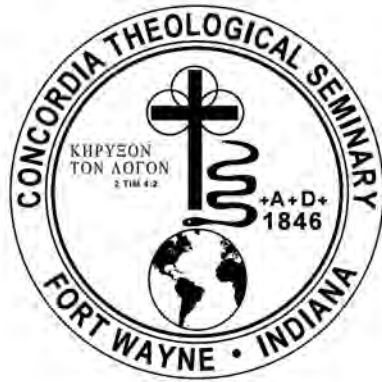


# CONCORDIA THEOLOGICAL QUARTERLY



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## Research Notes

### *Res and Signum: But Does It Work?*

On Thursday evenings, WNEP, the local television station out of Scranton, has a regular feature entitled “But Does It Work?” Appliances are tested to see if the results are commensurate with what is advertised. Kurt Aaron, the local weatherman, purchases the advertised item and tests it in a live TV broadcast. Recently tested was an indoor TV antenna advertised to bring in twenty television stations. It performed as advertised. But does it work? Yes. Two thumbs up. At other times, some items have been tested and did not work. Two thumbs down. Some items work, but not as advertised. One thumb up and one thumb down.

A principle like “But does it work?” has value in evaluating a particular theology, and in a sense it has already been used. Classical nineteenth-century liberalism—or, as it was also called, modernism—which promised joy and happiness to society, was proven to be ineffective by the Great War (1914–1918). Adolf von Harnack’s stripped-down religion of love of the neighbor brought untold misery and death and readjusted European boundaries. Now to ask the question, “But did it work?” No, liberalism did not produce the Christian utopia it promised. In the place of one theology, another inevitably arises and it has asked again, “But does it work?” In the place of the old liberalism came neoorthodoxy, and the European-born theology soon became the rage in America. “But does it work?” Today one hears little of Karl Barth, Emil Brunner, and Paul Tillich. In Lutheran circles, Oswald Bayer is front and center.

The emeritus Tübingen University professor of systematic theology claims to have discovered a previously undeveloped understanding of Luther that was at the heart of his Reformation. For Bayer, the reformer’s great discovery was a linguistic one that “the word” or the sign (in Latin *signum*) is itself the thing (in Latin *res*). In 1518, Luther discovered that “the word” or the sign (*signum*) that describes a thing (*res*) are the same, and Bayer discovered that this was motivation for his Reformation. Equating the *signum* with the *res* was proposed first by the twentieth-century linguistic philosophers Ludwig Wittgenstein and John L. Austin, a principle that Bayer recognized in Luther’s theology. Until Luther came along, Bayer says,

Language [was] a system of signs that point to an object or state of affairs, or that express an emotion. In either case, the sign (*signum*), understood as a statement or expression, is not the reality (*res*) itself. However, Luther’s great hermeneutical insight, his Reformation discovery in the strict sense, was that

the verbal sign (*signum*) is the reality itself. This new insight turned the ancient understanding of language on its head.<sup>1</sup>

Here Bayer points out that Augustine distinguished between the thing signified, the *res*, and the sign or signification, the *signum*. The *res/signum* distinction attributed to Augustine probably was taken over from Aristotle, and this is the way most of us think. There is a difference between a real cat (*res*) and the word “cat” (*signum*). If you only have the word “cat,” you still don’t have a real cat. Now back to Bayer: “But Luther overcame the distinction [between *res* and *signum*] and in doing so shares something in common with the linguistic analysis of the later Wittgenstein.”<sup>2</sup> For Luther, the “thing” (*res*), and the “sign” (*signum*) were one. The *res/signum* as a principle for theology is best seen in how Bayer understands Absolution. “The speech act with the promise of forgiveness in the name of Jesus is not an ‘appearance’ but the ‘essence’ itself.”<sup>3</sup>

Bayer holds that the *res/signum* equation applies to reality. He says that for both Luther and Wittgenstein, “*Essence* is expressed by grammar.” Reality resides in the spoken word. Now it has to be asked whether Wittgenstein and Austin’s linguistic philosophy is the key to understanding Luther. How is it that for half a millennium scholars have missed it? While some have endorsed Bayer’s perspective on the reformer’s theology, others have not. The Lutheran Confessions do not know of the equation, and the next question is whether it is applicable to interpreting the Bible. “But does it work?”

An answer may be found in an essay by Brittany E. Wilson of the Duke University Divinity School, “Seeing Divine Speech: Sensory Intersections in Luke’s Birth Narrative and Beyond,” appearing in the *Journal of the Study of the New Testament*.<sup>4</sup> Wilson’s expertise lies in the field of biblical studies, not philosophical or historical studies. Not unexpectedly, she makes no mention of the speech-act theory proposed by Wittgenstein and Austin and applied by Bayer to Luther’s theology.

