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THE BIBLICAL HOMILETICS
OF MARTIN LUTHER

by

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A THESIS

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INTRODUCTION

Martin Luther was not only a Great Reformer, teacher and translator of the Bible. He was a Great Preacher whose text and subject was found in the Bible at all times. His message was ever the Gospel of Christ. His daily effort was to present that message so that the Common People might know and understand the Word of God.

To have had the privilege of critically studying the Biblical Homiletics of Martin Luther and to be able to set before all the results of that study, in the form which may profitably be read by every preacher who would minister to human souls, is a privilege and a gift indeed that rarely comes to many. The author himself is known to be a forceful interpreter of the Word of God. The people gladly come to hear him in numbers that overflow the capacity of the church in which he ministers. This makes the study even a greater privilege, and adds a value not found in the usual cold, critical, and academic presentation of the subject of Homiletics.

Pastor Paul Yount Livingston's "The Biblical Homiletics of Martin Luther" is destined to become one of the outstanding books on Homiletics in the Protestant World, and contains a particular appeal for every Lutheran Pastor and Theological student.

The surprise is that in the 400 years that have passed since that Great Preacher expounded the Word of God, that the Common People might know and understand, no one has made such a critical study of the methods used by the Great Reformer, who was at the same time a great preacher.

Rev. GEORGE LINN KIEFFER, D.D., Litt. D.

Author's note. Dr. Kieffer's many achievements are related in Who's Who. As a pastor on Long Island and a resident there for many years he has been the leading inspiration in American Home Mission extension. He stirs the whole church to work as Statistician of the National Lutheran Council.

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THE BIBLICAL HOMILETICS OF MARTIN LUTHER

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THE BIBLICAL HOMILETICS OF MARTIN LUTHER

INTRODUCTION

A. Subject

The thought of the subject is stated in these words:
The Homiletics of Martin Luther in the Light of the Same
Present Day Science. At the beginning it seemed difficult
to mould this idea into a creditable heading. We next gave
it this phrasing--Present Day Homiletic Studies of Martin
Luther. Our objection to that was that it was too flexible
in meaning and a too general statement to fulfill our needs.
We found it necessary to practice pertinence.

The writer tried to convince himself that the following
would be satisfactory--Modern Homiletic Analysis of Martin
Luther's Preaching. A study of the sources revealed that an
analysis which would be tolerably an analysis would produce
many volumes. And since it is not our purpose to discuss
the delivery of his sermons the word Preaching became object-
ionable. We made an outline analysis of modern homiletics, in
which we checked our work by the use of every available text-
book both scientific and utilitarian, and discovered that we
had developed an outline which would form the basis of a ser-
ies of lectures which would practically complete the subject.
Finally we disгарded the word analysis and substituted for it
the word examination. That is, it is our desire to make a
careful homiletic inspection of the great reformer's sermons.
We therefore believed that this form of statement for our sub-
ject "Modern Homiletic Examination of Martin Luther's Sermons"

would make possible the development of the idea which is basis to this thesis. But after writing one hundred and fifty pages of this manuscript, we have decided that the word Biblical is better than modern and examination in order to describe Luther, and we are giving this manuscript the title: "The Biblical Homiletics of Martin Luther.

B. Centralization of materials.

I. History of materials (1)

a. Periods. This great Reformer's sermons are called "Luther's Church Postil," in which postil means sermons. He himself thought this to be "the best of all his books." Certainly the most excellent of all his sermons are found therein. (2) There is a library of 110 volumes of which Martin Luther is the author. Of these 85 explain the pure evangelical teachings of the Bible in commentaries, sermons and catechetical writings. We will, of course, be interested in the sermons, as rendered in the Church Postil (3) but will need substantiation from some of his other works.

There are four periods in the development of the "Church Postil." From 1520 to 1527 Luther himself wrote and revised his sermons and made them ready for the printer. From 1527 to 1525 Rodt edited them. Creuziger was the editor from 1540 to 1544. The fourth period discloses all of the editorial work which was done after his death, which includes what has been done up to the present time.

(1) We are indebted to Lenker No. 11 beginning at p.7 for most of the material in this history. Hoppin, Garvie, Kerr furnished help and proof as to these facts.

(2) Garvie, The Christian Preacher. p.129

(3) Sermons by Tauler (d.1361) and Geiler of Kaisersberg (d.1510)

b. The opportunity 1. The need. The majority of the preachers at that time were not able to prepare their own sermons. Too often they were satisfied with reading the Epistle and Gospel lessons. They read another's sermons to the congregation. But sermons printed for this purpose(1) were not entirely evangelical. This was an insurmountable objection to the man who popularized the word evangelical, and who was toiling ceaselessly with his tongue for the evangelization of Europe. Luther decided to write an explanation of the pericopes of the Church Year and place the same in the hands of the preachers for their use, study, and personal development. It was also his purpose to hinder the work of the fanatics and the sects. 2. The occasion. In 1520 the Elector Frederick the Wise asked Luther to prepare a Postil for all the Sundays, particularly for the season before Easter. It was the aim of the Elector to keep the Reformer from his many disputes and to attract him to the positive setting forth of the Gospel. Since October 31, 1517 Luther had been defending and amplifying the stand he had taken in the writing of Ninety-five Theses. He complied with the Elector's request and dedicated his first sermons to him:

"To the most illustrious Prince and Lord, Lord Frederick, Elector of the Holy Roman Empire, Duke of Saxony, Landgrave of Thuringia, Marquis of Meissen, his most gracious Lord, Martinus Luther, Augustinian, send grace and peace from Jesus Christ, our Lord."(2)

(1) Luther has also given us the house-postils. Hoppin p. 146

(2) Luther's Works. No. 10. Lenker. p. 7

And he writes further:

"Your Electoral Grace has counseled well that I should turn from the quarrelsome, sharp, and entangling writings, with which I have been engaged nigh unto three years, and that I should occupy myself with the holy and kindly doctrine, beside the work of the interpretation of the Psalter, labor in the interpretation of the Epistles and Gospels (which is called Postil) for the benefit of the ministers and their subjects: you having been of the opinion that I, burdened with such an unusual amount of work, would the sooner attain peace also against the attacks of my enemies."(1)

This Dedication to Frederick is dated Wittenberg, March 3, 1521.

3. Luther's purpose. (a) To the clergy. We have noted that the great majority of the ministers were incapable to preach. Dr. John Kerr distinguishes four different types of pre-reformation preaching.(2) They are taken from those that remain in the collections of sermons. First, they read the sermons that came to hand. Those were "ready-made." Second was the scholastic type, preached by the more learned. They were "full of plays upon words^{and} ridiculous conceits." For example they would have a mysterious introduction to keep the hearers in suspense. Third was the legendary type of sermon. In these stories were related "about saints and legends of the most trifling and most irreverent kind." In the fourth type Dr. John Kerr says: "Others again amused their hearers with ridiculous anecdotes and acted the part of comedians and jesters."

(1) Luther's Works. No 10 Lenker p.7

(2) History of Preaching. Dr. John Kerr. p.142

That gives us some idea of the task Luther undertook.

That was true inspite of the fact as Dr. M. Rue(1) says:

"Volumes of sermons that appeared in many editions showed them (the priests) down to the minutest detail what and how to preach."

"And (2) yet Luther himself said, that during his residence at Erfurt (1501-1508, and about 1509-1511) he heard no evangelical sermon."

He desired to restore the pure idea of preaching. The fanciful, allegorical, scholastic, dry and dead forms of Aristotelian logic had to be changed into the Biblical homily.(3) He would apply Scriptural truth to men's daily lives. Luther came to see that his personal power came through evangelical preaching, and rightly decided that the same would become true for his brother clergymen. He wrote the Church Postil to pluck preaching from the more into which it had fallen. His sermons were to be placed in the hands of all the clergymen.

(b) To the common people. We shall quote again from the Dedicatory writing to Frederick, the Elector, of the Advent Postil of 1521.

Luther says:"I have written not for those that are experienced, but for the common people, and those that have the Spirit, that are highly esteemed before God, as Isaiah says, I fear their opinion, no matter how coarse they speak, and especially that of your Grace, which not only is disposed to the Holy Scriptures and

- (1) Dr. M. Luther. Dr. Reu. p.207-208
- (2) Dr. M. Luther. Dr. Reu. p.208
- (3) Hoppin p.143

clings to them with incomparable earnestness, but is able to test the ability of the most learned theologian to the utmost."

And once more Luther writes in the same greeting:

"I hope, however, that I shall do enough, If I uncover the purest and simplest sense of the Gospel as well as I can, and If I answer some of those unskillful glosses, in order that the Christian people may hear, instead of fables and dreams, the Words of their God, unadulterated by human filth, For I promise nothing except the pure, unalloyed sense of the Gospel suitable for the low, humble people."(1)

(c) Toward his enemies. Luther wrote in the same dedication to Frederick, the Elector: "I have not abstained from answering these evil writings somewhat more pointedly than is becoming to a clergyman." "--to the detriment of myself and of many to whom I might have been of service in the Word of God." In such storms, however, I have always firmly hoped that I would attain peace so that I could comply with the wishes of Your Electoral Grace, through which the mercy of God has, without doubt, done much good to the Gospel of Christ.

But now when I see that my hope has been a very human thought and that, with every day, I sink deeper into the deep great sea, in which there are numberless creeping animals that help one another and are against me; then I also see that the devil with such vexations of my hope had nothing else in view but that I might finally abandon my purpose--. "In consideration of it I have thought of the holy Nehemiah, and ---have begun not to hope for peace, have prepared for peace as well as war, have taken the sword into one hand, to fight my Arabs, and wished to build the wall with the other--"

"Thus I have boldly stood in the midst of swords, bulls, trumpets, and horns, with which the Papists tried to terrify me, and have not been vexed thereby, but have, through the grace of God, applied myself to the work of peace, and have begun the interpretation of the Epistles and Gospels which Your Grace desires."(2)

(1) Luther's Works. No. 10. Lenker p.9

(2) Luther's Works. No. 10 Lenker p. 8

II. Publication of materials

a. His growth as a preacher. Before Luther went to Rome in the autumn of 1511 on business for his Order, the Augustinians, he was preaching his first sermons in an old chapel at Wittenberg. It was built of wood and plastered over with clay, and only 30 feet long and 20 feet wide. He preached to the monks. Dr. Pollich, the Rector, was often present to hear him. And he spoke to the Elector concerning the young monk with a piercing light in his eyes. At Leitzkau in 1512 Luther spoke of Reformation and said that if it is to be true, it must begin with individual men, and it must regenerate men through the preaching of an undefiled Gospel, which must kindle faith. It was at the command of a superior that he delivered his first sermons. But he grew to take delight in it. About the middle of 1515 at the request of the town's people of Wittenberg, he agreed to preach in the town church. Here is a paragraph from Audin's History of the Life, Writings, and Doctrines of Luther:

"The senate of Wittenberg, on the recommendation of Staupitz, appointed him preacher of the town. This was a new mission for Luther, who was alarmed at it's responsibility. He was afraid of sinking under it,-- Luther strove against it and nearly lost his temper. "You seek my life, then, doctor, I shall endure it three months." "Well," replied the master of theology, "to live or die for the Lord, what a noble sacrifice!" Luther submitted.(1)

Some of his sermons at this time were in Latin for the more learned. His efficiency is increasing, and he begins to preach more frequently in German on practical subjects.

(1) Andin's Luther. p.36

Luther's first sermons have been preserved in Latin. Prof.

Köstlin says:

"First in importance are those upon the Pericopes for the Sundays and festivals from St. Martin's Day (November 10) 1515, until the summer of 1517; (First published by Lösscher, Refrom. Akten, i, 231 sqq., 745 sqq.-- In regard to the years in which they were delivered, (Lösscher, i, 745. The sermon on St. Martin's Day, which Jurgens (iii, 71) quotes as from the year 1516, belongs to the year 1515. The sermon on St. Martin's Day, 1516, may be found in Lösscher, p. 756, as also one upon the Ten Commandments.-- Op. Ex. Erl., XII, 104. Lösscher, i, 654.) then, the series in which Luther, from the summer of 1516 until St. Matthias' Day (February 21), 1517 treated the Ten Commandments after commenting upon the Pericopes, and were with his approval published as a connected whole in 1518. (Op. Ex. Erl., XII, i sqq. Lösscher, i, 577 sqq. Lösscher has from a MS. indicated the days on which they were delivered.-- Luther sent them in German and Latin (Briefe i, 61) already on September 4, 1517 (in MS. form, therefore) to a friend for use in the pulpit.) We have already mentioned the little treatise upon the Penitential Psalms. It was designed "not for cultivated minds, but for the rudest." (Briefe, i, 51 sq., 259) An Exposition of the Lord's Prayer was given by Luther in 1517. It was published in 1518 by a hearer, who had taken it down at the time. Luther himself then prepared it for publication, in order "to explain his views yet further," and published it within the same year. I Even this edition contains nothing which might not be accepted as the view of Luther in the spring of 1517. (Later Edition: Erl. Ed., XXI, 156 sqq. Lösscher, 328 sqq. 539 sqq.-- Cf. Briefe, i, 34, 60, 63.) Finally, mention must be here made of a Sermon upon I John V.4, which Luther Prepared for his friend Propst, of Litzka, or Leitzka, to be preached by the latter at the Lateran Council of, 1516." Lösscher, i, 221 sqq. (1)

Christmas Sermons of 1515- on "Wings of the Hen" (2)

Of St. Stephen's Day, Dec. 26, 1515, (3)

Of Easter, 1515, on Samson's Riddle. Second Easter Sermon, 1516. (4)

- (1) The Theology of Luther, by Köstlin. V.I. p.93, 94
- (2) Ibid, 244, 238. Köstlin. V.I. p.151. V.II. p.601
- (3) Lösscher, 244.
- (4) Lösscher, 275.

Of Assumption Day, Aug. 15, 1516.(1)

Sermon on the Day of St. Laurentius (1516),
sufferings of Christ.(2)

Of Second Sunday in Advent, 1516 on law and Gospel(3)

Of St. Thomas Day, 1516, on God's Own and Strange
Work.(4)

Of Epiphany Sunday, 1517, on divine agency in the
world.(5)

Of St. James Day, 1517, at Dresden, on foreordination,
July 25, This sermon is not preserved. But it is
summarized in Seckendorf, Hist. Luth., Lib.I.,VIII., *Add. 7 & f. A*
Briefe, i,84.(6) *touching Luther's visit to Dresden*

Of Day of St. Peter's Chains, 1516, on authority of
clergy, August 1st.(7)

Of Tenth Sunday after Trinity, 1516, on indulgences.(8)

Of St. Matthias' Day, 1517, on indulgences. February
17th.(9)

Of Oct. 31, 1517, at Wittenberg, on repentance, Köstlin
says, "There has also been preserved a Sermon in
Latin, which he delivered at Wittenberg at the
time when the Theses were published, in connection
with the dedication of the church at that place."
p.225,226. Discussion of, p.244.(10)

Of Maundy Thursday, 1518, on preparation for sacrament.(11)
(11)

Of 1518, "on two-fold" and "three-fold righteousness."(12)

- (1) Lösscher, 287 (2) Lösscher, 756
(3) Lösscher, 762. Erl. Ed., XXXVII, 410.
(4) Lösscher, 770-772 (5) Lösscher, 753
(6) Köstlin's Theology, V.I.p.197 (7) Lösscher, 280
(8) Lösscher, 729 (9) Ibid., 744
(10) Sermon in Lösscher, i, 734.
(11) Erl. Ed., XVII, 62. Latin, Jena, i, 175 b.
(12) Latin in Jena, i, 176h, 181

By the time Luther posted the Ninety-five Theses he had become a power in Wittenberg as a preacher, and also as a teacher. But the Reformation was begun and chiefly carried forward by his preaching.(1) The Ninety-five Theses could not be printed fast enough. Eck forced him into the open in the famous Leipzig debate. The Reformer published three great treatises making the statement of his case before the people of the Fatherland. They were "To the Christian Nobility of the German Nation," June 23rd, 1520; "Babylonian Captivity of the Church," Sept.-Oct., 1520; and "The Liberty of a Christian Man," Oct. 1520. These were an effectual remedy to the Papal Bull excommunicating him. And Luther burned the Papal Bull on December 10th, 1520.(2)

b. First sermons of Church Postil published in Latin.

He started to labor on his Advent Sermons, both on the Gospels and the Epistles, about June, 1520.(3) They were sent to the press in January 1521.(4). They appeared written in Latin at Wittenberg early in 1521.(5) They were at once translated into German by some one other than Luther. In 1522 they were produced under the title: "Postil or Explanation of the Epistles and Gospels for Advent." He was summoned to the famous diet of Worms in April 1521. He was no sooner hidden from his enemies in the Wartburg than he began his labors on the Christmas sermons. They were finished to Epiphany on September 17th, 1521, and were "Completed in the Desert

- (1) Homiletics by J.M.Hoppin p.143
- (2) A History of the Reformation, Lindsay p.239-252
- (3) Luther's Correspondence, Preserved Smith. V.I. p.329
- (4) Ibid p.443
- (5) Martin Luther, H.E.Jacobs, Putman, N.Y. 1910 p.182

(on the Wartburg) St. Elizabeth's Day (November 21) 1521. With it came forth classic treatise "A Short Instruction as to What We are to Seek and Expect in the Gospel."(1)

c. Increased use of the German. Luther found a complete copy of the Latin Bible in the University Library at Erfurt,(2) and made this his chief study. That was in 1503.(3) But he acquired a knowledge of the Hebrew and Greek in order to gain a clearer grasp of the real meanings. He knew no Greek before 1517.(4) He ^{had} referred to Laurentins Valla Greek Version in 1516. While he made his first trail as a translator with the seven Penitential Psalms, published in March 1517, followed by several other sections, he did not begin with the New Testament until November or December 1521. He finished it in March 1522, before he left the Wartburg for Wittenberg to rectify the Carlstadt disorder.(5) Melanchthon was a much better Greek scholar. The translation was effectually revised with his help and published without Luther's name September 21, 1522. He immediately started the translation of the Old Testament, which was not satisfactorily completed until a year before his death, 1545. What a supreme effort was made to give the Bible to the common people in their tongue, the German! This was done

(1) Lenker 12-9

(2) Walker, Ten Epochs of Church History p.81

(3) (4) Schaff, History of the Christian Church, V. VI. p.110-111
also Martin Luther as a Preacher, Grim p.36

(5) Schaff, History of the Christian Church, V. VI p.346

so that they could verify by their own study that which the scholars brought to light from the Greek and Hebrew and that they might truly understand the realities of Christianity. And it preserved the Reformation as nothing else could.(1)

Luther's mistake in writing the Advent sermons in Latin was discovered at once. They were immediately translated into German, and beginning with his Christmas Postil he published the rest of his sermons in German. It is a significant observation that he has translated the whole New Testament from the Greek into German and revised and published it before he has finished and brought forth the Postil from Epiphany to Easter, which appeared in 1525. This Winter Postil was translated into and printed in Strassburg in Latin in 1525-1527 for the friends of the Gospel in Italy. In fact the complete Church Postil was translated and issued in Latin in 1530 and 1535 at Strassburg. Summer season sermons were issued early and were soon included in the Church Postil. They are "Fourteen Fine Christian Sermons, preached at Wittenberg in 1522. Also, the Use We Make of the Sufferings of Christ," Basel, 1523. "Thirteen Sermons, 1523." "Twenty-seven sermons, Strassburg, 1523. A supplement to the Twenty-seven sermons," "Twelve Sermons for Certain Festivals of the Saints, 1524!" Then there are eight sermons preached from March 7th, 1522, to the next Sunday, after his return from the Wartburg to Wittenberg to restore the order which had been disturbed by Carlstadt, and some celebrated miscellaneous sermons.

(1) History of the Christian Church. Schaff, V. VI p. 346

III. Selection of materials.

a. The matter of editing. Because his burdens were too ponderous Luther had Rodt of Zwickau edit his sermons from 1527 to 1535. During these years Rodt issued the Winter Postil nine times, the Summer Postil eight times, and the Bugenhagen summaries were translated from the Latin. (1) Rodt left out some and added other matter in his preparations. Now and then he divided one sermon into two and united two into one. Luther thought that Rodt corrected too little, but was not satisfied with his own and constantly corrected it.

Creuziger's editing from 1540 to 1544 was under Luther's direction. The entire Church Postil was rectified by revision and printed first at Leipsic and again at Wittenberg in 1544, and was called "The Exposition of the Epistles and Gospels for the Whole Year. Dr. Martin Luther. Lately revised, with a Useful Index." Creuziger as well as Luther wrote forewords. Luther did most of the work on the Winter part. He corrected, shortened, omitted and added to the text. He put Creuziger to work on the Summer part. Luther says, "He enlarged and improved it." Often he made Rodt's edition appear like a new production. Dr. John N. Lenker says, "Creuziger modified the strong language of Luther, often developed the short, condensed sayings of Luther according to his own taste, and made corrections where they

(1) Dr. Bugenhagen was Luther's friend and pastor. He had the gift of government and was the principal organizer of the Luthern churches in Northern Germany and Denmark. Schaff V.VI p.575

were and were not in place.-- What and how much of Luther, where the additions by Creuziger begin and end is very difficult to determine and prove."(1) We need not consider the House-Postil.

b. The matter of editions. During the 16th and 17th centuries, after Luther died, the Church Postil was often twisted and altered in the interest of certain dogmatical tendencies. Neither the Church or House Postil appear in what was called the first complete edition of Luther's works. Spener took the editions of 1528, 1532 and 1543 as the basis for giving this excellent work into the hands of the Church in it's first purity. His critical edition of the Church Postil was printed in Berlin in 1700. The second edition was issued at Leipsic in 1710 with an introduction by Gotfried Arnold. Leipsic produced the third edition of Spener's Church Postil in 1732 with an introduction by Dr. Loachim Lange. Dr. John N. Lenker says, "The fourth edition that was printed at the cost of Dr. John George Walch and issued in separate form at Halle in 1737. This is considered to be without doubt the most correct and complete edition."

(2)

Ernst Ludwig Enders, the editor of the Erlangen edition of 1866, like Walch noted the various readings.

In 1871 Dr. Friedrich Francke aimed in his Gospel Part of the Church Postil to restore the original text. This was often impossible.

(1) Luther's Works. Lenker No.11 p. 9

(2) Luther's Works. No. 11 p.9

The St. Louis Edition says, "The early text is stronger, more condensed and original than that of 1540," and the work of Rodt is preferred to that of Creuziger.

Now the only edition of the Church Postil translated from the German into English is that edited by Dr. John N. Lenken, which is called the Standard Edition. In this the texts of the St. Louis-Walch and the Erlangen editions have been followed. The summaries of Bugenhagen and the analyses of each sermon from the old Walch with it's numbering of the paragraphs are given. It is this English Standard Edition of Luther's Church Postil which we shall use as our sources. Prof. Lenker was assisted by twenty-eight leading scholars in the translation, L. H. Burry, A. G. Voight, Wm. Rosenstengel, J. A. Rimbach, W. H. Lehman, S. S. Ochsenford, J. H. ^{E. Kerfen, W. H. J. Dan, E. X. Casselman, Carl Ackermann,} Sheatsly, B. Lederer, ^{V. H. J. Dan} Juergensen, Geo. H. Trabert, John Sander, B. Schillinger, W. A. Sadtler, J. Humberger, J. Schaller, A. W. Meyer, E. G. Lund, J. D. Severinghaus, C. Huber, A. J. Lenker, Ambros Henkel, C. B. Gohdes, W. E. Tressel, and Jos. Stump. We have access to the German works, the Old Walch, the Erlangen, the Enders, and the recent Weimar edition, but we do not believe that it will be necessary to consult them except in some instances.

Our sources therefore are found in the "Standard Edition of Luther's Works" entitled "The Precious and Sacred Writings of Martin Luther (The Hero of the Reformation, the Greatest of the Teuton Church Fathers, and the Father of Protestant Church Literature), based on the Kaiser Chronological Edition with Reference to the Erlangen and Walch Editions, Edited by

John Nicholas Lenker, D.D., in connection with Leading Scholars of All Parts of the Church," published by The Luther Press, Minneapolis, Minn., U.S.A.

The volumes of the Standard Edition which we will use are:

- Vol. I. "Luther's Church Postil, GOSPELS, Advent, Christmas, and Epiphany Sermons," which is No. 10 in the German Works.
- Vol. II "Luther's Church Postil, GOSPELS, Epiphany, Lent, and Easter Sermons," which is No. II in the German.
- Vol. III. "Luther's Church Postil, GOSPELS, Pentecost or Missionary Sermons," which is No. 12 in the German.
- Vol. IV. "Luther's Church Postil, GOSPELS, First to Twelfth Sunday after Trinity," which is No. 13 in the German.
- Vol. V. "Luther's Church Postil, GOSPELS Thirteenth to Twenty-sixth Sunday after Trinity," which is No. 14 in the German.
- Vol. I. "Luther's Epistle Sermons, Advent and Christmas Season, which is No. 7 of Luther's Complete Works.
- Vol. II. "Luther's Epistle Sermons, Epiphany, Easter, and Pentecost, which is Vol. 8 of Luther's Complete Works.
- Vol. III. "Luther's Epistle Sermons Trinity Sunday to Advent, which is Vol. 9 of Luther's Complete Works.

And we will use Vol. II of the "Works of Martin Luther--with Introduction and Notes, printed by The United Lutheran Publication House of Philadelphia, Penn., 1228 Spruce St., to study the Eight Wittenberg Sermons, which is in English. Also "A Selection of the Most Celebrated Sermons of Martin Luther and J. Calvin," New York, 1829, and will refer to Luther's Prefaces to various Bible books and of his writings which we may need.

c. Finding the Real Homiletic Luther. The sermons which will reveal the true homiletic Luther will naturally be those which have come entirely from his own hand. Therefore we shall select those sermons for primary study whenever possible which have received little and perchance no editing. We note that there was no editing from 1520 to 1527, and the Rodt's work is to be preferred to Creuziger's. And if Luther did most of the work on the Winter part during the

period of Creuziger's activity, certainly we shall bring those sermons forward for closer inspection. However we do not believe that any of the Reformer's homiletic method was lost in the editing and in the publication of editions. Only the style of writing would suffer. Even translations into English and other languages would not effect his homiletics. We shall therefore study all the sermons in the English edition to find what they will yield. But we shall always observe the rules for discovering the more exact homiletic Luther. It is beyond a doubt that competent scholars chose the best of his sermons to be translated into English. And where will you find them, if not in the Church Postil? Luther considered this his best work.

C. SOURCE POSSIBILITIES.

In the preparation of the English Standard Edition it was the object of the editor and his corps of translators to incorporate the best features of the three editions, Old Walch, Erlangen, and St. Louis Walch. They undertook what Luther would call a "Heidenarbeit," and have given us a "critical but complete and practical edition." They decided that "variations in the text-- amount to nothing whatever as far as the meaning of the text is concerned and are only a hindrance in the right use of a Church Postil as a sermon and devotional book." (1) They feel that they have given "the full meaning of the mighty Luther in readable English." (2)

(1) (2) Luther's Works. No. II p. 11

"Some Germanisms in Luther's writings in English" are carried along in the Translations which give flavor and renew our confidence in the English Standard Edition as a most exact source.

(1) In fact we believe that since it is admitted that the "interests of certain dogmatical tendencies" brought sufficient twists and turns into the excellent work of Luther that it lost its first purity in the German so that Spener and others were needed to do their best to restore it, that the possibilities are that the Standard Edition may reveal even a more exact homiletic Luther than the German itself. They prefer to render us a Rodt rather than a Creuziger Luther. Indeed they show us Luther so thoroughly in the English Standard Edition that no Lutheran scholar has even been tempted to raise his finger to charge the translators with heresy to Lutheranism, much less to Protestantism. More than thirty scholars translated it with Dr. J.N.Lenker as Editor. What sources could be more valuable? And if the Bible itself can be translated into English and other tongues from the first languages without taking from or adding to the knowledge of God, verily Martin Luther's sermons have been translated into English without taking from or adding to the homiletic Luther.

Our sources therefore furnish us every opportunity to discover his sermon sources, examine his use of texts in the sermon, sound out his exposition in the sermon, prove his argument, classify each sermon, inspect their construction, and

(1) Luther's Works. Lenker No.II p. 11.

and report something outstanding about Luther's style.

D. VALUE OF THIS PAPER.

I. In a revelation.

The results of this work will reveal the human secret of Martin Luther's Reformation power.

a. The German New Testament. A first secret will be found in his translation of the Bible into German, the tongue of his nation. Hear what Luther himself says in his "Preface to the New Edition of His Church Postil, Edited by Dr. Casper Creuziger in 1543," three years before his death: "The sum total of all is, that the whole Bible is multiplied into good German through the printing press, so that every father and whosoever reads German can easily bear a good witness. Formerly many doctors of theology were needed, who never in their lives read the Bible. Some had never seen a copy of it. Now, we preachers, who wish faithfully to fulfil our office in our day, can easily preach enough to the people and teach them how to be saved.- If any will be blind, unpunished, and untaught, we are surely not to be blamed for their condemnation. We have faithfully and fully done our part." (1)

This is what Philip Schaff says in regard to Luther's version of the Bible: "Hereafter the Reformation depended no longer on the works of the Reformers, but on the book of God, which everybody could read for himself as his daily guide in spiritual life." (2) And again he writes: "The German Bible of Luther was saluted with the greatest enthusiasm, and became the most powerful help to the Reformation." (3)

A review of what Luther said in the Preface to his "Church Postil" of 1543 as to what he expected to be the relationship of the preachers to his translation of the Bible re-

(1) Luther's Works. Lenker. No. 12 p.14

(2) (3) Hist. of Christian Church. Schaff, V. VI.P.341,p350

enforces this idea. He anticipated that all ministers who wanted to be faithful to their calling in German would give his German Bible a first place in their work. It took him three months to translate the New Testament, from November or December 1521 to March 1522. It came from ^{the press} September 21, 1522. It ^{will be} evident after a study of the "Church Postil" that Luther was so delighted with his German translation that he immediately made it his real homiletic textbook. Is not his Church Postil based upon the Gospels and Epistles? He had to wait until 1534 for the first edition of his complete Old Testament in German? But his German Bible was not finished satisfactorily until the edition of 1546, the year he died. He gave his life to the work of translating. He knew it's value to the common people. He himself experienced it's unique preciousness for Biblical sermonizing?

b. Parallel sermonizing. A deeper secret is found in his method of using the German Bible in sermon preparation. The great Reformer's sermons run parallel in outline and thought to the text and the surrounding context of the Scriptures. One can therefore easily follow the substantiating Bible verses or phrases as you are reading the sermon. It will be clearly seen that Luther's secret of power was in his absolute and definite: "Thus saith the Lord."

II. To preaching.

Since Martin Luther substituted sermons for the mass, the problem of keeping ministers to real Scriptural preaching has ever been before the church. And yet no congregation has ever come to know the Bible completely, or has ever

larned to practice it's precepts perfectly. Nor has wise Scriptural preaching ever lost it's lustre for any congregation. And though a scholar has studied it most thoroughly for a life-time, the Bible still has many secrets to reveal to him. This is what Dr. J. N. Lenker, editor of the Standard Edition of Luther's Works in English said on May 17, 1906: Luther wrote his Church Postil, as we have seen from the foregoing,

for the expressed purpose of weaning the preachers of his day from their inferior and even dangerous homiletic literature to the simple, pure Gospel. It accomplished it's aim most effectively. In many respects the American preachers are now in the same condition, and need to be led consciously or unconsciously into a better way. If Luther were in some Protestant lands to-day, among the first things he would do, would be to reform or help the preachers in preaching the Word, as he did when he wrote his Postils."(1)

This manuscript will acquaint those who preach with the principles practiced by Luther in preparing and delivering sermons which were sufficiently mighty to reform the world.

III. For Collateral Reading.

If we reach our ambition, this paper will serve as a practical help for collateral reading in any homiletic study.

IV. To Theological Curricula.

Homiletics is the peak of the theological curriculum. If it is a true curriculum, every department in the seminary leads the student to the most efficient practice of

(1) Luther's Works. Lenker No. // p. 15

homiletics. For it is by the witness of the teaching-preaching of God's Holy Word that humanity is redeemed. Therefore the genuine curriculum is one in which the Scriptures live and move and have their being. Ministers with clean hands and pure hearts must be moulded to proclaim the unsearchable riches of God. Such was the Father of the Reformation, Dr. Martin Luther.

But he was not necessarily the product of any curriculum. God gave him a special experience which caused him to rebel against the customary methods of theological education. God led him to a Biblical homiletics by which he could reach the common people. From the study of the Latin Bible (1) to the Greek Testament (2) to his own German translation (3) is the way God led him. It was after he had made his translation that we read that he could preach every day, and that he produced the major part of his Church Postil. It will be proved by this thorough inspection of Martin Luther's sermons that from September 21, 1522, the great reformer depended mostly on his German translation of the New Testament for his sermonizing. In fact his best sermons are those which he deducted from his German New Testament, which latter both he and Melancthon considered equal to many commentaries. (See Chapter VII.

And what value would such a finding be to the Theological curriculum? It is this, reformation powered preaching is only established when the Bible, in the tongue of the

- (1) Lindsay, Hist. of the Reformation p.209
- (2) Schaff, Hist. of the Christian Church. VI.p340
- (3) Fisher, The Reformation p.99

people to whom the preaching is made, is made the primary and pedagogical foundation of homiletics. And homiletics, says the Winston Dictionary, is that branch of rhetoric which treats of sermons and their composition.

It is most significant that Luther took delight in calling himself "Doctor of the Sacred Scriptures"(1) rather than Doctor of Divinity. And certainly he would have preferred that to Doctor of Sacred Theology.

E. PLAN OF THIS PAPER

I. Definition of Biblical homiletics as a science.

We have written a definition of Biblical homiletics as a science: Biblical homiletics is the science in which the Bible is the source(2) of the text,(3) exposition,(4) argument,(5) classification,(6) construction,(7) and the style(8) of a sermon, which when applied to life(9) makes preaching an art.

II. The homiletic principle.

And to be certain of our conclusions we shall also use this definition of a homiletic principle for our guide: a principle of homiletics is any prerequisite, which, when practiced in producing a Biblical sermon, makes preaching fruitful.

- (1) Hist. of the Christian Church. Schaff, V.VI.p.346
(2) Phelps, p.9 (3) Pattison, p.27 (4) Broadus, p.318
(5) Fisk, p.226 (6) Hoyt, p.176 (7) Shedd, p.199
(8) Kidder, p.305
(9) McComb, p.148

III. A Biblically homiletic outline as a measuring rod.

The outline of this thesis therefore contains seven basic principles of Biblical homiletics which will be, as it were, a rod with which we shall measure the triumphs and failures of Luther's sermons.

Chapter I.

SERMON SOURCES

Introduction: Scriptural Authority

A. Bible Contents

1. German New Testament
2. Bible Text

B. Other Bible focused sources.

1. Helps foreign to the Bible.
2. Commentators.
3. Sermons in the Bible.
4. Scriptures focused upon Scripture.

C. Godward Meditation through Christ.

1. Prayer - work.
2. Personal experience in the Bible.

Chapter I.

SERMON SOURCES

Introduction: Scriptural Authority, "Authority is in general, the right to be believe or obeyed, the right to require confidence or obedience." (1) All homiletes with one voice give pre-eminent place to the Bible as a sermon source book. (2) Even Prof. McComb regards sermons as the fruit of Scripture, while all other *spiritual* orations are other types of religions discourse. (3) Prof. Broadus states clearly: "The Scriptures themselves are authority indeed." (4) There is no hesitancy in Prof. Hoyt's declaration: "The message of the sermon is from the Scripture. The Bible is the library of religion, the authoritative source of the Christian religion." (5) Prof. Hoppin says: "Every book of the Bible, at least, stands upon its own evidence." (6) And Prof. Johnson emphasizes that "A clear ringing, unchallengeable "Thus saith the Lord" is often the end of controversy." (7) The preacher who speaks with authority, speaks *in* the name of God, that which he has learned from God himself. Profane preachers draw their principles from their own fund. (8)

A. Bible Contents.

1. German New Testament. The translated Bible has it's place in homiletic procedure. (9) It has all the sanctity and authority of the original! (10) That Luther

- (1) Vinet, p. 227 (2) Pattison p. 250, Phelps, p. 9, Davis, p. 55-193, Kidder, p. 44 Hoyt, p. 35, Smith, p. 49, Hoppin, p. 298 Broadus, p. 203, Garvie, p. 29-276, 380, 418, Fisk, p. 65, Vinet, 227-239, Shedd, p. 16. (3) McComb, p. 78
(4) Broadus, p. 203 (5) Hoyt, p. 35, (6) Hoppin, p. 298 (7) Johnson, p. 299
(8) Vinet, p. 235, (9) Fisk, p. 131, (10) Fisk, p. 132.

always endeavored to interpret the true Word of God to the people is observed by what he says at the close of that part of the Postil which he edited in 1522:

"Oh, would to God, that my interpretation and that of all teachers perish and that every Christian himself would read only the Scriptures and only the pure Word of God. You can see for yourself from your sermons how incomparably better the Word of God is than the work of any man and how no man with all his words is able sufficiently to expound and interpret a single Word of God. It is an infinite Word which must be comprehended and contemplated with a still spirit, as we read in the 84th Psalm: I will hear what God himself says in me. And no one but such a still contemplating spirit is able to comprehend it." (11)

How closely he clung to the Scriptures is seen in his sermonizing, which is almost strictly parallel to the Bible context of the sermon. Let us take one example from the Winter part, another from the sermons preached after he translated the New Testament, both to be of the Gospel, and a third example from his Epistle sermons. We will take the sermon for the Second Christmas Day (or Early Christmas Service). (12)

Text: Luke 2, 15-20. (vs.15) "And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. (vs.16) And they came with haste, and found both Mary and Joseph, and the Babe lying in a manger. (vs.17) And when they saw it, they made known concerning the saying which was spoken to them about this child. (vs. 18) And all that heard it wondered at the things which were spoken unto them by the shepherds. (vs. 19) But Mary kept all these sayings, pondering them in her heart. (vs.20) And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, even as it was spoken unto them."

(11) Standard Edition. Lenker. No. 10 p. 455

(12) Standard Edition, Lenker, No. 10 p. 161

CONTENTS: THE FRUITS AND SIGNS OF THE POWER OF THE WORD
OF GOD (subject)
(Outline) (Verse in context)
The Substance of this Gospel I(Par) vs. 8-14 The Word

I. The first fruit and Sign of the
Power of the Word is Faith

1. By what means we may
identify this fruit. *Paragraph 2* vs. 15
2. An objection caused by
this fruit and sign and its concerning vs. 15
answer. Par 3.5 Would believe an angel
3. How and Why this fruit
triumphs in life and death 6. from vs. 15-20
4. How this fruit and sign
of the power of the Word of
God may be observed in Mary vs. 10,11,14,15,19
and the shepherds. 7-8

II. The Second Fruit and Sign
of the Word are the unity of vs. 15 "Let us now go"
the Spirit. Par. 9-10

III. The Third Fruit and Sign
are Humility.

1. The nature of this fruit vs. 15
Par. II Humility
2. The results of this fruit vs. 15
Par. 12 Peace

IV. The Fourth Fruit and Sign
are the Despising of Self. 13f. vs. 16 Renouncing self

1. It has no command and
needs no taskmaster. 14 vs. 16 Hasten to neighbor

V. The fifth Fruit and Sign
is Joy. 16-17 vs. 15,17,18

VI. The Sixth Fruit and Sign
is action and Work. 18 vs. 16

VII. The Seventh Fruit and Sign
is Confession. 19-20 vs. 17, 20

VIII. The Eight Fruit and Sign
is Christian Liberty 21-22 vs. 20

IX. The Ninth Fruit and Sign is
Praise and Thanksgiving to God 23 vs. 20

The nature of a truly Christian
Life. 24 vs. 8-20

The Spritual Interpretation of
This Gospel vs. 16,19

The Conclusion of the interpre-
tation of this Gospel 30 vs. 8-20
Of Love.

2. Bible Text. (1) It is certainly a pleasure to search the text and to find where and how Luther secured the leading idea for the thoughts of his paragraphs. Truly the seeds which God sowed in his mind, and which inspired him to write more mature Scriptural things in his sermons, are in the Bible text or context of the sermon. And the marvel is that practically everyone, if not all, are in the English translation. In this sermon we found everyone in the English translation. It is fair to conclude, especially after reading the next two examples given, that Luther could get these points out of his German New Testament, and that he did this almost entirely in producing the sermons that followed.

Luther preached a sermon in Wittenberg on the Sunday after Christ's Ascension in 1522. (2) Since he finished translating the New Testament into German in March 1522, he had its use in the production of this sermon. It is evident that Melancthon had helped him revise this particular portion of the New Testament.

Again we shall check Luther's very exact use of the contents of the Bible. "We can be sure that we are giving a message of God only as our speech harmonies with Biblical truth and breaths the Spirit of Christ." (3) We shall place the verses of the text or context opposite to the points of the paragraphs in the outline. We shall find that for Luther the text and context are one and the same. He uses longer passages.

(1) Hoyt, p.121

(2) Standard Edition No. 12. Lenker p.244

(3) Hoyt, p.122

Text: John 15:26-16:4. 26 "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: 27 And ye also bear witness, because ye have been with me from the beginning.

16:1 These things have I spoken unto you, that ye should not be caused to stumble. 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3 And these things will they do, because they have not known the Father, nor me, 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you."

CONTENTS: A SERMON OF COMFORT AND ADMONITION. (Subject)

(Outline)

(Verse in Context)

*Faith, Confession, And the Cross

15:26-16:4

1. Confession must accompany faith. Par. 1
2. The Cross follows Confession. 2-5
3. If faith does not persevere to the end of life it is in vain. 6.

vs. 27, Witness
vs. 16:2 Persecution for witnessing
vs. 16:1,2 Mt.10.22

I. The SERMON OF COMFORT.

1. How Christ promises the Holy Spirit to his disciples in this sermon of consolation
 - a. Why Christ calls the Holy Spirit here the Comforter. 7.
 - b. Why Christ says here He will send the Holy Spirit from the Father. 8.
 - c. Why Christ calls the Holy Spirit here the Spirit of truth 9ff
 - * The preaching of the Gospel and of faith brings upon itself the world's wrath. 10 -12
2. How Christ promises his disciples in this sermon that they shall be his disciples. 13
 - * The power in the Holy Spirit shows in the heart through Faith. 13-14

vs. 15:26 The Comforter
vs. 26 From the Father
vs. 26 Proceeds from the Father
vs. 26 He shall bear witness
vs. 16:2, 15:27
vs. 15:27
vs. 51:24. *Sin*
:27 Witness

II. THE SERMON OF ADMONITION.

1. The connection of this sermon with the one above. 15-16 vs. 16:1,2,3.
2. The sense and understanding of this sermon of admonition. 17 vs. 4.
3. The conclusion of this sermon of admonition 18ff. vs. 3 and 8
- * The false and true knowledge of God and Christ.
 - a. The false knowledge of God and of Christ 18-19 vs. 3
 - b. The true knowledge 20-21 vs. 15:9-12
 - c. Whether work-righteous persons have the knowledge of God and of Christ 21 vs. 3:8-11

What an inspiration this has been! These points may be located in other places in the Bible context, but surely this is sufficient to prove that Luther clung to the Bible text or context to secure his every point. "Only as the sermonizer and orator, by a critical analysis of the biblical words, and their connections, saturates his mind with the biblical elements(στοιχεῖα), and feeds upon revelation as the insect feeds upon foliage until every cell and tissue is colored with it's food, will he discourse with freedom, suggestiveness and energy."⁽¹⁾ This must be admitted whether one is in complete harmony with each interpretation or no.

We will now take one of his Epistle sermons. It is the one for the Third Sunday in Lent.⁽²⁾

Text: Ephesians 5:1-9

1. Be ye therefore imitations of God, as beloved children; 2 and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.

(1) Shedd. p.14

(2) Standard Edition, Lenker, No.8, p.150

3. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; 4. nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. 5. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. 6. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. 7. Be not ye therefore partakers with them; 8. for ye were once darkness, but are now light in the Lord: walk as children of light 9. (for the fruit of the light is in all goodness and righteousness and truth).

Since the outline is not given alone and in a place by itself as in the Gospel sermons, it is compulsory to gather the points of the outline from the sermon itself. However, this is found to be very easy. We shall place the verses of the context opposite to the points of the paragraphs in the outline. No general theme is mentioned.

