: xix. Tomi vi.
38. MPG, LII, 391-396 or perhaps 395-414.
39. a (fol. 113r) adds: homilia.
40. MFL, LXIX, 1167.
41. Perhaps Hom. 14, MPG, LXIII, 657-666.
42. a (fol. 111r) adds: derno saltat.
43. MPG, LIX, 485-490.

44. MPG, LIV, 675-688.

45. E.g., Hom. 5-16 on the Statues, MPG, XLIX, 67-172.

46. Opera Chrys., V, 230-235, 240-244.

47. The difficulties of Hyperius' position here are clear enough. Which Church or preacher is the magistrate to listen to? Ian Paisley? Will the suppression of vice produce more crime, as it did during the American prohibition? Is it even possible for a nation or state to be Christian? But Hyperius does remind us that the state is living in God's world, and that God has appointed the magistrate to maintain order and justice. For a study of the biblical view of government see O. Cullman, The State in the New Testament, tr. F.V. Filson (New York, 1956).

48. MPG, XLIX, 67-82.

49. Cf. the Augsburg Confession, Art. XII on Absolution, CR, XXVI, 279.

50. a (fol. 116v): nemiquam for nemesquam.

51. ibid. adds: tunc.

52. This sentence is omitted in a (p. 433).

53. a (fol. 118v): incessitur for incessuntur.

54. Opera Chrys., V, 235-240, 240-244. But no. 28 is surely a slip.

55. MPG, XLIX, 67-172, 187-198.

56. Opera Chrys., V, 230-235, 240-244.

57. ibid., 258-257.

58. Emending emam to iram, with a (fol. 119r).

59. Opera Chrys., V, 312-315.

60. ibid., 315-324, 358-365.


62. ibid., 395-406. a (fol. 119r) adds: Nonnillae etiam habentur tomö sexto.

63. Opera Chrys., V, 791-794.
NOTES TO BK. II, CHAP. XIII & XIV

64. ibid., 805-810.
65. ibid., 814-817.
66. ibid., 819-824.
67. ibid., 828-832 or 824-828 or both.
68. See Glossary and I, vii, n. 28.

CHAPTER XIV. THE COMFORTING GENRE

1. a (fol. 119v): Cap. VI.
2. ibid.: tum for cum.
3. a (fol. 120r): Sunt...propositi...for Sunt.
4. a does not enumerate any of the topics following.
5. a (fol. 120v) adds: bis.
6. a (fol. 121r): Dehinc for same.
7. Reading 84 for S, with a (fol. 121v), c (p. 440) and v (p. 413).
8. a (fol. 121v): suspici for audire.
9. CCL, XXXVI, 561-564, esp. 563ff.
10. a (fol. 125v): pectoribus for animis.
11. ibid.: animis for mentibus.
12. MFL, IV, 625-626.
13. MPG, XXXV, 933-964.
14. MPG, XXXI, 303-328.
15. a (fol. 126r): undecima for 13.
18. ibid., 412-416.
19. ibid., 416-423.
20. a (fol. 126v): Sexagesimaquarta for lxxvi.
NOTES TO BK. II, CHAP. XIV, XV & XVI

22. ibid., l29-l34.
23. § (fol. 126v): est for sit.
25. § (fol. 126v): Tomo vi. homilia xxx. quod remo laeditur nisi a semetipso for Est et declamatio qua docet, neminem laudi nisi a semetipso.
27. E.g., MPG, L, 515-520, De S. Meletio Antiocheno § (fol. 126v) adds: Chrysostomus homilia sexagesimana, & septuagesime docet, non lugendos esse mortuos, sed potius bene iis precandum.

CHAPTER XV. THE MIXED SERMON GENRE

1. § (fol. 127v): Caput VII.
3. § (fol. 127r): aliis for diversis.
5. MPG, Vols. LIII-LIV, LVII-LIX.
6. § (fol. 127v) adds: aliquando.
7. MPG, XII, l15-262, XIII, 829-1600, XIV, 21-830.

CHAPTER XVI. THERE ARE THREE ENDS WHICH THE PREACHER SHOULD ALWAYS STRIVE FOR: THE PROFIT OF HIS HEARERS, DECORUM OF SPEECH AND GESTURE, AND THE PROMOTION OF CONCORD

1. § (fol. 128r): Caput VII (i.e., VIII).
2. ibid.: calcem for metem.
3. § does not enumerate the sections (1), (2) & (3).
4. § (fol. 129r): complectebatur for complectebatur.
NOTES TO BK. II, CHAP. XVI

5. I, v, 22ff.

6. Literally: "moles".

7. Opera Chrys., III, 1101-1111b.


9. a (fol. 132v) adds: eccuid alius concionator.


11. a (fol. 133v): mente cogitantest for mentes cogitare vos oportet.


13. a (fol. 134r) adds: ab ipso Apostolo . . . 1 Timoth. 6.

14. a (fol. 134v) adds: quam bonum et.

15. a (fol. 135r): ut for si.

16. ibid.: presentur for postulent.

17. ibid.: deinde quo for Secundum ut.

18. ibid.: postremo for Tertium.

19. a (fol. 135v): iam iamque for iam.
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The Glossary is meant to supplement the notes. The definitions aim at brevity, but in certain cases a short discussion was thought necessary. The principal source has been the De Formenlig, and the De Dialectica [DD] and De Arte Rhetorica [DAR]. Three other sources have proved very helpful: The Shorter Oxford English Dictionary, 3rd ed., ed. C.T. Onions (Oxford: Clarendon, [1944] 1967); Q. Breen, "The Terms 'Loci Communes' and 'Loci' in Melanchthon" (1947), Christianity and Humanism, ed. N.P. Ross (Grand Rapids: Eerdmans, 1968), pp. 93-105; and H.W.B. Joseph, An Introduction to Logic, 2nd ed. (Oxford: Clarendon [1916] 1967). Joseph's classic has been particularly helpful in illustrating certain fallacies. A good dictionary should define the many dialectical and rhetorical terms not treated here.