In examining the biblical texts in Luke and Acts, she demonstrates that in the birth narratives of Luke’s first two chapters, divine words are confirmed by visual signs. All who know Luke’s Christmas story already know this. The message of the angels that a Savior, Christ the Lord, has been born is confirmed by the sign that the

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<sup>1</sup> Oswald Bayer, *Theology the Lutheran Way* (Grand Rapids: Eerdmans Publishing Company, 2007), 129.

<sup>2</sup> Bayer, *Theology the Lutheran Way*, 137.

<sup>3</sup> Bayer, *Theology the Lutheran Way*, 137.

<sup>4</sup> Brittany E. Wilson, “Seeing Divine Speech: Sensory Intersections in Luke’s Birth Narrative and Beyond,” *Journal of the Study of the New Testament* 42, no. 3 (March 2020): 251–273.

shepherds will find him wrapped in swaddling clothes and lying in a manger (Luke 2:8–18). Bayer's *res/signum* equation does not work, at least for Luke.

Wilson goes into detail to show that things spoken by God through angels can be checked by the senses. Divine words correspond with what can be seen. She focuses first and chiefly on Luke 1 and 2 and then on the visions of Jesus to Paul in Acts and intimates that the interrelationship of the sign and the word is applicable to other parts of the Bible. In the introductory abstract, she writes, "This article explores how divine discourse intersects with the sense of sight."<sup>5</sup> She goes on to say, "Divine-human encounters in Luke-Acts almost always focus on divine discourse, and this focus is especially apparent in Lk. 1 and 2."<sup>6</sup> She speaks of "the function of signs in facilitating faith."<sup>7</sup>

Even in sections that place a great emphasis on believing "the word," they can be called "logocentric" signs, and they have a positive role for faith. God speaks through angels, and what he says can be confirmed by what really happens. Promise of a son to Zechariah is confirmed by his inability to speak. As punitive as this is, it brings him to faith.<sup>8</sup> The leaping of the babe in Elizabeth's womb convinces her that the mother of her Lord has come to her. Shepherds confirm the angel's message that the Savior who is Christ the Lord has been born by finding the infant in the manger. "Instead, Luke suggests that seeing is also important when it comes to perceiving divine speech, for divine speech is often accompanied by visual elements."<sup>9</sup> She expands her insights from Luke 1 and 2 throughout the Gospel: "With a closer examination of the Lukan text, however, we have seen the difficulty of maintaining such a hierarchy, even in a section of the text that emphasizes the importance of hearing 'the word.' Instead, sight signals the intrusion of the divine into the earthly realm and verifies divine speech, but it overlaps with speech itself."<sup>10</sup>

This stands at odds with Bayer's *res/signum* equation for which "the word" does not depend on being tested on anything outside of it.

For the sake of clarity, it is necessary in our discussion of this problem to distinguish between two levels or spheres. On the one hand, there is the primary sphere of the performative speech acts, the sphere of the word and faith. On the other hand, there is the secondary but related sphere of constative speech acts, the sphere of theology (in the narrow sense) and its proposition.

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<sup>5</sup> Wilson, "Seeing Divine Speech," 251.

<sup>6</sup> Wilson, "Seeing Divine Speech," 252.

<sup>7</sup> Wilson, "Seeing Divine Speech," 251.

<sup>8</sup> Wilson, "Seeing Divine Speech," 258.

<sup>9</sup> Wilson, "Seeing Divine Speech," 252.

<sup>10</sup> Wilson, "Seeing Divine Speech," 269.

The statements to which the theological propositions refer, the promises that create faith, are not premises, as we stressed earlier (3). *Therefore, they are not propositions that can be checked against what they assert.* Rather, their truth and certainty are located in what they are, in what they bring, and in what they constitute. I cannot verify them because they verify me, because they embrace, permeate, and carry my knowledge and actions. I am entirely dependent on them.<sup>11</sup>

Key are these words, “Therefore, they are not propositions that can be checked against what they assert.”

Wilson’s examination of Luke shows something entirely different from Bayer, for whom the reality (*res*) resides in “the word” (*signum*). Now to ask the question: does Bayer’s proposal work? In regard to Luke and Acts, the answer is no. In reading Wilson’s argument, a number of things come to mind. The angel’s announcement that Jesus has been raised from the dead is accompanied by the invitation to see where the body lay. So propositions can be checked by what they assert.

David P. Scaer

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<sup>11</sup> Bayer, *Theology the Lutheran Way*, 171–172, emphasis added.

