

IN TRANSLATIÖNE

Johannes Hornbeek (1617–1666), Disputational Piety at Leiden, and a Translation of *De desiderio animæ erga Christum*

INTRODUCTION AND BACKGROUND

In the context of the early modern university the holding of disputations was an important educational component, and education at Leiden was no exception.¹ The scene was typical: presiding would be the faculty professor; defending, the student, or respondent; opposing, one or more of his student

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1. For an analysis of disputations at Leiden particularly, see G. D. J. Schotel, *De Academie te Leyden in de 16e, 17e en 18e eeuw* (Haarlem: Kruseman & Tjeenk Willink, 1875), 327–27; Herman Huber Kuyper, *De opleiding tot den dienst des Woords bij de gereformeerden* ('s-Gravenhage, 1891), 528–30; Margreet Ahsmann, *Collegia en colleges: juridisch onderwijs aan de Leidse Universiteit 1575–1630 in het bijzonder het disputeren* (Groningen, 1990), 274–341; Keith Stanglin, *Arminius on the Assurance of Salvation: The Context, Roots, and Shape of the Leiden Debate 1603–1609* (Leiden: Brill, 2007), 37–58; Keith Stanglin, *The Missing Public Disputations of Jacobus Arminius: Introduction, Text, and Notes* (Leiden: Brill, 2010), 7–100; William Otterspeer, *Het bolwerk van de vrijheid, Leidse Universiteit, 1575–1672* (Amsterdam, 2000), 236–38.

2. On average there would be between 100 and 150 copies made by the printer of each disputation. Ahsmann, *Collegia en colleges*, 280.

3. Bibliography information is sourced from: *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids: Baker, 1977), s.v. “Hornbeek, Johannes.” Berend Borghuis, *Hornbeek en Voetius: De actuele betekenis van de ars moriendi bij Hoornbeek en Voetius voor de pastorale praktijk*. Unpublished manuscript. Utrecht, 2008, 22–24; J. W. Hofmeyr, *Johannes Hoornbeek as polemikus* (Kampen: J. H. Kok, 1975); T. Brienens, *Johannes Hoornbeek (1617–1666): Eminent geleerde en pastoraal theoloog* (Kampen: De Groot Goudriaan, 2008); T. Brienens, *De eerste Nederlandse homiletiek van Johannes Hoornbeek* (Kampen: De Groot Goudriaan, 2009); T. Brienens, *De Nadere Reformatie en het gereformeerd piëtisme* (s-Gravenhage: Boekencentrum, 1989); *Biographical Dictionary of Christian Missions*, ed. Gerald H. Anderson (New York: Macmillan Reference, 1998), s.v. “Hoornbeek (or Hoornbeek), Johannes.” NB Hornbeek’s earliest biographer D. Stuartus, *Levensbeschrijving van den vermaarden Johannes Hoornbeek* (1744), in W. van Eenhoorn, *Euthenasia ofte welsterven. Deel I* (Amsterdam: Douci en Vieroot), 139–62.

4. For these as also Leiden faculty in general cf. A. Eekhof, *De Theologische Faculteit te Leiden in de 17e Eeuw* (Utrecht: G. J. A. Ruys, 1921).

fellows. The set of theses, about which the disputation was held, would be drafted beforehand, usually by the presiding professor, sometimes by the respondent, and sometimes by a combination of both, and would be an abridged summary of that which was expected to be delivered and defended orally by the respondent.

Hundreds of these sets of disputational theses have been preserved.² There were several types: *disputationes pro gradu*, held for the obtaining of a degree; *disputationes exercitii gratia*, held for practice and theological training (and therefore much more common); the *collegia privata* were held in faculty rooms; others were public, whether those held in a regular cycle (a *collegium*), or those of a more quodlibetal nature, following the medievals. Many of the former were developed later by the professor into *systema* of various sorts, of which the *Synopsis Purioris Theologiae* (held at Leiden 1620–1624) is perhaps the most famous.

Johannes Hornbeek (1617–1666), at Leiden 1654–1666, also held disputations as professor of theology. Many of these were titled *theologica practica*, handling material not of an exclusively theoretical nature but uniting *theologia et praxis pietatis, leer en leven*. The holding of *theologica practica* disputations reflects Hornbeek’s contention that theological education was not meant simply to fill the mind with knowledge but to form the soul in piety. It reflected his belief, which he would present in the beginning of his two-volumed *Theologia Practica* (1663), that “the practical must really be taught” in the academy.

To give a larger picture of this inclusion of the *practica* in theological education, I want briefly to introduce Hornbeek, survey his view of the role the *practica* should play in academic instruction in theology, and provide example of this through a brief introduction and then translation of one of his academic *theologica practica* disputations, *De desiderio animæ erga Christum*.

HORNBECK: LIFE AND WORKS

Johannes Hoornbeek³ was born 4 November 1617 in Haarlem during the Dutch Twaalfjarig Bestand (1609–1621). The oldest son of Tobias (1588–1637), a merchantman, and Janneke Hoornbeek (b. 1596), he began his classical education early and at sixteen entered Leiden University (15 April 1633), where he trained under the faculty of the time: Claudius Salmasius (1588–1653) in classics; Daniel Heisius (1580–1655) in literature; Constantin l’Empereur (1591–1648) in Eastern languages; Franco Burgersdijk (1590–1635) in philosophy; and Antonius Thysius (1565–1640) and Antonius Walaeus (1573–1639) in theology.⁴ When plague struck in 1635, Hornbeek transferred to Utrecht for a brief year’s stint of study with Gisbertus Voetius (1589–1676); he would return to Leiden after the plague.

Declared candidate for ministry in 1638, Hornbeek was ordained 1 March 1639, serving the refugee “Dutch congregation under the cross” at Mühlheim-on-the-Rhine, Germany. He would pastor there until 1643. He obtained his doctorate of divinity 21 December 1643, and, in 1644, after receiving a few calls, accepted the chair of theology at Utrecht as the successor to Meinardus Schotanus (1593–1644), who had passed away in April. Hornbeek would deliver his inaugural address 6 July: *Oratio inauguralis ad susceptionem Professionis de Studio SS Theologiae*. On 25 October of the following year he became a minister at Utrecht. There he would remain until 1654, when he transferred to Leiden, where he gave his inaugural address 9 July 1654.

He would marry Anna Bernart in May 1650, and have six children, not all of whom survived: Joannes (b. 1651); Anna (b. 1653); Isaack (b. 1655); Hendrick (b. 1657); Johannes (b. 1659); and Johannes (b. 1664). Hornbeek would die before fifty at Leiden 1 September 1666 and be buried at Peters Church, Leiden.

Hornbeek's academic abilities were notable, and he would influence later important theologians such as Herman Witsius (1636–1708)⁵ and Simon Oomius (1630–1706).⁶ Hornbeek had mastered thirteen languages, and his wide reading seemed to be matched only by his prolific writing.⁷ His corpus generally divides between his time at Utrecht and Leiden: at the former, he is involved generally in the further reformation

project, showing a historical emphasis in *systema* and homiletical treatises; at the latter, he is much more polemically driven, responding to conflicts with Johannes Cocceius (1603–1669) and Abraham Heidanus (1597–1678), as well as the threats of Cartesianism, Arminianism, and Socinianism.

A noted polemicist,⁸ Hornbeek wrote works such as *Summa Controversiarum Religionis* (1653) and *De observando a Christianis praecepto Decalogi quarto* (1659), the latter prompted by his debates with fellow faculty members Cocceius and Heidanus. But he was not known only for polemics. His work *Institutiones theologicae ex optimis auctoribus concinnatae* (1653)—as noted by the title, a collection of theological views from notable theologians of the time—was a significant if unoriginal work contributing to the burgeoning Reformation project. He would also impact other areas, such as missions with *Summa controversiarum religionis* (1653); *De convincendis et convertendis Judaeis et Gentilibus* (1655); and *De conversione Iudorum ac gentilium* (1669). And he is attributed the first Reformed homiletical textbook: *Disputationes theologicae de Ratione Concionandi* (1645).⁹

More to our point at hand, Hornbeek also maintained a clear pastoral, practical emphasis. As a figure of the *Nadere Reformatie*, this is to say nothing remarkable. Perhaps the most notable works here are his completion of Voetius's *Geestelijke Verlatingen* (1646, 1659)¹⁰ and Hornbeek's own *Euthanasia, ofte wel sterven* (1651),¹¹ as well as his two-volume *Theologia*

5. See A. Goudriaan, “*Theologia practica*: The Diverse Meanings of a Subject of Early Modern Academic Writing,” in J. Ballor, D. Sytsma, and J. Zuidema, eds., *Church and School in Early Modern Protestantism: Studies in Honor of Richard A. Muller on the Maturation of a Theological Tradition* (Leiden: Brill, 2013), 452–53.

6. See Gregory D. Schuringa, “Embracing Leer and Leven: The Theology of Simon Oomius in the Context of *Nadere Reformatie* Orthodoxy,” PhD diss., Calvin Theological Seminary, 2003.

