A Rhetoric of Human Being Reflected in Some of Martin Luther's Sermons

Maria CURTEAN

Le présent article est centré sur l'image de homme dans le discours homilétique de Martin Luther. Le but de la présente recherche est de montrer comment la conception anthropologique du prolifique prédicateur s'est construite sur le fonds de la communication, l'interprétation et la contextualisation du message évangélique dans l'espace allemand au XVIème siècle. Partie du discours oratoire chrétien, les sermons de Martin Luther recomposent l'image de l'homme par la reprise des thermes de l'anthropologie paulinienne et leur interprétation originale, qui reste différente de la tradition patristique représentée par Jérôme ou Augustin, ainsi que par les définitions proposées par la philosophie de son époque. En abordant l'homme dans sa complexité – son corps et son âme – Luther le met en rapport avec Dieu, son Créateur, avec soi-même et avec le monde, en le décrivant par des thermes dichotomiques: chair – âme, homme charnel – homme spirituel, homme ancien – homme nouveau, homme intérieur – l'homme extérieur, esclave – libre, pécheur – droit. En liant de cette manière la conception anthropologique de son temps à celle paulinienne, Luther redimensionne l'humain à l'aide du mot, sous tous ses aspects laïques, en fonction du Royaume du Dieu, redécouvrant, en clef christologique, l'origine et la finalité de l'homme.

Mots-clés: Martin Luther, sermons, être humain, prédication, discours homilétique.

The story of Rabbi Eisik - the story of the researcher. I want to start my presentation with the story of Rabbi Eisik, son of Rabbi Yekel of Crakow, in order to motivate my choice of researching texts belonging to a different ethos than the Orthodox one, which I belong to. In a dream Rabbi Eisik was told to go to Prague in order to find a treasure under the bridge that led to the royal palace. Dream was repeated three times and Eisik decided to go. Unfortunately the bridge was guarded day and night. Nevertheless he went to the bridge every morning and kept walking around all day long. Finally, the captain of the guards asked him what was he doing there and Eisik told him his dream. The captain said that he had a similar dream, in which he was told to go in Crakow, where in a room of a Jew named Eisik, the son of Yekel, he would find a treasure under the stove. Hearing the words, Rabbi Eisik

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turned home, found the treasure under the stove, and built the House of Prayer that was called „Reb Eisik's Shul" [1].

I dare to say that my story is similar to that of Rabbi Eisik. I choose one of the interpretations that Andrei Pleșu gives to this parable in his book, namely in order to find what you are looking for, you should make a long journey and turn to you from far, for 'the neighbour' can be valued only after a laborious experience of 'It'[2]. Speaking in M. Buber's terms, Martin Luther is an 'It' for the Orthodox theological field. Therefore using an anthropological key of interpretation I call him the *stranger from Home*. So I choose to make a long journey in order to explore Luther's homiletical work, hopping to find my own way Home.

Why a Rhetoric of human being? Anthropocentrism that characterizes the contemporary social communication seems to be in expense of man because of lacking in essence social message and of the reign of non-virtues that mark even the language. Today we are witnessing an inflation of words, for „from friendship to romance, from politics to economics, relationships are built and destroyed by excess or shortage of Rhetoric"[3]. In this context, preaching, which is a form of social communication and an interface of the Kingdom of Heaven, being born of Revelation, offers people an alternative to the worldly chatter, inviting them to find the truth about their own nature and purpose. Preaching fills the human word with the power of the divine Word, ie. Christ, and stays in close relationship with social and cultural context of the community in which it is delivered. What preaching brings new to the social message consists of a new vision on man's everyday life, which is connected to the reality of Kingdom of Heaven. Man is not only a social animal but also the image of God. He is both 'imago Dei' and 'imago mundi'. Through preaching the prophetic ministry and teachings of Christ, the Word of God who „became flesh and took up residence among us" (Joh. 1.14)[4] is updated and could structure the daily life and social customs[5].

Why Martin Luther today? The great preaching activity of Martin Luther reflects the way he assumed the requirement of the great commission (Mat. 28.18-19). Luther left behind him about 2000 sermons. He used to preach very often,

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[1] Andrei Pleșu, *Parabolele lui Iisus: Adevărul ca poveste (Jesus' parables. The truth as story)*, Humanitas, București, 2012, p. 12.