### Luther Research Tools within the Weimar Edition

Since 2006 the undersigned has labored over Luther's writings as managing editor and co-general editor of *Luther's Works: American Edition* for Concordia Publishing House.<sup>1</sup> The main source of our translation is the Weimar Edition (*Weimarer Ausgabe*, "WA") of Luther's writings.<sup>2</sup> This edition, begun in 1883 and continued for over a century, is rather difficult to navigate. The best guide to finding anything in it is the *Hilfsbuch* by Kurt Aland; in English there is also the more limited *Cross-Reference* by Vogel.<sup>3</sup> A general overview of the WA is given by Helmar Junghans.<sup>4</sup> But what I could not find anywhere was a handy listing of all the important reference tools that are included within the pages of the WA. These are extremely useful for serious, historical Luther research, but previously could only be discovered by word of mouth or by painstakingly paging through each volume.

In order to serve current Luther scholars and to encourage new, younger scholars to approach Luther's writings in the original Latin and German, I present this list of Luther research tools that are found within the WA.

Benjamin T. G. Mayes

#### Parts of the WA

Schriften ("Writings," abbreviated WA).

Briefwechsel ("Correspondence," abbreviated WA Br).

Deutsche Bibel ("German Bible," abbreviated WA DB).

Tischreden ("Table Talk," abbreviated WA Tr).

Nachträge ("Addenda"). These volumes only exist for vols. 30/2, 30/3, 32, 33, 48. Abbreviated "WA 30/2N."

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<sup>1</sup> *Luther's Works, American Edition*, vols. 1–30, ed. Jaroslav Pelikan (St. Louis: Concordia Publishing House, 1955–76); vols. 31–55, ed. Helmut Lehmann (Philadelphia/Minneapolis: Muhlenberg/Fortress, 1957–86); vols. 56–82, ed. Christopher Boyd Brown and Benjamin T. G. Mayes (St. Louis: Concordia Publishing House, 2009–).

<sup>2</sup> *D. Martin Luthers Werke: Kritische Gesamtausgabe [Schriften]*, 65 vols. (Weimar: H. Böhlau, 1883–1993); *D. Martin Luthers Werke: Briefwechsel*, 18 vols. (Weimar: H. Böhlau, 1930–); *D. Martin Luthers Werke: Deutsche Bibel*, 12 vols. in 15 (Weimar: H. Böhlau, 1906–); *D. Martin Luthers Werke: Tischreden*, 6 vols. (Weimar: H. Böhlau, 1912–21).

<sup>3</sup> Kurt Aland, *Hilfsbuch zum Lutherstudium*, 4th ed. (Bielefeld: Luther-Verlag, 1996); Heinrich J. Vogel, *Vogel's Cross Reference and Index to the Contents of Luther's Works: A Cross Reference between the American Edition and the St. Louis, Weimar, and Erlangen Editions of Luther's Works* (Milwaukee, WI: Northwestern Publishing House, 1983; reprint, St. Louis: Concordia, 2012).

<sup>4</sup> Helmar Junghans, "The History, Use and Significance of the Weimar Luther Edition," *Lutheran Quarterly* 17, no. 3 (Autumn 2003): 267–87.

Archiv zur Weimarer Ausgabe (AWA). These are supplemental volumes for the WA.

### Special volumes of the Schriften

WA 51:634–731. *Luthers Sprichwörtersammlung*, ed. and explained by Ernst Thiele and Otto Brenner. This explains many of Luther's idiomatic sayings.

WA 55/1–2. Luther's first lectures on the Psalms (1513–1516). A reedition of WA 3–4.

WA 58/1. Indexes of Luther's autobiographical statements, of persons and places.

There is no WA 58/2.

WA 59. Marginal notes of Luther on books: *Theologia Deutsch*, Gabriel Biel's *Collectorium* and *Canonis Misse Expositio*; other recently discovered writings, sermons, lectures, theses, Tischreden.

WA 60. Recently discovered writings; supplements and corrections; marginal notes to Erasmus's *Novum Testamentum* (1527); history of Luther editions by Eike Wolgast and Hans Volz.

WA 61. Contents of the WA according to WA vol. and alphabetical; editors of the volumes.

WA 62. Index of places and peoples.

WA 63. Index of persons and quotations.

WA 64–68. Latin subject index.

WA 69–73. German subject index.

Abbreviations and sigla in WA printings of manuscripts are explained in WA 14:496; 7:303.

Abbreviations referring to archives are explained in WA 7:vii.

### Correspondence (Briefwechsel)

WA Br 12. Other letters 1515–1545; receipts and contracts; official university writings of Luther; ordination certificates written by Luther.