(Outline)	(Verse in Text)
A. EXHORTATION TO BE IMITATORS OF GOD. par. 1-4	vs. 1-3
1. "Beloved children" 2	vs. 1
2. "Walk in love" 3	vs. 2
3. As "a sweet-smelling savor" unto God 4	vs. 2
B. SINS NOT TO BE NAMED AMONG CHRISTIANS. Par. 5-9	vs. 3, 4
1. "all uncleanness" 5,6	vs. 3
2. "covetousness" 7	vs. 3
3. "saints" 8	vs. 4
4. "filthiness" 9	vs. 4
C. FOOLISH TALKING AND JESTING par. 10-14	vs. 4
1. "foolish talking" 10-12	vs. 4
2. "jesting" 13	vs. 4
3. "rather giving of thanks" 14	vs. 4
D. FRUITLESS CHRISTIANS ARE HEATHEN. par. 15-17	vs. 5
1. No "inheritance" 15	vs. 5
2. "Idolator" 17	vs. 5
E. DECEPTION BY EMPTY WORDS par. 18-22	vs. 6-9
1. "Let no man deceive you." par. 18	vs. 6
2. "cometh the wrath of God."	vs. 6

- | | |
|----------------------------|-----------|
| 3. "be not partakers" 21 | vs. 7. |
| "but--light" | vs. 8 |
| 4. "fruit of the light" 22 | vs. 9 (1) |

This certainly can be called parallel sermonizing. As you read the sermon you are following the text verse after verse. To say that the Great Reformer chiefly used the Bible contents to prepare his sermons is not to make it strong enough. It was absolute and complete expository preaching. "Another of the "constants" that must have heed in any growing ministry is the constant cultivation of familiarity with the sources of materials to be used in preaching - the Bible, other books, and living men. First, and preeminently the Bible, familiarity with this, if with nothing else, Familiarity with this if need be at the expense of all else." (2) Each sermon was an explanation of a text or context. When you speak of the texts used by Luther you mean the Gospel or Epistle Lesson for a particular Sunday of the Church Year. He used as many verses for the text as were in the lesson. He was thoroughly a biblical preacher. Prof. Kidder declares that "the Bible must be the corner-stone of every just system of Homiletics." (3) So far this seems to be true for Luther.

B. OTHER BIBLE-FOCUSED SOURCES

The writer has just finished examining every page of the sermons of Luther in the sources which are beside his desk. We designated the eight important volumes in the introduction. There are 3164 pages. ^{desire} ~~It was our~~ to become very certain that Luther secured his every point and thought from the Scriptures

(1) Lenker, No. 8 p.150 (2) Johnson, p. 299 (3) Kidder, p.44

themselves in the production of his sermons. We are more than convinced that that was the case. He held fast to the Word, and was a workmen, approved of God, that needeth not be ashamed.

1. Helps foreign to the Bible. He had no file or notebook method in the abused sense. He was not worried lest he would have no fresh and vigorous materials for his future sermons.(1) This was because he was so continuously a student of the Bible. What note-books he possessed were expository comments upon the Holy Word. His note-books then were of a thoroughly Biblical nature, or he allowed the Biblical text to mature in his mind.(2) No time was wasted filing and noting extraneous jots and titles, he wrote between the printed lines of his Bibles.(3) No sermon was based on a popular novel, a choice prose writing, a poem, a biography, a work of fiction, a scientific postulate, a work of art, a historical instance, or any other foreign foundation. Nor did his own personal experiences in which he was threatened, or his gift to philosophize darken his clear view of God's writings. Nor was nature his idol. And he never thought of taking his points from great sermons. On the contrary the Bible was to him a strong searchlight focused upon all these things. He did not need them for his more perfect sermonizing. Once and again he will use a choice morsel from them to bring God's light to a brighter glow.(4)

(1) Pattison, p.49,105 (Christian Preacher) Garvie,p419

(2) Garvie, p.420 (Christian Preacher)

(3)Lindsay, p. 209 (4) Lenker, No.12 p.246

No borrowing of any consequence was made from commentators. They were but rightly employed for comparison and revision.(1) He refers to St. Jerome thus, "St. Jerome thinks;"(2) and to St. Augustine, "St. Augustine forces the words to apply to reason,"(3) And "St. Augustine, however, playfully as it were, interprets,(3) "He made *some* use of the commentaries of Micholas de Lyra, but got some assistance from passages in Augustine, Bernard and Gerson which dealt with practical religion. His lectures were experimental."(4) Truly, with Luther it was "This one thing I do." Commentators were but human persons to him, as he says, "God does not wish to direct us to any saint or person of man, but only to the Word or Scripture-."(5)

Commentators From "life of Luther" By Luther

Of the Fathers of the Church, Luther said: Jerome may be consulted for purposes of historical study. As to faith, and good true religion and doctrine, there is not a word about them in his writings. I have already proscribed Origen. Chrysostom possesses no authority in my estimation. Basil is but a monk, for whom I would not give the value of a hair. The apology of Philip Melancthon is worth all the writings of all the doctors of the church put together, not excepting those of St. Augustine. Hilary and Theophylactus are good, as also is Ambrosius. The last is admirable, when he treats upon the most essential article, that of the forgiveness of sins."

"Bernard is superior to all the doctors in his sermons; but when he disputes, he becomes quite another man; he then allows too much to the law, and to free will."

"Bonaventure is the best of the school of theologians. Amongst the fathers, Saint Augustine holds unquestionably the first place, Ambrose the second, Bernard the third. Tertullian is a thorough Carlstadt. Cyprian the martyr is a feeble theologian. Theophylactus is the best interpreter of St. Paul."

(1) Broadus, p.66, 156.

(2) (3) Luther's Works. No 10. p. 230 Lenker - 249 Lenker

(4) Lindsay, Hist. of the Reformation, p.209

(5) Luther's Works No. 11, p.52 Lenker

"In order to demonstrate that mere antiquity does not add to authority, Luther said: "We observe how bitterly Saint Paul complains of the Corinthians and the Galatians. Amongst the Apostles themselves, Christ found a traitor in Judas."

"The books written by the fathers respecting the Bible p.273 contain in themselves nothing conclusive. They leave the reader suspended between heaven and earth. Read St. Chrysostom, the best rhetorician and orator of them all!" p. 274.

He remarked--"The fathers said nothing decisive, during their lives, respecting justification by grace; but at their death they believed in it. This was the more prudent course for them to follow, in order neither to encourage mysticism, nor discourage good works. These worthy fathers lived better than they wrote." p. 274

And "It is far better," as Martin Luther says, "to see with our own eyes than with other people's eyes"; and there are so many preachers, water logged on the Dead Sea of human authority, who need to lay to heart his further words.

"Through so many commentaries and books the dead Bible is buried, so that the people do not look at the text itself." (1)

The following will show his absolute purpose to be Bible-

focused: "It seems to me that the Holy Spirit led the apostles and evangelists to abbreviate passages of the Scriptures for the purpose that we might be kept close to the holy Scriptures, and not set a bad example for future exegetes, who make many words outside the Scriptures and thereby draw us secretly from the Scriptures to human doctrines. As to say: If I spread the verbatim of the Scriptures everyone will follow the example and it will come to pass that we would read more in other books than in the holy writings of the principal book, and there would be no end to the writing of books and we would be carried from one book to another, until finally, we would get away from the holy Scriptures altogether, as has happened in fact. Hence, with such incomplete quotations he directs us to the original book where they can be found complete, so that there is no need for everyone to make a separate book and leave the first one." (2) Luther concentrated upon the Word.

3. Sermons in the Bible (3) It is wonderful to be able to say of him that he found his sermons in the Bible. Luther calls St. John 10:11-16 a sermon, which he says:

(1) Pattison, p.338

(2) The Standard Edition, Lenker, No.10, p.31

(3) Phelps, p.9

"I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shephead, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."(1)

He chose as the theme of this portion "Christ's Office and Kingdom"; and the third main point in the outline says:

"How Christ Enforces in this Sermon the Special Office He Administers."(2)

Yes, in the first point we discover "How the Nature of Christ's Office and Kingdom are Set Forth in This Sermon."(1)

The Third Sunday After Easter has for the subject for St.

John 16:16-23 "A Sermon of Comfort Which Christ Preached to His Disciples."

And the portion is called a sermon in each of the three mainheads of the outline.(3) This is so frequently true that it is evident that Luther had but one idea; he found his sermons in the Bible. To say that you find sermons in stones is a perversion; they but assist a minister to think. In a sermon for Easter Monday he says: "But let us look more closely at Christ's Sermon."(4)

- (1) The Standard Edition. Lenker, No.12,p.17
- (2) The Standard Edition. Lenker, No. 12,p.18
- (3) The Standard Edition. Lenker, No.12,p.72
- (4) The Standard Edition. Lenker, No.11, p.296

4 Scripture focused upon Scripture.(1) And this is more of a reality because the great Reformer interprets scripture by means of scripture.(2) He is especially likely to use verses in the same context with the Scripture Lesson for the day or text to reveal a meaning; but he gathers a verse or story from any part of the Bible in order to clarify his point. If Genesis will help him, to Genesis he goes, and brings that verse or part and places it parallel with the Scripture he is explaining. If Isaiah will help him, he resorts to his book. The Psalms or Romans or Philipians or any other may contribute to his interpretation.(3) He does not fail to use the golden thread of truth in the Bible to advantage.(4) Thus Luther was preaching on Easter Sunday. The Scripture Lesson was Mark 16:1-8. He was considering verse six, the last part,

"He is risen; he is not here: behold, the place where they laid Him."

He brought a verse from Romans to make clearer "He is risen"

It is Romans 4:25 "Christ was delivered up for our trespasses, and was raised for our justification."(5)

Then he adds, "This is a correct interpretation of the sufferings of Christ, by which we may profit."(6) Luther interpreted scripture by scripture. Chapters were related to verses, verses to portions, books to chapters, and perchance one verse to the whole Bible in order to unveil the golden knowledge of God the Father of Christ.(7)

(1) Fisk, p.123 (2) Kidder, p.134 (3) Broadus, p.74

(4) Broadus, p.73

(5) The Standard Edition. Lenker, No.11, p.240

(6) " " " " No.11, p.240

(7) Broadus. p.69,70

But he always kept to the Lesson upon which he was preaching in the thoughts unfolded.(1) Sometimes his textual discourses did not have strict unity of subject, but were more nearly running commentaries upon the passage.(2) He came upon the very heart of the Gospel in Isaiah. Hear him in "Luther's Brief Instruction on What We Should Seek and Expect in the Gospel;" he says, "Isaiah (53d Chap.) for example proclaims the very essence of it when he tells how Christ should die for us and bear our sins."(3)

C. Godward Meditation through Christ.

This phrase would probably make an acceptable definition for prayer.

1. Prayer-work. Luther thought of prayer as conversation with God uttered or unexpressed. And his preparation of all his sermons was devotional. He approached God in holy meditation through Christ and in His name. Thus the rich mines of Bible truths were continuously opened to him. His study of every portion of the Scripture was devotional. (4) He approached every verse in a prayerful attitude. It was only a devotional or mystical mind that could write such words as these: "Christ declares: 'If a man love me, (Jn.14:23) he will keep my Word: and my Father will love him.' --- The import of words is: If a man love me, he will keep my Word, and my Father will love him; that is, when I have caused a man to feel my love, he will begin to love me in return.etc. Therefore the words refer to the realization of love, not the beginning of love. Now, if a man love me, says Christ, he will keep my Word, and my Father will love him; "that is, he will feel that he loves me and will do everything that pleases me, and he will perceive how I and the Father come to him and dwell with him."(5)

(1) Fisk, p.175 (2) Fisk, p.176

(3) The Standard Edition. Lenker, No.12.p9

(4) Johnson, p.299 (5) Lenker, No. 12, p.283

Luther revealed this devotional habit when he placed this prayer at the close of "the most popular and effective of his commentaries," Galatians.(1) It is:

"Thus have ye the Exposition of Paul's Epistle to the Galatians.

The Lord Jesus Christ, our Justifier and Saviour, who gave unto me the grace and power to expound this Epistle, and to you likewise to hear it, preserve and establish both you and me, which I most heartily desire, that we, daily growing more and more in the knowledge of his grace and faith unfeigned may be found unblameable and without fault in the day of our redemption. To whom, with the Father, and the Holy Ghost, be glory world without end. Amen."

And he added this benediction:

"Now unto the King eternal, immortal, invisible, and the only wise God, be honor and glory, forever and ever. Amen. (1 Tim. I;17) (2)

2. Personal experience in the Bible. Prof. Vinet

remarks that the preacher can only speak with authority and receive confidence and be believed when he speaks,

1. "In the name of God that he has learned from God himself;"

2. unites his own experience to God's testimony; 3. leads an exemplary life; 4. has a sense of his own sin; 5. forgets self for others; and 6. loves his people.(3) We want to call attention to the idea of uniting our own personal experience

with God's testimony. When Prof. McComb is discussing 'The Study of the Bible,' he states: "The Bible, or the most of it, is in closest contact with life, and it is this quality which makes it the most powerful weapon in the preacher's arsenal. Its contents have come through the experience of men."

He believes that it is required of the preacher to gain an "inner apprehension, a vital appropriation of the treasure

(1) Shaff. History of the Christian Church. V.VI, p.141

(2) "Luther on Galatians. John Highlands, Phil. 1891 last p.

(3) Vinet, p. 235-239.

itself." He is convinced that every preacher would do well to have a separate Bible "for a devotional and personal subjection of heart and mind to the inspirations of the Spirit of holiness that speaks through the book, now in a less, and now in a greater degree." (1) Thus it matters not what one's conception of the Bible may be, all are agreed that divine assistance is needed in preaching. And all devout ministers testify to their personal experience with God in the Bible, both in study and in preaching. (2) The Scriptures promise the help of the Spirit of God. (3) Real scholarly study of the Bible is devotional, or it cannot be scholarly. (4) The preacher must discover God Himself in the Bible by his own personal experience. There must be "constant and intimate communion with God in Christ." The great Spurgeon says: "We grow, we wax mighty, we prevail in private prayer." (5)

Only a man whose heart reached toward God in Christ by having a personal and scholarly experience in the Bible could write lines like the following, which were written

by Luther: (He is writing on John 14:27 "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you.") "This is bidding them a friendly goodnight.-- Well, I must away, he says, and cannot speak much more with you, therefore ye have my good night, and let it be well with you.-- Not as the world gives peace; for it is not able to give such peace and blessing, all its peace and good being not only transient but also uncertain and changing each hour. The world bases peace and comfort only upon transient things---gold, possessions, power, honor, the friendship of men etc.

(1) McComb 18-20. (2) Kidder, p.422. (3) Kidder, p.418
(4) Garvie, Christian Preach, 308 (5) Garvie, p.309

Christ says--But only hold fast to my Word, then ye shall have peace against the devil and the world. Observe, thus Christ has secured and satisfied His Church with peace, a peace that abides in the midst of thorns and briars, that is, of tribulation and temptation." (1)

This is the way Luther pictures Christ giving "a last farewell" to His disciples a few hours before he died on the cross. Luther immersed his mind and soul in the Bible daily, not alone because it was his vocation, but because it was his delight.

(1) Lenker, p.12-332,333.

CHAPTER 2

BIBLICAL TEXTS FOR THE SERMON

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II. Finding those adapted to minister to the people.

Chapter 2

BIBLICAL TEXTS FOR THE SERMON

The Protestant world is convinced that Luther found the golden thread of truth, which passes through the Bible from the beginning to the end. With one voice the great historians say that he was the Father and hero of the Reformation.(1) Zwingli and Calvin and other Reformers also found it and differed with the former in some respects. But we find the thoughts of all of them hovering around many diamond verses or parts of scripture hanging on this golden thread of truth at particular points of interest during its progress through the Bible. These are called the great texts of the Bible. That Luther discovered them is seen for example by the fact that he repeated the key-verse of the entire scriptures on his death bed. Three times he repeated St. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."(2) This is verified by every history, which gives a complete account of his death. He called texts like Jn. 3:16 "little Bibles" (3) The question which is before us is this: How did he find them, and did he use them for sermon texts?

I. FINDING THE KEY-VERSES OR KEY-PARTS TO UNLOCK THE BIBLE CONTEXT.

To-day we say that a part of scripture must have certain marks before it ought to be used for a text for a sermon.

(1) The Reformation, Geo.P.Fisher, Scribner's p.73

(2) Martin Luther, Köstlin, p.578. *Life of Luther by Luther*. p. 351.

(3) Broadus, p.27

It must be genuine, (1) complete, important, striking, suggestive, and always from the Bible. (2) In expository preaching it is a text ^{that} illuminates the whole chapter. (3) The possession of certain capital words makes it a key of Scripture. (4) One method employed by ministers to discover well-marked texts is:

1. The use of the pericope. This is a series of Epistle and Gospel Lessons for every Sunday in the Church Year. There is one Epistle Lesson and one Gospel Lesson for each Sunday in each Church Year series. Luther used the series from ^{the} Pericope of his day.

a. The pericope used by Luther,

First Sunday in Advent,	Epistle	Gospel
Second " " "	Romans 13:11-14	Matt. 21:1-9
Third " " "	" 15:4-13	Luke 21:25-36
Fourth " " "	I Cor. 4:1-5	Matt. 11:2-10
Christmas	Philippians 4:4-7	John 1:19-28
Second Christmas Day	Titus 2:11-15	Luke 2:1-14
Third " " "	" 3:4-8	" 2:15-20
St. Stephen's Day	Hebrews 1:1-12	John 1:1-14
Day of St. John the Evangelist	Act. 6:8-14	Matt. 23:34-39
Sunday after Christmas	Ecclesiastes 15:1-8	John 21:19-24
New Year's Day	Gal. 4:1-7	Luke 2:33-40
Epiphany	" 3:23-29	" 2:21
1st. Sunday after Epiphany	Isaiah 60:1-6	Matt. 2:1-12
2nd. " " "	Rom. 12:1-6	Luke 2:41-52
3d. " " "	" 12:6-16	John 2:1-11
4th " " "	" 12:16-21	Matt. 8:1-13
5th " " 2	" 13:8-10	" 8:23-27
Septuagesima Sunday	Col. 3:12-17	" 13:24-30
Sexagesima Sunday	ICor. 9:24-10:5	" 20:1-16
Quinquagesima Sunday	2 Cor. 11:19-12:9	Luke 8:4-15
1st. Sunday in Lent	I " 12	" 18:31-43
2nd. " " "	2 " 6:1-10	Matt. 4:1-11
3rd. " " "	I Thess. 4:1-7	" 15:21-28
4th " " "	Ephes. 5:1-9	Luke 11:14-23
5th " " "	Gal. 4:21-31	John 6:1-15
Palm Sunday	Heb. 9:11-15	" 8:46-59
Easter Sunday	Phil. 2:5-11	Matt. 21:1-9
" Tuesday	I Cor. 5:6-8	Mark 16:1-8

1. Fish, p. 67. 2. Hoyt, p. 120. Broadus, p. 25-30. Fish, p. 71-86.
3. Fish, p. 128. 4. Vinet, p. 111.

Easter Monday	Acts	10:34-43	Luke	24:13-34
" Tuesday	"	13:26-33	"	24:36-47
Sunday after Easter	I Jn.	5: 4-12	John	20:19-31
2nd " " "	I Pet.	2:21-25	"	10:11-16
3d. " " "	I Pet.	2:11-20	"	16:16-23
3d. 2nd sermon	I Cor.	15:20-28	"	16: 5-15
4th Sunday after Easter	I Cor.	15:35-50	"	16:23-30
4th 2nd sermon	Jas.	1:16-21	Mark	16:14-20
5th Sunday after Easter	I Cor.	15:51-57	John	15:26-16:4
Ascension Day	Acts	1:1-12	"	14:23-31
Sunday after Ascension	Day	I Pet.	"	3:16-21
Pentecost	Acts	2:1-13	"	10:1-11
" Monday	"	2:14-28	"	6:44-51
" Tuesday	"	2:29-36	"	3:1-15
" Wednesday	"	2:29-36		
Trinity Sunday	Rom.	11:33-36		
1st " after Trinity	I Jn.	4:16-21	Luke	16:19-31
2nd " " "	I Jn.	3:13-18	"	14:16-24
3d. " " "	I Pet.	5:5-11	"	15:1-10
4th " " "	Romans	8:18-22	"	6:36-42
5th " " "	I Pet.	3:8-15	"	5:1-11
6th " " "	Romans	6:3-11	Matt.	5:20-26
7th " " "	"	6:19-23	Mk.	8:1-9
8th " " "	"	8:12-17	Matt.	7:15-23
9th " " "	I Cor.	10:6-13	Luke	16:1-9
10th " " "	I Cor.	12:1-11	"	19:41-48
11th " " "	I Cor.	15:1-10	"	18:9-14
12th " " "	2 Cor.	3:4-11	Mark	7:31-37
13th " " "	Gal.	3:15-22	Luke	10:23-37
14th " " "	Gal.	5:16-24	"	17:11-19
15th " " "	Gal.	5:25-26	Matt.	6:24-34
		6:1-10		
16th " " "	Eph.	3:13-21	Luke	7:11-17
17th " " "	"	4:1-6	"	14:1-11
18th " " "	I Cor.	1:4-9	Matt.	22:34-46
19th " " "	Eph.	4:22-28	"	9:1-8
20th " " "	"	5:15-21	"	22:1-14
21st " " "	"	6:10-17	John	4:46-54
22nd " " "	Phil	1:3-11	Matt.	18:22-35
23d " " "	"	3:17-21	"	22:15-22
24th " " "	Col.	1:3-14	"	9:18-26
25th " " "	I Thess.	4:13-18	"	24:15-28
26th " " "	2 "	1:3-10	"	25:31-42 (1)

(1)

(1) List of Contents of the 8 Vol. Standard Edition, Lenker

Neither by himself nor with a company of friends did Luther search for and find this excellent round of Epistle and Gospel Lessons for the Church Year. He felt that he who chose Romans 15:4-13 "knew little about Paul," for "he includes in the Section more than pertains to the theme,"(1) He thought it should begin with the first verse.(2) That they were already in existence before he started to write his Postil is also seen in this reference to them in his dedication of his first and Advent sermons to Frederick, the Elector:

"Your Electoral Grace has counselled well that I should --- labor in the interpretation of the Epistles and Gospels (which is called Postil* for the benefit of the ministers and their subjects--."(3)

b. History tells us that the Reformers simply took the Epistle and Gospel Lessons as found in the Missale, an office book of the Roman Catholic Church which contains the Liturgy of the Mass. The homilies were arranged according to the festivals and seasons of the Church Year. Each "began Post illa verba testus," after these words of the text," Whence these homilies came to be named Postils, a term which, with the verb postillare, to preach often occurs in mediaeval Latin, and is still in use.(4) They only omitted those which were intended for days not celebrated by the Protestants, and Lessons were added for the Sixth Sunday after Epiphany and the Twenty-sixth and Twenty-seventh Sundays after Trinity.

(1) Lenker, No.7 p.28 (2) Lenker No. 7 p.37

(3) The Standard Edition, Dr. J.N.Lenker, No.10,p.7

(4) Kerr, Hist. of Preaching, p.117,118

Cranmer's Prayer-Book in England is found to be in almost perfect agreement with the Liturgy of the Reformers in Germany. (1) This Missale "was finally completed after some

centuries of growth, in the reign and domain of Charlemagne."

Charlemagne meant well. It did some good at first, but it led to harm. The clergy and Bishops depended upon the Romanism instead of thinking things out for themselves. They read it to the people and became ignorant and incompetent to teach.

(2) Thus credit for discovering this marvellous round of Lessons, which Luther employed to present the Lutheran truths in sermon form, cannot be given to any of the Reformers.

But such limited public Scriptural reading and preaching could not long satisfy the church. Spener (b.1635, d.1705) advocated an enlarged pericope system. Elector George of Hanover started the movement, and since 1769 the evangelical authorities of Germany have sought to take away this defect. This they have done mainly by the adoption of new series of Lessons for the Church Year. (3) There are advantages in using the pericope for preaching. You need not search for texts. The people can prepare to hear the sermon. You will find this round of lessons for the church year in Lutheran and Episcopalian prayer and hymn books. But if you narrow your sermonizing to preaching from the pericope, you will neglect many jeweled parts and portions of God's Word. Luther did not gain a complete knowledge of the Bible by sermonizing on the Lessons for the Church Year. He said, "For several years I read the Bible twice every twelve month." (4) And he did it by writing comments upon each verse as it occurs in the various books and by making expositions. (5)

(1) Schaff-Herzog Ency. of Religious Knowledge, 1894, Funk and Wagnalls, N.Y. p. 1805 and 1806

(2) The Higher Rock, E.J. Wolf, Lutherns, Phil., Pa. p.190

(3) *Obid. as (1) and (2)* V. Standard Edition, Luther

(4) Liferof Luther, Luther, p.269

(5) His commentary on Gal. interwritten Latin Bible, Lindsay p.209

Now, Dr. Chas. C. Albertson, says "Do not be hampered by traditional methods." Luther did not allow them to hinder him. We are now ready to study the principles for finding the key-verse or key-part by means of the pedagogical search.

2. The pedagogical search.

This is accomplished most effectually when it is done under competent professors. For this an exacting course of at least two years is required with (a) the English Bible as the basic text-book. The English Bible will then have been covered from end to end, book by book, chapter by chapter, and verse by verse. (1) And the student will be surprised to realize at the close of the two years that he has made a commentary upon the whole Bible. He will be at home in any part of the Holy Word, and will be familiar with all the key parts. And a three year course establishes him even more firmly as a Bible scholar.

All the homiletes regard the Bible as invaluable for the right kind of sermonizing. For them both the Word in the original languages as well as the Word in the vernacular have their important place in sermon scholarship. But Prof. Fisk warns the preacher that a display of learning by the "frequent quoting of the Scriptures in the original" "will disgust the more intelligent and sensible of his audience, and thus greatly weaken his influence over them." (2) This was in 1884 when he spoke ^{the following} ~~this~~ in addition, on the same page as the above, concerning the treatment of the English version of the Scriptures.

"No human version of the sacred writings will probably ever be

(1) Pattison, p. 81-84 (2) Fisk, p. 131, 132

perfect, and it is quite certain that ours is in many respects far from perfection. Yet the language of the English Bible has become so embalmed in the memory and affection of Christians who speak the English tongue, and so inwrought into all English literature that it is doubtful whether it would be expedient to change materially the present version. Its very language has even to many who are not Christians, all the sanctity and authority of the original." (1) If this was true of the St. James version, which still holds its power over many, how much more is this true of the American Revised Version, for example given us in 1908 and with no serious changes. Prof. Pattison writes quoting Prof. Huxley, "Woven for three centuries into the life of all that is best and noblest in English history, the Bible in our version has a record almost as extended and quite as illustrious in America. The ear of the congregation welcomes any allusion to the book which has taken such hold of the world as no other (Theodore Parker)." (2) We are certain that every homiletician commends a scholarly knowledge of the Bible in one's mother tongue, and that while a knowledge of the original languages is desirable the preacher is proportionately more efficient as his knowledge of the English Bible is complete. To succeed in expository preaching one must love to search out the exact meaning of its sentences, phrases, words. A knowledge of the original languages is by no means dispensable. (3) Since Luther translated the Bible into German, we know that he had

(1) Fisk, p.131 (2) Pattison, p.273 (3) Broadus, p.326

to learn the Bible in his native tongue
no such opportunity, in the days of his preparation for his life work. He was a professor and had almost all of his time to study. It is not fair to expect that the student for the ministry to-day, who can spend but four years, at most in a seminary, should seek to acquire all the treasures of Scripture which are grasped by a full time professor in a life time. It is just to conclude that ministers must use all the benefits offered by the studious contact with the translated Bible. If the translation of the Bible has advanced mankind, why should it not be employed with a purpose to know the Bible even better than Luther himself. Luther had to emancipate himself from the traditional exegesis, in which he closely distinguished four senses.

"Thus Jerusalem means literally or historically the city in Palestine, allegorically the good, tropologically virtue, anagogically reward; Babylon means literally the city or empire of Babylon, allegorically the evil, tropologically vice, anagogically punishment. Then again one work may have four bad and four good senses, according as it is understood literally or figuratively.

Luther illustrates this double fourfold scheme of exegesis by the following table (Weimar ed. III. II)

LITERA OCCIDENS	
MONS ZION	hystorice terra Canaan
	Allegorice Synagoga vel persona eminens in eadem
	Tropologice Justitia pharisaica et legalis
	Anagogice Gloria futura secundum carnem

SPIRITUS VIVIFICANS

MONS
ZION

de corpore
hystorice populus in Zion
existens Babylonico
Ecclesiastico

Allegorice Ecclesia doctor
vel quilibit Episcopus
eminens

Tropologice Justitia fidei
vel alia excellen
Anagogice gloria
eterna in celis

Econtra VALLIS CEDRON per opposition.

Sometimes he distinguished six senses. He emphasized the prophetic character of the Psalms, and found Christ and His work everywhere." (1)

This was the mediaeval method of interpretation used by Luther in his study of the Psalms in his first attempt as a commentator. These lectures are still in existence, but are worthless as exegæsis. "He took Jerome's Psalter as the textual basis; the few Hebrew etymologies are all derived from Jerome, Augustine (who knew no Hebrew) and Reuchlin's Lexicon." By degrees Luther freed himself from the former and "approached the only safe method of grammatico, historical interpretation of Scripture from the natural meaning of the words, the situation of the writer and the analogy of his teachings, viewed in the light of the Scriptures as a whole." (1)

Now Luther made no special effort or took any Bible course particularly designed to find the important verses and parts suitable for the production of Biblical sermons. It was while he was preparing his (c) expository lectures for the students of Wittenberg that he espied the great texts of the Holy Word, which he brings in at fitting places in his ser-

(1) Hist. of the Christian Church, Schaff, V.VI.p.139-141

mons from every important book of God's Writings.(1)
Luther used the Vulgate in his lecture-work, and never *knew*
much Hebrew.(2) It was rather by instinct than by science
that he brought to light the unique verses. But to use free
texts for sermons, to employ only a word, or a fraction of
a sentence, a complete sentence, or to combine passages, or
to use parallel passages in preaching was unknown ^{to him.}(3) His
choice of texts was not determined by any personal inclin-
ation. And then he did not use them in the way we do to-
day as texts for sermons. They were entirely of value to
him to re-enforce points in the body of his sermons on the
pericope.(4) Nevertheless they are made more precious to
us to employ for preaching purposes, since we understand
how he valued them. And when we examine his prefaces to the
Bible Books and commentaries, we realize with surety that he
was truly engaged in a pedagogical search.(5) *But* pastors
in the field cannot lecture to students in order to learn
the Bible. Let us compare his matured method of Scripture
study with the present day Biblical and pedagogical search.

(1) Hist. of the Christian Church, Schaff, V.VI. p.140-141

(2) Hist. of the Reformation, Lindsay, V.I. p.209

(3) Pattison, 28-32 (4) Lenker 10 p.176-177

(4) Luther on Galatians, J. Highlands, Phil. 1891

B. Plan

a. General study When one is taking a course in a seminary the curriculum usually provided the means for general Bible study. I Reading - On the side of that many have the custom of reading the Bible through at least once a year in order to keep their minds refreshed with the contents as a whole, and to establish and maintain in their minds the general view of scripture. "Read entire books of the Bible at one sitting, especially the Epistles, go over the ground again and again, and grow to ever increasing familiarity."(1)

Luther speaks of this:

"For several years I read the Bible twice in every twelvemonth. It is a great and powerful tree, each word of which is a mighty branch: each of these branches have I shaken, so desirous was I to learn what fruit they every one of them bore, and what they could give me. Each time I succeeded in obtaining a couple of either pears or apples."(2)

2. The idea of Luther's group. The following ten rules for studying the Holy Bible appeared in the Preface of the first editions of Martin Luther's German Bible. Luther did not write them personally, but they are the product of the religious circle of which he was leader, and in which his influence was felt mightily. The writers point to Luther as their guide. The ten rules are:

"INSTRUCTIONS HOW TO READ THE HOLY BIBLE"

"For a right, salutary, and edifying perusal of Holy Writ it is requisite, FIRSTLY: that man should implore God for His enlightening grace; always bearing in mind that what proceeds from the Spirit of God can only be revealed through the Spirit of God. SECONDLY: That he should

(1) Johnson, p.301

(2) Life of Luther, by himself, Hazlett, p.269

bring to it a mind free from all notions or affections which he may have previously entertained or encouraged: and should feel within himself a pure and hearty desire both to acquire a knowledge of, and to do, the will of God.-- He must pay strict attention to words, --THIRDLY: He should diligently consider,-- the occasion, time, persons, and other circumstances; nay, even the title of the work itself; and, therefore, not read it in a cursory manner; but make it a matter of subsequent reflection. FOR THIS PURPOSE; HE SHOULD CONSULT THE SEVERAL PREFACES OF LUTHER-- to the prophets, to Isaiah, and to the Epistle to the Romans, FOURTHLY, He should examine, not merely the objects of the chapters, but of the Books taken as a whole, and should generally consider all the points to which I have alluded, reading them attentively and repeatedly--." Fifthly: He should attend to the special object of the chapter, or section, and look to the context, as it connects and illustrates both what precedes and follows; and this, it is obvious, requires thought and care. SIXTHLY: We should not lightly deviate from the literal meaning of the words, particularly in matters of history and in cases of doctrine. SEVENTHLY: We have likewise to consider that the language in which the Holy Scriptures have been written has its own peculiar construction; and that, consequently, individual words, as well as collective idioms, must be separately and solicitously examined. EIGHTHLY: When a word in a discourse or narration is clear and simple we need not go beyond the obvious meaning and subject the Scripture to the imputation of darkness and difficulty. NINTHLY Obscure and perspicuous passages, when they both relate to the same subject, should be compared; and Scripture should be explained by Scripture, that the analogy of Faith may remain Unimpaired. Tenthly: At the same time, corresponding words and idioms, taken in their literal sense, may by their connexion with the context, shed much light upon the subject."(1)

And also, "GENERAL AND SPECIAL RULES RELATING TO THE OLD TESTAMENT."

1. --"seek and find Christ"--
2. "The idioms of the Old Testament must not always be taken in a strictly literal sense."
3. "The prophecies in the Old, and their fulfilment in the New Testament, should be diligently compared and connected, affording both mutual and powerful confirmation."
4. "The promises in the Old Testament are not merely indicative of earthly and temporary, but of

(1) Prefaces to Luther's Bible, edited by E.T.Readwin, p.1-5

but of spiritual and eternal happiness."(1)

The following were also written into the first German Bibles: "RULES RELATING TO THE BOOKS OF THE BIBLE GENERALLY."

These are gathered from the article by the writer:

1. "In the lives of the Patriarchs we are not merely to look for historical facts, but to carry our eyes onward to the time of Christ, and see how He was promised, typified, and gladly accepted by them in faith."
2. "The Levitical law is not to be regarded as a mere ceremonial ordinance; but as comprising the most glorious emblems of Christianity. We are here to observe that we should never extend the meaning of the emblem beyond what it obviously and spiritually requires."
3. "In the historical books we should carefully retain the same literal signification which the nature of every historical work requires."
4. "We must not take the numbers and chronology too literally.- "The times, however, should be well distinguished, in order that the harmony of the sacred books in historical transactions may be observed."
5. "In the Psalms we are to bear in mind the history of David.--"and to reflect how far David is speaking in his own person, and how far in the character of a prophet."
6. "In the proverbs of Solomon we are not to look for clearness of connexion; but to the antithesis of a sentence, and to the mode of expression where the same subject is repeated in different ways."
7. "In Ecclesiastes we are to examine whether the preacher speaks in his own or in another name; whether he looks to the fact, intrinsically or superficially; whether he speaks according to authority, or according to the suggestion of advice."
8. "The Song of Solomon should be read as abstractedly as possible from all personal feelings and affections; we should reflect that under a variety of images, and by the attachment of the Bride is to be understood the love of Christ towards his Church, and the respondent sympathy of His disciples."
9. "In reading the Prophets we should make ourselves acquainted with the circumstances of the times, and of the nations that bordered upon Israel-" "These may be collected from the historical books." "We must observe of whom the Prophet speaks in any text or chapter; whether of himself or of another; whether of the past, the present, or the future;

(1) Prefaces to Luther's Bible, edited by Readwin, p.5,6,7.

Whether in a literal or an allegorical sense."

10. "We must regard the Gospels as historical books, adopting the obvious or popular meaning of their words, and not indulging in any mystical or forced interpretation."

11. "The history known under the name of the Acts of the Apostles is the history of the early Church, under the more immediate influence of the Holy Spirit."

12. "--St. Paul generally begins with a doctrine and ends with an application." --"the doctrine of justification is not only advanced and maintained both in the Old and New Testament, but explained by St. Paul himself in his Epistle to the Romans. Ch.3, vs. 22-24

13. "In the Epistle of the other Apostles, and in reference to the doctrine of Justification by Faith, the abuse resulting from it is obviated by the injunctions to be charitable, to be patient under persecutions, and to persevere in purity of doctrine."

14. "With respect to the Revelation of St. John, we should never forget the particular request of all commentators, that we should be well acquainted with Ecclesiastical History; that we should accurately observe its connexion with the prophetic visions; and that we should wait with patience for the development and fulfilment of that which remains obscure."(1)

The former was the result of the work of Luther's contemporaries, over whom he presided as the leading genius.

In the "Preface to the Old Testament by Martin Luther" is

Luther's general rule for Bible study:

"But Christ says (John, ch.5,vs.39),"Search the Scriptures, for they testify of me."(2)

3. Luther's General Rule. All this will always be helpful in this matter of discovering suitable Biblical texts for our sermons, and in properly handling them when we have found them. One of the very important observations to make upon Luther's life is that, in his translation of the Bible, he mastered the New Testament first; and went from it to the Old Testament. Thus he gives this rule in ending his Preface to the Old Testament (with its general conception of the Old Testament, and thought of Moses and the law):

(1) Prefaces to Luther's Bible. Readwin, p.7-18

(2) " " " " " p.19

Testament, and thought of Moses and the law):

"This may be considered a sufficient introduction to the necessity of seeking Christ and the gospel in the Old Testament."(1)

And beyond a doubt all the foregoing belongs to advanced Bible study. These rules were born out of the long travail of a life-time of translating the entire Scriptures, they came last.

b. Book Study.(2) Luther thought that 1. **Titles** for books as well as chapters were important. He looked for the subjects of every book. The title he gave to his preface to Isaiah is, "Preface to the Propmet Isaiah" and he speaks of the "Subject of the Prophesies of Isaiah."(3) He knows the importance of examining the titles made by the translators of the Bible, for he says: "Without a previous and intimate acquaintance with the title, it is impossible to appreciate the language and meaning of the prophet."(4)

But he never came to realize the value to the student of making his own titles **for** units, chapters, and books. In his "Preface to the Acts of the Apostles" he does not give as good an outline of the contents as in his preface to Romans. But he states what he thinks is the subject in a general statement: "You see in this book a beautiful mirror, in which the doctrine of Justification by Faith is clearly represented."(5)

(1) Prefaces to Luther's Bible, Readwin, p.42

(2) Pattison, p.82

(3) Prefaces to Luther's Bible, Readwin, p.67

(4) " " " " " p.64

(5) " " " " " p.80

Although his brief statement of the contents of St. Matthew compares more favorably to the one of Romans. He describes each chapter in a sentence or two and then gives this gen-

eral outline of St. Matthew: "The Gospel according to St. Matthew contains four parts: In the first the descent and birth of Christ, according to the flesh, is described in Chapters 1 and 2!"

"In the second part his whole teaching and prophetic office is related in chapters 3-25."

"The Third part recants the sufferings, death and burial of the Lord as per chapters 26, 27."

"In the fourth part we have his exaltation, resurrection, ascension, majestic sitting at the right hand of God the Father as per chapter 28." (1)

He seems to have come to the former ideas by means of the chapter titles as well as by the book title.

When we take up Luther's preface to the Epistle to Romans, we see that the idea in the Ten Rules for Bible study in the preface of the first editions of the Luther Bible, "He must pay strict attention to 2. words," came from Luther himself. (2) We will place an example of his words and studies before you written by himself:

"In the first place, we must learn to understand the language which is here used, and must know what St. Paul means by the words, Law, Sin, Grace, Faith, Righteousness, Flesh, Spirit, and the like. Otherwise all reading of the Epistle will be in vain." p.6 (3)

It is clear that he studied the Epistle through in the new German translation, for this was written in 1522, to grasp the meaning of each of these words from their relationship in the contents. He singled out these words

(1) Luther's Notes on the Gospels, P. Anstadt, p. 6

(2) Vinet, p. 111

(3) Preface to Romans, Luther, Translated by Hay. p. 6.

as possessing sufficient importance to be examined. Hear him discuss the word Law:

"The little word, Law, is not to be understood here in the ordinary sense, as teaching what things are to be done and what things are not to be done---. God judges according to the depths of the heart. His law, therefore, requires the whole heart, and--condemns as hypocrisy and lies the works which are done without the whole heart."

Then he discusses the meaning of the above mentioned words which are in Romans one by one, Sin on page ten, grace on page eleven, Faith on page twelve, Righteousness on page thirteen, and Flesh and Spirit on page fourteen of Hay's translation. In closing these word studies of Romans

Luther adds on page fifteen: "Without such an understanding of the words which we have explained, thou canst never comprehend this Epistle of St. Paul, nor any other book of the Holy Scriptures. Be on thy guard, therefore, against all teachers who use these words differently, whoever they may be, even though it were Jerome, Augustine, Ambrose, Origin, and such men as they, or even greater."

It was only after Martin Luther was content with the explanation of those words and their meaning that he is ready for a 3. closer inspection of Romans, for he then says:

"Now, let us turn to the study of the Epistle." (1)

Thus his method for book studying^Y_A was to look to the titles, pick the fruits of word studies, choose the subjects of the chapters, and thus gain a general idea of the entire book, by which he would be able to point out the author's purpose. (2) with his mind in a prayerful attitude and free from any bias he would consider the occasions, times, persons and other circumstances in each book, and attend to contextual connect-

(1) Preface to Romans. Translated by Hays. p.15

(2) Broadus, 48-50

ions.(1) This is evident from all the foregoing quotations from the sources. In the "Rules Relating to the Books of the Bible Generally" we have helps to approach certain peculiar books of the Bible which, with the other ideas we have just named, compare favorably with present day methods used by students in Book studies.

c. Chapter study. The best example of this is in Luther's Preface to Romans, which was made by him from his recently translated German New Testament. From page fifteen to page twenty-eight, which is the last page, he gives the meaning of Romans chapter after chapter. They are really 1. paraphrased summaries (1) of each chapter. Take for example what he writes about the twelfth chapter:

"In chapter twelve he (Paul) teaches the true worship of God and makes all Christians priests, who are to offer, not money, nor cattle, as under the law, but their own bodies, with the crucifixion of the lusts thereof. He then describes the outward walk of Christians in the spiritual life--"

"how they should teach, preach, govern, serve, give, suffer, love, live, and act toward friends, enemies, and all men. These are the works which a Christian performs; for, as been well said, faith is no idler." (2)

Take this and follow the twelfth chapter of Romans through with it, you will agree that it is an excellent paraphrased summary of its contents.

He claims that the 2. central idea (3) of chapter five is "the fruits and works of faith, which are peace, joy, love to God and to all men--." (4) For chapter twelve he

(1) Johnson, p. 416

(2) Preface to Romans, Hays, p. 26

(3) Pattison, p. 65 (4) Preface to Romans, Hays, p. 19

designated the key-thought thus:"

"In chapter twelve he (Paul) teaches the the true worship of God and makes all Christians priests--"(1)

And "In chapter thirteen he teaches us to honor and be obedient to the civil government--- Finally, he combines everything in love, and includes all in the example of Christ--." (2)

"In chapter fourteen he teaches us gently to lead consciences that are weak in faith and to shield them, that we may not use Christian Liberty to the injury of the weak, but for their advancement.-- He teaches that it is better to yield a little to those who are weak in faith until they become stronger, than that the doctrine of the Gospel should perish altogether."(3)

"In chapter fifteen he takes Christ as an example, that we should also be patient with that other class of weak Christians who have fallen into public sins or repulsive habits, whom we should not cast off, but endure until they become better.--He speaks of nothing and is concerned for nothing but love."(4)

And Luther says: "The Last chapter is a series of salutations--."(5)

He is to be criticized for not finding succinct phrases,(6) to express the central ideas of a chapter; but is to be defended and given much praise when we realize that he is only in the process of giving the Germans a real language.

