

SAINT PETER DAMIAN

DIALOGUE AGAINST THE JEWS

Antilogus contra Judaeos

SABBATISMUS

Saint Peter Damian (1007–1072)
Antilogus contra Iudaeos · Dialogue Against the Jews

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23-24 OPUSCULUM SECUNDUM. ANTILOGUS
CONTRA JUDAEOS, AD HONESTUM VIRUM
CLARISSIMUM.

ARGUMENTUM.

Hunc libellum ad confutandos Judaeos conscripsit, in quo plurimis sacrarum litterarum testimoniis probat ea, quae ab illis impie negantur, hoc est, Trinitatem personarum in Divina essentia: Christum, quem illi Messiam vocant, Deum et hominem fuisse, eumque jam in mundum venisse: et denique omnia illis subterfugia intercludit, quibus contra Christianos subdole uti possent.

Domno HONESTO clarissimo secundum Aegypti hujus tenebras viro, PETRUS ultimus monachorum servus, perpetuam charitatem in Christo.

Dilectissime, deprecatoria nobis verba per fratrem nostrum Leonem nuper misisti, quatenus tibi aliquid scriberemus, quo saepe decertantium tibi Judaeorum ora rationalibus argumentis obstruere; et de Christo ad controversiam venientes, evidentissimis posses sacrae Scripturae testimoniis superare. Sed si Christi miles esse, et pro eo viriliter pugnare desideras, contra carnis vitia, contra diaboli machinas insignis bellator arma potius corripe; hostes videlicet, qui nunquam moriuntur: quam contra Judaeos, qui jam de terra pene deleti sunt. Verumtamen et huic studio ego nequaquam derogo, imo et vestrae petitioni satisfacere, aequum esse decerno. Inhonestum quippe est, ut ecclesiasticus vir his, qui foris sunt, calumniantibus, per ignorantiam conticescat: et Christianus de Christo reddere rationem nesciens, inimicis insultantibus victus et confusus abscedat. Huc accedit, quod saepe hujus rei noxia imperitia, et cavenda sim dicitas non solum audaciam incredulis suggerit, sed etiam errorem et dubietatem in cordibus fidelium gignit.

Et cum haec scientia ad fidem certe tota pertineat, fides autem omnium virtutum sit proculdubio fundamentum; ubi fundamentum quatitur, tota mox aedificii fabrica praecipitium ruitura minatur. Sciendum tamen est, quia non vanae gloriae causa, vel solo contentionis amore debet Christianus vir ad hoc certamen accedere: sed ob id potius si se sperat aliquid de conversionis gratia apud litigantis animum posse prodesse. Unde et Paulus ait: «Si quis vult contentiosus esse; nos hujusmodi consuetudinem non habemus (I Cor. II).»

23-24 SECOND OPUSCULUM. ANTILOGUS
AGAINST THE JEWS, TO THE MOST ILLUSTRIOUS
MAN HONESTUS.

ARGUMENT.

He wrote this little book to confute the Jews, in which, with very many testimonies from the sacred letters, he proves those things which are impiously denied by them, that is, the Trinity of persons in the Divine essence: that Christ, whom they call the Messiah, was God and man, and that he has already come into the world: and finally, he closes off all their subterfuges, which they might cunningly use against Christians.

To the lord HONESTUS, a most illustrious man according to the darkness of this Egypt, PETER, the last servant of the monks, perpetual charity in Christ.

Dearest one, you recently sent us words of entreaty through our brother Leo, that we should write something for you by which you might obstruct with rational arguments the mouths of the Jews who often contend with you; and that you might overcome with the most evident testimonies of Holy Scripture those who come to dispute about Christ. But if you desire to be a soldier of Christ, and to fight manfully for him, take up arms rather as a distinguished warrior against the vices of the flesh, against the machinations of the devil; namely, enemies who never die: than against the Jews, who are now almost wiped from the earth. Nevertheless, I do not in any way disparage this pursuit, and indeed I decree it right to satisfy your petition. For it is unbecoming for an ecclesiastical man to remain silent through ignorance when those who are outside slander him; and for a Christian, not knowing how to give a reason for Christ, to depart vanquished and confused before insulting enemies. To this is added the fact that often the harmful inexperience and the simplicity to be avoided in this matter not only suggest audacity to the unbelievers, but also beget error and doubt in the hearts of the faithful.

And since this knowledge certainly pertains entirely to faith, and faith is without doubt the foundation of all virtues; where the foundation is shaken, the whole fabric of the building at once threatens to fall into ruin. It must be known, however, that a Christian man ought not to approach this contest for the sake of vain glory, or from a mere love of contention: but rather for this reason, if he hopes that he can be of some help by the grace of conversion in the mind of the litigant. Hence Paul also says: "If any man seem to be contentious, we have no such custom (I Cor. 11)."

Et ad Titum: «Stultas autem quaestiones, et genealogias, et contentiones, et pugnas legis devita: sunt enim inutiles et vanae (Tit. II).» Et cum quis de hoc negotio litem movet, admonendus est ut non contumeliae jurgio, vel superbiae typho contententem exasperet: sed ejus mentem charitate benevola, et patientissima gravitate demulceat: quatenus lapideum cor, quod effusa amaritudine deterius poterat obdurescere, modesta verborum dulcedo ad credendum forsitan valeat emollire. Hinc est, quod idem Apostolus ad Timotheum cum praemisisset: «Stultas autem et sine disciplina quaestiones devita (II Tim. II);» protinus addidit: «Servum autem Domini non oportet litigare, sed mansuetum esse ad omnes, docibilem, patientem, cum omni modestia corripientem eos, qui resistunt, ne quando det illis Deus poenitentiam ad cognoscendam veritatem, et resipiscant a diaboli laqueis, a quo captivi tenentur, ad ipsius voluntatem (Ibid.).» Sed cum omnia pene Veteris Testamenti volumina testimonium Christo perhibeant, nos postposita verborum multitudine, pauca et apertiora prophetarum testimonia curamus apponere, quibus tamen contra omnem Judaicae pravitatis insaniam, et eorum ventosa commenta valeas cum Dei adjutorio obtinere victoriam. Et quia sagitta directius mittitur, si meta, cui infigi debeat, e diverso primitus opponatur, nos ipsum confligentem Judaeum hic introducimus, ut verborum nostrorum spicula non in ventum effusa inaniter defluant, sed ad certam potius materiam jaculata pertingant.

25 In nomine Domini, incipit ipsa congressio.

Dic igitur, o Judaei (qui dum Trinitatem negas, et unitatem consequenter ignoras) si Deus, ut asseris, unus est in persona, cui dixit: «Faciamus hominem ad imaginem, et similitudinem nostram? (Gen. I).» Nam si una esset in deitate persona, non diceret «faciamus,» sed faciam. Si tres essent substantiae, non diceret singulariter «imaginem nostram,» sed potius imagines nostras. Dum igitur «faciamus» asserat trinum, «imaginem nostram» declaret unum, constat evidentissime Deum essentialiter unum tribus constare personis. Eia, Judaei, perge per silvas divini eloquii, mecum simul incede, legis tuae paginas studiose revolve, nunquid in eis aliquid huic nostrae assertioni reperies discrepare? Audi quid tuus Moyses iterum dicat: «Hic est liber generationis Adam in die qua creavit Deus hominem, ad imaginem Dei fecit illum: masculum et feminam creavit eos (Gen. I).» Quid est, quod non dicitur, quia Deus creavit hominem ad imaginem et similitudinem suam: sed Deus creavit hominem ad imaginem Dei; nisi ut perspicue distinguatur persona Patris et Filii? Cui simile est illud, quod per eundem Moysen iterum dicitur: «Descendit autem Dominus ut videret civitatem, et turrim, quam aedificant filii Adam (Gen. XI).» Et paulo post subditur: «Venite, descendamus, et confundamus ibi linguam eorum (Gen. XI).»

And to Titus: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain (Titus 3)." And when someone initiates a dispute on this matter, he should be admonished not to exasperate the contender with the wrangling of insults or the puff of pride: but to soothe his mind with benevolent charity and most patient gravity: so that the modest sweetness of words may perhaps be able to soften for belief the stony heart, which could have been hardened worse by poured-out bitterness. Hence it is that the same Apostle, after having said to Timothy: "But foolish and unlearned questions avoid (II Tim. 2);" immediately added: "But the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will (Ibid.)." But since almost all the volumes of the Old Testament bear witness to Christ, we, setting aside a multitude of words, take care to adduce a few and clearer testimonies of the prophets, by which, however, with the help of God, you may be able to obtain victory against all the madness of Jewish depravity and their windy fictions. And because an arrow is shot more directly if the target at which it should be fixed is first set up opposite, we here introduce the contending Jew himself, so that the darts of our words may not, poured out into the wind, flow away in vain, but rather, being hurled at a definite matter, may reach their mark.

25 In the name of the Lord, the disputation itself begins.

Tell me then, O Jew (you who, while denying the Trinity, consequently are ignorant of the Unity), if God, as you assert, is one in person, to whom did He say: "Let us make man in our image, and in our likeness? (Gen. 1)" For if there were one person in the Godhead, He would not say "let us make," but "I will make." If there were three substances, He would not say in the singular "our image," but rather "our images." Therefore, since "let us make" asserts a trinity, and "our image" declares a unity, it is most evidently established that God, being essentially one, consists of three persons. Come now, Jew, proceed through the forests of divine eloquence, walk with me, diligently turn over the pages of your law; will you find anything in them that disagrees with this assertion of ours? Hear what your Moses says again: "This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him: male and female created he them (Gen. 1)." Why is it not said that God created man in His own image and likeness, but God created man in the image of God; unless to clearly distinguish the person of the Father and of the Son? Similar to this is that which is said again through the same Moses: "And the Lord came down to see the city and the tower, which the children of Adam were building (Gen. 11)." And a little later it is added: "Come, let us go down, and there confound their language (Gen. 11)."

Vides igitur, quia, «descendit Dominus» unam divinitatis declaret essentiam; «venite» autem «descendamus» tres doceat esse personas. Interroga etiam Abraham, quare tres vidit, et unum adoravit? Scriptum quippe est: «Apparuit ei Dominus in convalle Mambre sedenti in ostio tabernaculi sui in ipso fervore diei (Gen. XVIII);» deinde subditur: «Cumque elevasset oculos suos, apparuerunt ei tres viri stantes prope illum (Ibid.).» Ecce cum praemisum sit, apparuit ei Dominus; ubi causa redditur, non dicitur, apparuit ei vir, sed apparuerunt ei tres viri. Ubi patenter ostenditur, quia is, qui sibi apparuit, et unus in substantia deitatis, et trinus est in personis. Quod ipsius quoque Abrahae verba testantur, cum dicit: «Domine, inquit, si inveni gratiam in oculis tuis, ne transeas servum tuum: sed offeram pauxillum aquae, et laventur pedes vestri, et requiescite sub arbore (Ibid.).» Cui etiam aptissime congruit illud, quod de Loth scribitur, quia cum eum duo angeli ex Sodomis mox subvertendis educerent, ait ad eos Loth: «Quaeso, Domine mi, quia invenit servus tuus gratiam coram te (Gen. XIX);» ubi etiam paulo post subditur: «Pluit igitur Dominus super Sodomam, et Gomorrhham sulphur, et ignem a Domino de coelo (Ibid.).» Cum enim Dominus a Domino pluere dicitur, patet profecto, quia utraque, Patris videlicet et Filii, persona signatur. Hinc est enim, quod ad Moysen dicit: «Ego sum Deus Abraham, Deus Isaac et Deus Jacob.» Quid est enim, quod se trium solummodo Patrum Deum esse commemorat, et non etiam caeterorum? Nunquid non etiam Deus Enoch? Nunquid non Deus Noe, et aliorum innumerabilium justorum? Quid 26 est, inquam, quod praetermissis aliis Patribus, trium se virorum solummodo Deum vocat, nisi ut se, qui unus est in substantia, trinum esse in personis ostendat?