[2] *Ibidem*, p. 14-15.

[3] Michel Mayer, *Questions de rhétorique. Langage, raison et seduction*, apud Lect. Univ. Silvia Săvulescu, *Retorică și teoria argumentării. Note de curs (Rhetoric and argumentation theory. Course Notes)*, Editura Comunicare.ro, București, 2004, p. 14.

[4] https://net.bible.org/#!bible/John+1:5 (accessed on June 14, 2015).

[5] From the beginning, The Christian Church is characterized by the power of structuring the daily life and social customs. See for example the study "Sfîntul Vasile cel Mare și concepția sa despre Educația socială – om, Biserică, societate" ("St. Basil the Great and his conception of social education - man, Church, society") in Necula, Constantin *Formare pentru propovăduire – studii și articole de catehetică*, pedagogie și omiletică activă (*Education for teaching - catechetical articles and studies, pedagogy and active homiletics*), Editura ASTRA Museum/ Techno Media, Sibiu, 2013, p. 172-195.

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even when he was sick[6]. Although his sermons belong to a different social context and time they are still valuable and contemporary both from the perspective of Homiletics and Rhetoric history and from their contents.

For my paper I selected the following sermons: First Sunday in Advent (Matthew 21.1-9) - Erster Sonntag im Advent (Matth. 21.1-9)[7]; Second Sunday in Advent (Luke 21.25-36) - Zweiter Sonntag im Advent (Luk. 21. 25-36)[8]; Third Sunday in Advent (Matthew 11.2-10) - Dritter Sonntag im Advent (Matth. 11.2-10)[9]; Second Christmas Day (Luke 2.15-20) - Zweiter Weihnachstag (Luk. 2.15-20)[10]; Sunday after Christmas (Luke 2. 33-40) - Sonnntag nach Weihnachten (Luk. 2. 33-40)[11]; Sunday after Epiphany (Luke 2.41-52) - Sonntag nach Epiphanias (Luk. 2.41-52)[12]; Sunday after Epiphany (Matthew 8.1-13) - Sonntag nach Epiphanias, (Matth. 8.1-13)[13]; Easter Monday (Luke 24. 13-35) - Zweiter Ostertag (Luk. 24.13-35)[14]; Second Sunday after Trinity (Luke 14.16-24) - Zweiter Sonntag nach Trinitatis (Luk. 14.16-24)[15]; Fifth Sunday after Trinity (Luke 5.1-11) – Fünfter Sonntag nach Trinitatis (Luke 5.1-11)[16].

Preaching and inward interpretation. In many Luther's texts we find references to the role of preaching in human life, especially in that of the Christians, and what are the differences between the art of interpreting and delivering the teachings of the Scripture and the other sciences of Luther's time (Grammar, Dialectics, Rhetoric, Philosophy, Law, and Medicine). Thus in a sermon at a pericope of the Gospel of Luke (24.13-35), Luther offers a key of reading and understanding of the Scripture: „Die Bibel und Schrift ist nicht ein solches Buch, das aus der Vernunft oder aus Menschenweisheit herfließt. Der Juristen und Poeten Künste kommen aus der Vernunft und mögen wiederum von der Vernunft verstanden und erfaßt werden. Aber Mose und der Propheten Lehre kommt nicht aus der Vernuntft und Menschweisheit. Wer sich deshalb untersteht, Mose und die Propheten mit der Vernunft zu begreifen und die Schrift zu messen und nachzurechnen, wie sich mit der Vernunft reime, der geht ganz an die Irre. Denn alle Ketzer von Anfang an sind auch daraus entstanden, daß sie gemeint haben, was sie in der Schrift lesen, das möchten sie so deuten, wir die Vernunft

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[6] Dumitru Belu, *Curs de Omiletică. Momente din istoria predicii – Teoria predicii* (*Homiletics course. Moments in the history of the preaching - Preaching theory*), Editura Andreiana – Editura InfoArt Media, Sibiu, 2012, p. 176.