WA Br 13. Indexes, supplements, corrections, extra letters.

WA Br 14. Extra letters; description of archival holdings of Luther's letters in manuscript; indexes; history of editions of Luther's correspondence, 16th–20th centuries.

WA Br 15. Index of persons and places.

WA Br 16. Index of Luther's person, correspondents, and Bible passages.

WA Br 17. Index of theology, of things, and of Greek terms.

WA Br 18. Index of incipits; supplements and corrections to WA Br 1–14; supplement to WA Br 14, on manuscripts of Luther’s letters; extra letters.

### Deutsche Bibel

WA DB 1. Luther’s manuscript translation, Judges–Song of Songs.

WA DB 2. Bibliography of printings of the *Lutherbibel*, 1522–1546; Luther’s MS translation, Isaiah–Ezekiel, Hosea, Amos, Wisdom, Sirach.

WA DB 3. Luther’s manuscript notes on the Psalter; translation committee minutes, Psalter; Genesis 1–Psalm 150.

WA DB 4. Bible revision committee minutes, and Luther’s notes in his own Bibles.

WA DB 5. Vulgate revision of 1529 (Genesis–2 Kings, NT).

WA DB 6. Actual *Lutherbibel*, earliest and latest editions of his life on facing pages, with apparatus, Matthew–Acts.

WA DB 7. *Lutherbibel* 1522 & 1546, Romans–Revelation.

WA DB 8. *Lutherbibel* 1523 & 1545, Genesis–Deuteronomy.

WA DB 9/1. *Lutherbibel* 1524 & 1545, Joshua–1 Kings.

WA DB 9/2. *Lutherbibel* 1524 & 1545, 2 Kings–Esther.

WA DB 10/1. *Lutherbibel* 1524 & 1545, Job–Psalms (Psalms, 1524–1528, 1531, 1545).

WA DB 10/2. *Lutherbibel* 1524 & 1545, Proverbs–Song of Songs Appendixes: Luther’s Latin Psalter revisions (1529, 1537); Luther’s notes in his Hebrew Psalter.

WA DB 11/1. *Lutherbibel* 1528 & 1545, Isaiah; 1532 & 1545, Jeremiah–Ezekiel.

WA DB 11/2. *Lutherbibel* 1530/1532 & 1545, Daniel–Malachi; bibliography of printings of the prophets; long preface on Daniel.

WA DB 12. *Lutherbibel* 1529–1534 & 1545–1546, Apocrypha.

### Tischreden

References marked “FB” in the Tischreden refer to D. Martini Lutheri Colloquia, Meditationes, Consolationes, Judicia, Sententiæ, Narrationes, Responsa, Facetiæ, e codice MS. Bibliothecæ Orphanotrophei Halensis, cum perpetua collatione editionis Rebenstockianæ edita, et prolegomenis indicibusque instructa. Edited by Heinrich Ernst Bindseil. 3 vols. Lemgovia & Detmoldiæ: typis sumtibusque Meyeriani, 1863–1866.

WA Tr 6. Indexes.



**Archiv zur Weimarer Ausgabe**

- AWA 1. Introduction to the new edition of the *Operationes in Psalmos*.  
AWA 2. *Operationes in Psalmos*, part 1.  
AWA 4. Luther's hymns (new ed.).  
AWA 5. *Lutheriana*: essays on Luther and Luther studies.  
AWA 6. Lectures on Romans (1515–1516), new edition.  
AWA 7. Sermons of 1522, new edition.  
AWA 10. Sebastian Münster's translation of Luther's sermons on the Decalogue.

### **A Homily: On the Resurrection of Our Lord Jesus Christ— Attributed to Pseudo-Chrysostom**

Early Christian paschal homilies are a largely ignored source for theological reflection on the meaning of Easter. Moreover, as a resource for homiletic imagery, linguistic vitality, and rhetorical strategies, ancient paschal homilies provide a rich mine of materials.

The short homily translated below is a wonderful example of such homily. The Greek text for this translation is the critical text provided by Michel Aubineau.<sup>1</sup> In the notes, I have made ample use of the material provided by Aubineau, while also making some observations and comments of my own.