Hanc quoque Trinitatem personarum, atque unitatem naturae propheta Isaias manifeste perdocuit, cum seraphim perhibuit se vidisse clamantia: «Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth (Isai. IV).» Ut enim personarum Trinitas monstraretur, tertio sanctus dicitur. Sed ut unam esse substantiam Trinitatis appareat, non Domini Sabaoth, sed Dominus esse perhibetur. Quod David quoque similiter sentiens ait: «Verbo Domini coeli firmati sunt (Psal. XXXIII).» Verbum enim Domini Filius est Patris.

Sed ut eosdem coelos tota simul Trinitas ostendatur operata, repente de sancti Spiritus divinitate subjungitur: «Et Spiritu oris ejus omnis virtus eorum (Ibid.).» De quo videlicet Spiritu alibi legitur: «Spiritus ejus ornavit coelos (Job XXVI). In alio quoque psalmo idem David ait: «Benedicat nos Deus, Deus noster, benedicat nos Deus (Psal. LXVI).» Qui cum tertio dixisset Deum, ut unum hunc esset ostenderet, subdidit: «Et metuant eum omnes fines terrae (Ibid.).»

You see, therefore, that “the Lord came down” declares one essence of the divinity; but “come, let us go down” teaches that there are three persons. Ask Abraham also, why he saw three, and adored one? For it is written: “And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day (Gen. 18);” then it is added: “And he lift up his eyes and looked, and, lo, three men stood by him (Ibid.).” Behold, when it was premised, “the Lord appeared unto him”; where the reason is given, it is not said, “a man appeared to him,” but “three men appeared to him.” Where it is openly shown that He who appeared to him is both one in the substance of the Godhead and three in persons. Which the words of Abraham himself also testify, when he says: “My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: but I will fetch a little water, and wash your feet, and rest yourselves under the tree (Ibid.).” To which also most aptly corresponds that which is written of Lot, that when two angels were leading him out of Sodom, which was soon to be overthrown, Lot said to them: “I beseech you, my Lord, because thy servant hath found grace in thy sight (Gen. 19);” where also a little later it is added: “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven (Ibid.).” For when the Lord is said to rain from the Lord, it is clearly evident that both persons, namely of the Father and of the Son, are signified. Hence it is that He says to Moses: “I am the God of Abraham, the God of Isaac, and the God of Jacob.” For why is it that He commemorates Himself as being the God of only three Patriarchs, and not also of the others? Is He not also the God of Enoch? Is He not the God of Noah, and of innumerable other just men? What is it, I say, that, having passed over the other Fathers, He calls Himself the God of only three men, unless to show that He, who is one in substance, is three in persons?

This Trinity of persons and unity of nature the prophet Isaiah also manifestly taught, when he testified that he saw the seraphim crying: “Holy, Holy, Holy, is the Lord God of hosts (Isa. 4).” For that the Trinity of persons might be shown, He is called holy a third time. But that it might appear that the substance of the Trinity is one, He is said to be the Lord of hosts, not the Lords of hosts. Which David also, feeling similarly, says: “By the word of the Lord were the heavens made (Ps. 33).” For the Word of the Lord is the Son of the Father.

But that the whole Trinity together may be shown to have made these same heavens, it is suddenly subjoined concerning the divinity of the Holy Spirit: “And all the host of them by the breath of his mouth (Ibid.).” Concerning which Spirit, indeed, it is read elsewhere: “His Spirit hath garnished the heavens (Job 26). In another psalm also the same David says: “God be merciful unto us, and bless us; our God, bless us (Ps. 66).” Who, when he had said God a third time, to show that this one was one, added: “And let all the ends of the earth fear him (Ibid.).”

Et, ut huic, quam per os David Spiritus sanctus eloquitur, aliam quoque Dei benedictionem similem demonstramus, ad librum Numeri recurramus. Ibi denique scriptum est: «Locutus est Dominus ad Moysen,» dicens: «Loquere Aaron et filiis ejus: Sic benedicetis filiis Israel, et dicetis eis: Benedicat tibi Dominus, et custodiat te; ostendat Dominus faciem suam tibi, et misereatur tui; convertat Dominus vultum suum ad te, et det tibi pacem (Num. VI).» Et, ut clarescat, quia unus est Deus, cujus nomen trina super populum vocatione repetitur, illico subinfertur: «Invocabunt nomen meum super filios Israel, et ego benedicam eis.»

Ecce, o Judaei, dum cuncta pene legis tuae volumina revolvendo percurrimus, unitatem divinae essentiae, et Trinitatem personarum aptissime reperimus. Et si cuncta, quae nobis ex tuis libris testimonia suppetunt, ad hoc affirmandum colligere volumus, prius forsitan lingua fatisciente deficimus, quam exemplorum copia careamus. Sed quoniam omnis vestrae partis assertio in hoc praecipue solertes incumbit, ut Christum Deum esse, vel Dei Filium negare contendat, nunc quoque nostrae allegationis articulus hoc itinere directus incedat. Tu autem nolim mihi, ut vester mos est, subdolis tergiversationibus, velut in variarum te formarum monstra convertas, nisi ut lubricus anguis, cum captus fueris, manus evadere gestias, sed cuncta ad intelligendum tuorum sensuum viscera pateant, cor antiquum ignorantiae velamen abjiciat, mentis aures vigilanter intendant. Cum vero mihi obviare non poterit, rationabiliter obticescat; ut, si possibile est, qui mihi, imperito videlicet homini, ad astruendam veritatem suam argumentorum materiam praestat, ipse quoque mentis tuae tenebris ad credendum sapientiae suae lumen infundat.

[ANTILOGUS CONTRA JUDAEOS, AD HONESTUM.]

27 CAPUT PRIMUM. *De Christo, qui est Filius Dei.*

Incipiamus igitur, et ejus, de quo loquimur, adjutorium fiducialiter imploremus, dicentes: «Exsurgat Deus, et dissipentur inimici ejus; et fugiant a facie ejus, qui oderunt eum (Psal. LXVII).» Deum itaque Patrem omnipotentem Verbum de se ante omnia saecula genuisse legimus, credimus, et probamus. Quod si tu, Judaei, negare contendis, procul dubio contra ipsum, quem te recolere asseris, Deum pugnare convinceris. Ipse enim dicit: «Eructavit cor meum verbum bonum (Psal. XLIV).»

And, that we may demonstrate another blessing of God similar to this one, which the Holy Spirit speaks through the mouth of David, let us have recourse to the book of Numbers. There, finally, it is written: “And the Lord spake unto Moses,” saying: “Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace (Num. 6).” And, that it may be clear that it is one God whose name is repeated in a threefold invocation over the people, it is immediately subjoined: “And they shall put my name upon the children of Israel; and I will bless them.”

Behold, O Jew, as we run through and turn over almost all the volumes of your law, we most aptly find the unity of the divine essence and the Trinity of persons. And if we wish to collect all the testimonies from your books that support this affirmation, we would perhaps fail with a weary tongue before we run out of a supply of examples. But since the whole assertion of your party is chiefly and diligently bent on this, to contend that Christ is not God, or the Son of God, let the article of our allegation now also proceed along this path. But I would not have you, as is your custom, turn yourself into monsters of various forms with cunning evasions, unless as a slippery snake, when you are caught, you try to escape the hands; but let all the inward parts of your senses be open to understanding, let your ancient heart cast off the veil of ignorance, let the ears of your mind attend vigilantly. When indeed it will not be able to oppose me, let it reasonably be silent; so that, if it is possible, He who provides me, an unskilled man, with the material of arguments to establish His truth, may Himself also infuse the light of His wisdom into the darkness of your mind for believing.

[ANTILOGUS AGAINST THE JEWS, TO HONESTUS.]

27 CHAPTER I. Concerning Christ, who is the Son of God.

Let us begin, therefore, and let us faithfully implore the help of Him of whom we speak, saying: “Let God arise, let his enemies be scattered: let them also that hate him flee before him (Ps. 67).” Thus, we read, believe, and prove that God the Father almighty begot the Word from Himself before all ages. Which if you, O Jew, contend to deny, you are without doubt convicted of fighting against God Himself, whom you profess to worship. For He Himself says: “My heart hath uttered a good word (Ps. 44).”

De hoc verbo per prophetam alium dicitur: «Verbum Domini validum, et forte, quis poterit comprehendere illud?» (Isai. LV.) De hoc iterum Isaias loquitur, ubi ait: «Sic erit verbum, quod egredietur de ore meo: non revertetur ad me vacuum, sed faciet quaecunque volui, et prosperabitur in his, ad quae misi illud.» Qui utique si de transitorio verbo diceret, non illud ad se reversurum, vel facturum aliquid nuntiaret. Cujus virtute Verbi terra fundata est, et coelo cum suis luminaribus solidatum, et mare in sinu suo diffusum. De quo, ut superius dictum est, legitur: «Verbo Domini coeli firmati sunt (Psal. XXXII).» Hoc Verbum de Patre ante saecula genitum, in utero Virginis homo fieri voluit in fine saeculorum. De cujus Verbi incarnatione Habacuc loquitur, dicens: «Ante faciem ejus ibit Verbum, et exhibet in campis (Habac. III).»

Quid autem sit hoc verbum, si solerter inquiritur, paulo post inferius invenitur, cum dicit: «Ego autem in Domino gloriabor, et gaudebo in Deo Jesu meo (Ibid.).» Unde et Isaias apertissime clamat, dicens: «Ecce, inquit, virgo in utero concipiet, et pariet Filium: et vocabitur nomen ejus Emmanuel, quod interpretatur nobiscum Deus (Isai. VII).» De quo per eundem prophetam alibi dicitur: «Dominus dilexit eum, faciet voluntatem suam in Babylone, et brachium suum in Chaldaeis. Ego, ego locutus sum, et feci: vocavi eum, adduxi eum, et directa est via ejus (Isai. XLVIII).» Et mox ex ipsius Filii persona subjungitur: «Accedite ad me, et audite hoc: non a principio in abscondito locutus sum: ex tempore antequam fierent ibi eram: et nunc Dominus Deus misit me, et spiritus ejus. Haec dicit Dominus Deus redemptor sanctus Israel: Ego Dominus Deus tuus docens te utilia, gubernans te in via qua ambulas: utinam attendisses mandata mea,» et reliqua (Ibid.). Audi adhuc etiam Michaeae prophetae testimonium de Christo: «Erit, inquit, in novissimo dierum praeparatus mons domus Domini in vertice montium, et sublimis super colles, et fluent ad eum populi, et properabunt gentes multae, et dicent: Venite, ascendamus ad montem Domini et ad domum Dei Jacob, et docebit nos de viis suis, et ibimus in semitis ejus: quia de Sion exhibet lex, et verbum Domini de Hierusalem: et judicabit inter populos multos, et corripiet gentes fortes usque in longinquum (Mich. V).» Quod videlicet Isaias non modo sub eodem sensu, sed ejusdem pene syllabis protulit: nec nos ad roborandum 28 assertionis nostrae sententiam piget denuo scribere, quod per ora duorum prophetarum Spiritus sanctus voluit geminare.