[7] *Martin Luther, Die Predigten, Ehrenfried Klotz Verlag, Stuttgart, Vandenhoeck & Ruprecht, Göttingen, 1965*, p. 11-17, WA 36, 375-379, Sermon from 1532.

[8] *Ibidem*, p. 17-23, WA 37, 613-617, Sermon from 1534.

[9] *Ibidem*, p. 24-29, WA 36, 383-387, Sermon from 1532.

[10] *Ibidem*, p. 50-55, WA 37, 245-248, Sermon from 1533.

[11] *Ibidem*, p. 56-61, parallel WA 34 II 537-546, Sermon from 1531.

[12] *Ibidem*, p. 78-82, WA 37, 254-258, Sermon from 1534.

[13] *Ibidem*, p. 88-94, WA 37, 13, 3 – 16, 14, Sermon from 1533.

[14] *Ibidem*, p. 190-196, în WA 37, 363-367, Sermon from 1534.

[15] *Ibidem*, p. 274-280, parallel în WA 36, 187-191, Sermon from 1532.

[16] *Ibidem*, p. 291-298, WA 37, 111-115, Sermon from 1532.

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lehrt”[17].

Theology does not reject the human wisdom but takes into account its limits[18]. Luther brings up St. Augustine’s experience in order to sustain his idea: „Augustinus klagt, daß er zuerst mit freier Vernunft an die Schrift herangegangen und neun ganze Jahre darin studiert habe und die Schrift mit der Vernunft habe begreifen wollen. Aber je mehr er darin studiert habe, je weniger habe er davon verstanden, bis er endlich zu seinem Schaden erfahren habe, daß man der Vernunft die Augen ausstechen und sagen müsse: Was die Schrift sagt, das lasse ich mit der Vernunft unerforscht, sondern glaube es mit einfälltigem Herzen. Wenn man das tut, so wird die Schrift hell und klar, die zuvor finster war”[19].

Understanding of the Scriptures and a right exegesis mean a teandric and synergic act, for the human heart is enlightened and inspired by the Holy Spirit, “the true interpreter” as Luther says: „Zum Verständnis der Heiligen Schriften gehört die Offenbarung, daß der Heilige Geist, als der rechte Ausleger, das Wort auswendig durch die mündliche Predigt und inwendig durch Erleuchtung im Herzen erkläre”[20]. Thus in Luther conception on preaching appears the idea of double exegesis: the *outward spoken exegesis* and *inward exegesis*, through God's superior communication with the humble heart of man, which begins to understand. Luther thinks that the requirement of imparting this knowledge – „the communicational Eucharist” stays in close relationship with the humbleness of the heart. The receivers of the message should remain „mere apprentices”, „humble in heart” as the Appostles and myrrh-bearing women were. Thus, they can recognize God[21]. Human personality becomes stronger and understands its destination: „Aber wenn einfältige Herzen drüber kommen, denen es der Heilige Geist durch seine Predigt offenbart, daß sie von Herzen dran glauben, so geben sie solche Kraft und Feuer, daß sie fest daran hangen, dabei bleiben und sich deswegen martern und erwürgen lassen”[22].

Christ the key-point of communication. If we are speaking about preaching as Luther understood it, we can admit that in a sermon there is not only the classic scheme of communication consisting of transmitter, channel and receiver, namely priest as exegete of the Scripture, faithful or unfaithful man, ie the congregation, where the preaching is delivered, but there is another important element and that is God. For Luther God is personal. He not only allows people to preach (about) Him, but He communicates and reveals Himself to them. Thus we notice that in Luther's conception about preaching there is on one hand a *vertical axis* of communication

[17] *Zweiter Ostertag (Luk. 24.13-35), op. cit.*, p. 193.

[18] Bengt Hägglund, „Luthers Antropologie”, în *Leben und Werk Martin Luthers von 1526 bis 1546, Festgabe zu seinem 500.Geburstag, Im Auftrag des Theologischen Arbeitskreises für Reformationsgeschichtliche Forschung heraugegeben von Helmar Junghans, Band I, Vandenhoeck & Ruprecht in Göttingen*, p. 68-69.