Absolutio: an interpretation of a sign or cause differing from that of one's opponent (DAR, p. 252).

Accentus: the fallacy arising from a word whose meaning changes with its accent, e.g., cote, côte, cātē. DD, p. 200.

Amphiboly: the fallacy arising from ambiguity in phrasing, e.g., "Polyphemus what he best loves doth devour; the ram that leads the flock he loves the best; therefore the ram devours him" (Joseph, p. 580). DD, p. 199.

Amplification: making the most of a subject. DAR, pp. 366-368.

Antistrephon: a specious argument which can be turned against its arguer (DD, p. 206).

Apostrophe: turning from one's hearers and addressing some other person or thing.

Arguments, five-fold: see Syllogism.

Asystata: an argument that is inconsistent, discordant, absurd, contradictory and impossible (DD, p. 207).

Auxésis: see Incrementum.
Begging the question: see Petitio principii.

Cacosystata: an insufficient argument, e.g., taking the ambiguous and uncertain as certain (DD, p. 206).

Ceratinae: a fallacy like: You have what you have not lost; you have not lost horns; therefore you have horns (DD, p. 205).

Communicatio: a figure of thought in which one gives the impression of involving one's hearers in the discussion (DAR, p. 378).

Comparison: a figure of thought which compares the admitted wrong with the good meant or with a good deed that rivals the wrong. DAR, p. 381.

Complexio: constant reference to what has previously been said.

Compositio: the fallacy of taking together what ought not to be taken together, e.g., whoever knows his letters has been teaching them; six-year-old Johnny knows his letters; therefore he has been teaching them (DD, pp. 199-200).

Congeries: accumulation of words and sentences identical in meaning. DAR, p. 386.

Connexa: consequences.


Contentio: the use of strong contrasts, e.g., "He must increase, but I must decrease" (Jn. 3:30). DAR, p. 390.

Contestatio: the action of calling or taking to witness, adjuration.

Contraries: anachronisms, e.g., Athamanes and Trojans (DAR, p. 401).

Crocodilites: a fallacy, e.g., having seized a woman's son, a crocodile said that he would restore him, if she would tell him the truth; she replied, "You will not restore him." DD, p. 204.

Definition: the statement of the essential nature of a thing.

Description: definition by non-essential attributes.

Digressio: refutation by leaving the issue somewhat, so as to induce forgetfulness of the main point; to be used only when rebutting an easy objection that is obvious to all (II, xi, 318; DAR, p. 251).

Distinctio: distinguishing ambiguous or obscure matters so that one's cause is seen to be more reasonable than had appeared (DAR, p. 252).

Distributio: a figure of thought in which one elaborates on a matter by enumerating its parts, sections or species (DAR, pp. 379-380).

Divisio (1): the fallacy of improperly distinguishing what should be taken together, e.g., two is even and three is odd; two and three are five; therefore five is even and odd (DD, p. 200).
Divisio (2): separation of a genus into its species.

Divisio (3): the section of an oration which enumerates the subjects to be discussed.

Dubitatio: confession of embarrassment in being unable to do justice to the greatness of one's theme. DAR, p. 377.

Effictio: a figure of thought in which physical peculiarities are portrayed for praise or denigration (DAR, p. 385).

Elevatio: indignant or contemptuous rejection of unworthy arguments (II, xi, 348).

Emphasis: see Significatio.

Enthymeme: the rhetorical adoption of a syllogism, in which the major or minor proposition is omitted to avoid pedantry (DD, pp. 167-168).

Equivocation: the fallacy of using the same term in different senses. DD, pp. 198-199.

Exclamatio: a figure of thought by which indignation or sorrow is expressed, e.g., O tempora, O mores; O miserum me (DAR, p. 377).

Excusatio: pleading circumstances or motives so as to excuse the fault in question (DAR, p. 251).

Expoliatio: a figure of thought in which one gives an explanation of the same point by means of other words, sometimes with considerable interpretation and even with arguments of three, four and five parts (DAR, p. 385).

Fallacy of the antecedent: i.e., the fallacy of accident, e.g., whatever I am, you are not; I am a man; therefore you are not a man (BD, p. 201).

Fallacy of the consequent: the supposition that a condition and its consequent are convertible; mistaking verification for proof. E.g., if a religion can elevate the soul, it can survive persecution; Mormonism has survived persecution; therefore Mormonism can elevate the soul. BD, p. 202.

Figure of speech: a fallacy arising from the ambiguous force of some verbal inflexion. Joseph (pp. 584-585) cites a famous example of such a fallacy from J. S. Mill's Utilitarianism: "He is trying to prove that the chief good, or one thing desirable, is pleasure. 'The only proof', he says, 'capable of being given that an object is visible, is that people actually see it. The only proof that a sound is audible, is that people hear it: and so of the other sources of our experience. In like manner, I apprehend, the sole evidence it is possible to produce that anything is desirable, is that people do actually desire it.' But visible, audible mean what can be seen or heard; whereas Mill is trying to prove that happiness ought to be desired, or is the thing worth desiring. Yet the termination -able or -ible must be taken to have the same force in the word desirable as in audible or visible, if the argument is to have any force at all; and the only thing shown is
really that men can desire happiness: which was never in question." DD, pp. 200-201.

Figures: are divided into two classes, figures of the mind or thought and figures of speech. Schemes are figures of the mind, such as interrogation, subjection, exclamation, etc. Tropes are figures of speech in which the native sense of the word or phrase is changed, as in metaphor, metonymy, etc. See DAR, pp. 379-380 and ff., and 394ff.

Hyperbole: exaggeration. DAR, p. 398.

Hypothesis: a finite or limited question.

Hypotyposis: a vivid description or representation of facts that appeals to the eye.