Concerning this word it is said through another prophet: "The word of the Lord is mighty and strong, who can comprehend it?" (Isa. 55). Concerning this Isaiah speaks again, where he says: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Who certainly, if he were speaking of a transitory word, would not announce that it would return to him, or that it would do anything. By the power of which Word the earth was founded, and the heaven with its lights was made firm, and the sea was spread out in its basin. Concerning which, as was said above, it is read: "By the word of the Lord were the heavens made (Ps. 32)." This Word, begotten of the Father before the ages, willed to become man in the womb of a Virgin at the end of the ages. Of the incarnation of which Word Habakkuk speaks, saying: "The Word shall go before his face, and shall go forth in the fields (Hab. 3)."

But what this word is, if it is diligently inquired, is found a little later below, when he says: "Yet I will rejoice in the Lord, I will joy in the God of my Jesus (Ibid.)." Whence also Isaiah most openly cries out, saying: "Behold, he says, a virgin shall conceive in the womb, and bear a Son: and his name shall be called Emmanuel, which is interpreted, God with us (Isa. 7)." Concerning whom it is said elsewhere by the same prophet: "The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken, and I have done it: I have called him, I have brought him, and his way is made straight (Isa. 48)." And soon it is subjoined from the person of the Son himself: "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me. Thus saith the Lord God, the holy redeemer of Israel: I am the Lord thy God, teaching thee profitable things, guiding thee in the way that thou walkest: O that thou hadst hearkened to my commandments," and the rest (Ibid.). Hear also still the testimony of the prophet Micah concerning Christ: "It shall be, he says, in the last days, that the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it, and many nations shall make haste, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem: and he shall judge among many people, and shall rebuke strong nations afar off (Mic. 5)." Which, indeed, Isaiah uttered not only with the same meaning, but with almost the same syllables: nor are we reluctant to write again, for the strengthening of the sentence of our assertion, what the Holy Spirit willed to repeat through the mouths of two prophets.

Ait ergo: «Erit, inquit, in novissimis diebus praeparatus mons domus Domini in vertice montium, et elevabitur super colles, et fluent ad eum omnes gentes, et ibunt populi, et dicent: Venite, ascendamus ad montem Domini, et ad domum Dei Jacob: et docebit nos vias suas, et ambulabimus in semitis ejus; quia de Sion exhibet lex, et verbum Domini de Hierusalem: et judicabit gentes, et arguet populos multos (Isai. II);» ubi et paulo post additur: «Domus Jacob, venite, et ambulemus in lumine Domini (Ibid.).» Neque enim alter ab altero hanc sententiam mutuatus esse merito creditur, cum uterque propheta uno tempore, et sub eisdem regibus prophetasse noscatur.

Quod si omnes ii veritatis testes necdum tibi, Judaeae, sufficiunt, audi tuum quoque Baruch dicentem: «Hic est, inquit, Deus, et non aestimabitur alius absque illo: qui invenit omnem viam scientiae, et dedit eam Jacob puero suo, et Israel dilecto suo: post haec in terris visus est, et cum hominibus conversatus est (Baruch. III).» Nam si Christus, ut asseris, Deus non est, ostende mihi ex tuis libris, quando post datam legem Jacob, Deus in terra visus sit, et cum hominibus conversatus. Sed cum invenire non poteris, convictum te in omnibus necesse est, fatearis.

Sed ne potius meis verbis circumvenire, quam prophetarum exemplis superare te videar, accedat etiam Daniel, et testimonium de Christo perhibeat: «Cum venerit, inquit, Sanctus sanctorum, cessabit unctio. Dicetis: Nondum venit Sanctus sanctorum, nondum venit Messias, venturus est autem, ostendite unctionem (Dan. VI):» si autem, quod verum est, cessavit vestra unctio (non enim jam habetis templum, non regem, non sacerdotes), agnoscite venisse Sanctum sanctorum, de quo per Isaiam dicitur: «Ego sum Deus vocans ab Oriente avem, et de terra longinqua virum voluntatis meae: et locutus sum, et adducam illud, creavi et faciam illud. Audite me duro corde, qui longe estis a justitia, prope feci justitiam meam (Isai. XLVI).» Adhuc autem et patriarcha Jacob accedat in medium: «Non auferetur sceptrum de Juda, et dux de femoribus ejus, donec veniat qui mittendus est: et ipse erit exspectatio gentium (Gen XLIX).»

Si ergo jam per mille annos, et eo amplius sine rege vixistis, et sub pedibus gentium jacuistis, unde nunc expectationem gentium exspectatis? Ex eo enim tempore, quo dixistis ad Pilatum, clamantes: «Non habemus regem, nisi Caesarem (Joan. XIX);» regem non habuistis: et qui Regem regum audire noluistis, regnum simul cum patria perdidistis. Quod bene Moyses praeviderat, cum dicebat: «Prophetam vobis suscitabit Dominus de fratribus vestris: omnis anima, quae non audierit prophetam illum exterminabitur de populo suo (Deut. XVIII).»

He says therefore: "It shall be, he says, in the last days, that the mountain of the house of the Lord shall be prepared on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people (Isa. 2);" where also a little after is added: "O house of Jacob, come ye, and let us walk in the light of the Lord (Ibid.)." For it is not rightly believed that one borrowed this sentence from the other, since each prophet is known to have prophesied at one time and under the same kings.

But if all these witnesses of the truth are not yet sufficient for you, O Jew, hear also your own Baruch saying: "This, he says, is our God, and there shall none other be accounted of in comparison of him: who hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved: afterward he was seen upon earth, and conversed with men (Baruch 3)." For if Christ, as you assert, is not God, show me from your books when, after the law was given to Jacob, God was seen on earth and conversed with men. But since you will not be able to find it, you must confess yourself convicted in all things.

But lest I seem to circumvent you with my words rather than to overcome you with the examples of the prophets, let Daniel also come forth and bear witness to Christ: "When the Saint of saints shall come, he says, the anointing shall cease. You will say: The Saint of saints has not yet come, the Messiah has not yet come, but he is to come; show the anointing (Dan. 6):" but if, as is true, your anointing has ceased (for you no longer have a temple, no king, no priests), acknowledge that the Saint of saints has come, of whom it is said through Isaiah: "I am God, calling a bird from the east, and from a far country the man of my will: and I have spoken, and I will bring it to pass; I have created and I will do it. Harken unto me, ye stouthearted, that are far from righteousness: I have brought near my righteousness (Isa. 46)." Moreover, let the patriarch Jacob also come into the midst: "The sceptre shall not be taken away from Judah, nor a ruler from his thighs, until he come that is to be sent: and he shall be the expectation of the nations (Gen 49)."

If, therefore, for a thousand years and more you have lived without a king, and have lain under the feet of the gentiles, whence do you now await the expectation of the nations? For from that time when you said to Pilate, crying out: "We have no king but Caesar (John 19);" you have had no king: and you who would not hear the King of kings, have lost your kingdom together with your country. Which Moses foresaw well, when he said: "The Lord will raise up for you a prophet from your brethren: every soul that will not hear that prophet shall be destroyed from among his people (Deut. 18)."

Et iterum idem Moyses dicit: «Dabit enim tibi Dominus cor pavidum, et deficientes oculos, et animam moerore consumptam, et erit vita tua pendens ante te: timebis nocte, ac die, et non credes vitae tuae (Ibid.).» Quando autem fuit vita tua pendens 29 ante te, nisi tunc cum moventes caput ante crucem dicebatis: «Alios salvos fecit, seipsum non potest salvum facere? (Matth. XVII.) Si Filius Dei est, descendat nunc de cruce, et credimus ei (Marc. LXV).» Quod manifestissime per os David ipse Dei Filius loquitur, dicens: «Omnes, qui videbant me, aspernabantur me (Luc. XXIII); locuti sunt labiis, et moverunt caput. Speravit in Domino, eripiat eum, salvum faciat eum, quoniam vult eum (Psal. XXI).» In quo etiam psalmo fixuras clavorum in manibus suis et pedibus luce clarius ostendit, dicens: «Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea (Ibid.).» Si nescis, ille erat bos tuus, Judaeae, qui tunc in ara crucis coram te immolabatur, sed exigentibus tuis meritis, a te necdum comeditur. De quo Moyses adversum te in Deuteronomio loquitur, dicens: «Bos, inquit, tuus imoletur coram te, et non comedas ex eo (Deut. XXVIII).» Ille erat asinus, de quo iterum dicit: «Asinus tuus rapiatur in conspectu tuo, et non reddatur tibi (Ibid.).» Jure quippe Redemptor noster per figuram asinus dicitur, qui ad suscipienda nostrae pravitate onera, quodammodo terga supposuit; quia sicut per prophetam dicitur: «Peccata nostra ipse portavit (Isai. LIII).» Ubi adhuc apte subjungitur: «Oves, inquit, tuae dentur inimicis tuis: et non sit qui te adjuvet (Ibid.).»

Quae autem sint oves a quibus adjuvari synagoga debuerat, manifeste declaratur, cum subditur: «Filii tui et filiae tuae tradantur alteri populo, videntibus oculis tuis, et deficientibus ad conspectum eorum tota die, et non sit fortitudo in manu tua.» Sancti enim apostoli, qui oves per innocentiam dicuntur, Israeliticae gentis filii sunt, quia ex eorum progenie originem ducunt. Qui videlicet alteri populo tunc traduntur, cum Judaeis persequentibus dicunt: «Vobis oportebat primum loqui verbum Dei; sed quia repellitis, illud, et indignos vos judicatis aeternae vitae, ecce convertimur ad gentes. Vos autem haec videntes non vidistis, et audientes non intellexistis (Act. XIII).» Quod bene idem Moyses usque hodie vobis impropere, dicens: «Non dedit vobis Dominus cor intelligens et oculos videntes, et aures quae possent audire usque in praesentem diem (Deut. XXVIII).»

And again the same Moses says: "For the Lord shall give thee a trembling heart, and failing of eyes, and a soul consumed with sorrow, and thy life shall hang in doubt before thee: thou shalt fear day and night, and shalt have no assurance of thy life (Ibid.)." But when was your life hanging before you, except when, shaking your heads before the cross, you said: "He saved others; himself he cannot save? (Matt. 17) If he be the Son of God, let him now come down from the cross, and we will believe him (Mark 65)." Which the Son of God himself speaks most manifestly through the mouth of David, saying: "All they that see me laugh me to scorn (Luke 23); they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him (Ps. 21)." In which psalm also he shows more clearly than light the piercing of the nails in his hands and feet, saying: "They pierced my hands and my feet: they have numbered all my bones (Ibid.)." If you do not know, that was your ox, O Jew, which was then being sacrificed on the altar of the cross before you, but, your merits demanding it, is not yet eaten by you. Of which Moses speaks against you in Deuteronomy, saying: "Thine ox, he says, shall be slain before thine eyes, and thou shalt not eat thereof (Deut. 28)." That was the ass, of which he says again: "Thine ass shall be violently taken away from before thy face, and shall not be restored to thee (Ibid.)." Rightly indeed is our Redeemer called an ass in figure, who in a way submitted his back to bear the burdens of our depravity; because as it is said through the prophet: "He himself bore our sins (Isa. 53)." Where it is still aptly subjoined: "Thy sheep, he says, shall be given unto thine enemies, and there shall be none to help thee (Ibid.)."