[19] *Zweiter Ostertag (Luk. 24.13-35), op. cit.*, p. 195.

[20] *Ibidem*.

[21] *Ibidem*.

[22] *Ibidem*, p. 194.

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consisting of *God* and *man*, realized through a synergic cooperation between man and God; of *Holy Spirit* and *exegete*; of *Holy Spirit* and the *human heart*. And on the other hand there is a *horizontal axis* composed of *man* as *exegete-preacher and interpreter* and *man as receiver* of *the message*. The last axis can fulfill its purpose only through the grace of Lord. In Christ the two axes meet perfectly each other, for he is „truly god and truly man" (cf. Mark 15. 39), whose death and resurrection have brought us forgiveness of sins and the gift of eternal life[23].

Thus, it is noted in Luther's sermons that homiletic christocentrism[24] is one of the principles of preaching. In a sermon at Luke 24.13-35, Luther emphasizes that the resurrected Jesus interpretates the Scriptures to the two disciples on the way to Emmaus. Beginning with Moses and the prophets, the Scriptures refers to Himself: „Wir sollen die Heilige Schrift und Gottes Wort gern lesen, hören und behandeln. Den dazu gibt der Heilige Geist, der durchs Wort kräftig ist, Verständnis, wie wir hier an diesen Jüngern sehen: die redden aud dem Wege von der Schrift, und wollten gern hinein, können aber nicht hineinkommen. Da gesellt sich der Herr zu ihnen und tut ihnen eine herrliche Predigt, nimmt Sprüche aus Mose, Propheten und Psalter und erklärt die, so daß sie die Schrift verstehen"[25]. His words or „sermon" as Luther used to say, make the disciples hearts burn within themselves. This faith that the sermon sets off from the beginning in human heart can be assumed and fulfilled by incorporation of man into the Body of Christ through the Sacrament of Baptism. Luther like a good preacher calls on his listeners to let themselves baptized, for he says that if they do so, their hearts burn within them, too[26].

For those who are incorporated in the Church, namely for Christians, the "communicational Eucharist" can be fulfilled in Lord's Supper, when they receive the body and blood of Christ. Communication reaches its purpose in communion: „Wenn ich dem Evangelium glaube, so esse ich von Christus und weidet und stärkt sich meine Seele, das schmeckt nach Vergebung der Sünden, ewigem Leben und Seligkeit"[27]. Peoples hunger and thirst for the Word is ontological, for the preacher says: „Wenn wir im Tode, Sünden, Pest, Lebensmittelknappheit, Gefahr, Schrecken, Furcht und allerlei Jammer sind: das ist unser Hunger und Durst, da bedürfen wir dieser Speise. Und eben die sind es, die in solchen Nöten sind,

[23] *Ibidem*, p. 196.

[24] See Marius Daniel Ciobotă, *Discursul omiletic din perspectiva științelor comunicării (Homiletic discourse from the standpoint of communication sciences)*, Editura Universitară, București, 2012, p. 40; Wayne McDill, *Predicarea eficientă. 12 Deprinderi esențiale (The 12 Essential Skills For Great Preaching)*, trad. Ilie Soritau, Cristian Sonea, Natan Mladin, Oradea, Editura Universității Emanuel din Oradea, 2006, 267 p.; Bryan Chapell, *Răscumpararea predicii expozitive (Christ-centered Preaching: Redeeming the Expository Sermon)*, trad. Dorin Pantea, ed. coord.: drd. Dorin Hnatiuc, Făclia, Oradea; Editura Universității Emanuel din Oradea, 2008.

[25] *Zweiter Ostertag (Luk. 24.13-35)*, *op. cit.*, p. 195.

[26] *Ibidem*, p. 196.

[27] *Zweiter Sonntag nach Trinitatis* (Luke 14.16-24), *op. cit.*, p. 274.

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welchen diese Speise recht schmeckt"[28]. The incarnate God communicates himself as Food in order to fill the void of the human heart and to heal man of arduous loneliness: „Wenn solche erschrockenen und geängstigten Herzen und Gewissen im Evangelium hören, daß Christus, der für ihre Sünde gelitten habe, gekreuzigt und gestorben sei, sich habe zurichten, auftragen und vorlegen lassen zur Speise für alle hungrigen und durstigen Seelen, das ist für alle erschrochenen und geängstigen Herzen, und wenn sie solches ohne allen Zweifel glauben, dann wird ihr verschmachtendes Herz, betrübt Gewissen und bekümmerte Seele gestärkt, getröstet und erquickt"[29].