He was shrewd enough to see that there were 3. sections in each book as we illustrated concerning St. Matthew (7) since he divided it into four parts. In Romans he tied the first three chapters into one unit as:

- (1) Preface to Romans, p.26 (2) p. 26 (3) p. 26 (4) p.27
(5) " " " p.27 (6) Fisk, p.142
(7) *Luther's Notes on the Gospels. Dr. P. Anstadt. p. VI*

"In chapter four, having in the first three chapters revealed sin and the way of faith leading to righteousness, he undertakes to meet some objections and criticisms--."(1)

And "In chapters nine, ten and eleven he teaches concerning the eternal predestination of God, i.e. -- that some can be set free from sin and others cannot be set free; in order that our becoming pious may be taken entirely out of our hands and placed in the hands of God."(2)

and again he takes chapters one to eight together as a section: "--"become acquainted with thy sin and His grace, and thereupon struggle with thy sins--as is here taught."(3)

Such was the way Luther studied chapters in a book of Holy Writ. It involves good points which cannot be discarded. Only he did not try to teach students to find all these things themselves.(4) He lectured exclusively.(5) today the student is so scholarly that he demands to be permitted to find these things himself, which will help him to a greater efficiency. To this end we will proceed with the next idea.

d. Unit study. Luther, we are told, owed his great success to genius and not to scholarship. If that is the case, it may be that we need more genius which will overcome the lack of scholarship. He knew nothing of what we call "unit study, except as described under chapter study, but herein we observe the secret of the development of the genius, which will unlock Bible treasures for the student

- (1) Preface to Romans, Hays, p.17 (2) p.24 (3) p.25
- (4) Text -book in the Principles of Education, Henderson, MacMillan, N.Y. 1912, p.273-282
- (5) Hist. of the Christian Church, Schaff, V.VI.p.135

himself, and make him more certain of his faith. In a 1. paragraphed Bible in your mother-tongue the paragraph may be the unit or basis for study. There may be several or more paragraphs in a unit in the lesson, which may be a chapter or more. Each is made to yield what it will. The meaning of the Word in its Scriptural connections is sought and found. This is needful because in the Bible the division into verses and parts, even chapters, was very carelessly made with no clear markings of the connections. It was divided into chapters some six centuries ago and into verses some three centuries ago. (1) ^{Now} the excellence of a translation of the Bible is greatly increased when it is printed in paragraph form. (2)

Unit study is to seek and find in the English Bible (or mother tongue) the sectional units in each book, where they begin and end, what they mean, from the first verse to the last in each of the sixty-six books. We have shown, that Luther felt the importance of ⁿconnections. (See page 56, 61 ff) He would not have been so successful had he neglected them.

2. Method of Study. It is interesting to consider the ten points for Bible study in the vernacular given in the Preface of Luther's first German Bibles. Those were for general Bible study, but actually can be employed in a most exact and scholarly way. Indeed if translations of the Bible cannot be relied upon to unveil the truth of God, then all

(1) Broadus, p.48-50 (2) Broadus, p.49

then all translations are failures. We note the entanglements one gets into when he digs into the various Greek and Hebrew texts or MSS. of the Bible, none of which are perfect.

(1) Translating the Scriptures has been hailed as great victory for Christ, therefore this group of rules is useful for exact scholarship as far as that is possible.

But we may notice the advance in the present day study in choosing your own titles for units, sections, and books in order to grasp the contents^t_^ of Holy Writ and to find key texts for sermons.

The idea of making observations has been found to be of tremendous importance. (2) Then when it is said that we should distinguish these three, observation, (3) interpretation, (4) and application, (5) what a glorious assistance is suggested for the student. To make rough maps from the Bible context and to compare them with the maps of the scholars gives its reward. To chart the contents of Scripture is very fruitful, while recording questions and difficulties raised in your study gives the teacher an opportunity to check your work. And to make either topical or analytical outlines (6) of the portion as occasion requires is certainly one of the most helpful methods to secure a thorough biblical knowledge and to come upon the most helpful sermon texts. To soak one's mind in the English Bible daily by

- (1) Garvie, Guide to Preachers, p.25. (2) Kidder, p.181
(3) Kidder, p.181 (4) Hoppin, p.248 (3) Garvie, Christian Preacher, p.441 (6) Kidder, p.195-221

means of unit study brings its unique recompense. And while Luther says this in "Luther's letter^t to the Mayors and Aldermen of All the Cities of Germany[^] in behalf of Christian Schools," "And let this be kept in mind, that we will not preserve the Gospel without the languages. The languages are the scabbard in which the Word of God is sheathed. They are the casket in which the jewel is enshrined; the cask in which the wine is kept; the chamber in which this food is stored."(1)

Our study of the sources prove that to him the translating of the Bible was bringing the food out of the storehouse and placing it on the table to serve. Oh, that every minister could supply the Gospel from the pulpit as thoroughly and attractively as he did. Yes, he did these things more by instinct than by the use of method, but let us glance at his own saying: "You should not only consider the words in your heart, but examine them diligently as they stand in the text, that you may arrive at the meaning of the Holy Ghost. And see to it, that you do not become weary and imagine after reading it once or twice that you understand it thoroughly; for such a course makes, not profound theologians, but such as resemble unripe fruit that falls before its time."(2)

But the great Luther and his great contemporaries, who as pioneers had spent their lives translating the Bible, died before they could discover the complete science of unit study, although they made their contribution. They thought mostly of books, chapters and verses.

e. Verse study. (3) When we speak of verse study, we

(1) Luther on Education, Painter, Phila. 1889, p.186

(2) " " " " p.429

(3) Vinet, p.111

are getting nearer to the real Luther. Every verse in his commentary on Galatians appears fully written in the order in which it was first written by Paul with Luther's comments following each one. Now our question is, did he understand the a. laws governing the study of a verse.

Prof. James Coffin Stout will allow us to take his most excellent arrangement of these laws to measure Luther here.

Six laws for the study of a verse

I. Three laws for the mind

1. The law of grammatical structure, each phrase and clause must be given the intended relation to every other phrase and clause and to the whole verse
2. The law of surrounding contexts
True meaning of a verse can only be determined in harmony with and as it grows from the surrounding verses
3. The law of central emphasis
Every verse gathers around some central idea. We must search for this and this must control our understanding of the whole verse and each of it's parts.

II. Three laws for the heart.

1. The law of prayer
Communion with God
Prayer is a means of Bible Study
2. The law of the Holy Spirit
Reveals Illumination
3. The law of the spiritual nature
Received. Response to trust and act on impressions received.

First, did he understand the law of grammatical structure? (1) Did he examine the phrases and clauses in their relation to each other and to the entire verse. Yes, this is very apparent in his commentary on Galatians, but an example from one of his Epistle sermons will be best. In the one of the

(1) Johnson, p.301, Phelps, p.77

First Sunday in Advent, Romans 13:11-14,

"And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling in drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

In the beginning of this sermon he says of Paul,

"He introduces certain words--"armor," "work", "sleep," "awake," "darkness," "light," "day," "night," --which are purely figurative, intended to convey other than a literal and native meaning."(1)

Here we observe that he looked for the "Literal and native meaning." By closely studying the grammar of the eleventh verse he noticed that the soul of this verse is in the phrase "awake out of sleep." He then found himself substantiated in this idea by using the law of 2. surrounding contexts.(2)

The words which he picked out in the quotation above appear in the surrounding contexts. "Armor" is in the twelfth verse; "works" in the twelfth; "awake" in the eleventh; "darkness" in the twelfth; "light" in the twelfth; and "day" and "night" in the twelfth verse. And then he puts a phrase from the eleventh verse and one from the twelfth together making one sentence in his mind, thus, --"already it is time for you to awake out of sleep:-- let us therefore cast off the works of darkness--." This is true because he says;

(1) The Standard Edition. J.N.Lenker. No.7.p.10

(2) Hoyt, p.146

"Sleep" here stands for the works of wickedness and unbelief. For sleep is properly incident to the night time; and then, too, the explanation is given in the added words: 'Let us cast off the works of darkness.' Similarly in the thought of awakening and rising are suggested the works of faith and piety." (1)

And he has said in the preceding sentence, "how much greater the necessity for us to awake from our spiritual sleep, to cast off the works of darkness and enter upon the works of light, since our night has passed and our day breaks." (1)

And after Luther has used six paragraphs in writing about awaking out of sleep we are convinced that he kept the law of 3. central emphasis (2) in verse study. Truly awaking out of sleep is the central idea of the eleventh verse. In the seventh of this sermon Luther takes up the last half of verse eleven, quoting it, "For now is salvation nearer to us than when we first believed." (3) And again he writes about that for seven paragraphs. Thus he quotes phrase after phrase and sentence after sentence of this Epistle text, explaining the central idea of each verse by the laws of grammatical structure, surrounding contexts, and central emphasis. But as we said before it was rather by instinct than a trained knowledge of these laws, that he practiced them. An examination of almost any one of his sermons on the pericope will prove this to be the case.

And now you ask, did he understand the three laws for the heart in the studying of a verse? Yes, he proved that

(1) The Standard Edition, J.N. Lenker, No. 7. p. 10

(2) Vinet, p. 110

(3) The Standard Edition, " No. 7, p. 12

he kept the law of 4. prayer in all his studying of the Bible in our chapter on Sermon Sources and Texts. He communed with God and prayer was a means of Bible study for him. And it is certain that he practiced the second law of the heart, that of the Holy Ghost, for he wrote: "You should not only consider the words in your heart, but examine them diligently as they stand in the text, that you may arrive at the meaning of the Holy Ghost." (1)

He also observed the third law of the heart, which is the law of the 6. spiritual nature. He received the truth and responded to it. He trusted and acted upon impressions received. That was what prompted him to nail the Ninety-five theses to the church door at Wittenberg, to stand firmly at Worms, and to have the spiritual ambition to help others. He did desire to practice what he found and to have others do the same, as:

"Behold, thus it comes to pass: If one believes, God gives him so much that he is able to help all people, outwardly with his property and gifts; and from within he breaks forth, teaches others and makes them inwardly rich also, for such a person cannot keep silent, he must declare to others what he has experienced; as Ps. 51:10-13 says: 'Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with a willing spirit. Then will I teach transgressors thy ways; and sinners will be converted unto thee.'" Also in another Psalm, 116:20, David says: "I believe, for I will speak." this comes to pass thus: If I believe, I know God and then I see what other people lack, and go and preach

(1) Luther on Education. Painter, (F.V.N.) Phila. 1889, p.148

to them the Gospel."(1)

Yes, Luther practiced the science of verse study. He did as Prof. Johnson says "Pore over the Word, mine the hid treasure. Take single verses, and grasp them, grapple with them, till they yield their secrets."(2) When he was studying the verse, especially in the original languages, he used "the grammatico-historical interpretation of Scripture from the natural meaning of the words, the situation of the writer and the analogy of his teaching, viewed in the light of the Scriptures as a whole. He never gave up altogether the scholastic and allegorizing method of utilizing exegesis for dogmatic and devotional purposes, but he assigned it a subordinate place."(3)

If that which was striking was only a word, he noticed it. And if it was a fraction of a sentence, or a complete sentence, or combined passages, or parallel passages, he saw it. All this adds to the correctness of our idea that he used his newly translated German New Testament as his chief homiletic text-book from the moment he possessed it.

But let us glance at an example of Luther's 2. grammatico-historical" interpretation. He is preaching on the First Sunday on Lent, Matt; 4:1-11 and is discussing Christ's second temptation:

"For Satan here quotes from the Psalter, Ps. 91:11-12, that God commanded the angels that they should protect the children of God and carry them on their hands. But Satan like a rogue and cheat faillst to quote what follows, namely, that the angels shall protect the children of God in all their ways. For the Psalm

(1) The Standard Edition, J.N. Lenker, No.13 p.140. (2) Johnson, p. 301.
(3) History of the Christian Church. Schaff, Vol. VI. p.140

reads thus: 'For he will give his angles charges over thee in all thy ways. They will bear thee up in their hands, lest thou dash thy foot against a stone;" hence the protection of the angels does not reach farther, according to the command of God, than the ways in which God has commanded us to walk. When we walk in these ways of God, his angels take care of us. But the devil omits to quote "the ways of God" and interprets and applies the protection of the angels to all things, also to that ^{where} God has not commanded: then it fails, and we tempt God."(1)

Thus we must conclude that he is unexcelled in verse study.

(1) The Standard Edition, J.N.Lenker, No.11, p.143

f. Topic study. This is to take a subject and to study through a book of the Bible, or the entire Scripture for that matter, to see what it will yield upon the chosen subject. (1) Thus you can take any educational or theological or even business topic and examine the Scriptures for what is taught on that particular subject. The Bible will reveal it's pedagogy, psychology, philosophy, business principles, and the truth upon every Christian religious topic. There is no doubt but that Luther examined the books and the Scriptures in this manner. The following is an excellent example of how he followed a subject through St. John; at least it will show how he did it:

"Certain sentences out of the Scripture, concerning Christ, wherein is declared, that through him we are loved of the Father, and without him are refused."

John I:16,17 "Of his fulness, (Christ's) have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

John 3:13 "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. John 3:16,17,18 "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him, is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:35,36 "The Father loveth the Son, and hath given all things into His hand. He that believeth not the Son shall not see life; but the wrath of God abideth on Him." John 6:40 "This is the will of Him that sent Me, that one which seeth

(1) Pattison, p.82 .

the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. John 7:27,38. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Then Luther quotes Titus 3:4-7 and adds: "Many other such sentences there be, especially out of the epistles of Paul, which every one may gather by himself." (1)

Thus if Luther sought the teaching of Holy Writ on a certain topic he would examine through chapter after chapter looking for the sentences or words bearing upon it. He was especially fond of coming upon verses which would teach something upon 'Justification by faith.' "Duty founded on doctrine, works springing from faith, the fruits from the root-these were Luther's constant points." (2)

Now in order to bring fourth exact truths of God it was necessary to be keen in making 2. observations of what is there on the chosen topic. There were times when Luther would write down short phrases indicating what he had found on the subject, instead of the sentences or verses. We will now record fifty observations which he made from the Book of Galatians. His mind was scientifically trained. (3) If you read through Galatians (3) in English at the same time that you are reading his observations on the subject, you will be able to follow his course from the beginning to the end. We have indicated where he found the verses in the first chapter.

(1) Thirty-four Sermons, M.Luther, London 1816, p.25

(2) Kerr, History of Preaching, p.160, 161

(3) Text-book in the Principles of Education, Henderson (Ernest Norton) MacMillan, N.Y. 1912, p.379

"FIFTY INCONVENIENCES

That arise out of Man's Own Righteousness preceeding of works
Gathered out of This Epistle to the Galatians" by M. Luther

- "Chap. I 1. To bring men from the calling of Grace vs.6
2. To receive another Gospel vs.6
3. To trouble the minds of the faithful vs. 7
4. To prevert the Gospel of Christ vs. 7
5. To be accursed vs. 8
6. To, human traditions vs. 9
7. To please man vs. 10
8. Not to be the servant of Christ vs. 10
9. To build upon Men, and not upon God. vs. 11
10. That the most excellent righteousness of the
law is nothing vs. 13-23
- Chap.II 11. To destroy the Church of God vs. 23
12. To teach a man to be justified by Works, is to
teach to be justified by impossibility
13. To make the righteous in Christ sinners
14. To make Christ a minister of sin
15. To build up sin again when it is destroyed
16. To be made a transgressor
17. To reject the Grace of God
18. To judge that Christ died in vain
- Chap.III 19. To become foolish Galatians
20. To be bewitched
21. Not to hear the truth
22. To Crucify Christ again
23. To hold that the Spirit is received by Works
24. To forsake the Spirit and to end in the Flesh
25. To be under the curse
26. To set the Testament of men above the Testament
of God
27. To make sin to abound
28. To be shut under sin
29. To serve beggarly ceremonies.
- Chap.IV 30. That the Gospel is preached in vain
31. That all is vain whatsoever the Faithful do
work or suffer
32. To be made a servant and the son of the bondwoman
33. To be cast out with the son of the bond-woman
from the inheritance.
34. That Christ profiteth nothing
35. That we are debtors to fulfil the whole law
- Chap.V 36. To be separate from Christ
37. To fall from Grace
38. To be hindered from the good course of well-
doing
39. That this persuasion of the Doctrine of Works
cometh not of God
40. To have the leaven of corruption

41. The judgment remaineth for him who teacheth this Doctrine
42. To bite and consume one another
43. That this Doctrine is accounted among the Works of the flesh
- Chap.VI 44. To think thyself to be something when thou art nothing
45. To glory in others rather than in God
46. Carnally to please the carnally-minded
47. To hate the persecution of the Cross
48. Not to keep the Law itself
49. To glory in the master and teacher of carnal things
50. That nothing profiteth, and whatsoever a man doth is vain."(1)

Now we have come to finding the key-verse or key-part to unlock the Bible context by: 3. The homiletic search.

In the explanation of the pedagogical search it must be clearly understood that it is the necessary groundwork for the homiletic search. In the former you are busy familiarizing yourself with the contents of Scripture; in the latter you are actually the pastor of a congregation^g. And you are producing and building sermons from and upon the foundation of excellent Bible knowledge, which you have developed by the pedagogical search for key-units and texts. Thus we have entitled this chapter Texts for the Sermon. Luther was not annoyed as to whether his text was genuine⁽²⁾ or not, because most of his sermons for pulpit delivery are on the pericope units, which are all from the Bible. Now true Biblical preaching must be expository by necessity. And in expository preaching we are told to adopt a plan⁽³⁾ for the presentation of our sermons, but this plan is to be (see p.)

(1) Epistle to Galatians, M. Luther, Highlands, in the preface

(2) Hoyt, p. 128. (3) Pattison, 82-84.

elastic. Even though Luther practiced the pericope plan, we notice that he is slightly elastic. When he rectified the Carlstadt disorder by the delivery of the eight Wittenberg Sermons, he had no text on either of the eight days.(1) Some sermons in the Church Postil have no text. There is one for Good Friday "On How To Contemplate Christ's Holy Sufferings,"(2) another on "Confession and the Lord's Supper,"(3) and another "On the Reception of the Holy Sacrament."(4) But this is exceptional in his more careful preparation of discourses for the Church. Luther wrote none or very few of the great mass of sermons or lectures as we should call them, which he has left us in addition to the church-postil.(5) He planned no course of sermons except the Pericope for the Church. Prof. Hoppin says that texts should be suggested by regular study of the Scriptures, rather than by chance or accident.(6) Now in our use of the homiletic search for sermon texts we have marked out five plans.

a. The Book Plan (7) In this the skill of the preacher will be seen in breaking up the book into distinct themes, in showing how one subject stands related to others, and in fastening upon the key thought of the passage under exposition, and holding his audience to it."(7) This is to preach through the entire Bible by taking whole books for your text. It has been called book-summary preaching, because the danger

(1) Works of Martin Luther, Vol.II, A.J. Holman Co.

(2) The Standard Edition, Lenker, No II p. 183

(3) " " " " " p.193 (4) p.223

(5) Kerr Hist. of Preaching, 158,159 (6) Pattison, p.82.83

(6) Hoppin, p.304

is to preach too long. This will keep your memory of the golden thread of Scripture renewed, and does not allow you to forget the needful viewpoint of the Bible as a whole. You can employ a key text, if you so desire. There is no knowledge that Luther ever used this helpful method.(1)

b. Chapter plan. This is to take any book of the Bible and to preach through it chapter after chapter or unit after unit. The central idea of each section, and the best verse, which contains the central idea for the text, is used for the theme.(2) This has the advantage of keeping one's mind refreshed with the contents of Scripture, and makes it easier to preach upon each portion upon every return to it. In addition you will not over-feed the people upon some one topic or doctrine. Again instead of using the central ^{idea} of the portion for your theme you will find it most interesting to preach a number of sermons from the same chapter. There usually are a number of verses which will act as a key-text, which have a key-theme, around which can be gathered logical thoughts from the context for a number of separate outlines and sermons. Many such sermons can be produced parallel with *the* scripture portion, which makes it easy to commit the chapter to memory and to deliver the sermon extemporaneously from that viewpoint.(3) Some chapters will render many sermons in this way, and some verses can be used for a number of sermons. But here one must guard himself doubly against false exegesis, and when tempted to allegorize must keep

(1) Kerr, Hist. of Preaching, p.158, 159 (2) Pattison, p.81-84
(3) Broadus, p.27

himself safely within the bounds of pure interpretation.(1)
It should be enough to say that Luther did not practice this method, although it is evident that he would not object to it. And allow us to add that ministers who are slaves to the pericope will find that if they preach through books, that there are thoughts and even illustrations in practically every pericope lesson to be used in the free sermon which is being delivered.

c. Topic plan. This is to make a topic-study in any part of the Bible and to preach a series of sermons upon the harvest of truths which have been gleaned, or are being gathered. A series of sermons *may* be preached upon a person, a book, a chapter, gathering the thoughts around chosen topics. (2) And it is better to have made the topic-study first. We find no evidence that Luther practiced this plan.

d. High-light plan. This is to explain the main idea in the mind of the author of a book, which is usually found in the introduction, seldom in the conclusion. It is to select the most striking things in a book or section and to deliver a series of sermons upon them.(3) Neither did Luther do that.

e. Miscellaneous plan. This is to find texts according to your inclination or to allow events to determine what Scripture you will use for your sermon. Now all Luther's subjects, which were not of the pericope, seem secondary to the day or the occasions.(4) In his sermon on St. Matthew 2:1-11 he thought first of the Day in the Church Year; and

(1) Hoyt, p. 147.

(2) Pattison, p. 84 (3) Pattison, p. 83

(4) Kerr, Hist. of Preaching, p. 158, 159.

"We celebrate this day, concerning the appearing of our Lord Jesus,"(1)

are his opening words. And he always took a considerable portion of Scripture bearing upon the said event. There are several volumes of his miscellaneous sermons translated into English.(2)

We have now come to the second main subhead under the subject of this chapter of Biblical Texts For the Sermon.

II. Finding those texts adapted to minister to the people.(3)

Here Luther was a genius. He said in his sermon on "The Lost Sheep": "Wherefore all preaching must be adapted to the capacity of the hearers."(4)

Beyond a doubt all the pericope lessons were chosen with a view to the needs of the people. Since they were not chosen by Luther, we are compelled to turn to his Miscellaneous sermons to prove that he took the abilities of his hearers into consideration. What a choice it was to help the hearers, when he took Luke 1:68, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people," and preached on the entire "Hymn of Zacharias."(5) And what an excellent choice it was when he took I Timothy

I:5-7 "But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm,"

(1) A Selection of the Most Celebrated Sermons of M. Luther and J. Calvin, N.Y. 1829, p. 81

(2) Thirty-four Sermons, M. Luther, London, 1816

(3) Hoppin, 306 (4) Luther's Select Works, Rev. H. Cole, Vol. I, p. 382

(5) Thirty-four Sermons, M.L. p. 33

and entitled the sermon "The Sum of A Christian Life." (1)
Thus we can cite one example after another that Luther delivered sermons prepared for the hearer even as a meal is served to friends. When one recalls that he is credited with doing more for the world than any man since St. Paul, it is certain that he knew how to reach humanity with the Gospel. Now, above all, there is the witness of the Elector, one of Luther's audience, that Luther adapted himself to his hearers: (Luther is speaking to his Highness)

"My very good and reverend father in Christ John Staupitz, told me upon a certain occasion,"- that once while he was staying with your Highness the conversation turned upon those who preach publicly to the people; and that, according to the wonderful penetration of your judgment, you said, "Those sermons which are made up of the cunning and traditions of men, are but frigid things, and too weak and ineffectual to persuade us to our best interests; for nothing of that kind can be brought forth so acute, That it may not be subverted and rooted up by the same cunning. But the Holy Scriptures carry with them a holy oneness, which sounds in our hearts with such force and majesty, even without any exertion^{of} ours, that, leading captive and cutting up all schemes of human cunning, it urges and compells us to acknowledge 'Never man spake like this man.' this is 'the finger of God,' for He teaches as one having authority, and not as the scribes and pharisees." When Staupitz coincided and expressed his commendation of these sentiments, he told me that you put forth your hand and demanded his and said, "Promise me, I pray thee, that^{thou} wilt always think so.'" (2)

(1) Thirty-four Sermons. M.L. p.138,

(2) Standard Edition, Luther's Works. Psalms. Vol. I, p.20

Chapter Three

SCRIPTURAL EXPOSITION THROUGH THE SERMON

A. Definition of Expository preaching

B. True observation

1. How to study
 - a. Five important rules
 - b. Five laws of "Higher Pedagogy"
2. The list of truths
3. The aim of the passage
4. The theme of the sermon
5. Digging deep
 - a. Interrogating the Scripture
 - b. Following Five Commands

C. Exact interpretation

1. The passage's atmosphere
2. Elucidation
3. Progress of thought
4. Paraphrasing
5. The balance of truth
6. Fruitless Scripture

D. Application to life

E. Biblically instruction

F. Soul-sanctifying

Chapter III.

SCRIPTUAL EXPOSITION THROUGH THE SERMON

A. Definition of expository preaching.

Of this Prof. John declares:

"This preaching is based upon a somewhat extended section of Scripture. But while the chief business of expository preaching is explanation, it is always explanation in order to persuasion. It is not mere commentary."(1)

Prof. Fisk is concise when he says:

"If only a running commentary be made on the verses, it is commonly termed a lecture, but if the passage contain unity of thought, and the object be to unfold this thought in its unity, the discourse is called an exposition."(2)

We are indebted to Prof. Kidder for the following statement:

"Although exposition may be confined to brief texts, yet it is customary, and generally more appropriate, to take larger portions of Scripture as the basis of discussion, ranging from paragraphs to chapters, and often extending in serial order to whole books of the Bible."(3)

There is no definition of expository preaching which excels that which has been provided by Dr. James Coffin Stout:

"An exposition of any portion of Holy Scripture is such a setting forth of the truth or truths contained in the passage as shall justly reflect the teachings of that passage."(4)

If you compare Luther's commentary upon the Epistle to the Galatians to the sermons in his Church Postil, you will see at a glance that they are not a running commentary but are rather to be classified as expository sermons. This is substantiated by Prof. Hoppin:

- (1) Johnson, p.244 (2) Fisk, p.201 (3) Kidder, p.269
(4) From the notes of his students

"Luther--restored the true idea of preaching--viz., the scriptural homily, or the bringing of pure biblical truth to bear directly on the reason, conscience, and sympathy of men."(1)

Everywhere the writers say that he was an expository preacher, and a word from an eminent homilete will shield our minds from even an inkling of doubt. Prof. Pattison declares:

"Luther in Germany, Colet in England, Knox in Scotland, forged their mightiest weapons in the fires of Scripture exposition-."(2)

In the preceding line in the same paragraph Prof. Pattison names Calvin as one of this pre-eminent group.

B. True observation.

To make observations is to see what is in the Scriptures and not to miss that which is striking. A series of things noticed in the passage is recorded and the salient points are brought forward. "But the observations should be clearly suggested by the text---strictly germane."(3) An excellent evidence that Luther made observations and knew their value is given on page *seventy-six* of this manuscript.

But "Observational treatment unskillfully employed becomes pueril; used with discretion and ingenuity it becomes highly interesting" is the emphatic remark of Prof. Kidder. He states that:

"This style of discussion admits of a greater enumeration of particulars than any other, and yet it needs to be guarded by careful attention to the following rules:

1. Let the application of the several observations to the subject in hand be obvious.

(1) Hoppin, p.143 (2) Pattison, p. 86 (3) Johnson, p.249

2. Let them have unity and converge to a given point, so as to make a forcible impression."(1)

We, accordingly, believe that we are justified to proceed with the ensuing examination of the great Reformation preacher.

1. How to study. Dr. W.W.White employs the following form which he says he secured from Prof. Eliot to present five important rules for studying the Bible:

1. Analyze (observe, visualize)
2. Synthesize (assemble)
3. Organize (systematize)
4. Characterize (generalize, describe)
5. Utilize

And he skillfully points out the Five Laws of "Higher

Pedagogy"

1. The law of approach (direct contact)
2. The law of aim (the aim of the author)
3. The law of atmosphere (fairness, enthusiasm)
4. The law of amplitude (perspective, emphasis)
5. The law of affirmation (positive essentials)

It will be well to examine Luther's sermons with a view to know *whether or not* he employed the first five rules for study, and again if he used the five laws of "Higher Pedagogy". At the same time we will point out the authority, either a homilete or a pedagogue, who gives us the privilege to regard them as principles. As to Luther, he was a genius who possessed sufficient scholarship to make his genius victorious. As a pioneer he never stopped to explain how he did it.

He analyzed. "-there is predominance of analysis in expository sermon-."(2) He noted the oratorical arrangement

(1) Kidder, p.182,183

(3) Johnson, p.245

of the passage. He cut the subject into the smallest parts. He was faithful to the connections of the units and verses. At the foundation of this was his habitual observation. (see p. 61). Let us direct our attention to the sermon on the Epistle Lesson for Palm Sunday. The next is Philippians 2:5-11. He announces as the germ idea "Christ as an Example of Love," and adds at the end of paragraph number one:
"Although a sermon on this same text went forth in my name a few years ago, entitled "The Twofold Righteousness," the text was not exhausted; therefore we will now examine it word by word."(1)

From the entire sermon it is clear that Luther made an analysis of the passage. When we have read all his sermons, we know that he analyzed the verses of the lesson first of all. He synthesized. There is sense in which every sermon is a synthesis. The analysis is the taking apart or the examination of the text word by word and part by part; while the synthesis is the putting to-gether or the assembling into the finished product. "-the homily itself aspires to synthesis; analysis is but a road to reach it, a road whose length, whose windings are determined only by the nature or the form of the text.(2) Thus you will find that every one of Luther's sermons has been synthesized from an analysis. "all homily ends in being a sermon; in all cases synthesis is the purpose, the summit, the very essence of oratorical discourse."(3)

(1) Lenker, No.8, p.169

(2) Vinet, p.262 (3) Vinet, p.262

A sermon would be too long to rewrite here, but an excellent example is the one for Pentecost Wednesday on John 6:44-51(1) He organized. He systematized his material into an outline, around which he assembled his synthesis. "There should be predominance of analysis, but analysis always is order to synthesis."(2) For the Third Sunday after Easter he organized the material from the text: John 16:16-23, thus:

Contents: A SERMON OF COMFORT WHICH CHRIST
PREACHED TO HIS DISCIPLES.
I. WHAT MOVED CHRIST TO DELIVER THIS SERMON
OF COMFORT TO HIS DISCIPLES. John 16:16
II. THE TIME WHEN THIS SERMON OF COMFORT WAS
DELIVERED. "After the Last Supper, before
he was apprehended." John 13
III. THE SERMON ITSELF. John 16:16
 A. The Contents of this sermon.
 B. The Exposition of this Sermon of Comfort
 John 16:20
 C. The Illustration of this Sermon by a
 Parable. John 16:21,22 (3)

He characterized. He described what he saw in the text-
passage "He who would describe anything must have seen it,
with the mind's eye." There are also Scriptural scenes to
be described, not connected with the passage which he used
as illustrations.(4) In his sermon for the Fourth Sunday
after Easter on John 16:15 he characterizes the signifi-
cance of "the world." thus,

"But what are we to understand here by "the world?"
We dare not understand by it the coarse, outward
sins, as adultery, murder, stealing and theft.
There are ~~instituted~~ for such for such characters
the wheels and gallows, with which the worldly
powers, the kings, emperors and princes have to do.

(1) Standard Edition, Lenker, No.12, p.395

(2) Johnson, p.249,

(3) Standard Edition, " " p.72 (4) Broadus, p.160-
162

But we will interpret "the world" as the subtle and secret sins, of which the Holy Spirit convicts, which the world does not know as sin. Yea, it pronounces them divine works: it applauds them and will not "permit them to be called sins. How else can unbelief and other secret sins live in the heart while the heart itself is not conscious of them and knows not that they are sins? But those who convict the world must, on that account, be reviled as heretics and be banished from the country, as we see at present. Therefore, the Holy Spirit must convict the world."

"The rod, however, by which the world is convicted and punished, is the divine Word and the Holy Gospel, proclaimed by the apostles and preached, as God the Father says to His Son in Ps. 2,9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." "That is, you shall humble, them with the Holy Gospel"(1)

Luther made the persons and the thing of the Bible clear to the eye and was the voice of the living God.(2) He utilized. He was quick to appropriate everything in the text and from life which would add to the Glory of exposition. The foregoing example under 'He Characterized' is also a splendid example of his utilization. "The expository form gives the preacher license to present in their proper applications, all the truths contained in the passage selected. -certain truths-, which delicacy would cause him to withhold in topical discourse."(3)

Five laws of "Higher Pedagogy"

He kept the law of approach. He studied by direct contact with the Bible text. "The general rule is simple; it is merely to study the source and not ourselves."(4)

(1) The Standard Edition. Lenker, No. 12p.128

(2) Hoyt, p.215 (3) Fisk, p.203

(4) Teaching of Hist. H. Johnson, p.11

We have already shown that his chief homiletic text book, in producing the Church Postil, was his own German New Testament.

He practiced the law of aim. "A very large part of the educational process consists in finding answers to the questions, "What does the author mean?" (1) The exposition is faulty if it does not give what the sacred text was designed to convey. (2) He sought and found the aim of the author of the book of God's Word. He revealed the purpose of the writer of each Gospel Lesson. Luther saw that John purposed to have us understand in John 16:16-23 that Christ was bringing comfort to His disciples. (3)

He used the law of atmosphere. In this one must be fair, clear, and devoted to the aim of the author. This is called fairness and enthusiasm and is the law of atmosphere. To sense the atmosphere of a passage is to visualize the keynote, color, and tone, and to be able to direct the attention of others to it. By studying the details ^{we} "enter more fully into the spirit of the passage, as the musician must who makes variations on a theme." (4) That he used this law is seen in the way Luther imagined Mary to soliloquize concerning her lost Son Jesus. This is written in the sermon for the First Sunday after Epiphany on the text: Luke 2:41-52:

(1) *Teaching of History. Henry Johnson N. H.*

(2) Johnson, p.246 - Fisk, p.208

(3) The Standard Edition, Lenker, No.12, p.128

(4) Broadus, p.329

"-her son caused her much anxiety, by tarrying behind in the temple and letting her seek him long, and she could not find Him. This alarmed and grieved her so that she almost despaired, as her words indicate: 'Behold, thy father and I sought thee sorrowing.' For we may well imagine that thoughts like these may have passed through her mind: 'Behold this child is only mine, this I know very well, and I know that God has entrusted Him to me and commanded me to take care of him: why is it then that He is taken from me? It is my fault, for I have not sufficiently taken care of him and guarded him. Perhaps God does not deem me worthy to watch over this child and will take him from me again.'" She was undoubtedly greatly frightened and her heart trembled and was filled with grief." (1)

He kept the law of amplitude, perspective, emphasis. This is the art of playing the general-view telescope or the analytical-microscope upon the objects of our study either enlarging them or diminishing them as true fairness to the author may justify. By a proper regulation of both our distant and close-up examinations of the contents of the Word we are able to produce poise in the matter of judicious skipping and wise appropriation. "There seems to be a tendency in the human mind to confine itself to some particular view of this vast temple of divine truth, to the neglect of other parts of the edifice. -walk around this temple and view it on all sides," and "Biblical truth" will attain "to greater amplitude and symmetry." (2) When we have the correct-perspective we know what to emphasize, what to consider lightly, what to take from, what to add to, and what to entirely omit from the production of the sermon. In his sermon for

(1) The Standard Edition, Lenker, No.11, p.19

(2) Fisk, p.205,206

-for Septuagesima Sunday on St. Matthew 20:1-16 he recognizes the importance of the words "first" and "last", and duly enlarges upon them:

"We must look at these two words 'last' and 'first' from two view points. Let us see what they mean before God, then what they mean before men. Thus, those who are first in the eyes of man, that is, those who consider "themselves, or let themselves be considered, as the nearest to or the first before God, they are just the opposite before God. They are the last in His eyes and the farthest from Him. On the other hand those who are the last in the eyes of man, those who consider themselves, or let themselves be considered, the farthest from God and the last before him, they also are just the opposite, in that they are the nearest and the first before God." Now whoever desires to be secure, let him conduct himself according to the saying: "Whosoever exalteth himself, shall be humbled."--
--"should one indeed be so discouraged and bashful as to think he is last before God, although he at the time has money, honor and property in the eyes of the world, he is just because of this the first." (1)

5. He looked to the law of affirmation, -- positive essentials. Prof. Hoyt argues that exposition must "always be controlled by the homiletic spirit for instruction and persuasion. So the explanation should be positive, *never* leaving a doubtful impression." (2) And Luther asserted that to be true which according to God's guidance of his mind is true. His second *sermon* for the first Sunday after Epiphany on Luke 2:41-52 had this example: The second point to his sermon is:

II. THE TEACHING AS TO WHERE WE ARE TO SEEK CHRIST.

"How is it that ye sought me? Knew ye not that I must be in my Father's house (in the things

(1) The Standard Edition, Lenker No. 11, p. 109 (2) Hoyt, p. 213

of my Father)?"

"What is meant by 'I must be in the things of my Father?' Are not all creatures the Father's? All things belong to him; but he gave us the creatures for our use, that we should use them in our earthly life according to our best understanding. But one thing he reserved for himself, which is holy and is called God's own, and which we are in a special manner to receive from him. This is his holy Word, through which he rules the hearts and consciences, and makes holy and saves. Therefore, the temple is also called his holy place or his holy dwelling place, in order that He may there manifest Himself and be heard through His Word, hence Christ is in the things of His Father, when He speaks to us through His Word and by means of it leads us to the Father." (1)

2. Make a list of truths. Use the text plus the context.

Luther made lists of truths for his sermons, but almost invariably only from his pericope lesson text, He did, however, recognize the importance of the text plus the context. (2)

On the Fifth Sunday after Epiphany his sermon on The Parable of the Tares from Matthew 13:24-30 contained this list of truths: "II. How this parable teaches.

1. That in the Church of God not only true members are found.
2. That heretics and false teachers are not to be rooted out
3. That the free will of man amounts to nothing
4. That Satan adorns himself in beautiful form when he seeks to injure God's Church.
5. That faithful teachers should cry to God and desire His help when they see that souls are misled." (3)

He enlarges upon this list of truths in the body of the sermon. Yes, he made analytical outlines following the order of the Biblical material, but only of the pericope lesson. But the text plus the context meant nothing to him in the sense of chapter study. Certainly there is an advantage in taking key verse texts and making the list of truths from

(1) The Standard Edition, Lenker, No. 11, p. 42 same (2) *Ibid.* No. 8, p. 30
(3) *Ibid.* No. 11, p. 100.

both the text and the surrounding context. And it is indeed most useful to outline the text plus the context. An analytical outline is made by following the order of the Biblical material. A topical outline is made when the thoughts are taken from the portion which must correspond to the topic. This may or may not run parallel to the contents of Scripture.

(1) Such pedagogical and homiletical outlines may well be made the basis for homilies. Luther knew nothing of this.

3. Find the aim of the passage.(2) Luther was very skillful in doing this. His sermon for the Second Sunday in Lent on St. Matthew 15:21-28 shows one of his correct findings, for he says; "This Gospel presents to us a true example of firm and perfect faith."(3)

4. Choosing a proper theme. In this the homily producer synthesizes his observations or analysis of the Word into a centralizing theme. This theme may at times be a subordinate idea, but if one desires to present the Scripture to his people from Genesis to Revelation and insists upon keeping his memory refreshed with the knowledge of the entire Word, the preacher has scarcely time in a life-time to present the centralized idea of all the meat-filled portions of the Bible. Then, too, the contexts present so many different foundations upon which to build and to show the same theme in varied lights.(4) Luther made the themes for the Church Postil correspond to the aim of the passage. As the theme

(1) Kidder, p.201-221

(2) Johnson, p.246

(3) The Standard Edition, Lenker No.11, p.148

(4) Johnson, p.246

for the Second Sunday in Lent is "The Faith of the Syro-phenician Woman," Matt. 15:21-28 (1) But he had a habit of often mentioning two, three, or four themes for one sermon, as in the very first sermon he prepared for the Church Postil:

"First Sunday in Advent, Matt. 21:1-9 Contents
Christ Enters Jerusalem: or Faith; Good Works;
and the Spiritual Meaning of this Gospel." (2)

In this case as in all of the homilies that follow it is the purpose of the author to present as it were a list of the contents of the sermon instead of announcing a topic as is done to-day. It seems that he wrote the entire sermon by following the order of the extended text-material, found the aim of the writer, chose the theme for each section, and then placed the same themes at the beginning of the sermon in order to prepare the reader for what he might expect. Frequently his themes are titles of the passage:

"Second Sunday after Epiphany, John 2:1-11
Marriage at Cana." (3)

Again they are spiritual observations:

"Third Sunday in Advent,
Matt. 11:2-10 -- John in Prison, or Christ's
Answer to John's Question; His Praise of John;
and the Application of this Gospel. (4)

They are names of the occurrences:

"Christmas. Luke 2:1-14 . . . The Story of
the Birth of Jesus; and the Angel's Song." (5)

They may be admonitions:

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|-----|-----|----------|----------|---------|--------|------------------------------------|
| (1) | The | Standard | Edition, | Lenker, | No. 10 | p.148 |
| (2) | " | " | " | " | No. 10 | p.174 (3) <i>Ohio</i> No. 11, p.54 |
| (4) | " | " | " | " | " | p.87 |
| (5) | " | " | " | " | " | p.134 |

"Day of St. John the Evangelist, John 21:19-24
Everyone Should Honor His Calling and be Content
in it." (1)

They may be personalities:

"Sunday after Christmas, Luke 2:23-40
Simeon; Anna; and the Childhood of Jesus." (2)

Or virtues:

"Third Sunday after Trinity.----Humility,
Trust, Watchfulness, Suffering. I Peter 5:5-11 (3)

Or duty: "Day of Christ's Ascension into Heaven.
Mark 16:14-20 --Christ Commissions His
Disciples to Preach the Gospel." (4)

Or Devotional:

"Fifth Sunday after Easter. John 16:23-30
Christ's Sermon on Prayer; or Prayer in
Christ's Name." (5)

His themes may be consolations:

"Fourth Sunday after Trinity.-- Consolation
in Suffering and Patience. Waiting for the
Revealing of the Sons of God. Romans 8:18-22 (6)

Or promise: "Pentecost. Third Sermon. John 14:23-31

"The Promise of the Holy Spirit to Those
Who Love Christ, and His Comfort because of
His Departure; or Christ gives His Disciples
a Fivefold Promise. (7)

Or warning: "Ninth Sunday after Trinity. Warning to
Christians Against Security and Its Evils.
I Corinthians 10:6-13 (8)

Or witness: "Eleventh Sunday after Trinity.-- Paul's
Witness to Christ's Resurrection. I Cor. 15:1-10 (9)

Or a parable: "Fifth Sunday after Epiphany. Matt. 13:24-30
The Parable of the Tares. (10)

Or a miracle: "Fourteenth Sunday after Trinity. The
Miracle of Cleansing the Ten Lepers, a Portrayal
of the Christian Life. Luke 17:11-19 (11)

Or concerning salvation: "Sunday after Easter. Fourth
Sermon. John 20:19-31. Thomas Saved from Unbelief." (12)

- (1) The Standard Edition, Lenker. No. 10, p. 239 (2) p. 255
(3) No. 9, p. 57 (4) No. 12, p. 180 (5) No. 12, p. 166 (6) No. 9, p. 96
(7) No. 12, p. 297 (8) No. 9, p. 180, (9) No. 9, p. 221 (10) No. 11, p. 100
(11) No. 14, p. 60 (12) No. 11, p. 403.

Or doctrine: "Pentecost, John 14:23-31. The Holy Spirit Spirit to Teach and Remind the Disciples of All Christ Taught." (1)

Or Application: "Third Sunday in Advent, Matt. 11:2-10, -- and the Application of the Gospel." (2)

Or spiritual meaning: "Epiphany, Matt. 2:1-12
"The Story and Spiritual Meaning of this Gospel." (3)

And he varies his themes for new sermons on the same passage:

"Fourth Sunday after Easter, John 16:5-15
"How the Holy Spirit Convicts the World of Sin, Righteousness, Judgement." (4)
Second sermon: Sin, Righteousness, and the Cross. . . . (5)
Third sermon: Christ's Kingdom and the Convicting and Teaching Office of the Holy Spirit. . (6)

Thus from a study of Luther's themes *it is seen* that he was very excellent in analyzing the contents of the pericope scripture lesson, but was weak in synthesizing. It is so much better to take a verse-text which possesses a centralizing theme and to focus the rest of the connected context upon that dominating idea. For Prof. Vinet says: The limit of the text is pre-determined by reference to unity which therefore we shall be at no loss to discover in it." (7)

One theme which is the seed-thought of the text, congruous to the text and context, having singleness throughout the sermon, and symmetrically composed, must be used in order to deliver a complete idea attractively to the people.