But what sheep these are by which the synagogue ought to have been helped, is manifestly declared, when it is subjoined: "Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand." For the holy apostles, who are called sheep for their innocence, are sons of the Israelite nation, because they draw their origin from their progeny. Who, indeed, are then given to another people, when, with the Jews persecuting, they say: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. But you, seeing these things, did not see, and hearing, did not understand (Acts 13)." Which the same Moses well reproaches you with to this day, saying: "The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day (Deut. 28)."

Idipsum etiam imprecatur adversum vos dicens: «Percutiat te Deus amentia, et caecitate, ac furore mentis: et palpes in meridie, sicut palpare solet caecus in tenebris, et non dirigas vias tuas (Ibid.).» Et Isaias: «Audite, inquit, audientes, et nolite intelligere: et videte visionem, et nolite cognoscere. Excaeca cor populi hujus, et aures ejus aggrava, et oculos ejus claude; ne forte videat oculis, et auribus suis audiat, et corde suo intelligat: et convertatur, et sanem eum (Isai. VI).»

Vis adhuc aliud Isaiae testimonium de Christo? «Ego, inquit, suscitavi eum ad justitiam, et omnes vias ejus dirigam: ipse aedificabit civitatem meam, et captivitatem meam dimittet, non in pretio, neque in muneribus, dicit Dominus exercituum. Haec dicit Dominus: Labor Aegypti, negotiatio Aethiopiae, et Sabaim; viri sublimes ad te transibunt, et tui erunt, et post te ambulabunt; vincti manicis pergent, et te adorabunt, teque deprecabuntur. Tantum in te est Deus, et non est absque te Deus. 30 Vere tu es Deus absconditus, Deus Israel Salvator (Isai. XLV).» Loquere, Judaeae, responde, quis est ille, qui dicit: «Ego suscitavi eum ad justitiam?» Sed si nescis, perge, flecte oculos ad finem prioris sententiae, et vide, quia dicit, «Dominus Deus exercituum.»

Sed jam si nosti, quia Deus loquitur: considera etiam cui loquitur. Descende igitur ad finem sequentis lineae et vide, quod dicitur: «Tantum in te est Deus, et non est absque te Deus. Vere tu es Deus absconditus, Deus Israel Salvator.» Si ergo Deus est ipse, qui loquitur; Deus cui dicit: «Tu es Deus;» constat profecto, quia Patris ad Filium persona loquitur. Nam et quod non dicitur, simpliciter tu es Deus, sed in te est Deus, et tu es Deus absconditus, humanitatem nostri Redemptoris manifeste designat. In Christo enim Jesu, ut noster ait Apostolus, habitat omnis plenitudo divinitatis corporaliter. Quod autem dicit: «Labor Egypti, et negotiatio Aethiopiae et Sabaim, viri sublimes ad te transibunt, et te adorabunt (Coloss. II);» aperte denuntiat ad fidem Christi omnes nationes gentium convertendas. Unde et paulo post subditur: «Convertimini ad me, et salvi eritis omnes fines terrae; quia ego Deus et non est alius. In memetipsum juravi: egredietur de ore meo justitiae verbum, et non revertetur; quia mihi curvabunt omnes genu, et jurabit omnis lingua (Isa. XLV).»

The same also he imprecates against you, saying: "The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways (Ibid.)." And Isaiah: "Hear ye, he says, indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed (Isa. 6)."

Do you wish for yet another testimony of Isaiah concerning Christ? "I, he says, have raised him up to righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. Truly thou art a God that hidest thyself, O God of Israel, the Saviour (Isa. 45)." Speak, O Jew, answer, who is he that says: "I have raised him up to righteousness?" But if you do not know, go, turn your eyes to the end of the previous sentence, and see that it says, "the Lord God of hosts."

But now if you know that God is speaking, consider also to whom He is speaking. Go down therefore to the end of the following line and see what is said: "Surely God is in thee; and there is none else, there is no God. Truly thou art a God that hidest thyself, O God of Israel, the Saviour." If therefore it is God Himself who speaks, and God to whom He says: "Thou art God;" it is certainly established that the person of the Father is speaking to the Son. For that it is not said, simply "thou art God," but "God is in thee," and "thou art a hidden God," manifestly designates the humanity of our Redeemer. For in Christ Jesus, as our Apostle says, dwells all the fullness of the Godhead bodily. And what he says: "The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall fall down unto thee (Col. 2);" openly announces that all the nations of the gentiles are to be converted to the faith of Christ. Whence also a little later it is subjoined: "Turn to me, and you shall be saved, all the ends of the earth; for I am God, and there is no other. I have sworn by myself: the word of righteousness shall go out of my mouth, and shall not return; for to me every knee shall bow, and every tongue shall swear (Isa. 45)."

Et mox ipse, qui loquitur Pater manifestum de Filio perhibet testimonium, cum subjungit: «Ergo in Domino dicent: meae sunt justitiae, et imperium: Ad eum venient, et confundentur omnes, qui repugnant ei. In Domino justificabitur, et laudabitur omne semen Israel (Ibid.).» Cui simile est illud, quod per eundem prophetam alibi dicitur: «Parum est, inquit, ut sis mihi servus ad suscitandas tribus Jacob, et faeces Israel convertendas: Dedi te in lucem gentium, ut sis salus mea usque ad extremum terrae (Isai. XLIX).» Servus autem Christus ideo dicitur, quia servi formam suscepit; unde ex parte humanitatis in psalmo Patrem exorat, dicens: «Custodi animam meam, quoniam sanctus sum: salvum fac servum tuum, Deus meus, sperantem in te (Psal. LXXXV).» Quis est enim iste, qui se et sanctum esse constanter affirmat, et salvum se fieri humiliter exorat, nisi ille, quem per Isaiam Dominus venturum esse promittit, dicens: «Prope est justus meus, egressus est Salvator meus? (Isai LI.)»

Ecce, ut et humanitatis infirmitas, et divinitatis potentia in uno mediatore Dei, et hominum ostendatur, qui illic sibimet ipsi salutem poposcerat, hic Salvator esse perhibetur. De quo idem Isaias alibi testatur, dicens: «Ecce dies veniunt, dicit Dominus, et suscitabo David germen justum: et regnabit rex, et sapiens erit, et faciet judicium, et justitiam in terra (Jer. XXII);» deinde subjungit: «In diebus illis salvabitur Juda, et Israel habitabit confidenter: et hoc est nomen, quod vocabunt eum, Dominus justus noster (Ibid.).» Hic est justus, ad cujus adventum idem propheta totis visceribus aestuat, et anhelat, dicens: «Rorate, coeli desuper, et nubes pluant justum; aperiatur terra, et germinet Salvatorem, et justitia oriatur simul; ego Dominus creavi eum (Isai. XLV).» Et alibi: «Utinam, 31 inquit, dirumperes coelos, et descenderes: a facie tua montes defluerent, sicut exustio ignis tabescerent, atque arderent igni, ut notum fieret nomen tuum inimicis tuis (Isai. LXIV).» Et iterum: «Propter Sion non tacebo, et propter Hierusalem non quiescam, donec egrediatur, ut splendor justus ejus, et Salvator ejus, ut lampas accendatur (Isai. LXII).» De eodem Christi adventu, et Habacuc testimonium perhibet, dicens: «Et respondit Dominus, et dixit ad me: Scribe visum in buxu aperte, ut assequatur, qui legit ea; quia adhuc visio ad tempus; et orietur in fine, et non in vacuum; si tardaverit, sustine eum, quia veniens veniet, et non morabitur (Habac. II.).»

And soon He who speaks, the Father, bears manifest testimony concerning the Son, when He adds: "Therefore in the Lord they shall say: mine are righteousness and dominion: To him they shall come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory (Ibid.)." Similar to this is that which is said elsewhere by the same prophet: "It is a light thing, he says, that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I have given thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth (Isa. 49)." But Christ is called a servant because He took the form of a servant; whence from the side of humanity He beseeches the Father in the psalm, saying: "Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee (Ps. 85)." For who is this, who both constantly affirms that he is holy, and humbly begs to be saved, if not he whom the Lord through Isaiah promises will come, saying: "My righteous one is near; my Saviour has gone forth? (Isa. 51)"

Behold, so that both the infirmity of humanity and the power of divinity may be shown in the one mediator of God and men, He who there had asked for salvation for Himself, is here declared to be the Savior. Of whom the same Isaiah testifies elsewhere, saying: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth (Jer. 22);" then he adds: "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness (Ibid.)." This is the righteous one, for whose advent the same prophet burns and pants with his whole being, saying: "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it (Isa. 45)." And elsewhere: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries (Isa. 64)." And again: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth (Isa. 62)." Of the same advent of Christ, Habakkuk also bears witness, saying: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry (Hab. 2)."

Ad perhibendum adhuc testimonium Christo propheta quoque Abdias accedat: «Quo modo enim, inquit, bibistis super montem sanctum meum, bibent omnes jugiter; et bibent et absorbebunt, et erunt, quasi non sint; et in monte Sion erit salvatio, et erit sanctus; et possidebit domus Jacob eos, qui se possederant: et erit domus Jacob ignis, et domus Joseph flamma, et domus Esau stipula (Abdias).» Quid enim per domum Jacob, et Joseph, nisi Ecclesia Christi? Quid per domum Esau debet intelligi, nisi infidelium populi? Domus ergo Jacob, et Joseph ignis facta est; quia sancta Ecclesia igne sancti Spiritus inflammata, ad amorem Dei frigida dudum carnalium corda succendit: et sic a concupiscentia praesentis saeculi ad desiderium Creatoris domum Esau velut stipulam concremavit. De quo videlicet igne in nostro Evangelio Veritas dicit: «Ignem veni mittere in terram, et quid volo, nisi ut ardeat?» (Luc. XII.)

CAPUT II.

De Christo, qui est lapis angularis.

Dic mihi hoc etiam, o Judaei, quis est iste lapis, quem Dominus pollicetur se positurum in fundamento Sion? Unde Isaías ait: «Ecce ego mittam in fundamento Sion lapidem probatum, angularem, pretiosum, in fundamento fundatum (Isai. XXVIII).» Quis est, inquam, iste lapis, nisi ille, de quo David canit: «Lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli? (Psal. CXVII.)» Quod si lapideum cor tuum lapidem materiale ab Isaia dictum existimat, audi quod sequitur: «Super quem qui ceciderit, confringetur: super quem vero ceciderit, conteret eum.» Lapidem enim, qui in fundamento parietis ponitur, non posse super aliquem cadere, liquido comprobatur. Hic est utique lapis ille, quem Daniel vidit abscissum de monte sine manibus (Dan. II); Christus videlicet sine opere complectentium, de incorrupta virgine procreatus. Audi adhuc testimonium, quod idem Isaías de Christo profert, dicens: «Egredietur, inquit, virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum spiritus Domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replebit eum spiritus timoris Domini (Isai. XI).» Jam quid apertius eo, quod de Christo David canit in psalmo? «Dominus dixit ad me: Filius meus es tu, ego hodie genui te; 32 postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae (Psal. II).»