The right confession of faith. Having communion means to assume the gifts of salvation in your life: „Wer diese Speise schmeckt, an Christus glaubt, dem soll es zugesagt sein und der soll es haben, daß er nicht sterben, sondern durch den Glauben an Christus ein Kind des ewigen Lebens sein soll, als der den Tod in Christus überwunden hat"[30].

The fruits of the Communion are the fruits of the Cross: forgiveness of sins, justice, eternal life and salvation. Communion with Christ means both filling the human being with Him and his eternal life and the identification of Him with us, for Christ is and wants to be our food, justice, hope, joy and our lives[31]. In this regards Luther interprets St. Paul's words in Galatians („But now that you have come to know God" – 4.9 and „until God is formed in you" – 4.19) saying that all our actions are given and are acts of God. All what we know is given to us by God. The Apostle addressed particularly against those who had begun to rely on their own righteousness and wisdom[32]. Luther says further that life does not belong only to the Christian, but to Christ who lives in him[33]. This idea can be found in a sermon at the pericope of the Gospel of Luke 14, 16-24, where Luther encourages his listeners to let their sin of wickedness behind them, as it cannot touch them again[34]. Rising trustful the eyes towards Christ who sits at the right hand of the Father, man can take firmly the word of the Gospel, in which Christ is preached. He concludes: „Darum heißt auch unsere Gerechtigkeit nicht die unsere (wenn sie auch unser durch den Glauben wird), sondern Christi" [35].

Emboding the faith in one's life and communicating it are not only the fruits but also the requirements of Communion: „So lehrt und vermahnt uns unser lieber Herr Jesus Christus in diesem Gleichnis vom Abendmahl, daß wir den Glauben gut üben und ihn recht fassen sollen…"[36]. If in the Commentary on Romans where Luther explains why good works are necessary, here in preaching to Lc. 14. 16-25 Luther

[28] *Ibidem*, p. 274-275.
[29] *Ibidem*, p. 275.
[30] *Ibidem*.
[31] „…daß er unsere Speise, Gerechtigkeit, Trost, Freude und Leben sei und sein will" – *Ibidem*.
[32] Martin Luther, *Scrieri (Writtings)*, Vol. 3, Editura Logos, Cluj-Napoca, p. 210-211.
[33] *Ibidem*, p. 211.
[34] *Zweiter Sonntag nach Trinitatis (Luke 14.16-24)*, *op. cit.*, p. 276.
[35] *Ibidem*.
[36] *Ibidem*, p. 277.

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urges the likeness of Christ, whatever the context of each life is. The interior change or Christ-likeness is visible in the contextual attitudes and in the way that man relates to various situations of his life: "Daß geschieht, auf daß unser Herz durch den Glauben an ihn getröstet und gestärk werde, und wir, wenn da Traurigkeit oder Schrecken kommt, sagen können: Ha, Christus wird unerschrocken. Kommt Krankenheit, daß wir sagen: Christus wird deswegen nicht sterben, kommt Sünde, daß wir sagen: Christus wird nicht zum Bösewicht und Sünder im Himmel. Bin ich böse, ist das unserem Herrn Christus ohne Schaden; bin ich traurig, ist Christus fröhlich; bin ich hungrig, arm, betrübt, ist Christus satt, reich und voll Trostes (…). Weil ihm weder Hunger noch Armut noch Trübsal schaden, so soll mirs auch nicht schaden, denn er ist mein, und ich bin sein"[37].