"The limit of the passage for exposition should be predetermed

- (1) The Standard Edition, Lenker, No.12 P.272 (2) No.10,p.87
(3) No.10.p.319 (4) No.12,p.110 (5) No.12,p.125
(6) No.12.p.132 (7) Vinet, p.148

by the leading thought"(1) Luther's best sermons are those in which he pronounces upon one idea. An example of this is the sermon for the Sunday before Lent.--

"Paul's Praise of Christian Love.
I Corinthians 13. (2)

In this we cannot say that a theme as we know it to-day has been announced. On the contrary the foregoing is simply the first mainhead with a second mainhead-

"Love the Spirit's Fruit Received by Faith," and the third mainhead "The Nature of Christian Love", and with the fourth "The Greatest Christian Virture is Love." You are compelled to decide for yourself what Luther's real theme is, and you discover it to be "Christian Love."

5. Digging deep into the passage. Observation must be sharpened. What is in the section must be brought out. Facts must be mastered. What does the writer say must be the constant inquiry. But the theme must always be selected before this is done. This is easily done when one knows where the great verses are located. "Interrogation is the key of knowledge, which perseveringly applied, will unlock the most intricate labyrinths of truth. An excellent mode of investigating many passages is to apply to them the simple interrogatories, Who? What? When? Where? How? Why? etc, "says Prof. Kidder(3) Luther dug deep into his pericope passage by asking: Who? He sought all he could unearth about persons.

(1) Johnson, p.248 (2) The standard Edition, Lenker, No. 8. p.119
p.119 (3) Kidder, p.203,204

"Trinity Sunday. Nicodemus. Second Sermon.

John 3:1--15. For this person, Nicodemus, is highly praised by the Evangelist John, who states that he was great both as to the esteem with which he was regarded among his fellow men, and also as to his beautiful life in accordance with the Law. He was a ruler of the Jews, that is, a counsellor in their governmental affairs; and in addition a Pharisee, that is, one of the most learned men, for they were regarded as the wisest. Moreover, he was one of the most pious men; for the members of this sect were considered the greatest saints." (1)

What? He used things to clarify his thought. He noticed everything in the Word, and wanted to know why it was there, and all about it.

"John 6:1--15. That he now takes the five loaves and gives thanks, etc. teaches that nothing is too small and insignificant for him to do for his followers, and he can indeed so bless their pittance that they may have an abundance whereas even the rich have not enough with all their riches; as Ps. 34:11 says: 'They that seek Jehovah shall not want any good thing; but the rich must suffer hunger.'" (2)

When? This has to do with time. Sermon for Christmas Day.

"Luke 2:1--14.

Observe how exact the Evangelist is in his statement that the birth of Christ occurred in the time of Caesar Augustus, and when Quirinius was governor of Syria..." (3)

"John 16:16-23. Paragraph 3.

"And these words here in this Gospel, Christ, the Lord, spake unto His disciples after the Last Supper, before he was apprehended." (4)

Where? This tells you the place.

Luke 2:41-52.

"But the consolation of which I have spoken is that Christ is only found in the temple, that is to say, in the house of God.you will find the Son only in the temple. Now, look at the mother of Jesus who does not yet understand this and does not know that she must seek for him in the temple. When she sought for him among their kinsfolk and acquaintance, and not at the right place, she did not find Him." (5)

Whence? What are the sources? After Luther tells us "that the name Trinity is nowhere to be found in the Holy Scriptures, but has been conceived and invented by man," and says that he

(1) Standard Ed., Lenker, 12--422. (2) Lenker, 11-168.

(3) " " " 10-136 (4) " 12-74, (5) Lenker, 11-23.

would rather speak of 'God' than of the 'Trinity', he records the sources of the Article of Faith of the Holy Trinity.

John 3: 1-15.

"This word (Trinity) signifies that there are three persons in God. It is a heavenly mystery which the world cannot understand. I have often told you that this, as well as every other article of faith, must not be based upon reason or comparisons, but must be understood and established by means of passages from the Scriptures, for God has the only perfect knowledge and knows how to speak concerning Himself." (1)

Second Sunday in Advent. Romans 15:4-13.

The Scripture quotes in verse 9,

"Therefore, will I give praise to Thee among the Gentiles, and sing unto Thy name. "

Luther says in his sermon:

"This first quotation is found in Psalm 118:49, and also in Psalm 108:3. The words are spoken by the prophet for Christ, as in both cases the whole Psalm makes plain." (2)

Which? He asked which persons had faith in Matt. 9:1-8.

This is his answer:

"So these people here had also faith, but not the man of the palsy. Yet, he must receive it if he is to get well, otherwise their faith would not have helped him. They, however, in their faith prayed Christ to give the man sick of the palsy a faith of his own. So the faith of others assists to the end that I may obtain a faith of my own." (3)

Whither? Consider the first paragraph of the sermon on the pericope lesson, Luke 17:11-19:

"St. Luke excels the other Evangelists in that he not only describes Christ's work and doctrine like they, but also observes the order of his journeys and circuits. His Gospel in the thirteenth chapter shows how Christ began at Capernaum to preach and to do wonders, whither he moved from Nazareth and where he made his home, so that Capernaum is called his city in the Gospel. From there he went out everywhere, into cities and villages, preaching and working miracles. After he had accomplished all his work and had preached over the whole country, he prepared to go up to Jerusalem. This journey to Jerusalem he describes from the end of the ninth chapter to the close of his Gospel, how Christ during his journey preached and worked miracles. For this is Christ's last journey, and was finished in his last year at the close of his life. This is what he means here when he says: 'And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee.' That is to say, this miracle he performed during his last journey to Jerusalem." (4)

(1) Lenker 12-407. (2) Lenker 7-57. (3) 14-207 (4) 14-62.

Why? An example of such inquiry is: Luke 17:11-19.

"And he was a Samaritan."

Why was it necessary for the Evangelist to write, rather than something else, that this one leper was a Samaritan? By this he opens our eyes and warns us that God has two kinds of people to serve Him. One, that has the appearance and name of having a great, spiritual, holy life, is employed most wholly in it, and yet it is all in vain.....The others are without any show or name, yea, they are of the opposite appearance, as though no one were less God's people than they, and in short, they are thorough Samaritans." (1)

Whether? Of Luke 10:23-37 he asks whether work-righteous persons do what this sermon teaches, that is, what the two great commandments, and takes this lawyer to illustrate:

"Even this blind hypocrite is of the same mind. He never thinks and speaks of what he owes his neighbor, and yet he wants to be considered saintly and holy, because he is a lawyer and knows how to speak of the Law. And although he was indeed re-proved by Christ, and he surely knows he was hit and wastoldhe did not keep the law; yet notwithstanding he is so bold and imprudent as to despise God's Word, so that he beautifully adorns himself and shines brightly and begins to ask:"Who is my neighbor?" (2)

How? In another sermon on Luke 10:23-37 he answers the question,

How the first commandment teaches us to love God:

With your whole heart,
With your whole soul,
With all your powers,
With all your strength. (3)

The method of Bible Study may be summed up in five commands:

I. Observe exactly.(4) Luther strained himself to the utmost to do this. In his sermon on Luke 18:31-43 he made these observations of the blind man:

"First, he hears that Christ was passing by.
Secondly, he firmly believes..that truth which he heard of Christ.
Thirdly, he calls on Christ and prays.
Fourthly, he also freely confesses Christ and fears no one.

(1)Lenker 14-97. (2)Lenker 14-48. (3) Lenker 14-24,25.

(4) Johnson 249. Kidder, 182,183.

Fifthly, he struggles, with his conscience, also with those who threatened him, and urged him to keep quiet.

Sixthly, the blind man stands firm, presses through all obstacles and triumphs.

Seventhly, he follows Christ, that is, he enters upon the road of love and of the cross, where Christ is walking.

Eighthly, he thanks and praises God.

Ninthly, he was the occasion that many others praise God." (//)

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2. Describe correctly. (2) His descriptions are so often

wrapped in allegory that one must read a little longer to find a plain description:

Luke 17:11-19. "The Ten Lepers."

"And one of them, when he saw that he was healed, turned back, with a loud voice, glorifying God."

He remarks: "The returning of one must have taken place after he and the others had shown themselves to the priests, but the Evangelist is silent as to how he came to the priests and what took place there. However, upon the return and thankfulness of this one, he gives us to understand how it went. He without doubt very unwillingly returned alone, for as with all his heart he thanks Christ, and is kind to him, the conclusion is clear how he persevered, admonished, urged, prayed, and did his utmost for the others that they should go with him and acknowledge the great kindness." (3)

The former should convince us that he was one of the best in biblical description. To prove that his allegorizing did not interfere with this remains for another chapter.

3. Compare justly. (4) Matt. 4:1-11 furnished him with the opportunity to compare:

"Christ's third temptation consists in temporal honor and power....one may place this third temptation on the right, and the first on the left side. The first is the temptation to misfortune, by which man is stirred to anger, patience, and unbelief; the third and last, the temptation of prosperity, by which man is enticed to lust, honor, joy and whatever is high. The second, or middle, temptation is spiritual and deals with blind tricks and errors that mislead reason from faith." (5)

4. Express cogently. (6) Concerning John 10:11-16 he wrote a

(1) Lenker 11-129. (2) Broadus 160. (3) Lenker 14-85.

(4) Broadus 167. (6) Phelps 445. (5) Lenker 11-145.

forcefully convincing paragraph.

"Since there are few who heed the Gospel, the most people remain rogues and knaves, yea, they use the Gospel for their own licentiousness, liberty and wantonness; hence it is necessary to have a civil government, which we would not need if all were Christian and evangelical. God has designed and ordained it, in order that the godly may live in peace; for he has established the secular sword to the end that the public peace may be preserved, the wicked punished and the just protected. On this account we must pay to the government rent, and taxes, and revenue by which it may support itself and administer its office." (1)

5. Obey implicitly. He trusted the authority of the author and complied therewith. Speaking of the Christian Scriptures, Prof. Shedd declares:

"What is written is written, and man the sinner, like man the moralist, must be recipient and submissive to the communication that is made." (2)

Luther constantly refers to what the writer of the Scripture passage means in his sermons. He relies solely upon the author. Thus, Luther points you to the Evangelist, or Christ, or Paul; and if he is quoting from the Old Testament, he will, for example, depend upon Moses.

John 6:1--15. "Feeding of the Five Thousand."

Paragraph 6. "First, there was much hay or grass in the place. The Evangelist could not fail to mention that." (3)

E. *Regularly* he points to Christ for his arguments. Take as evidence some examples from his sermon for Ascension Day:

"The meaning of this message Christ plainly shows." (4)

...this passage stands here and declares both what the Gospel is...a message concerning faith in Christ, and what power it has, namely to save him that believeth." (5) "Christ intentionally made the statement thus plain: (6)

"To prove my statements, consider this:

Christ says plainly and clearly: (7) "Now, this is the message that Christ commands to be preached to all creatures." (8) "Christ is not silent upon the point." (9)

(1) Lenker 12--36. (3) Lenker 11-169. (4) Lenker 12-218. (5) 12-220. (6) Lenker, 12-224. (7) 12-227, (8) 12-232, (9) 12-239.

(2) Shedd, p. 12.

He obeys implicitly what the writers of Holy Writ say about Christ:

"Peter holds up the example of our real Master, our Leader, and Lord, Christ, who endured persecutions similar to ours." (1)

C. Exact Interpretation. Whatever excuse there might be for preachers of former times, the preach of today is without excuse, if he does not follow the historical interpretation of the text, and this involves a study of the literary character of the writing with which he is dealing, (prose, or poetry, history or parable, reflective or devotional literature, prophecy, or apocalyptic) the purpose, occasion, date, authorship, etc., of the writing and where that is ascertainable, the personal characteristics of the writer. (2) Observation without thorough interpretation would produce but the necessary unused and ungathered material for a sermon. Explanation of what the writer means by what he says is the next step in having Scriptural exposition throughout the sermon. I. The passage's atmosphere. We have seen that Luther looked for the aim of the writer. Now, by the atmosphere of the passage is meant the color or tone of the keynote. This would be the general character or the ruling principle. This may cause one to search for what contribution history might provide for a more adequate understanding of it. It is the movement and naturalness of the passage. It is the spirit of it.

"Color and movement always go together,---and thus form the highest elements in expression, or emphasizing the spirit of the whole passage." (3)

Now Luther did sense the atmosphere of the Scripture from which

(1) Lenker 8--251. (2) Garvie, Christian Preacher, 382.

(3) Vocal & Literary Interpretation of the Bible., pg. 269.

he was teaching or preaching. To place an entire sermon here would most certainly prove it. But we must be satisfied with this:

Matt.15:21-28. "First when the woman follows Him upon hearing of his fame and cries with assured confidence that he would according to his reputation deal mercifully with her, Christ certainly acts differently, as if to let her faith and good confidence be in vain, and turn his good reputation into a lie, so that we could have thought: Is this the gracious, friendly man? or: Are these the good words, that I have heard spoken about him, upon which I have depended? It must not be true; he is my enemy and will not receive me; nevertheless he might speak a word and tell me that he will have nothing to do with me. Now, he is as silent as a stone. Behold, this is a very hard rebuff, when God appears so earnest and angry and conceals his grace so high and deep; as those know so well, who feel and experience it in their hearts. Therefore, she imagines he will not fulfil what he has spoken, and will let his Word be false." (1)

2. Elucidation. This is magnifying the one idea of the theme throughout the sermon. (2) When we were discussing his themes, we concluded that Luther often had several themes for one sermon. Therefore he is often not a good example of elucidation of one idea throughout the sermon. But he did cling to one idea in each of his paragraphs or parts. In efficient elucidation of the one idea it is required to wisely skip detailed or points of the contents of the biblical foundation to the sermon not of first significance, and to cling to the material that clusters around the one idea as grapes hold steadfast to their stem. At times Luther elucidates splendidly:

John 20:19-31. "Contents: The Nature, Fruit, Power and Authority of Faith." (3)

3. Progress of Thought. (4) Continuity, movement and momentum

(1) Lenker 11-150. (2) Hoyt 98-106. (3) Lenker 11-353. (4) Davis, 224.

along a biblical groove, gradually developing and unfolding the central point of the sermon, adding amplifications of thought native and natural to the Scriptures, leads to a climax of truth which establishes the idea in the heart of the hearer. It is remarkable how the Scripture furnishes the progress of thought when you abide in it in the preparation of a sermon. Luther is preaching on:

"John 16:23-30. Contents: A Sermon by Christ on Prayer.

I. How Christ, in this sermon teaches Five Requisites for True Prayer.

- a. God's promise-
- b. Faith
- c. One must name definitely something that he brings to God.
- d. We must desire, or wish that the petition be granted.
- e. That we ask in the name of Christ.

II. How Christ can here say that His disciples did not pray in His Name.

III. How we are to understand Christ's saying here that He spake unto them in parables.

IV. How Christ announces in this sermon that the time will come when the disciples' prayers will be pleasing to God.

V. How Christ can say in this sermon that He will no longer pray for His disciples.

VI. The Conduct of the Disciples upon hearing this sermon." (1)

(1) Did you notice that every point discloses a correct interpretation? Did you see the progress of thought in interpretation, and that the points themselves are stated in the form of an interpretation? The summit of the sermon's victory is reached in point IV-'that the time will come when the disciples' prayers shall be pleasing to God."

4. Paraphrasing. (2) This is to say what you have found in the context in your own words. It is to repeat the thought of the context in the order in which it is written without being

(1) Lenker 12-167. (2) Vinet 147. Fisk 126.

loyal to each word, but you are free to employ your own vocabulary. This may be the first step in teaching students to preach. It is only after they have learned to preach by committing chapters to memory and then paraphrasing the thought to the people in the delivery that they are ready for the more technical plan of sermon-making by means of homiletic outlines.

Luther did not paraphrase his pericope lesson, but is certainly very skilful in his frequent use of it in his explanations of striking verses:

"John 16:21. "A woman when she in travail hath sorrow, because her hour is come, but when she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world."

In paraphrasing this Luther has felt the atmosphere, has the one idea of comfort in mind, and has kept himself within the bounds of the progress of John's thought:

"Christ says here to His disciples, So it will also go with you. The woman is here in such a state of mind that she is fearful of great danger, and yet she knows the whole work lies in the hands of God; in Him she trusts; Upon Him it is she depends.

He also helps her and accomplishes the work, which the whole world could not do, and she thinks of nothing but the time that shall follow, when she shall again rejoice; and her heart feels and says, A dangerous hour is at hand, but afterwards it will be well. Courage and the heart press through all obstacles. Thus it will also be with you, when you are in sorrow and adversity, and when you become new creatures. Only quietly wait and permit God to work. He will accomplish everything without your assistance."(1)

Correct paraphrasing is correct interpretation.

5. The balance of truth.(2) If we consult the list of truths we have made from the passage for the sermon, we are able to note the importance of each by the number of times it is mentioned.
(1)Lenker 12--81. (2) Pattison 117.

tioned, by the position occupied by it in the text, its relation to the theme, and by the atmosphere and purpose of the passage. No one is to be over-emphasized. Some truths are interrelated. And all truths must be focused upon the theme. Luther's several *theses* for one sermon or the announcing of the mainheads to describe the contents of the sermon instead of announcing a central theme frequently interferes with his practice of the law of the balance of truth, that is, as far as the entire sermon is concerned. We almost look in vain for a sermon in which Luther used the law of the balance of truth throughout the whole sermon as we do today. His sermon on "The Holy Spirit" has one leading idea or theme. (1) But his complete sermon is often a series of homilies, which are in most cases tied up to one idea. He employs the law of the balance of truth in each partaking homily. On a few occasions he approaches unto the ideal of the balance of truth in a whole sermon. In his sermon for the Third Sunday after Trinity:

"Luke 15:1--10, his theme is "The conduct toward Sinners that is Christian and Pleasing to God."

- I. The true nature of this conduct.
- II. This conduct is not found in the world.
- III. How Christ seeks to awaken us to this comfort.
- IV. The true Christian works consist in this conduct.
- V. How this conduct is confirmed by examples.
- VI. Admonition that we commend this conduct.
- VII. There is no greater sin than to neglect this conduct."
- VIII. What should move people to this conduct." (2)

Here, he does not over-emphasize any one truth.

He interrelates the truths.

He focuses the truths upon the theme.

He balances his list of truths.

6. Fruitless Scripture. By this we mean the contexts, or

(1) Lenker 12-272. (2) Lenker 13-58.

units or verses which do not yield much for human understanding. (1)

(1) Luther's attitude toward such parts of the Bible gives us more confidence in his ability to correctly interpret. He had sense enough to know when he did and when he did not understand the Scripture:

"Genesis is a charming book and has wonderful stories! I cannot understand it all, however; I shall need to have been dead several years before I shall thoroughly understand the meaning of creation and the omnipotence of God. For we cannot grasp it, and must be content to leave it." (2)

And- "Imitation or guessing is not to be allowed in the explanation of the Scripture....but one should and must be sure and firm. Just like Joseph in Gen.40:12f. interpreted the two dreams of the butler and the baker so differently, although they resembled each other, and he did not make the one the copy of the other." (3)

He only accepted and appropriated for practical use in preaching that Scripture which was made directly clear to him by Higher Authority-

"The Bible is a book that must not only be read and preached, but it also requires the true interpreter, that is, the revelation of the Holy Spirit." (4)

We conclude that Luther kept his balance in biblical interpretation as thoroughly as any human being has ever done, and had common sense in the making of his explanations.

D. Application ^{to} life. (5) Luther had an intimate knowledge of the life of the people. He was thoroughly familiar with the Germans, and understood the ideas of religion held by the nobles as well as the common people.

"For auditors, for the most part, are epicurean; they measure our preaching as they think good, and will have easy days. The Pharisees and Sadducees were Christ's enemies, yet they heard Him willingly; the Pharisees, to the end that they might lay hold on him; the Sadducees, that they might flout and deride

(1) Johnson 352, Vinet 137. (2) Conversations with Luther by Preserved Smith. (3) Lenker 11-101. (4) Lenker 11-293. (5) Broadus 245-257
1915.

Him. The Pharisees are our friars; and the Sadducees, our gentry, citizens and country folk; our gentlemen give us a hearing, and believe us, yet will do what seems good to them, that is, they remain epicureans." (1)

He knew the family habits, the state, the church, and the world in general, and applied his explanation of the Word to their needs.

"But what are to understand here by the 'world'? We dare not understand by it the coarse, outward sins, as adultery, murder, stealing and theft. There are instituted for such characters the wheels and gallows, with which the worldly powers, the kings, emperors and princes, have to do. But we will interpret the 'world' as the subtle and secret sins, of which the Holy Spirit convicts, which the world does not know as sin. Yea, it pronounces them divine works; it applauds them and will not permit them to be called sins. How else can unbelief and other secret sins live in the heart while the heart itself is not conscious of them and knows not that they are sins? But those who convict the world must, on that account, be reviled as heretics and be banished from the country, as we see at present. Therefore, the Holy Spirit must convict the world." (2)

E. Biblically instructive. Patterning his preaching after that of Christ, Peter and Paul, Luther was certainly a teacher-preacher. (3) His sermons are syntheses of Scripture which have built from an analytical inspection of the pericope lesson:

Text: Matt. 9:1--8. Contents: Jesus cures the Man sick of the Palsy: or the Kingdom of Christ, the Faith of Others; and the Power to forgive sins.

Luther's desire that the preaching of the Word might come into practice.

I. The Kingdom of Christ.

1. In the kingdom of Christ this sweet voice should re-echo "thy sins are forgiven thee".
 2. In the kingdom of Christ there is nothing but consolation and forgiveness.
 3. Where the kingdom of Christ is to be enlarged, we must keep away with the law and works, of the fanatical spirits.
 - a. How they glory in their works.
 - b. How are we to decide that the fanatical spirits have not the Holy Spirit.
 4. The kingdom of Christ develops, so that we place all our glory and comfort in grace.
 5. How and why one should remain on the true road of the kingdom of Christ.
 6. What persons belong to this kingdom and who do not.
 7. The whole kingdom of Christ consists in two words.
- The raging spirit of the world against the Gospel.

(1) Luther's Table Talk, CCCXVIII. (2) Lenker 12-128. (3) Fisk 205.

- a. The first characteristic of this spirit.
- b. The second characteristic.
- c. With what should Christians comfort themselves in the presence of this spirit.
8. By what is Christ's kingdom maintained and increased.
Of faith and works. The whole life of a Christian must be in accord with the Word.

What answer should we give to the Papists when they reproach the Protestants, that they perform no miracles.

II. The Faith of Others.

1. Whether children are baptized upon the faith of others, or whether they have their own faith.
2. The faith of others avails nothing for salvation.
3. How far the faith of others helps and to what does it serve.
4. Children must be saved not through the faith of others but through their own faith.

III. The Power to Forgive Sins.

1. The nature of this power.
2. All Christians have this power.
3. How a Christian should make this power to be of benefit to himself. (1)

A close examination of the above will alone show that it is a synthesis resulting from an analysis of Matt. 9:1--8. How could any preacher attempt to be more abundantly biblically instructive in sermonizing? For him facts preceded doctrine.

He concentrated upon the Bible.

He used repetition as a constant servant.

He habitually emphasized the main issues.

A contemplation of all the analyses of his sermons exposes the ideas he constantly repeated and emphasized:

Duty founded upon truth, works based on faith, and faith-rooted fruits. The Old Walch Edition in the German also gives these analyses as well as the Standard Edition. John Kerr mentions this in his History of Preaching. (2) One cannot read very long in

(1) Lenker 14-196. (2) P. 161.

any of Luther's writings, articles, prefaces, commentaries, addresses or sermons until you have come to the conclusion that the one thing that is uppermost in his mind is the doctrine of justification by faith in Christ. His sermons are biblically instructive.

F. Soul-sanctifying. His scriptural-exposition through his sermons is soul-sanctifying. The mighty results of the Reformation show that his ~~hearers~~ could not long remain content with their present condition. They were stirred to carry on and live it. Facts bring convictions. In the sermon on John 15:26-16:4, he says:

"We have the comfort of this victory of Christ, that He maintains His Church against the wrath and power of the devil; but in the meantime we must endure such stabs and cruel wounds from the devil as are necessarily painful to our flesh and blood. The hardest part is that we must see and suffer all these things from those who call themselves the people of God and the Christian Church. We must learn to accept these things calmly for neither Christ nor the saints have fared better." (1)

Luther's sermons are sanctifying.

(1) Lenker 12-263.

CHAPTER FOUR

SUCCESSFUL ARGUMENT THROUGH THE SERMON

Introduction: Importance of argument

- I. THE BURDEN OF THE ARGUMENT
 - a. The Biblical argument
 - b. The proposition.
 1. Personal Biblical conviction
 - c. Presumption
 - d. Certainty of facts
 - e. Refutation
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- II. THE METHOD OF THE ARGUMENT
 - A. Prepare for the common mind
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 2. Start with the acknowledged
 - B. Balance the argument
 - a. Influences upon the order
 1. Logic
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- III. THE FORMS OF PROOF.
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- IV. THE MARKS OF SUCCESSFUL PROOF
 - a. Intelligibility
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CHAPTER FOUR

SUCCESSFUL ARGUMENT THROUGH THE SERMON

Introduction: Importance of argument.

If Christian truth is to prevail, there are questionings and doubts to be dissolved, dormant believers must be brought into activity, errors must be corrected, and the people led into complete surrenders to Christ. Well-balanced argument is often useful in gaining the results desired in preaching. 1.

1. The arguments's burden.

The principle is well phrased in a Roman legal rule: *Ei incumbit probatio qui dicit, non qui negat* (the proof lies upon him who affirms, not who denies). 2 It is unwise to assert without proof. (a)

(a) The Biblical argument. 3.

To remain with the argument of the Scripture in the composition of sermons is to add the authority of God to the weight of your evidence. This is implied by all homiletes, but only a few say it clearly. They all agree that the source of the argument for expository preaching must be the Bible. "The Bible", says a recent writer, ought surely to be expounded in order' to the disciples." 4 "There is a chain of argument running throughout our Lord's discourses and parables." 5 The advice of Prof. Broadus is excellent - "Depend principally on Scripture arguments, and prefer those which are plain and unquestionable." 6.

1. Broadus. Page 169 2. Broadus 175 3. Broadus 203, 223
Garvie, "Guide" 431, Kidder, 171. 4. Ellicott: "Homiletical
and Pastoral Lectures," Armstrong, N.Y. 1880 Pg. 223 5. Fisk
229. 6. Broadus 223.

Luther said at Erfurt: "When I began to apply myself to the Psalms I first tried to get the general argument and then to understand the meaning of every word." 1.

It is decidedly evident that from the very beginning of Luther's search of the Scriptures that he developed a life-long habit of looking for the Biblical argument, and making use of it in his lectures, addresses and sermons. The Psalms, Romans, and Galatians were always his favorite books. Repeatedly he resumed his lectures on Galatians. He started them on October 27th, 1516. They were published, 1519, 1523, and in 1535 as a larger work. 2. Now, before he proceeds with his comments Luther gives as the very first thing in this his most popular commentary "The Argument of the Epistle of St. Paul to the Galatians." 3.

In synthesizing his analysis of Scripture into a sermon Luther habitually persists to present the Biblical argument:

" 'Now', Paul's argument is, 'since the Scripture gives to all equal privileges in Christ, and Jews and Gentiles are brought to-gether under his authority, and since outside of Christ is nought for anyone, but in him everyone has all things--in view of these facts, why contend, why judge one another and stir up factions? Why not much rather receive one another in kindness as Christ received you?' Romans 15:4-13 (Luther claims that this pericope lesson contains more than applies to the theme). 4.

(b) The Proposition.

This is the assertion of the truth of the theme in words that are clear to the speaker's own mind, sometimes in parts, sometimes at the beginning, sometimes at the end of the discourse. 5.

1. "Conversations with Luther" By Preserved Smith Gallinger, D.D. N.Y. Pilgrim Press 1915, Page 179. 2. Hist. of Christian Ch., Chaff. Page 141. 3. Luther on Galatians", Highlands. Page XXIV. (Also in Schmucker, page 131) 4. The Standard Edition. Lenker No. 7 Page 28, 56. 5. Broadus 173, Fisk 230.

Luther states his proposition, a Scriptural one, in intelligible sentences. Here the theme and the proposition are spoken in the same identical sentence: Matt.18:23-25

"For as in this kingdom all our sins and transgressions are forgiven us, we are also required to forgive our brother, or our neighbor, if we have ought against him." /.

1. Personal Biblical conviction.

Broadus says in his "Preparation and Delivery of Sermons". "And where the subject is exalted and inspiring, and the speaker's whole soul is on fire, some great thunderbolt of argument may blaze with an overpowering splendor." 2.

Such is an over-mastering description of a man speaking from personal biblical conviction, with spontaneous and increasing momentum. Such was Luther as is also illustrated by the example under (b) The Proposition. And the over-powering authority of the use of the Scriptural argument places the preacher on common ground with his hearers. Luther says:

"Mark you, so much emphasis does the apostle lay upon Scriptural authority, we are under no obligation to accept anything the Bible does not assert. Were not this true, his argument, "Unto which of the angels said he at any time," etc., would not be conclusive. The Jews might say, "Notwithstanding God did not in the Scriptures make such assertion to the angels, he may have otherwise asserted it; for the Scriptures do not record everything." Now, if in the purpose of God we are under no obligation to accept anything not presented in the Scriptures, we are also to reject all doctrines not taught therein." 3.

c. Presumption.

The common meaning of presumption alone has use for us at this juncture. It is that proof which lies upon the surface and leads to belief before further investigation is resumed.

1. Most Celebrated Sermons of Martin Luther & J. Calvin" New York 1829, Page 165. 2. Broadus Page 224. 3. Lenker No. 7, Page 185.

There is plenty of evidence, but a certain part of the evidence is very prominent. Further examination either, strengthens, weakens, establishes, or overthrows this prominence. Presumption is of no value unless it has some force with our hearers as well as ourselves. When the Scripture uses this form of argument, Luther does, **Of 1 Cor.**

13, Luther concludes: "Paul presents an impossible proposition, implying that since they are devoid of love, they really do not possess those gifts, but merely assume the name and appearance. (to teachers, etc. vs. 1-3) And in order to divest them of those he admits for the sake of argument that they are what in reality, they are not". /.

As a rule Luther does not like anything that tastes of presumption, and links it up with misinterpretation.

"We see how all these sayings overthrow works and presumptuous human mandates, and make clear the nature of faith, how the individual instantaneously and fully receives grace and is saved, works not aiding him in the matter but following as a result." 2.

d. Certainty Of Facts.

Broadus says: "Do not undertake to prove anything unless you are sure it is true, and you are satisfied that you can prove it." 3.

Luther is very careful to base his every argument upon the

authoritative facts of the Bible:

Gal. 4:1-7 "The apostle says, 'God sent his Son'. The fact of sending necessitates "previous existence of the Son." 4.

And he re-checks and sums up the Biblical arguments in order to be very certain of his evidence: "Now, let us sum up the three arguments Peter uses in admonishing Christians to patience in suffering." 5.

1. Lenker 8-132 2. The Standard Edition. Lenker Vol.7 Page 156. 3. Broadus Page 221. 4. The Standard Edition Lenker No. 7, Page 247. 5. No. 8, Page 256.

e. Refutation.

"Strictly, he who has proved, has done everything; he is not obliged to refute objections.--Proof often needs refutation as a supplement, and even as a complement." 1. "Notice only those objections, a refutation of which is necessary in order to establish your proposition." 2. "There are three places for replying to objections,--at the beginning of the development, during the development, and at it's close." 3. This is necessary because "The arguments of adversaries must often be met, and objections to the truth must still oftener be removed." 4.

In general Luther followed the Scriptural refutations of error as they appeared in the order of the Biblical argument. In his sermon on Matthew 8:1-13 he finds a clear lesson on faith, both in the example of the leper and centurion. That reminds him of the false doctrine of works. 5. He immediately makes use of the clear lesson on faith to refute the false doctrine of works. 5. He made God, the Prophets, Christ, and the Apostles

disprove errors for him: Matt. 4:1-11 "That Satan attacked Christ with the cares for daily food or with unbelief or avarice, Christ's answer proves, in that he says: "Man shall not live by bread alone;" that sounds as if he said: thou wilt direct me to bread alone and dost treat me as though I thought of nothing but the sustenance of my body.--But here we should consider Christ's work and example, who suffered want forty days and nights, and finally was not forsaken, but was ministered to even by angels." 6.

Of this Skinner says: "God, in restoring us to the truth, had to overthrow within us many idols of our heart, of our understanding; He destroyed much, refuted much, before he proved; He disabused us before he showed us his glory; many souls have acquired a taste of the truth through a distaste of earthly things. What God does, we should do also." 7.

Luther utilized God to fight for him. He felt that we should argue even in harmony with God.

1. Skinner 178. 2. Fisk 236. 3. Fisk 234. 4. Broadus 207
5. No.11, Page 71. 6. Nov.11, Page 138. 7. Skinner 178.

f. Indirect Proof.

Argumentation "is indirect or lateral, when we seek some fact which is neither the object itself nor the cause, nor the effect, but which, notwithstanding, cannot be admitted without admitting also the fact which is in question." 1.

Of this Broadus says, - "we sometimes adopt the indirect method, namely, by showing that the contrary supposition would lead to something known to be untrue, or in itself absurd (reductio ad absurdum)". 2.

It is to show that "certain things are false or objectionable --by evincing the moral beauty or Scriptural truth of their opposites." 3.

Luther again and again takes pleasure in practicing the art

of indirect proof:

Mark 8:1-9 "To-day's Gospel paints to us the Lord in a way that we may fully know how we should esteem Him, namely, that he is merciful, meek and loving; that he gladly helps everybody and freely associates and deals with all people. And such a picture as this faith really craves. Therefore the Scriptures present to us a double picture; one that is of fear or the overpowering picture of the severe wrath of God, before which no man can stand; but must despair unless he has faith. In contrast with this the picture of grace is presented to us-" 4.

II.METHOD OF ARGUMENT.

A. Prepare for the common mind. There is no good reason that uneducated men should have more power over the masses than the preacher. He must learn their modes of thought and fall in with them. Then the common people will hear him as gladly as one of their own. 5. The views of the hearers determine the method of preparation to help them. Luther prepared for the common mind. (See page 4 of this manuscript).

1. Skinner 186; Hoppin, 409. 2. Broadus 179. 3. Broadus 180. 4. The Standard Edition. Lenker No.13, Page 203. 5. Broadus 222; Fisk 233; Garvie (Guide) 261; Phelps 238.

1. Aim to secure Decisions.

"The argumentative development aims to convince or confirm the hearer." 1.

Dr. Charles Albertson told his class to "Press for a verdict,"² and to "Demand for a decision." Luther was certainly in a struggle to convince and confirm and to produce lasting decisions; because this is what he wrote in his preface to his last Edition of the Church Postil, edited by Dr. Casper Creuziger in 1543:

"We have in the first place, the Catechism, clearly and powerfully preached-." "Besides, we have the Postils---prepared as I may say, as mother chews the food before giving it to her infant.- Now--the laity understand both the Epistles and the Gospels to their edification." They read them also at home, and receive from them vastly more truth, and all purer, that we could before gather from all sermons." 2.

But in the first paragraph of this same preface it is clear that he aimed that the 'grace of God' should be given to both ministers, laymen, and the undecided and that they should be confirmed unto the end:

"I am convinced that we preachers of the Gospel can, in our day with a good conscience, glory in God our Lord as Paul does in I Cor. 1:4-9, when he says: "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus: that in everything ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unreprouvable in the day of our Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord." 3.

2. Start with the acknowledged.

Broadus admonishes: "Let your argument start from something which the persons addressed will fully acknowledge. This is obviously important, but is often neglected." 4.

1. Fisk 226. Hoppin 413. Phelps 542. Skinner 170. 2. The Standard Edition. Lenker. No.12, Page 13,14. 3. Same No.12, Page 13. 4. Broadus 221. Hoyt 228.

Luther's way to begin his sermon is as varied as the beginnings of the pericope lessons, or the beginnings of the passage. The parts of his sermon provide better illustrations of how he led the people away from their own notions to Biblical truth. It does not appear that Luther thought of it in the sense of starting with the acknowledged, but he habitually started with the thought of the common mind in the development of every paragraph:

Matt. 5:20-26, Paragraph 29.

"But I hear you say, Who then can be a preacher or a judge or a plaintiff, if no one's honor is to be questioned, or be ever called a fool? Why then preachers, judges, plaintiffs, witnesses, etc., are all to hold their peace. But here, as I have stated, this difference is to be observed. When I, as a preacher, reprove you publicly from the pulpit, or privately in confession, I do not do so, but God's Word: therefore you are not to complain that I am speaking against your honor. For a preacher cannot, in keeping with his office, abuse or revile anybody, unless he be a rogue, who mingles his own malice and hatred with his office. And you cannot say to a judge when performing the functions of his office: You are speaking against my honor in calling me a thief and a murderer; for God and not the judge, has spoken thus to you. Therefore it will not do to say it is touching your honor, when being reprov'd or corrected. True, such words do not promote your honor; however, not man, but God did it; should He not have the right and authority to speak on this subject?" /.

And he did not lose sight of the common mind in the writing of each sentence.

B. Balance the Argument.

This is closely related to the balance of truth. Truth and argument have much in common. This is called the "order of Arguments" by Broadus. 2.

1. The Standard Edition. Lenker No.13, Page 200.
2. Page 216.

Hoppin looks upon it as "argumentative development." 1 Fisk also calls it "argumentative development. 2 He thinks that "the same tends greatly to increase his (the preacher's) knowledge of the controverted doctrines of Scripture." 3

Thus Fisk has faith in employing the Scriptural argument, as Hoppin " Without entering into all the rules upon the method and order of argumentative preaching, we would just notice the common argument from the Scriptures." 4

Phelps clearly states: " A sermon- may follow the line of -- the inspired record. A special significance appertains to this alliance of the sermon, in every form and theme of it, with the word of God." 5

And he gives us this rule as pertains to the order of the argument of truth: "Divisions may be arranged in an order founded upon the weight of argument." 6

It is proved that Luther's constant purpose was to present the Biblical argument. Therefore the form and theme of the Scripture shaped his argument, and usually provided him with the order:

Luke 6:36-42

Subject " Be- Merciful-."

Introduction-Taken from previous verses 27-35

"Love your enemies."

First, "That which forbiddeth us to judge or condemn." Vs. 37 (first part)

Second,- "Forgiveness"--. Vs. 37 (second part)

Third, -"Bestowing of alms"- Vs. 38. 7.

However, the following principles had their influence upon the order of Luther's presentation:

(a) Influences upon the order.

1. Logic. 8 This was Luther's rule: "The Son is the logic; He bestows the disposition, the method of arranging the things in proper order, so that they follow and result one from the other." 9.

1. Standard Edition Lenker No. 13 Pg. 411. 2. Pg. 226 3. Pg. 227 4. Pg. 411 5. Phelps Pg. 9 6. Phelps Pg. 418 7. "A Selection of the Most Celebrated Sermons of M. Luther and J. Calvin New York 1829. Pages 136, 143, 147, and 148. 8. Broadus 220. Phelps 415. Fisk 195. Hoppin 456. Garvie "The Christian Preacher." Pg. 434. Skinner 287. 9. "Life of Luther by Luther himself. Pg. 267.

He tried to be as logical as the Son of God, who brought the truth from His Father. For him to be faithful to the Scripture was to be logical. If Luther varied his order slightly, from the Biblical, if ever, it was because he was also practicing the following principles:

2. Generalization. 1. A paragraph from Kidder explains this: "In homiletics, generalization may be defined as the act of deducing special themes from general subjects or texts."

Again Kidder says that "it is the deduction of a specific theme from a text of Scripture. In its broadest sense, and generally for the purpose of exposition, it seeks the meaning of the text as a whole." 2.

Luther practiced generalization in its broadest sense.

John 1; 19-28. "This is the sum and substance of it: In this Gospel is pictured the preacher's office of the New Testament, what it is, what it does, and what happens to it." 3.

That is paragraph number 44 in that sermon, and it illustrates how he would make a brief statement of the whole meaning of his pericope text at the beginning of the sermon itself as well as at the beginning of the sermon's parts. Yet we cannot accuse him of being vague, because he will always follow by explaining the text in detail, as,

3. Particularization.

Prof. Phelps says, "Preach very little in general, and very much in detail". 4

The balance of Luther's argument was likewise swayed by his purpose to be particular. We do not know of him making a general statement without following it immediately with minute explanation. He knew that generalities were powerless except the preacher would become specific. 5. Thus in the same sermon on John 1: 19-28, while he makes a generalization with thirty-one words in one paragraph, (44) he takes from paragraph 45 to 54 to

sermonize about it in detail, which consumes about four pages. 1.

4. Admonition.

The homiletes say nothing about the effect the preacher's purpose to admonish may have upon the division of argument. And yet Luther deemed it so important that he constantly uses it in his argument and in the very formation of his sermon. Frequently the very word admonition is in evidence. When the Scripture reproves Luther reproves, when the inspired writer warns, he warns: Luke 14: 16-17 " Thus in this parable the Lord would admonish us to esteem the Gospel as dear and precious, and not hold to the crowd who think they are smart, wise, powerful and holy." 2

5. Exhortation

Exhortation made it's marks upon his ways of proof. Hoppin looks upon this as 'Persuasive development' , and feels that it deals with motives more than with proofs or reasons. It does more than bring conviction; it persuades. 3

Of this Phelps states:

"1st., Appeals should be founded on the strongest materials which the sermon contains. 2nd, Appeals should be aimed at feelings as distinct from convictions. 3d, Appeals should be aimed ultimately at the executive faculty of the soul. 4th, Appeals should be kept true in their aim to the vital acts of religious duty." 4.

And he thinks they should be made at the conclusion of the sermon. To this Broadus agrees, 5 and Garvie. Kidder renders the most complete explanation:

"Exhortation is that branch or style of preaching in which appeal, entreaty, admonition, and consolation constitute the principle elements." 6.

1. Lenker No. 10 Pg. 115 (See No. 13 Pg. 39) 2. Lenker No. 13 Pg. 54. (See No. 13 Pg. 211 and 234. 3. Hoppin Pg. 213
4. Phelps Pg. 537 5. Phelps Pg. 302. Garvie. The Christian Preacher. Pg. 441. 6. Kidder Pg. 103.

We, however, are treating admonition and consolation separately, because it appears that Luther kept them differentiated.

Prof. Kidder also provides us with a large number of New Testament examples of exhortation, such as: "It is first employed in Luke 11:18, in reference to John the Baptist, of whom it is said, "many other things in his exhortation preached he unto the people. 1.

It is the exhorting word of God that arouses Luther to entreat.

In Matt. 6:24-34 he finds Christ exhorting "Against Avarice and Anxiety for Temporal Things-."

And from the outline analyses as well as the sermon it is clear that he preaches the Exhortation in General and then in Detail. 2 It is an entire sermon of exhortation. His appeals are as strong as the foundation given him by the persuasive development of the Word.

6. Consolation.

This also contributed much toward the making of Luther's sermons, especially the development of his argument. The only homilete who at least refers to it is Prof. Kidder, who as we have quoted includes it under exhortation. But the idea of The Comforter and of consolation is so prominent in the Bible, that it could not do anything other than exercise power over the form and content of the Biblical preaching of the great reformer:

"Coupled with the trials which were predicted as inseparable from discipleship in the coming scenes of persecution, was the promise of the Comforter (John XIV:16,17) to dwell in his disciples and abide with them forever." 3

Therefore, Luther was varied slightly in sermonizing the

1. Kidder Pg. 102 2. Lenker No. 14 Pg. 103 3. Kidder Pg. 60.

Biblical argument by consolation:

Luke 24:36-47 "CONTENTS; A CONSOLING EXAMPLE AND PICTURE OF CHRIST; AND THE SERMON CHRIST PREACHED TO HIS DISCIPLES."

His first main point is "A Comforting Example and Picture of Christ."

This thought of consolation influences the first half of the sermon. 1. Therefore, we find him ruled considerably by "The Admonition and Consolation" of the Bible. Mark 8:1-9. 2

7. Spiritualization.

Of this Broadus says " We have no other means of representing spiritual things than by metaphors derived from things temporal; and our very conceptions of the unseen world depend upon images furnished by the world in which we now live." 3.

But he is very clear in pointing out the danger of "improper spiritualizing" because it will bring error in interpretation. Now before we give several examples of error let it be understood that spiritualizing is to allegorize the Scripture.

Augustine is wrong when he "represents Noah drunk as a symbol of the shame of the manhood of Christ on the Cross." 4.