7. A list of his major publications is as follows: *Disputationes XIV Anti-Judaicae* (Utrecht, 1644); *Oratio Inauguralis de Studio SS Theologiae* (Utrecht, 1644); *Disputationes Theologicae de Ratione Concionandi* (Utrecht, 1645); *De Paradoxis et Heterodoxis Weigelianis Commentarius, ubi et de Swencfeldo, aliisque similis indolis* (Utrecht, 1646); *Gisbertus Voetii Disputaty van geestelike verlatingen, uit de Latynse tale in onse Nederlantse overgezet, voorgezet door Johannes Hornbeek* (Utrecht, 1646); *Korte en naardere verdediginge van de waarde Kerk, gestelt tegen den Schryver van de Paepsche Kerk onde de naam van Christophorus van Ouwerkerck* (Utrecht, 1649); *Overtuigde vermetenheid van Christophorus van Ouwerkerck in zijn verlore proces* (Utrecht, 1650); *Examen Bullae Papalis Innocentii X qua Pacem Germaniae abrogare nititur. Accedunt Bullae Urbani VIII de suppressione Jesuitissarum de cultu imaginum et de Festis* (Utrecht, 1650); *Socinianismus confutatus* (Utrecht, 1650); *Euthanasia, ofte wel sterven; waer in veel voorbeelden der stervenden en hun laatsten doodspreuken verhaald worden* (Utrecht, 1651); *Summa Controversiarum Religionis cum Infidelibus, Haereticis, Schismaticis* (Utrecht, 1653); *De observando a Christianis praecepto Decalogi quarto die Dominico* (Leiden, 1659); *Heyliginghe van Godts name en dagh, ende van de onderhoudinghe van des Heeren daghs-heyliginghe* (Leiden, 1655); *Nader bewysinghe van des*

Heeren-daghs-heyliginghe (Leiden, 1659); *Sondag Rust-dagh des Heeren ende daarin getoont conciliaty van verscheide disputen dienaangaande* (Leiden, 1659); *Epistolae ad Johannem Duraeum Scoto-Britannum, qua respondetur Examini Johannis Beverley de Independentissimo, addita est Independentium in Anglia confessio* (Leiden, 1660); *Id cum Jacobi Usserii Disputationes de reducendo Episcopatu ad formam regiminis Synodici* (Utrecht, 1661); *Van de Oorsprongh der Arminiaensche nieuwigheden* (Schoonhoven, 1662); *Dissertatio de Veterum Concionibus* (Utrecht, 1663); *Berigt van de Sabbath* (Utrecht, 1663); *Theologia Practica, Accessit eiusdem Irenicum, de studio Pacis atque Concordiae, et Oratio de Prudentia, II Partes* (Utrecht, 1663–1666); *Disputationem Theologicarum Anti-Socinarum compendium* (Utrecht, 1666). This list was compiled from Hofmeyr, *Johannes Hoornbeek as polemikus*, 223–26.

8. See Hofmeyr, *Johannes Hoornbeek as polemikus*.

9. The work is a collection of six disputations held quite early at Utrecht from 4 October 1645 to 13 July 1646. Roughly, disputation 1 covers the definition of a sermon as a holy act; disputation 2, the format or style (e.g., logical or rhetorical) of a sermon and its introduction; 3, the theme of a sermon; 4, the explicatio of the text; 5, the applicatio of the sermon; 6, the delivery of the sermon. See here Brien translation (into Dutch), *De eerste Nederlandse homiletiek van Johannes Hoornbeek*. Cf. also Hornbeek's smaller treatise *Dissertatio de Veterum Concionibus* (1663) held at Leiden.

10. *Gisbertus Voetii Disputaty van geestelike verlatingen, uit de Latynse tale in onse Nederlantse overgezet, voortgezet door Johannes Hoornbeek* (Utrecht, 1646). Translated in English as *Spiritual Desertion*, trans. J. Vriend and H. Boonstra (Grand Rapids: Baker Academic, 2003).

11. Compare with Voetius's *Τὰ ἀσκητικά sive exercitia pietatis* (Utrecht, 1664).

Practica (1663), a large collection of disputations on various subjects *theologica practica*.

HORNBEECK'S PROJECT OF THEOLOGICAL
INSTRUCTION: "THE PRACTICAL MUST REALLY BE
TAUGHT IN THE SCHOOL"¹²

At the start of his *Theologia Practica*, Hornbeek would declare, "Tota theologia est practica."¹³ His answer to the nature of theology, an *speculativa sive practica*, a question widely debated and answered variously, leaves no room for equivocation: "Thus we will handle theology in the present work [*Theologia Practica*] so that it may appear that theology does not only concern divine things that ought to be known, but observed. Theology is not only teaching, but also using. In fact, the whole of theology is practical, not theoretical."¹⁴

For Hornbeek, *frigidas et meras speculationes* were not true theology: "Separated from praxis, it is not theology."¹⁵ This yielded an implication for the project of theological instruction. Drawing from the Synod of Dordt, Hornbeek argues that the divines taught the "necessity" of bringing the practical into theology along with the theoretical, "in Academiis, Collegiis, & Candidatorum Examinibus." He reflected this in his own teaching at both Utrecht and Leiden.

The context for this, that practical theology should have a

place in the early modern university, is complex.¹⁶ The idea of a *theologica practica* itself was Catholic in its origin and early development. The Catholic Johannes Molanus (1533–1585) seems to be the first to employ it in 1585 in his *Theologiae practicae compendium*.¹⁷ Early in the Reformed world, Johann Heinrich Alsted (1588–1638) also treated it as a distinct field in his *Methodus S.S. Theologiae* (1611) as well as in other works. Cornelius van Velzen's (1696–1752)¹⁸ late, albeit massive, three-tome *Institutiones theologiae practicae*, published 1748 and 1757,¹⁹ marks the pinnacle of works on the subject.²⁰

But within the context of the Netherlands and the Nadere Reformatie, prior to Hornbeek there had been considerable discussion on the topic of *theologica practica*. The Synod of Dordt, responding to the request submitted to the provincial synod of Zeeland (9–17 October 1618) by Classis Walcheren,²¹ had indicated in its Pro-Acta sessions that theological students be trained in the practical subjects. Post-Dordt saw the attempt of the South Holland Synod to drive this further into a distinct chair of practical theology at Leiden. Though the attempt ultimately failed, as Sinnema points out, "the attempt to establish the position had the effect of pressuring the Leiden professors to highlight more deliberately the practical implications of their own teaching."²²

Voetius himself had developed the teaching of practical theology at Utrecht²³ during Hornbeek's tenure there.

12. "Practicam omnino in Schola docendam esse." Hornbeek, *Theologia Practica*, 1:17.

13. Hornbeek, *Theologia Practica*, 1:1.

14. "Quare ita tractabimus Theologiam in praesenti, ut non tantum esse rerum divinarum sciendarum, sed & observandarum, appareat; non tantum Theologia docens, sed quoque utens. Tota quippe est practica, non theoretica." Hornbeek, *Theologia Practica*, 1:5.

15. Hornbeek, *Theologia Practica*, 1:6.

16. See for this, Donald Sinnema, "The Attempt to Establish a Chair in Practical Theology at Leiden University (1618–1626)," in *Church and School in Early Modern Protestantism*, 415–441.

17. Joannes Molanus, *Theologiae practicae compendium, per conclusiones in quinque tractatus digestum* (Cologne: Mylius, 1585).

18. See for a description Achelis, *Lehrbuch der praktischen Theologie*, 3rd ed. (Leipzig: Hinrich, 1911), 1:1–14; Christiaan Sepp, *Het godgeleerd onderwijs in Nederland gedurende de 16de en 17de eeuw* (Leiden: De Breuk en Smits, 1874), 2:387–423.

19. Cornelius van Velzen, *Institutiones theologiae practicae*, vols. 1–2 (Groningen: Bolt & Velzen, 1748); vol. 3 (Groningen: Bolt, 1757). Cf. his abridgement of the first two volumes *Theologiae practicae medulla, expressa ex majori opera in usum academicae juventutis* (Groningen: Bolt, 1750). See for a description of the *Institutiones* Christiaan Sepp, *Johannes Stinstra en zijn tijd Eene bijdrage tot de geschiedenis der kerk en school in de 18e eeuw* (Amsterdam: Sepp, 1865), 1:96–98; W. Geesink, *Gereformeerde ethiek*, ed. V. Hepp (Kampen: Kok, 1931), 2:469–97.

20. See for a history of *theologica practica* Aza Goudriaan, "Theologia practica: The Diverse Meanings of a Subject of Early Modern Academic Writing," in *Church and School in Early Modern Protestantism*, 443–55. See also e.g., Simon Oomius, *Institutiones theologiae practicae, ofte onderwysingen in de practycke der godgeleertheydt: eerste tractaat*

des tweeden boeck's van het eerste deel, vervattende de verhandelinge der theologia didactica (Bolsward: Wed. Samuel Haringhouk, 1676); Jacobi Alting, *Opera omnia theologica, analytica, exegetica, practica, problematica & philologica*, 5 vols. (Amsterdam: Gerardus Borstius, 1687); Herman Witsius, *Theologiae practicae: quo veri ac interioris christianismi genuinum exercitium* (Groningen: Jacobus Sipkes, 1729). Voetius is attributed as introducing the *theologia practica* as an academic discipline; cf. C. A. de Niet, *Gisbertus Voetius, De Praktijk der Godzaligheid* (Utrecht: De Banier, 1996); 1:xxvii; Van Asselt and Rouwendal, *Inleiding in de Gereformeerde Scholastiek*, 87; A de Ruver, *Verborgene omgang, Sporen van Spiritualiteit in Middeleeuwen en Nadere Reformatie* (Zoetermeer: Boekencentrum, 2002), 12–13.