To bear witness still to Christ, let the prophet Obadiah also come forth: "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been; and in mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions: and the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble (Obadiah)." For what is meant by the house of Jacob and Joseph, but the Church of Christ? What by the house of Esau should be understood, but the people of the unfaithful? Therefore, the house of Jacob and Joseph has become a fire; because the holy Church, inflamed with the fire of the Holy Spirit, has set on fire the long-cold hearts of carnal men to the love of God: and thus, from the concupiscence of the present age to the desire of the Creator, it has consumed the house of Esau like stubble. Of which fire, indeed, the Truth says in our Gospel: "I am come to send fire on the earth; and what will I, if it be already kindled?" (Luke 12).

CHAPTER II.

Concerning Christ, who is the cornerstone.

Tell me this also, O Jew, who is this stone that the Lord promises He will place in the foundation of Zion? Whence Isaiah says: "Behold, I will lay in the foundations of Zion a stone, a tried stone, a precious cornerstone, a sure foundation" (Isaiah 28). Who is this stone, I ask, if not he of whom David sings: "The stone which the builders rejected has become the head of the corner"? (Psalm 117). But if your heart of stone thinks that the stone spoken of by Isaiah is a material one, hear what follows: "Whoever falls on it will be broken; but on whomever it falls, it will grind him to powder." For it is clearly proven that a stone which is placed in the foundation of a wall cannot fall upon anyone. This is indeed that stone which Daniel saw cut from the mountain without hands (Daniel 2); that is, Christ, begotten of an incorrupt virgin without the work of human embrace. Hear yet another testimony, which the same Isaiah brings forth concerning Christ, saying: "There shall come forth a rod from the root of Jesse," he says, "and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord" (Isaiah 11). Now what is clearer than that which David sings of Christ in the psalm? "The Lord said to me: You are my Son, today I have begotten you; ask of me, and I will give you the nations for your inheritance, and the ends of the earth for your possession" (Psalm 2).

Nunquid ipse David Dei Filius dici potuit, aut super solum Israelitici populi solum constitutus, omnia terrarum regna possedit? Quia ergo David mortali videlicet regi haec prophetia convenire posse non cernitur, consequens est ut de Christo Dei Filio indubitanter dicta credatur. De quo, videlicet aeterno David, Isaïas ait: «Feriam vobiscum pactum sempiternum, misericordias David fidelis. Ecce testem populi dedi eum, ducem, ac praeceptorem gentibus. Ecce gentem, quam nesciebas, vocabis; et gentes, quae non cognoverunt te, ad te current. Propter Dominum Deum tuum, et sanctum Israel, quia glorificavit te (Isai LV).» Nunquid non jam David ex hac luce migraverat, cum haec propheta dicebat? Quomodo igitur de eo diceretur, quia vocaturus esset gentes, et ad eum gentes concurrerent, qui jam exutus corpore cum mortalibus non maneret? Si igitur hoc propheticae promissionis oraculum nequaquam de eo, qui jam obierat, David dici potuisse cognoscitur, restat ut de eo, qui necdum venerat, prolata fuisse credatur.

Rursum etiam de reprobatione Judaeorum, et vocatione gentium manifestissimam per Zachariam Dominus protulit sententiam, dicens: «Non est mihi voluntas in vobis, dicit Dominus exercituum, et munus non suscipiam de manu vestra. Ab ortu enim solis usque ad occasum magnum est nomen meum in gentibus, et in omni loco sacrificatur et offertur nomini meo oblatio munda; quia magnum est nomen meum in gentibus, dicit Dominus exercituum (Malach. I).» Et paulo post: «Et in die illa dicit Dominus exercituum, disperdam nomina idolorum de terra, et non memorabuntur ultra, et spiritum pseudoprophetarum, et spiritum immundum auferam de terra (Ibid.).» Dic etiam, Judaeae, de quo intelligis, dictum fuisse, quod legis: «Deus, iudicium tuum regi da, et justitiam tuam filio regis? (Psal. LXXI.)» Quis est iste rex regis filii pater? Nunquid David Salomonis? Sed lege per ordinem psalmum, et vide quid sequitur: «Et permanebit cum sole, et ante lunam in saeculum saeculi.» Nunquid Salomon permanere in saeculum saeculi dici veraciter potuit, qui vix per quadraginta annorum curriculum regni gubernacula tenuit?

Lege adhuc, et continua totum psalmum, et considera quomodo a Salomone reperiatur alienus, maxime illic ubi dicitur: «Ex usuris et iniquitate liberabit animas eorum (Ibid.).» Nam quomodo Salomon ex iniquitate liberare animas potuit, quia ex justitia, quam primitus cepit, idem ipse ad iniquitatem postmodum declinavit? Illud etiam cui convenit, nisi soli Deo, quod dicitur: «Sit nomen ejus benedictum in saecula?» Sequitur adhuc psalmus, et dicit: «Et benedicentur in eo omnes tribus terrae, omnes gentes magnificabunt eum.»

Could David himself be called the Son of God, or, being established only upon the throne of the people of Israel, did he possess all the kingdoms of the earth? Therefore, since it is not seen that this prophecy could apply to David, a mortal king, it follows that it is believed to have been said undoubtedly of Christ, the Son of God. Concerning whom, that is, the eternal David, Isaiah says: "I will make an everlasting covenant with you, the faithful mercies of David. Behold, I have given him for a witness to the people, for a leader and a commander to the nations. Behold, you shall call a nation that you knew not; and nations that knew you not shall run to you. Because of the Lord your God, and the Holy One of Israel, for he has glorified you" (Isaiah 55). Had not David already departed from this life when the prophet said these things? How then could it be said of him that he would call the nations, and that the nations would run to him, who, already stripped of his body, did not remain among mortals? If, therefore, it is recognized that this oracle of prophetic promise could by no means have been spoken of David, who had already died, it remains to be believed that it was uttered concerning him who had not yet come.

Again, concerning the rejection of the Jews and the calling of the Gentiles, the Lord delivered a most manifest sentence through Zechariah, saying: "I have no pleasure in you, says the Lord of hosts, and I will not accept an offering from your hand. For from the rising of the sun to its setting, my name is great among the nations, and in every place sacrifice is offered and a clean oblation is made to my name; for my name is great among the nations, says the Lord of hosts" (Malachi 1). And a little later: "And in that day, says the Lord of hosts, I will destroy the names of the idols from the land, and they shall be remembered no more, and I will remove the spirit of the false prophets and the unclean spirit from the land" (Ibid.). Tell me also, O Jew, of whom do you understand it to have been said, what you read: "O God, give your judgment to the king, and your justice to the king's son"? (Psalm 71). Who is this king, the father of the king's son? Was it David, the father of Solomon? But read the psalm in order, and see what follows: "And he shall continue with the sun, and before the moon, for ever and ever." Could Solomon truthfully be said to remain for ever and ever, who held the reins of the kingdom for a course of barely forty years?

Read on, and continue through the whole psalm, and consider how it is found to be foreign to Solomon, especially where it says: "He will redeem their souls from usury and iniquity" (Ibid.). For how could Solomon deliver souls from iniquity, since he himself afterwards turned to iniquity from the justice which he had first embraced? To whom also does this apply, except to God alone, what is said: "May his name be blessed for ever"? The psalm continues still, and says: "And in him shall all the tribes of the earth be blessed, all nations shall magnify him."

Hoc idem jam olim Deus promiserat Abrahae, dicens: «In semine tuo benedicentur omnes gentes (Gen. XXVI).» Et alibi ad David: «Juravit Dominus David veritatem, et non frustrabitur eam. De fructu ventris tui ponam super sedem tuam (Psal. CXXXI).» 33 Et in libro Regum secundo legitur: «Haec autem sunt verba novissima, quae dixit David filius Isai: dixit vir cui constitutum est de Christo Jacob (II Reg. XXIII).» In libro Paralipomenon: «Et factum est, inquit, verbum Domini David ad Nathan prophetam, dicens: Vade, et dic servo meo David: Haec dicit Dominus: Annuntio tibi, quod aedificaturus sit domum tibi Dominus. Cumque impleveris dies tuos, ut vadas ad patres tuos, suscitabo semen tuum post te, quod erit de filiis tuis, et stabiliam regnum ejus; ipse aedificabit mihi domum, et firmabo solium ejus usque in sempiternum. Ego ero ei in patrem, et ipse erit mihi in filium, et misericordiam meam non auferam ab eo, sicut abstuli ab eo, qui ante te fuit, et statuam eum in domo mea, et in regno meo usque in sempiternum, et thronus ejus erit firmissimus in perpetuum (I Par. XVII).»

CAPUT III.

Refutantur Judaeorum errores.

Quis autem ita desipiat, quis ita insaniat, ut haec omnia credat in Salomone fuisse completa? Nam qualiter in Salomone intelligendum est, quod dicitur: «Postquam dormieris cum patribus tuis, suscitabo semen tuum post te, quod erit de filiis tuis, et stabiliam regnum ejus (II Reg. VII).» Qualiter, inquam, dici hoc de Salomone potuit, qui non post mortem David natus est, vel regnare coepit, sed adhuc patre vivente regnavit? Quid est ergo quod dicitur: «Postquam dormieris cum patribus tuis, suscitabo semen tuum post te;» nisi quod Christus est in hac promissione signatus, qui non ante mortem David, sed longe post ejus obitum fuerat suscitandus? Qui videlicet aedificaret domum Domino de parietibus non manufactis, sed de lapidibus vivis, et pretiosis, hoc est, sanctis et justis. Illud quoque quod subditur: «Fidelis erit domus ejus, et regnum ejus usque in sempiternum coram me (Ibid.).» Quis de Salomone dictum intelligat, cum domum ejus alienigenis mulieribus plenam fuisse legat? Quo enim pacto domus Salomonis Deo fidelis exstitit, quae gentilibus mulieribus, et colentibus idola plena fuit? Ipse etiam ab eis seductus in idololatriam corruit, et bonus initio, proh dolor! malos exitus habuit. Aut quomodo thronus ejus firmissimus in perpetuum jure dicitur, dum constet quia de Salomonis semine rex nusquam hodie reperitur?

This same thing God had long ago promised to Abraham, saying: "In your seed shall all the nations be blessed" (Genesis 26). And elsewhere to David: "The Lord has sworn a truth to David, and he will not make it void. Of the fruit of your womb I will set upon your throne" (Psalm 131). And in the second book of Kings it is read: "Now these are the last words which David the son of Jesse spoke: the man to whom it was appointed concerning the Christ of Jacob said" (2 Kings 23). In the book of Chronicles: "And the word of the Lord," it says, "came to Nathan the prophet, saying: Go and say to my servant David: Thus says the Lord: I announce to you that the Lord will build a house for you. And when you have fulfilled your days to go to your fathers, I will raise up your seed after you, which shall be of your sons, and I will establish his kingdom; he shall build me a house, and I will establish his throne for ever. I will be to him a father, and he shall be to me a son, and I will not take my mercy from him, as I took it from him that was before you, and I will set him in my house, and in my kingdom for ever, and his throne shall be most firm for ever" (1 Chronicles 17).