Origen believed the letter of Scripture and put into it all kinds " of foreign ideas and irrelevant fancies." 5. He and his school ran into great extravagances. 6. Nevertheless

allegory was a favorite assistant of Christ and the apostles:
"- truth is presented in a picture; there are abundant metaphors, in which there is no formal comparison, but an analogy of the natural and the spiritual is assumed, and a figure from the realm of nature suggests a truth of the realm of spirit. We may recall, without quoting the sayings, how Jesus uses such figurative forms of expression as leaven, cup, baptism, ransom, trumpet, sheep's clothing, lost sheep, yoke, good treasure, flock, fire. Each word should, to those familiar with the Gospels, at once summon to remembrance the whole saying.

1. Lenker No. 11 Pg. 319 2. Lenker No. 13 Pg. 211

3. Broadus Pg. 50 4. Garvie. Guide to Preachers. Pg. 13.

5. Garvie. Christian Preacher .Pg. 71. 6. Hoppin 59.

Sometimes the comparison is not merely suggested in a word, but the metaphor is allegorically expanded. Instances are the sayings about the narrow gate, the plenteous harvest, the mote and the beam, the hand to the plough, the fruits, the blind leaders." 1

In order to avoid the "inexcusable error of saying that a passage of God's Word means what it does not mean" Broadus says, "Whatever in the Old Testament is used by the New Testament writers as having a spiritual sense is of course beyond question." 2

And Skinner offers a helpful rule: "If nothing clearly indicates or expressly reveals an allegorical intention (symbolical, typical, prefigurative) we must rest in the strict sense." 3

Luther employed the allegorical method of exposition, and avoided the peril of extravagance, and remained with the strict sense and the very core of truth. He himself describes how he freed himself from incorrect allegory:

"When I was young, and especially before I was acquainted with theology, I dealt largely allegories, and tropes, and a quantity of idle craft: but now I have let all that slip, and my best craft is to give the Scripture, with it's plain meaning; for the plain meaning is learning and life." 4.

In his "Philosophy of Preaching" Dr. Behrends emphasizes that "Spirituality is simply downright common sense." 5

Luther would always tell you if he intended to spiritualize. For instance, he would often wait and use the entire last division of the sermon to give the "spiritual meaning":

Mark 7:31-37.

I. FAITH.

II. LOVE

III. THE FAITH, MERIT AND INTERCESSION OF OTHERS

IV. THE SPIRITUAL MEANING.

1. Of those who brought the deaf mute to Christ. Par. 20-21
2. Of Christ placing his fingers in the ears of the deaf mute. 22
3. Of the Spittle Christ laid upon the tongue of the deaf mute. 23

1. Garvie Ch. Pr. 37 2. Broadus 53 3. Skinner 118

4. Ker. Hist. Preaching 152 5. Pg. 146

4. Of the people praising God for the help. 24
5. Of Christ bringing the deaf mute to a certain place and looking up to heaven. 25

The conclusion. 26 1.

This proves that one of the chief secrets of Luther's power is found in his ability to explain the unseen world by employing visible images. The fact that he so frequently kept the spiritual meaning until the last demonstrated how it swayed the common people and was often the summit of successful persuasion. Nevertheless he considered the form and theme of the text itself as most important: "In the first place, we will look at the simple story of the text itself; then, if time permit, we will also speak a little of it's spiritual meaning." 2.

Thus he kept the explanation of the text separate from the presentation of the spiritual interpretation in the order of his argument. First the form and theme of the argument was given; then the same argument was allegorized. But Luther never spiritualized unless the passage permitted it, and furnished a common sense use of it. So there are three of his sermons on John 16:5-15, in none of which did he apply spiritualization. 3. Since we are trying only to show how this principle effected the balance of his argument or the order, we will reserve further discussion of this significant source of his dynamic strength for the chapter on style.

8. Doctrine.

1. Lenker No. 13 Pg. 378. 2. No. 13 Pg. 371. 3. Lenker 12 Pg. 110, 125, 132.

We owe this thought to Davis:- " in Scripture, doctrine means broadly, teaching; anything that is taught is doctrine. Christ's doctrine embraces the whole range of His teaching-- every principle and every precept." 1.

Along this line Hoyt asserts:

"Preaching should be positive but not dogmatic if it is to be the persuasion of life." "The positive would refrain from all assertion of personal authority and lead men to act by the divineness of the doctrine." 2.

Thus homiletes recognize that doctrine or instruction has it's impression to make upon the order of the argument. 3

Luther was ruled by the teaching of Christ, was positive and not dogmatic, A sentence from Prof. Kidder will clarify how doctrine or the list of Bible truths influenced the order of his argument: "Dr. Skinner has defined doctrinal preaching to be "that which shows the reason of things." In this sense all preaching should be doctrinal. But the present theme requires more than this. It demands the elaborate and argumentative development of Scripture in its systematic connections." 4.

Doctrine made variations in the order of Luther's argument:

John 3:1-15 Part 1. OF THE HOLY TRINITY

I. WHETHER THE WORD "TRINITY" IS FOUND IN THE NEW TESTAMENT.

II. WHAT IS TO BE UNDERSTOOD BY THE WORD TRINITY.

III. THE HOLY TRINITY IS AN ARTICLE OF FAITH THAT IS FOUNDED UPON THE HOLY SCRIPTURES.

IV. HOW THE HOLY TRINITY IS PROVED.

V. HOW WE MUST HOLD TO THE SCRIPTURES IN THE DOCTRINE OF THE HOLY TRINITY. 5

PART II. EXPLANATION OF THIS GOSPEL; CHRIST'S CONVERSATION WITH NICODEMUS.

I. THE CONVERSATION IN GENERAL, FROM WHICH APPEARS WHAT REASON AND FREE WILL ARE ABLE TO DO.

II. THIS CONVERSATION IN DETAIL. 6

The first half of this sermon is given over to doctrine entirely. The second half is the exposition or explanation

1. Davis 8. 2. 267 3. Fisk 227 Broadus 76. Johnson 361. Hoppin 687 4. Kidder 275. 5. Lenker 12-406. 6. Lenker 12-411.

of the passage provided as the text for Trinity Sunday. So Luther never failed to give the Biblical argument, which usually occupied the body of the discourse, but put it first or last depending upon various pre-rogatives. In his sermon on Mark 8:1-9 he gave the exposition first and taught the doctrines in the last half. 1.

9. Exposition.

"Every sermon must have in it a certain amount of exposition, as every case in law must have in it a certain amount of statement" is the authoritative statement of Prof. Pattison. 2. Chrysostom said of expository preaching that "God speaks much and man little." 3. The great importance of exposition as the foundation of sermonizing-that-is-understood is conceded by nearly all the homiletes. 4 It did not matter what swayed him, whether it was consolation, logic, admonition, exhortation, spiritualization, or doctrine, Luther never failed to give the exposition of his text. That was always considered by him to be most basic to the sermon. If Luther does not render the exposition, he has no text, and that is seldom: "Of the Holy Sacrament, and of Confession and Absolution." 5.

Indeed it was the exposition of the passage which caused either consolation, or admonition, or exhortation, or spiritualization or doctrine to influence his argument. Enough has been said and sufficient illustrations have been given to prove this. Most of the time it is an explanation

1. Lenker. No. 13 Pg. 211. 2. Pg. 79 3. Kidder 269.
4. Kidder 269 Hoppin 399. Broadus 318. Garvie. Chris. Pr.
291 Fisk 201. 5. Lenker No. 11 Pg. 223.

of the pericope lesson from the beginning to the end. Colossians 3:1-7

Outline

1. "Exhortation to Truly Good Works.(generalization)
2. How we are risen with Christ. Vs. 1. (detail
3. Spiritual and carnal worldliness Vs. 2 (detail
4. The new life in Christ." 1. Vs. 3,4-7 (detail

10. Motives.

When the arguments are of rights or duties, they are motives. These, also, are manifest in the Scripture, and often effected the order of Luther's argument. 2

III. Forms of proof.

Arguments assume certain more significant forms.

L. Deduction.

This is to infer a particular truth from a more general idea, or from another specific truth, or from some unity of truths. 3 Prof. Davis thinks that the 'general and specific' are applications of the deductive method. He puts the general first and the specific second. 4 That Luther habitually followed a general statement of the passage with detailed exposition under generalization and particularization is to be concluded. Luther's argument was pre-eminently deductive. He deduced his proofs from the Scripture, seeking Christ's "method of arranging things in proper order." As proof of this take up the eight volumes of Luther's Works, The Standard Edition, by Lenker, one by one and notice how very often the great reformer passes from the general to the particular.

1. Lenker No. 8 Pg. 217. 2. Vinet 170. Lenker 14-103
3. Broadus 186 4. Davis 64

In Volume 13 alone special mention is made of this habit in the analyses of seven sermons. This method often manifests itself in the mainheads:

Matt. 7:15-23. CONTENTS: INSTRUCTION CONCERNING FALSE PROPHETS.

1. THIS INSTRUCTION IN GENERAL

2. THIS INSTRUCTION IN PARTICULAR 1.

Luke 18:9-14 CONTENTS: THE PHARISEE AND THE PUBLICAN.

1. OF THE PHARISEE AND THE PUBLICAN IN GENERAL.

2. OF THE PHARISEE AND THE PUBLICAN IN PARTICULAR. 2

2. Induction.

Inductive logic must also be practiced in the wielding of argument. 3 This is the opposite of deductive logic. 4.

It is reasoning from the particular to the general principle.

"As the preacher wants to keep as close as he can to life, his reasoning must be largely inductive, that is, he will confirm and commend a general principle by individual instances. This was characteristic of Jesus teaching." "The individual instances of duty which necessarily were determined by local and temporary condition have been taken as general principles of permanent and universal validity. Mt. 5:38-42 - non-resistance of evil-." 5

In Matt. 6:24-34 Jesus pronounces against over-anxiety for temporal things. This general principle is fortified by particular reference to "two masters," "life", "birds", "stature", "lilies", and "grass". When Luther preaches upon this passage, he defends the general principle with Jesus own particularizations. 6 Thus we can truly say that if the Word is deductive, Luther is deductive; if the Word is inductive, Luther is inductive. His logic depends upon the

1. Lenker No. 13 Pg. 264 2. Lenker No. 13 Pg. 348 3. Broadus 221 4. Garvie. Christian Preacher 386. 5. Same pg. 407 6. Lenker No. 14 Pg. 103

Son of God.

3. A priori.

"To argue a priori is literally to argue from something prior (before) to something posterior (after); a movement in the opposite direction being denoted by a posteriori." 1.

Prof. Pattison calls this the "Argument from Cause and Effect," and the "Argument from the effect to the Cause." Rom. 5:1; Rom. 8:17 for the former and Acts 4:13 for the latter. 2

And to this Prof. Skinner agrees. 3 In the use of the priori argument Luther is again fortifying himself in

the Scriptural employment of it: he says: "John in his gospel represents Christ as being God, reasoning a priori, from the cause to the effect; Paul reaches the same conclusion a posteriori, from the effect to the cause. John says: 'In the beginning was the Word.' (a) also, 'It is my father that honoreth me; of whom ye say that he is your God.' (b) Paul however says: 'They tempted Christ in the desert; therefore Christ is God; (c) and in Acts XX: 'Take heed therefore unto yourselves, etc.' "(d) a. John 1:1. b. Jn. 8:54. c. Heb. III:1-II. d. Acts 20:28. 4

There is a like statement by Luther in "Luther's Notes on the Gospels by Dr. P. Anstadt. 5. Since his sermons are explanations of Scripture, it is clear that he argues a priori:

Luke 5:1-11. He is discussing "Part 1. Faith in its Relation to Temporal Blessings." -"behold Peter and look deep into his heart and you will find, that he had no idea that he should catch so many fishes; then God came and drove the fish into the net, and more than all the disciples had desired.

Therefore this is an example that all who believe will have enough for their temporal needs; but those who do not believe can never get enough and have no rest scheming how to secure riches, by which they fall into all kinds of vice." 6.

1. Broadus 180 2. 236 3. 180 4. "Conversations with Luther by P. Smith and H. P. Gallinger N.Y., Pilgrim Press, 1915. Pg. 179. 5. Pg. X 6. Lenker No. 13 Pg. 133 No. 9 Pg. 8

4. A fortiori.

An understandable definition of this is provided by Venet:

"To this class of arguments belongs that which is called a fortiori, or a majore ad minus, (argument progressive). It consists in proving that a thing being true in certain circumstances is more evidently so in others, which have the same influence with the first, and with augmented weight. 1.

Prof. Venet adds that "No form of argumentation is more frequent in the Gospel: 'If God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith.' Mt. 26:30 "If they have called the master of the house Beelzebub, how much more shall they call them of his household." (Mt. 10:25) "If they have done these things in the green tree, what shall be done in the dry?" Lk. 23:31. "The time is to come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1Pet. 4:17,18) He also quote Heb. 2:2, 3; Heb. 9:13,14) Heb. 12:25; and Romans 8:32 2.

Garvie supports Venet in this contention and remarks that "It has a large place in the teaching of Jesus, "quotes Lk. II:13 and points out that "The most elaborate argument of this kind is found in Rom. 5:12-21." 3.

Browning's poem on Saul has the a fortiori with force and beauty. Now the a fortiori of the Word sways Luther: Matt.

6:24-34 "Aye, especially also the little flowers does he so deck and adorn that such beauty and finery might more fittingly be supplied elsewhere; for does it not seem quite useless, since they only bloom for perchance a day? Must he not therefore much more think and care for his Christians, how they may be fed and clad, and where they might dwell and stay as long as they have to live on earth?" 4

And "If I believe that I have a God, then I cannot be anxious about my welfare; for if I

1. Broadus 204 Vinet 193. 2. Ph. 195 3. Garvie. The Christian Preacher. Pg. 405. 4. Lenker No. 14 Page 122.

I know that God cares for me as a father for his child, why should I fear?" 1.

5. Analogy. 2.

"Analogy is still too often confounded with resemblance"~ Proclaims Broadus. "The primary meaning of the word is proportion, and in this sense only is it employed in mathematics. It denotes not a resemblance between objects themselves, but a correspondence between their ratios or relations to other objects. The leg of a table does not so much resemble the leg of an animal, but they are analogous, because the former sustains, in several respects, the same relation to a table that the leg sustains to animal. The foot of a mountain is analogous to that of a man though not at all similar." 3.

Here is a sentence from Prof. Venet: " Reasoning by analogy is as good, as strict, as any other, when the relation between the effects or causes is real; when there is identity and not resemblance."4

And Prof. Garvie re-enforces all of this by saying: "Much of our argument must necessarily be analogical as was that of Jesus." "The fact of the Incarnation both warrants and limits anthropomorphism in our religious thought. 5

Luther's many Biblical analogies are true to the homiletic

idea: Luke 5:1-11 "Now the great multitude of people go and dress themselves like the kitten does, and think God will then accept them. No, the Scriptures praise God that he takes away sins and casts them into the ocean. We cannot help our sins by our works nor become righteous by means of any power within ourselves: God, and no one else, will do that, without merit and without works, out of pure grace; as in Is. 43:22 he says: I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." 6.

Here is a remarkable illustration of allegorical analogy:

"Sermon 111. Luke X: 23-37

"Levites and priests-- pass by-."

"But when the Samaritan, which is Christ, cometh, he sheweth mercy to me. He then carries me to the inn, that is, to the church of the faithful: he then pours in the oil, that is, his grace;

1. Lenker No. 14 Pg. 112 2. Hoppin 576 Pattison 234
3. Broadus 192. 4. Venet Page 196. 5. Garvie. The Christian Preacher. Page 403. 6. Lenker No. 13 Pg. 138

that I may feel the need of his support, and likewise feel cheerful and quiet. Afterwards he poureth in the wine also-. Christ hath the care of me, and by his grace doth purify me; that from day to day I may become more chaste, meek, gentle, and faithful-." - "Thus it is needful that all saints lean upon Christ." 1.

6. Testimony.

The two homiletical authorities on this subject are: Pattison and Broadus. The first finds an argument from testimony in John 9. 2. In this the appeal is made to history. The testimony of the prophets, apostles, and eye-witnesses makes facts incontrovertible. The points to be considered are the moral character and number of witnesses, and the character of the things certified as true.³

How much Luther valued testimony is seen by the following:

John 20:19-31 " So soon they had forgotten all the miracles, signs and words they had seen and heard from him, that the Lord had enough to do during the forty days after his resurrection before he separated from them, in his appearances and revelations in various ways, now to the women, then to the disciples, both individually and collectively, besides eating and drinking with them; all for the purpose that they might be assured that he is risen." 4.

And further on in the same sermon:

"Now it happens, says the Evangelist, (Luther believes this most righteous witness) first on the eighth day after his resurrection-- Christ comes and shows him the same scars and wounds --- Christ yields to Thomas so much that he not only sees as others did, but he also seizes him and feels, as he had said: "Except I shall see in his hands," etc., and He says in addition: "Be not faithless, but believing." 5.

IV. MARKS OF SUCCESSFUL PROOF.

1. "Most Celebrated Sermons of M. Luther & J. Calvin." 1829. Pg. 70.
2. 234
3. Broadus 199
4. Lenker No. 11 Pg. 407
5. **Ibid.** No. 11 Pg. 410

The positive use of reasoning in a sermon is to prove truth. The reason of man requires proof. 1. There are certain signs that the preacher has succeeded.

a. Intelligibility.

"Use arguments intelligible to your hearers, and likely to make an impression upon their minds." 2

Prof. Pattison likewise states that "The power of clear statement is the great power in the pulpit as at the bar." 3.

Now, Fisk directs our attention to this: "There is a chain of argument running throughout our Lord's discourses and parables. Paul was emphatically an argumentative preacher." 4

One needs only to read Luther's sermons on Paul's Epistles to content himself that Fisk is right. It is Paul who is the foundation of Luther's reasons and proofs, who helps the Reformer be intelligible; or perhaps Luther makes Paul clear. Luther works together with the Biblical writer in order to make his sermonic arguments understandable: (See the illustration of this at the close of this part).

b. Precision. 5

Concerning this Fisk says: "The character of the audience and the nature of the theme must determine in each case how fully the subject should be developed. But, whatever be the theme or the audience, precision requires that no more words be used than are needed accurately to set forth the thought and gain the end in view." 6

"Precision," says M. Lemontey, "consists in banishing from discourse everything superfluous, and omitting nothing which is necessary." 7.

It is to render concisely only those proofs the Biblical

1. Hoyt 226 2. Broadus 221 Hoyt. 227. Hoppin. 413. 3. Pg. 227. 4. Pg. 229. 5. Broadus Pg. 224. 6. Pg. 282 7. Venet. Pg. 382.

argument makes it necessary to say. That Luther was skilful in the accurate presentation of Scriptural thought will be seen in the illustration at the close of this part. He knew how to be precise in his arguments, what to say and what not to say. He tried to say no more and no less than the Word.

c. Selection.

Of this Fisk states: "Employ no more arguments than are needed in order to establish your proposition. It is a great mistake to multiply arguments unnecessarily with a view to produce and strengthen conviction." 1.

And Broadus instructs: "Do not try to say everything, but select a suitable number of the most available arguments." 2.

Luther controlled his arguments by wise selection of truths, facts, and proofs from the Word. (See illustration at the conclusion of this part)

d. Force.

Arguments must possess glow, be vivid, gain intensity and be forcibly presented. 3 Here is a sentence from Fisk: "The preacher should select a few of the strongest arguments at his command, and so develop these, that they shall exert their full force upon the hearers." 4.

There may be an overdoing of pressure in this sentence of Luther's, but it shows the vigorous energy with which he endeavored to crowd his sermons:

"I shall prove this doctrine so unanswerably, that any one of you who does not believe it will be damned." 5.

Luther was forceful. We are now ready to bring forth an

1. Pg. 235 2. Pg. 223. 3. Phelps 445. Broadus 224.
4. Pg. 236 5. Phelps Pg. 297.

example, for your study, which will prove at once that he made his Biblical arguments intelligible, was precise, selected the most conclusive Word-proofs, and brought them to the attention of the hearers with high-powered force:

THIRTEENTH SUNDAY AFTE TRINITY

Text: Galatians 3:15-22

"In order that we may note to some extent the main points Paul makes in this text, we remark that he emphasized two things. He treats first that we are justified by faith alone, and he maintains this, after giving many reasons and proofs, by saying in effect: 2. In this connection you should note that no one, whether Jew or Gentile, is justified by works or by the Law. For the Law was given four hundred and thirty years after the promise of a Saviour had been made to Abraham (who was to be the father of all the people of God) and the assurance that all nations should be blessed in him. It was given after it had been testified of Abraham that his faith was imputed to him for righteousness. And as he was justified and received the blessing by reason of his faith, so also his children and descendants were justified and received the blessing through the same faith in that seed for whose sake the blessing had been promised to all the world. For in his dealings with the Jews and with the whole world, God always promised his grace and the forgiveness of sins (and that means to be blessed of God) even when there was as yet no Law by which they might pretend to become righteous, and before Moses was born. 3. Therefore the Law, being given to this people only after the lapse of so long a period, could not have been given to them for justification; otherwise it would have been given earlier. Or if it had been necessary for righteousness, then Abraham and his children up to that date could not have been justified at all. Indeed God designed that the Law should be given so long after Abraham. Undoubtedly he would have been able to give it to the fathers much earlier if it had been fit to do so. Apparently he desired thereby to teach that the Law was not given to the end that God's grace and blessing should be acquired through it, but that these come from the pure mercy of God which was promised and bestowed so long before upon Abraham and those who believed.

4. Therefore Paul concludes: How could the Law produce righteousness for those who lived before Moses, since Moses was the first through whom the Law was given; and since even before his time there were holy people and people who were saved? Whence did they derive their righteousness? Certainly not from the fact that they had offered sacrifice at Jerusalem, but from the fact that they believed the Word in which God promised to bless them through the coming seed, Christ. Hence, those also who lived afterwards could not have been justified by the Law; for they did not receive the grace of God in a "different way from that in which those who went before had received it. God did not annul or revoke by the Law the promise of blessing which he had made and freely bestowed without the Law.

5. Here some might desire to show their wisdom and say to Paul:----With what consistency, then, does Paul conclude that the fathers were not justified by the Law because it was not given until four hundred years after Abraham's time; as if the fathers before that time had no Law?

6. To answer this question we must observe the meaning and purpose of Paul's words; for he so speaks because of the boasting of the Jews, who placed their dependence on the Law and claimed that it was given to them that they might be God's people. They considered their attempts at keeping his Law, sufficient to procure justification. Why else did God give the Law, they said, and distinguish us from all heathen people, if we were not thereby to be pre-eminent before God and more pleasing to him than they who have it not? They made so much of this boasting that they paid no respect at all to the promise of blessing in the coming seed, given to the fathers, nor thought that faith therein was necessary to their justification. Thus they practically considered it as annulled and made void, excepting for a temporal interpretation which they put upon it--that the Messiah would come and, because of their Law and piety, give to them the dominion of the world and other great rewards.

THE JEWS GOD'S PEOPLE BY PROMISE.

7. To rout such vain delusions and boasts, and to show that the Jews were not justified through the Law and did not become God's children thereby, Paul cites the fact that the holy patriarchs, their fathers, were justified neither by the Law of which they boast, because it was not yet given, nor by their own deeds, whether of the natural law or the then commandments.-- They had to hear and apprehend by faith the promise of God, which was based not on works but only on the coming seed. For if they had been able by means of

the Law or of good works to become righteous, it would have been wholly unnecessary to give the promise of blessing in Christ.

8. Now, if Abraham and the fathers could not be justified by works, and in fact were not justified by them, no more were their children and descendants justified by the Law or by works. They were justified in no other way than by faith in the promise given to Abraham and to his seed, a promise by which not only the Jews, but all the heathen (through the same faith) were blessed.

9. This truth Paul now further enforces and establishes on the basis of these two particulars-- God's promise, and his free grace or gift--in opposition to the boasting of the Law and our own merit. First, he makes a declaration concerning the value and weight which every testament or promise of the last will possesses. Likewise in the fourth commandment is implied an ordinance that the last will of parents should be honored by their children and heirs.

10. In regard to this subject he asserts that the rule is, if a man's testament be confirmed (and it is confirmed by his death) no man dare alter it nor add to it nor take away from it. So the jurists declare it to be a divine law that no one should break a man's last will. How much more then should God's testament be honored intact?---

11. "In short, this testament, Paul concludes, is a simple promise of blessing and sonship with God. Accordingly, there is no law which we must keep in order to merit it. Here nothing avails but the will which promises saying, I will not regard your deeds, but promise the blessing-- that is grace and eternal life--to you who are found in sin and death. This I will confirm by the death of my Son, who shall merit and obtain this inheritance for you. Now, God made this testament in the first place without the Law, and has thus confirmed it; therefore, the Law, published and confirmed long afterwards, cannot take aught from it, much less annul or revoke it. And he who declares or teaches that we are to be justified by the Law--are to obtain God's blessing by it--does nothing else but interfere with God's testament and destroy and annul his last will. This is one argument of Paul, based on the word "promise", or "testament," and is readily understood; for no one is so stupid that he cannot distinguish between these two--law or commandment, and promise.

12. The second argument of Paul is based on the words, "God gave it to Abraham by promise."--

12. It is evident enough to even a child that what is earned by works as a reward is not identical with what is promised or bestowed gratis, out of grace and pure free will. There is a distinction between them. God has stopped the mouth of all the world and deprived it of all occasion for boasting that it has received God's grace by reason of the Law. For he promised and bestowed that as a gift, before the Law or merit through the Law had any existence. In his dealings with his own people, with Abraham and his descendants, God promised to bless the patriarch and all his race and said nothing of any law, works or reward; he based all solely on the coming seed.

14. In the faith of this promise they lived and died--Abraham himself and his children's children--till over four hundred and thirty years had elapsed. Then only did God give the Law, institute an outward form of worship, a priesthood, etc., and direct them how to live and govern themselves. They had become a separate people, released from foreign domination, and brought into their own land, and they needed an external form of government. It was not intended that only now and by means of these gifts they should obtain forgiveness of sins and God's blessing.

15. This is the substance of the first part of this epistle. In teaching how we are to be justified before God, Paul would have us distinguish well these two points, promise and Law; or again, gift and reward.---Then he proceeds to discuss at length what is the office and use of the Law, and shows the difference between it and the Gospel. Of this enough has been said elsewhere, in other postils." 1.

CHAPTER V.

SERMON CLASSIFICATION

Introduction: I. Accepted views.

A. When the sermon is based upon secondary but Bible-focused sources.

1. Topical
2. Textual

B. When the sermon is founded solely upon Biblical material.

1. Bible-topical
2. Book-topical
3. Topical-expository
4. Textual-expository
5. Analytical-expository

CHAPTER V.

SERMON CLASSIFICATION

Introduction I. Accepted views.

Fisk takes the development of the sermon as the basis to select specific forms, is delighted with Dr. Henry Smith's distribution of all sermons into five classes-- Explanatory, Argumentative, Expository, Descriptive, and Hortatory (1), points to Prof. Austin Phelps idea of the Explanatory, Illustrative, Argumentative, and the Persuasive (2), but in practice or manner uses the subject (3), text (4), and exposition (5). Professor Kidder recognizes the following general classes: 1. Expository. 2. Hortatory. 3. Doctrinal. 4. Practical. 5. Miscellaneous or occasional; but in his method notices the textual division (6), and the topical divisions (7). Professor Hoppin catalogues 'Gerard and Campbell's' list of different kinds of sermons, as chiefly adopted by Dr. Fitch.

"1. Critical expository lecture, on a text difficult of exposition. 2. Practical expository lecture, on a text not so difficult of exposition. 3. Explanatory sermon; in other words, "instructive" and "explicative". 4. Biographical sermon; in other words, "commendatory", "panegyric". 5. Particular demonstrative, presenting the sum of virtues of one life. 6. General demonstrative, presenting the sum of virtues of one life. 7. Argumentative; in other words, "convictive" or "probatory". 8. Pathetic, presenting motives without particular reference to duties. 9. General persuasive; a duty enforced by fit motives. 10. Particular persuasive; a duty enforced by some motive taken for text, etc., etc. Dr. Fitch, however, thinks that all sermons, in respect of their method of treatment, may be comprehended under the three simple divisions of Explanatory, Argumentative, and Persuasive." (8)

1. 198 2. 198. Phelps 34. 3. 137-152
4. 43-85 5. 119-136. 6. 201. 7. 206. 8. 445

But he classifies them according to their subject-matter and internal treatment: 1. As depending upon the manner of treating the text: (2) textual; (b) topical; (c) expository. (2) As Depending upon the manner of treating the subject; (a) doctrinal; (b) ethical; (c) metaphysical; (d) historical. 3. As depending upon the general rhetorical treatment: (a) Argumentative; (b) meditative; (c) descriptive; (d) hortatory." I.

There are three homiletes to whom the topical and textual sermons are outstanding, Hoyt (2), Kidder (3), and Professor Ozora S. Davis of the Chicago Theological Seminary, whose "Principles of Preaching" appeared in 1924. And Phelps arranges them into four types, -- the topical, the textual, the expository, and the inferential. He describes what he calls the inferential sermon thus: "The inferential sermon is one in which the text is the theme, and the discussion is a series of inferences directly from the text." 4.

This last is included in the textual and is therefore an excretion. And to have only two types is not sufficient for homiletic needs.

There are such authorities as Shedd (5), Pattison (6) and Broadus (7), who feel that the three most generic types of sermons are the topical, the textual and the expository. This classification is certainly most satisfactory.

A. When the sermon is based upon secondary but Bible-focused sources.

This is when the actual substance for the structure of it is taken from books written about the Bible, or from writings about some principle of the Bible to which science or nature corresponds, or from observational experience. There are distinguishing marks in such sermons that some one sometime

1. Hoppin 446. 2. 175. 3. 173. 4. 31 5. 144
6. 53, 65, 79. 7. 308, 311, 317.

got the ideas from the Bible, but not necessarily the preacher who is in action.

1. Topical. These are called "subject-sermons" by Prof. John Broadus, but Prof. Ozora S. Davis yields us the best definition, who calls this type topical, and says, "--the subject is suggested by the text, but the development of the discussion is determined by the preacher independent of the text." I.

Prof. Daniel P. Kidder provides us with the best example of this:

"Text. Psa. XIV: 1. 'The fool hath said in his heart, There is no God.'

Subject. The Absurdity of Atheism.

1. By it's assertion that creation is without a cause.
2. By it's contradiction of the universal consciousness of men.
3. By It's being the utterance only of the heart (not the judgment) even of fools." 2.

"It must be granted, however, that the defects of the topical treatment in a sermon are serious. Of all methods it seems open to the gravest objections.- " says Prof. T. Harwood Pattison.

"1. In the first place, the topical treatment of a text leads to a neglect of the word of God.- The sermon follows the text as Peter followed his Master--afar off.-- Topical preaching by neglecting the Bible in the pulpit has led it it's neglect in the pews.-- To topical preaching is also due that style of sermon which is no sermon, not a 'word,' or message, or familiar discourse; but instead of these a treatise, or essay.-

2. Judged by it's fruits topical preaching has not been so useful as that which has confined itself rather to an exposition of the words of Scripture. It has fostered a false conception of the purpose of preaching, and by diverting attention from the message to the messenger has too often dishonored the Spirit, and shorn the sermon of its strength.-

3. Nor can it be denied that topical preaching has done much to hamper the freedom of the sermon and to rob it of variety and freshness."

There seems to be but one occasion when Luther approached the guilt of this practice: "Sermon VI. (Subject)
"The Fruit and Virtue of Christ's Resurrection."

1. 226 2. 185. 3. 58 4. "A Selection of the Most Celebrated Sermons of M. Luther and J. Calvin. "N.Y. 1829. Page 95.

There is no Scripture. The Text is named in the second paragraph, Matt. 28:10--. And in the close of this short sermon he refers to Jn. 20:17. General scriptural remarks are made. It is rather topical, but has no logical outline. He has a larger portion for the text, whereas most preaching to-day has one verse for the text. He is exceptional here in that his thoughts are memories of his past study of the Word.

Two sermons of Luther's in the Church Postil "follow the line of Biblical recognition," instead of the "line of the inspired record." 1. They have no text but are solely topical. The first is upon "Confession and the Lord's Supper." 2. "The second part of the 'Use and Confession of Christian Liberty' was printed separately (1524) under the title: "Complete and Thorough Instruction,"

says Prof. Lenker. 3. Indeed, it does remind you of an article instead of a sermon. Of the second Prof. Lenker says: "It appeared first in 1523 and in 1525 under the title: 'The Rules and Instructions (Ordnung und Bericht) how those wishing to go to the Lord's Supper should conduct themselves. Issued first by Dr. Martin Luther, and to be observed with special diligence and earnestness. With two sermons on Christ's resurrection, the chief article of our faith. Martin Luther, 1525."

This also reminds you of an article or essay rather than a sermon, which is as true of the parts marked as sermons as well as of the instruction. In these topical addresses upon religious truth Luther is plainly relating great impressions which have been stamped deeply upon his soul.

Certainly this is even more abundantly true of the Eight Wittenberg Sermons preached in Lent, 1522. Luther had been taken
1. Phelps. 9. 2. Lenker. No. 11. Page 193. 3. Same Page 193
4. Lenker No. 11. Page 223.

to a safe hiding place, the Wartburg, on May 4, 1521, after his famous stand at the Diet of Worms. During his absence, Carlstadt, judicious at first, had nevertheless taught inaptly. Great disorder followed. Melancthon was helpless to make any headway against the tide. The council and university wishing to prevent any further destruction to the church property, the giving of the Lord's Supper before confession, and to check any more progress toward an entire condemnation of all scholarship as a means to understand God's Word, since it is given from above, turned to Luther. He had visited Wittenberg in December. Upon sensing the unrest he sent forth his "Faithful Exhortation for all Christians to Shun Riot and Rebellion."

(1) In this he emphasized his ideas which he repeated in the Eight Sermons, the omnipotence of the Word and the duty of gently upholding the weak. The protection of the Elector was refused, and on the first Sunday in Lent, March 9th, he again ascended the pulpit in the parish church. (2) These eight sermons delivered in a vox suavis et sonora (3) on eight successive days brought immediate results. Carlstadt was silenced, Luther rewarded, and Wittenberg bowed to law and order. These sermons are topically treated without a text or an analysis of Scripture, but supported by a scattering of forty-five references to the Bible. Luther simply poured out his soul upon the trouble and extinguished it. (4) He discerned the pitfalls and practiced clearness of vision and aptness of speech. He

1. Weimar Ed., VIII, 670ff. Erl. Ed., XXII, 43ff.

2. Works of Martin Luther. Holman. Philadelphia. 1915 Vol.11

Pages 387-389. 3. Letter of Albert Burer, Briefwechsel des Beatus Rhenanus, 303. See also Introd., liii, in Weimar Edition.,

X. 4. Works of M.L., Holman. Pages (Vol.11) 391-425.

portrayed himself as a walking Bible. The eight sermons treated "Briefly of the Mass, Images, Both Kinds in the Sacrament, Eating of Meats, Private Confession, etc."1.

The danger of heresy is so great in topical preaching which is based upon secondary Scriptural sources that only profound and matured soul-impressions will keep the sermon in the Biblical groove. This matured soul-mind Luther had, but not^t the extent that he could trust himself too often.

2. Textual.

Three definitions from the same number of great homiletes will give light. Please examine Prof. T. Harwood Pattison's first: "The textual sermon in it's simplest form may be defined as following closely the words of the text, clause, by clause." 2.

Prof. Wm. G.T. Shedd speaks of it thus:

"The textual Sermon is one in which the passage of Scripture is broken up, and either it's leading words, or it's leading clauses, become the heads of the discourse."3.

In speaking of the textual Prof. Ozora S. Davis says: -"the development of the proposition follows the course of the thought in the text; that is, not only the subject but the plan is contained in the text." 4.

Prof. Davis adds on the same page: "A textual plan is an aid to memory, since the memorizing of the text is equivalent to the memorizing of the plan," and in a footnote he emphasizes: "Expository sermons are subject to the same rules as textual, the only difference being the length of the passage interpreted".5.

To Prof. Arthur S. Hoyt the textual and expository sermons are one and the same:

"The textual or expository sermon is one in which the text not only gives the theme, but the mode of treatment, the essential steps of the development." 6.

Thus the length of the text is vitally important as to whether or not the preacher uses much or little of the Bible as the vital base for his sermon. The word textual is being employed here as applied to one or two verses.

1. Works of Martin Luther. Holman. Phila. 1915. Vol. 11
Page 391. 2.65. 3. 149 4. 226. 5. 226. 6.177

Two illustrations of the textual outline which compel the gathering of the flesh to sanctify the skeleton from sources without the text are rendered by Prof. Daniel P. Kidder:

"Text. I Cor. XIII:12. Subject,
The Abiding Graces

- I. Faith.
2. Hope.
3. Love."

"Text. I John II:16. Subject,
The Elements of Worldliness.

- I. The lust of the flesh.
- II. The lust of the eyes.
- III. The pride of life.--Bossuet." I

In this the temptation is still very strong to fill in the outline with meat which has not been received directly from the Word of God. There is great peril that the sub-thoughts will become illogical and even foreign to the Word.

Here is an outline from Prof. Austin Phelps which lessons this danger:

"Phil. 2:12,13. 'Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.' " He takes the theme, which might well be his first point: "I. The duty enjoined in the text, "Work out salvation;" 2. The individual responsibility for the soul's salvation implied in the text, "Work out your own salvation;" 3. The spirit with which salvation should be sought, "with fear and trembling;" 4. The dependence of effort to be saved upon the power of God, " It is God which worketh in you;" 5. Dependence upon God for Salvation is the great encouragement to effort for salvation. "Work, for it is God which worketh in you." 2

Contrary to the former two outlines mentioned, which have one verse, there are two verses in this text. Now this danger of becoming disconnected from the Word, and of even becoming profane, in preaching is greatly decreased by a textual plan like this:

"II Tim. 4:6-8. "The tenses are followed :

I. Present

- A. I am being poured out as a libation.
- B. The hour of weighing anchor and unloosing sail has come.

II. Past

- A. I have fought the beautiful battle
- B. I have run the race to a finish
- C. I have kept the faith

III. Future

- A. The crown of righteousness awaits me
- B. The just critic will bestow it
- C. All my comrades who love his appearing will share it. " 1.

What a splendid example this is for development. Every phrase or clause in the text is fruitful in it's Biblical order.

There is loyalty to the text, unity and logical progress to a ripened climax. It is an appropriate text. Now it depends entirely how the sermonizer dresses the frame-work as to whether it demonstrates Luther's type. If sources secondary to the scriptural argument are used, then it does not exemplify Luther. But if the outline is given an expository dress, we have the method employed by him in his Epistle sermons. We will give a type of his under the discussion of the analytical expository, when the sermon is founded entirely upon Biblical material. Luther did not follow the textual types of Prof. Kidder. 1.

- B. When the sermon is founded solely upon Biblical material.

In general this is called expository. Nevertheless, the topical and textual can be completely Biblical, yes expository.

The expository sermon, as well as the textual and the topical must be pervaded with one leading idea. (2) Of this Prof.

Samuel McComb says: "The Expository Sermon. This form of pulpit address differs from the ordinary textual sermon in that, as a rule, instead of a text a considerable Scriptural passage is selected, as for example, a psalm, or an incident or a parable or several verses from an Epistle. (3)

1. Davis 226. 2. Shedd 147 3. 78.

But he is still clearer: "The expository preacher selects a single text or more frequently a paragraph which is a unity in itself, and treats the various facts, with the details needed to explain them, so as to impress upon the congregation the central message of text or paragraph. Or, he may take an entire book, study its underlying idea or ideas, know it thoroughly --- circumstances through which the central message comes, and then expound it in systematic order, taking care to bring it into relation with the needs, the sins, the problems of the present day." 1.

Prof. Pattison emphasizes that grammatical and rhetorical exposition as applied to a complete passage makes the sermon alive:

"as Luther said, 'with hands and feet.' In doing this it may be best to break up the passage which you are to expound into clauses and to make of each clause a division of the discourse; or it may be possible to select out of the whole passage one or two verses for a text on which all the others naturally converge. Thus the one hundred and twenty-first Psalm has for its keynote the word "Keep," and the thought of God's preserving care for Israel runs through the whole. "The Lord is thy keeper" is therefore an excellent text for a sermon on this entire psalm." 2.

Perhaps several sentences from Prof. Kidder will give a summary:

"This class includes all sermons and lectures which are specially devoted to the exegesis of Scripture, whether in single or connected passages. Although exposition may be confined to brief texts, yet it is customary, and generally more appropriate, to take larger portions of Scripture as the basis of discussion, ranging from paragraphs to chapters, and often extending in serial order to whole books of the Bible." 3.

It is said that Dean Farrar preached a sermon on the whole Bible for the text, and kept a nobleman awake who purposed to sleep. 4. Men have preached on the History of the Bible or the Literature of the Bible. Prof. Pattison mentions two other kinds of profitable exposition, Scripture characters or topics. 5.

The above extracts from the homiletes will justify us in

1. McComb 79 2. 81,82. 3. 269. 4. Pattison 82 5. 83,84.

resorting to the following subheads of this main subject,

B. When the sermon is founded solely upon Biblical material, it can be classified as:

1. Bible-topical
2. Book-topical
3. Topical-expository
4. Textual-expository
5. Analytical-expository.

And all of these are homiletical exposition. Prof.

McComb (1926) is in hearty accord with Dean Brown of Yale, who pleads for a revival of this edifying and instructive form of discourse. 1. In 1905 Prof. Hoyt said:

"There is a strong impression that the pulpit needs a revival of textual preaching, especially that fresh and attractive preaching of connected passages which is more strictly expository preaching." 1. ing." 2.

Prof. Pattison in 1898 saw that there was a "growing demand for this sort of preaching." 3. And he felt that "When we proceed to the exposition of a complete passage of Scripture we pass to a much higher kind of preaching." 4.

He is influenced by these arguments to favor expository

preaching: "(1) It is the most natural way to enforce divine truth." (2) "It has the scriptural precedent in it's favor." Ezra standing upon his pulpit of wood (Neh. 8). which they had made for the purpose, with his group of elders supporting him, and opening the book of the law in the sight of all the people, and reading distinctly, and giving the sense, and causing the great open-air congregation to understand the words as he read them, is "the very first original and most ancient type and pattern of our best pulpit work to this day." (Dr. Alexander Whyte) " And Jesus expounding Isaiah in the synagogue of his early home is the perpetual model for Christian preachers. (3) Historic usage has almost everything to urge in commendation of this method. (He witnesses the early Christians; second century, Justin Martyr; Chrysostom, two hundred years later; Augustine, his contemporary; Calvin, Luther in Germany, Colet in England, Knox in Scotland, and Matthey Henry.)

1. -McComb 79. 'Art of Preaching'. Brown. 32-61. 2. 177
3. 79 4. 81.

4. - "benefits a congregation"- (1) Inciting them to a study of their Bible-. (2) It does the amplest justice to the mind of the Spirit in the Scriptures, and brings with it the approval of God-. (3) - it is sure when faithfully done to build up a congregation in divine truth. 5. To the preacher himself, I need scarcely add, expository preaching is of incalculable service." 1.

And in 1870 Prof. Broadus quoted Alexander, from his "Thoughts on Preaching" 2: (a) This method better corresponds with the very idea and design of preaching. (b) It is the primitive and ancient method. (c) It insures a better knowledge of the Scriptures, on the part of preacher and hearers-- and of the Scriptures in their connection. (d) It causes sermons to contain more of pure Scripture truths, and scriptural modes of viewing things. (e) It gives occasion for remarking on many passages of the Bible which otherwise might never enter into one's sermons; and for giving important practical hints and admonitions which might seem to some hearers offensively personal if introduced into a topical discussion, but which are here naturally suggested by the passage in hand. (f) And it greatly diminishes the temptation to misinterpret texts by excessive allegorizing, by 'accommodation', etc." 3.

Additional justification is now provided to apply the above mentioned outline of expository preaching to the sermons of Luther, who is acclaimed as an expository preacher by both the homiletes and historians of preaching. We have vividly pointed out that he was neither a topical nor a textual preacher in the unguarded sense of following the line of the inspired record afar off. If he was topical or textual, these had their roots in accurate exposition.