21. J. Bouterse, ed., *Classicale Acta 1573–1620 IV: Provinciale Synode Zeeland, Classis Walcheren 1602–1620* (Den Haag: Instituut voor Nederlandse Geschiedenis, 1995), 304.

22. Sinnema, "Attempt to Establish a Chair," 440.

23. See his advocacy for it in his *Exercitia et Bibliotheca Studiosi Theologiae* (Utrecht, 1651; first ed., 1644), 490–503. See also his six disputations on practical theology in *Selectarum disputationum theologiarum* (Utrecht, 1648–1667), 3:1–59. Note that these were delivered during Hornbeek's tenure at Utrecht. As van't Spijker points out, for Voetius, "Heel de theologie is practisch. Maar de praktische theologie legt elke vorm van speculatie terzijde. Zij richt zich op de vragen van het leven zelf. Zij is naar haar diepste aard pastorale theologie." W. van't Spijker, "Voetius Practicus," in *De Onbekende Voetius*, ed. J. van Oort, et al. (Kampen: Kok, 1989), 244–45. For further on Voetius and the development of the academic form of the *theologica practica* see A. de Niet, *Gisbertus Voetius, De Praktijk der Godzaligheid* (Utrecht: De Banier, 1996); 1:xxvii; W. Van Asselt and Rouwendal, *Inleiding in de Gereformeerde Scholastiek* (Zoetermeer: Boekencentrum, 1998), 87;

Voetius's *Exercitia et bibliotheca studiosi theologiae* (1644)²⁴ supplied a large bibliography on recommended works dealing with the subject²⁵ and divided practical theology into four parts: ethics or casuistry, ascetics, ecclesiastical polity, and homiletics, on the latter of which he seems to place a priority,²⁶ as Goudriaan points out.

Hornbeek himself differed from Voetius,²⁷ and handled *theologia practica* as more distinctly "a theology that is related to Christian life,"²⁸ without treating ecclesiastical polity and homiletics, like Voetius. But nevertheless, though Hornbeek would differ somewhat on the precise distribution of practical theology, he would follow in the steps of his former teacher-turned-colleague Voetius and place a heavy emphasis on the practical in his teaching. As Hornbeek outlined in his *Theologia Practica*, for him, it is a requirement that "not only do men know what they ought to believe, and how they ought to dispute, but, what is required before all these things, and without which all these things are nothing, is that they know how to live well." Or, to put it another way (and here he quotes an Arab Proverb): "a scholar without works, is as a cloud without rain"—of what profit will he be for the world below?²⁹

These were not alone the thoughts of a man at the maturation of his career, publishing his *Theologia Practica* three years before his death. Even at the start of his teaching at Utrecht in 1644, which began the same year as the publishing of Voetius's *Exercitia et bibliotheca studiosi theologiae*, Hornbeek casts the same view of academic theological education for which he would advocate in his *Theologia Practica*: the practical is par for the course in theology, quite literally. As his *Oratio inauguralis* of 1644 makes clear, advising of the three things required for study—that one be pious, eager for learning, and diligent—Hornbeek notes that "piety comes in the first place." He quotes Gregory: "It is necessary first to be clean, and then to cleanse another; first to be wise, and then to teach wisdom; first to be made enlightened, and after illumine others; to be near to God, and then to lead others; to be sanctified, and then to sanctify."³⁰ The inclusion of the *practica* within theology is thus stated, and the implication is again made clear: "Therefore, students, and those such by name who aspire to sacred things, hear what is the first work necessary for you: before all things, order yourselves to piety."³¹

Hornbeek's program of academic study thus included the *practica*: "Neither ought this care for piety, and its conjunction with studies, in the time of ministry be rejected by students."³² Further, as Hornbeek notes quoting Origen, if "qualis eius doctrina, tales & mores; ac ut mores, ita etiam doctrina," then in Hornbeek's mind the *practica* is essential in theological education. And a glance at some of the disputations Hornbeek held both at Utrecht and Leiden confirms

that he applied his view of theological education consistently: *De afflictionibus* (Feb. 1651); *De humiliatione* (May 1651); *De sinceritate & hypocrisi* (June 1654); *De constantia* (July 1654); *De progressu spirituali* (Dec. 1654); *De resurrectione Christi* (June 1656); *De pietate* (Dec. 1656); *De sensu divinae gratiae* (May 1658); *De peccato* (Oct. 1660); *De peccati poenis* (Jan. 1661); *De abnegatione sui* (March 1661); *De introversione animi ad se* (March 1661); *De bono solitudinis* (April 1661); *De desperatione salutari de seipso* (April 1661); *De promissionibus divinis* (May 1661); *De Christo* (May 1661); *De fide* (Oct. 1661); *De accessione animae ad Christum* (Dec. 1661); *De certitudine salutis* (March 1664); *De pugna spirituali* (May 1664)—along with many more.

It bears noting that the vast majority of these disputations are entitled *disputatio theologica practica*. Hornbeek's understanding of the nature of theology as *practica* birthed a resolve to teach it in the institution, and the holding of disputations on distinctly practical subjects reflects that clearly.

DE DESIDERIO ANIMAE ERGA CHRISTUM, PARS PRIMA

One example of the distinctly practical subjects Hornbeek considered essential for theological education is the present one, titled *De desiderio animae erga Christum*. This particular disputation did not make its way into the *Theologia Practica*, though a large number of similar disputations did. The reason for its omission is unclear.

A de Reuver, *Verborgen omgang, Sporen van Spiritualiteit in Middellevens en Nadere Reformatie* (Zoetermeer: Boekencentrum, 2002), 12–13.

24. Cf. Andreas J. Beck, *Gisbertus Voetius (1589–1676). Sein Theologieverständnis und seine Gotteslehre* (Göttingen: V&R, 2007), 106–8.

25. *Exercitia et Bibliotheca Studiosi Theologiae*, 490.

26. *Exercitia et Bibliotheca Studiosi Theologiae*, 190–221.

27. Goudriaan, "Theologia practica," 449.

28. Goudriaan, "Theologia practica," 450.

29. "Ubi & necessitatem indicant tradendae, cum Dogmatica, in Theologia, Practicae, & huius rationem non inter infima habendam esse, in Academiis, Collegiis, & Candidatorum Examinibus: uti in Ecclesia non tantum sciant homines quid credere debent, & quomodo disputare, sed, quod ante omnia requiritur, & sine quo illa nihili sunt, etiam bene vivere: nam ut optime disputes, nisi & recte vivas, nihil quidem illud prodest, nisi ut gravior justiusque condemneris; salvabit autem procul dubio pia in Christo vita, utcumque forte de fide nescium multum disputare: nam inane nomen est, scientia sine conscientia, vel ut habet proverbium Arabum, *doctus sine opere, est uti nubes sine pluvia*. . . . Quamobrem quum censeremus, Practicam omnino in Schola docendam esse." Hornbeek, *Theologia Practica*, 16–17

30. "Mundari oportet primum, deinde mundare: sapere, ac deinde sapientiam docere: lucem fieri, ac postea illuminare: propinquari Deo, tum alios adducere: sanctificari, tum sanctificare."

31. "Ergo, studiose, & illi quidem nominatim, qui ad sacra adspirant, quid sibi primum factu opus, audiunt. Ante omnia vero ad pietatem se componant."

32. "Neque haec pietatis cura, & cum studiis conjunctio, in tempus ministerii a Studiosis rejicienda."

*De desiderio*³³ was held 4 July 1661 at Leiden with one Reginerus Schevenhusius as respondent. Not much can be found about Schevenhusius, though as a student (unsurprisingly) he engaged in other disputations as well—e.g., his response to Cocceius’s disputatio *An fides in Christum sit necessaria ad remissionem peccatorum?*³⁴ Hornbeek’s disputation to which Schevenhusius responds is *pars prima* of two; the second was printed to be held in July with the customary space to add the specific day, but the day was not filled in, though the respondent is listed as Theodorus vander Lee.

I am well aware of the debate as to the hand the residing professor had in the formulation of disputations, whether it was he alone, the respondent, or a combination thereof. While this is not the place to solve the question *in toto*, it does appear that in the case of these Hornbeekian disputations Hornbeek was heavily if not exclusively involved in their drafting. Examination of the Latin across the range of disputations suggests a single authorship, as the style is consistent. This is particularly obvious in the case of the disputation sets, such as the two here on the desire of the soul, as well as others. This is not to mention the “canonization” of many of these *theologica practica* disputations in Hornbeek’s *Theologia Practica*, following in the line of many others who collected the disputations and formulated them into *systema* of various sorts. All this is to say that it appears one can take this disputation as Hornbeek canon.