The receivers of Luther's sermons. Luther preached for Christians: „Ihr habt oft gehört, daß ein Christ nicht deshalb so heißt, weil er von Vater und Mutter geboren ist; auch nicht deshalb, weil er Johannes, Petrus, Paulus heißt, sondern deshalb, weil Christus ihm seinen Namen an die Stirne, ja ins Herz geschrieben hat"[38]. A Christian is *spirit* (Geist), as long as he knows God and *flesh* (Fleisch), as long as he is impelled by lust. He is *slave* and *free*, *righteous* and *sinful*. He is *old man* and *new man* as long as he is in the battle against sin. The difference between the *old man* and the *new man* identified in the commentary on Psalm 130 is understood as an antithesis between *fear* and *hope*. The old man is *fear*, while the new man is *hope*[39]. He is in constant temptation to get lost in the meandres of the world, from which he was released by Christ.

The preacher's voice becomes very critical, because he cannot ignore the dysfunctions of the Christian life, which seems to be touched by secularization: „Und, auf daß ich vom Papst und den Seinen schweige, was tun die Unsern, die sich Evangelische rühmen? Bauern, Bürger, Adel kleben so fest an dem Zeitlichen und Vergänglichen, daß sie den Herrn Christus und sein Evangelium darüber vergessen"[40].

Luther compared his contemporaries with the inhabitants of Jerusalem. Despite of the fact that God had revealed Himself to them through prophets and then through his own incarnate Son, the Jews remained blind and unconsciousness. Luther's contemporaries' attitude seemed to be the same: „Aber Bürger, Bauern und die von vom Adel, die Fürsten und großen Herren dieser Welt verfolgen das Evangelium. Was will daraus werden? Christus besucht sie gnädig, bringt ihnen das Geschenk vor die Tür; sie schlagen ihn tot"[41].

Time of preaching the gospel or „recognizing the time of your visitation from God" (Luk. 19.44). In Luther's view the fact of ignoring the Word of God in the sixteenth century is equivalent with the fact of ignoring Christ in the time of

[37] *Ibidem.*
[38] *Erster Sonntag im Advent (Matth. 21.1-9), op. cit.*, p. 11-12.
[39] Bengt Hägglund, *op. cit.*, p. 65.
[40] *Zweiter Sonntag nach Trinitatis (Luke 14.16-24), op. cit.*, p. 279.
[41] *Erster Sonntag im Advent (Matth. 21.1-9), op. cit.*, p. 14.

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His coming to earth. Like then, preaching the word means the „time of visitation of God". The consequences of overlooking the „time of visitation of God" could be the same and the Preacher says in a prophetic tone: „Aber die Welt kann und will Christus nicht zum Herrn haben noch ihm dienen. Darum werden auch Land und Leute zerstört und verwüstet"[42]. He warns: „Darum sage ich: Hütet euch! Ihr seid jung, es kann gechehen, daß ihr das zukünftige Unglück über Deutschland erleben, sehen und erfahren werdet. Denn es wird ein Wetter über Deutschland kommen, und wird nicht ausbleiben"[43]. Conscious of presence of God he tries to convince his listeners: „Das sind Gottes Strafen für die teuflische Sünde, die da heißt: die Zeit der Heimsuchung nicht erkennen. Es ist wohl große Sünde, daß Bauer, Bürger, die von Adel und jedermann so geizig sind; aber daß sie über diese Sünde hinaus Gottes Wort so verachtet, das wird ihnen den Hals brechen. Da hütet ihr euch vor…"[44].

Some aspects of Luther's homiletic discourse. From the researched sermons, we noticed that Martin Luther structures clear and concisevly the message, respecting the parts of a discourse, established in classical rhetoric. In *introduction* or *exordium* he announces the theme. Usually, he highlights two of the aspects of a biblical text. For example, he starts his sermon at Mt. 21.1-9, in the following manner, generally commun for his sermons: „Dieses Evangelium hat zwei Stücke. Das erste Stück ist von dem Herrn Christus Einzuge, da er zu Jerusalem einreitet. Das andere Stück ist, daß der Herr, wie Lukas schreibt, als er nahe hinzukommt, die Stadt Jerusalem ansieht und über sie weint…"[45].