Eight manuscripts, dating from the tenth to the fourteenth century, contain this homily. All of them attribute the homily to St. John Chrysostom. However, as Aubineau notes, “nothing in this homily recalls the manner of saint John Chrysostom.” Chrysostom is quite capable of sophisticated rhetoric. Yet his homiletic style is often commonplace, direct, and simple in expression. The rhetorical character of this short homily, on the other hand, is ornate and rich. Aubineau lists the linguistic and rhetorical features of this homily, on which I will also comment in the notes.<sup>2</sup> In view of these characteristics of style, Aubineau concludes that this little homily corresponds to the style of fifth-century preachers such as Hesychius of Jerusalem, Proclus of Constantinople, and Basil of Seleucia.<sup>3</sup>

The theme text of the homily is Psalm 117:24 (LXX): “This is the day which the Lord has made; let us rejoice and be glad in it.” In various ways, the glory and excellence of this “day” is illustrated and proclaimed. The homilist begins with several “tokens” (τὰ σύμβολα) of the resurrection: strife and jealousy and deceit have been replaced by peace. He then presents ten contrasts (οὐκέτι . . . ἀλλά), which describe the plight of mankind before the resurrection and the free joy of mankind

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<sup>1</sup> Michel Aubineau, *Hésychius de Jérusalem, Basile de Séleucie, Jean de Béryte, Pseudo-Chrysostome, Léonce de Constantinople: Homélie Pascales (cinq homélie inédites)*, Sources Chrétiennes 187 [hereafter SC] (Paris: Les Editions du Cerf, 1972), 307–337 (Greek text: 318–324).

<sup>2</sup> For example, (a) the predilection for rare or made-up words; (b) the love of antitheses, chiasms; (c) the love of assonance and repetition (SC 187:314).

<sup>3</sup> Two further facts argue for a fifth-century dating. Some lines of this homily have been taken from a homily of Asterius the Sophist (+ c. 341). Some portions of this homily have been used by Leontius of Constantinople, a priest who lived in the sixth century (see SC 187:351–352 for the comparison). For homilies of Proclus in English translation, see *Proclus, Bishop of Constantinople: Homilies on the Life of Christ*, Early Christian Studies, 1, trans. Jan Harm Barkhuizen (Brisbane: Centre for Early Christian Studies, Australian Catholic University, 2001). See also William C. Weinrich, “On the Holy Pascha: By the Blessed Hesychius, Presbyter of Jerusalem,” in *The Restoration of Creation in Christ: Essays in Honor of Dean O. Wenthe*, ed. Arthur A. Just Jr. and Paul J. Grime (St. Louis: Concordia Publishing House, 2014), 19–35.

after the resurrection. The excellence of the day explains the central place of *Pascha* in the liturgical calendar, and the excellence of the day is seen especially in the newly baptized. Indeed, the resurrection of Christ and the new birth of the baptized cannot really be separated. The “day which the Lord has made” is precisely the “day” he makes through the rebirth of the sinner! Finally, the homilist lists the fruits of the resurrection, a “day” that culminates and brings to an end the economy of salvation.

With some variation in the manuscripts, the title of the homily is as follows:

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσσοστόμου λόγος εἰς τὴν ἀνάστασιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.  
(Discourse of John Chrysostom, our father among the saints, Archbishop of Constantinople, On the Resurrection of Our Lord, Jesus Christ)

**I.** Bright are the tokens of the Lord’s resurrection!<sup>4</sup> Deceit has ceased! Jealousy is banished! Quarreling is banished! Peace is honored! And war is put to an end!

No longer do we lament for Adam, the first-formed, but we give glory to the second Adam.<sup>5</sup>

No longer do we reproach Eve, who transgressed, but we declare as blessed, Mary, the Mother of God.

No longer do we turn away from the tree, but we carry the cross of the Lord.

No longer do we fear the serpent, but we reverence the Holy Spirit.<sup>6</sup>

No longer do we descend into the earth, but we run up to the heavens.

<sup>4</sup> “Tokens” translates τὰ σύμβολα. Σύμβολον comes from the verb συμβάλλειν (“to bring together”). Τὸ σύμβολον referred to a piece of bone or other object that had been broken in two when a contract or treaty was made. Each side of the contract kept one piece. The identity of the persons making the contract was guaranteed by holding one of the broken pieces, which, when joined to the other, made a whole. From this, τὸ σύμβολον came to mean any token or feature that gave proof of identity. In this first section, the homilist mentions those new realities of society and of church that testify to the reality of the resurrection. Each instance is, therefore, a “token” of the resurrection.

<sup>5</sup> The homilist now lists ten contrasts, each with the form οὐκέτι . . . ἀλλά, which describe the time before and after the resurrection. Aubineau notes that Gregory of Nyssa also contrasts the two times with a similar rhetorical form (τότε . . . νῦν: *In salutare Pascha*). See Gregory of Nyssa, “In sanctum Pascha,” in *Patrologia cursus completus: Series graeca*, 162 vols., ed. J.-P. Migne (Paris: Migne, 1857–1886), vol. 46:681D [hereafter PG]. The idea that Mary was the new Eve, mother of the living, was common in patristic literature. During the christological conflict with Nestorius, the affirmation that Mary was the “Mother of God” (ἡ θεοτόκος) supported the notion that Christ was “one, indivisible person,” who was eternally begotten from the Father, but who in these last days was born of the Virgin Mary. Mary as “mother of God” was declared fundamental doctrine at the Council of Ephesus (AD 431).