Analysis of the disputatio itself reveals a fairly basic outline, following a scholastic pattern of *definitio, distributio*, and then desire with respect to Christ first and then us. Theses 1–5 sets out the *definitio* as a *thirst* for the divine, thesis 6 notes its *distributio* into three parts: *lack of a drink; feeling of the lack; and an appetite for a drink*. Theses 7–19 develop this with respect to Christ. Theses 7–15 develop the first parts of the *distributio* with respect to Christ; theses 16–18, the last, divided into three parts: an appetite for the *preeminence, usefulness, and necessity* of Christ. Thesis 19 is a summary, and thesis 20 picks up with desire with respect to us. Hornbeek will cover a total of

33. The title page is as follows: DISPUTATIO THEOLOGICA PRACTICA, De Desiderio animae erga Christum. PARS PRIMA. QUAM, Favente Deo Opt. Max. Sub Praesidio Clarissimi, Doctissimi Viri, D. Johannis Hoornbeek, S. S. Theol. Doct. Eiusdemque Facultatis in Illustri. Acad. Lugd. Bat. Professoris celeberrimi, atque Ecclesiae ibidem Pastoris vigilantissimi: Publice ventilandam proponit REGINERUS SCHEVENHUSIUS. Ad diem 6 Iulii, loco horisque solitis. LUGDUNI BATAVORUM, Apud JOHANNEM ELSEVIRIUM, Academ Typograph. CICICCLXI.

34. *Consideratio Responsonis Judaicae ad Viginti Tres Quaestiones, et Quaestionum Repositarum*, 14 (chapter 4), in J. Cocceius, *Opera Omnia Theologica, Exegetica, Didactica, Polemica, Philosophica: LXX circiter Tractatibus, post praefationem enumeratis, absoluta. Quibus Veteris ac Novi Instrumenti Codices Commentariis haud vulgaribus illustrantur.... Tomus Septimus* (Wustius, 1689).

eight characteristics spanning into the next disputation, but in the present one he only covers two. The first characteristic of desire with respect to us is divided into three parts: thesis 20 deals with the first, the *need* for our desire; thesis 21, the second, that desire indicates prior *grace* in us; and thesis 22, the third, that those who desire *receive* Christ. Thesis 23 offers an “objection,” or hindrance, to this desire (poor appetite due to sin), which is remedied by thesis 24, an *emptying* of sin, thesis 25, a *thirsting for Christ*, and thesis 26, contemplating the *promises*. Thesis 27 summarizes, and thesis 28 introduces the second characteristic of desire with respect to us: that the desire is *constant*.

While I will let the disputation stand on its own merit, the one thing I want to point out with a word is one of the corollaries: *ens primum est undequaque perfectissimum*, the first being is in every way the most perfect (corollary 6). While listed as last, it is in my mind the most fundamental for the formulation of this particular disputation. The *primum ens* as most perfect and ergo most desirable is quite a standard move in scholastic (medieval and ancient) theology, and as such Hornbeek employs it here to base his assumption that the soul thirsts for the immense and infinite God. As he will say, the soul can be satisfied “nowhere, except in the abyss of divine infinity, where it cannot think nor desire anything beyond.”

A WORD ON TRANSLATION

The task of translation is a rewarding albeit risky one: rewarding, in that there is little joy greater than deep engagement with good texts (particularly those in Latin); risky, in that there is always criticism to be had for a finished product. I suppose I should claim the all-too-cliché attempt at balance of formal and functional equivalence, though this is to say very little. Regardless, I have attempted to keep the translation “tight” where it appeared to me to be required, and “looser” in the more poetic sections. Hornbeek is at times almost lyrical, and I have attempted to retain this attribute, though admittedly it is these sections that prove the most complex (e.g., thesis 14 is one sentence in Latin, and also, in my opinion, the most musical, or better doxological). All in all, I have erred in being too wooden rather than too free.

I have retained the italics when Hornbeek clearly employs them for structuring purposes, which he often does to demonstrate the progression through a series of points. A few minor corrections (e.g., incorrect Scripture references) are made as noted in the footnotes. Key words are translated consistently throughout the piece (e.g., “desire” for *desiderium*). An explanation or two occur *in situ*. Finally, I would note once more that this is only *pars prima*; there is a second disputation, which I will perhaps translate at some point in the future.

DISPUTATIO THEOLOGICA PRACTICA, DE DESIDERIO
ANIMAE ERGA CHRISTUM PARS PRIMAA THEOLOGICAL PRACTICAL DISPUTATION ON THE
DESIRE OF THE SOUL FOR CHRIST, PART 1

Thesis I

Ex Christo rite agnito non potest non in animis nasci sanctum & vehemens eius habendi fruendique *desiderium*. Atque uti ignoti cupido nulla, ita nec Christi, nisi praedicati prius agnitique. Quare ipse dixit mulieri Samaritanae, *si scires donum Dei, & quis sit qui tibi dicit, da mihi bibere, tu vero rogasses eum, & dedisset tibi aquam viventem*. Ioann. iv. 10. Ignorantiae attribuit, quod minus & ipse, & salutaris eius concupiscitur ab hominibus gratia. Quare ad cognitionem Christi, proximi succedit eius cupido & desiderium.

Thesis II

Appellatur in Scripturis *sitis*, ad denotandam affectus istius spiritualis in Christum vim & sinceritatem. *Sitis animi, à Spiritu accensi, uti corporis quoque sua est alia*. Matth. v. 6. *beati qui esuriunt & sitiunt iustitiam*. Paradoxum hoc Christi est, ut alia in eodem sermone: *satiatos ac plenus pro beatis mundus habet, infoelices verò censet esurientes & sitientes: at Christus contrà vae dicit ἐμπλησμενοι repletis*, Luc. vi. 25. & beatos praedicat alios. uti & in Cantico suo Maria dixit, *esurientes replevit bonis, & divites dimisit vacuos*, Luc. i. 53.

Thesis III

Iterum Christus altâ voce, magna Festi die clamat, Ioann. vii. 37. 38. *si quis sitit, veniat ad me, & bibat. Qui credit in me. Blanda & benigna admodum invitatio: quam comitatur promissionis abundantissimae cornucopia, quemadmodum Scriptura dicit, rivi aquae viventis fluent ex eius ventre*. Illic quatuor designat, *sitire*, ipsum nempe, uti liquet ex verbis sequentibus, & totâ rei historia: *venire* ad ipsum: & veniendo *credere: bibere* denique ex ipso quantum satis est. Non quod negem, *venire* commode exponi per *credere*, sed quemadmodum illud *sitire* etiam non contingit absque fide, ita actus illi distingui tamen aliqua ratione inter se possunt, uti primus dicat animae desiderium; ex desiderio sequatur accessus ad Christum; hinc

Thesis 1

A holy and vehement *desire* for possessing and enjoying Christ cannot but arise in souls from him having been known rightly. Indeed, as there is no longing for something that has not been known, neither is there longing for Christ, unless he has first been proclaimed and acknowledged. For this reason, Christ himself has said to the Samaritan woman, "If you knew the gift of God, and who it was who said to you, 'Give me to drink,' you would have asked him, and he would have given you living water" (John 4:10). He attributes it to ignorance as the reason why both he himself and the grace of his salvation is longed for so little by mankind. For this reason, longing and desire for Christ follow immediately after knowledge of him.

Thesis 2

Scripture calls it "thirst" to denote the power and sincerity of that spiritual affection unto Christ. It is the thirst of the soul, aroused by the Spirit, just like it is also for the body. "Blessed are those who hunger and thirst for righteousness" (Matt. 5:6). This is Christ's paradox, as others say in the same discourse that those who have been satisfied and filled are blessed—as the world has it. And they count those unblessed who are hungering and thirsting. But alas, Christ, on the contrary, says you are filled, ἐμπλησμενοι (Luke 6:25), and he proclaims the others blessed. Mary, likewise, in her song has said, "He has filled up those who were hungering with good things, and he has sent away the rich empty" (Luke 1:53).

Thesis 3

Again, Christ, in a loud voice, shouts in the great day of rejoicing, "If any thirsts, let him come to me, and drink, who believes in me" (John 7:37–38). That which the bounty of a most abundant promise attends is an invitation entirely alluring and abounding: "Rivers of living water," as the Scripture says, "flow from his bosom." There, he outlines four things. "To thirst"—namely, for Christ himself, as it appears from the following words and the whole history of the concept. "To come" to him, and, when you have come, "to believe." Further, "to drink" from him until there is satisfaction. Let me not deny that "to come" is fittingly expressed by "to believe"; but, just as thirsting does not occur without faith, yet these acts nevertheless can be distinguished between themselves by some notion—as first he says the desire of the soul, and from desire follows approach to Christ, and hence from the

accidentis in eum fides; ex fide denique fruitio, & gratiae Christi acceptio, quae per ibitionem significatur. Quemadmodum illa in similitudine, quā Christus utitur, & in negotio hoc spiritali latissimo ordinis causa commode interstinguuntur.

Thesis IV

Et in Apocalypsi, cap. xxii. 17. & qui sitit veniat, & qui vult accipiat aquam vitae gratis. Est actus voluntatis, sed illustratae & elevatae à spiritu, ad volenda ista & percipienda. Si quis vult post me venire. Luc. ix. 23. Iesa. lv. 1. Heus quisquis sitit, venite ad aquas, & cui nulla pecunia, venite, emite, & comedite, venite, emite absque pecunia, & absque pretio vinum & lac. Quae alibi comparantur cum aqua, hic cum vino & lacte. Sed ubique gratis docentur haberi, & conferri cupientibus seu sitientibus, modò venerint. Quae una conditio à talibus requiritur, vel in subiecto gratiae illà affusione beando, uti causa sine quā non.