Ignoratio Elenchi: the fallacy of proving a conclusion other than what is under discussion, examples of which would include arguments ad misericordiam and ad hominem. Hyperius offers this example: "Astianax is the son of Hector, and not the son of Priam; therefore Astianax is a son and is not a son" (DD, p. 204).

Image: vivid simile, e.g., "He went into battle with courage and like a lion" (DAR, p. 382).

Increment: an advancing from weaker to stronger expressions. DAR, p. 387.

Interrogatio: a questioning to emphasize one's point. DAR, p. 376.

Interrogationes plures: too many questions, the fallacy of putting questions in such a form that any single answer involves more than one admission, e.g., "The execution of Mary Queen of Scots was brutal and sacrilegious--was it or was it not?" If it was brutal but not sacrilegious, or vice-versa, what is a man to answer? DD, p. 203.

Inventio: the first category of rhetoric, in which topics or arguments are selected; preparation; "thinking out of true or likely matters to prove a case" (DAR, p. 222).

Inversio: repetition of words in inverse order.

Katagraphai: profiles.

Loci Communes: general topics. II, iv, 240 gives capita 'headings' and partes 'parts' as synonyms for loci communes, with the comment that it hardly matters what they are called. The Eng. tr. of loci communes used to be "commonplaces", which now conveys the idea of triteness. The Lat. is itself a tr. of the Gk. koinoi tropoi, general topics. An illuminating discussion of the idea of loci communes and loci may be found in Breen.

Meiosis: a lessening in importance, size, etc.; diminution (DAR, p. 390).

Metonymy: substitution of the name of a thing's attribute or adjunct for the thing itself.

Mimēsis: imitation or mimicking in word, expression, gesture, etc.
Narratio: statement of facts.

Negatio: arguing by negative analogy, DAR, p. 250.

Non causam ut causam, secundum: non-cause as cause, e.g., "Wine inebriates; therefore wine is evil! But wine is not the cause of drunkenness; he who uses it immoderately is" (DD, p. 202). Nowadays Post hoc, propter hoc is associated with this fallacy.

Obsecratio: imploring the assistance of God or man.

Partitio: an enumeration of parts.

Permissio: verbally committing the decision to one's opponent or judges. DAR, p. 378.

Petitio principi: begging the question, the fallacy of assuming what is to be proved, in order to prove it. DD, p. 203.

Procautelesis: tr. of praecoccipatio, i.e., anticipating and answering one's opponent's likely objections.

Pronunciatio: delivery of a speech. DAR, p. 410.

Pseudomenos: a specious argument involving the question of a liar, e.g., Epimenides said that Cretans were liars; Epimenides was himself a Cretan; by his own statement he must be a liar; if he is a liar, his statement must be false . . . Solution: he did not say that all Cretans were liars (DD, pp. 204-205).

Regestio: disproving objections by showing that they are quibbling or by opposing them with other questions of equal and similar competency (II, xi, 347-348; cf. DAR, p. 252).

Repetitio: repetition of the same word (or clause, etc.) at the beginning (or end) of several sentences. DAR, pp. 398-399.

Reticentia: or aposiopesis, a sudden halt, as if the speaker is unable or unwilling to proceed. DAR, p. 391.

Schemes and tropes: see Figures.

Secundum quid dictum ut simpliciter: the fallacy of making a simple or absolute proposition apply to exceptional circumstances, e.g., Water boils at 100° C., but can be argued simpliciter only at sea-level. DD, pp. 202-203.

Significatio: or emphasis, giving words more significance than they have by means of hyperbole, amphiboly, reticence or consequence (DAR, pp. 391-392).

Similitude: a simile involving contrast (DAR, p. 382).

Status: the Latin form of the Gk. stasis, here translated as "ground".
A ground is a brief summary of the whole matter about which one intends to speak, or the 'argument' or title of the whole speech. (I, vii, lv; see also I, vii, n. 13 and II, i.)

Status finitivus, qualitatis, juridicalis: Hyperius distinguishes three states for the judicial genre: the conjectural, the finitivae and the juridical. (1) The conjectural ground concerns the question An sit, i.e., whether the deed was done; (2) the finitivae concerns the question Quid sit, i.e., how the deed is to be defined in law; and (3) the juridical or qualitative ground concerns the justice or injustice of the deed. E.g., (1) did Lee Harvey Oswald kill President Kennedy? (2) was this killing manslaughter, homicide or assassination? (3) was this killing justified? See also I, vii, n. 28.

Subjectio: the answer that one provides to one's interrogation (DAR, pp. 376-377).

Suppoena: see Contestatio.

Syllogism: an argument involving three parts: major premise, minor premise, necessary conclusion (DD, p. 144ff.). Five-fold arguments include proofs of the major and minor premises (see Cicero, De Inventione, I, xxxiv, 57ff.).

Synonymy: or interpretatio, the use of synonyms for the sake of amplification. Cf. DAR, pp. 152, 385-386.

Tapeinosis: or diminution, the opposite of hyperbole; depreciation, e.g., error for crime (DAR, p. 404).

Thesis: proposition, unlimited question or general topic (I, xv, 87).

Too many questions: see Interrogationes plures.

Translatio: the deed is admitted but jurisdiction, responsibility or blame is transferred to others, e.g., Samuel slaughtered Agag, but did it in conformity with the voice of the Lord (1 Sam. 15). DAR, pp. 339-340.

Tropes: see Figures.