CHAPTER III.

The Errors of the Jews are Refuted.

But who would be so foolish, who so insane, as to believe that all these things were fulfilled in Solomon? For how is it to be understood of Solomon what is said: "When you sleep with your fathers, I will raise up your seed after you, which will be from your sons, and I will establish his kingdom (2 Samuel 7)"? How, I say, could this be said of Solomon, who was not born after David's death, nor began to reign then, but reigned while his father was still alive? What, therefore, is meant by what is said: "When you sleep with your fathers, I will raise up your seed after you," unless it is that Christ is signified in this promise, who was to be raised up not before the death of David, but long after his passing? He, that is, who would build a house for the Lord not of man-made walls, but of living and precious stones, that is, of the holy and the just. And also that which is added: "His house shall be faithful, and his kingdom shall be for ever before me (Ibid.)." Who would understand this to be said of Solomon, when one reads that his house was full of foreign women? For in what way was the house of Solomon faithful to God, which was full of gentile women and idol-worshippers? He himself, seduced by them, fell into idolatry, and, good at the beginning, alas! had a bad end. Or how can his throne rightly be called most firm forever, when it is certain that no king from the seed of Solomon is found anywhere today?

Necesse est ergo, Judaeae, ut cuncta haec, quae Salomoni vides nequaquam posse congruere, Christo fatearis per omnia convenire. De quo etiam Zacharias testatur, dicens: «Haec dicit Dominus Deus exercituum: Ecce vir oriens nomen ejus, et subter eum orietur, et aedificabitur templum Domino: ipse exstruet templum, et ipse portabit gloriam, et sedebit, et dominabitur super solium suum, et erit sacerdos super solio suo (Zach. VI).» Et iterum: «Ecce, inquit, ego adducam servum meum Orientem, quia ecce lapis, quem dedi coram Jesu (Zach. III).» Super lapidem unum septem oculi sunt, quibus videlicet oculis septem sancti Spiritus dona signantur. Quod 34 si necdum te omnia haec prophetarum exempla convincunt, interroga adhuc octogesimum psalmum, et considera manifestum Domini ad David de Christo promissum: «Juravi inquit, David servo meo, usque in aeternum praeparabo semen tuum; et aedificabo in saeculum saeculi sedem tuam (Psal. LXXXVIII).» Et paulo post: «Ponam, inquit, in mari manum ejus, et in fluminibus dexteram ejus. Ipse invocabit me, Pater meus es tu, Deus meus, et susceptor salutis meae; et ego primogenitum ponam illum et excelsum prae regibus terrae; in aeternum servabo illi misericordiam meam, et testamentum meum fidele ipsi; et ponam in saeculum semen ejus; et thronum ejus sicut dies coeli.» Et iterum: «Semel juravi in sancto meo si David mentiar, semen ejus in aeternum manebit, et thronus ejus sicut sol in conspectu meo, et sicut luna perfecta in aeternum, et testis in coelo fidelis.»

Has igitur omnes promissiones ad David factas subtiliter inspicere, et vel regem de David progenie in ejus solio praecedentem ostendere, vel omnia de Christo praedicta, et in ipso completa necessario confitere. Perge adhuc, et discute alium psalmum. Quis enim est ille, de quo dicitur: «Mater Sion dicit: Homo, et homo factus est in ea, et ipse fundavit eam Altissimus? (Psal. LXXXVIII).» Quis est iste Altissimus, qui et homo dicitur, et altissimus? Scrutare, inspicere, revolve, si placet, omnes sacri eloquii paginas, et perpende, quia Altissimus ubique de Deo dicitur, nusquam dictum de simplici homine reperitur. Restat ergo ut cum Altissimus, et homo simul jungatur; Deus, et homo una persona dictus intelligatur, de quo mirabiliter dicitur, quia is, qui natus est in ea, hoc est in Sion, ipse fundavit eam. Necesse est quippe prius civitatem fundari, et sic postmodum in ea hominem nasci. Sed quis valet prius urbem construere, et in ea postmodum de ventre matris exire? Quis, inquam, nisi Redemptor noster, qui in his quae fecit, dignatus est fieri?

It is necessary, therefore, O Jew, that you confess that all these things, which you see can in no way befit Solomon, agree in every respect with Christ. Of whom Zechariah also testifies, saying: "Thus says the Lord God of hosts: Behold the man whose name is the Branch, and he shall grow up from his own place, and he shall build the temple to the Lord: he shall build the temple, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne (Zechariah 6)." And again: "Behold, he says, I will bring my servant the Branch, for behold the stone that I have laid before Jesus (Zechariah 3)." Upon one stone are seven eyes, by which eyes, clearly, the seven gifts of the Holy Spirit are signified. If all these examples from the prophets do not yet convince you, consult further the eighty-eighth psalm, and consider the Lord's manifest promise to David concerning Christ: "I have sworn, he says, to David my servant, forever will I prepare your seed; and I will build up your throne to all generations (Psalm 88)." And a little later: "I will set, he says, his hand in the sea, and his right hand in the rivers. He shall cry unto me, You are my father, my God, and the rock of my salvation; and I will make him my firstborn, high above the kings of the earth; my mercy will I keep for him for evermore, and my covenant shall stand fast with him; his seed also will I make to endure for ever, and his throne as the days of heaven." And again: "Once have I sworn by my holiness that I will not lie unto David, his seed shall endure for ever, and his throne as the sun before me, and as the moon perfect for ever, and a faithful witness in heaven."

Therefore, examine carefully all these promises made to David, and either show a king from David's progeny preceding on his throne, or necessarily confess that all things were foretold of Christ and completed in him. Go further, and discuss another psalm. For who is he of whom it is said: "Mother Sion shall say: A man, and a man was made in her, and the Most High himself has founded her? (Psalm 88)" Who is this Most High, who is called both man and most high? Scrutinize, inspect, turn over, if you please, all the pages of sacred eloquence, and weigh this: that "Most High" is everywhere said of God, and is nowhere found said of a simple man. It remains, therefore, that when "Most High" and "man" are joined together, God and man should be understood to be said of one person, of whom it is wonderfully said that he who was born in her, that is, in Sion, himself founded her. For it is necessary for a city to be founded first, and for a man to be born in it afterwards. But who is able to first build a city, and afterwards come forth from his mother's womb within it? Who, I say, but our Redeemer, who deigned to be made in the midst of those things which he made?

Quid ad haec, Judaei, jam tentabis objicere? Qua inverecundae mentis audacia tam claris, tam apertis, tam divinis poteris assertionibus obviare? Esto, quod blasphemantes dicitis, Christum de se potuisse mendacia fingere; nunquid, et antequam nasceretur, si Deus non esset, per aliorum ora semetipsum valuit prophetare? Illud etiam qualiter intelligas, audire delectat: «Eructavit cor meum verbum bonum, dico ego opera mea regi (Psal. XLIV).» Quis est ille rex, cui Deus opera sua dicat. Dicis mihi fortasse: David; sed lege sextum psalmum per ordinem, et sensus intellige veritatem: descende paululum inferius, et interroga non me, sed ipsum Dominum, quis sit rex, cui ipse opera sua dicat. Audi quid praedicto regi Deus ipse loquatur: «Sedes, inquit, tua, Deus, in saeculum saeculi; virga directionis, virga regni tui (Ibid.).» Si igitur Deus est ipse, qui loquitur, Deus, ad quem sermo dirigitur; consequens est, ut non temporalis ille David, sed coaeternus Patri Filius, qui vere est manu fortis, intelligatur. Illud etiam quod similiter interpretaris in David silentio praetereundum esse non arbitror: «Dixit Dominus Domino meo: 35 Sede a dextris meis (Psal. CVII).» Si enim hoc de David, ut asseris, debet intelligi, illud, quod sequitur, qua ratione David poterit coaptari? «Tecum principium in die virtutis tuae, in splendoribus sanctorum, ex utero ante Luciferum genui te.» Et iterum: «Juravit Dominus, et non poenitebit eum. Tu es sacerdos in aeternum secundum ordinem Melchisedech.» Igitur si sequentia ad intellectum David non vales inflectere, cogeris etiam superiora de Christo, cui apertissime congruunt, dicta firmare. De quo Isaias manifeste pronuntiat, dicens: «In die illa erit radix Jesse, qui stat in signum populorum: ipsum gentes deprecabuntur, et erit sepulcrum ejus gloriosum (Isa. XI).» Radix quippe Jesse in signum stat populorum, quando Christus signaculum crucis imprimit frontibus hominum. Sepulcrum autem ejus in tantum est gloriosum, ut salvo eo, quod redempti per ejus mortem sibi gloriam totis visceribus exhibemus, etiam locum ipsum miraculis coruscantem gloriae suae causa ad se omnem mundum provocare cernamus.

CAPUT IV.

Confirmatur Christum vere esse Filium Dei.

What, O Jew, will you now attempt to object to these things? With what audacity of a shameless mind can you oppose such clear, such open, such divine assertions? Granted, as you blasphemers say, that Christ could have fabricated lies about himself; but could he, before he was born, if he were not God, have prophesied about himself through the mouths of others? It is also a delight to hear how you understand this: "My heart has uttered a good word, I speak my works to the king (Psalm 44)." Who is that king to whom God speaks his works? You say to me perhaps: David; but read the sixth psalm in order, and understand the truth of its meaning: go down a little further, and ask not me, but the Lord himself, who is the king to whom he speaks his works. Hear what God himself says to the aforesaid king: "Your throne, O God, is for ever and ever; a scepter of direction is the scepter of your kingdom (Ibid.)." If, therefore, it is God who speaks, and God to whom the speech is directed, it follows that it is not the temporal David who is to be understood, but the Son, co-eternal with the Father, who is truly mighty in hand. That which you similarly interpret of David, I do not think should be passed over in silence: "The Lord said to my Lord: Sit at my right hand (Psalm 109)." For if this ought to be understood of David, as you assert, by what reason can that which follows be applied to David? "With you is the beginning in the day of your power, in the splendors of the saints, from the womb before the day-star I have begotten you." And again: "The Lord has sworn, and he will not repent. You are a priest for ever according to the order of Melchisedech." Therefore, if you are not able to bend what follows to the understanding of David, you are forced also to affirm that the preceding things were said of Christ, to whom they most openly agree. Of whom Isaiah manifestly proclaims, saying: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people: him the Gentiles shall beseech, and his sepulchre shall be glorious (Isaiah 11)." For the root of Jesse stands as a sign for the peoples when Christ impresses the seal of the cross on the foreheads of men. And his sepulchre is so glorious that, besides the fact that we, redeemed by his death, show him glory from our inmost being, we also see the place itself, glittering with miracles for the sake of his glory, drawing the whole world to itself.

CHAPTER IV.

It is confirmed that Christ is truly the Son of God.