<sup>6</sup> Greek: οὐκέτι τὸν ὄφιν φοβούμεθα ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον δυσωπούμεν. The inseparable prefix δυσ- gave to words/verbs the connotation of unlucky, bad, difficult (opposite of εὐ-). The verb δυσωπέω meant “to shame, put to shame,” with the general idea of a downtrodden, ashamed face. However, in Christian writers the verb often lost its negative, pejorative sense and meant “respect” or “reverence.” See G. W. H. Lampe, *A Patristic Greek Lexicon* (Oxford/New York: Clarendon, 1961) s.v. δυσωπέω, 3.

No longer are we outside of paradise, but we dwell in the bosom of Abraham.

No longer in a Jewish way do we hear “I have likened” your day “to the night,” but we sing in a spiritual way “This is the day which the Lord has made, let us rejoice and be glad in it.”<sup>7</sup>

Why? Because no longer is the sun made dark, but it enlightens all things.<sup>8</sup>

No longer is the temple curtain torn asunder, but the church is made known.<sup>9</sup>

No longer do we carry branches of palm, but we carry about those newly illumined.<sup>10</sup>

2. “This is the day which the Lord has made, let us rejoice and be glad in it.”<sup>11</sup> “This is the day,” this, and not another. For there is one queen, and not many

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<sup>7</sup> The homilist quotes from Hosea 4:5 and Psalm 117:24. Hosea 4:5 reads: *νυκτι ὁμοίωσα τὴν μητέρα σου* (LXX). The homilist has changed “your mother” to “your day.” This change allows the “day” of the Jews to be compared with the “day” of the Christian. For the Jews, their day is like the night; that is, they remain in the shadow of the law, while the resurrection of Christ has brought about a new day, the true day, the fulfillment of the Old Testament expectation. Aubineau notes that the fathers often regarded the image of “night” as a figure for the synagogue (see Cyril of Alexandria, *Commentary on Hosea*, PG 71:120D). For the contrast *ιουδαικῶς—πνευματικῶς*, Aubineau thinks of the contrast between literal-spiritual and refers to Origen, *On First Principles* II.11.2–3 (SC 187:327). This may be correct, but a typological contrast rather suggests itself: *οὐκέτι . . . ἀλλά* (see n. 2 above). Psalm 117:24 recurs throughout the homily as its dominant theme text. It was apparently an important text in the paschal liturgy.

<sup>8</sup> Greek: *οὐκέτι ὁ ἥλιος σκοτίζεται ἀλλὰ πάντα φωτίζεται*. There is a clear double reference to “the sun.” The sun is made dark at the crucifixion of Jesus (Matt 27:45), but the Sun, now risen from the dead, gives light to all things. The reference to illumination probably refers to Baptism. If so, the “day,” which is so central to this homily, may well refer to the baptized. They are the day.

<sup>9</sup> The temple curtain rent from top to bottom is a symbol of the old covenant, the synagogue. The resurrection gives rise to the new people of God.

<sup>10</sup> The “branches of palm” seems to refer to John 12:13 when Jesus was met by the crowd carrying palm branches and greeting him as the messianic king. The homilist thinks the present celebration superior to that first Palm Sunday. The “newly illumined” (*νεοφωτιστοι*) refers to those persons newly baptized. It is better to carry new children of God in honor of Christ than it was to carry palm branches. Aubineau wonders whether the term here refers to small infants (“petits enfants”): “Is this about the small infants whom one carried to baptism and whom one took back home?” (SC 187:329). But Aubineau is certainly interpreting the verb “to carry about” too literally. The homilist is contrasting the carrying of palm branches to the bringing forth of the newly baptized: as they carried palms, we “carry” the newly baptized. The latter image is reflecting the biblical image.

<sup>11</sup> The homilist now leads off with the principal theme text, whose language and tone govern the whole text.

princesses.<sup>12</sup> “This is the day,” the day properly named (ἡ κυριώνυμος);<sup>13</sup> the day triumphal (ἡ τροπαιοῦχος); the day by custom dedicated to the resurrection (ἡ τῆς ἀναστάσεως ἔθιμος) and which adorns with grace (τῆς χάριτος καλλωπίστρια)<sup>14</sup> and which dispenses the spiritual lamb (τοῦ λογικοῦ ἀμνοῦ διαμερίστρια);<sup>15</sup> the day which suckles those begotten again from above (ἡ τῶν ἀναγεννηθέντων γαλακτοδότρια) and provides for the poor (ἡ τῶν πενήτων οἰκονομήτρια).