Thesis V

Iesa. xliv. 3. effundam aquas super sitientem, & fluenta super aridam, effundam spiritum meum super semen tuum, & benedictionem meam super prognatos tuos. Atque nota sunt Davidis verba, Psalm. xlii. 2. 3. sicut cervus glocitat ad alveos aquarum, sic anima mea glocitat ad te Deus: sitit anima mea Deum &c.

Thesis VI

Iam verò uti in siti corporali, ita spiritali tria concurrunt, quae eam constituunt: *carentia* humidi aut potus; & istius *carentiae sensus*, namque sola *carentia* non facit sitim, nisi sentiatur: quod & in vivis, & mortuis manifestum, ubi saepe magna cibi, vel potus *carentia*, nec tamen vel fames vel sitis: denique ex sensu illo oritur *appetitus* in potum, quo sensus ille sive sitis restinguatur. Exod. xvii. 1 de Israelitis in Raphidim divertentibus, *non erat ibi aqua, quam populus biberet*. Inde contendebat populus cum Mose, ex sensu istius indigentiae nimirum, dicebantque verse. 2. *date nobis aquam ut bibamus*. & Iudic. iv. 19. Sisera Iaheli, *da mihi quaeso bibendum parum aquae, nam sitio*.

approach follows faith in him, and from faith finally delight and the acceptance of the grace of Christ (which is signified through drinking)—thus Christ uses these things similarly, and in the broadest spirital affair they are commonly distinguished because of their order.

Thesis 4

So it is in Revelation 22:17: “Let the one who thirsts come, and let the one who wants take the water of life freely.” It is an act of the will, but the will illuminated and elevated by the Spirit, for the purpose of willing and perceiving that. “If any want, let him come after me” (Luke 9:23). “Behold, if any thirsts, come to the waters, and the one who has no money, come, buy, and eat, come, buy wine and milk without money and without cost” (Isa. 55:1). Those things which elsewhere are compared with water are here compared with wine and milk. But wherever, they are taught to be possessed freely, and to be conferred to those longing or thirsting, merely because they have come. This one condition is required from such or exists in the subject having been blessed with that in-pouring of grace as a cause *sine qua non*.

Thesis 5

“I will pour out water upon him who is thirsting, and floods upon the dry ground. I will pour out my Spirit upon your seed, and my blessing upon your offspring” (Isa. 44:3). And thus the words of David have been understood: “As a deer pants for channels of waters, thus my soul pants for you, Lord. My soul thirsts for God,” etc. (Ps. 42:2–3).

Thesis 6

But now, as in bodily thirst, so in spirital thirst there are three things which coincide together which constitute it. A “lack” of moisture or drink, and the “feeling” of that lack. For the lack alone does not create thirst, except it should be felt. This is clear both in the living and in the dead, where often there is a great lack of food or drink, but nevertheless neither hunger nor thirst. Third, from that feeling an “appetite” for a drink, in which that feeling or thirst is quenched. In Exodus 17:1, concerning the Israelites, camping in Rephidim, there “was no water there, which the people could drink.” Thence, the people were quarreling with Moses, evidently from the feeling of that need, and they said in verse 2: “Give us water so that we may drink.” And Sisera said to Jael, “Give me, I ask, a little water, so I may drink” (Judg. 4:19).

Thesis VII

Ita spiritualis hic est inopia, & inopiae sensus, & ex sensu sacer appetitus in ea, quibus indigentiae isti occurri potest ac plenissime satisfieri. Et quandoquidem per peccatum orbatum sumus Dei gratia, ac gloria, Rom. iii. 23. hinc *Salvatore* sitit anima: & Dei in eo *gratiam*. Luc. xviii. 13. *ô Deus propitius esto mihi peccatori.* & denique ex gratiâ *salutem*, sive gloriam. Rom. vii. 24. *miser ego homo.* hoc praemittit Apostolus, quo sensum miseriae suae declarat: *quis me liberabit ex corpore mortis huius?* haec sitis eius, hoc desiderium, ex sensu illo, quem testatur. *Gratias ago Deo per Iesum Christum Dominum nostrum.* Quo significat obiectum desiderii sui, in quo tandem terminetur, vid. in *Deo*, per Christum, iterum potiundo. Atque hic supremus desiderii est terminus, hoc fastigium, in *Deum* dirigi & hic exsolvi. *Sitit anima mea Deum*, Psalm. xlii. 3. & lxiii. 2. *sitiens est anima mea tui, arescit ad te caro mea.* & lxxiii. 25. *quis mihi in coelis? & praeter te nullo delector in terrâ.*

Thesis VIII

Neque etiam anima, cui quasi infixus est infinitatis aliquis radius in desiderio erga infinitum, ut se satiari non patiat ubique finem reperit saltem cogitatione, ullibi sistitur quam in abyssu infinitatis divinae, ubi ultra nec cogitare potest quidquam, nec concupiscere.

Thesis IX

Non tamen immediate Deum adire licet, nobis nunc peccatoribus, sed accedere ad eum per Mediatorum oportet, non quem ipsi nobis fingamus & fabricemus, sed quem ipse dederit, & sibi gratum esse declaravit: qui solus est Filius eius Christus Iesus: quare de eo in exordio muneris eius dixit, quod sibi in eo complacitum sit, *meus*, quodque is esset audiendus. Matth. iii. 17. Iesa. xlii. 1. *ecce servus ustento eum: electus meus placens anima mea.*

Thesis X

Ac propterea, desiderium istud in *Christum* primò quidem fertur, ultimate autem in *Deum*: estque nil aliud, quam affectus animi spiritualis & sanctus, erga Christum, pro salute per ipsum in Deo adipiscendâ. Est *ἐπιθυμῶν εχειν*, ut Apostolus dixit. Phil. i. 23. Sic Prophetæ & iusti *ἐπιθυμῶσαν ἰδεῖν*

Thesis 7

Thus, this is the spiritual want, and the feeling of want, and from the feeling the holy appetite in which need it can be most fully met and satisfied. And, since we have been bereaved of the grace and glory of God through sin (Rom. 3:23), hence the soul thirsts for the *Savior*, and for the *grace* of God in him—"O God, be merciful to me, a sinner!" (Luke 18:13)—and finally, for *salvation*, or glory, out of grace: "I am a wretched man" (Rom. 7:24). The apostle presupposes this, when he declares the feeling of his misery: "Whoever will free me from the body of this death?" This is his thirst, this is his desire, from that feeling, which he testifies. "I give thanks to God through Jesus Christ our Lord"—where he signifies the object of his desire, in which it terminates, namely, in *God*, once again having been attained, through Christ. And thus the supreme terminus, the summit, of this desire is this: to be directed unto *God* and here set free. "My soul thirsts for God" (Ps. 42:3), and, "My soul is thirsting for you; my flesh withers for you" (63:1), and, "Who is there for me in heaven? And except you I desire nothing in the earth" (73:25).

Thesis 8

Also, the soul, in which, as it were, some ray of infinity has been planted in desire for the infinite, so that the soul cannot endure itself to be satisfied wherever it detects by judgment some sort of end—the soul stands nowhere, except in the abyss of divine infinity, where it cannot think nor desire anything beyond.

Thesis 9

Nevertheless, we who are now sinners must not approach God immediately, but it is necessary to come to him through the Mediator, not one whom we frame and fashion by ourselves, but one whom he has offered and declared that grace is his—who alone is his Son, Christ Jesus. For this reason, at the beginning of his office, because he in himself is pleased in him, he has said about him, "my"—and also that he should be heard: "Behold, the servant whom I uphold, my chosen one, pleasing to my soul" (Matt. 3:17; Isa. 42:1).

Thesis 10

And therefore, that desire is lifted unto *Christ* first, but ultimately unto *God*. And it is nothing other than the spiritual and holy affection of the soul for Christ, on account of the salvation in God which is to be acquired through him. It is *ἐπιθυμῶν εχειν* [to have desire], as the apostle has said (Phil. 1:23). Thus, the prophets and righteous ones *ἐπιθυμῶσαν ἰδεῖν*

Christum, & eius diem. Matth. xiii. 17. Ioann. viii. 56. Christus, επιθυμιᾷ ἐπεθυμησα. Luc. xxii. 15. De Iacobo Laban, Genes. Xxxi. 30. נכסר נכספתה. *desiderio desiderabas domum patris tui.*

[desired to see] Christ and his day (Matt. 13:17; John 8:56). Christ ἐπιθυμιᾷ ἐπεθυμησα [earnestly desired] (Luke 22:15). Laban said concerning Jacob, נכסר נכספתה, “You were earnestly desiring your father’s house” (Gen. 31:30).

Thesis XI

Est desiderium salutis, seu pro salute obtinendâ. Quale ab infirmo homine elicit Christus pro corporali primùm sanatione, Ioann. v. 6. *Vis fieri sanus? sic se habet, velle salvari.* Ac proinde tamquam synonyma leguntur *sitire*, & *velle*, Apoc. xxii. 17. & *qui sitit veniat*, & *qui vult accipiat aquam vitae gratis.*

Thesis 11

It is the desire for salvation, or for salvation which is to be obtained. It is of that sort which Christ elicited from the sick man for first bodily healing—“Do you want to be made well?” (John 5:6). Thus he considers it with respect to wanting to be saved. And accordingly “to thirst” and “to want” are taken as synonyms: “He who thirsts, let him come; and he who wants, let him take the water of life freely” (Rev. 22:17).