Jam vero inter tot prophetarum oracula, inter tot evidentissima sanctorum testimonia, nunquid tu, Jesu fili Sirach, omnino tacebis, et inter caeteros tu quoque testimonium de Christo non proferes? Accedat jam facundissima sapientia tua in medium, et fortiorem Jesum, fontem videlicet paradisi, in orbem terrarum sub evangelistarum figura cum quatuor suis fluminibus introducat: «Legem, inquit, mandavit Moyses in praeceptis justitiarum, et haereditate domui Jacob, et Israel promissionis. Posuit David puero suo excitare regem ex ipso fortissimum in throno honoris sedentem in sempiternum. Qui implet quasi Phison sapientia, et sicut Tigris in diebus novorum: qui implet quasi Euphrates sensum, qui multiplicat quasi Jordanis in tempore messis, qui mittit disciplinam sicut lucem, et assistens quasi Gehon in die vindemiae (Eccli. XXIV).» Ecce, bone Jesu, unum de Christo testimonium, da consequenter et aliud: «In sermone, inquit, ejus siluit ventus, cogitatione sua placavit abyssum, et plantavit illum Dominus Jesus: propter ipsum consummatus est itineris finis, et in sermone ejus consummata sunt omnia (Eccli. XLIII).» Multa dicemus et deficiemus verbis. Consummatio autem sermonum ipse est. In omnibus gloriantes, ad quid valebimus? Ipse enim omnipotens super omnia opera sua; terribilis Dominus, et magnus vehementer, et mirabilis potentia ipsius. Glorificantes Dominum quantumcunque poteritis, supervalebit adhuc et admirabilis magnificentia ejus. Benedicentes Dominum, exaltate illum quantum potestis: major est enim laude omni. Exaltantes replemini virtute, ne laboretis: non enim habetis. Quis vidit eum, et enarravit? Et quis magnificavit eum sicut ab initio? Multa abscondita sunt majora his: pauca enim vidimus operum ejus. Quae videlicet cuncta Redemptori nostro congruere, qui Scripturae considerat ordinem, quis poterit dubitare? Addat adhuc Jesus tertium de Salvatore nostro testimonium, quatenus, ut ita dixerim, in ore duorum, vel trium imo testimoniorum, stet omne verbum. Ait ergo: «Christus purgavit peccata ipsius, et exaltavit in aeternum cornu ipsius, et dedit illi testamentum regum, et sedem gloriae in Israel (Eccli. XLVII).» Si ergo Christus, qui secundum carnem de David originem duxit, ipse David peccata purgavit, ipse cornu David in perpetuum exaltavit, et ei sedem gloriae contulit; constat profecto, quia filius est David, et ipse est etiam creator David. De David enim dici lector ista considerat, si superioris textus ordinem oculo continuante percurrat.

Indeed, among so many oracles of the prophets, among so many most evident testimonies of the saints, will you, Jesus son of Sirach, remain completely silent, and will you not also, among the others, offer testimony concerning Christ? Let your most eloquent wisdom now come forth, and introduce the mightier Jesus, namely the fount of paradise, into the world under the figure of the evangelists with his four rivers: "Moses," he says, "commanded the law in the precepts of righteousness, and as an inheritance to the house of Jacob, and of the promise to Israel. He established for David his servant to raise up from him a most mighty king, sitting upon the throne of honor forever. He who fills with wisdom like the Pishon, and like the Tigris in the days of new fruits; who fills with understanding like the Euphrates, who multiplies like the Jordan in the time of harvest, who sends forth discipline like the light, and stands near like the Gihon in the day of vintage (Ecclesiasticus 24).» Behold, good Jesus, one testimony concerning Christ; give consequently another: "At his word," he says, "the wind fell silent, by his thought he appeased the abyss, and the Lord Jesus planted it: for his sake the end of the journey was accomplished, and in his word all things were consummated (Ecclesiasticus 43).» We could say many things and yet fail in words. But he himself is the consummation of all words. Glorifying in all things, to what shall we avail? For he is almighty above all his works; a terrible Lord, and exceedingly great, and his power is wonderful. Glorifying the Lord as much as you can, his admirable magnificence will still surpass it. Blessing the Lord, exalt him as much as you can: for he is greater than all praise. Exalting him, be filled with virtue, lest you labor: for you do not have it. Who has seen him, and can declare it? And who has magnified him as he is from the beginning? Many things greater than these are hidden: for we have seen but a few of his works. Who that considers the order of Scripture could doubt that all these things, indeed, are fitting for our Redeemer? Let Jesus add yet a third testimony concerning our Savior, so that, as I might say, in the mouth of two, or rather three witnesses, every word may stand. He says therefore: "Christ purged his sins, and exalted his horn forever, and gave him the covenant of kings, and a throne of glory in Israel (Ecclesiasticus 47).» If therefore Christ, who according to the flesh took his origin from David, himself purged David's sins, himself exalted David's horn forever, and conferred on him a throne of glory; it is certainly established that he is the son of David, and he is also the creator of David. For the reader considers these things to be said of David, if he runs through the order of the preceding text with a continuous eye.

Non cesset adhuc Isaias perhibere testimonium de Christo: «Ponam, inquit, super his, qui fugerunt de Moab, leonem et reliquias terrae. Emitte agnum, Domine, dominatorem terrae de petra deserti ad montem filiae Sion (Isai. XVI).» De hac enim gente Moabitarum egressus est Agnus immaculatus, qui tollit peccata mundi, qui dominatur in orbe terrarum. Nam qui leo propter fortitudinem dicitur, ipse agnus propter mansuetudinem perhibetur. Petra autem deserti Ruth intelligitur, quae deserta prioris morte conjugis, Obed de Booz genuit, de quorum etiam Christus stirpe descendit. Quod autem ergo hic prophetarum dicta permisceo, et nunc hujus testimonia protero, nunc ad illius, quem jam reliqueram, verba recurro, hoc ex taedio agere, vitandae videlicet satietatis causa, contendo; ne si unius plura simul testimonia congerantur, audientibus fastidium generetur. Per singula quoque testimonia prophetarum nomina ponere studeo, quatenus, si ubi, quid dicatur, fortasse locus inquiritur, ad evitandum calumniam facile reperiatur.

Rursus igitur Daniel testis accedat, et quid de Christo cognoverit, in medium proferat; sed prius narret quid rex Nabuchodonosor viderit, postquam tres pueros in caminum ignis jactari praecepit: «Ecce, inquit, video viros quatuor solutos ambulantes in medio ignis, et nihil corruptionis in eis, et species quarti similis est Filio Dei (Dan. III).» Ecce, Judaeae, habes Filium Dei, cur ultra negare niteris Filium Dei? Loquere, responde; quid perspicacius, quid manifestius exprimi potuit de Filio Dei, quam dicere Filium Dei? Quod si jam nihil objicere, nullum vales aufugium invenire, da manus, temetipsum victori humiliter trade, victumque te, et superatum funditus confitere. Nunc etiam quid ipse Daniel de Christo, de Filio viderit, dicat: «Aspiciebam in visione noctis, et ecce cum nubibus coeli quasi Filius hominis veniebat, et usque ad dierum antiquum pervenit: et in conspectu ejus obtulerunt eum, et dedit ei potestatem, et honorem, et regnum: et omnes populi, tribus, et linguae ipsi servient. Potestas ejus potestas aeterna, quae non auferetur: et regnum ejus, quod non corrumpetur (Dan. VII).» Et iterum in visione octava idem Daniel: «Scito, inquit, et planta aurem, et animadverte ab exitu sermonis, ut iterum aedificetur Hierusalem usque ad Christum ducem hebdomadas septem, 37 et muri in angustia temporum: et post hebdomadas sexaginta occidetur Christus: et non erit ejus populus, qui eum negaturus est (Dan. IX).» Quid apertius, quid expressius de morte Christi dici potest eo, quod dicitur, «occidetur Christus»? Non hic mystica latet figura, non occulta sententia, sed aperta potius, licet de futuris jam nunc narratur historia.

Let Isaiah not yet cease to bear witness concerning Christ: "I will place," he says, "upon those who have fled from Moab, a lion and the remnants of the land. Send forth the lamb, O Lord, the ruler of the earth, from the rock of the desert to the mountain of the daughter of Zion (Isaiah 16).» For from this people of the Moabites came forth the immaculate Lamb, who takes away the sins of the world, who rules over the whole earth. For he who is called a lion on account of his strength is himself called a lamb on account of his gentleness. But by the rock of the desert is understood Ruth, who, deserted by the death of her former husband, bore Obed by Boaz, from whose lineage Christ also descended. Now, the reason I mix the sayings of the prophets here, and now dwell on the testimonies of this one, now return to the words of that one whom I had already left, I contend that I do this out of weariness, namely for the sake of avoiding satiety; lest if several testimonies of one prophet were gathered together at once, it might generate tedium for the listeners. I also take care to place the names of the prophets with each testimony, so that, if perhaps the place where something is said is sought, it may be easily found to avoid calumny.

Therefore, let Daniel again come forward as a witness, and bring forth what he knew of Christ; but first let him narrate what King Nebuchadnezzar saw, after he had commanded the three young men to be thrown into the fiery furnace: "Behold," he said, "I see four men loose, walking in the midst of the fire, and there is no harm in them, and the form of the fourth is like the Son of God (Daniel 3).» Behold, O Jew, you have the Son of God; why do you strive further to deny the Son of God? Speak, answer; what could be expressed more clearly, more manifestly, concerning the Son of God, than to say "the Son of God"? But if you can now object nothing, if you can find no escape, give your hands, humbly surrender yourself to the victor, and confess that you are vanquished and utterly overcome. Now also let Daniel himself say what he saw of Christ, of the Son: "I saw in the vision of the night, and behold, one like the Son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him, and he gave him power, and honor, and a kingdom: and all peoples, tribes, and tongues shall serve him. His power is an everlasting power, which shall not be taken away: and his kingdom, that which shall not be destroyed (Daniel 7).» And again in the eighth vision the same Daniel says: "Know therefore," he says, "and plant your ear, and understand from the going forth of the command to rebuild Jerusalem until Christ the prince, there shall be seven weeks, and the walls in the straitness of the times: and after sixty weeks Christ shall be slain: and the people that shall deny him shall not be his (Daniel 9).» What could be said more openly, more expressly, of the death of Christ than what is said, "Christ shall be slain"? Here lies no mystical figure, no hidden meaning, but rather an open history, although it is now narrated concerning future things.

Cui etiam Danieli Gabriel angelus paulo superius iterum dicit: «Tu autem animadvertite sermonem, et intellige visionem: septuaginta hebdomadae abbreviatae sunt super populum tuum, et super urbem sanctam tuam: ut consumetur praevaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur justitia sempiterna, et impleatur visio, et prophetia, et ungatur Sanctus sanctorum (Ibid.).» Quod si de praefinito temporum numero dubitas, lege Tertullianum, et manifeste reperies quadringentos nonaginta annos fuisse a primo anno Darii regis Persarum usque ad excidium Hierusalem, quod factum est per Vespasianum Romani imperii principem. Septingentae autem hebdomadae quadringentos nonaginta annos absque ulla dubietate perficiunt. Dicitis autem necdum venisse Christum, et adhuc eum vos exspectare venturum. Sed quis ambigat hunc annorum numerum a tempore Danielis esse transactum? cum jam mille quadraginta annos huic summae superadditos esse non ignorem?