Utis: a specious argument belonging to the fallacy of question-begging, in which nothing is proved because nothing is asserted (DD, p. 204).
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Il serait sans doute plus profitable de considérer l'histoire de l'Église du point de vue de la prédication et de l'entendement de la Parole de Dieu, plutôt qu'en fonction de ses carrières ecclésiastiques, de ses confrontations sociales et de ses scissions dénominationnelles. Un aspect important d'une telle histoire—celle de l'accomplissement de l'ordre missionnaire—serait de considérer les théories de la prédication qui se trouvent à la fois dans les sermons existants et dans les nombreux ouvrages homilétiques qui ont accompagné la prédication de la Parole à partir de l'ère apostolique jusqu'à nos jours. L'examen de la théorie (qui se distingue sans se séparer totalement de la pratique), pourrait très bien éclairer la réalité divine et humaine de la prédication, de la même façon que la vie intellectuelle peut illuminer et expliquer toute entreprise humaine.

Le but de cette thèse est de contribuer à la rédaction d'un chapitre d'une histoire ecclésiastique de ce genre. Notre contribution se rapporte à la première homilétique protestante, et elle se présente sous forme d'une étude et d'une traduction du De Formandis Concionibus Sacris d'André Hyperius, daté de 1553 (1562, 2e édition). Notre étude vise à présenter l'homme et son œuvre, à faire le point des recherches récentes sur Hyperius, et à montrer l'influence qu'a exercé son De Formandis, notamment sur le Westminster Directory de 1645.
Les traductions française de Jean Crespin (1563) et anglaise de John Lucham (1577) apportent une aide considérable; cependant le problème de traduire le latin du 16e siècle en anglais moderne demeure la partie la plus délicate du travail. Car le texte est non seulement long, mais dense. Malgré quelques passages difficiles, il est remarquable dans sa clarté et sa cohésion. Une comparaison de la première et de la seconde édition révèle une foule de révisions mineures, qui ne constituent souvent que des changements dans l'ordre des mots, afin de mieux souligner la notion en jeu. L'on note aussi que la plupart de ces révisions témoigne d'un souci croissant chez Hyperius des exigences du latin. Notre traduction s'efforce de rendre l'essentiel du style de l'auteur, en tâchant de rester correct et lisible. Les citations scripturaires de l'ouvrage sont tirées pour la plupart de la version latine d'Erasme, bien que la Vulgate soit parfois utilisée pour un mot ou pour une phrase. La traduction que nous en présentons est celle du latin d'Hyperius. Puisque l'auteur lui-même ne nous a fourni des références qu'aux chapitres, celles aux versets sont ajoutées par le traducteur; elles sont conformes aux versets de la Revised Standard Version de la Bible. Nous avons traduit le texte de la seconde édition de 1562, en nous servant d'un exemplaire de l'édition de Bâle, publiée par Oporin en 1563. Une comparaison entre l'édition de Marbourg (1562) et l'édition de Bâle (1563) n'a révélé aucune différence importante. Notons que les sommaires marginaux de l'édition de Bâle ont été souvent introduits dans le texte, afin que la suite de la discussion ressorte plus clairement.

Notre annotation vise plusieurs buts: 1) rechercher toutes les sources d'Hyperius, soit explicites, soit allusives, afin de comparer son travail avec la rhétorique et l'homilétique des périodes classiques,
patristiques, médiévales et réformatrices; 2) comparer la première édition de 1553 avec la seconde de 1562; 3) éclaircir les difficultés qui peuvent se présenter pour le lecteur moderne. En renvoyant à l'homilétique médiévale, nous ne cherchons pas à démontrer un rapprochement entre Hyperius et les penseurs de cette époque: nous voulons simplement fournir une perspective historique; à notre avis la thèse de Meyer, selon laquelle la pensée d'Hyperius remonte en quelque sorte aux théories médiévales de la prédication, n'a pas été démontrée. A l'inverse il serait faux de laisser de côté les correspondances entre la prédication médiévale et celle d'Hyperius, comme si le De Formandis était le premier ouvrage à tracer la voie au prédicateur depuis le De Doctrina Christiana d'Augustin.

Notre comparaison des deux éditions de 1553 et de 1562 se fonde sur un exemplaire xérographié de l'édition de Marbourg (1553) qui se trouve à Munich, et sur un exemplaire de l'édition de Bâle (1563) qui se trouve à Strasbourg. La comparaison se présente dans le texte et dans les notes. Dans le texte nous utilisons les sigles suivants: ab, pour indiquer un leçon commune entre les deux éditions; (a)b, pour désigner une révision importante, malgré un accord général; et b, pour désigner les vocables ou les passages qui ne se trouvent que dans la seconde édition. Dans les notes il est tenu compte des révisions mineures et majeures qu'a subies le texte, ainsi que des passages qui ont été totalement omis dans la seconde édition. Une liste des passages et des chapitres de la première édition qui ont été replacés dans la seconde se trouve dans la section V, 2.

Dans la première partie de l'étude, nous tâchons de cerner la personnalité de l'auteur. André Gérard Hyperius est né le 16 mai 1511, à Ypres (Flandres), fils d'André Gheeraerdts (d'où "Gérard"), avocat
(mort le 12 juin 1525) et de Catherine van der Coets de Gand. Ayant suivi ses études à Wasten-an-der-Lys, Lille, Louvain et Paris (Collège de Calvi, Maîtrise, 1531), le jeune humaniste prit le nom d'Hyperius (de son lieu de naissance) lors de la publication de son premier livre en 1532. Après ses études théologiques et linguistiques à Paris (1532-1535), et ses multiples voyages à travers la France, l'Italie du Nord, les Pays-Bas et l'Allemagne, Hyperius sollicite l'obtention d'un bénéfice d'Abbaye, demande qui avait déjà reçu l'approbation de la curie romaine, mais qui restait soumise à l'avis de l'archevêque Jean Carondelet, chancelier impérial des Pays-Bas. Le veto de ce dernier encouragea Hyperius à poursuivre ses péripéties. Ne pouvant aller en Italie à cause des hostilités entre Charles Quint et François I, notre auteur se rendit en Angleterre (en 1537), où il rencontra Charles Blount, le cinquième Baron Mountjoy, auprès duquel il demeura jusqu'au mois de mai de 1541. De retour sur le continent le voyageur décida de rejoindre Strasbourg; chemin faisant, il s'arrêta à Marbourg. Là Gérard Geldenhauer Noviomagus (1482-1542) le persuada de rester et l'engagea comme assistant. Cet arrangement fut approuvé par Jean Ficinus, chancelier de Hesse, qui venaît de retourner du colloque à Ratisbonne.