Thesis XII

Caeterum quia salutem, quam tantopere cupit homo, nulli credit haberi praeterquam in *Christo*, hinc ad eum, pro illâ adipiscendâ, adeo etimulatur. Ioann. vi. 68. *Domine, ad quem abiremus? tu habes verba vitae aeternae.* Atque ipse de se Christus, Act. xxvi. 18. *ut accipiant remissionem peccatorum, & sortem inter sanctificatos, fide in me.*

Thesis 12

In other respects, because one believes that salvation, which man so very much desires, is possessed nowhere except in Christ, hence he is stirred up toward him, for that which is to be acquired. “Lord, to whom will we go? You have the words of eternal life” (John 6:68). And thus Christ himself says about himself: “in order that they may receive remission of sins, and a share among the sanctified by faith in me” (Acts 26:18).

Thesis XIII

Christus verò ad *Deum* eos, nec minus ad se ut *Deum*, pro salutis omni sufficientiâ, monstrat ac perducit. Ioann. xiv. 6. *ego sum via, & veritas, & vita. Nemo venit ad Patrem nisi per me.* Primò ad Christum venire oportet, inde ulterius ad Patrem: per se nos ducit ad Patrem: ad Patrem suum & nostrum, *Deum suum ac nostrum.* Ioann. xx. 17. *Iam cap. xvii. 6. Testatur, & se eos recepisse à Patre salvandos, tui erant, & tu eos mihi dedisti: & iterum se reddere illos Patri,* vers. 9. *quos dedisti mihi, nam tui sunt.* 10. & *omnia mea tua sunt, & tua mea.* vers. 21. *ut & ipsi in nobis unum sint.* 1 Cor. iii. ult. *Vos autem Christi, Christus autem Dei.* Col. iii. 3. & *vita vestra occultatur cum Christo in Deo.* 1 Pet. i. 21. *qui per ipsum credunt in Deum qui suscitavit eum è mortuis, & dedit ei gloriam, ut fides vestra & spes sit in Deum.* Neque nisi in solo Deo, & infinitâ eius omnissufficientiâ desiderium ac sitim spiritus explere homo potest.

Thesis 13

But Christ shows and leads them to *God*, not less to himself as *God*, for the sufficiency of salvation for all. “I am the way, and the truth, and the life. No one comes to the Father, except through me” (John 14:6). First, it is necessary to come to Christ, and thence further to the Father. He leads us through himself to the Father, to his Father and ours, his *God* and ours (John 20:17). Now, in John 17:6 he attests also that he himself has received from the Father those about to be saved, “They were yours, and you have given them to me”; and again, that he returned them to the Father, “those which you have given to me, for they are yours” (v. 9), “and all mine are yours, and yours mine” (v. 10), “in order that those also may be one in us” (v. 21). “But you are Christ’s; moreover, Christ is God’s” (1 Cor. 3:23). “And your life is hidden with Christ in God” (Col. 3:3). “Who through him believe in God, who has raised him from the dead, and gave him glory, so that your faith and hope may be in God” (1 Peter 1:21). Man can fill up the desire and thirst of his soul in nothing, except in God alone and his infinite all-sufficiency.

Thesis XIV

Omnibus quidem vel naturâ inest appetitus aliquis immensitatis seu in immensum, quo nusquam datur acquiescere, ubi

Thesis 14

Indeed, the passion is present in all by nature for some immensity or unto something immense, where it is given to settle

finem & mensuram concipere homo potest vel videre, semper ad ulteriora hians & maiora, quae saltem formare animo possit: ut hoc quasi divinitatis radio & rivulo ad Deum perduceretur, non alias exsaturandus, quum nullum in rebus creatis obiectum sit adaequatum, quod terminare vel sistere appetitum illum queat, in solâ divinae immensitatis abyssu adimplendum: sed nunquam ille fortior, quam ubi illuminatio Spiritus accessit & excitatio, tum ad videndam penitus rerum omnium vanitatem, tum credendam & sentiendam Dei perfectionem abundantissimam, super quam cogitari, & quam ipsam nequam penetrare cogitando homo potest.

Thesis XV

Psalm. lxxiii. 25. 26. *Quis mihi in coelis? & praeter te nullo delectator in terra. Deficiente carna mea, & animo meo, rupes animi mei & portio mea Deus in seculum. Nemo, & nusquam alius, praeter unum Deum. Augustinus, Confess. lib. i. cap. i. quia fecisti nos ad te, inquietum est cor nostrum, donec requiescat in te. & Soliloq. Cap. xiii. Hoc confiteor, hoc scio Domine Deus, quia ubicunque sum sine te, male est mihi praeter te; non solum extra me, sed etiam in me, quia omnis copia, quae non est Deus meus, mihi est egestas. Et cap. xxx. Quando autem anima se habet, plenum est desiderium eius, & iam nihil aliud quod desideretur exterius restat. Dum autem aliquid exterius desiderat, manifestum est, quod te non habet interim, quo habito nihil est quod ultra desideret.*

Thesis XVI

Quemadmodum tria diximus in siti sive corporali, sive spiritali concurrere, *indigentiam*, eius *sensum*, & *appetitum* in hoc, quod explendae siti fit accommodatum; ita appetitum desiderii erga Christum accendi videmus, eius perceptâ agnitâque primum *praesentiam*. Cant. v. 8. *quid est dilectio tuo prae alio dilecto, ô pulcherrima foeminarum?* 9. *Dilectus meus candore & rubore vexillarius est è myriade—denique totus est desideratissimus, hic dilectus meus, & hic amicus meus, ô Ierosolymitana.* Quare המדה dicitur Haggaeo, *desiderium*, cap. ii. 8.

Thesis XVII

Deinde animadversa eiusdem Christi ad omnia *utilitate*: ut si quis sit captivus, eum liberat; si tristis, laetificat; eum,

nowhere where man can conceive or see the end and measure. It is a passion always gaping toward the further, greater beyond, which even could form in the soul, so that it might be led by a ray or rivulet of divinity to God, as it were. It is a passion which is not something to be satisfied elsewhere, because no object in created things is adequate, which could be able to terminate or stop that appetite. It is a passion which is fulfilled in the abyss of divine immensity alone. But it is such a passion that is never stronger, than when the illumination and rousing of the Spirit occurs, both for the purpose of seeing the greater internal nothingness of all things, as well as for the purpose of believing and feeling the most abundant perfection of God, above that which can be thought and that which by thinking man can never penetrate.

Thesis 15

“Who is there for me in heaven? And except you I desire nothing in the earth. Although my flesh and my soul are failing, God is the rock of my soul and my portion forever” (Ps. 73:25–26). No one, and nowhere else, besides the one God. Augustine in his *Confessions* says, “Because you have made us for you, our heart is restless, until it may rest in you” (book 1, ch. 1). And, in his *Soliloquies*: “This I confess, this I know, O Lord God, that wherever I am without you, it is bad for me beyond you. Not only that which is beyond me, but also in me, because the abundance of all which is not my God is poverty to me” (ch. 18). And, “But when my soul finds itself, it is full of desire for him, and now nothing other outside what is desired remains. But while it desires something outside, it is clear that it does not have you inside, in which habit there is nothing which it might desire beyond” (ch. 30).

Thesis 16

Just as we have said that three things converge in thirst, whether corporeal or spiritual—namely, a *need*, a *feeling* of it, and an *appetite* in that, which is suitable for thirst to be satiated—so we see that the appetite of desire for Christ has aroused, when his *preeminence* has first been perceived and known. “What is your delight before another delight, O most beautiful of women? My delight in candor and blush has been distinguished from myriads—and further, this is my whole and greatest desire, this is my delight, this is my friend, O Jerusalem” (Song 5:8, 9, [16]). By which המדה is spoken of by Haggai as “desire” (2:7).

Thesis 17

Next, it ought to be observed by the *usefulness* of the same Christ to all, that if any should be a captive, he frees them; if

si aegrotus, sanat, ad omnia perfecte potens & copiose instrucit, leusa. lxi. 1. 2. sapientia à Deo factus, iustitia & sanctificatio, & redemptio. 1 Cor. i. 30.

any should be sorrowful, he makes them glad; if any should be diseased, he washes them, being perfectly able and fully equipped for all things (Isa. 61:1–2). He has been made by God wisdom, righteousness and sanctification, and redemption (1 Cor. 1:30).