Impudentissimum ergo est, post tam longum tempus, prophetico numero superadditum, futurum adhuc asserere Salvatoris adventum. Nam ipso tempore, quo Dominus agebat inter homines, poterat forsitan malitia Judaeorum veritati contradicere, approbans se de expleto tanti temporis spatio dubitare. Nunc autem cum supra praefatum numerum tam multiplicia annorum curricula supercreverint, quis jam de praefixo numero se dicat ambigere cum superaddita tot temporum spatia vix valeat supputare?

Rursus de passione Christi, et morte ejus Isaias apertissime loquitur, dicens: «Domine, quis credidit auditui nostro, et brachium Domini cui revelatum est? Et ascendit sicut virgultum coram eo, et sicut radix de terra sitiendi: et non est species ei, neque decor; et vidimus eum, et non erat aspectus, et desideravimus eum despectum, et novissimum virorum, virum dolorum, et scientem infirmitatem, et quasi absconditus est vultus ejus, et despectus; unde nec reputavimus eum. Vere languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum; ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra; disciplina pacis nostrae super eum, et livore ejus sanati sumus. Omnes nos quasi oves erravimus: unusquisque in viam suam declinavit; et Dominus posuit in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet os suum, de angustia et de iudicio sublatus est. Generationem ejus quis enarrabit? Quia abscissus est de terra viventium: 38 propter scelus populi mei percussi eum. Et dabit impios pro sepultura, et divitem pro morte sua, eo quod iniquitatem non fecerit, nec dolus fuerit in ore ejus, et Dominus voluit eum contere in infirmitate.

To this same Daniel the angel Gabriel also says again a little above: "But you, understand the word, and understand the vision: Seventy weeks are shortened upon your people, and upon your holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought in, and vision and prophecy may be fulfilled, and the Saint of saints may be anointed (Ibid.).» But if you doubt concerning the predetermined number of times, read Tertullian, and you will manifestly find that there were four hundred and ninety years from the first year of Darius king of the Persians until the destruction of Jerusalem, which was brought about by Vespasian, prince of the Roman empire. Now, seventy weeks without any doubt make up four hundred and ninety years. But you say that Christ has not yet come, and that you are still expecting him to come. But who can doubt that this number of years has passed since the time of Daniel? since I am not unaware that a thousand and forty years have now been added to this sum?

It is therefore most impudent, after so long a time has been added to the prophetic number, to still assert the future advent of the Savior. For at the very time when the Lord was living among men, the malice of the Jews could perhaps contradict the truth, claiming to doubt the completion of so great a span of time. But now, when so many courses of years have been added on top of the aforementioned number, who can now say he doubts the predetermined number, when he can scarcely calculate the many spans of time that have been added?

Again, concerning the passion of Christ and his death, Isaiah speaks most openly, saying: "Lord, who has believed our report, and to whom has the arm of the Lord been revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness, that we should desire him, despised, and the most abject of men, a man of sorrows, and acquainted with infirmity, and his face was as it were hidden, and despised; whereupon we esteemed him not. Surely he has borne our infirmities and carried our sorrows: and we did esteem him as a leper, and as one struck by God and afflicted; but he was wounded for our iniquities, he was bruised for our sins; the chastisement of our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray; every one has turned to his own way; and the Lord has laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment. Who shall declare his generation? Because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death, because he has done no iniquity, neither was there any deceit in his mouth, and the Lord was pleased to bruise him in infirmity.

Si posuerit pro peccato animam suam, videbit semen longaevum; et voluntas Domini in manu ejus dirigetur, pro eo quod tradidit in morte animam suam, et cum sceleratis deputatus est; et ipse peccata multorum tulit, et pro transgressoribus rogavit, ut non perirent.»

Vis adhuc audire alia atque alia de morte Christi lucidissima testimonia, et absque ulla prorsus obscuritate prolata? Audi itaque quid Salomon de Judaeis contra Christum machinantibus, et de ejus nece tractantibus, asserat: «Dixerunt, inquit, impii apud semetipsos: Venite, circumveniamus justum, quoniam inutilis est nobis, et contrarius est operibus nostris, et improperat nobis peccata legis, et diffamat in nos peccata disciplinae nostrae. Promittit se scientiam Dei habere, et Filium Dei se nominat. Factus est nobis in traductionem cogitationum animarum nostrarum. Gravis est nobis etiam ad videndum, quoniam dissimilis est aliis vita illius, et immutatae sunt viae ejus. Tanquam nugaces aestimati sumus ab illo, et abstinet se a viis nostris tanquam ab immunditiis, et praefert novissima justorum, et gloriatur patrem se Deum habere. Videamus ergo si sermones illius veri sunt, et tentemus quae ventura sunt illi, et sciemus quae erunt novissima illius. Si enim est verus Dei Filius, suscipiet illum, et liberabit eum de manu contrariorum. Contumelia et tormento interrogemus illum, ut sciamus reverentiam ejus. Morte turpissima condemnemus illum; erit enim respectus ex sermonibus illius. Haec cogitaverunt, et erraverunt: excaecavit enim illos malitia eorum, et nescierunt sacramentum Dei, et neque speraverunt mercedem justitiae, nec judicaverunt honorem animarum suarum (Sap. II).» Et Hieremias: «Spiritus, inquit, oris nostri Christus Dominus captus est in peccatis nostris: cui diximus: In umbra tua vivemus in gentibus (Thren. IV).» Et per beatum Job ipse Dominus in passione positus conqueritur, dicens: «Rugae meae testimonium dicunt contra me, et suscitatur falsiloquus adversum faciem meam contradicens mihi. Colligit etiam furem suum in me, et comminans mihi, infremuit contra me dentibus suis: hostis meus terribilibus oculis me intuitus est. Aperuerunt super me ora sua, exprobrantes percusserunt maxillam meam, satiati sunt poenis meis. Conclusit me Deus apud iniquum, et manibus impiorum me tradidit. Circumdedit me lanceis suis, et convulneravit lumbos meos; non pepercit, et effudit in terram viscera mea (Job XVI).» Quae videlicet omnia a beato Job prorsus extranea, in Christo reperiuntur luce clarius fuisse completa.

If he shall lay down his life for sin, he shall see a long-lived seed; and the will of the Lord shall be prosperous in his hand, because he has delivered his soul unto death, and was reputed with the wicked; and he has borne the sins of many, and has prayed for the transgressors, that they should not perish.»

Do you wish to hear still other and yet other most lucid testimonies concerning the death of Christ, brought forth without any obscurity whatsoever? Hear, therefore, what Solomon asserts concerning the Jews plotting against Christ and treating of his death: "The wicked said," he says, "reasoning with themselves: Come, let us circumvent the just one, because he is useless to us, and is contrary to our works, and upbraids us with sins against the law, and brings to light against us the sins of our discipline. He promises that he has the knowledge of God, and he calls himself the Son of God. He is become a reproach to the thoughts of our souls. He is grievous unto us even to behold, for his life is not like other men's, and his ways are changed. We are esteemed by him as triflers, and he abstains from our ways as from filthiness, and he prefers the latter end of the just, and glories that he has God for his father. Let us see then if his words be true, and let us test what shall happen to him, and we shall know what his end shall be. For if he is the true Son of God, he will receive him, and will deliver him from the hand of his adversaries. Let us examine him with reproach and torture, that we may know his reverence. Let us condemn him to a most shameful death; for there shall be respect had unto him by his words. These things they thought, and were deceived: for their own malice blinded them, and they knew not the sacrament of God, neither did they hope for the reward of justice, nor did they judge the honor of their souls (Wisdom 2).» And Jeremiah: "The spirit," he says, "of our mouth, Christ the Lord, has been taken in our sins: to whom we said: In your shadow we shall live among the Gentiles (Lamentations 4).» And through blessed Job, the Lord himself, placed in his passion, complains, saying: "My wrinkles bear witness against me, and a false speaker is raised up against my face, contradicting me. He also gathers his fury against me, and threatening me, he has gnashed upon me with his teeth: my enemy has beheld me with terrible eyes. They have opened their mouths against me, reproaching they have struck my cheek, they are filled with my punishments. God has shut me up with the iniquitous one, and has delivered me into the hands of the impious. He has surrounded me with his lances, and has wounded my loins; he has not spared, and has poured out my bowels on the earth (Job 16).» All of which, indeed, being entirely foreign to blessed Job, are found to have been fulfilled in Christ more clearly than light.

Ecce qui post tam perspicuam exemplorum lucem adhuc testimoniis indiget, restat ut ad contemplandum radiantem in meridie solem lucernae lumen efflagitet. Nam cum tot astrorum coelestium radios coram te, Judae, videas enitescere, miror, quae tam densae tenebrae caecitatis locum etiam in vacuis oculorum orbibus 39 valeant obtinere. Haec enim perspicua lux veritatis illum quoque latere non potuit, qui tenebrosae cupiditatis caligine oculos cordis amisit, Balaam videlicet, qui dum lucem aliorumve fastidiis praetulit, ipse in tenebris ambulavit. Si ergo, Judae, ad veritatis viam videntium non vis habere ducatum, saltem caecus caecum hunc sequere praevium.

Audi igitur, quid ipse dicat: «Dixit Balaam filius Behor: dixit homo cujus obturatus est oculus: 40 dixit auditor sermonum Dei qui novit doctrinam Altissimi, et visionem Omnipotentis videt, qui cadens apertos habet oculos: Videbo eum, sed non modo: intuebor illum, sed non prope. ORIETUR STELLA ex Jacob, et consurget virga de Israel, et percutiet duces Moab, vastabitque omnes filios Seth. Et erit Idumaea possessio ejus, haereditas Seir cedet inimicis suis: Israel vero fortiter aget. De Jacob erit qui dominetur, et perdat reliquias civitatis (Num. XXIV).»

Sit nomen Domini benedictum.

Behold, he who after such a clear light of examples still needs testimonies, it remains for him to demand the light of a lamp to contemplate the sun shining at midday. For when you, O Jew, see so many rays of the celestial stars shine before you, I wonder what dense shadows of blindness can hold a place even in the empty sockets of your eyes. For this clear light of truth could not be hidden even from him who lost the eyes of his heart in the mist of dark desire, namely Balaam, who, while he preferred the light to the disdain of others, himself walked in darkness. If, therefore, O Jew, you do not wish to have the guidance of the seeing on the path of truth, at least, being blind, follow this blind guide.

Hear, therefore, what he himself says: "Balaam the son of Beor has said: the man whose eye is stopped up has said: the hearer of the words of God has said, who knows the doctrine of the Most High, and sees the vision of the Almighty, who falling has his eyes open: I shall see him, but not now: I shall behold him, but not near. A STAR SHALL RISE out of Jacob, and a scepter shall spring up from Israel, and shall strike the chiefs of Moab, and shall waste all the children of Seth. And Edom shall be his possession, the inheritance of Seir shall fall to his enemies: but Israel shall do valiantly. Out of Jacob shall he come that shall have dominion, and shall destroy the remnant of the city (Numbers 24).»

Blessed be the name of the Lord.