Trois aspects de la vie d'Hyperius méritent attention. L'on constate, en premier lieu, son intérêt pour l'humanisme. Notre auteur y a goûté chez Nicolas Cléand (mort en 1542) à Louvain, et chez Joachim Fortius Ringelberg (ca. 1499-ca. 1536) au Collège de Calvi à Paris. Pendant la deuxième étape de ses études parisiennes, il a travaillé non seulement la théologie et la loi canonique, mais il a aussi assisté aux cours de Jean Sturm et de Barthélemy Latomus au Collège royal. Cependant ses intérêts dépassaient les simples préoccupations linguistiques,
et son œuvre publiée va de son premier livre, *Cosmographia*, et
d'un résumé de la *Physique* d'Aristote, à un commentaire sur l'*Éthique*
à Nicomaque, et à un manuel sur la dialectique et sur la rhétorique.
Selon son biographe Wigand Orth, les travaux non publiés montrent qu'il
se passionnait pour l'arithmétique, la géométrie, l'optique, l'astronomie,
et la physique. L'humanisme d'Hyperius se manifeste ailleurs à
travers le *De Formandis*, par l'emploi constant et habile de la technique
dialectique et rhétorique. De plus, il souligne qu'une double
instruction s'impose au prédicateur: il doit être versé non seulement
dans les sciences théologiques, mais aussi dans les arts libéraux, les
différentes branches de la philosophie, le problème du langage et les
sciences sociales, politiques et économiques. Dans son *De Recte*
*Formandi Theologiae Studio* Hyperius fait le point sur les disciplines
de la culture profane dont le pasteur a besoin, en citant la philosophie,
les mathématiques, la musique, la physique, la morale, les sciences
politiques et économiques, la métaphysique, l'histoire, l'architecture,
l'agriculture et les langues bibliques. L'humanisme de notre auteur t
est donc très large, et il est si solidement enraciné qu'il se reflète
dans tous ses ouvrages sur la théologie pratique, bien que ceux-ci
 fussent rédigés longtemps après ses relations parisiennes avec
Ringelberg, Sturm et Latomus.

Le deuxième point d'intérêt constitue le problème de la date
de son adhésion au Protestantisme. Sans doute ses premiers contacts
avec ce mouvement ont-ils eu lieu par l'intermédiaire de Jean Sturm,
qui enseignait à Paris à partir de 1532, année au cours de laquelle
Hyperius commença la deuxième étape de ses études. Cependant il faut
bien distinguer entre ses contacts avec le Protestantisme et son
adhésion définitive à la foi nouvelle; en toute vraisemblance notre
auteur était érasmien à partir de l'époque de son amitié avec Angelberg. De plus, bien qu'il ait fait une tournée des centres universitaires protestants, il n'a manifesté aucune réticence à accepter un bénéfice. Celui-ci lui ayant été refusé, il pensait d'abord partir en Italie, pays qui n'aurait guère été indiqué pour un protestant convaincu. Il faut ajouter que même ses années en compagnie de Lord Mountjoy témoignent d'une position érasmienne. Nous en concluons donc que la date de son adhésion au Protestantisme se situe entre 1537, date où le bénéfice lui fut refusé, et 1541, quand il entreprit son voyage pour Strasbourg, qui entraîna sa nomination comme professeur de théologie à l'Université évangélique de Marbourg. Si l'on se sert du texte de l'allocution commémorative de Wigand Orth, qui indique le départ pour Strasbourg comme suite à une contrainte intérieure, on peut supposer que celle-ci relevait d'un glissement entre une position érasmienne, avec des sympathies protestantes, à une position protestante, avec des sympathies érasmiennes. Le changement s'est produit, en tout état de cause, après le retour au continent de notre auteur en mai 1541 et sa venue à Marbourg le 15 juin 1541. On pourrait donc soutenir que la période d'entre mi-mai et mi-juin 1541 marque la date de son adhésion au Protestantisme.

En troisième lieu, il faut souligner la question de son ordination: le problème se pose de deux manières: Hyperius était-il ordonné selon les rites de l'Eglise romaine; ou alors était-il ordonné pasteur luthérien? Il faut avouer que ni l'une ni l'autre n'est attestée. Bien que du point de vue de la loi, les étudiants parisiens fussent considérés comme clercs, ils ne furent que rarement ordonnés au rang de plus minuscule de l'ostiarius, encore moins tonsurés. L'ordination ne s'imposait pas en ce qui concerne l'autorisation de
l'obtention d'un bénéfice, car elle aurait pu être accordée suite à l'approbation des autorités locales. Les multiples voyages de notre auteur indiquent plutôt que les séjours dans son propre diocèse étaient si passagers que l'ordination était exclue. Quant à l'ordination luthérienne, Hyperius fut nommé à l'Université plutôt qu'à une paroisse; en conséquence il est peu probable qu'il ait été ordonné comme pasteur luthérien. Il semble donc qu'il n'a reçu ni les ordres romains ni les ordres luthériens. Cependant il serait inexact de considérer notre théologien comme un laïc, car le chef de la Faculté de Théologie occupait un poste élevé dans l'Église hessoise; même si sa nomination n'entraînait pas une ordination à un ministère pédagogique, elle se fondait sans aucun doute sur une charge particulière de l'enseignement de la théologie, et l'existence de cette charge démontre que Hyperius exercait un office extraordinaire dans l'Église.