“Let us rejoice and be glad in it,” not by running to the taverns, but by hastening to the sanctuaries (εἰς μαρτύρια), not by honoring strong drink, but by loving moderation, not by exulting after the manner of the Jews, but enjoying delicacies in an apostolic manner, not playing in the public places like youth, but singing psalms in our homes.<sup>16</sup>

<sup>12</sup> Greek: *μία γὰρ βασιλεία καὶ οὐ πολλαὶ τυραννίδες*. Aubineau adopts the pointing: *βασιλεία*, and so translates, “For there is only one *queen*, and not a multitude of *princesses*” (SC 187:321, 329 n. 17). Of course, the Greek could translate: “For there is one rule/kingdom (*βασιλεία*), and not many sovereignties.” Aubineau explains that the homilist wishes to exalt the Pascha over other festivals, that is, making it a queen over other princesses. He refers to Gregory of Nazianzus, who refers to the Pascha as “the queen of days” (ἡ βασίλισσα τῶν ἡμερῶν). See *Oratio* 18, *In Patrem* 28, PG 35:1017D; also *In Novam Dominicam* 10, PG 36:617C.

<sup>13</sup> The homilist was a skilled rhetorician and wordsmith. The term *κυριώνυμος* is quite rare. Lampe’s *Patristic Greek Lexicon* gives but one instance of it (Theodore the Studite, ninth century). Its use in this text, then, is at least three centuries earlier and perhaps the earliest instance in patristic literature. H. G. Liddell and R. Scott, *A Greek-English Lexicon*, does not cite this adjective, although it does give the related verb (*κυριωνυμέω*), noun (*κυριωνυμία*), and adverb (*κυριωνυμικῶς*). Each of these entries has but one citation each, the verb and noun form in Eustathius, Bishop of Thessalonica (twelfth century) and the adverb in John Peditasimus (1282–1326).

<sup>14</sup> English translation cannot produce the rhetorical effect of the Greek. In these lines, the homilist describes “this day” by seven qualities or benefits. In doing so, he employs two rhetorical strategies: (1) on four occasions he uses the anaphoric definite article (ἡ) to refer to “this day”; and (2) in the last four he uses nouns to depict “this day” (*ἡμέρα*: feminine), which have the feminine ending - *τρια*. Hearers of the homily would certainly have noticed the rhetorical effect. Early on, Greek could indicate a male or female agent with the ending - *τηρ* (also - *της*). Later a feminine form was developed (-*τειρα*, - *τρίς*, - *τρια*). See Aubineau, SC 187:330 n. 20. The four feminine nouns are quite rare. Liddell-Scott lists only two instances of ἡ *καλλωπίστρια* (Musonius; Plutarch). The masculine form ὁ *καλλωπιστής* is listed once in Lampe and twice in Liddell-Scott. Neither lexicon lists ἡ *διαμερίστρια* (although Liddell-Scott has one example of *μερίστρια* and another of *συμμερίστρια*). The term *γαλακτοδότρια* seems to be a creation of the homilist (Lampe gives one instance of the verb, *γαλακτοδοτέω*). The reference may be to the custom of giving milk and honey to the newly baptized. See Tertullian, “Against Marcion” in *Patrologia cursus completus: Series latina*, 217 vols., ed. J.-P. Migne (Paris: Migne, 1844–1864), vol. 1:455, I.14; cf. 1 Peter 2:2. For further references, see Aubineau, SC 187:331 n. 24. The term ἡ *οἰκονομήτρια* is also unique to this passage.

<sup>15</sup> The “spiritual lamb” (ὁ *λογικὸς ἀμνός*) refers to the eucharistic lamb, whose Old Testament type was that slain in Egypt to ward off the angel of death (Exod 12:1–11).

<sup>16</sup> Here also the homilist gives a repetition of structure: *μή . . . ἀλλά* (not . . . but). Paschal celebration at times degenerated into immoderate behavior. Eventually, the *Codex Theodosianum* proscribed profane celebrations during Pascha (see Aubineau, SC 187:333 n. 27).