1. Bible-topical. 4

In this kind of sermon the text suggests the subject and the preacher depends upon the whole Bible for a compendious development of his discussion. For instance the topic

1. Pattison 84-88.
2. Alexander. 272-313.
3. Broadus 318, 319
4. Kidder 271

Justification by Faith could be traced in a brief way from the beginning of the Scripture to the end. This is seldom practiced, and it is necessary for a minister to have made his own exposition of the entire Word, following it through from the beginning to the end, before he can choose a topic fitted to this type of preaching. And he should have read through the Bible scanning and studying his way to a successful end. For this the expository notes he has made upon the complete Scripture are most helpful, while an analytical concordance will assist. The titles placed at the top of the pages of the Bible, or at the beginning of the chapters, may serve as guide-lights. Certainly one must be a master of the Word to be able to produce a homiletic address in this way. Luther did not employ this method in sermonizing; but took time and pains to compose famous treatises and essays in this way:

"Treatise on Baptism (1519);
Discussion of Confession (1520);
The Fourteen of Consolation (1520);
Treatise on Good Works (1520);
Treatise-the Blessed Sacrament" (1519); 1.
The three treatises: "An Open Letter to the
Christian Nobility" (1520) "The Babylonian
Captivity of the Church" (1520); and "A Treatise
on Christian Liberty" (1520); "A Brief Explanation
of the Ten Commandments, The Creed, and the Lord's
Prayer" (1520); and "That Doctrines of Men are to
Be Rejected" (1522) 2.

Now Luther, in these essays, does not follow his subject through the Bible. He rather brings Scripture to the support of his thought, from any part of the Bible in which he can find it. In sixteen treatises on different topics he brings

1. Works of Martin Luther. Holman Vol. 1. 49, 73, 103, 173.
2. Works of Martin Luther. Holman Vol. 11. Pages 7, 35, 57, 167, 297, 351, 387, 429.

one thousand and seventeen Scripture verses to uphold his arguments. To make satisfactory Bible-topical sermons requires much time, but there are times when they may be most useful, Thus St. John 3:16 might well be a key-text to unlock the whole Word.

2. Book-topical. 1.

To give the underlying idea of a whole book of the Bible, to apply it's central message to the needs of the people, and to bring it's most significant truth or truths to the attention of the congregation or to trace some sub-topic through it in rhetorical manner is book-topical preaching. Or you can employ a key-text of the book to unlock the treasures of the key-text's theme. You take the topic, study through the book, make notes of your findings, and systematically construct your results. No, Luther did not preach upon books of the Bible; yet, some ministers do preach through the Bible, book by book. It has already been shown that he sought a book's teaching by pursuing a subject from one end of it to the other. He did not do this in his accustomed sermon method.

3. Topical-expository.

This is to unveil the theme of a key-verse in a unit or chapter and to gather the thoughts which run through the whole passage and are upon the topic into an organized oneness. Frequently paragraphs supply the mainheads, furnish the very best sub-thoughts, and even act as the illustrations. In a chapter where there are several parables each parable may render an advance upon the topic, which leads to a fine climax.

This is true of the twenty-fifth chapter of St. Matthew. One topic which may be treated here is the "Kingdom of Heaven", verse 1, 14. Verse 1 is a key-verse giving us the key-phrase "Then shall the kingdom of heaven be-," and manifesting the aforesaid topic. The first parable, verses 1-13, gives us the illustration and the first mainhead for our sermon 1.

Watchfulness in the kingdom of heaven. The second parable provides the second mainhead and it's illustration likewise, verses 14-30, as 11. Stewardship in the kingdom of heaven. And the third parable renders us the third mainhead and it's illustration, verses 31-46, thus 111. Judgment in the Kingdom of heaven. The Scriptures themselves shape the homiletics, of which there is a great variety. A topical-expository sermon may be preached upon almost every chapter or unit of the Bible. The first chapter of Romans is interesting.

Romans 1:16. "For I am not ashamed of the gospel-." (key-verse for this sermon)

Topic: "Not Ashamed."

Proposition "I am not ashamed of the Gospel."

Because

I. I am separated unto it (material, verses 1-7)

II. It is proclaimed throughout the whole world (material, verses 8-15)

III. It is the power to save to the believer (material, verse 16)

IV. It is the righteousness of God (material, verse 17)

V. I am ashamed of all ungodliness and wickedness (material, verses 18-32)

Thus Prof. Pattison says that the fifth verse of the one hundred and twenty-first Psalm is a key-verse rendering the key-note of Jehovah's preserving care, which passes through the psalm like a thread. 1.

1. Pattison 81, 82.

There is no evidence that Luther ever employed this topical-expository method of unwinding the Word, which brings new flashes of truth at turn after turn.

4. Textual-expository.

If in a textual sermon both the subject and the plan are contained in the text, then in a textual-expository sermon the outline is clothed from an exposition of the chapter or context of the text-verse or key-verse. Take, for illustration this textual outline of one verse by Prof. Kidder:

Text. 1. Cor. XI:12

Subject,- The Abiding Graces

I. Faith

II. Hope

III. Love

This becomes the outline of a textual-expository sermon when the preparing-preacher studies through the thirteenth chapter of 1 Corinthians listing what he finds on faith under faith, what he finds on hope under hope, and what he discovers on love under love; and he makes these notations the basis of the body of his pulpit address. He also notes the verses where each thought was secured. Luther did not practice this most excellent form of the textual-expository.

5. Analytical-expository.

In this no key-verse is used as the text to unlock the unit, or chapter, or book or the whole Bible. The Scriptural foundation for the sermon is taken as the text. For Luther the whole pericope lesson was the text. All the thoughts of the discourse are brought forth from within the limits of the text itself. Luther felt that there was a great advantage in using a longer Scriptural section in order to establish his sermon. He apologizes when the pericope passage has but four

verses, Philippians 4:4-7, and begins the pulpit address by saying: "The text though short, is a suggestive and important lesson in Christian faith." 1.

This is his method. He divided the lesson-text into it's parts, and held them up to view. One by one he explained the words, phrases, sentences and verses of the passage. He related them and revealed the substance of which his 'text' was composed. He was not concerned about a topic for his sermon, but solely about what it taught. It should be helpful to

examine his sermon for the Fourth Sunday in Advent:

Epistle Text: Philipians 4:4-7

'4 Rejoice in the Lord always: again I will say, Rejoice. 5 Let your forbearance be known unto all men. The Lord is at hand. 6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus.'

"It says:

'Rejoice in the Lord always.'

1. OUR CONDUCT TOWARD GOD- REJOICE IN HIM

'Let your forbearance (moderation) be known unto all men.'

II. OUR CONDUCT TO MAN -- FORBEARANCE.

'But in everything by prayer and supplication

'with thanksgiving let your requests be made known unto God.'

III. PRAYER.

'And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.'

IV. The PEACE OF GOD. 2.

Before Luther expounds the "Peace of God" more fully, he writes a summary of his analysis of the previous verses of the 'text' in the preceding parts of the sermon:

"Note the beautiful logic and order of Paul's

1. The Standard Edition. Lenker. No. 7 Pg. 93

2. The Standard Edition. Lenker. No. 7 Pg. 93

teaching. The Christian is first to rejoice in God through faith and then show forbearance or kindness to men. Should he ask, 'How can I?' Paul answers, 'The Lord is at hand.' "But how if I be persecuted and robbed?" Paul's reply is, 'In nothing be anxious. Pray to God. Let Him care.' "But meanwhile I shall become weary and desolate." 'Not so; the peace of God shall keep you.' Let us now consider the last thought." 1.

He proceeds: "By the phrase, "the peace of God," we must understand, not that calm and satisfied peace wherein God himself dwells, but the peace and contentment he produces in our hearts.--- having it, we are at peace with Him even if we are displeased with men.-- They who know nothing of fleeing to God in prayer, when overtaken by tribulation and adversity and when filled with care and anxiety proceed to seek that peace alone which reason apprehends and which reason can secure. But reason apprehends no peace apart from the removal of the evil.-- They who pray not, rage and strive under the guidance of reason until they obtain a certain peace by fraudulent or forcible removal of the evil.-- But they who rejoice in God, finding their peace in Him, are contented.--- It is not theirs to inquire whether the evil will be short or long in duration, whether temporal or eternal; they give themselves no concern on this point, but ever leave it to God's regulation." -- This, mark you, is the peace of the cross, the peace of God, peace of conscience, Christian peace, which gives us even external calm, which makes us satisfied with all men and unwilling to disturb any." 2.

And concludes with this thought: "Heart" and "mind" here must not be supposed to mean human will and understanding. We are to take Paul's explanation-- heart and mind in Christ Jesus; in other words, the will and understanding resultant in Christ, from Christ and under Christ. 3.

There may be some difference of opinion among homiletes as to the classification of Luther's sermonizing. Some would call it textual-expository; but the more exact homilete must call it analytical-expository. And this, in spite of the fact, that Luther himself speaks of his textual-exposition. 4.

1. Lenker No. 7 Pg. 109. 2. Same pg. 111. 3. Same Page. 111.
4. Lenker No. 12 Page 109.

Chapter 6.

SERMON CONSTRUCTION

A. Stating the Data.

I. Text

- a. A scriptural crisis
- b. Emphasis

II. Introduction

a. Of what

- 1. Subject
- 2. Atmosphere

b. Marks

- 1. Brief
- 2. Alluring
- 3. Careful

III. Theme

- a. Pertinent to text
- b. Singleness throughout discourse
- c. Concise
- d. Usually announced at introduction's close.

IV. Main body

a. Divisions

1. Kind

- a. Topical
- b. Textual
- c. Contextual

2. Number

- a. Very few
- b. The required amount.

3. Order

- a. Mainheads and subheads.
- b. Theme prominent
- c. Each an advance.
- d. Each distinct
- e. Announced or disguised.

b. Development

1. Transitions

- a. Sharpen expectation
- b. Agitate that being passed
- c. Gather momentum

2. Amplification

- a. Brief
- b. Proportionate
- c. Repetitious
- d. Varied
- e. Pertinent
- f. Clear
- g. Natural
- h. Complete

B. Conclusion.

- | | |
|-------------|------------|
| a. Quick | c. Tender |
| b. Faithful | d. Compact |

SERMON CONSTRUCTION

The homiletes give us much and varied discussion upon this subject. But with all of them the text, introduction, theme, main body and the conclusion of the sermon stand out prominently. Prof. James Coffin Stout made this most excellent general rule for building pulpit discourses: "Do not draw conclusions at the start. State the data first." Upon this basis we are making our outline for this chapter to be: A. Stating the data. B. Conclusion. Every sermon must be pervaded with "one leading idea". (1) And this outline for Sermon Construction is adapted to such an endeavor. In general, it is to set forth the biblical truths clearly, and then to conclude with an effective focus. (2)

A. Stating the Data.

I. Text. In the simple explanation of Scripture employed by the first followers of Jesus, the text was 'woven into' the discourse, as the Latin textus from texo, "to weave" implies. Thus Prof. Davis says: "The text of the sermon is that portion of Scripture that suggests or sanctions the subject, and may also furnish the plan." (3) Now, the pericope lesson was Luther's text. (4) Since he did not search for key-verses which are striking, accomodated to the passage, ^{simple,} precise and theme-suggestive, (5) we can only consider his texts as longer passages. (See page).

- (1) Shedd 147. (2) Pattison 183. (3) Davis 191
(4) Pattison 21. (5) Fisk 71.

Nevertheless, since biblical sermons must be based upon longer passages, the same general rules apply. (1)

a. A scriptural crisis. Each text chosen for a sermon should represent a scriptural crisis. Of this Prof. Hoyt claims that "the text should be an important thought of Scripture." (2) And concerning this Prof. Davis says: "There is no danger that the supreme texts of the Bible will be over-worn. John 3:16; John 14:1; Ps. 91:1; Isa. 40:30,31, cannot be hackneyed. They still evoke the strongest thought and the best work that a modern minister can give to them." (3) John 3:16 is like a diamond in a scriptural setting, to which John 3:1-21, or the whole third chapter, or the whole book of John, or even the whole Bible, may be the ring of gold. The text should be unified with the context. Since Luther employed the pericope lesson for his texts, he did not enjoy the present-day method of making the plan of his sermon from the 'text plus the context'. On the other hand, he was ever in danger of not having one leading idea throughout his sermon, and of even presenting too many subjects in one homily. We are convinced more exceedingly that texts should be scriptural crises when we study a thought from Prof. Davis: "A unified text aids in the quick preparation of a unified plan." (4) He has been speaking of the value of biblical texts. Here is an important sentence from Prof. Phelps: "The exposition of texts is

(1) Davis 226.

(2) Hoyt 131.

(3) Davis 195.

(4) Davis 193.

the exposition of the choicest passages of the Bible." (1) The pericope lessons employed by Luther furnish some of the choicest passages, but by no means more than a small proportion. Nevertheless, each lesson provides scriptural crises, and can be used that way. This is true of Isaiah 60:1--6, but Luther's sermon is rather a commentary, than possessive of a plan starting from a key-verse.(2) He announced his text first. (3)

b. Emphasis. The meaning of the text must be adjusted to the homiletic use which is to be made of it. Sometimes it may be in keeping to repeat the text for emphasis. In this there must be variety. (4) Now, the one leading idea of the discourse must surely be found in the text. Therefore, the thought of the text will receive striking but diverse emphasis in the entire development of the plan, in the theme, main body and conclusion. The scriptural setting of the text will provide most excellent varied emphasis. Because Luther used the whole lesson for the text, and frequently had several themes for one sermon, (see page), he did not emphasize a verse-text which corresponded to the sermon's leading thought, throughout the sermon in varied fashion. (See elucidation, Page)

II. Introduction. Because "the human mind always approaches subjects gradually," (5) it is necessary to have an introduction. Luther commonly had an introduction following the text

- (1) Phelps 56. (2) The Standard Edition. Lenker. No. 7, Pg. 311
(3) Smith 78. (4) Phelps 136. (5) Davis 210.

preparatory to the chief discussion. In "Sermon I, Galatians IV, from the first to the seventh verse, inclusive" Justification is his subject. At the very beginning he says: "I will speak a few words by way of preface." (1) Indeed, he invariably made a few appropriate remarks before plunging into the heart of his subject.

a. Of What. Homiletes tell us that introductions may contain an exposition, an explanation, devotional thoughts, testimony, remarks concerning the importance of the subject, concerning the text, the occasion, the subject, or may present brief thoughts from surrounding Scripture. (2) I. Subject. But whatever may be the content of the introduction, it must always be in harmony with the theme. (3) Therefore, the introduction leads the audience to the subject. It follows the announcement of the text and secures attention and interest. (4) Most of Luther's introductions deal with the "substance" of the passage, and thus directly with his theme or themes. He summed up the lesson by the following naming of most of his introductions:

Substance	-Standard Edition.	Lenker.	No.11,pg.268
Contents--	"	"	No.14,pg.158
Gist--	"	"	No.11,pg. 18
Outline--	"	"	No.11,pg. 54
Lesson--	"	"	No.11,pg.167
Sum--	"	"	No.14,pg. 18

That seems to have been his idea of an introduction from the time he prepared the very first sermon of the Church postil. He was led to this practice by his deductive method in which he argued from the general to the particular. Again he would

(1) Most Celebrated Sermons of M.Luther & J.Calvin,N.Y.1829, Pg. 3. (2) Phelps 220-266; Hoyt 158-169.
(3) Hoyt 158. (4) Broadus 267.

state the reasons in his introduction for having the subject.(1)
And he would refer to preceding verses that applied to the
theme.(2) When he was preaching upon Matt.18:23-35 he started
out with preparatory remarks concerning a verse in the pre-
ceding 16th chapter that applied to the theme:

"This Gospel or parable Christ, our Lord, spoke in reply to
St. Peter, to whom he had just entrusted the keys to loose and
to bind, Matt.16:19, when Peter asked him how often he should
forgive his neighbor, whether seven times were enough? He an-
swered: "Not seven times, but seventy times seven," and Christ
then related this parable, and with it concludes that our
Heavenly Father will do unto us, if we forgive ^{not} our neighbor, as
this king did unto his servant, who would not forgive his fellow-
servant a very small debt, after *he had forgiven* him so great a
debt." (3)

2. Atmosphere. Often the naturalness, general character,
or the atmosphere of the passage would provide Luther with the
material for his introductions. A great variety of thoughts
are thus suggested by the context. (4) Luther's introductions
were influenced, for example, in the following ways:

He used the first part of a pericope lesson as an introduc-
tion. (5)

He expounded an observation. "Paul's language here is pecu-
liar," Rom.8:18-22. (6)

Geography assisted him. (7)

The occasion of the passage made a fine approach. (8)

He related the history of the day in the church year.(9)

He answered the question, "Why was this lesson appointed for
this day?" (10)

Instead of speaking of the importance of the subject,(11)
he spoke of the importance of that Gospel. (12)

He pointed out the time of the circumstance.(13)

He condemned a bad custom. (14)

He referred to previous sermons. (15)

He would use a doctrine as a gateway to the subject.(16)

He would give an opinion. (17)

He might employ the aim of the passage.(18)

(1) Lenker, No. 11, Pg. 193; (2) Lenker, No. 9, P. 156; (3) Lenker, No. 14, 279

(4) Fisk 101. 8. Fisk 95. 10. Fisk 81. 12. 104; From Lenker:

(5) 12-288; (6) 9-96; (7) 14-62; (8) 8-194; (9) 12-272; (10) 12-43;

(11) ~~Fisk~~, 96; (12) 10-171; (13) 13-316; (14) 10-308; (15) 8-75;

(16) 12-406; (17) 12-167; (18) 7-212.

b. Marks. I. Brief. Introductions should be brief.(1)
Luther was not concerned to any great extent about them. Ordinarily he made them very short, and with "few words." (See page)
Frequently there is no introduction, although he may begin with a summary of the lesson. (2) He was interested in the content of his message, and was desirous of coming quickly to the body of his sermon:

"To gain space to treat the subject clearly, we will let this suffice for the introduction" (3)

For this reason many of them are not as complete as they should be.

2. Alluring. Hoyt says that "it should be attractive and quickening, and yet on the whole touching familiar things."

(4) The audience is to be attracted to the thought of the main body of the discourse. When Luther rendered his gist of the passage, it was always a good taste of what was to come. His first words were striking: "In this Gospel we see how God distinguishes "Christians from heathen." (5) Although his introductions are often incomplete, yet Luther never failed to interest his audience from the very start, and to lure them toward the chief glad tidings of his message.

3. Careful. Broadus claims "the introduction should generally consists of a single thought; we do not want a porch to a porch," (6) and states in addition that "though simple and inelaborate," it "should be carefully prepared." (7) Prof. Davis says that the introduction should be written last, because you do not know what to introduce until you have written the body of the sermon. He believes that extreme care should be exercised in composing the first sentence. (8) Hoyt understands that the sermon can

(1) Davis 214. (2) Lenker: 12-395, (3) 7-224. (4) Davis 164.

(5) Lenker 14-103; (6) *Broadus* 273; (7) *Broadus* 275; (8) *Davis* 215

be in full vision, and that, then, it is more natural to prepare it first. Nevertheless, it may be necessary to correct and re-write it. (1) As a rule Luther did not spend much time with his introduction. Only once in a while will you find one that is fairly long. He was so anxious to present the content of the passage. We have reason to believe that he wrote all of his introductions first, because the Scripture provided him the means for it. (2) If we consider that Luther states a proposition for his sermon in the introduction, we may conclude that his preparatory remarks are ordinarily contained in a single thought. In other words he explains his subject or subjects in as concise a form as possible; although he may use more than one complete sentence. (3) He was a master at blending his propositions into his introductions, (4) thus:

Luke 14:1-11. "This Gospel offers us two leading thoughts; one is general and is found in all our Gospel lessons; the other is peculiar to this one. First, in its general character, it shows who the Lord Jesus is and what we may expect of Him, and in this is exhibited both faith and love.

Faith is here set forth in that this man, sick with dropsy, looks to Christ and firmly believes He will help him. This faith he had as the result of his previous acquaintance with Jesus. He knows him as a kind, friendly and sympathetic man who always helps everyone and lets none go away uncomforted. Had he not heard such reports about the Lord he would not have followed Him, even into the house. He must indeed have had some knowledge and believed the wonderful things spoken about Him."

(5)
The above is a masterful and scriptural introduction. It is brief, simple, unified, direct, suggestive, modest, dignified, and pertinent to the leading idea.

We have yet one fault to find with Luther. He did not always keep his introductions free and separate from the main body of his pulpit address. Certainly the practice of employing that which is actually an introduction as the first mainhead

(1) *Boyt, 169.* (3) Davis 205. (4) Davis 209. (5) Lenker 14-158.
(2) "Most Celebrated Sermons of M. Luther & J. Calvin, Pg. 136 (N.Y. 1829)

is not to be commended:

Matthew 15:21-28., Contents: The Faith of the Syro-Phenician Woman, and the Spiritual Interpretation of This Gospel.

I. Her Faith.

II. The Spiritual Interpretation of this Gospel. (1)

Sermons should have a fitting introduction distinct from the primary section. (2) Yet Luther must be complimented for his more immediate concentration upon the list of truths in the passage. He never fails to properly introduce that which follows.

III. Theme. We are quoting Arthur H. Smith : "The door of entrance to the sermon having thus been provided, the announcement of the subject may follow naturally." (3) In purely expository preaching the text is chosen first; after that the topic. Such is the testimony of Philips Brooks.(4) Since Luther used the pericope lessons for his texts, this was true of him. The theme must be deduced from the passage of Scripture which the preacher has chosen for his text. (5) For the same reasons just given this is likewise true of Luther.

a. Pertinent to Text. The theme must be at one with the text. (6) If one leading idea is to pervade the whole discourse this must be in evidence. Luther's theme or themes for his sermons are continually pertinent to the whole pericope text or the section of the whole passage from which they were deduced. Because, when there were several themes, there were several parts of the pericope-text from which they were taken. Therefore, his weakness of using several themes for one sermon at times, does not alter the fact that his themes are unchangeably pertinent to the text: John 4:46-54.

(1) Lenker 11-148. (2) Broadus 266. (3)Pg.79.

(4) Hoyt 89. (5) Pattison 97. (6)Fisk 138.

An Example of Faith:

1. Faith makes the treasures of Christ the property of all believers.
2. The increase or growth of faith.
3. The sealing and confirmation of faith. (1)

b. Singleness throughout the discourse.(2) The theme must provide unity throughout the entire composition. The example we have quoted last from Luther is certainly a splendid illustration of this. Most of the time he does not forsake his leading thought; but his sermon for-
"The Fifth Sunday after Trinity. Second Sermon: Luke 5:1-11, Contents: Peter's Draught of Fishes, or Concerning Faith, the Care of God, the Labor in our Daily Occupation, and the Need and Conflict of Conscience; and the Spiritual Meaning of this Draught of Fishes,"(3)
has too many ideas to be treated to form a well-rounded sermon. Although when you read the first section, it is plain that Luther is attempting to have one leading thought. This is true of others.

Perhaps some homiletes would justify his announcement that he will treat of the three themes of sin, righteousness and judgment, because, as we see that is the way these important words appear in his text, John 16:5--15, and can scarcely be gathered into one theme.(4)

c. Concise. In order that the theme shall be perfectly clear it must be concisely written. (5) Many of Luther's themes do not possess this quality, as : "Preachers, Civil Authorities, and the Knowledge of Christ," (6) which are not an-

- (1) Lenker 14-252. (2) Pattison 99. (3) Lenker 13-141.
(4) Lenker 12--112. (5) Hoyt 86. (6) Lenker 12-32.

nounced in concise form, but must be gathered from the text of his sermon. But many of his themes are briefly and plain^{ly} announced, such as:

"John VI. From the 44th to the 51st verses, inclusive. The sole object of this text is to teach us the nature of Christian Faith." (1)

Since this is the first sentence, he has proclaimed his theme with his first words. (2) This he does at times. He does not say specifically that he is announcing his subject, which is a habit in most of his discourses. He does not seem to understand a theme in the present-day sense. To him it is, as we have shown, to give a gist of what he is about to say.

d. Usually announced at the introduction's close. Themes should be announced for each sermon. (3) Many times Luther does not declare his subject, but then we will find it announced at most any place in his opening sentences or paragraphs. He is in complete accord with Dr. Smith⁽⁴⁾ when he wrote one hundred and fifty words of introduction, and announced his subject at it's close as he himself declares in the first sentence of the next paragraph:

"For as in this kingdom all our sins and transgressions are forgiven us, we are also required to forgive our brother, or our neighbor, if we have ought against him.

(Next paragraph) Let us see how this subject is illustrated in this parable." (5)
He calls this a subject, and yet it seems more like the statement of the subject in the form of a more elaborately constructed and exactly worded proposition. (6) This is the most frequent method of Luther; you are forced to phrase it into a concise theme yourself. But the point we desire to stress here is that in this announcing of his theme he has done it at the close of a hundred

(1) Celebrated Sermons of M. Luther & J. Calvin, N.Y. 1829, Pg. 114.

(2) Hoyt 159. (3) Fisk 144. (4) Smith 79. (5) Celebrated Sermons, Pg. 165

(6) Shedd, 184.

and fifty word introduction.

IV. Main Body. The main body or plan of the sermon is marked by the principal divisions and subheads. The thought of the theme is set forth in distinct heads.(1) A glance at the eight volumes of the Standard Edition of Luther's Works, by Lenker, will convince one that this was Luther's ideal.

a. Divisions. We will consider the kind, number and order of the divisions. I. Kind. (a) Topical.

"Let the reader understand that topical division, as now treated, is simply that in which the topic derived from a text is made the subject of division, without reference to the words of which the text is composed." (2)

This is not Biblical Homiletics, and may lead one far afield.

Luther did not use this method of division, and we are ruling it out because of it's speculative nature, unless it be a topical exposition already explained. (b) Textual.

"Textual division resolves the words of a text into the principal heads of discourse. It regards the text itself as the theme of the sermon. It employs generalization chiefly as a means of reducing the theme to its briefest form of statement." (3)

This is surely a very fine description of Luther's method.

His divisions are textual:

"John 6:44-51. Contents: On Faith and Coming to Christ, and The True Bread of Heaven.

I. Faith and Coming to Christ.

1. This faith and coming only saves.
2. Where this faith and coming are not, condemnation follows.
3. This faith and coming are wrought not by our own power, but by the power of God. The great power of God's Word.
4. The nature and character of this faith and coming. Of the knowledge of God and Christ.
5. The means by which this faith and coming are affected
6. The glorious fruit of this faith and coming.

II. Of the Bread from Heaven.

1. What are we to understand by this bread from heaven.
2. The glorious power and working of this heavenly bread
3. An objection raised by this bread from heaven and its answer.
4. In what way should one partake of this bread.
5. Whether this bread from heaven refers to the Lord's

Supper. (1) Fisk 156. (2) Kidder 208. (3) Kidder 201.

6. How the great grace and loving-kindness of Jesus are illustrated by this bread from heaven.
7. Whoever partakes of this heavenly bread has fulfilled the will of God.
8. That the whole New Testament treats of this heavenly bread.
9. By what can we tell if one is or is not a partaker of this heavenly bread."(1)

Indeed, not only are the chief divisions textual, but most of the subheads. (c.) Contextual. A contextual division is founded upon the context rather than upon the text. This is the case when a key-verse is used for the text.(2) Because Luther does not employ key-verses as we do today, it is evident that he does not use contextual divisions. Both textual and contextual divisions may be propositions, explanations, observations, or examples. (3) This depends upon the parts of Scripture.

Luther's textual divisions were frequently propositions:

"John 16:23-30.

Contents: A SERMON BY CHRIST ON PRAYER.

- I. How Christ in this sermon teaches five requisites for true prayer.
- II. How Christ can here say that His disciples did not pray in His name.
- III. How we are to understand Christ's saying here that He spake unto them in parables.
- IV. How Christ announces in this sermon that the time will come when the disciples' prayers shall be pleasing to God.
- V. How Christ can say in this sermon that He will no longer pray for His disciples.
- VI. The conduct of the disciples upon hearing this sermon."

(4)

But the sixth division of the latter is observational. Luther's textual divisions were often examples:

"Luke 16:19-31.

Contents: EXAMPLES OF UNBELIEF AND OF FAITH.

- I. The example of unbelief in the rich man.
- II. The example of faith in Lazarus.
- III. Some questions answered. (5)

And when he spiritualizes he may use textual divisions that are

(1)Lenker 12-395.(2)Phelps 143.(3) Hoyt 171.(4)Lenker 12-167.

(5)Lenker 13-17.

explanatory. (1) But perhaps most of his main divisions are observational, while many of the sub-divisions may be explanatory. 2. Number. A sermon should have as few divisions as possible. (2) (a) Very few. "It is of course more simple to have but few, and in many cases two divisions will be most natural and pleasing." (3) In the sermon upon forgiveness, Luther had two divisions:

"Matt. 28. From the 23rd to the 35th verses.

I. The dealings of the Lord with His servant.

II. The conduct of the servant toward his fellow-servant."

(4)

A goodly proportion have two, three and four divisions. (5)

There is one that has but one division, which is an observation called the exhortation. (6) Luther's best have two and sometimes three divisions. (b) The required amount. To expect uniformity in the matter of the number of divisions is unreasonable. It is necessary to determine the number of divisions for any discourse by the type and subject of the sermon. (7) Thus Luther thought that he could make himself clearer on occasions by five, six, and even as high as ten divisions. His sermon with ten divisions is much too long and cumbersome. (8) But he has one upon "Fruits and Signs of the Power of the Word of God," with nine divisions. It is short with but nine pages. The nine "Fruits and Signs" or nine divisions are Faith, the Unity of the Spirit, Humility, the despising of Self, Joy, Action and Work, Confession, Christian Liberty, and Praise and Thanksgiving to God. (9) This is an acceptable sermon, and the nine divisions may be justified by the species of sermon and the subject, but this is an exception with the great Reformer. Luther had no set rule as to the num-

(1) Lenker 11-92. (2) Pattison 156. (3) Broadus 285. (4) Celebrated Sermons, N.Y. 1829, p. 170. (5) Lenker 14-103. (6) Pattison 287. (7) Pattison, 163. (8) Lenker 10-319. (9) Lenker 10-161.

ber, but employed the number of divisions required by the passage itself and his aim. He would have six divisions.(1) He would have five, seven and eight divisions as was demanded.

(2) But it is clear that he tried to simplify his sermon by having as few divisions as possible.

3. Order. Frequently the secret of the sermon's power lies in the order in which the divisions are arranged. (3) (a) Each an advance. There must be progression. There must be continued movement to a climax.(4) Since Luther clove to the biblical order to present his discourse, he advanced as the scriptural truths advanced. They varied in advancement only as he was influenced by logic, generalization, particularization, admonition, exhortation, consolation, spiritualization, doctrine, the exposition, and motives. (See the chapter on Successful Argument through the Sermon)(5) This is permitted in Biblical Homiletics because Prof. Kidder remarks:

"In textual, analytical or synthetical division, the preacher is at liberty to transpose the natural arrangement whenever the logical order requires a different collocation of ideas." (6)

(b) Theme prominent. If the theme is to possess singleness throughout the sermon, and the leading idea is to prevail, the theme will manifest itself in every division.(7) This will be true in both the mainheads and subheads. Luther endeavored to keep the theme, which he was treating, prominent in his divisions. Look at this outline for example:

"Luke 15:1--10.

Contents: THE CONDUCT TOWARD SINNERS THAT IS CHRISTIAN AND PLEASING TO GOD.

- (1) Lenker 12-167. (2) Lenker 13-179; 11-106. (3) Hoyt 172.
(4) Hoyt 184. Pattison 156. (5) Hoppin :381,(6) 206.
(7) Johnson 335.

- I. The true nature of this conduct.
- II. This conduct is not found in the world.
- III. How Christ seeks to awaken us to this conduct.
- IV. The true Christian works consist in this conduct.
- V. How this conduct is confirmed by examples.
 - a. Moses; b. Paul; c. Samuel; d. David; e. Christ.
- VI. Admonition that we commend this conduct.
- VII. There is no greater sin than to neglect this conduct.
- VIII. What should move people to this conduct. (1)

c. Each distinct. Each division must reveal a clearly marked stage of thought. (2) It should possess characteristics distinct from the other points. (3) It must be an additional item in the growth of the argument. (4) Some of Luther's sermons are stronger than others in this respect. Perhaps this is one of the best illustrations of his distinct divisions:

"Luke 8:4-15.

Contents: OF THE DISCIPLES AND OF THE FRUIT OF GOD'S WORD.

- I. The nature of the Word here spoken.
- II. The disciples of this Word.
- III. The fruit of the Word of God. (5)

b. Development. By this we mean the amplification of each diverse division of the sermon, and all of them considered as a group. (6) I. Transitions. The method of passing from one part of the pulpit address to another is most delightful to the hearer when they are least noticeable. (7) Sudden breaks from one point to another must be avoided. By the regularity of simple suggestions and growth an increasing impression must be made. (8) Transitions must have a natural variety of words and phrases. They are perfect when made by thought instead of phrase. You can take up any of Luther's sermons and you will find very few awkward transitions. (a) Sharpen expectation. Divisions should prepare the way for that which is to come. (9) They should anticipate that which is better, but must never give away

- (1) Lenker 13-58. (2) McComb 68. (3) Hoyt 183. (4) Shedd 188.
(5) Lenker 11-114. (6) Phelps 426. (7) Broadus 294. (8) Hoyt 185.
(9) Hoppin 391.

that which is to be saved for its proper time and place. They can be either announced or disguised according as the power of persuasion is strengthened or weakened in making the transition. (1)

(1) This was Luther's practice, and he usually took an important verse of the pericope-text in order to make a beautiful passage from the last point to the next:

Luke 24:36-47. "But when constant fear and dread remain in the heart, you may freely conclude that it is not Christ, though it may seem so to the heart, but the accursed devil. Therefore, pay no heed to such thoughts, but cling fast to the words He speaks to you, "See my hands and my feet," etc. In this way your heart will again be made glad, and afterward the fruit will follow that you will understand the Scriptures aright, and His Word will taste pleasant to you, being naught but honey and the sweetest consolation.

The second and chief part of this Gospel is that in which Christ, after He expounded the Scripture to them and opened their minds, says in conclusion:

"Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name to all the nations."

Here you see how the Lord again directs and leads His disciples into the Scriptures, there to strengthen and confirm their faith." (2)

(2)
Thus Luther shapened the expectation of his hearers. His transitions are varied, but frequently he would take a phrase or word from the text-passage in order to glide from one mainhead or subhead to the other:

Matt. 8:23-27.

"we will not die, although the whole world hates and persecutes us, although it opens its jaws as wide as the rosy dawn of the morning. These are all waves that fall over your little bark, cause to despair, and force you to cry out: 'Save, Lord; we perish'. Thus you have here the first part of this Gospel, faith, how it should thrive and succeed, and besides, how incapable and faint-hearted unbelief is.

The second part of our text, treating of love, shows forth Christ in that He rises, breaks His sleep for their sakes, takes to heart their need as though it were His own, and ministers to them help out of free love without any merit on their part." (3)

As a rule he so stated his points as to nourish expectation in heart. (4) The former, we believe, also demonstrate that he

(1) Broadus 292. (2) Lenker 12-331. (3) Lenker 11-96. (4) Phelps 411.

recapitulated the point just given. (b) Agitate that being passed. To sharpen expectation would be the pre-announcement of the divisions in many cases. To recapitulate the points just made at the end of that section is to agitate the being passed. Both Prof. Shedd (1) and Prof. Hoyt (2) believe that recapitulation is often better than pre-announcement, but are convinced that the sermonizer must adapt himself and respond to the characteristics of the divisions themselves in making transitions. As with every great preacher Luther cannot boast that all his transitions are perfect, but it ought to be clear to all of us by re-examining the illustrations under (a)-Sharpen Expectation, that Luther was an artist in making his transitions from one sermon division to another. He kept his audience in delightful suspense as regards to that which was coming and often agitated that being passed. (c) Gather momentum. Step by step the divisions should gain additional ^{logical} force; there should be intense progress in the development. (3) Prof. Phelps declares: "Every vigorous composition has more or less of a climax in the arrangement of its materials." (4) The order is assisted "if a preacher asks and answers for himself the question, 'What is the order of increase in point of intensity?' Follow that order, and you will always have the natural arrangement, even to the location of a word." (5)

In the beginning manage your materials with reserve, but look to the end. Find the division where the leading idea should emerge in all its fullness, and converge and concentrate everything upon that point. (6) That is gathering momentum. It was the custom with Luther to allow the scriptural order to assist

(1) Shedd 195. (2) Hoyt 186. (3) Hoyt 187. (4) Phelps 451.
(5) Phelps 451. (6) Phelps 453.

him in the keeping of this law. He recognized its value and surely tried to use it to the best that was in him. His discourse on "Christ's Defense against His Enemies", John 8:46-59, is a proof of it:

- I. How and why Christ in His defense demands a reason why His enemies do not believe. (v.46)
- II. How and why in his defense He passes such a severe judgment upon His enemies. (v.47)
- III. How and why Christ in His defense did not esteem His own life, but powerfully defended His teachings. (v.50)
- IV. How Christ in His defense ascribes a very powerful efficacy to His doctrine. (v.51) (1)

2. Amplification. According to Prof. Fisk development is-

"the full unfolding of the thought wrapt up in each of the separate heads of the discourse." (2)

No one ever heard of a sermon in which the points were not amplified, but how? (a) Brief. One mark each part of the sermon should possess is mastered brevity. (3) It is well to cultivate the habit of precise and intense thinking. This will tend to bring rigid adjustment to the details of the development. (4) It makes the creation of pertinent thought more certain. It keeps the sermon within reasonable length. Luther thought that 'a good preacher should know when to end'. (5) This must apply to each division of the discourse, if brevity is to be guaranteed. Luther usually was cautious in observing this rule:

Matt. 8:23-27.

"II. OF LOVE.

The second part of our text, treating of love, shows forth Christ in that He rises, breaks His sleep for their sake, takes to heart their need as though it were His own, and ministers to them help out of free love without any merit on their part. He neither receives nor seeks any reward for His help, but permits them to enjoy and use His power and resources. For as we have often heard, it is characteristic of Christian love to do all freely and gratuitously, to the praise and honor of God, that a Christian lives upon the earth for the sake of such love, just as Christ lived solely for the purpose of doing good; as He Himself says: "The Son of man came not to be ministered unto, but to minister." Matt. 20:28. (6)

(1) Lenker 11-173. (2) 187. (3) Fisk 193. (4) Phelps 442.

(5) Table Talk. Luther. CCCXC VII, Pg. 225. (6) Lenker 11-96.

In this concise paragraph Luther has packed his entire second section of the sermon. The sermon itself is short. Luther practiced the rule of brevity in his amplifications. He learned this by experience because most of them in his first sermons are by far too long. (1) (b) Proportionate. The amplification of each division should be proportioned to that of every other part. Let the most important thoughts have the most space. (2) Let there be accurate distribution of both time and emphasis. The weight of each thought will determine how much time and space must be devoted to it. (3)

"I once heard a sermon from a very able man on the Hidings of God's Power. These hidings, the preacher said, were to be found in history, in Providence and in grace. It took the preacher thirty minutes to find them in history, ten minutes to find them in Providence, and three minutes to find them in grace." (4)

With Luther how much time and how much space he gave to each division depended upon the weight given the certain truth by the Scripture. In preaching three sermons on John 10:11-16 he could not avoid giving due prominence to 'I am the Good Shepherd; and I know mine own, and mine own know Me.' (5) Since he prepared amplifications which were too lengthy in his first sermons, he was likewise guilty at times of disproportion. But as we read from the beginning to the end of the Church Postil we are persuaded that he increasingly felt the necessity of proportioning his sermon parts. (c) Repetitious. The preacher ought not to be afraid of repeating the same idea in different ways. (6) Repetition is required to make sure of the ear of the hearer, but prolixity from repetition must be avoided. (7) Usually when the

(1) Lenker 10-17. (2) Phelps 452. (3) Davis 225.

(4) Tucker 'Making and Unmaking of the Preacher' Pg. 100.

(5) Lenker 12. Pg. 17, 32, 42. (6) Hoyt 172. (7) Phelps 352.

Bible repeated, Luther repeated. Perhaps one of the best examples of this is in his discourse on John 16:16-23. He observed that 'a little while' occurred seven times, and noted its importance in its connections by wise repetition throughout the first part of his sermon. Beside phrasing it in other ways, he repeated the very same expression 'a little while' nineteen times in order to make certain that the hearer would understand, and we cannot charge him with prolixity. (1) (d) Varied. Thought, if real, demands variety. Truth cannot obtain self-expression except when it places a premium upon variety. *this must reveal itself in construction.* (2) It is particularly evident that divisions should be built in different discourses with diversity of form. (3) Let us note that Christ's preaching was characterized by variety. While one great subject pervaded it, there were many thoughts. (4) We can likewise say that the same is true of St. Paul. And it is true that Luther's amplifications were as varied as the Scriptures themselves. He sought variety in the Word and picked its fruit. This made the variety of his forms of construction greater and better. (5) If variety is the spice of sermons as well as of life, (6) then the biblical diversities served him well. There is no monotony in his sermon, for instance, on Matt. 22:1--14. The king, bridegroom, bride, servants, feast, the oxen and fatlings, the guests, the wedding garment, and the judgment, all assist Luther to variegate his amplifications. (7) And again we will cite that he took advantage of the varied changes in John 3:1--15 in his expansion of his thoughts. (8)

(e) Pertinent. If the development is good, it is characteristic

(1) Lenker 12-73. (2) Phelps 415. (3) Phelps 414. (4) Kidder 65.
(5) Hoppin 477. (6) Pattison 54. (7) Lenker: 14-227, (8) 12-412.

of the amplifications to be pertinent to the theme in hand. (1) There may be times when doubts may arise as to whether Luther preserves his unity of thought. In a sermon on Luke 8:4--15, he is discussing his third main division, which he has chosen to word as "III. The Fruit of the Word of God". (2) He justifies himself for the treating of chastity and virginity under this head by calling it a fruit, and is led to discuss it principally because of a false interpretation placed upon it by many noted teachers, and because it was criticized by none of them. He says:

"Here observe that Mark 4:8 and Matt. 13:8 say the seed yielded fruit some thirty, some sixty and some a hundred fold, which according to all interpretations is understood of three kinds of chastity, that of virgins, married persons and widows; and virgins are credited with a hundred fold of fruit, wedded persons with thirty fold, the least of all, and widows with sixty fold. But this is such coarse and corrupt talk.....-it would be doing the Word of God injustice to hold that it brings forth no other fruit than chastity, since Paul boasts quite differently in Gal.5:22. In brief, the Word of God accomplishes all good, it makes us wise, sensible, prudent, cautious, pious, kind, patient, faithful, discreet, chaste, etc. Hence, this comment referring to three kinds of chastity is wholly unchristian." (3)

So long as he discusses chastity as one of the fruits of the Word, he is pertinent. But when he takes three paragraphs to consider "marriage, virginity and widowhood" as "not fruits, nor virtues, nor good works; but three stations or states in life created and ordained by God, and are not creatures of our power" he is guilty of inducting into his amplification that which is not pertinent either to his division or to the scriptural text. (4) But it is evident that he always had the law of pertinence in mind, because he began this main section in unity with his proposition and ends it so:

"...and Col.1:6, "even as the Gospel is also in all the world bearing fruit and increasing, as it doth in you also; that is, many will be made alive through the Gospel, delivered from their

(1) Phelps 441. (2) Lenker 11-119. (3) Lenker 11-119.
(4) Lenker No.II. Pg.119.

sins and saved; for it is the characteristic work of the Gospel as the Word of life, grace and salvation to release from sin, death and Satan. In harmony with this fruit follow the fruits of the Spirit, the good works of patience, love, faithfulness, etc." (1)

We think we can fairly say of Luther that the one thing that would sometimes tempt him to digress was to refute some erroneous interpretation to his pericope text. (f) Clear. Prof. Pattison declares "that the divisions of a discourse should be clear" and that "to explain a division is to define a definition." (2)

This will cause them to be swiftly understood and easily remembered. The great results of Luther's work prove that he made himself clear. He does not bore his audience by announcing every minor transition. He proceeds to say what he has to say. Usually the mainheads are clearly spoken, and he used an important verse of the passage to make the announcement:

"Now follows how we are to conduct ourselves toward our neighbor; this is also shown to use in the text, where the Lord speaks thus:

II. Of Love to our Neighbor.

"As the Father hath sent Me, even so send I you." (3)

This was a noble custom of the famous Alexander Maclaren:

Luke 2:49. "Subject: The Boy in the Temple.

Now the second thought that I would suggest from these words is II. The Sweet 'Must' of Filial Duty.

"How is it that ye sought Me?"... "Wist ye not that I must be about My Father's business?" (4)

The employment of a phrase or sentence from the passage to reinforce the statement of the division adds to the clarity of it, and its explanation is made much more readily and definitely.