Hyperius était arrivé à Marbourg mi-juin 1541. Le 10 janvier 1542, Noviomagus meurt. Hyperius lui succède, en reprenant ses cours sur les Épîtres de Paul; cependant il ne se limite pas aux cours magistraux sur la Sainte-Ecriture, car il fait aussi des séminaires particuliers dans le domaine des arts libéraux. Suivant Orth, sa politique était d'enseigner la doctrine qu'il considérait comme profitable à ses disciples, d'éviter les questions vaines, et de ne donner aucun sujet d'offense. Pendant quelques années c'était lui le seul professeur à Marbourg à s'occuper de l'entraînement pratique dans les débats et les discours, mais son souci principal restait le domaine de la méthodologie de la prédication. Son habitude était de proposer des sujets d'une importance contemporaine, de corriger les travaux écrits des étudiants et d'écouter leurs exercices oraux afin de redresser les défauts de diction ou de style. Seul l'élève qui avait suivi cet
En trainement avait le droit de prêcher le sermon dans l'Église même. Quelques jours avant sa mort Hyperius avait que le travail de diriger les sermons de ses étudiants s'était avéré trop lourd, et qu'il avait l'intention de le partager avec ses assistants—projet qui se trouvait interrompu par son décès.

La bibliographie des publications d'Hyperius est présentée dans la section II de notre étude. Le relevé des ouvrages publiés pendant sa vie est relativement aisé; quant aux écrits posthumes, le stade actuel de notre connaissance ne nous permet que de dater quelques-uns. Notre auteur commença ses travaux sur les commentaires des Épîtres aux Galates et aux Éphésiens en 1538 à la maison de Mountjoy, et il termina une consultation sur le mariage du clergé en 1540. Il se peut que son ouvrage sur l'Épître aux Romains ait été commencé à la même époque. En outre, à partir d'avril 1544 jusqu'en avril 1548 à Marbourg, il a travaillé sur un commentaire aux Hébreux mais il n'en était pas suffisamment satisfait pour le publier. Sans doute la majeure partie de ses écrits posthumes fut-elle rédigée pendant la période marbourgeoise; une certaine quantité de ce matériel ressemble à des notes de cours.

En 1546 notre théologien fut nommé recteur de l'Université et sous son égide il fut décidé que l'"Alma Mater" serait une institution et une fondation de l'Église aussi bien que de l'État. En août 1553 on lui accorda le titre de Docteur en Thiologie, premier grade de ce genre décerné à Marbourg. De plus, en 1556, Hyperius devint conseiller des historiens de Magdebourg, pour une réflexion méthodologique en vue de la publication des "Centuries". En 1558 notre savant occupa la première place dans la Faculté de Thiologie, et c'est alors qu'il prit ouvertement parti pour les professeurs humanistes, en rivalité avec les népotistes, dont le chef fut le juriste Oldendorp. En 1559 Hyperius
reçut un appel de Lausanne, mais le landgrave y opposa son veto.
Etant redevenu recteur l'année suivante, il réussit à faire passer en 1561 un programme de réforme des études.

Il est difficile de déterminer avec exactitude les tendances théologiques de notre auteur, non seulement à cause du fait que la majeure partie de ses écrits parut à titre posthume, mais aussi à cause de certaines corrections possibles qu'y apportèrent ses éditeurs Victor et Vulteius en fonction de leurs propres préoccupations réformées et anti-luthériennes. Comme nous l'avons vu, Hyperius cherchait généralement à éviter une confrontation offensive; sa théologie se révèle comme éclectique, plutôt que luthérienne, calviniste ou bucérienne. D'une part, il condamna la doctrine eucharistique zwinglienne du jeune Noviomagus; de l'autre il ne pouvait pas accepter la doctrine luthérienne de l'ubiquité. S'il avait été l'élève de Bucer, on pourrait le décrire comme bucérien: cependant les deux savants ne se sont jamais rencontrés, et leurs ressemblances théologiques ne constituent aucunement une uniformité des vues.

En tant qu'homme d'Église Hyperius aimait rappeler les hommes à l'essence de l'Église primitive, restaurer l'ancienne simplicité de la pratique religieuse en éliminant les superstititions papales, et remettre en place la discipline ecclésiastique. Sa condition d'étranger semble avoir retardé son entrée dans les sphères dirigeantes de l'Église de Hesse. En fait sa première mission diplomatique semble avoir été l'invitation de Charles Quint à assister au Concile de Trente qui fut rouvert par Julien III en 1551. En 1554 il fut le délégué hessois à l'Assemblée de Naumburg, et en 1555 à la Diète d'Augsbourg, où il a exercé une influence atténuante sur l'opposition à Osiander.
Hyperius participe à plusieurs synodes de l'Église de Hesse et fut l'un des responsables de l'Ordonnance ecclésiastique de 1566. Dans ce document, plutôt que de proposer une réformation de l'Église elle-même, notre auteur manifeste son idéal de faire revivre l'âge apostolique. L'Ordonnance fut mal accueillie, et l'influence d'Hyperius dans le domaine de l'organisation ecclésiastique restait finalement limitée.

En tant qu'homme, Hyperius jouissait d'une réputation de piété, de modération, d'intégrité, de sympathie et d'érudition. À l'âge de 32 ans il épousa une veuve avec deux enfants, et il fut le père de six fils et de quatre filles dont seulement deux fils et trois filles lui ont survécu. Bien que son comportement courtois lui ait facilité les relations humaines à la fois parmi les savants et auprès des gens simples, il avait cependant à faire face à certaines accusations: on lui fait notamment le reproche d'inciter ses étudiants à écrire des chansons diffamatoires et des poèmes satiriques contre certaines personnalités de la ville de Marbourg. Sous des dehors amènes et bienveillants, notre théologien humaniste avait aussi un côté railleur qui admettait la plaisanterie.