This is a day of resurrection, not of excess. No one goes up to heaven while dancing; no one takes his place beside the king while intoxicated. Therefore, let no one of us dishonor this day, which has been prefigured long ago through the law (τυπωθεΐσαν); which has been announced with a promise (ἐπαγγελθεΐσαν); which has been proclaimed through the prophetic voice (κηρυχθεΐσαν); which has been expected through the promise given to the fathers (προσδοκηθεΐσαν); which has been fulfilled through the seeing of the apostles (πληρωθεΐσαν); which has been received through the faith of the church (προσδεχθεΐσαν).<sup>17</sup>

3. This is the day: in which Adam was set free;<sup>18</sup> in which Eve was delivered from her grief; in which savage death shuddered;<sup>19</sup> in which the power of the mighty stones was undone, having been broken asunder, and the iron bars of the tombs, having been torn apart, were removed;<sup>20</sup> in which the bodies of those who had died long ago were handed over to their former life; in which the laws of the powers of the underworld, throughout time both strong and firm, were abrogated; in which the heavens were opened, since Christ, the Lord, was risen from [the dead]; in which the goodly and fruitful [tree] of the resurrection has sprouted, as in a garden, throughout the world, for the race of men;<sup>21</sup> in which the lilies of the newly

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<sup>17</sup> Here, too, the repetitive structure for rhetorical purposes is easily seen: (1) the homilist uses six anaphoric definite articles (τήν “which”) referring to “this day”; and (2) “this day” is described by six aorist passive participles, each ending in -θεΐσαν, which summarize “this day” throughout the economy of salvation: law, prophets, fathers, apostles, church.

<sup>18</sup> The homilist now gives a litany of the beneficial effects associated with the day of resurrection. Each item is introduced by the relative pronoun ἐν ᾧ. Again the rhetorical effect of the repetition would be striking and effective. The liberation of the first man from Hades was a common theme of Holy Saturday.

<sup>19</sup> Greek: ὁ ἀνήμερος θάνατος ἔφριξεν. The verb φρίσσειν (“to shake,” “to shudder”) occurs frequently in texts describing the effect of Jesus’ *descensus* on death or on the demons. See Aubineau, SC 187:335 n. 33.

<sup>20</sup> The reference of this line and the following line is to Matthew 27:51–52. Usually the bars of iron were associated with Hades, as with a prison gate. For example, John Chrysostom’s sermon *On the Name ‘Koimeterion’ and On the Cross of Our Lord, God and Savior, Jesus Christ*: “Today our Sovereign patrols all the regions of Hades. Today he has smashed the bronze gates. Today he has crushed the iron bars. Behold the precision of the speech. It did not say, ‘He opened the bronze gates,’ but ‘He smashed the bronze gates’ in order that the prison might become unserviceable. He did not remove the bars; he crushed them in order that the prison might become ineffectual” (PG 49:394–395). In orthodox iconography, the resurrected Christ is depicted coming from his tomb triumphant, his feet standing upon the bronze gates of Hades, now broken and shattered but formed in the shape of a cross to indicate how they were shattered. Here the iron bars are of the tomb. The image reinforces the idea that death is implacable and strong. Only the power of the resurrection can smash the bars and open the tomb, that is, release the dead from death.

<sup>21</sup> The Greek of the first phrase: τὸ τῆς ἀναστάσεως εὐθαλὲς καὶ εὐκαρπὸν. I have interpreted this to refer to the resurrection as the tree of life in the new garden of paradise. The phrase “as in a garden” seems to suggest such an image.

enlightened have sprung up;<sup>22</sup> in which the rivers of sinful men have dried up; in which the strength of the devil has been disabled; in which the ranks of the demons have been made to scatter; in which the mob of the Jews have been put to shame; in which the ranks of the faithful rejoice; in which the crowns of the martyrs sprout afresh.<sup>23</sup> Therefore, “this is the day which the Lord has made, let us rejoice and be glad in it,” by the grace of Christ, who by his resurrection has enlightened the whole world of men “which sat in darkness and the shadow of death,”<sup>24</sup> with whom may glory and worship be to the Father, together with the Holy Spirit unto the ages of ages. Amen.

William C. Weinrich  
Translator

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<sup>22</sup> The image of the newly baptized as lilies occurs elsewhere. For example, Proclus, *Homily 12 On the Resurrection of Our Lord, Jesus Christ*: “The lilies of the baptismal font are shining. Stars appeared from the waters” (*Homilies*, 168). See also Aubineau, SC 187:336 n. 39.

<sup>23</sup> The image is that of a crown of laurel leaves and flowers given to the victor of a battle or sports event such as wrestling. In their deaths, the martyrs gave witness to the victory of Christ over death. Thus in the Christian celebration of the Pascha, the victory crown of the martyr is, as it were, sprouting new leaves. See Aubineau, SC 187:337 n. 42.

<sup>24</sup> Psalm 107:10; cf. Matthew 4:16.