Luther's amplifications are clearly made. In his minor transitions he very often speaks his point in the first line of the paragraph. An example is found in the amplification of the di-

(1) Lenker No. II. Pg. 120. (2) Pattison 168.

(3) " " " 374.

(4) "After the Resurrection" by Alex. Maclaren. Funk & Wagnalls, Pg. 198.

vision named from Luther above, "II. Of Love to your Neighbor.

"As the Father hath sent Me, even so send I you," where he starts out in the first words of the following paragraph:

"Why did the Father send Christ?" ... "He did many good works. Aye, His whole life was nothing else than a continual doing good. But for whome did He do it? For the people who stood in need of it." (1)

The same is true of the very next paragraph, which begins:

"By faith you will accomplish all this."

And it is evident in the next two paragraphs, which have one thought and begin:

"This also is the intent of St. Peter, when he admonishes us in II. Peter 1:5, to give diligence to make our faith sure and to prove it by our good works," and which end-

"only to prove our faith both to ourselves and others, and to make it sure." (2)

From this it is proved that Luther aimed to make his amplifications clear and was a great success.

(g) Natural. The development of the amplifications should be natural. The order should not be ruined by sudden breaks.

There must be easy suggestion and growth to a climax. (3)

Transitions from point to point, and sentence to sentence ought to be natural.(4) Luther's amplifications are frequently almost as natural as the Bible passage itself. At any rate, what naturalness his sermons possess is an indebtedness to the Word. Certainly he does not worry you with sudden breaks and is always leading you somewhere. Luther's amplifications are usually natural:

(1) Lenker No.II, Pg.374. (2) Ibid. No.II. Pg.375.

(3) Hoyt 185. (4) Broadus 295.

"John 4:46-54. All this means, if we believe and trust in God, we shall know that He will richly give us all things for which we pray. And the Evangelist concludes the Gospel with these words: "And himself believed and his whole house."

Thus his faith had increased, not only that he had risen from a lower to a higher stage of faith, but also he had caused the members of his household to believe. He did not merely abide in faith, but he had an active faith, which did not lie still and idle in his heart, but broke forth and was exposed to others, and preached Christ to others and praised Him before them, telling them how he had come to Christ, received consolation from Him and how he had received help through his faith, so that all who were in his house had to believe. For it is the character and nature of faith that it attracts other people, breaks forth and becomes active in love. Gal.5:6.

Thus we see, if we believe we are to open our mouths and confess the grace God has shown us. This also is the greatest and best work of faith, namely, to inform and teach others in the Word. Rom.10:10.

Thus we see that Christ makes no distinction between weak and strong faith, and rejects no one; for weak faith is also faith, and if it continues, it will ever grow stronger. The great art of Christ is to know how to deal gently with the weak, not to knock them about and impatiently drive them away. Even though today they may not be strong, it may happen in an hour's time that they grasp the Word more richly than we who regard ourselves as strong.

Thus we should teach one another to cling to his Word. For if we abide in His Word, we shall be sufficiently fortified against the devil; for we have a defiance of him in the Word, even though we ourselves are weak. But to the devil, who in an hour's time could break in pieces all earthen vessels, all men would be as a feather, and he could blow them when and where he wished; but this feather shall become heavier for him than heaven and earth. For a Christian has Christ within himself; but Christ is heavier than heaven and earth. This must suffice concerning this Gospel." (1)

This reveals the naturally biblical amplifications of Luther, but also shows that they were -(h) Complete. There is the rule of completeness for divisions. Amplifications must exhaust the related ideas of the proposition.(2) We can say of Luther that he finished his developments, giving them the entire thought which lay in that part. In the one above he made the climax of the amplification luminous by figure and metaphor.

By his introduction of the Word and Christ it is manifest that

(1) Lenker No.14,Pg.276

(2) Hoppin 389.

he did not lack the knowledge of the Bible necessary to complete it. Neither did he take so much time in developing an earlier head, that he did not have time to unfold the last.(1) As a rule his amplifications form one unified and solid unfolding. Only his earlier postils in Volume 10 contain too many details which have been much over-done. The length of the divisions, and the entire sermon itself in several references, far exceeds the limits which provide a perfect completion of the amplification. The example under (f)-Natural is from one of the very last sermons in the Church Postil, and shows Luther at his best.

B. Conclusion.

Prof. Davis defines the conclusion of a sermon thus: (2)

"The conclusion is that part of the discourse in which the discussion is drawn to a close and the truth is fitted to life." (3)

The full strength of the sermon must be concentrated into the conclusion. It is an established law of oratory that it must be definite and positive. It may consist of an illustration, a great vital principle, or a climax of application. It may be a last appeal, a summary of the argument, the best of the argument, prayer, praise, or review. It should represent the summit of the sermon's victory. As the speaker converges warmly to one effective focus, he should use a prayer or praise tone, and secure a closer contact with the audience. The future interest of the audience depends upon a good conclusion. Prof. Pattison adds that the conclusion may consist of Scripture.(4) Luther did not recognize the value of the conclusion.

(1) Fisk 191,192. (2) Hoyt 196. Broadus 298-305.

(3) Davis 217. (4) Pattison 176.

He ends some of his sermons suddenly:

"Enough has been said on this Gospel. We will pray to God, to give us grace to know Him and His Christ aright. Amen."
(1)

Thus it can be said that his conclusions are quick. Frequently they are summaries of the passage-text:

John 3:1--15. "This Gospel, then, signifies that our works are nothing, and that all human power can do is useless, but faith in Christ does it all." (2)

Again he paraphrased the last words of his passage-text:

John 14:23-31. "The Lord speaks of the hour of his suffering, that it is at hand, and says: "I will no more speak much with you, for the prince of the world cometh, and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence."

III. The Conclusion of This Sermon of Consolation.

In other words; The time of my suffering and death is at hand. The prince of this world, the devil, is present in his adherents, and will seize me. But he will accomplish nothing, for he will unjustly lay hold on me, desiring to crush me. His tactics will fail; I will triumph over him, and I will do it justly.

One may reply: Did not Satan conquer Christ? Did he not put Him to death? Christ Himself answers this and says that He dies for the very purpose of satisfying the will of the Father. It is not due to the power of Satan that Christ dies, but to the will of the Father, who would blot out sin through the death of his only begotten Son. Hence, it does not rest in the power of the world, nor of Satan, to put to death either Christ or any of His followers. But it does rest in the will of the Father, who reveals His power through our weakness, before all His creatures; as St. Paul says in I. Cor. 15:27. In view of all this, Christ here says to his disciples: I will indeed die, but I will rise again. I die to the end that the world may know that I love the Father and that I do what my Father hath commanded me. I seek the Father's glory in this, who wills that I should so do. And all this for the sake of your salvation and blessedness. Therefore, be of good cheer and let not your heart be troubled; for you will have great joy because of my death and my leaving you." (3)

Thus the Scripture furnished Luther a beautiful and ideal conclusion. The summit of the Scripture's victory is the summit of the sermon's victory. Often it can be said, as the passage ended so ended Luther. (4) Thus he was faithful in his conclu-

(1) Lenker 12-254. (2) Ibid 12--421. (3) Lenker 12-297.

(4) Ibid 7, 8, 9.

sions to the list of truths gathered from the passage and synthesized into the main body of his sermon. (1) But he was known to have concluded with an appropriate illustration, which in this case happens to be a fable:

"Mark 16:14-20.

Then let no one, without pressing need, undertake to work wonders.... For example, some drive out demons. But I know that it is a dangerous undertaking. The devil, indeed, lets himself be driven out, but he does not intend to suffer for it; he allows it only that he may strengthen the sign-worker in such error. I would not like to trust him. We have many such instances in our times. I know also of many that happened not long ago.

There was a sexton who wished to learn alchemy from the devil, that is, the art of separating gold from sand, and of making gold from other metals. The devil agreed to come to him at the hour of eleven, but the sexton should have on a gown and chasuble. See with what fool's work the devil goes about! As though he cared much about the chasuble. The sexton went and reversed the hour-glass and noted the hour. At eleven he put on the chasuble. The devil came and knocked. The sexton was afraid and asked who was there. The devil said that the sexton should come at once to the parson and attend the sacrament. The sexton threw off the chasuble and ran out in haste, but found no one. Then the devil the second time demanded of the sexton to come out. The third time the devil came and said that the parson was awaiting him impatiently; he should come without delay. The sexton then went out, but by this time the hour was past, and the sexton had not on the chasuble. Then the sexton saw for the first time that it was the devil, and wished to hurry back to the house, and get the chasuble. The devil, however, would not allow this, but said: No, my dear fellow, the time is past. He seized the sexton, broke his neck and threw him to the ground. Such occasions the devil seeks, and acts. So much for this Gospel." (2)

Again he would finish by focusing another important Scripture upon his passage:

Luke 8:4-15.

"...but what does it mean when he says: 'Unto you it is given to know the mysteries of the kingdom of God,' etc.? But Mark says, 4:33, Christ spake therefore to the people with parables, that they might understand, each according to his ability. How does that agree with what Matthew says, 13:13,14: He spake therefore unto them in parables, because they did not understand?

(1) Lenker 12-297.

(2) Lenker 12-208.

It must surely be that Mark wishes to say that parables serve to the end that they may get a hold of coarse, rough people, although they do not indeed understand them, yet later, they may be taught and then they may know: for parables are naturally pleasing to the common people, and they easily remember them since they are taken from common every-day affairs, in the midst of which the people live. But Matthew means to say that these parables are of the nature that no one can understand them, they may grasp and hear them as often as they will, unless the Spirit makes them known and reveals them. Not that they should preach that we shall not understand them; but it naturally follows that wherever the Spirit does not reveal them, no one understand them. However, Christ took these words from Isa. 6:9-10, where the high meaning of the divine fore-knowledge is referred to, that God conceals and reveals to whom He will and whom He had in mind from eternity." (1)

When he is preaching upon Luke 18:31-43, he concludes by making an application: "This blind man represents the spiritually blind." (2) Sometimes he ends with an exhortation or admonition:

Luke 24:36-47

"Thus you have heard what the Gospel is, and what repentance and forgiveness of sins are, whereby we enter into another, a new state, out of the old. But take heed, lest you trust in this and become sluggish, thinking that when you sin there is no danger, and thus boldly persist in sin. This would be sinning in spite of God's mercy and would tempt God. But if you desire to be delivered from sin, it is well with you, and all is forgiven. So much then on the second part of this Gospel, and with it we shall, for the present, content ourselves." (3)

Often it is but a single sentence:

"From all this it follows now that there is no sin on earth, except unbelief, as Christ says in John 16:8,9: "And the Holy Ghost, when He is come, will convict the world in respect of sin; because they believe not on Me." (4)

As in the fore-going, these single sentences or brief recapitulations may contain a great and vital principle.

His conclusions were tender and compact:

"But if you desire to possess true comfort and joy in your soul, then only learn to impress this lovely picture (Luke 15:1-10) and word of this Gospel in your heart, that you may

(1) Lenker 11-123. (2) Ibid. 11-132. (3) Ibid: 11-318, (4) 13-245.

seek it where it is to be found, namely, in Christ, and nowhere else. For in this man you will find all things, if you only remain under His protection and lie still upon His shoulders. But whatever joy may be sought outside of Him, never enters the heart, even if you took to your aid all creatures, and had in one place the joy and pleasure of the whole world." (1)

To say as the passage-text ended so ended Luther, is to make a genuine observation upon his conclusions; but it is particularly interesting to note that his last sentence to his sermon is very frequently a prayer:

"Let us call upon God for grace, that we may take this in earnest, and grasp it with our hearts. Amen." (2)

(1) Lenker No.13 Pg.96.

(2) Lenker No.13 Pg. 343.

Chapter VII.

SERMON COMPOSITION.

Introduction: Composition.

- A. Style of writing.
 - a. Purity.
 - b. Precision.
 - c. Naturalness.
 - d. Imagination.
 - e. Spontaneity.
 - f. Forceful.
 - g. Elegance
 - h. Eloquence.
 - 1. Interesting.
 - 2. Understandable.
 - 3. Persuasive.
- B. Illustrations.
 - 1. Pertinent.
 - 2. Clarifying.
 - 3. Kinds.

Chapter 7.

SERMON COMPOSITION.

Prof. Pattison accepts Dryden's idea of composition as an explanation of the sermon, which is, "by composition is meant the distribution and orderly placing of things, both in general and particular." (1) The sermon is arranged according to definite plan and aim, and is to be regarded as a work of art. Everything in the sermon helps everything else. Certainly no one will deny that Luther composed his sermons. By composition in this chapter we mean the style and literary elements. It is compulsory to limit this discussion to the basic parts.

A. Style of Writing.

Of this Prof. Fisk states: "Style may be defined the mode of expressing one's thoughts and self in language. For^{as} it includes the expression both of one's thoughts and of one's individuality. 'It is the man himself'." (2)

"What is style?" asks Prof. Johnson, who proceeds to say:

"Style is the art of expressing thought in language. Just as color gives to thought a body in painting, and marble gives to thought a body in sculpture, and sound gives to thought a body in music, so language gives to thought a body in literature. Style has to do with this body. It is the form of the form." (3)

In studying Luther's language there will be a revelation of the man himself.

a. Purity. Luther wrote his sermons in German, but the important qualities of his style have certainly not been lost when they were translated into English. The effective literary power of the German language was discovered by the Reformer, 1518-1521; but from the year 1521 onward his disciples, fellow-

(1) Pattison 191. (2) Fisk 265. (3) Johnson 391.

workers, and opponents all used the German language in a popular way. (1) The authority of the historians ought to suffice to prove that Luther "commanded the resources of genius, learning, courage, eloquence, wit, humor, irony and ridicule," in German speech. (2) All the historians praise him for his striking German. This is all the more true because the translators have been able to change it into very acceptable English. The words, meanings, and construction of Luther's Church Postil in English is thoroughly English. (3) One needs but to read anywhere in these church sermons, and he will notice grammatical correctness, as well as the avoidance of barbarisms. (4) Germanisms will be found which add to the color. The great Reformer laid the foundation for the purity of his German style by a study of the ancient languages. Of these he knew Latin best. Then came his knowledge of Greek; and certainly he came to know much Hebrew through the long drawn-out translating of the Old Testament. Once and again he reveals that he is at work translating the Hebrew Old Testament, contemporaneously with the writing of a sermon:

"I wish and give you nothing but peace, that is, that it may be well with you. (For, according to the Hebrew language, 'peace' means nothing else than to give and bestow all good)." (5)

The chart on page 195 shows the results attained in a search to come to know how much he depended on the ancient Latin, Greek and Hebrew texts of the Bible in deducting the 6,814 thoughts from the Bible, which comprise the entire Church Postil. This proves conclusively that Luther was as

(1) Lindsay, Hist. of Ref. Pg. 300-301. (3) Fisk 273.

(2) Schaff, Hist. Christian Ch. Vol. VI. Pg. 321, 322, f.

(4) Garvie, Christian Preacher, 450. (5) Lenker, No. 12, Pg. 332.

thoroughly biblical in his preaching as anyone can be, and therefore, authoritative. Now, of these 6,814 scriptural thoughts 1489 were deducted by him from his notes written between the lines of his Latin Vulgate text, and 5325 were drawn from his German New Testament, which he had translated from Erasmus' second edition of the Greek New Testament.

It was on April 18, 1521, when Luther took the climactic and heroic stand upon the Word of God, saying "I cannot do otherwise. Here I stand. God help me!" in the mighty presence of Charles V. From this time forward the whole world has been changed both politically and ecclesiastically. There also came a marked improvement in the style and construction of Luther's Church Sermons, which he produced after that tremendous event. This was due to the fact that while his soul was still at white heat, he changed the Greek New Testament into an "idiomatic German that to the present hour is the wonder of all literary critics." (1) He reflected his entire life and character in the now pure and permanent literary style of the German language, as revealed in the named significant part of the Scripture, which also became true of the later translation of the Old Testament.(2) So in reading through either his Epistle or Gospel sermons a marked improvement in the purity of his form and style is exhibited as the reader leaves the Advent and Christmas sermons, and becomes more greatly delighted with those of Epiphany to the last Sunday of the Trinity. By the chart on page 195 it is also clear that

(1) Martin Luther. H.E.Jacobs, Pg.207. (2) Ibid.

CHART OF LUTHER'S EMANCIPATION. FROM

DIRECT DEPENDENCE UPON THE ANCIENT LANGUAGES IN THE PREPARATION OF HIS SERMONS. (The Church Postil.)

A.D.			A.D.
1511	First Sermons are preserved in Latin (see page).		1511
1511	Latin Bible found at Erfurt in 1503.		1511
1520	The Elector Frederick the Wise asked Luther to prepare the		1520
June	Church Postil tobring a positive Gospel.		June
	Luther started to prepare the Advent Postil.		
	<u>Epistles</u> , (No.7)	<u>Gospels</u> , (No.10)	
	Depended on:	Depended on:	
	Greek, 5 times, (Greek, 5 times, (approx)	
	Latin, 12 " (Latin, 2 " (imate)	
	Hebrew, 6 " (Hebrew, 4 " (
	A D V E N T.		
1521	241 deductions (Translated into German)	281 deductions from	1521
Jan.	from Scripture. (by another.)	Scripture.	Jan
	Depended on:	Depended on:	
	Greek, 10 times, (Sermons, written)	Greek, 5 times,	
	Latin, 6 " (in German.)	Latin, 2 " (
	Hebrew, 6 " (CHRISTMAS to)	Hebrew, 4 " (
	EPIPHANY.		
	489 deductions (Total of 1489 deduc-	478 deductions from	
	from Scripture. (tions from Latin)	Scripture.	
	Total 730 deduct. (Vulgate.)	Total 759 deductions	
	from Scripture. (from Scripture.)		
1521	Luther started to translate New Testament from		1521
Nov.	Greek to German.		Nov.
or	(The second edition of the Greek Testament, of Erasmus, of		or
Dec.	(Basel, 1518) furnished the text.) (1)		Dec.
1522	-----Translation finished at Wartburg.-----		1522
March			March
	Melancthon, his friend and Greek scholar, checked the transla-		
	tion before it was published, Sept. 21, 1522, never to be revised.		
	This German New Testament becomes Luther's chief source-book.		
	One of his first productions from it is his famous		
	Preface to Romans (1522), and his sermons from:		
	Epiphany to the 26th Sunday after Trinity (Church Postil),		
	(written in German)		
	In these Epistles and Gospel Sermons, he referred to the		
	Greek 15 times, (
	Latin 30 " ((approximate)		
	Hebrew 12 " (
	in making 5325 deductions from		
1527	-- (finished) his German translation. (N.T.)		1527
after	And Melancthon said of the authority of Luther's German New		after
1535	Testament as well as the Old Testament:		1535
	"He translated the Scriptures into German, and that, too, in a		
	style of such clearness that his version affords more light		
	to the reader, than many commentaries. In addition, he was		
	the author of many expositions of the Scriptures which even		
	Erasmus used to say surpassed any extant." (2)		

(1) Martin Luther, H.E.Jacobs, pg. 207. (2) Lenker 14--7.

he was more simple and intelligible and interesting to the people when he was emancipated from any unnecessary use of the ancient languages in the production of his biblical discourses, and made his deductions almost entirely from his German New Testament. Melancthon testifies that the latter "affords more light to the reader than many commentaries", and that Erasmus bore witness to the accuracy of Luther's expositions. (1) The translations from the Latin Vulgate lacked scholarly precision, (2) and therefore Luther could well depend upon his new translation for sermonizing. Luther himself said of his German New Testament:

"I do not want to boast--the work speaks for itself--but it is so good and precious that it is better than all the Greek and Latin versions, and you will find more in it than in all the commentaries, for we have cleared the stumps and stones out the way that others may read in it without hindrance." (3)

Even in the writing of the Church Postil from Advent to the Epiphany, it is clear by the few references to the ancient languages that he was not a slave to them. He tells you when he is depending upon either the Greek, Latin, or Hebrew, which is seldom and spasmodic. Sometimes when he consults one language, he examines the other two.(4) It is rare that he contrasts the texts. (5) He could not find a word in German equivalent to the Greek "mysterion" (secret), and advised that it be retained in the German language.(6) He abbreviated the Hebrew 'oblaten', wafers, into 'bladen', or cakes, thus taking a word into the German from the Jewish Church.(7) Names and

(1) Lenker, No. 14, Pg. 7. (2) Martin Luther, Jacobs, Pg. 206.

(3) Martin Luther, The Man and His Work, Arthur McGiffert, Pg. 225

(4) Lenker 7-263. (5) Ibid. 10-284, 298.

(6) Ibid. 7-70. (7) Ibid. 8-183.

places of Scripture are once and again explained according to etymology.(1) He was able to preach in Latin, and once in a great while inserts a Latin repetition of a thought from memory.(2) In preaching upon Paul's great poem on Love, where it would be expected that he would refer to the Greek, he does not do so.(3) All these things point to the fact that the purity of Luther's sermonic style reached its best after his own German translation of the New Testament was available to him.

b. Precision.

"It is another term for exactness; and it means that quality of thought expressed in words by which it conveys 'no more, no less, and no other' than precisely what the author meant."(4)

"It not only limits words in a sentence, but sentences in a paragraph."(5)

A confusing maze of sentences unduly long must be avoided. (6) Short sentences, simple and clear, provide the most elegant style. When each word in the sentence, each sentence in the paragraph, and each paragraph in this discourse, is in its best order, all the other qualities of style are brought to perspicuity.(7) Some of Luther's sentences are too long:

"Now, against this evil God found a remedy and determined to send Christ, His Son, into this world, that He should shed His blood and die, in order to make satisfaction for sin and take it away, and that the Holy Spirit then should enter the hearts of such people, who go about with the works of the Law, being unwilling and forced to it, and make them willing, in order that with joyous heart they keep God's commandments."(8)

We can understand what he means, but this sentence could, with improved precision, have been broken up into at least six sentences. He cannot be accused of prolixity, nor is the order

(1)Ibid.10-261,277. (2) Ibid.13-54 (3) Ibid.8-130.(4)Davis 256.
(5)Johnson 405. (6) Fisk 270. (7) Skinner 388.(8)Lenker,12-114.

to be criticised. There are times when he does approach a likeness to the precision of the biblical style:

"The world, in its holiness, maintains that righteousness means to perform good works wherewith to do penance for sin and reconcile God. This has been taught in all the schools of learning. Such teachers think it is right and well done if only they can accomplish good works. But now comes the Holy Spirit and sayd: "Not so. You err and are mistaken. Your judgment is wrong. Therefore, there must be another judgment. You should judge thus: Everything that your reason concludes, is erroneous and false, and you are a fool and a simpleton." (1)

c. Naturalness. Prof. Davis declares "the definition of Phelps is admirable". He says:

"Naturalness is that quality by which style expresses the fitness of language to thought, of both thought and language to the speaker, and of thought, language, and speaker to the hearer. In other words, the whole thing is a fit, 'snug as an old shoe'. There are three violations of naturalness; the holy tone, the distant manner, and the abstracted relation." (2)

Language is more than the meat upon the outlines of thought.

It is the influence of the vitalized meditation of the man

himself upon the composition. As he touches the hearts of

the people special form and character are given to his language.

This is being oneself. It is naturalness. (3) Certainly Lu-

ther was natural. Prof. Walker is speaking of his earlier struggles, when he sums up Luther's experience:

"To Luther's developing thought, Christianity came to seem less and less, a discipline laboriously wrought out by which a soul is gradually fitted for heaven, and more and more a new life, based on a new attitude of the soul toward God." (4)

It is Luther himself who is touching the hearts of his hearers to the Word in this:

"The Word is present and is orally proclaimed to all the world, but its power is deeply hidden, so that none but they who believe realize that it is so effective, and that it accomplishes such great things. It must be experienced and realized by the heart.

(1) ~~Luther~~ 12-119. (2) Davis 259. (3) Johnson 392.

(4) Ten Epochs of Ch.Hist. The Ref., Walker. Pg. 87.

Hence, all that we preachers can do is to become the mouthpieces and instruments of Christ our Lord, through whom He proclaims the Word bodily. He sends forth the Word publicly so that all may hear it, but that the heart inwardly experiences it, that is effected through faith and is wrought by Christ in secret where He perceives that it can be done according to His divine knowledge and pleasure." (1)

He is natural according to the definition of Prof. Phelps, because in the example just quoted the Reformer's personal experience in coming to the light of the doctrine of Justification by Faith in the Scriptures is clearly reflected.(2) His sermons unfold and reveal the man, who was dipping his soul in the love of God, his Father, through His Son, Jesus Christ.

d. Imaginative. Macaulay's words are verities:-

"Logicians may reason about abstractions, but the great mass of men must have images."(3)

Therefore-

"the main purpose served by an illustration is to excite imagination in the mind of the hearer." (4)

And it is very helpful to the preacher to press imagination into service in order to make the truth vivid.(5) This is one of the leading marks of eloquence. Half-educated people, as well as the more intelligent, are attracted to, and interested in, imaginative sermons. This quality assists in penetrating to the heart of the theme, and in the original analysis of the Word, so that an elegant exposition is the result. Often the idea which the orator desires to present can be converted into an image. In Biblical Homiletics an 'historical imagination' grasps and pictures what the Scriptures unveil.(6) To understand the Bible correctly, to omit the practice of representation and fancy is a serious error.

The Reformation
(1) Lenker 12-20. (2) *Ibid.* Walker, Pg. 87. (3) "Essay on Milton".
(4) Pattison, 255. (5) Pattison 257. (6) Broadus 420-426.

"The Puritans, who are the most scriptural of preachers, are also the preachers whose sermons are richest in imagery."
(1)

This is true because imagination contributes a continuous flow of purity to the language of the Book of books.

Because Luther was so thoroughly a biblical preacher, his sermons are filled with the productions of a well-controlled fancy. He avoided a serious danger in his skilful use of imagination. For Luther said:

"It occurred to my mind to try whether the laws of Moses could not be revived, and thus trace back all our laws and customs to their original source. I took, in the first instance, especial care to treat upon all subjects with the utmost possible simplicity, and not to suffer myself to be drawn into mystical explanations, as they are termed.... I have annexed to each chapter short allegories, not that I hold these in such esteem, but in order to hinder others from being seized with the mania for allegorizing. Thus you may see in Jerome, Origen, and other ancient writers, an unhappy and sterile practice of imagining allegories which refer everything to morality and good works, whereas everything should be referred to the Word of God and Faith." (April, 1525) (2)

Perhaps some sentences from his sermon on Second Corinthians, 3:4-11 will best illustrate his very successful employment of an imagination, which is usually founded upon the scriptural language:

"For the letter killeth, but the Spirit giveth life."

"...How then, does Paul come to speak so disparagingly, even abusively, of the Law, actually presenting it as veritable death and poison? Well, his is a sublime doctrine, one that reason does not understand. The world, particularly they who would be called holy and godly, cannot tolerate it at all; for it amounts to nothing short of pronouncing all our works, however precious, mere death and poison.

Paul's purpose is to bring about the complete overthrow of the boast of the false teachers and hypocrites, and to reveal the weakness of their doctrine, showing how little it effects even at its best, since it offers only the Law, Christ remaining unproclaimed, and unknown. They say in terms of vain-glorious eloquence that if a man diligently keep the command-

(1) Pattison 258. (2) Life of Luther, (Luther), pg. 271.

ments and do many good works, he shall be saved.

The vanity of such trust in works is illustrated in the case of the noted hermit mentioned in *Vitae Patrum* (Lives of the Fathers). For over seventy years this hermit had led a life of utmost austerity, and had many followers. When the hour of death came he began to tremble, and for three days was in a state of agony. His disciples came to comfort him, exhorting him to die in peace since he had led so holy a life. But he replied: "Alas, I truly have all my life served Christ and lived austere; but God's judgments greatly differ from those of men."

..He knows not the comfort of Christ's Gospel. After a long life spent in the attempt to keep God's commandments, and secure salvation, the Law now slays him through his own works. ...The work he has wrought and his holiness of life avail nothing. They merely push him deeper into death since he is without the solace of the Gospel, while others, such as the thief on the cross and the publican, grasp the comfort of the Gospel, the forgiveness of sins in Christ. Thus, sin is conquered; they escape the sentence of the Law, and pass through death into life eternal.

EFFICACY OF THE GOSPEL.

Now the meaning of the contrasting clause, "the spirit giveth life," becomes clear. The reference is to naught else but the holy Gospel, a message of healing and salvation; a precious, comforting word. It comforts and refreshes the sad heart. It wrests it out of the jaws of death and hell, as it were, and transports it to the certain hope of eternal life, through faith in Christ.....The Spirit extricates from despair, through the Gospel faith, which confesses, as did St. Bernard in the hour of death: "Dear Lord Jesus, I am aware that my life at its best has been but worthy of condemnation, but I trust in the fact that Thou hast died for me and hast sprinkled me with blood from Thy holy wounds. For I have been baptized in Thy name and have given heed to Thy Word whereby Thou hast called me, awarded me grace and life, and bidden me believe. In this assurance will I pass out of life; not in uncertainty and anxiety, thinking-Who knows what sentence God in heaven will pass upon me?"

The Christian must not utter such a question. The sentence against his life and works has long since been passed by the Law. Therefore, he must confess himself guilty and condemned. But he lives by the gracious judgment of God declared from heaven, whereby this sentence of the Law is over-ruled and reversed. It is this: "He that believeth on the Son hath eternal life." John 3:36.

When the consolation of the Gospel has once been received and it has wrested the heart from death and the terrors of hell, the Spirit's influence is felt. By its power God's law begins to live in man's heart; he loves it, delights in it and enters upon its fulfilment. Thus eternal life begins here, being continued forever and perfected in the life to come."(1)

(1) Lenker 9--241-244.

e. Spontaneous. There is action in oratorical discourse. An energy springs from the soul which puts movement into the style. The hearer is floatingly transferred from one effect into another. The charm of a quiet lake is in vain unless there is spontaneity.(1) There should be a rythmical movement in all the grammatical relations of the language.(2) Of this Prof. Johnson says:

"The scene must tarry till the mind has taken it in; but it is as a moving, shifting scene, on its passage, there must be nothing for the mind to take in, save what is essential to the complete comprehension of the idea." (3)

And here the influence of the subconscious mind is of vital significance. It may stand in the road of any real transmission of the preacher's personality to the people. He must free himself from the dread of making mistakes and from undue anxiety about his words and manner. A subconscious, Bible-filled, and God-inspired mind must be developed which is free from bondage to any form of self-consciousness.

"To cultivate this prophetic consciousness is to win the prophet's strength."

It allows the preacher to speak with liberty. Because his mind has been bathed in God's truth, he knows that he can depend upon his subconscious mind for the necessary reserve power. Indeed, a Word-filled subconscious mind is the foundation of extemporaneous utterance.(4)

Luther understood this, and explained it in his own way:

"In divine matters the Father constitutes the grammar, for He supplies the words, and is the source whence flows all the good, pure and beautiful expressions that can be made use of. The Son is the logic; He bestows the disposition, the method of arranging things in proper order, so that they follow and

(1) Skinner (Vinet) 447. (2) Broadus 357. (3) Johnson 406.

(4) Preaching in Theory and Practice, McComb, Pg. 98-100.

result one from the other. The Holy Ghost is the rhetoric; it is His province to expound, enforce, and to display the topic; to give it life and force, so that it seizes upon men's hearts and makes an impression upon them."(1)

The variety of subject, thought and expression in the Bible passage assists the sermonizer to the attainment of such spontaneity.(2) The Scripture-filled Luther possessed a spontaneous style:

Matt. 7:15-23.

"This is what Christ the Lord means when He adds: 'Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.'

Here we must notice what He says: "By their fruits ye shall know them." He does not say: Ye shall make them out of their fruits. For whoever made a pear tree out of a pear, or a cherry tree out of a cherry? It is, however, the law of nature that the tree should make the fruit, an apple tree the same, and so forth. The tree is known by its fruits, but is not made by its fruits. Just as Abraham when he offered his son Isaac was previously good and obedient, yet it was said to him, Gen.22:12, 'Now I know that thou fearest God.' He does not say: Now you have become God-fearing; but by this work it is revealed and made known that you fear God."(3)

f. Forceful. This quality of style is produced by a mind which is completely aroused and bent upon speaking its convictions. It is such energy of thought which leads to forceful and tender expression.(4) It makes the thought strike the hearer's soul with vim and strength. The power of the man's spiritual personality stimulates the hearer's convictions. (5) Forceful language comes only from the lips of a man who is alive to his finger-tips with his subject.(6) Some goal he wishes to reach must have exalted his passionate feelings to vigorous thinking and to a true eloquence. Ever-freshened

(1) Life of Luther(Luther) Pg.267. (2) Kidder 66.

(3) Lenker 13-261. (4) Fisk 287. (5) Johnson 408. (6) Davis 258

familiarity with the Bible is conducive to this energy of style. An animated and mighty, sacred orator is 'mighty in the Scriptures.' (1) Luther is indebted to the Scripture passage itself, and to his subconscious store of applied Bible knowledge for his forcefulness:

Luke 24:13-25.

"Theme: The Preparation for Partaking of the Lord's Supper."

The climactic paragraph:

"Take the Gospel, and the Holy Scriptures before you, the more the better, even if you already know them and have often read them. For it is certainly a suggestion of the devil who tries to tear from you your delight in the Word. He hates to have you come to it, for he knows very well what fruit it bears in you. If you are thus busy with the Word and strive to live it the best you can, you will see that Christ is with you and a fire is kindled in your heart. But the best is, for two or three earnestly to speak among themselves about it, so that the living voice is heard. Then you will be much stronger and the devil must yield. Thus all evil lust and thoughts disappear and thus will ensue such a light and knowledge, you have never before experienced. The only trouble is that we fools have such a great treasure lying before our doors, and do not know how to use it. And the devil deceives us in order to draw us away from it and make us indifferent, because we cannot overcome it. Therefore we must prepare to resist the devil's suggestions and influence. In like manner, Christ will come and reveal Himself even though at first you are not aware of it; the more you speak about it and discuss it the more clearly you will recognize Christ, and feel that He kindles your hearts within you, as you heard in this Gospel of the two disciples journeying to the village of Emmaus." (2)

g. Elegance. Vinet proclaims:

"It is the avoidance of what is common and flat, the most natural danger in pastoral and playful composition." (3)

It can be compared to refinement in manners.

"This is the quality of thought as expressed in words which conveys the sense of order, harmony and loveliness.". We are often told that it is quite enough to have made thought clear and forceful; but it is not enough. There is an innate craving for beauty in every listener. The true preacher, working under the most forbidding conditions, knows that he must turn out a beautiful product. It ought not to be necessary to appeal for beauty in modern preaching, but it is... ugliness of any sort loses the verdict for the preacher," is

(1) Broadus 380-382.. (2) Lenker No. II, Pg. 280.

(3) Vinet (Skinner's) 467.

the statement of Prof. Davis. (1) Elegance delights the taste of the hearer. "As it respects the form of the discourse," is the thought of Prof. Johnson, "it is internal and generic as well as external and specific. . . There are elements of beauty that lie beneath its surface, that pervade it, enter into its entire structure, such as unity, propriety, tone and simplicity". And there is "that which ornaments and embellishes style, its decoration, adornment--the flush, the splendor, the aroma of style." (2)

The Latin source of the word elegance is eligere, to pick out, choose, select. Thus it is the mark that the writer or speaker has been intent upon choosing words and expressions that shall delight the refined mind. To attain the beauty of elegance the preacher must fuse the expressions, images, and figures of the Scripture passages into his language to flavor them.

(3) "The themes of the Gospel, beautiful in themselves, should be clothed in beautiful vestments. But each requires for its proper setting forth a style in some respects peculiar to itself. IDEALLY, EACH BIBLICAL TRUTH SHOULD HAVE ITS OWN STYLE, WHICH HE IS MOST LIKELY TO ATTAIN, WHO COMES INTO CLOSEST SYMPATHY WITH THAT TRUTH,"

is the excellent contribution of Prof. Fisk. (4) The very letter of the Word will enrich the style of sacred discourse.

The very language of the English Bible should be the language of the pulpit. (5) By habitually paraphrasing the Scripture

English you will reach unto the ideal of Prof. Chas. Albertson:

"Let your style be as pure as the mountain stream, the water of which is so pure you can see the pebbles." (Student's notes)

Prof. Fisk reinforces this:

"One of the best models of just and forcible use of words is the English version of the Bible." (6)

Now, Paul Curts has prepared a scholarly study upon

- (1) Davis 258. (2) Johnson 414. (3) Johnson 416.
(4) Fisk 295. (5) Johnson 416. (6) Fisk 34.

"Luther's Variations in Sentence Arrangement from the Modern Literary Usage (Especially verb)"(1) in which he says:

"Until 1520 Luther wrote almost entirely in Latin. When he began to employ German in his writings, he found this is a very inadequate and unsatisfactory means of expression, both as to vocabulary and as to style, when compared to the highly developed Latin, with the result that he had largely to make his own literary language. "

Also-

"The sentence arrangement of Luther quite evidently approaches more nearly the modern norm." (2)

It is fair to give him due credit for his work as a pioneer.

Yet we are compelled to criticise the father of German literature for his too frequent use of coarse and rude language.

Much of it was common to that day and age, but it is offensive to modern ears of taste and refinement. How uncouth would a present day audience consider this:

"Yea, if we only could, we would be in heavenly bliss already in this life, and would fear neither death, nor the devil, nor the world, but our hearts would constantly bound for joy, and sing to God an eternal Te Deum Laudamus, ie. We praise thee, O God.

But alas, this is not the case upon earth; our miserable beggar's bag, this old hide of ours, is too cramped. Therefore, the Holy Spirit must come to the rescue, not only to preach the Word to us, but also to enlarge and impel us from within, yea, even to employ the devil, the world and all kinds of afflictions and persecutions to the end. Just as a pig's bladder must be rubbed with salt and thoroughly worked to distend it, so this old hide of ours must be well salted and plagued until we call for help and cry aloud, and so stretch and expand ourselves, both through internal and external suffering, that we may finally succeed and attain this heart and cheer, joy and consolation, from Christ's resurrection." ((3)

Nevertheless, an example like this is an exception. Luther ranks among the best-mannered and most elegant preachers of his day.(4) The elegant style of the biblical language usually reflects itself in much that is harmonious and lovely in

(1). Manuscript in N.Y. Pub. Lib. Fifth Ave. and 42nd St.

(2) Ibid. Introduction (3) Lenker No. II. Pg. 253.

(4) Martin Luther as a Preacher, Grim. 1929, Columbus, O. Pg. 115.

his sermons. Certainly such a passage as John 14:23-31 penetrates its beauty into the thought and style of the great reformer, when he is writing or speaking upon the same, as:

"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you."

Here we see clearly the Holy Spirit's office, that He is bestowed only upon those who are sunk in affliction and misery. For this is the import of the words when He declares: You must not think that I give you peace such as the world gives. The world considers that peace means the removal of trouble or affliction. For instance, when one is in poverty he esteems it a great affliction, and seeks to be rid of it, fancying that riches mean peace. Likewise, one who feels death near thinks: if I could live, and vanquish death, I would have peace.

Such peace, however, Christ does not give. He allows the affliction to remain and to oppress; yet he employs different tactics to bestow peace: he changes the heart, removing it from the affliction, not the affliction from the heart. This is the way it is done: When you are sunk in affliction he so turns your mind from it and gives you such consolation that you imagine that you are dwelling in a garden of roses. Thus, in the midst of dying is life; and in the midst of trouble, peace and joy. This is why it is, as St. Paul declares to the Philippians, (4:7) a peace which passeth understanding. This art no man can achieve with his understanding, nor fathom with his senses. Christ alone bestows it. He says to you: Just pass down the valley of death; there shall the Holy Spirit come to you and make you so courageous and joyful that you will not know death, yea, it will be sweet to you. The reason for this peace is that the Holy Spirit teaches one to know the great goodness and grace of Christ, making those who believe in Him lords, like Himself, over sin, death and all things. Therefore, a Christian must possess the ability to be joyful in good or evil fortune, whether it be sweet or bitter. Some possess it in greater degree than others, for we are not all perfect. Yea, none will become so perfect as never again to experience a struggle."(1)

The above possesses an elegant style, flavored with figures, images and expressions from different parts of the Bible as well as the passage under consideration.

h. Eloquence. Vinet declares:

"We think that the qualities of an eloquent style may be reduced to two general ones---color and movement." (2)

Color is the touch of an artist's hand; movement is the flow

(1) Lenker No.12, Pg.285. (2) Skinner 431.

of life, life that is the Word made into the very flesh of the preacher's mind. Preaching becomes eloquent when lovely designs of Scripture truths are painted and carved for the audience. Emerson depicts it thus:

"Eloquence is the appropriate organ of the highest personal energy." (

Eloquence for the teacher-preacher is the power to win the soul by language from death to life, from life to life more abundant, from love to love, from power to power, and from joy to joy. Luther's sermons are eloquent; first, because they are interesting.(1) By maintaining an element of surprise and the practice of variety, Luther won the attention of his auditors. And it was the biblical style that bestowed upon him this great gift. He is preaching upon St. Matthew 7:15-23:

"Hence, the true fruit by which they are known is an inner fruit. Here I must have the Holy Spirit and judge according to His guidance. The fleshly eye and reason are not sufficient. You may see two persons go to the Lord's Supper, the one is a believer, the other not, and yet their external work is the same. What then makes the difference? Faith in the heart and unbelief, because the one regards it as a good work, the other not. In short, from external works you can decide nothing. Tauler also acknowledged that believers and unbelievers were often so similar in external appearance, that no one could distinguish them, nor is able to judge unless we have the Spirit of God. Yea, the unbelievers often appear far more excellent in their works than believers, as it is written in Job 39:13: "Givest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?" Yet the peacock can fly and the ostrich cannot. So also the believer and unbeliever are indeed similar to each other in their external appearance, but in their hearts they are quite different.

However, by the fruits of the Spirit true prophets are known, which fruits St. Paul mentions to the Galatians.5:20: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Yet these fruits no one can see without the Holy Spirit." (2)

Second, they are eloquent because they are understandable.

(1) Garvie 453.

(2) Lenker No.13, Pg.243.

In this the speaker's thoughts shine through his language.(1)

What the preacher says must be intelligible. Forcefulness is not possible unless there is clearness.(2) Luther's sacred discourses are understandable:

John 6:44-51.

"Hence, a person who is thus smitten in his heart, by God, to confess that he is one who on account of his sins, must be condemned, is like the righteous man whom with the first words of this Gospel God wounds, and because of that wound fixes upon him the band or cord of his divine grace, by which he draws him, so that he must seek help and counsel for his soul. Before he could not obtain any help or counsel from God, nor did he ever desire it; but now he finds the first comfort and promise of God, which Luke 11:10 records thus: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." From such promises will he ever continue to gain courage as long as he lives, and will ever win greater and greater confidence in God. Just as soon as he hears that grace is the work of God alone, he will desire it of God as from the hand of his gracious Father, who wishes to draw him. Now, if he is drawn by God to Christ, he will certainly experience what the Lord here says: "He will raise him up in the last day." For he has laid hold upon the Word of God and trusts God. In this he has a sure sign that he is one whom God has drawn, as John says in his First Epistle (5:10): "He that believeth on the Son of God hath the witness in him." (3)

Thirdly, Luther's sermons are eloquent because they are persuasive. Prof. Johnson emphasizes that "the dominant thing in preaching is instruction in order to conviction and persuasion." (4)

- (4) When the sacred orator is interesting, understandable, and convincing, he is eloquent. Now Luther was convincing:

Luke 11:14-23.

"He answers them fourthly, with pointed proverbs and teachings, as: "He that is not with Me is against Me," and "He that gathereth not with Me, scattereth." "The devil is not with Me for I drive him out, hence he must of necessity be against Me." But this saying does not apply to the devil alone, but also to the blasphemers whom he here convicts and condemns, as being against him since they are not for Him." "To be with Christ" is to have the same mind and purpose as Christ, that is, to believe in Christ that His works save us and not our own, for this is what Christ holds and teaches. But "to gather with Christ" is to do good out of love to him, and to become rich in good works.

(1) Fisk 266. (2) Johnson 399. (3) Lenker No.12, Pg.398.

(4) Johnson, p. 400.

"He that does not believe is, by his own free will, not with Christ but against Him, because he depends upon his own works. Therefore, he that does not love, does not gather with Christ, but by fruitless works becomes more sinful and drifts farther and farther from the faith." (1)

Thus the leader of the Reformation was eloquent; and it was because he was so thoroughly scriptural in his style.