Thesis XVIII

Denique & *necessitate*: ut nisi eo fruamur, aeternum nobis pereundum sit. *Ego autem fame pereō*. Luc. xvi. 17. Quemadmodum autem quando fame quis laborat, offeras ei aurum, argentum, gemmas, & totam mundi suppellectilem, iuvabit nihil, neque ea cupiet admodum; sin panem, hunc accipiet, reliquis racile praeteritis & contemptis, quia is sibi ad vitam sustentandam tum solus est necessarius; ita visa Christi absolutâ ad salutem & gratiam apud Deum recuperandam necessitate, hunc siti suâ homo tunc expetit unice, tamquam panem, qui ex coelo descendit, & dat vitam mundo. Ioann. vi. 33. Namque illa est ratio, quare Christus se cum iis comparat, non modo quae utilia homini in vita sunt, sed & summe necessaria. Atque ad Samaritanam Christus, Ioann. iv. 13. 14. *Qui cunque bibit ex aquâ hac, iterum sitiet. Qui verò biberit ex aqua, quam ego daturus sum, non sitiet in aeternum, sed aqua quam ego ei dabo, fiet in eo fons aquae salientis in vitam aeternam.*

Thesis 18

Finally, observe the *necessity* of Christ: that unless we should be delighted by him, it must be eternal perishing for us. “But I am perishing with hunger” (Luke 15:17). Moreover, just as when someone should work while hungry, and you would give him gold, silver, gems, and all the goods of the world, he will judge it to be nothing, nor desire them much, but if you would offer him bread, he will receive this, and will easily pass by and hold in contempt the rest, because it has been necessary alone for him to sustain his life—just so, when Christ has been seen, a sight absolutely necessary for regaining salvation and grace with God, having a thirst for this, man thence covets solely, such a bread who has descended from heaven and has given life to the world (John 6:33). For that is the idea with which Christ compares himself with other things—not only those things which are useful for man in life, but even supremely necessary. And so Christ said to the Samaritan woman, “Whoever drinks from this water, will thirst again. But he who will drink from the water which I am about to give, will not thirst forever, but the water which I will give to him, will become in him a fountain of water springing up unto eternal life” (John 4:13–14).

Thesis XIX

Vide exemplum bonae Cananaeae, Matth. xv. 22. quae quavis neglecta à Christo, utcunque clamaret fortiter, *miserere mei Domine*, 23. *non respondit ei verbum*: tum repulsa per Apostolus dicentes, *dimitte eam*, sic etiam Christus negavit se missum, nisi ad oves perditas domus Israël: & ipsa ad eum propius accedente, instante, invocante iterum iterumque, *Domine auxiliare mihi*; resonat ipsi & primum duriuscule, non posse panem liberorum catellis obicit: at haec se catellam agnoscens, interim cupiens pasci vel micis è mensâ cadentibus, quasi diceret, ne sim filia, at pro cane habear, nec pane fruar, at micâ saltem panis, ne ad mensam, sed sub eâ, non è manu Domini, sed ex residuo & reliquiis liberorum, sic modo pascar; quibus ostendit fortem animi sitim atque inexplebile desiderium erga Christum, & portiunculam gratiae eius ac favoris: tandem Christus dicere

Thesis 19

Note the example of the good Canaanite woman (Matt. 15:22). Although she, when she has been neglected by Christ, cries however strenuously, “Be merciful to me, Lord” (v. 23), he “did not respond a word to her.” Then, when she was rejected by the apostles, who were telling “her to leave,” so also Christ denied that he himself had been sent for any except to the lost sheep of the house of Israel. And, after she herself drew near to him, insisting, calling again and again, “Lord, help me,” he even responds to her first harshly, that he is not able to throw away the bread of the children to the dogs. But when she acknowledges herself as a dog and meanwhile desires to be fed only from the crumbs falling from the table, it is as if she should say, “I am not a woman, but consider myself a dog; neither do I delight in bread, but even in a crumb of bread; Neither to the table, but under it, and not from the hand of the Lord, but from the children’s remnants and leftovers—in this way I will be fed.” By this, she shows the strong thirst of the soul and the insatiable desire for Christ, even a small portion of his grace and favor. Finally, Christ considered that

ei necesse habuit: *ô mulier, magna tua fides; fiat tibi ut cupis.* Adde, quod Marcus habet ad hoc exemplum, cap. vii. 24. quod in domum Christus abierit, nolens *ulli innotescere, at non potuit latere. Audiens enim mulier de eo, venit &c.* Id est, utcunque Christus cupiat se subducere aut occultare, sincero tamen & vehementi erga ipsum desiderio subducere se non potest. Fides instar vehiculi est, quod animam adducit ad Christum, sed desiderium quasi rota illius, quo fides, & cum fide anima protruditur, atque ad Christum accurrit. Hinc ordo, quem in istis observavimus, si quis *sitit, veniat, credat, & bibat*, Ioann. vii. 37. 38.

Thesis XX

Atque uti illa considerata ex parte *Christi*, sic ex parte nostri *desiderii*. i. quod *sine* eo accedere ad Christum, eiusque participes reddi impossibile est. Quare primo loco ponitur, *si quis sitit*. Matth. xxiii. 37. & *non voluistis*.

Thesis XXI

Deinde ipsum illud desiderium est argumentum *gratiae* iam acceptae. Nam erigi & elevari ad obiecta & res spirituales naturâ suâ voluntas non potest, nisi à Spiritu acta & tracta in sublime. Ut huc applicare liceat *επιποθει το πνευμα ο κατοκησεν εν ημιν*. Uti pila ex se non habet, quod currit, vel in altum fertur, sed à manu quae vim & impetum istum ei impressit; sic nec animus ad Deum ire vel sitire Christum potest, nisi hoc ipsum ei indiderit Christi gratia, à quo est, quod ad eum anhelamus. Ubi effunditur tamquam unguentem nomen eius, hinc puellae diligunt ipsum, Cant. i. 4. Quare sequitur, *trahe me & post te curremus*. Cap. v. 4. ex manu eius stillat myrrha, cuius vim ubi sentit animus, surgit & ipsum quaerit.

it was necessary for him to speak: “O woman, your faith is great. Take for yourself as you desire.” And do add what Mark says on this example (7:24): that Christ entered into a house, not wanting “it to become known to any, but he could not be hidden. For a woman, hearing about him, comes,” etc. That is, however Christ should desire to withdraw himself or hide, nevertheless he cannot withdraw himself from sincere and vehement desire for him. Faith resembles a vehicle, which leads the soul to Christ; but desire is as it were its wheels, by which faith the soul is both thrust forth with faith and also drives to Christ. Hence, in this order which we have observed in these things, if anyone “thirsts,” then let him “come,” “believe,” and “drink” (John 7:37–38).

Thesis 20

And thus, as these things have been considered with respect to *Christ*, so they must be considered with respect to our *desire*. (1)¹ [The first characteristic] is that *without* desire it is impossible to come to Christ and to be given his sharings. For this reason, first, it is proposed, “If any thirsts” (Matt. 23:37), and not “you have wanted.”

Thesis 21

Second, such desire itself is an argument that *grace* has already been received. For the will by its own nature cannot be excited and elevated to spiritual objects and matters, unless it has been acted upon and drawn out by the Spirit in something sublime—so that one must apply this besides: *επιποθει το πνευμα ο κατοκησεν εν ημιν* [James 4:5] [he desires the Spirit whom he made to dwell in us]. As a mortar² does not possess from itself something which moves it, but rather is supported by something higher, by the hand which has pressed that power and motion to it—thus, neither is the soul able to go to God or thirst for Christ, except [the Spirit] himself will have introduced to him by the grace of Christ that by which it is that we pant after him. This is why his name “perfume” is set out, and hence the young women esteem him, where it follows: “Draw me, and we will run after you” (Song 1:4). From his hand he dribbles myrrh, whose power when my soul feels it arises and seeks him (5:5).

1. Hornbeek provides a total of eight characteristics of our desire with respect to us. “2” occurs down in thesis 28; and “3–8” occur in part 2 in a separate disputatio. While here “1” is listed in text, as well as “2” below, in the second disputatio all are marginal notes. NB that this first characteristic has three parts.

2. As in, mortar (*pila*) and pestle.

Thesis XXII

Tertio qui verè ex animo Christum desiderant, *accipiunt* eum quoque & nanciscuntur. Matth. v. 6. *beati qui sitiunt & esurient iustitiam: quia ipsi saturabuntur.* Apoc. xxi. 6. *ego sitienti dabo ex fonte aquae vitae gratis.* Basilius, *μονον θελησον, και ο θεος προσπαπαντα.* Bernardi hymnus, qui dicitur, ad Iesum, notus:

O Iesu mi dulcissime,
Spes suspirantis animae,
Te quaerunt pia lacryma,
Te clamor mentis intima Ec.
Desidero te millis,
Mi Iesu quando venies,
Me de te quando saties.
Iam quod quaesivi video,
Quod concupivi teneo,
Amore Iesu languero,
Ex corde totus gaudeo.

Thesis XXIII

Caeterum uti naturalem stomachi ορεξιῶν impediunt vel humor noxius, vel flatus eum replens, ita spiritalium in Christum appetitum praefocat tum moralis corruptio & vitii alicuius in animâ dominantis, aut mundi amor, Ioann. v. 44. *quomodo vospotesitis credere, gloriam à vobis mutuo captantes?* vel temeraria *praesumptio*, & confidentia sui, extra Christum. Quae erat Laodicensium insania, Apoc. iii. 17. dicentium, *dives sum & ditatus, neque ullius egeo:* quum tamen essent miserabiles admodum, & pauperes, & coeci, & nudi.

Thesis XXIV

Quae curari aliter non possunt, quam si primo instituat istorum ex animo *evacuatio*; uti in corporalibus, noxiorum purgatio, quo ab iis liberatus homo sic veram concipere rerum necessariorum ορεξιῶν queat. Unde Petrus Simonem voluit abiicere primum *fel amarissimum & vinculum iniquitatis*, in quo eum conspicebat haerere, antequam ulterius pergere se posse & salvari opinaretur. Act. viii. 23.