There are cases, however rare, when Luther begins directly, abruptly, finding the sensitive painful point of the lives of the receptors of the sermons and throwing the seed of Kingdom that the good news of the Gospel produces fruits in their souls: „Wenn ich dem Evangelium glaube, so esse ich von Christus und weidet und stärkt sich meine Seele, das schmeckt nach Vergebung der Sünden, ewigem Leben und Seligkeit. Wenn wir im Tode, Sünden, Pest, Lebensmittelknappheit, Gefahr, Schrecken, Furcht und allerlei Jammer sind: das ist unser Hunger und Durst, da bedürfen wir dieser Speise. Und eben die sind es, die in solchen Nöten sind, welchen diese Speise recht schmeckt"[46].

When *elaborating the subject*, Luther explains, argues, and illustrates the aspects mentioned in the introduction, according to three factors, which occur almost constantly. The first factor is *Christ* as the center of Luther's preaching and model for Christians. The second factor is either *faith* in God of those Christians who assume it in their lives or faithlessness of the blind world and laizy Christians who love much more its temptations than the Word of God. The third factor is the *daily life of his contemporaries*, catched in all its mundane aspects: family, work,

[42] *Sonntag nach Epiphanias (Matth. 8.1-13), op. cit.*, p. 92.
[43] *Erster Sonntag im Advent (Matth. 21.1-9), op. cit.*, p. 15.
[44] *Ibidem.*
[45] *Ibidem*, p. 11.
[46] *Ibidem*, p. 274-275.

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properties, obedience, government etc. Thus, Luther interprets the biblical text and updates the Gospel in close relationship with context of his time. In *conclusion* he resumes the text, insisting on the relevance of the message for the people, namely what is good to do and what is to avoid in perspective of salvation: „So ist also dies die Summe des heiligen Evangeliums: Zum ersten, daß Christus nicht allein Marias Sohn, sondern auch ihr Gott und Herr, ja ein Herr über alles ist und sich in dem finden läßt, das seines Vaters ist. Danach, ob er schon ein Herr über alles ist, läßt er sich dennoch uns zum Vorbild herunter, ist Mutter und Vater gehorsam, auf daß wir ihm im Leben und Werken nachfolgen und beides lernen, zuerst den Gehorsam gegen Gott treulich leisten, danach auch gegen Vater, Mutter und alle Obrigkeit. So können wir zu beiden Teilen rühmem, wir haben recht getan und wird deshalb alles Glück und Segen bei uns sein"[47]. Then he prays to God to help both him and the listeners to fulfill the message: „Dazu helfe uns Gott durch Christus, unsern Herrn, Amen"[48]. Sometimes Luther finished his preaching through a doxology, like: „Dazu helfe uns der Hausvater, durch Jesus Christus samt dem Heiligen Geist, gelobet in Ewigkeit, Amen" [49].

Speaking about the phrases and concepts used by Luther in his sermons, we noticed the binary definition of man using St. Paul's words, which he interpreted in an original way. There are the following pairs of contrasting terms:

Spiritual (Geistlich)	*Fleshly (Leiblich)*
Soul (Seele)	*Flesh (Fleisch)*
Inner man (Innerer Mensch)	*Outer man (Äußerer Mensch)*
New man (Neuer Mensch)	*Old man (Alter Mensch)*

In spite of this binary structure, Luther views the unity of man. The contemplation of the whole man (*totus-homo-Betrachtung*[50]) is a characteristic of his anthropological conception[51]. This unity of the human living is expressed through the parable of a *sick man*. A sick man is both sick and healthy. He is sick as long as the disease lasts and meanwhile he is healthy because the healing process has begun. Luther uses the parable of the dawn in order to express the same idea. At dawn there are both day and night. Just the notions "night" or "day" considered alone do not appoint the dawn, so hapens with the terms of 'flesh' and 'spirit'[52].

[47] *Sonntag nach Epiphanias* (Lc. 2.41-52), *op. cit.*, p. 82.
[48] *Ibidem.*
[49] *Zweiter Sonntag nach Trinitatis (Luke 14.16-24)*, *op. cit.*, p. 280.
[50] Bengt Hägglund, *op. cit.*, p. 64.
[51] In Hebrew theology, the interpreters of Law refused to make clear distinction between *body* and *soul*. A significant argument is that the notion of *body - basar* is never consider separately from the notion of *soul – nefesh*. See more: Rev. Prof. Nicolae Moșoiu, *Taina prezenței lui Dumnezeu în viața umană (Mystery of God's Presence in the Human Life),* Editura Paralela 45, Pitești, 2002, p. 135.
[52] Bengt Hägglund, *op. cit.*, p. 64-65.