B. Illustrations.

Appropriate illustrations will flash the truth to the hearer, while abundant explanation without them will fail. They sharply outline the thought in a way which is not possible with a mere multiplication of words. (2) Certainly it ought to be clear from the many examples that we have already given from Luther that he was a great believer in the use of illustrations. There are tens and twenties of apt explanations ^{by example} on every page. ^{by example} One of the secrets of Luther's power, if not the most important one, was his ability to make himself clear by adorning his language with pictures. He allowed no helpful image of the passage to pass without taking it and applying it to the thought in his mind. There are inevitable to his Bible-concentrated mind, and are surprises to the hearer:

Luke 7:11-17.

"Now, the woman went ahead and did not know what God had given her; but she was soon obliged to experience it. For before she turns around, and thinks she is the safest, God comes, tries the wife a little and teaches her certain things, takes her husband and her son. This all has been written for us that we might have an example and learn to acknowledge God when He blesses us with a healthy body, a bright countenance, and bestows upon us other blessings. He does not give them to the end that you should rejoice in them; but that you may know what to think of Him. When He takes a member out of your family, permits your wife to die, or destroys one of your eyes, all this is done that you may see what you have enjoyed from him." (3)

(1) Lenker II. Pg. 161. (2) Johnson 407, 408. (3) Lenker 14, Pg. 132.

I. Pertinent.

Prof. Pattison declares:

"Remember that an illustration must illustrate." (1)

Now Luther followed the rule of Dr. Chas. Albertson:

"Illustrate with figures rather than with anecdotes."
(Class notes).

Luther was accustomed to take the figures and images of the passage and to clothe them with appropriate thought and application:

John 10:11-16 (The figure of Shepherd)

"I am the Good Shepherd; and I know mine own. Even as the Father knoweth Me, and I know the Father."

III. The Special Office Christ Administers explained.

How is He known of the Father? Not with an earthly, but with a heavenly knowledge. Of that we have spoken more fully before, and the substance of it is this: Christ recognizes us as His sheep, and we recognize Him as our shepherd. Now, we have heard what a good shepherd is, and also who the weak sheep are. He knows us to be such sheep as are weak, sick and broken. That is: It does not make any difference in His regard for them that they are weak and sickly, and He does not despise and reject them on that account; but He pities and heals them, even though they be so diseased that the whole world concludes they are not His sheep. Such is the world's knowledge, but that is not the way that Christ distinguishes them. He does not look upon their condition, but looks to see whether they are sheep, whether they may be designated sheep. He looks at the sheep, not at the wool." (2)

Thus his illustrations are pertinent to the passage, as well as to his thought, and therefore the Gospel message. And the scriptural images led him to conceive of other fitting figures, such as 'wool', which does not appear in the text above.

2. Clarifying. The same passage which furnishes the preacher with his text, and the contents of the body of the sermon, will provide the most effective illustrations. The Puritans knew this and studied their sermons with Bible names, incidents and allusions. (3) "No illustrations", says Spurgeon, "are as good as those from Scriptures." (4) This is because you can obey the laws of the portion of the Word you are analyz-

(1) Pattison 284. (2) Lenker 12,30. (3) See Nichol, "Library of Standard Puritan Divines". (4) Pattison 273.

ing. Since Luther illustrated with the figures from the Bible as a general rule, and because they are effective in illuminating the thought, they are clarifying:

John 3:16-21 (Text)

"And this is the judgment, that light is come into the world, and men loved the darkness rather than the light; for their works were evil."

"The light is Christ, the Lord, manifest in the knowledge of Him, as He is here pictured in this Gospel. As a glance into the sun, we may look into this Gospel, and see what God is. This light is come into the world through the preaching of the apostles and has shone through the whole world." (1)

3. Kinds. It is not possible to say all that can be said upon this most important elements in style. But what Prof.

Alfred E. Garvie says applies to Luther:

"The Bible abounds in figurative language. We have the simile in Ps.CIII:15, "As for man, his days are as grass, as a flower of the field, so he flourisheth." Matt.3:12 may be taken as a good example of a metaphor, where a comparison is implied, but not explicitly stated. "He will gather His wheat into His garner, but the chaff He will burn up with unquenchable fire." Jesus uses personification in His words. "And wisdom is justified by her works"(Matt.11:19). Instances of allegory are found in John 10:1-18, "the good shepherd", and 15:1--8, "the true vine", although the figure is not strictly maintained. Euphemism is surely represented in the messenger's report of Absalom's death in 2 Sam.XVIII:32, "The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is." A notable example of climax, the rising of the subject from step to step, is the messenger's report of the capture of the ark to Eli. "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken" (I Sam.IV:17). Jesus expresses His deep emotion at the sight of impenitent Jerusalem in the apostrophe, "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and you would not." (Matt.XVIII:37) Intense emotion finds expression in an exclamation, as Is.VI:5, "Woe is me! for I am undone." It is evident that we have an hyperbole (exaggeration) in John XXI:25, "I suppose that even the world itself would not contain the books that should be written." While irony (Job XII:2), "No doubt but ye are the people, and wisdom shall die with you," to chastise vanity, and folly, is not altogether out of place, yet it is a weapon to be seldom used. The effective-

(1) Lenker 12--346.

ness of striking contrasts is used in antithesis, as Ps. 138:6, "Though the Lord be high, yet hath he respect unto the lowly." Apparent contradiction is the strength of the epigram, I Cor. 1:25, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." The use of a part for the whole (Synecdoche) as found in John 1:14, "Word became flesh," where flesh stands for manhood. The words of institution at the Lord's Supper are an instance of another figure of speech (Metonymy), the cup being used for its contents. I Cor. XI:25, 26, "This cup is the new covenant in My blood: this do, as oft as ye drink it, in remembrance of me, for as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death, till He come." (1)

Thus a preacher can attain an excellent style if he will become interested in figures of speech. Now, it was this figurative language of the Bible that provided Luther with enlightening images. Of these it will be but possible to record a necessary number.

Luther illustrated by simile:

Mark 16:14-20.

"Go ye into all the world, and preach the Gospel to the whole creation."

"The preaching of this message may be likened to a stone thrown into the water, producing ripples which circle outward from it, the waves rolling always on and on, one driving the other, till they come to the shore. Although the centre becomes quiet, the waves do not rest, but move forward. So it is with the preaching of the Word." (2)

He used the synecdoche:

"In the Scriptures we frequently meet with what is called 'synecdoche', that is, a figure of speech whereby a part is made to stand for the whole. For instance, it is said that Christ was three days and three nights in the grave, when the fact is, He passed one entire day, two nights, and portions of two ~~other~~ other days in that place. Matt. 12:40. Again we read (Matt. 23:37) of Jerusalem stoning the prophets, yet a larger proportion of the inhabitants were godly people. Thus, too, the ecclesiastics are said to be avaricious, but among them are many righteous men. This way of speaking is common to all languages; especially is it found in the Holy Scriptures." (3)

He was led to frame his own parables:

"God deals with us in a way so as to put down arrogance, and that we may not become haughty and wanton, but always remain in his fear. For when temptation comes, we are liable to fall into error. We have a beautiful parable of this in the tree

(1) Garvie. A Guide to Preachers, Pg. 253. (2) Lenker 12-202.

(3) Lenker 7-116.

which begins to blossom in the spring, and soon spreads out entirely covered with white blossoms; but as soon as rain falls on it many of the blossoms are ruined, and frost utterly destroys many more of them. Afterwards when the fruit begins to appear and any wind happens to arise, much of the young fruit falls to the ground; when the fruit has more fully developed, caterpillars and worms make their appearance, and they prick and destroy the fruit to such an extent that scarcely the twentieth part, yea, hardly a hundredth part ripens. The same thing happens to the Gospel. At first everybody wants to become a Christian, it promises to do well and is pleasing to all men: but as soon as the wind or rain of temptation comes, large numbers fall away. Afterwards the sects and factions, like worms and beetles, which prick and pollute the fruit of the Gospel, and so much false doctrine is taught, that only a few remain faithful to the Gospel." (1)

In the following Luther employs comparison, the apostrophe, and analogy, and irony, and metaphor:

"I would not have you build me a church or tower or cast bells for me. I would not have you construct for me an organ with fourteen stops and ten rows of flute work. Of this I can neither eat nor drink, support neither wife nor child, keep neither house nor land. You may feast my eyes on these and tickle my ears, but what shall I give to my children? Where are the necessaries of life? O madness, madness! The bishops and lords, who should check it, are the first in such folly, and one blind leader leads the other. Such people remind me of young girls playing with dolls and of boys riding on sticks. Indeed, they are nothing but children and players with dolls and riders of hobbyhorses." (2)

This is one of his best analogies:

"As a clock or a bell has not power to hear its own sound, and does not derive benefit from its stroke, so the preacher who lacks love cannot himself understand anything he says, nor does he thereby improve his standing before God. He has much knowledge, indeed, but because he fails to place it in the service of love, it is the quality of his knowledge that is at fault. I Cor.8:1-12. Far better he were dumb or devoid of eloquence, if he but teach in love and meekness, than to speak as an angel while seeking his own interests." (3)

An analogy may be thought of as ^{being} more complete than a simile.

That Luther was fond of this form of portraying an image is seen in the following, but please note the metonymy:

- ^{Lenker}
(1) ~~Ibid.~~ No.14, Pg.272. (2) Ibid. No.10, Pg.36.
(3) Lenker No.8, Pg.121.

"But when this light, reason and man's old conceit are dead, dark and changed into a new light, then the life and all powers of man must be changed and be obedient to the new Light. For where the will goes reason follows, and love and pleasures follow the will. As so the whole man must be hid in the Gospel, become a new creature, and put off the old Adam, as the Serpent puts off the old skin. When the skin becomes old the serpent seeks a narrow crevice in the rock, crawls through it, sheds its old skin, and leaves it on the outside." (1)

As an allegory he condemned Origen's way of trifling with the Holy Scriptures, and said:

"The aim is to imitate Paul, who (Gal.4:22-24) figuratively interprets the story of Abraham's two sons, the one by the free woman, or the mistress of the house, and the other by the handmaid. The two women, Paul says, represent two covenants: one covenant makes only bond servants, which is just what he in our text (2Cor.3:4-11) terms the ministration of the letter; the other leads to liberty, or, as he says here, the ministration of the spirit, which gives life. And the two sons are the two peoples, one of which does not go farther than the Law, while the other accepts in faith the Gospel.

True, this is an interpretation not directly suggested by the narrative and the text. Paul himself calls it an allegory; that is, a mystic narrative, or a story with a hidden meaning." (2)

He would appeal to the humorous emotions:

Matt. 7:15-23 (Text)

"Ye shall know them by their fruits."

"Therefore open your eyes and see whether they do the works that are beneficial to men, and who will find out that you cannot gather grapes from thorns or figs from thistles....

But to stand in the choir and howl and chant vociferously, to enjoy good easy days without work, to sleep, to feast and get drunk, all this they are willing to do. Oh! my dear, who could not do this? It would be easy to put a cap even on a donkey, girdle him with a rope, shave him a tonsure and stand him in a corner and make him fast and feast to the glory of the saints, so that in all things he may behave similarly to you and all your false works." (3)

He would illustrate ^{by} a fable: (Matt.25:13) (Foolish virgins)

"The ancient poets and sages make use of a similar illustration at the expense of the cricket or grasshopper. As the fable runs, when the winter came the grasshoppers, having nothing to eat, went to the ants and asked them to divide their gathered store. 'What did you in summer time that you gathered nothing?' asked the ants. 'We sang,' the grasshoppers replied. 'If you

(1) Lenker No.10, Pg.214. (2) Lenker No.9, Pg.232. (3) Lenker 13-260.

sang in the summer, you must dance for it in the winter' was the response. Similarly should fools unwilling to learn the will of God be answered. Terrible and alarming is the wrath of God when with scorn and mockery He turns away a soul."(1)

He would use an appropriate story:

"Now God does not only show by His Word that our covetousness is displeasing to Him, and that usurers shall not enjoy their goods, but proves it also by daily examples. I will relate one as a warning which has recently occurred, although some may be offended at it. (In this he acknowledges that it is a very unusual circumstance when a preacher can use an illustration which is local to his parish. Author's note): It is not far from here to Wittenberg, as has been reported to me, and have myself made proper inquiries, there was a farmer, who all his life cheated and took advantage of the people in the market, as at present nearly all are accustomed to do, he went into his barn to look after his grain. Then the devil set such a ghost before his eyes, that he found his barn empty, and could see no corn there. What happened? The miserable, stingy man becomes frightened, and thinks the corn was stolen secretly from his barn. He goes down to his wife and servants with great cries and lamentations and says all his grain has been stolen out of his barn. As the wife and servants go in to look after it, in the meantime the wretched man hangs himself for grief, and dies in the rope before they return again to him. And yet it was but the deception of the devil. For all the corn was still lying untouched on the floor. The devil by the decree of God had thus infatuated him, that he could not see even a single grain." (2)

All this should be satisfactory evidence to show that Luther possessed great power in the use of illustrations, and that the Bible language itself stirred his imagination to their production. The fables, stories, and figures which are added to the scriptural illustrations are indeed very few. Most of his very successful figures he unearthed from the passage itself. And his most telling examples are gathered from other parts of the Bible. Indeed, it was most frequent that the passage itself referred him to an illustration elsewhere: Text John 3:1--15.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him may have eternal life." Luther says:

"Now, he introduces a beautiful allegory from Numbers 21:6-9, which aptly depicts Christ. When the Jews were journeying in

^{Lenker}
(1) ~~Ibid.~~ No.9, Pg.326.

(2) Lenker No.13, Pg.128.

the desert, the way being long and bread and water failing, they murmured against Moses and became very impatient. Then it was that God sent fiery serpents among them, which bit the people. In the countries toward the South there are great deserts, where no food or drink is found, and there are also multitudes of noxious vermin. The serpents on this occasion were a particularly vicious kind, for their bite caused such fever and such unquenchable thirst that people had to die. For this reason they are called fiery serpents, such as the Greeks called Dipsades....

God took pity upon them and said to Moses: Make thee a brazen serpent, like those which are biting the people, and set it upon a standard. Every one that is bitten, when he seeth it, shall live." "And Moses," so the story runs, "Made a serpent of brass and set it upon the standard, and it came to pass that if a serpent had bitten any man, when he looked upon the serpent of brass, he lived." (1)

(1) Lenker No.12,Pg.450.

Chapter 8.

THE SECRETS OF MARTIN LUTHER'S
REFORMATION-POWERED PREACHING.

Introduction: Accomplished What Seemed Impossible.

1. The Bible was the complete source of his sermons.
 2. He permitted the Bible to shape his pedagogically homiletic principles.
 3. He made the German New Testament the last door to be opened in order to give his hearers a clear and simple understanding of his message.
 4. And for him memorizing the Scripture was equivalent to memorizing the sermon plan.
- He preached extemporaneously.

Conclusion: Luther reached the height of his eloquence when he made his newly-translated German New Testament his primary homiletic and sermon source book.

THE SECRETS OF
MARTIN LUTHER'S REFORMATION-POWERED PREACHING.

Martin Luther accomplished by his preaching that which he himself did not foresee. If there was anything that looked impossible in his day, it was the bringing about of a reformation. Melancthon said that "Luther's words were born, not on his lips, but in his soul." (1) He was sent from God, and was for this reason victoriously powerful. God gave him an intimate knowledge of the Germans, the nobles, the common people, and their ideas concerning religion. He knew the world in general, the family, the state, and the church; and he adapted himself to his hearers. By him preaching was rescued from scholasticism, speculations, and sophistry. (2) True, Augustine made his mark upon his intelligence, and he was greatly indebted to Franciscan Nicolas de Lyra, who was a real exegetical scholar. (3) But he made preaching very popular and secured a place in the most important part of public worship for it.

"The great work which he did, though aided and confirmed by his writings, was chiefly carried forward by his preaching." (4)

Our purpose in this research has been to seek and to find the secret or secrets of Martin Luther's preaching, which, as is known, reformed the world.

Now the first foundation of his power is found in the fact that he made the Bible the complete source of his sermons. He clung to the passage-text with accuracy and precision. His sermons for delivery in the church are limited to the round of lessons for the Church Year, which is called the Pericope.

(1) Hoppin 145. (2) Table Talk CCCCXVII, Pg. 232.
(3) Lindsay, Hist. Ref. Vol. I, Pg. 117. (4) Hoppin 143.

Luther's life as a professor did not allow him to neglect the complete Scriptures, which is the serious danger for the preacher with his multiplied duties in the parish, when he confines himself to the pericope for his sermons. If the preacher is to reach toward Luther's ideal, he must become familiar with the complete Bible from all viewpoints, books, chapters, verses, units, and the golden thread of truth. For this is what the great reformer says:

"Nor do we need any more New Testament books concerning Christian doctrine, but we need good, learned, spiritual, faithful preachers in every locality, who without books can draw forth the living Word from the Old Scriptures and make it plain and simple to the people, just as the Apostles did."(1)

This can be most efficiently done by the pedagogical search for key-texts in the translated Bible in the tongue in which the pastor is preaching; but he will find assistance in the employment of the homiletic search. This is not casting any reflection upon the value of the Greek New Testament and the Hebrew Old Testament. Happy is the American preacher who is the master of his Greek New Testament, his translated Bible, and can help himself in Hebrew! He is then measuring up somewhat to the great Luther. This is done by prayer-work. For him the complete source for the sermon is the Bible, but mainly the text-passage itself. And the synthesized sermon is the re-creation from the analysis of the Scripture lesson text itself.

The second secret of Martin Luther's reformation-powered preaching was in the fact that he permitted the Bible to shape his pedagogically homiletic principles. True homiletics has

(1) Lenker No.10, Pg.372.

a pedagogical foundation which is deeped into the language of the Scriptures itself. He only recognized a few of these principles himself as is revealed in his Table Talk. (See Appendix) It was by instinct that he practiced the principles of Biblical Homiletics. His sermons are an exposition of the passage from the beginning to the end. His arguments are the biblical arguments; and usually he follows the scriptural order of the argument in the discourse. Most of his sermons are to be classified as analytical-expository; but the Bible-topical, book-topical, topical-expository, and textual expository discourses are also to be commended to preachers. The best sermons are founded solely upon biblical material. The construction of Luther's pulpit orations are also rooted in the passage. The introduction, theme, main body, and the conclusion of his sermons are digged from the contents of the Word. The Scripture assists him at every turn. The chief criticism to be made of many of his postils is that they do not have one leading idea throughout. They approach the form of the commentary.(1) His contextual divisions but mark them as expository. Although in Luther's case, it is asked, may not figures of speech be preferred to logic; yet he was logical. When we consider his composition we find that his style bears a scriptural likeness. He created a better German by taking words from the Latin, Hebrew, and Greek; but the clearest purity of his sermonic style was touched when he used his newly-translated German New Testament as the fragrance to flavor his sentences. He owed his

(1) Fisk 176.

abilities for precision, naturalness, imagination, spontaneity, forcefulness, elegance, eloquence, mostly to what the German Scripture gave him, and particularly the passage he was considering. He employed the Bible language (German) to make his own interesting, understandable, and persuasive. His very illustrations are growths from the biblical figures and stories. They are pertinent to the passage and clarifying. The kinds of illustrations brought forth by Luther are equivalent to those in the Word of God.

The third secret of Luther's Reformation-powered preaching is in the truth that he made the German New Testament the last door to be opened in order to give his hearers a clear and simple understanding of his message. He could not touch the hearts and minds of his auditors through the door of the Latin Vulgate as his chief homiletic text-book. It was only possible to deliver Latin sermons to the monks. He could not reach the people by preaching Hebrew or by using the Greek New Testament as his chief homiletic text-book. But when he had finished the translation of the New Testament into the tongue of the Germans, he moved and swayed them to yield to the conquering power of God's Word. He was so delighted with the improvement in his preaching through its use that he immediately began the translation of the Old Testament. This made his preaching popular.

(1) Erasmus remained in the Greek room, Reuchlin in the Hebrew room, away from the hearers and never to be understood by the common people or to bring about a reformation. Luther used

(1) Vinet 418.

their assistance, especially that of Melancthon, to open the door of the German room, touched the hearts of the understanding people, by influence entered the Swedish room, the Danish, the Norwegian, the English, and so on, and through the Bible translated into the languages of the peoples improved the preaching of the preachers, the understanding of the hearers, and reformed the world.

Luther's life of preaching makes it evident that the last favor that can be done for the student for the ministry is to immerse his mind and soul thoroughly in the Bible which has been translated into the tongue in which he expects to preach. In America, then, the preacher's mind must be energized with a pedagogical and homiletical knowledge of the English Bible in the very last effort to provide him a more perfect preparation for his life's work.

And the fourth secret of Luther's Reformation-powered preaching is found in the fact that for him memorizing the Scripture was equal to memorizing the sermon plan. (1) He would thus preach extemporaneously. "There was a free speaking out from himself, as if he had broken from precedents and rules." (2) "He spoke freely and directly out of the Word." (3) He poured forth his church and house postils out of his fulness at the time. If he made any notes, it was of his outline of the passage, and was made to assist his memory by means of observation.

"He did not see the sermon till it had been taken down and printed, and frequently he did not even see it then. Indeed, he

(1) Davis 226. (2) Hoppin 148. (3) Hoppin 145.

was so occupied with preaching of other sermons, with the duties of the Church, the university, the Protestant community, and with the incessant consultation and correspondence which these involved, that when a sermon was once delivered, all thought of it was gone." (1) All this corresponds very closely to the plan for preaching which is recommended by Dr. Richard S. Storrs in his book "Preaching without Notes." All the evidence points to the fact that Luther preached without notes. He himself says:

"When I preach I sink myself deeply down; I regard neither doctors or masters, of which there are in the church above forty. But I have an eye to the multitude of young people, children, and servants, of which there are more than two thousand. I preach to them." (2)

The following likewise implies that he did not use any notes:

"A good preacher should have these properties and virtues: First, to teach systematically; secondly, he should have a ready wit; thirdly, he should be eloquent; fourthly, he should have a good voice; fifthly, a good memory; sixthly, he should know when to end; seventhly, he should be sure of his doctrine; eighthly, he should venture and engage body and blood, wealth, and honor, in the Word; ninthly, he should suffer himself to be mocked and jeered by every one." (3)

The secret of this was undoubtedly in the truth that for Luther to memorize the Scripture passage was equivalent to memorizing the sermon plan. This allows an extemporaneous delivery.

"The limit of the text is pre-determined by reference to unity, which therefore we shall be at no loss to discover in it." (4)

It is also a good plan to follow in the making of prayers.

Luther observed:

"that all the preaching of the apostles was nothing else than a presentation of the Scriptures upon which they built. Christ did not write his doctrines himself as Moses did, but he gave them orally, and commanded them that they should be published abroad by preaching, and he did not command that they

(1) Ker.Hist.-Preaching.Pg.158,159. (2) Hoppin 148.
(3) Table Talk, CCCXCVII,pg.235. (4) Vinet 148.

should be written. Likewise the apostles wrote very little, except Peter, Paul, John, Matthew and a few others; from the rest we have nothing, for many do not consider the epistles of James and Jude apostolic writings. Those who have written do nothing more than direct us to the Scriptures of the Old Testament, just as the angel directed the shepherds to the manger and the swaddling clothes and the star led the wise men to Bethlehem." (1)

Therefore, Luther himself, directed his hearers to the Scriptures. To him "the sermon was the strength and vitality of the Christian Church. (2)

The question now arises, have we accomplished the purpose which was set forth at the beginning of this thesis? The answer is Yes. The real homiletic Luther has been found. He reached the height of his eloquence as a preacher when he made his newly-translated German New Testament his primarily homiletic text-book or source-book. The Bible as a whole is the foundation of his instinctive but 'just system of homiletics'. (3) That Luther followed the original text as a professor in expounding the Bible as a matter of principle, (4) does not entirely correspond with his own development ^{and practice} as a preacher. He touched the hearts of the people by means of his German translation. This would never have been done if he had remain^{ed} completely with the original languages. He spent ^{period of his life, his} the longest and best years, endeavoring to provide the preachers and the hearers with the Scriptures in their own tongue. And his sermons are indeed parallel to the passage-text. In addition he focused Scripture upon Scripture and brought illustrations from all parts of the Bible. Luther dealt with the biblical content. God led him to the practice of biblical homiletics. From the Latin Bible to the Greek Test-

(1) Lenker 10. 371-372. (2) Grim. Martin Luther as a Preacher, 79.
(3) Kidder 44. (4) " " " " 35.

ament to his own German translation is the way God led him.

Reformation-powered preaching is only established when students are made the masters of the pedagogical foundation of homiletics as found in the Scriptures in their mother-tongue. ^{*this must be*} the very last contribution in their life's work before they make their final entrance into the ministry. The German New Testament moulded and almost prepared Luther's best sermons. Luther started the Reformation with biblical preaching, he effected it by scriptural sermons, it shall only be perpetuated and increased by biblical preaching. His true sincerity is seen when he said "Do not call yourselves Lutherans; call yourselves Christains."

(1)

The great Reformer spent the last twenty-five years of his life translating the Bible from the original tongues into German. In this he was helped by a group of learned men. It was satisfactorily completed in 1546, the year of his death. This shows how important the German translation was in the mind of the forty or more professors for the preachers and laity. They also understood something of ^{how} much it would assist professors in teaching. It is now known that it should be made the most important text-book. Though the original tongues have their own contribution to make, Luther said: "We ought not to be as familiar with the original as our mother-tongue". That he would not disregard the well-balanced use of commentaries and other helpful books is seen by the fact that his last writing was his commentary on Genesis, written 1545. He ends his preface thus:

"May our Lord Jesus Christ perfect his work, which he hath

(1) Hoppin 141.

begun in us and hasten that day of our redemption, for which we long with uplifted heads, and for which we sigh and wait in pure faith and a good conscience, in which we have also served an ungrateful world, a world that is the incorrigible enemy even of its own, to say nothing of our salvation. "Come, Lord Jesus!" and let every one that loves thee, say, "Come, Lord Jesus!" Amen.
(1)

Now, "Come, Lord Jesus!" also occurs in the next to the last verse in Revelation (22:20), the last book in the Bible.

We all join in this prayer.

(1) Lenker No.7,pg.78.

Appendix

Luther's Homiletics

Gathered from His Table-Talk.

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"God in wonderful wise led us out of the darkness of the sophists, and cast me into the game, now more than twenty years since. It went weakly forward at the first, when I began to write against the gross errors of indulgences. At that time Doctor Jerome withstood me, and said: What will you do, they will not endure it? but, said I, what if they must endure?

"Soon after him came Sylvester Prierio into the list; he thundered and lightened against me with his syllogisms, saying: Whosoever makes doubt of any one sentence or act of the Romish church, he is a heretic; Martin Luther doubts thereof: ergo, he is a heretic. Then it went on, for the pope makes a three-fold distinction of the church. First a substantial, i.e., the cardinals. Thirdly, an operative and powerful church; i.e., the pope himself. No mention is made of a council, for the pope will be the powerful church above the Holy Scripture and councils."

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"A preacher should be a logician and a rhetorician, that is, he must be able to teach, and to admonish; when he preaches touching an article, he must, first, distinguish it. Secondly, he must define, describe, and show what it is. Thirdly, he must produce sentences out of the Scriptures, therewith to prove and strengthen it. Fourthly, he must, with examples, explain and declare it. Fifthly, he must adorn it with similitudes; and, lastly, he must admonish and rouse up the lazy, earnestly reprove all the disobedient, all false doctrine, and the authors thereof; yet, not out of malice and envy, but only to God's honor, and the profit and saving health of the people."

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"It is a great thing to be an upright minister and preacher; if our Lord God himself drove it not forward, there would but little good ensue. Preachers must be endued with a great spirit, to serve people in body and soul, in wealth and honor, and yet, nevertheless, suffer and endure the greatest danger and unthankfulness. Hence Christ said to Peter thrice: "Peter, lovest thou me?" Afterwards he said: "Feed my sheep"; as if to say: Peter, if thou wilt be an upright shepherd, and careful of souls, then thou must love me; otherwise, it is impossible for thee to be an upright and a careful shepherd; thy love to me must do the deed.

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"Young people must be brought up to learn the Holy Scriptures; when such of them as know they are designed for the ministry present themselves and offer their service, upon a parish falling void, they do not intrude themselves, but are as a maid who, being arrived at woman's estate, when one makes suit to marry her, may do it, with a good and safe conscience towards God and the world. To thrust out another is to intrude; but when in the church a place is void, and thou sayest: I will willingly supply it, if ye please to make use of me; then thou are received, it is a true vocation and calling. Such was the manner of Isaiah, who said: "Here I am; send me". He came of himself when he heard they stood in need of a preacher; and so it ought to be; we must look whether people have need of us or no, and then whether we be desired or called."

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"A preacher should needs know how to make a right difference between sinners, between the impenitent and confident, and the sorrowful and penitent; otherwise the whole Scripture is locked up. When Amsford began to preach before the princes at Schmalcalden, with great earnestness he said: "The gospel belongs to the poor and sorrowful, and not to you princes, great persons and courtiers that live in continual joy and delight, in secureness, void of all tribulation."

CCCXCVII Page 225

"A good preacher should have these properties and virtues: first, to teach systematically; secondly, he should have a ready wit; thirdly, he should be eloquent; fourthly, he should have a good voice; fifthly, a good memory; sixthly, he should know when to make an end; seventhly, he should be sure of his doctrine; eighthly, he should venture and engage body and blood, wealth and honor, in the Word; ninthly, he should suffer himself to be mocked and jeered of every one."

CCCCIV Page 227

"A continual hatred is between the clergy and laity, and not without cause; for the unbridled people, citizens, gentry, nobility, yea, and great princes also, refuse to be reprov'd. But the office of a preacher is to reprove such sinners as lie in open sin, and offend against both the first and second table of God's Commandments; yet reproof is grievous for them to hear, wherefore they look upon the preachers with sharp eyes."

CCCX Page 229

"If I should write of the heavy burthen of a godly preacher,

which he must carry and endure, as I know by mine own experience, I should scare every man from the office of preaching. But I assure myself that Christ at the last day will speak friendly unto me, though he speaks very unkindly now. I bear upon me the malice of the whole world, the hatred of the emperor, of the pope, and of all their retinue. Well, on in God's name; seeing I am come into the lists, I will fight it out. I know my quarrel and cause are upright and just."

CCCCVII Page 228.

"We ought to direct ourselves in preaching according to the condition of the hearers, but most preachers commonly fail herein; they preach that which little edifies the poor simple people. To preach plain and simply is a great art: Christ himself talks of tilling ground, of mustard-seed, &c; he used altogether homely and simple similitudes."

CCCCXVIII Page 232

"Our auditors, for the most part, are epicurean; they measure our preaching as they think good, and will have easy days."

"The Pharisees and Sadducees were Christ's enemies, yet they heard him willingly; the Pharisees, to the end they might flout and deride him. The Pharisees are our friars; the Sadducees, our gentry, citizens, and country folk: our gentlemen give us the hearing, and believe us, yet will do what seems good to them; that is, they remain epicureans."

CCCCXXV Page 237

"In the Psalm it is said: Their voice went out into the whole world. But St. Paul to the Romans gives it thus: "Their sound went out into all the earth", which is all one. Many sentences are in the Bible, wherein St. Paul observed the translation of the Seventy Interpreters, for he contemned them not; and whereas he was preacher to the Greeks, therefore he was constrained to preach as they understood.

"In such sort did he use that sentence, I Cor. XV.: "Death is swallowed up in victory", whereas in the Hebrew, it is "in the end"; yet 'tis all one. St. Paul was very rich and flowing in words; one of his words contains three of Cicero's orations, or the whole of Isaiah and Jeremiah. O! he was an excellent preacher; he is not in vain named vaselectum. Our Lord God said: I will give a preacher to the world that shall be precious. There was never any that understood the Old Testament so well as St. Paul, except John the Baptist, and John the Divine. St. Peter excels also. St. Matthew and the rest well describe the histories, which are very necessary, but as to the things and words of the Old Testament, they never mention what is couched therein."

"St. Paul translated much out of Hebrew into Greek, which none besides were able to do; in handling one chapter, he often expounds four, five, or six. Oh, he dearly loved Moses and Isaiah, for they, together with king David, were the chief prophets. The words and things of St. Paul are taken out of Moses and the Prophets.

"Young divines ought to study Hebrew, to the end they may be able to compare Greek and Hebrew words together, and discern their properties, nature, and strength."

CCCCIX Page 228

"I would not have preacher in their sermons use Hebrew, Greek, or foreign languages, for in the church we ought to speak as we do at home, the plain mother tongue, which every one is acquainted with. It may be allowed in courtiers, lawyers, advocates, &c., to use quaint, curious words. Doctor Staupitz is a very learned man, yet he is a very irksome preacher; and the people had rather hear a plain brother preach, that delivers his words simply to their understanding, than he. In churches no praising or extolling should be sought after. St. Paul never used such high and stately words as Demosthenes and Cicero did, but he spake, properly and plainly, words which signified and showed high and stately matters, and he did well.

CCCCXXIV Page 236

"Cursed are all preachers that in the church aim at high and hard things, and, neglecting the saving health of the poor unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons.

"When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are herein this church above forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may begone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great disquietness and discord; for they will needs teach high things touching matters of state; thereby aiming at praise and honor; they will please the worldly wise, and meantime neglect the simple and common multitude.

"An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it, presenting it with milk from her own breast, and needing neither malmsey nor muscadine for it. In such sort should also preachers carry themselves, teaching and preaching plainly, that the simple and unlearned may conceive and comprehend, and retain what they may. When they come to me, to Melancthon, to Dr. Pomer, &c., let them show their cunning, how learned they be; they shall be well put

to their trumps. But to sprinkle out Hebrew, Greek and Latin in their public sermons, savors merely of show, according with neither time nor place."

CCCXCVIII Page 225

"The defects in a preacher are soon spied; let a preacher be endued with ten virtues, and but one fault, yet this one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times. Dr. Justus Jonas has all the good virtues and qualities a man may have; yet merely because he hums and spits, the people cannot bear that good and honest man."

CCCCV Page 228

"To speak deliberately and slowly best becomes a preacher; for thereby he may the more effectually and impressively deliver his sermon. Seneca writes of Cicero, that he spake deliberately from the heart."

CCCXCV Page 224

"Dr. Forsteim asked Luther whence the art proceeded of a speaking so powerfully, that both God-fearing and ungodly people were moved? He answered: it proceeds from the first commandment of God: "I am the Lord thy God;" i.e., against the ungodly I am a strong and jealous God, towards the good and godly a merciful God; I do well and show mercy to them, &c. For he will have us preach hell-fire to the proud and haughty, and paradise to the godly, reprove the wicked, and comfort the good, &c. The instruments and work-tools of God are different, even as one knife cuts better than another. The sermons of Dr. Cordatus and Dr. Cruciger are taken more to heart than the preaching of many others."

CCCXCIII Page 223

"I would not have preachers torment their hearers, and detain them with long and tedious preaching, for the delight of hearing vanishes therewith, and the preachers hurt themselves."

CCCCII Page 226

"God often lays upon the necks of haughty divines all manner of crosses and plagues to humble them; and therein they are well and rightly served; for they will have honor, whereas this only belongs to our Lord God. When we are found true in our vocations and calling, then we have reaped honor sufficient, though not in this life, yet in that to come; there we shall be crowned with the unchangeable crown of honor, "which is laid up for us". Here on earth we must seek for no honor, for it is written: Woe unto you when men shall bless you. We

belong not to this life, but to another far better. The world loves that which is its own; we must content ourselves with that which it bestows upon us, scoffing, flouting, and contempt. I am sometimes glad that my scholars and friends are pleased to give me such wages; I desired neither honor nor crown here on earth, but I will have compensation from God, the just judge in heaven.

"From the year of our Lord 1518, to the present time, every Maunday Thursday, at Rome, I have been by the pope excommunicated and cast into hell; yet I still live. For every year, on Maunday Thursday, all heretics are excommunicated at Rome, among whom I am always put first and chief. This do they on that blessed, sanctified day, whereas they ought rather to render thanks to God for the great benefit of his holy supper, and for his bitter death and passion. This is the honor and crown we must expect and have in this world. God sometimes can endure honor in lawyers and physicians; but in divines he will no way suffer it; for a boasting and an ambitious preacher soon contemns Christ, who with his blood has redeemed poor sinners."

CCCCXXI Page 235.

"Scripture requires humble hearts, that hold God's Word in honor, love, and worth, and that pray continually: "Lord, teach me thy ways and statutes". But the Holy Ghost resists the proud, and will not dwell with them. And although some for a time diligently study in Holy Scripture, and teach and preach Christ uprightly, yet, as soon as they become proud, God excludes them out of the church. Therefore, every proud spirit is a heretic, not in act and deed, yet before God.

"But it is a hard matter for one who has some particular gift and quality above another, not to be haughty, proud, and presumptuous, and not to condemn others; therefore God suffers them that have great gifts to fall many times into heavy tribulations, to the end they may learn, when God draws away his hand, that then they are of no value. St. Paul was constrained to hear on his body the sting or thorn of the flesh, to preserve him from haughtiness. And if Philip Melancthon were not now and then plagued in such sort as he is, he would have strange conceits."

CCCCXVI Page 231

"It were but reasonable I should in my old age have some rest and peace, but now those that should be with and for me, fall upon me. I have plague enough with my adversaries, therefore my brethren should not vex me. But who is able to resist? They are fresh, lusty, young people, and have lived in idleness; I am now aged, and have had much labor and pains. Nothing causes Osiander's pride more than his idle life; for he preaches but twice a week, yet has a yearly stipend of four hundred guilders."

CCCCXIV - Page 231

"Ambition is the rankest poison to the church, when it possesses preachers. It is a consuming fire. The Holy Scripture is given to destroy the desires of the flesh; therefore we must not therein seek after temporal honor. I much marvel for what cause people are proud and haughty; we are born in sin, and every moment in danger of death. Are we proud of our scabs and scalds? We, who are altogether an unclean thing."

CCCCXV Page 231

"Honor might be sought for in Homer, Virgil, and in Terence, and not in the Holy Scripture; for Christ says: "Hallowed by thy name. - not ours, but thine be the glory". Christ charges us to preach God's word. We preachers should of the world be held and esteemed as unjusti stulti, to the end God be justus, sapiens, et misericors; that is his title, which he will leave to none other. When we leave to God his name, his kingdom, and will, then will he also give unto us our daily bread, remit our sins, and deliver us from the devil and all evil. Only his honor he will have to himself."

CCCCXX Page 233

"Their priests do teach for hire". Some there be who abuse this sentence, wresting it against good and godly teachers and preachers, as if it were not right for them to take the wages ordained for the ministers of the church, on which they must live. They produce the sentence where Christ says: "Freely ye have received, freely give". They allege also the example of St. Paul, who maintained himself by the work of his hands, to the end that he might not be burthensome to the church.

"These accusations proceed out of hatred to the function of preaching, to which Satan is a deadly enemy. The ungodly people, by filling the ears of the simple with such speeches, not only occasion the preachers to be condemned, but also the function of preaching to be suspected; whereas they ought, with all diligence, to endeavor that the ministers, for the Word's sake, might again be restored to their honest dignity.

"It is true, as Christ says: "Freely ye have received, freely give"; for he will have the chief end of preaching to be directed to God's honor only, and the people's salvation; but it follows not that it is against God for the church to maintain her ministers, who truly serve her in the Word, though it were against God and all Christianity, if the ministers of the church should omit the final cause, for which the office of preaching is instituted, and should look and have regard only to their wages, or aim at lucre and gain, and not uprightly, purely, and truly proceed in the office of teaching.

"Like as the ministers of the church, by God's command, are in duty bound to seek and promote God's honor, and the saving health and salvation of the people with true and upright doctrine, even so the church and congregation have command from God to maintain their ministers, and honorably

nourish and cherish them; for Christ says: "Every laborer is worthy of his hire". Now if he be worthy, then no man ought to cast it in his teeth that he takes wages. St. Paul more clearly expresses himself: "The Lord hath also commanded, that they which preach the gospel, should live of the gospel." He puts on the office of the law, and says: "Do ye not know, that they which do minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar". Moreover he makes use of a very fine similitude; saying: "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof?" But especially mark the comparison which he gives in his epistle to the Corinthians: "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" Indeed, every Christian, but especially the officers of the church, ministers, and preachers, should so carry themselves that they fall not into suspicion of being greedy and covetous; yet they must not so conceive it, as if it were wrong to receive of the church and assembly, that which is needful for the maintenance of the body.

"Therefore no man should take umbrage that godly rulers provide for the churches, by honestly maintaining her true ministers; nay, we shall bewail that the majority of princes and rulers neglect the true and pure religion, and provide not for our children and posterity, so that, through such meanness, there will be either none, or most unlearned ministers."

CCCCVI Page 228

"God in the Old Testament made the priests rich; Annas and Caiaphas had great revenues. But the ministers of the Word, in which is offered everlasting life and salvation by grace, are suffered to die of hunger and poverty, yea, are driven and hunted away."

CCCCXXII Page 235.

"I learn by preaching to know what the world, the flesh, the malice and wickedness of the devil is, all which could not be known before the Gospel was revealed and preached, for up to that time I thought there were no sins but incontinence and lechery."

CCCCXXIII Page 235.

"At court these rules ought to be observed; we must cry aloud, and accuse; for neither the Gospel nor modesty belong to the court; we must be harsh, and set our faces as flints; we must, instead of Christ, who is mild and friendly, place Moses with his horns in the court. Therefore I advise my chaplains and ministers to complain at court of their wants, miseries, poverty, and necessities; for I myself preached concerning the same before the prince elector, who is both good and godly,

but his courtiers do what they please. Philip Melancthon and Justus Jonas were lately called in question at court, for the world's sake; but they made this answer: Luther is old enough, and knows how and what to preach."

CCCCXII Page 229

"Our manner of life is as evil as is that of the papists. Wickliffe and Huss assailed the immoral conduct of the papists; but I chiefly oppose and resist their doctrine; I affirm roundly and plainly, that they preach not the truth. To this am I called; I take the goose by the neck, and set the knife to its throat. When I can show the papists doctrine is false, which I have shown, then I can easily prove that their manner of life is evil. For when the word remains pure, the manner of life, though something therein be amiss, will be pure also. The pope has taken away the pure word and doctrine, and brought in another word and doctrine, which he has hanged upon the church. I shook all popedom with this one point, that I teach uprightly, and mix up nothing else. We must press the doctrine onwards, for that breaks the neck of the pope. Therefore the prophet Daniel rightly pictured the pope, that he would be a king that would do according to his own will, that is, would regard neither spirituality nor temporality, but say roundly: Thus and thus will I have it. For the pope derives his institution neither from divine nor from human right; but is a self-chosen human creature and intruder. Therefore the pope must needs confess, that he governs neither by divine nor human command. Daniel calls him a god, Maosim; he had almost spoken it plainly out, and said Mass, which word is written, Deut. XXVI. St. Paul read Daniel thoroughly, and uses nearly his words, where he says: The son of perdition will exalt himself above all that is called God, or that is worshipped, &c., 2 Thes. ii."

CCCCI Page 226

"I know of no greater gift than that we have, namely, harmony in doctrine, so that throughout the principalities and imperial cities of Germany, they teach in conformity with us. Though I had the gift to raise the dead, what were it, if all other preachers taught against me? I would not exchange this concord for the Turkish empire."

CCCC. Page 225

"An upright shepherd and minister must improve his flock by edification, and also resist and defend it; otherwise, if resisting be absent, the wolf devours the sheep, and the rather, where they be fat and well fed. Therefore St. Paul presses it home upon Titus, that a bishop by sound doctrine should be

able both to exhort and to convince gainsayers; that is, to resist false doctrine. A preacher must be both soldier and shepherd. He must nourish, defend, and teach; he must have teeth in his mouth, and be able to bite and to fight.

"There are many talking preachers, but there is nothing in them save only words; they can talk much, but teach nothing uprightly. The world has always had such Thrasons, such boasting throat-criers."

CCCCXIII Page 230

"The humility of hypocrites is, of all pride, the greatest and most haughty, as that of the Pharisee who humbled himself and gave God thanks, but soon spoiled all again, when he said: "I am not like others, &c., nor as this publican." There are people who flatter themselves, and think they only are wise; they condemn and deride the opinions of all others; they will allow of nothing but only what pleases them."

CCXCIX Page 225

"Luther's wife said to him: Sir, I heard your cousin, John Palmer, preach this afternoon in the parish church, whom I understood better than Dr. Pomer, though the Doctor is held to be a very excellent preacher. Luther answered: John Palmer preaches as ye women use to talk; for what comes into your minds, ye speak. A preacher ought to remain by the text, and deliver that which he has before him, to the end people may well understand it. But a preacher that will speak every thing that comes in his mind, is like a maid that goes to market, and meeting another maid, makes a stand, and they hold together a goose-market."

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