D'une santé instable, Hyperius fut gravement malade début 1564. Le 30 janvier il demanda que l'Eucharistie lui soit apportée du culte de l'Église, suivant la tradition primitive. Le 1er février il réaffirme sa confession de foi protestante et mourut le soir même.

Selon les mots du registre universitaire:

Calendis Februariiis doctissimus Vir Doctor Andreas Hyperius, sacro-sanctae Theologiae professor ordinarius, primus in hac Academia Doctoratus insignibus ornatus, a Christo Domino ex hac aerumnosa vita in coelestem evocatus est.
Dans la deuxième partie de notre étude nous examinons l'homilétique d'Hyperius. Celle-ci se présente de façon complète dans son *De Formandis*. D'autres écrits comme le *Topica Theologica*, le *De Theologo*, le *De Sacrae Scripturae Lecctione*, et son ouvrage sur la dialectique et la rhétorique, publiée après sa mort sont utiles pour éclairer des points particuliers, mais ils ne constituent pas l'essentiel de l'homilétique d'Hyperius. La source principale, pour qui veut étudier sa théorie de la prédication, reste le *De Formandis*.

Cet ouvrage a connu deux éditions, celle de 1553 et celle de 1562. Le second a le double de pages de la première, et représente une révision foncière de la première version surtout dans le sens de l'augmentation et de l'ordonnance des parties, non des changements d'option. L'étendue des replacements des différents passages, et même de deux chapitres, ainsi que les nombreuses adjonctions font du texte de 1562 véritablement une nouvelle édition. Néanmoins l'ouvrage demeure foncièrement le même que celui de 1553: d'un côté une quantité considérable de matériel—vingt sur trente—deux chapitres—reste virtuellement intacte, et de l'autre la théorie des cinq genres de sermons bibliques est plus ou moins la même. Achelis affirme que la différence entre les deux éditions réside dans le fait que les préoccupations intellectuelles, déjà présentes dans la première édition, deviennent directrices dans la nouvelle édition, et que la nouvelle édition constitue un produit littéraire, destiné précisément au marché littéraire plutôt qu'aux étudiants en théologie. Par ailleurs, Kawerau n'est pas d'accord, dans la mesure où il soutient que la structure de l'homilétique d'Hyperius reste incompréhensible sans les additions de la seconde édition—position que semble bien fondée. Mais Achelis affirme avec raison que la première édition est plus commode pour le lecteur pressé. Néanmoins nous avons traduit la
seconde édition, notre préférence se fondant sur le fait de sa plus grande clarté et de son intérêt capital, que souligne bien Vaucher dans sa conclusion, "Pour le lecteur moderne, le plus grand plaisir et le plus grand profit du livre résident certainement dans les remarques de détail, dont beaucoup sont fines ou profondes" (p. 205).

La seconde édition fournit beaucoup d'exégèse, importante non seulement pour la théorie homilétique de notre auteur, mais aussi pour sa doctrine de la révélation. Il distingue entre la révélation intérieure, effectuée directement par Dieu chez les fidèles et les profanes à la fois, et la révélation extérieure qui est transmise par l'intermédiaire des anges, de l'homme ou des phénomènes naturels. Pour Hyperius, Dieu nous parle constamment, sinon dans nos rêves, certainement dans l'Écriture Sainte, dans la conscience, dans la prédication, dans toute la nature, dans la conversation pieuse et dans les exemples des Saints. De plus, la raison et les causes naturelles illuminent la parole de Dieu: ce sont même les seules sources de renseignements quant à certaines nécessités de la vie. Le témoignage de l'ordre naturel et la parole de Dieu peuvent correspondre de sorte que des conclusions certaines s'imposent à l'esprit.

Le fondement de la foi consiste dans les révélations accordées aux croyants et attestées dans l'Écriture Sainte. La volonté de Dieu nous est révélée par la proclamation publique de l'Écriture, sinon par des visions nouvelles et des miracles, car l'Écriture représente la révélation absolue et certaine. Elle sert de critère par rapport à toute autre révélation. D'une part elle révèle la volonté entière de Dieu; d'autre part son jugement est d'une certitude si saine que l'on ne doit en aucun cas s'en éloigner. Cependant l'Écriture ne saurait pas se trouver en désaccord avec la révélation vivante de Dieu: en
 effet, elle est incompréhensible sans l'apport de celle-ci.

Cette conception de la révélation est d'une importance capitale pour l'interprétation de l'homilétique d'Hyperius, car elle la distingue totalement de l'homilétique médiévale d'un côté, et de la rhétorique de la Renaissance de l'autre. Tandis que le prédicateur médiéval considérait que l'ère de la révélation était close, et qu'il cherchait son inspiration auprès de l'école, Hyperius estime que Dieu continue à nous parler, et que l'efficacité du sermon découle entièrement de la puissance divine qui s'y exprime. Et, tandis que la rhétorique de la Renaissance s'inspirait des rhétoriciens de l'antiquité, Hyperius regardait d'abord vers l'Écriture pour les principes de l'homilétique: ce n'est qu'en second lieu qu'il a recours à la sagesse des Égyptiens, par exemple. Il faut souligner que la doctrine de la révélation est fondamentale dans l'homilétique de notre auteur: sans cela, on pourrait imaginer que dans l'essentiel celle-ci s'inspire de la rhétorique.

L'homilétique d'Hyperius n'est pas sans antécédents. Erasme et Mélanchthon avaient déjà désapprové la notion des trois genres classiques (délébitatif, judiciaire, demonstratif) dans le contexte homilétique. Cependant Hyperius était le premier à rompre définitivement avec les trois genres in toto, et de proposer une perspective claire et biblique. En II Timothée 3:6 et Romains 15:4, notre théoricien a trouvé la base de cinq genres de sermons bibliques, les désignant de la façon suivante: le mode doctrinal, apologétique, édifiant, correctif et consolatoire.