Thesis 22

Third, those who desire Christ truly and from the soul, *receive* him also and possess him. “Blessed are those who thirst and hunger for righteousness, because they will be satisfied” (Matt. 5:6). “I will give to those who are thirsting from the fount of the water of life freely” (Rev. 21:6). Basil says, *μονον θελησον, και ο θεος προσπαπαντα* [he only desires, and God goes to meet him]. The song of Bernard, which is said to Jesus, is well-known:

Jesus, O to me most sweet,
My hope of sighing heart
Thee, the pious crying seek
Thee, I shout in inmost part—
All desire, a thousandfold.
O Jesus, when Thou com'st to me
And do thrill me with Thyself,
All I sought, now do I see.
What longed for now I hold
I am weak by love of Jesus,
And rejoice with all my soul.

Thesis 23

In another respect, just as the noxious humor or flatus³ replenishing it hinder the natural ορεξιῶν [appetite] of the stomach, so moral corruption and that of *other vices* ruling in the soul choke the spiritual appetite for Christ, as does love for the world—“How can you believe, when you are receiving glory from one another?” (John 5:44)—or reckless *presumption* and the confidence of it, outside of Christ. This was the insanity of the Laodiceans, who were saying, “I am wealthy and enriched, neither do I need anything” (Rev. 3:17)—when they were, nevertheless, completely miserable, and poor, and blind, and naked.

Thesis 24

[These vices] cannot otherwise be healed, except, first, there should occur an *emptying* of those things from the soul (just like in bodily matters), the purgation of noxious [substances], by which man, when he has been freed from these things, is able to conceive the true ορεξιῶν [appetite] for these necessary matters. Hence, Peter wanted Simon to throw away first “the most bitter poison and bonds of iniquity,” which Peter thought cleaved to him, before he judged later Simon was able to arouse himself and be saved (Acts 8:23).

3. Historically, humors, thought to be bodily fluids, were believed, when balanced, to cause health, and when imbalanced, illness. Flatus was considered as gas which caused disease and/or discomfort in digestion and influenced the balance of humors. Hornbeek is saying here, to put it in modern terms, when one is ill because of indigestion, caused by bad food, he has no appetite.

Thesis XXV

Deinde cogitet homo sitientem *Christum*, & tam enixe affectum erga se, & cupientem suam salutem, siquidem ex eorum numero esse se putet, pro quibus *Christus* mortuus, & qui per eum salvari quaerant. ἀρχιερεα δυναμενον συνπαθησαι, Hebr. iv. 15. & qui vivit etiamnum ut pro suis oret, cap. vii. 25. erga suos, quos diligit εις τελος, Ioann. xiii. 1. non minus affectus nunc, ac olim, & cupiens iis bene, atque omnia. Haec qui cogitat, & ad se pertinere putat, sibi que applicat, quomodo non feratur vicissim in *Christum* & omni erga eum, tantopere se volentem, affectu ac desiderio?

Thesis XXVI

Tertio & *promissiones*, imprimis erga tales, sive *Christi* cupidos & sitientes factas contempletur, expendatque attento animo, ut sic ex fricatis illis quasi aromatis tum vim earum magis capiat, tum magis & magis erga *Christum*, qui illis continetur, accendatur & inflammetur. Quemadmodum discipuli testabantur inarsisse ipsis animum, quando *Christus* secum loquebatur, & διερμηνευσεν αυτοις in omnibus *Scripturis ea quae de ipso*. Habe thesaurum aliquem ingentem, vel arcam repletam variis eximiisque monilibus & supellecile omnifaria, quamdiu illa occlusa & complicata, non ita animum feriunt & cupidine accendunt sui, ac quando exponuntur & explicantur & singula introspiciuntur propius: sic quo magis *promissiones* evolvis, ac sigillatim ponderas in iis omnia, praesertim *Christi* illa, eo maius iniiciunt animis sui desiderium ac cupiditatem. 1 Pet. ii. 2. *rationale sincerum lac επιποθησατε. Si modo gustatis quod benignus est Dominus.*

Thesis XXVII

Non vero quodcunque *Christi* desiderium iustum est & *Christo* placens. Est aliquod temerarium & evanidum; ali-quod, non propter *Christum*, sed propter alia, à *Christo* multum aliena. Id demum probum est, quod integro corde fertur in *Christum* integrum, & propter ipsum. Id est, primo ut ab imo *animi* desiderium hoc proficiscatur, non nascatur demum in superficie seu cordis, seu oris. *ex toto corde*, Act. viii. 37. *ex toto animo quaerentes eum*. Psal. cxix. 2. *Ad memoriam tui desiderium animae. Animo meo desidero te*. Iesa. xxvi. 8. 9. Non ergo

Thesis 25

Second, let a man consider the thirsting of *Christ*, both *Christ's* strenuous affection for him and his longing for his salvation, if indeed the man believes himself to be of those number for whom *Christ* has died and who through him seek to be saved. He is ἀρχιερεα δυναμενον συνπαθησαι [a high priest able to sympathize] (Heb. 4:15), and who lives even now that he may plead for them (12:25), for those whom he loves εις τελος [unto the end] (John 13:1), he being not less affected now, or before, and longing for them to be well, even in all things. The one who considers this and thinks it pertains to himself, who also applies it to himself, how is he not carried unto *Christ* and by all things toward him—to *Christ* who so greatly wants him with affection and desire?

Thesis 26

Third, let him also contemplate the *promises*, especially with respect to *Christ's* longings and thirstings that *Christ* has produced. And let him weigh them with an attentive soul, so that thus, as it were, from the anointing of that spice, he may desire more both the power of those promises as well as be aroused and inflamed more and more for *Christ*, who is connected to such promises—just as the disciples testified that they burned in their souls when *Christ* spoke with them, and διερμηνευσεν αυτοις [he expounded to them] “in all the *Scriptures* those things concerning himself” [Luke 24:27]. Take an enormous treasure or chest filled with diverse and choice jewels and settings of every sort, and as long as they are hidden and wrapped up, thus they do not strike the soul and kindle its desire, but only when they are exposed and unwrapped and each piece examined closely. So it is even greater when you read the promises and ponder one by one all those things in them, especially those things of *Christ*, for whom they inspire greater desire and longing of soul. “Επιποθησατε [desire] the rational, sincere milk, if indeed you have tasted that the Lord is good” (1 Peter 2:2[-3]).

Thesis 27

But not any desire whatsoever for *Christ* is just and pleasing to him. Some is rash and vanishing; some is desire because of *Christ*, but because of other things quite foreign to him. That desire is upright only which is carried in the inner heart unto the whole *Christ*, and exists because of him. That is first so that this desire may start from the lowest point of the *soul*, and not be birthed only on the surface either of the heart or the mouth: “from the whole heart” (Acts 8:37); “seeking him from the whole soul” (Ps. 119:2); “the desire of the soul is for memory of you. I desire you in my soul” (Isa. 26:8-9). Therefore, this

frigidum ancepsque est desiderium, sed serium non velleitatem aliquam dicens lubricam, sed firmam animi sententiam ac voluntatem, non tantum *moriar morte iustorum, & sit finis meus sicut illius*, sed hoc si seriò dicat, cupit etiam ut vita sit consimilis, & tota vivendi, nec moriendi duntaxat, ratio.

Thesis XXVIII

Quare ii. & *constans* desiderium, omni tempore & occasione idem, quia Christus semper idem, & *heri, & hodie, & in saecula*. Hebr. xiii. 8. Non uti aliquorum mos, iam, & tum, sed continuo desiderio fertur anima in Christum: unde descibuntur pii, quod sint *expectantes*. Luc. ii. 25. *expectans* προσδεχομενος *consolationem Israëla*. Phil. i. 23. σθνεχομαι γαρ, την επιθυμιαν εχων *esse cum Christo*.

Corollaria

Thesis I. Vitae mortalium terminus stat certo praefixus, quem nec antevertere nec transgredi possunt.

Thesis II. Exercitium etiam capitalis supplicii in fontes Magistratui Christiano competit.

Thesis III. Nec arma tractare, aut bellum gerere ulli fidelium sub. N. T. fas prohibet.

Thesis IV. Perfectae regenerationis haec vita homo non est capax.

Thesis V. Et in fieri & in operari nihil non dependet à Deo.

Thesis VI. Ens primum est undequaque perfectissimum.

FINIS. ■

desire is not cold nor double-minded, but serious, not some mere fleeting wish, but a firm feeling and will of the soul, not only “to die the death of the righteous ones, and my end be thus,” but if he says this seriously, he desires also that his life be a similar way—the whole of his living, not his dying only.

Thesis 28

This is why (2) it is also a *constant* desire, the same in every time and occasion, because Christ is always the same, “both yesterday, and today, and forever” (Heb. 13:8). Not as the manner of some—a desire “now and then”—but the soul is carried in continuous desire unto Christ. Hence the pious are described as those who are “expecting”: “expecting,” προσδεχομενος, “the consolation of Israel” (Luke 2:25); σθνεχομαι γαρ, την επιθυμιαν εχων [for I am torn, having the desire] “to be with Christ” (Phil. 1:23).

Corollaries

1. The *terminus* of mortal life stands certainly prefixed, which they can neither overturn nor cross.

2. The exercise of capital punishment for criminals belongs to the Christian.

3. The law under the New Testament does not prohibit any faithful from bearing arms or waging war.

4. Man is not capable of perfect regeneration in this life.

5. There is nothing either that happens or moves that does not depend upon God.

6. The first being is in everything the most perfect.