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Of tropes, Luther generally uses antithesis. We meet the following antithetical realities: the successor of Adam - the man born again[53]; Christians and disciples - unbelievers; sons of light – sons of darkness[54]; Kingdom of Heaven - worldly kingdom[55]; Christ - worldly authority[56]; natural emotions - passion[57]; listening with ears - listening with the heart[58]; industrious soul - soul lazy[59].

Preaching style is alive and dynamic. Luther addresses directly the audience, involving them: „Ihr habt oft gehört, daß ..." (Sermon at Matth. 21.1-9)[60]; „Nun wollte ich wünschen, daß man wissen möchte, was doch der Herr für Schrift aus Mose und den Propheten angeführt habe…" (Sermon at Lk. 24.13-35)[61]; „Bist du ein Pfarrer, so sprich: Ich habe angefangen, zu predigen und das Volk zu lehren, es will aber nicht vorangehen, es stößt sich hier und da, aber das schadet nichts" (Sermon at Lk 5.1-11)[62]; „Darum sage ich: Hütet euch! Ihr seid jung, es kann gechehen, daß ihr das zukünftige Unglück über Deutschland erleben…" (sermon at Matth. 21.1-9)[63].

Luther is sometimes incisive and volcanic: "Wo bleibt aber Christus? Diese verlassen die große, ewige Speise und kochen sich selbst Speise, Kröten, Schlagen und anderes Ungeziefer"[64]. Sometimes he becomes even pathetic, when he descriebe The Last Day that is allegorically illustrated: „Die Welt wird runzlig und gar scheußlich und schrecklich warden. Das Auge der Welt ist die Sonne. Eben nun wie ein Mensch runzlig wird und verfällt, wenn er sterben soll – die Augen heben an zu brechen, der Mund beginnt bleich zu werden: so wird auch, wenn die Welt zerbrechen und ein Ende nehmen soll, die Sonne dunkel werden, und Erdbeben werden geschehen, und den Leuten wird bange sein. Im Summa: Himmel und Erde werden sich stellen, als wollten sie sterben…" (Sermon at Luke 21.25-36)[65].

Conclusions. In his preaching, Luther resized in Christological Key through the word, the human dimension in all its worldly aspects in connection with the Kingdom of God in order to reveal for his society the origin and the destination of human being. His homiletical discourse proves his high oratorical talent but is spite of it, the oratorical art is for Luther only an instrument to proclaim and update the Gospel both in individual of the Christian community life.

[53] *Erster Sonntag im Advent (Matth. 21.1-9), op. cit.,* p. 11-12.
[54] *Zweiter Sonntag im Advent (Luk. 21.25-36), op. cit.,* p. 17-23.
[55] *Sonntag nach Epiphanias (Matth. 8.1-13), op. cit.,* p. 88-94.
[56] *Erster Sonntag im Advent* (*Matth. 21.1-9), op. cit.,* p. 13.
[57] *Zweiter Sonntag im Advent (Luk. 21.25-36), op. cit.,* p. 22.
[58] *Zweiter Weihnachstag (Luk. 2.15-20), op. cit.,* p. 51-52.
[59] *Sonnntag nach Weihnachten (Luk. 2. 33-40), op. cit.,* p. 56-61.
[60] *Erster Sonntag im Advent (Matth. 21.1-9), op. cit.,* p. 11.
[61] *Zweiter Ostertag (Luk. 24.13-25), op. cit.,* p. 191.
[62] *Fünfter Sonntag nach Trinitatis (Luk. 5.1-11), op. cit.,* p. 293-294.
[63] *Erster Sonntag im Advent (Matth. 21.1-9), op. cit.,* p. 15.
[64] *Zweiter Sonntag nach Trinitatis (Luk. 14.16-24), op. cit.,* p. 279.
[65] *Zweiter Sonntag im Advent (Luk. 21.25-36), op. cit.,* p. 20.

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