Or Saint Paul, le plus excellent de tous les prêcheurs, affirme que toute la sainte Écriture est utile principalement à cinq choses, à savoir pour enseigner, pour réfuter, pour redresser, pour instruire, et finalement pour consoler. Car il dit ainsi,
"Toute Ecriture est divinement inspirée, et utile pour enseigner, pour réfuter, pour redresser, pour former à la justice, à ce que l'homme de Dieu soit entier, prêt à toute bonne œuvre." Davantage il dit, "Toutes choses qui sont écrites, ont été écrites pour notre instruction: afin que par la patience et la consolation des Ecritures nous ayons l'espérance" (De Formandis, I, vii, 42).

De plus, Hyperius affirme que tout ce qu'il faut que l'homme connaisse pour son salut se trouve au sein de ces cinq catégories, y compris tout ce qui faisait partie des trois genres de la rhétorique classique.

Toute démarche homilétique se déroule pour Hyperius en quatre étapes. En premier lieu, le passage choisi est lu et ensuite relu. L'intention de l'auteur est à rechercher avec le plus grand soin: ensuite elle est présentée sous forme de résumé, d'habitude dans une seule phrase. Cette phrase constitue le status du passage, c'est-à-dire, la base ou la proposition fondamentale. En second lieu il faut un examen de la base, afin de distinguer le genre de sermon en question. La base: "Jésus est le Christ, le fils de Dieu" appartient au genre doctrinal. En troisième lieu, le passage subit un examen à fond afin de retrouver tous les points qui se rapporte aux cinq genres. Tout ce qu'il y a d'important est noté. En quatrième lieu, il faut faire un choix sur tous les points, le nombre dans un sermon allant de deux à cinq. Le critère employé concerne le profit, la simplicité et l'importance (materie utilis, facilis, necessaria) du point. Une fois que ces quatre démarches ont été effectuées, le sermon commence à se former. Il doit être bref, clair, bien ordonné et structuré. Sur les sept parties du sermon données par Hyperius—la lecture scripturaire, l'invocation, l'introduction, la division ou
la proposition, la confirmation, la réfutation et la conclusion ou péroration—seules l'invocation et la conclusion sont obligatoires. Le théorie d'Hyperius est donc remarquablement flexible.

L'on peut discerner une lacune dans cette position: si le genre du sermon est clairement doctrinal, et si les besoins de la situation locale exigent l'application de points correctifs (par exemple, contre le vol), il faut avoir recours à un sermon du genre mixte si on veut rester fidèle au genre de la "base". Mais cette technique peut finir par devenir la méthode générale, plutôt que l'exception; il s'ensuit que le genre mixte d'Hyperius aurait dû recevoir une place centrale dans sa théorie. Cette incohérence se manifeste de façon même plus frappante par rapport à certaines autres affirmations de notre auteur, qui soulignent la nécessité d'appliquer toutes les doctrines et donc d'employer forcément le genre mixte. Mais ce genre ne constitue qu'un expédient au sein de la théorie, qui est donc intérieurement incohérente.

La pensée d'Hyperius, n'est pas à sousestimer. Il faut remarquer que les objections de Schian, qui sont très liés aux préoccupations du 19e siècle, ne tiennent pas compte de la totalité de l'homilétique d'Hyperius. En particulier, sa réticence vis-à-vis de la notion de la prédication comme l'interprétation de l'Écriture, est remise en question par les travaux de penseurs tels que Karl Barth.

L'influence de notre auteur sur les praticiens postérieurs était moins importante que l'on ne l'aurait supposé, étant donné son rôle de pionnier. L'aspect le plus influent de sa théorie consiste en l'usus des cinq genres, accepté par l'homilétique luthérienne. Nous
prouvons par ailleurs qu'on peut discerner une influence d'Hyperius dans la remarquable section "Preaching of the Word" du Westminster Directory de 1645.

La valeur historique d'Hyperius est assurée du fait que son oeuvre constitue la première homilétique protestante. Il s'efforce de mettre en rapport les découvertes théologiques de son temps et la pratique de la prédication; son entreprise demeure comme exemple pour les praticiens qui lui ont succédé. Son ample information de l'héritage homilétique de l'Église et la prudente évaluation de celui-ci peuvent faire d'Hyperius encore aujourd'hui un conseiller pour les étudiants en théologie et les prédicateurs.
<table>
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| pp. xi ff. | BCP Book of Common Prayer  
|         | Mon. Monday  
|         | Purif. B.V.M. Purification of the Blessed Virgin Mary  
|         | Sec. Fer. P. Secunda Feria Paschalis  
|         | Sun. Sunday  
|         | Trin. Trinity  
| p. xxvii, #2 | omit "Liber de", to read simply "Cosmographia".  
| p. xxxix | omit "De", to read simply "Cosmographia" (l. 3).  
| p. 15 | read "as we had been proved by God" (l. 16).  
|        | read "so also bishops of our time" (l. 14).  
| 36 | read "he would have been thrown" (l. 7).  
| 50 | read "needs virtually nothing more" (l. 3).  
| 86 | read "where the apostle Paul" (l. 15).  
| 107 | read "justified by the" (l. 15).  
|        | "At the opening" (l. 19).  
| 165 | read "(39 & 40) Reproof and Doctrine. The passage overthrows" (l. 25).  
| 172 | read "Zechariah" (l. 4).  
| 173 | read "Holy One that will be born" (l. 3).  
| 179 | read "Zechariah" (l. 18).  
| 181 | read "Noah's" (l. 3).  
| 252 | read "moderate" (l. 3).  
| 328 | read "Zedekiah" (l. 19).  
| 366 | To Study, Sec. III, n. h2, add: The title page of the Cosmographia does, however, suggest an association on Hyperius part with the Dominicans, since it reads: "F. Andreae Gerardi Hyperii Dominican Cosmographia ..."  
| 4784 | add: Ovid  
|        | Remedia Amoris ........................................379  

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